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BARNABAS

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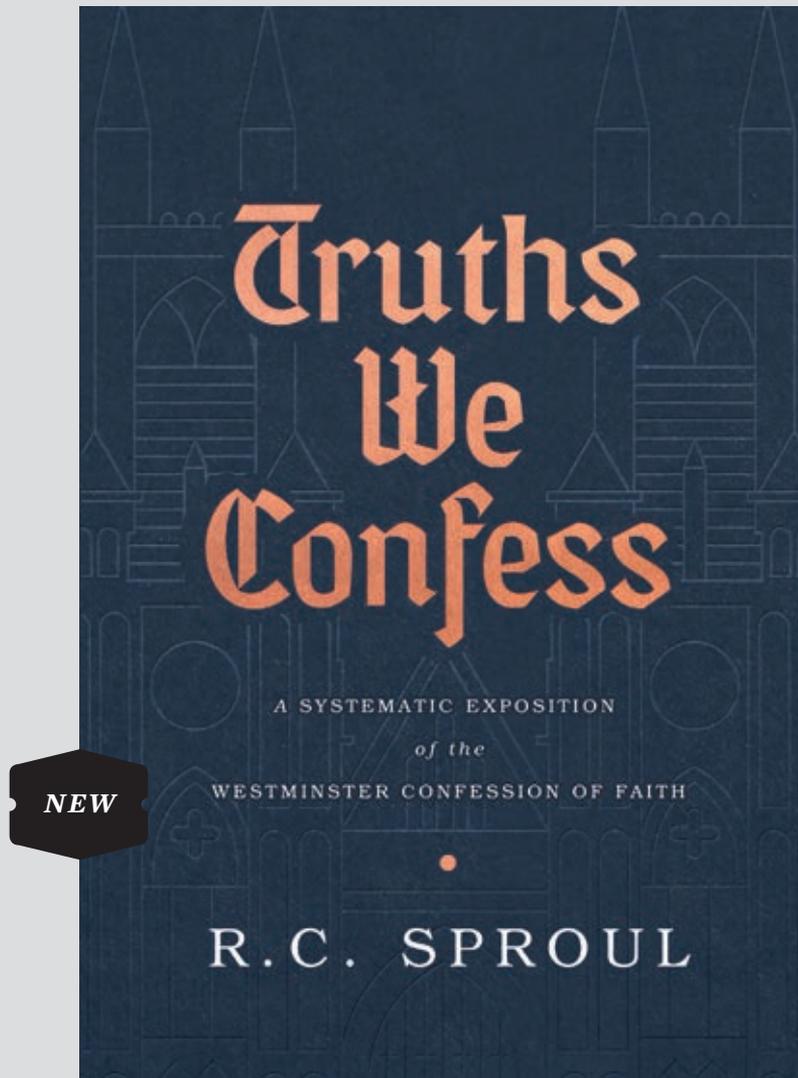
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FSC LOGO
HERE



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TRAINING LEADERS: Teaching pastors in Hyderabad, India; Dr. Perry Edwards teaching in Myanmar.

GOD IS MOVING THROUGH CAREY OUTREACH

Praise God for a year of advances at Carey Outreach Ministries! As Carey reaches out to serve networks of churches in different countries around the world, the Lord has added to the core team, setting the stage for continuing service, with stronger foundations and current and potential expansion.

TEACHING ENDEAVOURS IN 2019

Tim Beavis, Carey’s Vice-President International, summarized the 2019 schedule in this way:

- 40+ teaching weeks
- 15 different training centres/conference locations
- 8 countries
- 450+ students
- 16 lecturers from 7 countries (Canada, USA, UK, Philippines, India, Belgium and Spain).

We believe this is a strategic ministry. We are equipping pastors so they can teach the Word of God accurately and faithfully to their people. In turn, the people of God in those many countries can reach many others and nations can be transformed for the glory of God!

Most Carey lecturers are retired or active pastors whose churches send them to teach pastors in places where theological training is not easily accessible. We are so thankful for those lecturers and the churches who send them! Without the support of churches and individuals, Carey could not accomplish anything. We pray that each lecturer, each donor, each church, feel the pleasure of God in what he is doing in and through them for the glory of his name.

EXPANDING OUR CORE TEAM

President Bob Penhearow is gradually reducing his personal commitment of time and talent and is now *trying* to work three days a week. Eventually, as the Lord guides, Bob will step out of the president’s role, but intends to continue with Carey Printing Press, where books are published and translated for students around the world.

Dr. Tim Beavis joined Carey in March 2018. He has taken over primary responsibility for liaising with church networks and area coordinators, setting the schedule of courses to be taught when and where and finding the lecturers needed. He will have been on the road—teaching, conferencing and in face-to-face discussions with church leaders—for more than twelve weeks in 2019.

In May, Paul Hudson joined Carey as Vice-President Canada, with responsibilities including: being “the face of Carey” to Canadian churches and donors, strengthening administrative foundations and building Carey’s inter-institutional relationships.

In September, Shawn Sun joined Carey as its first International Trainer. Shawn (like Paul) has been involved with Carey for several years while pastoring churches in Vancouver and Toronto, but is now serving full time with Carey.

Tim, Paul and Shawn each have to raise their personal support, as well as monies needed to serve Carey’s students around the world. Please pray that the Lord would open the necessary doors to fund this much needed work!

CHANGING OUR NAME

Having been a North American pastor for the past ten years, Paul can attest to the steady flow of letters and brochures from many different international and local ministries that come across one’s desk. The name *Carey Outreach Ministries*, though very significant to those who know what they do, does not open doors easily. In the minds of most Western Christians, *outreach* is what you do locally, what you do in your own “Jerusalem and in all Judea,” as opposed to what you engage in and support that reaches to “Samaria and... the ends of the earth” (Acts 1:8). We believe a change of name to *Carey International Pastoral Training* will break through that initial contact filter and permit Carey to reach many more who will pray for and support their mission.

LOOKING AHEAD

Then [Jesus] said to his disciples, “The harvest is plentiful, but the laborers are few; therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest” (Matthew 9:37-38).

Please pray for Carey in 2020! More lecturers are joining the team; more fields are being opened; more weeks of training will be offered (tentatively 45); more pastor/students will be equipped and encouraged to preach and teach the Word of God in the face of many and diverse challenges.

If the Lord moves in your own heart to support Carey financially, you can do so at www.careypastoraltraining.org and click on the “Donate” button. And please tell others what God is doing through Carey International Pastoral Training! —Paul Hudson

NEWSBYTES

+ Sovereign Grace Community Church, Sarnia, ON



SGCC is thankful they were able to have their first pastoral intern this past Summer. Tim Mitchell, a current student at TBS, was with them from May through August. Tim was involved with weekly prayer meetings, senior home ministry, men's Bible study, Sunday school class and preaching several times. SGCC was blessed by his ministry

and hope they will be able to support future interns at SGCC. —Brittany Vanderelst

+ Redeemer Bible Church, Cambridge, ON

RBC which is now meeting in Grace Bible Church's old building in Cambridge is thankful to God that they have been able to continue monthly community meals in the Preston neighbourhood. With the help of some GBC folks who wanted to see this ministry continue, RBC has been able to serve a full meal each month for 65-95 people. They praise God for his faithfulness and are encouraged by this partnership in the gospel!

+ SGF Youth Retreat

Jeremy Johnston spoke on Prodigal Sons—Prodigal God at the SGF Youth Retreat on September 21. With 31 in attendance there was an excellent time of fellowship through the studies, games and an hour workshop assembling parts for Galcom radios for South Sudan.

+ Trinity Baptist Church, Burlington, ON

TBC celebrated their 47th anniversary on October 5-6 with a special weekend of celebrations—a potluck fellowship dinner and guest speaker Joel Beeke. Dr. Beeke spoke 3 times from Romans: Union with Christ, Wrestling for Inward Holiness and Utopian Marriage. It was an encouraging and blessed weekend!



TRINITY ANNIVERSARY: Joel and Mary Beeke with Heather and Carl Muller.

UPCOMING EVENTS

NOVEMBER 15-16, 2019

SGF ANNUAL ASSEMBLY

Join with other SGF churches for our annual meeting.
Held at Jarvis Street Baptist Church, Toronto, ON
www.sgfcanada.com

DECEMBER 2, 2019

GRACE PASTORS FELLOWSHIP

Speaker: Daniel Morden
Theme: Clarifying views on Genesis 1-2
Time: 10 a.m.
Held at Thistleton Baptist Church, Etobicoke, ON
www.gracepastorsfellowship.com

JANUARY 2, 2020

GRACE PASTORS FELLOWSHIP

Speaker: Kirk Wellum
Theme: Building a healthier relationship between churches and seminary
Time: 10 a.m.
Held at Thistleton Baptist Church, Etobicoke, ON
www.gracepastorsfellowship.com

FEBRUARY 3, 2020

GRACE PASTORS FELLOWSHIP

Theme: Medical Bioethics
Time: 10 a.m. Note location.
Held at Jarvis Street Baptist Church, Toronto, ON
www.gracepastorsfellowship.com

MARCH 2, 2020

GRACE PASTORS FELLOWSHIP

Speaker: Lew Worrad
Theme: Christ and culture
Time: 10 a.m.
Held at Thistleton Baptist Church, Etobicoke, ON
www.gracepastorsfellowship.com

APRIL 1, 2020

GRACE PASTORS FELLOWSHIP

Speaker: Carl Muller
Theme: The life and ministry of Billy Graham
Time: 10 a.m.
Wives are invited to attend and lunch will follow at a local restaurant.
Held at Thistleton Baptist Church, Etobicoke, ON
www.gracepastorsfellowship.com

MAY 8-9, 2020

SGF LADIES RETREAT

Speaker: Andrea Thom
Theme: The transforming fullness of Christ
Do you want to dig into God's Word and discover how the fullness of the indwelling Christ transforms us for everyday life? Then come out and spend time with other women from a host of area churches. Enjoy fellowship, prayer, singing, books, good food and much more!
Held at Redeemer University, Ancaster, ON
www.sgfcanada.com

AUGUST 22-28, 2020 CANADIAN CAREY FAMILY CONFERENCE

Speaker: Bill Bygroves
Evening theme: TBD
Save the date and be sure to make "The Carey" part of your summer plans for 2020.
Held at Braeside Camp, Paris, ON.
www.careyconference.net

**PLANNING OR HOSTING AN EVENT? LET BARNABAS KNOW.
EMAIL JANICEVANECK@ROGERS.COM**

TRINITY UPDATE

In the wee hours of August 16, 2017, an arsonist set fire to our church building. The fire started behind the original church structure, painstakingly built in the 1890s. The fire quickly spread to the wooden roof of the old building and flames swiftly engulfed the sanctuary. Approximately 40 firefighters and 12 vehicles battled the blaze. In God's providence, the fire did not spread to the church's adjacent and newer structure, where we have held our worship services since 2004.

On October 27, 2019, twenty-six months after the fire, our church family returned to our beloved building and held our first worship service. It was an emotional time for our church family to be back in our own building to enjoy Christian fellowship and the preaching of the Word. Deacon Nate Droogendyk read from Psalm 115 with a focus on the first verse, "Not to us, O Lord, not to us, but to your name give glory, for the sake of your steadfast love and your faithfulness." Our attention was immediately directed to our great and faithful Lord. Pastor Carl Muller took this opportunity to recount some of our experiences and remind us of what God had taught us over the past two years. His sermon, "Lessons Along the Way"—with the text 1 Samuel 7:12, "Till now the LORD has helped us"—was a wonderful distillation of six gospel truths:

1. *God's great concern is for souls.* God's love for sinners and his desire to see that the gospel is proclaimed is more important than our comfort! As a result of the fire, the church family has had numerous opportunities to share the gospel of Christ.
2. *God's great provision is his people.* We learned firsthand that the body of Christ goes well beyond our fellowship of churches. We worshipped and met in buildings owned by Pentecostal, Fellowship Baptist, Conservative Anglican and Canadian Reformed congregations. We experienced and witnessed the love of Christ through each of these fellowships.
3. *God's great plan is our godliness.* As a result of the fire, we witnessed heightened spiritual growth and transformation throughout our congregation. God was conforming us into the image of his Son through adversity.
4. *God's great emphasis is our dependence on him.* Our church learned anew and afresh that we are absolutely dependent on him for everything. Not only for our spiritual life and sanctification but also for favour with local governments, insurance companies and engineering and construction firms.
5. *God's great blessing is providence.* Throughout the last twenty-six months we have learned that God's ways are perfect and overflowing with love—even when we do not understand them. God does move in mysterious ways!
6. *God's great example is love.* God does great things in order to call us to Christ. Everything that happened to our church family during this period can be traced directly back to God's love for sinners and his desire that our church remain focused on his gospel and living that gospel in a watching world.

We still have much work before us, starting with the need to erect a new structure in the place of the old church building! Despite the challenges, we are thankful to our Lord for all his blessings. Although an arsonist lit the fire, this act was ultimately under God's sovereign control. The Lord has taught us as a church to depend more on him, to put spiritual growth and his kingdom first and not to be ashamed of the gospel of Christ, which is the power of God unto salvation for all those who believe.—Jonathan Wellum

ANSWERED PRAYER



BY MARK HUDSON >> How often do our pastors allude directly or indirectly to our prayer life? No doubt it is often enough to make many of us a little squirmy. We are presented with enough biblical rationale to make us adopt a vibrant and consistent habit of praying, yet we still struggle to attain it. This can be quite discouraging to the everyday believer who can feel that the Lord, and the people who need prayer, have been let down. Ironically, this often leads to the need to pray for a greater desire to pray. Do we sometimes cry out, "I have the desire to do what is right, but not the ability to carry it out" (Romans 7:18)?

To help us understand the necessity, blessing and power of prayer, the Bible is full of examples of believers' prayers, answered prayer, requests for prayer, exhortations to pray and the dangers of prayerlessness. God, in laying out his framework for practical Christian living, places tremendous importance and value on a solid and consistent prayer life, whether in praising God, thanking God or interceding with God for our needs and the needs of others.

Without beating ourselves up once again for our yet-to-be-fulfilled prayerfulness, I want to direct our attention to one specific area: answered prayer. Have you ever experienced a real answer to prayer? You know, the kind we read about in biographies of well-known believers, where the answers received seem to almost defy time and space and believability. And not simply a *general* feeling that God did something vaguely related to a request, but

a *specific* response to a *specific* request. A response so clearly from the Lord that, after our initial amazement, it draws from our hearts praise and thanksgiving for his personal attention to us. Some Christians are so determined to show God faithful in prayer that they journal their prayer requests to God and then record how and when they are answered—even those times where the answer is apparently, "No." They begin to see that, though they asked for A, *thinking* it was in their best interest, the Lord gave them B instead, *knowing* it was in their best interest. Thus, the rationale for praying according to *his* will, not ours.

Due to a recent onset of cancer, my wife and I have learned once again what it means to pray. It is a sad reality that often it is only through tribulation that our hearts are drawn to the throne of grace, as our sense of need is amplified and a recognition that God's grace and mercy are to be found there. Independence is largely abandoned and dependence on God multiplied. We, along with hundreds of brothers and sisters in Christ on our behalf, have prayed for courage, for healing, for wisdom and skill for the doctors and nurses, for the simple ability to eat and sleep, as well as for high levels of trust and faith, for internal peace regardless of the external battle, and for an increasing love for the Lord Jesus Christ. We can attest to the fact that God has answered every one of these prayers many times over! The Lord is pleased when we pray in faith. He is faithful to answer those prayers in ways that honour him and do us great good! Will we pray like Habbakuk and then sit patiently and wait and see how the Lord will answer? And he will answer! **B**

Will we pray like Habbakuk and then sit patiently and wait and see how the Lord will answer?

A GREAT GOD

God's greatness is on full display BY ROGER FELLOWS

Great is the Lord, and greatly to be praised, and his greatness is unsearchable (Psalm 145:3)

The declaration of God's greatness is frequent in Scripture. For example: "What God is great like our God?" (Psalm 77:13). "Shout and sing for joy, O inhabitant of Zion, for great in your midst is the Holy One of Israel" (Isaiah 12:6).

People apply greatness to many things. "That was a great meal." "We had a great vacation." "Wasn't that a great ball game?" If we are hockey fans, we know who is meant by "the Great One." To some, "great" is regularly attached to their names: for example, Alexander the Great, or Catherine the Great, the Russian empress.

So, how do we measure greatness? In the case of Wayne Gretzky, it is the number of goals he scored; with Alexander, the number of countries he conquered. But God's greatness is not to be compared with others. In the absolute sense, only God is great—and his greatness is not measured by power or quantity, but by *quality*. It is true, he is all-powerful and he knows all. But his greatness is much wider. Let me touch on three ways in which his greatness is set forth in Scripture.

1. God's greatness is seen in creation

This is a huge theme in the Bible. "The heavens declare the glory of God, and the sky above proclaims his handiwork" (Psalm 19:1). Sometimes the whole creation as God's handiwork is set forth as praising him:

Let the heavens be glad, and let the earth rejoice; let the sea roar, and all that fills it; let the field exult, and everything in it. Then shall all the trees of the forest sing for joy" (Psalm 96:11–12).

Who can look at the sky on a clear night and not be awestruck? Who can see a lovely sunset or a rainbow and not marvel at their beauty? Who doesn't admire the beauty of flowers or colourful birds? You don't need to be an astronomer or botanist to appreciate these things—just open your eyes, your



ears, use your nose. Christians should love creation and—even more—the God of creation. If creation is portrayed as praising God because it sets forth his beauty, how much more should we who are the redeemed of the Lord, praise him for creation!

2. God's greatness is seen in his character

Moses once asked the Lord to show him his glory (Exodus 33:18). The Lord tells him that no one can see his face and live, but he will pass by him and Moses will see just his back parts. The interesting thing is that when the Lord does pass by, there is no description of anything visible, but a recitation of God's attributes:

The LORD descended in the cloud and stood with him there, and proclaimed the name of the LORD. The LORD passed before him and proclaimed, "The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation" (Exodus 34:5–7)

God's glory and greatness are seen in his attributes. We might think that God's greatness is primarily manifested in his power, but it is just as clearly seen in his wisdom, his faithfulness and his love. It is important to have a broad view of God: a balanced view of the Most High. In some

sectors of the Christian church, God is presented as a God of holiness, justice and wrath. A God before whom we must tremble and humble ourselves. That is true, but not the *whole* truth.

In other circles, God is set forth as a God of love, mercy and longsuffering. That is also true, but not the *whole* truth. Some go as far as describing God as tolerant of our sins and never angry. They love to quote 1 John 4:8: "God is love." That is certainly true, but we mustn't forget that earlier in the same epistle, John says, "God is light" (1 John 1:5) and if we walk in darkness we are liars (verse 6).

I say again that it is important to have a balanced view of God's character. Do we delight as much in his holiness as in his love? Do we praise him for his justice as well as his compassion?

3. God's greatness is seen in the wonder of salvation

Consider the greatest dilemma of all time: How can God be loving and forgive sins, while at the same time be holy and just? If God receives sinners into heaven without punishing their sins, he would deny his own character. On the other hand, if he exercises his justice against their sins, then all of humanity would end up in hell and where would his love be seen?

But God in his wisdom will indeed exercise *both* his love and his justice. How? At Calvary. When Jesus hung on the cross, he received the full impact of God's justice—not for his own sins, for he had none, but for *our* sins. He bore those sins and took our punishment, that we might go free and know forgiveness.

What justice! What love! Surely that is the most wonderful demonstration of God's greatness. He is indeed great, and greatly to be praised!

Do you know this God? Is he great in your eyes? Is he real to you? Would you know his love? Then look to Calvary and see Jesus dying for sinners. Hear his gracious invitation to come to him to find rest for your soul (Matthew 11:28). If you do not come, then expect in the day of judgement to hear those awful words: "Depart from me you cursed, into the eternal fire prepared for the devil and his angels" (Matthew 25:41). Don't wait for that day—come to him today. **B**

TRINITY, COMMUNITY & CARING FOR CREATION



BY DANIELLE GIGNAC AND STEVEN WEST >>

As much as the doctrine of the Trinity will always remain a theological mystery, it is not supposed to be considered an abstract enigma. There are an enormous number of *practical* entailments that flow from the fact that God is triune. The fact that God's nature is three-in-one, or unity-in-



plurality or the one-and-the-many, is essential for proper theorizing in philosophy and ethics. God is love, and he has eternal, internal personal relations. God's love flows among the three persons of the Trinity in an intrapersonal spiral. Since he is a spirit, God's internal community of three persons in one nature does not require *space*. When God creates space and time, he creates an external order which is the physical medium for created, embodied beings to share. God makes human beings for community (i.e. for relationships with himself and with each other), and he creates the world as a suitable habitat to serve as their common ground and common home. The environment, therefore, is not irrelevant for human community. In fact, a common environment and place is a prerequisite for a community of physically embodied beings.

It is impossible, then, to properly love our neighbours unless we exercise care for the environment that the triune God created as the medium in which our love will be expressed. If people are homeless, we cannot love them if we pollute the air they breathe or poison the water they drink. We cannot love people if our selfish overconsumption results in the depletion of resources like trees, water, animals, fish or fossil fuels. If climatologists are right about climate change, and if projections for the potential consequences of climate change are accurate, then we cannot love our neighbours around the world (and future generations) if we refuse to alter our lifestyles. Our convenience and preferences cannot determine our environmental ethic. Love is willing to *sacrifice* for the good of others.

The fact that God made the world means that it has *value* to him. God is the one who



It is impossible to properly love our neighbours unless we exercise care for the environment that the triune God created as the medium in which our love will be expressed.

evaluates the world in Genesis 1, and he continually says that it is “good” even *before* he creates human beings. So the natural world is pleasing to God on its own, even without reference to its instrumental value for people. Trees are important to God for a variety of reasons—they are not merely important because we can build fires out of them or use them for lumber. Nature is made by God, and he likes it.

Numerous texts in the Old Testament celebrate God's amazing creativity and power in making and forming the world. The New Testament continues to maintain that God is the Creator, but the focus in several key texts shifts to the fact that it is the second person in the Trinity who has made and sustains all things. For example:

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made (John 1:1–3).

The Son is the image of the invisible God, the firstborn over all creation. For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. He is before all things, and in him all things hold together (Colossians 1:15–17).

In the past God spoke to our ancestors through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe. The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word (Hebrews 1:1–3).

These texts are clear that the Son has made everything, he sustains everything, and he's the point of everything. Theologically, it is vitally important that the second person of the Trinity unites himself with material creation in the incarnation. He unites with a physical, material body. He also redeems physical creation (i.e. his body is raised, but he will also liberate *all* of the created order in the new heaven and new earth; see Romans 8:18–21). As Christians, then, we worship the Son of God who made the world, unites with the world, redeems the world and who will glorify the world. Clearly the physical creation is loved by Christ, and we ought to love it as well.

Environmental damage can occur because of ignorance and sin. When Adam sinned, the ground was cursed with thorns. The flood in the days of Noah clearly wrought ecological havoc. Part of the Old Covenant law was that God would strike the ground and make it infertile if the people sinned. This was taken seriously by the prophets who often pointed Israel to the environmental degradation around them (including the destruction of both wild and domestic plants and animals) as evidence of their rebellion against God. Paul writes that the creation is groaning in bondage because of our sin. What is true generally is also true specifically: specific acts of human ignorance or sin—*our* sin—can affect the environment. And when it does, all living things suffer.

The triune God lives in perfect internal community, and he has made us to be relational beings. Since we are embodied, our relationships take place in a physical environment. As Christians, and not merely theists, we believe that Christ is the maker and sustainer of the world, as well as its redeemer. We believe the greatest commandments are to love God supremely and to love our neighbour as ourselves. This cannot be done without caring for the world that God has made. He loves it and he loves the people in it. Christians, therefore, are to approach caring for creation as a delightful duty of love and worship.

We have distinctly theological reasons for engaging in creation care, and we need to take this more seriously than we have before. **B**

Danielle Gignac is an architect whose areas of personal research include environmental ethics, agrarianism and community-building. Steve West is senior pastor of Crestwicke Baptist Church, Guelph, ON.

TAKING OFF THE OLD, PUTTING ON THE NEW



BY DALE NEVELIZER >>

In *The Chronicles of Narnia*, C.S. Lewis tells the story of a boy named Eustace who had turned into a dragon.

Try as he might, he could not remove the scales. Only the Lion King Aslan could remove the scales with his claws and restore him anew.

When writing to the Colossian Christians, Paul wanted them to know that neither legalism nor mysticism could empower them to live the Christian life, but that Christ is all and all that we need. After warning against the Colossian heresy and teaching about the supremacy and sufficiency of Christ, Paul instructs heavenly-minded Christians on how to deal with the sins that seem to cling to us here on earth. He writes:

But now you must also rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips. Do not lie to each other, since you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator. Here there is no Gentile or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all (Colossians 3:8–11 NIV).

Here, Paul peels back the layers of interpersonal conflict to get to the heart of the problem. What begins as *inner* anger bursts

out into *public* fits of rage accompanied by malicious, slanderous and abusive language. In light of the fact that we are members of *one body*, we need to stop lying to and about each other.

Instead we need to *be who we are in Christ*. Like dirty laundry, we are to remove the layers of anger from us. What enables us to peel these layers off is that our old self in Adam has already been removed and our new self in Christ has been put on

Whether our sin is the passion of lust or the passion of anger, we need Christ.

instead. Christians do not have an old nature and new nature. Christians have a new nature that has been created in the image of Christ and is being renewed with knowledge based on truth that is true to life.

But the remnants of the old nature still remain in us and need to be removed.

The cross of Christ not only empowers us to take off the old but also removes religious, ethnic, cultural and social barriers that once divided us. Since Christ is all and he dwells in each believer through the Holy Spirit, the church should be a melting pot of ethnic, cultural and social diversity that finds its unity in Christ.

Whether our sin is the passion of lust or the passion of anger, we need Christ. Only as our sinful nature is replaced with the new creation in Christ can we take off the remnants of sin and put them to death. As old divisions are replaced with our unity in Christ, the world will then be able to see how we love one another. **B**



Eustace and Aslan

WHAT HAPPENED TO CIVILITY IN THE PUBLIC SQUARE?

An insulting tweet. An intolerant comment. Unkind words. Why has public discourse become so hyper-polarized and offensive? By Kirk M. Wellum

Sometimes it is difficult to know how the time in which we are living differs from previous generations because our understanding of our contemporary situation is limited by our closeness to what has transpired, and our memories can distort what we think we know about our own lives. But over the course of my life, and especially in recent years, I have noticed that something has changed in the way people speak and relate to one another in what is commonly called the “public square.” This something, as far as I can discern, can be described as a lack of civility. The Oxford Dictionary defines *civility* as *formal politeness and courtesy in behaviour or speech*. Civility does not mean that we necessarily agree with everyone, nor that there is no room for critique and debate, rather it describes a degree of respect and humility that transcends our personal agreements and disagreements and makes human discussion and interaction possible without it degenerating into a shouting match marked by name calling, rudeness, profanity and personal attacks. Civility makes it possible for people to discuss differing points of view, and in some cases, strongly held opinions, and to remain focused on the issues being discussed and not veering off into peripheral concerns that take away from the main areas of contention.

If my assessment is correct, it raises the question: Why? What has happened to make the present atmosphere surrounding

public discourse so toxic and why are people so intolerant of others and determined to impose their perspective on those around them? Why do people think it is permissible to refuse to listen to anyone who differs with them, to call them unkind names, to routinely use profanity as part of their everyday discourse and particularly when they are trying to make a point? I think there are many reasons for the change, here are a few that come to mind.

THE POLITICIZATION OF HUMAN INTERACTION

One reason for the current lack of civility is the politicization of human interaction. We are living in a time of sweeping moral, spiritual, theological and philosophical change when it comes to the governing worldview that has more or less regulated our society in previous generations. Consequently, there is a noticeable conflict between the previous worldview that was more closely tied to Judaeo-Christianity and the Bible, and a newer one based on naturalistic and evolutionary explanations of the world and the role of human beings within it. In recent years this conflict has escalated to such a degree that it colours almost every aspect of life including spirituality, politics, business, sports and entertainment, education, law, medicine and much more. In fact, there are few areas of human endeavour that are not experiencing the discomfort caused by the collision of these world views and

the divisions and distinctions they inevitably entail.

THE DOWNSIDE OF SOCIAL MEDIA

Another reason is the existence and pervasive influence of social media which allows people to communicate with one another in a manner that is personal and yet impersonal at the same time. At its best, social media brings people together and allows them to share common interests and to form online communities where serious discussions can take place. But





ILLUSTRATION: JR CASAS

there are significant problems with social media and one of them is that people often say things online that they would never dare to say to another human being in person. The digital space and the illusory sense of social distance it provides makes people feel brave, and more often than not, foolish, and they give vent to the darkness of their hearts in a way that is damaging to themselves and others. Related to this is the observation that many write for the benefit of their particular group or fanbase or the demographic they are attempting to influence. Communication

of this sort is cheered on by their peers or underlings as they repeat, sometimes *ad nauseum*, what they know will be liked and retweeted. Unfortunately, in this rarified space it is all too easy to seek the applause and amens of their followers at the expense of engaging what is true, accurate, and actually worth saying in terms of making a helpful contribution to whatever it is that is being discussed. This kind of “virtue signalling” appeals to feelings and emotions and while enflaming friends and foes alike does little to solve problems, build relationship and further understanding.

THE WANING INFLUENCE OF BIBLICAL CHRISTIANITY

Still another reason, is the waning moral influence of biblical Christianity. Notice that I have specified biblical Christianity over against other spurious varieties of what is often mistakenly identified as Christianity. I have done so because biblical Christianity takes seriously what the Bible teaches about men and women being made in the image and likeness of God. We are not junk, as Francis Schaeffer used to say, but creatures with dignity and value because of the One who made us and what

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he made us to be. This means that we are required by God to do to others what we would want them to do to us, and we are to love our neighbours as ourselves. Though we may be far apart on many issues, ultimately, we are all creatures made in the image of God, and the Creator himself requires us to treat others accordingly and give them the respect they are entitled to as image-bearers. As the influence of biblical Christianity wanes, barbarism tends to take its place. Gone is any sense of accountability to God who sees and hears and knows all things and who will bring all people into judgement.

THE BELIEF THAT THIS LIFE IS ALL THERE IS

A corollary of all of the reasons evinced so far is the fact that without a belief in the sovereignty and justice of God, human beings will reach the inevitable conclusion that this life is all there is, which means, that if judgement and justice is to be realized at all, they must be realized in this life. There is no final Day of Judgement, no prosecution of the guilty, and no justice for the wronged. Justice, if there is such a thing, must be meted out in this life and that raises the stakes considerably and makes patience and self-control more difficult when it appears that people are wrong and need correction, and it looks as if they will escape justice unscathed. In this context, normal rules of interaction are suspended, and people think they are justified in doing and saying whatever is necessary to ensure that their cause prevails in what amounts to a social justice version of *the end justifies the means!* If governments and courts will not bow to the wishes of the mob, then they will take matters into their own hands and silence (or worse) anyone who will not submit to their brand of orthodoxy.

INSIDE THE CHURCH

Lest I give the impression that a lack of civility is just a problem outside the church, it needs to be said that sadly this is not the case. Unfortunately, there are Christian preachers and teachers who try to make up for a lack of content and spiritual power by trying to sound cool! Under the guise of wanting to communicate, some stoop to using crude expressions and street language in an effort to get and keep the attention of their audience. They do not realize that there is just about nothing as uncool as a preacher trying to be cool! As a general rule, preachers are about as far from what is considered culturally cool and hip as can be



imagined, and they need to remember that they are not called to be cool but to proclaim and explain the gospel in a way consistent with the gospel message. When they attempt to use the weapons of the world, in this sense, they detract from the gospel and they insert themselves into the narrative in a way that belies their lack of spiritual power and their lack of faith in the sovereign power of God to save through the foolishness of the message preached! The Christian pulpit is no place to vent and rail against one's foes, nor is it a place to use edgy language that flirts with the boundaries of propriety. Some may attempt to justify such modes of expression by referring to examples of provocative speech by Old Testament prophets (cf. Ezekiel 16; 23). I will say more about this kind of thing later, but for now it is sufficient to remember that the prophets while not prudish, were not crude or provocative for provocation's sake. They employed graphic language when necessary to make their point but always in a way that called people to repentance, and not in an attempt to titillate or get cheap laughs, or to prove they were not "your grandparents' prophet!"

WHAT THE BIBLE SAYS ABOUT OUR CONDUCT

Regardless of what the world of those who do not know God is doing, we who claim to be followers of Jesus need to conduct

ourselves in keeping with the instructions laid out in Scripture regarding how we are to speak to one another and to a watching world. Since Jesus in his life, death and resurrection, and in his teaching fulfils the Law and the Prophets (Matthew 5:17–19), we should look to *his* teaching and example as recorded in the Gospels, as well as his teaching as it is found in the apostolic letters when it comes to our speech (and everything else). In Matthew 12:36–37, Jesus says that everyone will give an account on the Day of Judgement for every empty word they have spoken, for by our words we will be acquitted, and by our words we will be condemned. This is a powerful reminder from the incarnate Word of God himself that our words are significant and reveal the true state of our hearts. Civility in the way we interact with one another verbally is more than just a manifestation of common grace (grace universally experienced by all of God's image bearers) but in God's people it is an indicator of saving grace. This is why when we read the pastoral admonitions of the apostles there is so much said about *the way* we speak and conduct ourselves with other people.

For instance, the apostle Paul tells us that no unwholesome talk should come out of our mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen (Ephesians 4:29). Once again this does not



mean we cannot defend ourselves or speak passionately about things that concern us. Paul defended himself in Acts (21:37–22:29; 25:23–26:32) and Galatians (1:6–10; 4:8–20) and 2 Corinthians (10:1–12:10), and he spoke with power and conviction on many occasions—in Athens (Acts 17:16–43) and Rome (Acts 28:17–31), for example. But Paul never used nor encouraged anyone else to engage in obscenity, foolish talk or coarse joking, which he describes as being out of place (Ephesians 5:4). Writing to the church in Philippi, Paul concludes by exhorting the church to think about whatever is noble, right, pure, lovely, admirable, excellent and praiseworthy (Philippians 4:8), because he knows that out of the fullness of the heart the mouth speaks (cf. Luke 6:45). To the believers in Colossae the apostle makes it clear that anger, rage, malice, slander and filthy language have no place in the life of the person whose life is now hidden with Christ in God (Colossians 3:3–10). Then in Colossians 3:17 he sums up the Christian’s responsibility with a comprehensive statement when he writes that “whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.” And in Colossians 4:6 he tells us that “your conversation should be always full of grace, seasoned with salt, so that you may know how to answer everyone.”

Of course, Paul is not the only apostle to

write about the influence of God’s grace on our speech as Christians. James devotes a whole chapter (3) to taming of the tongue and by so doing reminds us how much damage our words can inflict and how resistant they are to holy domestication. Nevertheless, in spite of the difficulty involved, James insists that praise and cursing should not come out of the same mouth! The wisdom that comes from above is transformative and enables God’s people to live in a way that reveals the heavenly nature of the work that has been done in their hearts and lives.

When the apostle Peter is giving Christians instructions about how to live godly lives in a pagan society, he warns us that we must be prepared to suffer for the cause of Christ. As followers of Jesus we walk in the footsteps of our Lord who suffered for us and has left us an example. When he was insulted, he did not retaliate and when he suffered, he made no threats; instead he entrusted himself to him who judges justly (1 Peter 2:21–23). We are to do likewise, we are not called to vent and rant and be disrespectful of others, instead we must repay evil with blessing as those who will one day inherit the blessing of the Lord (1 Peter 3:9).

BUT PEOPLE IN THE BIBLE SPOKE IN A SEEMINGLY HIGHLY OFFENSIVE WAY...

Having looked at a brief sample of the biblical data regarding our conduct and treatment of others, including those who disagree with us and oppose us, it is now time to address the elephant in the room. It is all well and good to talk about public civility and to link it to a variety of biblical injunctions that tell us to speak in a gracious way to others, but what about instances in the Bible where the prophets, the apostles, and even Jesus himself spoke in a way that would have been highly offensive to the people they were addressing? For example, Isaiah mocks those who trust in idols rather than the Lord, calling them blind and ignorant to their own shame (Isaiah 44:9). Jeremiah speaks about a horrible and shocking thing that happened in the land: the prophets prophesy lies, and the priests rule by their own authority, and God’s people love it that way (Jeremiah 5:30–31). Ezekiel compares Jerusalem to a self-centred, immoral, ungrateful, adulterous wife and prostitute for her shocking sins and unfaithfulness to the Lord (Ezekiel 16:1–63). Jesus pronounces seven woes against the Pharisees and

teachers of the law that are stunning in terms of their clear denunciation of men who in their day were considered the spiritual leaders and theological experts. Among many other things he says, “You snakes! You brood of vipers! How will you escape being condemned to hell?” (Matthew 23:33). And Paul can say things like: “As for those agitators, I wish they would go the whole way and emasculate themselves” (Galatians 5:12). Or quoting a Cretan prophet who said: “Cretans are always liars, evil brutes, lazy gluttons,” Paul says, “This saying is true, therefore rebuke them sharply, so that they will be sound in the faith” (Titus 1:12–13) What are we to make of this kind of language?

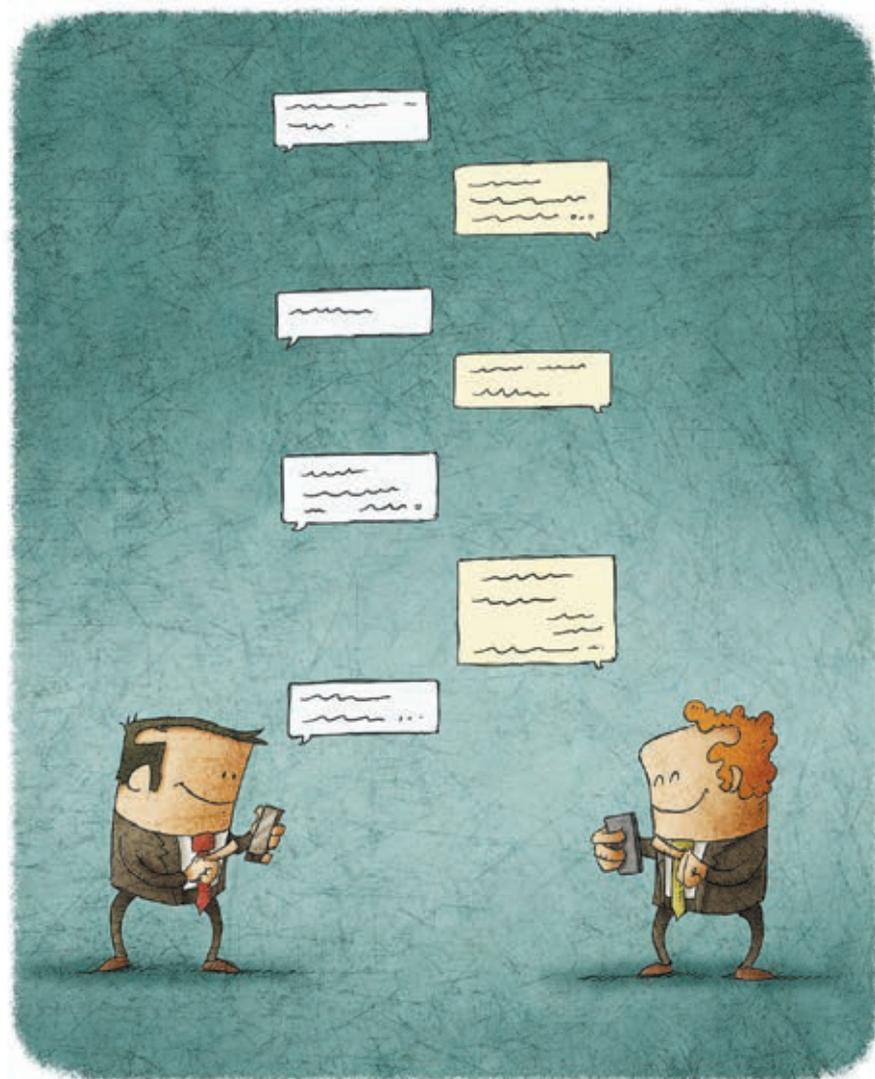
We are not called to vent and rant and be disrespectful of others, instead we must repay evil with blessing.

1. The denunciation of evil people and deeds is not necessarily inconsistent with public civility.

Today, many are reluctant to acknowledge that there is such a thing as sin, and that often the greatest evil is daring to stand in the way of human autonomy, self-expression and fulfilment. Christians cannot be silent about such things, because we are required to love God with all our hearts and our neighbours as ourselves. It is never loving to stand silently by and watch someone harm themselves. Nor is it loving to go along with something which we know to be wrong and destructive of human flourishing just because it is easier than confrontation and discussion and running the risk of being rejected or misunderstood. Civility has to do with *how* we speak the truth and communicate God’s truth to others, not whether or not we do it at all. It means that we treat people with respect as human beings and not carelessly or thoughtlessly as if they do not matter or do not deserve our prayerful attention.

2. God’s grace to us in Christ should humble us.

We must remember that if we see sin, righteousness and judgement for what they are, and if we have been delivered from our sins, it is because of the sovereign grace of God. Left to ourselves, we would be just like the people around us. Our experience of God’s grace should produce in us a deep humility that should be reflected in the way we speak to our fellow human beings. In the case of Jesus mentioned above, he is the spotless Son of God, there is no sinfulness in him, and he knows all things. When



he speaks, he always speaks the truth, and his application of the truth is always flawless because he knows all about the person and situation he is addressing. Yet, even Jesus describes himself as “gentle and humble in heart” (Matthew 11:29), and he deals with sinful men and women with the greatest tenderness though he is their Creator and Sustainer, and he will be our Judge at the end of the age. We, therefore, have no excuse for dealing with people in a proud or sarcastic way seeing that we are debtors to grace and still fall short in so many ways. In the case of the prophets and apostles, they are speaking the Word of God as they are carried along by the Holy Spirit. Our lack of this kind of direct divine authority does not mean we cannot speak, but we must do so with caution, recognizing our weaknesses, and making sure that our words are consistent with Scripture.

3. Think before we speak.

Given who we are—imperfect, fallible believers who are being saved by grace—we need to think before we speak, pick our

words carefully and examine our motives. This is especially true if we are prone to like a fight, or have a short temper, or we are interacting with people on social media. It takes Christian maturity and grace to stick to the issues, to make sure we have our facts straight, to think before we speak, and to do so for the glory of God and the good of others. Our feelings, pride, reputations and ambitions can make it easy to lash back at those who attack or belittle us. We can justify ourselves and our behaviour and double-down and call our battle “spiritual warfare” when instead we should acknowledge our petulance and stubbornness and that we might have some homework to do, or we might need to apologize or just leave things in the Lord’s hands. This last point is critical. We cannot argue anyone into the kingdom of God. Even if we present the most cogent biblical arguments, unless the Holy Spirit renews a person’s mind and heart they will not respond as they should. This means that we must do the best we can and then learn to leave things in the Lord’s hands and pray that he

would do what *only* he can to send his truth home to the heart.

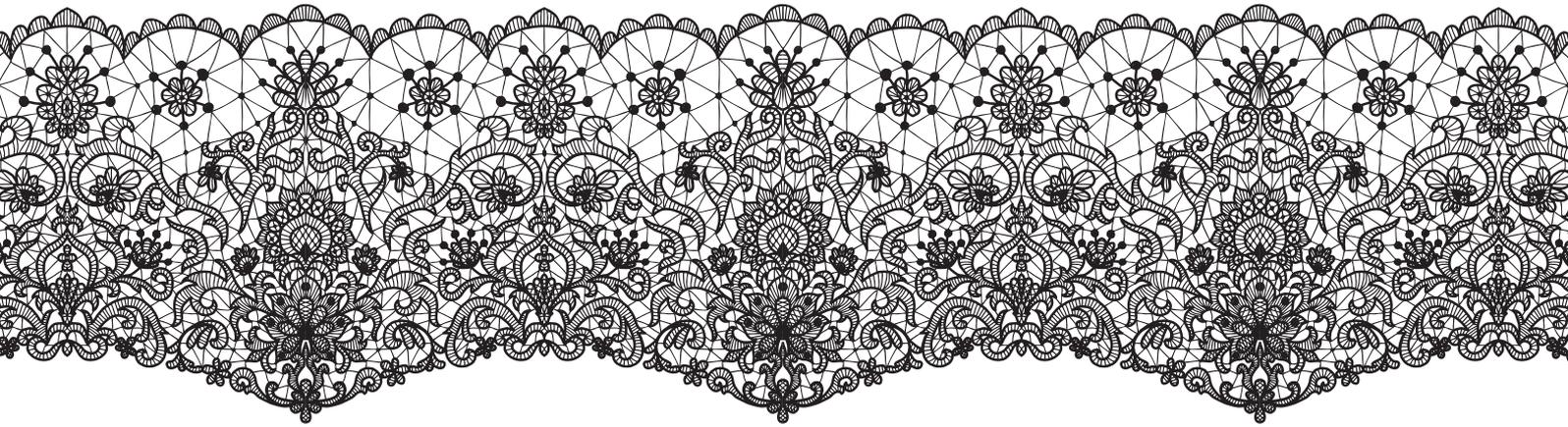
CIVILITY V. PLAIN SPEECH

Before I conclude I want to say something about *civility* versus what may be called *plain speech*. For some readers the very word *civility* may smack of a simpering weakness, a sickening kind of formality which makes hypocrisy respectable. In that case, plain, forthright speech is to be preferred to euphemistic word games. While I am sympathetic with these sentiments, it need not be configured that way. Civility does not need to be a cover for dishonesty anymore than plain speech needs be disrespectful, cutting and cruel. When I am talking about civil speech, I have in mind honest speech which is spoken in love (Ephesians 4:15), or to use another biblical metaphor, seasoned with salt (Colossians 4:6). In the Sermon on the Mount, Jesus warns us about playing word games in an attempt to evade the truth (Matthew 5). The same principle applies here. We are to speak plainly and honestly, but we must not use truth like a sledgehammer to beat people into submission or to put them down in order to make ourselves look better. Civility and plain speech need not be set against one another, nor should we have to choose one over the other. For the Christian, both are necessary entailments of the gospel.

THANKFULNESS

Finally, we should be thankful. At first glance, thankfulness might seem unrelated but it is not. When we are thankful to God for who he is and all that he has done for us and will do for us in the future, that helps to put our present situation into perspective and that is vital if we are to be civil toward others. The Lord will win the day. He will fulfil all of his promises. Truth will triumph in the end. The future of the kingdom of God is not left up to us but is entrusted to our great Redeemer who is reigning at God’s right hand and will continue to do so until all his enemies are defeated. We are called to be salt and light in a spiritually, philosophically and morally corrupt and dark world. But we are not alone. All authority belongs to our risen Lord, and he is with us till the end of the age. We need to enjoy that truth and let it get deep inside us and then go out and act accordingly, to the praise of his glorious grace. **B**

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KATHERINE WILLOUGHBY

THE PURITAN DUCHESS

An appreciation of her life and witness
on the quincentennial of her birth

By Michael A.G. Haykin

In Evelyn Read's fine study of Katherine Willoughby (1519–1580), the Duchess of Suffolk, published in the early 1960s, Read summed up her life thus:

She was born a Catholic and became a convinced and zealous Puritan; she was born to a sheltered and secure life and, by her own honesty and outspokenness, she courted persecution and lived in danger. She was a woman of wit and beauty and charm, and of great integrity. Her life would not be regarded as important in the development of the politics and affairs of England, but at least one great statesman cherished her friendship, and many whose thinking and writing and preaching were basic to the Protestant Reformation owed much to her generosity and religious zeal and to the stimulus of her eager mind.

More recently, British historian Alec Ryrie has described Katherine Willoughby as an “evangelical firebrand” and perhaps “the most aggressive of the reformers” within the royal circle around Henry VIII. In her own day, a hostile Spanish Roman Catholic source described her as “one of the worst heretics in England” and one who had “studied at Geneva.”

EARLY YEARS AND MARRIAGE TO CHARLES BRANDON

As Evelyn Read noted, though, she did not start off that way. Katherine Willoughby's life began in a staunch Roman Catholic environment. Her father, Lord William Willoughby (1482–1526), maintained to the end of his days a “belief in the efficacy of the mass, the existence of purgatory, and the importance of good works.” He had married an ardent Spanish Roman Catholic

by the name of Doña Maria Sarmiento de Salinas (c.1490–1539), who was the confidante and favourite lady-in-waiting of Queen Katherine of Aragon, the first wife of Henry VIII (1491–1547). Maria probably named her only daughter after the queen. Moreover, Katherine Willoughby's godfather was Stephen Gardiner (c.1483–1555), later Bishop of Winchester, also an ardent Roman Catholic.

Katherine's father died when she was seven years old, and she inherited a significant amount of land and money upon his death. Because her mother spent most of her time at court as the queen's lady-in-waiting, in 1528 Katherine was placed as a ward in the care of Charles Brandon (1484–1545), the 1st Duke of Suffolk and a close friend of Henry VIII; his wife was Mary Tudor (1496–1533), Henry VIII's sister. Here, in Brandon's home, she learned to read and write, and was also schooled

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to some degree in Latin and Greek. Charles and Mary had been married in 1515, and among their children was Frances Brandon (1517–1559), the mother of Lady Jane Grey. The Duke and Duchess of Suffolk were also conservative Roman Catholics, like Katherine's parents.

Sadly, Mary Tudor died in June 1533. Ten weeks later, Charles Brandon married his ward, Katherine Willoughby, who was only fourteen. He was 49! This shocks us today, but neither the difference in age nor the alacrity with which he wed after Mary's death were necessarily regarded as unusual in that day. Eustace Chapuys (c.1490–1556), however, the Spanish ambassador to the English court, did regard it as a “novelty,” as he put it in a report to Charles V (1500–1558), the king of Spain.

Throughout the 1530s, despite the massive religious changes that were taking place in England, Katherine Willoughby, now Katherine Brandon and the Duchess of Suffolk, remained a staunch Roman Catholic. This is evident from such things as: her friendship with Katherine of Aragon's daughter, the future Mary I (1516–1558); her close relationship with her conservative Catholic mother; and even small things like using saints' days to date her letters. And yet it would have been during this decade at the court of Henry VIII that she first heard the preaching of Hugh Latimer (c.1485–1555), rightly described by Evelyn Read as “one of the greatest and most powerful exponents of religious reform in sixteenth-century England.”

During the 1530s, Katherine also had two sons: Henry (1535–1551), named after the king, Henry VIII, who was his godfather, and Charles (1538–1551), named after his father. Further indication of her status within the royal court is the fact that when Henry VIII was preparing to marry his fourth wife, Anne of Cleves (1515–1557) in 1539, Katherine was asked to meet Anne at Dover and escort her to London. Katherine subsequently became one of Anne's ladies-in-waiting. This only lasted a few months, though, as Henry had his marriage annulled in the summer of 1540.

Almost immediately after the annulment, Henry married Katherine Howard (c.1523–1542), his fifth wife, who was the first cousin of Anne Boleyn and niece of the zealous Roman Catholic Thomas Howard (1473–1554), the 3rd Duke of Norfolk. But Katherine Howard lost her crown and her head when she was found guilty of adultery in 1542. She was succeeded by the evangelical Katherine Parr (1512–1548) in 1543, Henry's sixth and

final wife, who was a close friend of Katherine Brandon, and she asked Katherine to return to court as one of her ladies-in-waiting. When Henry married Katherine Parr in a small ceremony at Hampton Court, Katherine Brandon was one of only eighteen people present, again indicative of her standing at the court.

KATHERINE'S CONVERSION

Now, when was Katherine Brandon converted to evangelical convictions? Or to put it as Paul Zahl does: “What inward springs and development” turned this brilliant woman into an “unquenchable, irrefutable” adherent of the Reformation? This is not at all easy to determine. Megan Spruell, in a 2013 thesis, has argued that it was her appointment as a lady-in-waiting within Katherine Parr's household in 1543 that was the key factor in her embracing evangelical convictions. Spruell itemizes three key elements in Katherine Parr's household that led directly to Katherine's conversion to evangelical views:

1. First, as a member of the queen's household, Katherine Brandon was expected to attend sermons on a daily basis in which evangelical beliefs, such as the authority of Scripture, were expounded by evangelical preachers.
2. Katherine Parr also initiated discussions of religious ideas that would have been an integral part of Katherine Brandon's daily life in the queen's service.
3. Katherine Parr ordered that copies of a book she had written, *Prayers or Meditations* (1545), a work in which she included evangelical teachings about salvation, be given to every woman in her household so that it could be used as a resource in discussing controversial issues of the day.

By the mid-1540s, we know that Katherine believed that Scripture was the supreme guide to the Christian faith. She had acquired a copy of William Tyndale's New Testament and begun to be openly critical of Roman Catholicism. Her embrace of evangelical convictions can be seen in such small things as no longer using saints' days to date her letters. After her husband Charles Brandon died in August 1545, Katherine became more open in her commitment to evangelical views. By the late 1540s, she had rejected the concept of transubstantiation and the belief that we can be saved by faith *and* works. And in the late 1550s, she came to embrace the doctrines of predestination and election.

As one of the wealthiest women in England, she began to use her wealth to support the cause of reform. In Lincolnshire, for example, she did all she could to ensure that every parish church had a copy of the Bible. When the great German reformer Martin Bucer (1491–1551) came to Cambridge as Regius Professor of Divinity in 1549, Katherine befriended him as she had moved to Cambridge to be close to her two sons who had gone there to study at St. John's College. She also served as the patron of various leading evangelical preachers and reformers, of whom the chief was Hugh Latimer, who had “the greatest influence on Katherine's religious thinking” and seems to have been something of a spiritual mentor to Katherine.

TEXTUAL EVIDENCE OF HER FAITH

Sadly, in 1551, there was an outbreak in England of what has been called the “sweating sickness,” which took the lives of both of Katherine's sons. There had been other such outbreaks in England in 1485, 1502, 1507 and 1528. Those afflicted with this disease first experienced a cold shivery



TWO SONS: Katherine and Charles Brandon had Henry in 1535 and Charles in 1538.

stage attended by dizziness, headache and various pains in the neck, shoulders and limbs along with fatigue. All of this was shortly followed by an intense sweating stage, which was marked by delirium, rapidity of pulse, palpitations and thirst. The final stage was complete exhaustion and collapse, or sometimes an irresistible urge to sleep. If a person survived the first twenty-four hours, they usually lived.

When cases of this disease appeared in Cambridge in July 1551, Katherine had her sons taken north to a family home in Buckden, Cambridgeshire. But, it was too late. Both of the young men had been infected and they died within minutes of each other. Their tutor Thomas Wilson (c.1525–1581), famous for his oft-reprinted work *The Arte of Rhetorique* (1553), noted understandably that their mother did take “their death most greuously [sic].” The Italian Reformed theologian Peter Martyr Vermigli (1499–1562), who had come to teach at Oxford in 1547, noted of the elder son, Henry, that “he had made such progress in learning, godliness, and piety, as to be the admiration of every one.”

Katherine wrote the following letter to her friend William Cecil in September 1551 from her main home in Grimsthorpe, Lincolnshire:

I give God thanks, good Master Cecil, for all his benefits which it hath pleased Him to heape upon me; and truly I take this last (and to the first sight, most sharp and bitter) punishment not for the least of His benefits; inasmuch, as I have never been so well taught by any other before to know His power, His love, and mercy, my own weakness, and that wretched state that without Him I should endure here. And to ascertain you that I have received great comfort in Him, I would gladly do it by talk and sight of you; but as I must confess myself no better than flesh, so I am not well able with quiet to behold my poor friends, without some part of those *veyl drages* [vile dregs] of Adam, to seem sorry for that whereof I know I rather ought to rejoice. ...So with many thanks for your lasting friendship, I betake you to Him that better can, and I trust, will, govern you to His glory and your best contentation. From Grimsthorpe, this present Monday.

Your poor but assured friend,
K. Suffoulk.

This is a fascinating letter in so many ways. It reveals Katherine’s struggle with hiding



EVANGELICAL FAITH: Katherine Willoughby, the Duchess of Suffolk, was a firm believer in Christ and viewed Scripture as her supreme guide to the Christian faith.

her deep grief in the presence of her friends, but also her awareness that in the midst of this great sorrow her God is a good God. And he was using this sorrow to teach her about “His power, His love, and mercy,” as well as her own weakness and that not to know this God is to be in a truly “wretched state.” Thus, she can begin the letter with a line of praise: “I give God thanks, good Master Cecil, for all his benefits which it hath pleased Him to heape upon me.”

MARRIAGE TO RICHARD BERTIE AND EXILE

Katherine would also have been able to praise God for a man named Richard Bertie

(c.1517–1582), who had joined her household in the late 1540s. Richard had been educated at Oxford and was employed as Katherine’s “gentleman usher,” that is, a trusted official who would walk ahead of her in ceremonial processions and be her escort at all official functions of the court. He also handled her business affairs, which were extensive owing to her significant lands and properties. He spoke French, Italian and Latin fluently, and he was decidedly evangelical. The Bishop of Lincoln, for instance, described Bertie as a man who was “earnest in religion.” By 1552 he and the Duchess were firmly in love. They were married by Hugh Latimer either in the summer of 1552, or at the latest, the beginning of 1553.

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With the accession of Mary to the throne in 1553, however, Katherine was in danger of being incarcerated or subjected to religious demands that would violate her conscience. Richard was commanded to appear before Stephen Gardiner, who was hoping to force the couple to swear allegiance to the Roman Catholic faith. But Richard told him that his wife abhorred the mass and that she would be a false Christian to profess something she did not believe. As he told Gardiner, “To force a confession of religion by mouth contrarie to that in the heart, worketh damnation where salvation is pretended.” Through this exchange with Gardiner, it became clear to Katherine and Richard that they needed to quit England and flee to the European continent. It is noteworthy that Katherine was prepared to relinquish all of her lands and wealth, aristocratic standing and position, for the sake of her evangelical faith.

The next few years had numerous anxious moments as Katherine and Richard made their way down the Rhine to Wesel and then Weinheim in Germany. Eventually they received an invite to Poland, where Protestantism was flourishing at the time. On the advice of the Reformer Jan Łaski (1499–1560), who was a friend of Martin Bucer, Sigismund II (1520–1572), King of Poland and Grand Duke of Lithuania, not only gave Katherine and Richard a place of safe refuge but also the opportunity to be involved in advancing the reform of the church. Sigismund needed a Protestant governor to administer the Polish province of Samogitia, which was largely Protestant, and is now one of the ethnographic regions of modern-day Lithuania. So he enlisted Richard, and for a year, 1558, he and Katherine spent their last year in exile administering this Baltic province for the King of Poland.

FURTHER TEXTUAL EVIDENCE OF KATHERINE'S FAITH

Mary died in 1558 and it was now safe to return to England. As soon as Katherine heard that Elizabeth had become queen she wrote the following letter from Samogitia. The text is another key window into her worldview.

The almighty and ever-living God so endue your Majesty with his Spirit, that it may be said of you, as of his prophet David, “He hath found one even after his own heart.” Your Majesty, I know, well knoweth how,



HIGH HOPES: Protestant Elizabeth I came to the throne in 1558.

most naturally, all creatures embrace liberty and fly servitude, but man most specially, because God, of his fore-conceived kindness, created him thereunto; and, fallen from it, freed him again. Wherefore so much the more lively is not only the desire, but the sense of it, in mankind, than in brute creatures, as the sharpness of reason exceedeth the dulness of unreasonableness. But yet then he feeleth it most at heart, when the liberty or freedom of conscience by unlooked fortune falleth out, even as sudden misfortune, after great sorrow, freezeth the heart; and as health is most delectably felt after extreme sickness, so is the sense most inward in changes chiefly when oppression or deliverance of conscience showeth itself. And though such alterations follow commonly the people of God, not by chance, but by his providence, and albeit He in all his works is good, and his works profitable to those that be his; yet as his wrath and chastisement giveth just matter of mourning, so must his mercy and cheerful countenance fill our souls with gladness. Wherefore now is our season, if ever anywhere, of rejoicing, and to say, after Zachary, “Blessed be the Lord God of Israel,” which hath visited and delivered your Majesty, and by you us, His and your miserable and afflicted subjects. For if the Israelites might joy in their Deborah, how much we English in our Elizabeth that deliverance of our thrall’d conscience. Then first your Majesty hath great cause to praise God that it pleased Him to appoint you the mean whereby He showeth out this His great mercy over that land; and we generally ought to

praise, thank, and honour Him in you, and you in Him, with an unfeigned love and obedience all the days of our lives. It is comfort enough to all your subjects, that you do the will of Him that hath raised you up, spite of His and your enemies; but unto the heavy hearts of your persecuted subjects, these tidings distil like the sweet dew of Hermon; and though I have my portion of this gladness equal with the rest, yet I cannot choose but increase it with the remembrance of your gracious good will towards me in times past, and with hope, continuance of the same in time to come; only I greedily wait and pray to the Almighty to consummate this consolation, giving me a prosperous journey once again presently to see your Majesty, to rejoice together with my countryfolks, and to sing a song to the Lord in my native land. God for his mercy grant it, and to your Majesty long life, with safe government, to His glory, your honour, and subjects comfort.

From Crossen, in Sanogelia, the
25th of January.
Your Majesty’s
Most humble, loving, and
obedient subject,
K. Suffouk.

Three key aspects of this important letter need to be noted. First, notice the way that Katherine described God:

- He is the “almighty and ever-living God.”
- He is the Creator of humanity and their liberator.
- He is the One who rules this world by his providence, not chance, and who raises up rulers like Elizabeth.
- He is the God who “in all his works is good.”
- He is One who shows mercy to individuals and to nations.
- But to the wicked He is a God of wrath.
- He is a prayer-hearing God.
- And because of all these things, he is a God to be praised, thanked, and glorified.

Katherine assumed that men and women have been created in such a way that their hearts long for freedom—in modern parlance, it is in their DNA. The reign of the Roman Catholic Mary I had been one of tyranny in which the English had been “persecuted” and their consciences forced into bondage, “our thrall’d conscience,” as Katherine put it. For her, liberty is an affair of the heart ultimately: “he feeleth it most

at heart, when the liberty or freedom of conscience by unlooked fortune falleth out...so is the sense most inward in changes chiefly when oppression or deliverance of conscience showeth itself."

Finally, Katherine was convinced that God had raised Elizabeth up to bring deliverance to the English people, and if Israel "might joy in their Deborah," the biblical judge who delivered the Israelites from the bondage of the Canaanite king Jabin, "how much we English in our Elizabeth." The comparison of Elizabeth with Deborah was one commonly made at the time. Hence, the need for English men and women to pray for Elizabeth to be empowered by the Spirit of God and be given "long life, with safe government."

THE RETURN TO ENGLAND

Katherine and Richard travelled back to England in late spring or summer 1559. Like many of those who came to be called Puritans, however, she was ultimately disappointed by the Queen's religious policy. While Elizabeth shared many of their theological convictions, she insisted that she was the head of the church and was tolerant of worship practices in the church that reminded the Puritans of medieval Catholicism.

Katherine's disappointment can be seen in a letter she wrote to William Cecil on March 4, 1559, which is described by Paul Zahl as "a classic." The heart of the letter ran as follows:

...for the love I bear you I cannot forbear to write...and if it shall please you to heed a simple woman's mind. Undoubtedly the greatest wisdom is not to be too wise, which, of all others, you should by experience chiefest know. For if there were anything whereby that good duke, your old master, deserved and felt the heavy stroke of God, what is there else whereof men may accuse him but only that when God had placed him to set forth His glory (which yet of himself he was always ready to do) but being still plucked by the sleeve of [by] worldly friends, for this worldly respect or that, in fine gave over his hot zeal to set forth God's true religion as he had most nobly begun, and turning him to follow such worldly devices, you can as well as I tell what came of it: the duke lost all that he sought to keep, with his head to boot...

Wherefore I am forced to say with

the prophet Elie, "How long halt ye between two opinions?" ...If the Mass be good, tarry not to follow it nor take from it no part of that honour which the last queen, with her notable stoutness, brought it to and left in (wherein she deserved immortal praise seeing she was so persuaded that it was good) but if you be not so persuaded, alas, who should move the Queen's Majesty to honour it with her presence, or any of her counsellors? ...To build surely is first to lay the sure cornerstone, today and not tomorrow; there is no exception by man's law that may serve against God's. ...Christ...hath left His Gospel behind Him a rule sufficient and only to be followed. Thus write I after my old manner, which if I persuade you, take it as thankfully and friendly as I mean it; then I will say to you as my father Latimer was wont to say to me, "I will be bold to write to you another time as I hear and what I think; and if not I shall hold my peace and pray God amend it to Him." With my hearty prayer that He will so assist you with His grace that you may the first and only seek Him as His eldest and chosen vessel.

Here we see again the depth of Katherine's evangelical convictions:

- "Hot zeal to set forth God's true religion" is recommended by means of the negative example of Edward Seymour (1500–1552), the 1st Duke of Somerset, who was Lord Protector during the early years of the reign of Edward VI (1537–1553), and, though an evangelical, an inept ruler.
- She takes the showdown between Elijah and the prophets of Baal to be a model in some ways for her day: there are only two options—"God's true religion" or that religion centred on the Mass.
- There is one sure foundation for the Christian faith: "Christ...hath left His Gospel behind Him a rule sufficient and only to be followed"—Katherine "wanted a Bible-led and Bible-organized church," and it is therefore "not anachronistic to understand Katherine as a Puritan."
- There is an urgency to building the proper foundations, and she disapproved of caution in reforming the church: "To build surely is first to lay the sure cornerstone, today and not tomorrow."
- Finally, note the reference to Hugh Latimer: "my father," that is, "my spiritual father."

FINAL DAYS

In the final twenty years of her life, Katherine was frustrated at the Elizabethan settlement. Well has Paul Zahl described her as "a frustrated Puritan" during this period of her life and spoken of her "insistent impatience with Elizabeth" and her "snail's pace in the Reformation of the Church."

This impatience began with the issue of reforming the church, but overflowed into more personal matters. She long petitioned Elizabeth to give her husband the title of "Duke," but all to no avail. A number of her final letters relate to this worldly matter and Katherine's frustration that Elizabeth would not listen to her. It is evident that Elizabeth had an antipathy toward Katherine. Why? This far removed in time, we cannot say for certain. Zahl comments that if Katherine had said "the sky is blue, Elizabeth would have said, no it is red!"

When Katherine died in 1580, her husband Richard had the sculptor Thomas Goodlord erect a huge memorial to his wife in the parish church of St. James, Spilsby, which also became a memorial to him as well, when he died two years later. On the back of the memorial, which is quite visible to anyone in the sanctuary, are six panels of texts, five in Latin and one in English. One of them, in Latin, expresses Katherine and Richard's hope:

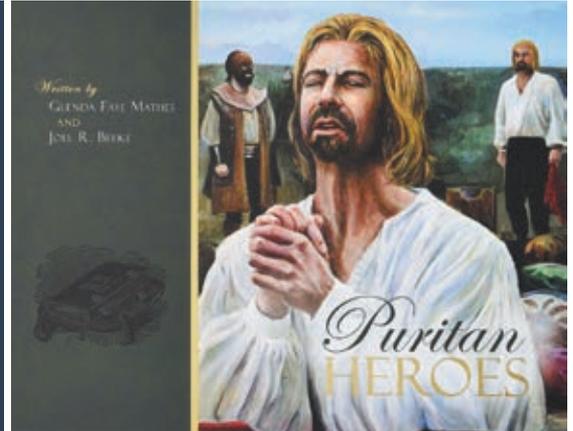
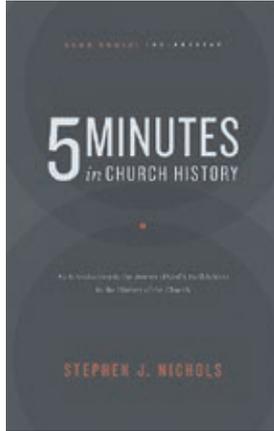
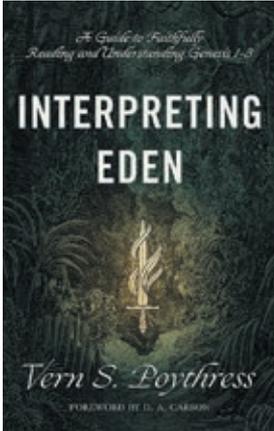
We know that our Redeemer lives, and we believe that we shall rise again out of the dust and though after our skin worms destroy our bodies, yet shall we see God in our flesh, and not another. **B**

Michael A.G. Haykin is professor of church history and biblical spirituality and director of The Andrew Fuller Center for Baptist Studies at the Southern Baptist Theological Seminary in Louisville, KY.

FURTHER READING

- Evelyn Read, *My Lady Suffolk: A Portrait of Catherine Willoughby, Duchess of Suffolk* (New York: Alfred A. Knopf, 1963).
- Megan Spruell, "A Simple Zeal and Earnest Love to the Truth: The Religious Journeys of Catherine Willoughby, Duchess of Suffolk, and Katherine Parr, Queen of England" (MA thesis, Louisiana State University and Agricultural and Mechanical College, 2013).
- David Baldwin, *Henry VIII's Last Love: The Extraordinary Life of Katherine Willoughby, Lady-in-Waiting to the Tudors* (Stroud: Amberley Publishing, 2015).
- Paul F.M. Zahl, *Five Women of the Reformation* (Grand Rapids: Eerdmans, 2001), 75–91.

A QUARTERLY review OF NEW & RECENT books



INTERPRETING EDEN

A guide to faithfully reading and understanding Genesis 1–3

BY VERN S. POYTHRESS

Crossway (2019); 400 pgs
ISBN 978-1433558733

Interpreting Eden deals with those crucial chapters—Genesis 1–3—which are a battleground of interpretation even among evangelical scholars. Dr. Poythress has taught at Westminster Seminary for nearly forty years in the areas of New Testament and biblical interpretation.

Without a doubt, our understanding of these chapters will profoundly impact our understanding of the rest of the Bible. This is why *Interpreting Eden* is a helpful, though not an easy, read. It will take hard work and mental effort. Poythress is not to blame, as his writing is clear, simple and straightforward. He methodically takes us through the key issues beginning with God himself and ultimately with a systematic exposition of Genesis 1–3. Yet, in the course of this book, we must interact with philosophy, concepts of time, modern science, ancient creation stories, etc.

I highly recommend this book, especially for pastors. It is worth the effort to study and have as a ready resource. You will not agree with everything you read here. You will, however, become more informed regarding the issues and more convinced of the divine authority and the continual relevance of Genesis 1–3.—DON THEOBALD

5 MINUTES IN CHURCH HISTORY

An introduction to the stories of God’s faithfulness in the history of the church

BY STEPHEN J. NICHOLS

Reformation Trust (2019); 154 pgs
ISBN 978-1642891317

Based on a podcast of the same name, *5 Minutes in Church History* offers short vignettes of historical figures, key events and places, and objects of interest since the time of the early church. From Ignatius, a disciple of John in the first century, through to Olympian runner Eric Liddell in the twentieth, Nichols weaves pivotal moments of God’s providence and faithfulness, with insightful glimpses into the lives of believers.

The strength of the book is less in its conveying of information and more in its lively retelling of God’s engagement in the lives of men and women—in conversion and in deliverances and strength in trials. There is a warmth of colour and simplicity in the telling that makes these brief stories ideal to use alongside family devotions. Those in their early teens to adulthood will find these stories fascinating.

Hopefully hearts will be warmed to the incredible faithfulness and kindness of God to his people over the centuries. His providence shines through the ages! Having fairly large print, this could be a great gift for a senior.—JANICE VAN ECK

GAY GIRL, GOOD GOD

The story of who I was and who God has always been

BY JACKIE HILL PERRY

B+H Publishing (2018); 193 pgs
ISBN 978-1462751228

In a country and a culture that is increasingly and unquestioningly celebrating the homosexual lifestyle, *Gay Girl, Good God* is an excellent book to help believers work through the issues in a thoroughly biblical and compassionate way. Perry is a poet, artist and writer. She is very skilled at communicating her life-story in a compelling and God-glorifying way.

This book has three sections: “Who I Was” covers Perry’s pre-conversion life as a lesbian; “Who I Became” looks at her conversion and subsequent growth in the grace of the Lord Jesus; and the final section is a helpful resource for Christians who are struggling with same sex attraction (SSA).

Gay Girl, Good God is extremely well written. Perry is honest and open, yet tells her story in a tasteful way. It is God-centred, gospel-centred and Bible-centred. The theology is sound, both to the real nature and depth of sin and to the grace and power of the gospel. Her dominant theme is that God is good, even in a fallen and broken world. This is a must read for every caring Christian, especially pastors and those struggling with homosexuality. This book is filled with hope and help because it is filled with Jesus.—DON THEOBALD

PURITAN HEROES
BY GLENDA FAYE MATHES AND JOEL R. BEEKE

Reformation Heritage Books (2018); 190 pgs
ISBN 978-1601786371

We should always be on the lookout for books that present the history of the church in an interesting, and factually truthful way. *Puritan Heroes* is one of those books. The Puritans were the generation of godly believers who followed the original Reformers. They sought to “purify” the church according to teachings of the Bible alone, first in England and then in New England, in the later sixteenth and seventeenth centuries.

Puritan Heroes is an excellent introduction to this fascinating period. The heart of the book is 21 biographical sketches that span 250 years. The biographies include John Owen, John Bunyan, Jonathan Edwards and one woman, poet Anne Bradstreet. Each life story is encouraging and edifying. *Puritan Heroes* also contains a glossary of important terms that help us understand the times better. A timeline places each of the “heroes” in the historical framework of significant persons and events of the Puritan era. The book concludes with study questions for each chapter.

Puritan Heroes is well written. It is enhanced with photographs and excellent artwork by Caffy Whitney. I highly recommend this book, especially for young people and their parents.—DON THEOBALD

BATS IN THE BELFRY



BY RACHEL THIBAULT >> Have you ever had your plans change unexpectedly? Have you made arrangements to do one thing, then find yourself doing something completely different?

On a warm summer morning, our congregation came to find the church overrun by bats. They were on the pews, under the pews, on the walls, hanging from the ceiling. It was impossible to have our church services indoors! With quick planning, we had our first open-air service ever! The menacing creatures did not deter our worship.

“For my thoughts are not your thoughts, neither are your ways my ways, declares the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts” (Isaiah 55:8-9).

Plans change. What we want does not always happen. God often uses extraordinary things to change our course, to steer us on the path he wants us to be on. Sometimes, he uses people. Sometimes, he uses the creatures he has created, such as the bat!

With further digging, I realized there were many things I did not know about this flying creature, which was created by God on the fifth day.



BAT FACTS

- » *Leviticus 11:13–19: listed as a detestable bird, not to be eaten*
- » *the only truly flying mammal (flying squirrels and flying lemurs glide or parachute)*
- » *have been known to live up to thirty years*
- » *over 1,100 different species of bats*
- » *eight species of bats live in Ontario*
- » *some bat colonies house millions of bats*
- » *of the insect-eating bats, some can eat up to 600 mosquitos per hour*
- » *baby bats are called pups*
- » *flying fox bats have wingspans between 5 and 6 feet (1.5–2 m)*
- » *the bumblebee bat has a tiny wingspan of 6 inches (15 cm)*
- » *there were 31 rabid bats reported in Ontario in 2018 (second to the raccoon). Of the bats tested, only 5–6% tested positive for rabies.*
- » *bat droppings, called guano, can carry a disease called histoplasmosis (a fungus, if breathed in, can cause a range of symptoms).*

Batty expressions

BLIND AS A BAT

Bats are not blind! Some bats can see as well, if not better than humans. At night, bats use echolocation (the use of sound to locate objects) for traveling and for catching prey.

BATS IN THE BELFRY

A belfry is the bell tower on a church. They are often infested with bats. This phrase (or just the word “batty”) is often used to refer to a person being eccentric, silly or confused.

SOURCES: ANSWERINGENESIS.ORG/
KIDS; ONNATUREMAGAZINE.COM/
BAT-GUIDE.HTML; ONTARIO.CA/PAGE/
RABIES-WILDLIFE; BATSCANADA.COM;
WWW.NATIONALGEOGRAPHIC.COM

THE ART OF ARCHITECTURE (Part 1)



BY JEREMY JOHNSTON >> Architecture isn't just about designing functional buildings and living spaces. As Christian architect Daniel Lee argues, architecture also serves "an artistic and civic role, expressing through metaphor and symbol the nature of the institutions contained within its walls." Architecture, then, not only shapes and defines the physical landscape of communities, it also expresses and shapes what the designers and builders value most. Looking at contemporary church buildings, what do Christians value? What statements are we making to the watching world about the truth, beauty and goodness of our glorious God and his beloved people?

In the Old Covenant, the architectural design of the Tabernacle (Exodus 25:9) and Temple (1 Kings 6:1-14) were rich in metaphor and symbolic significance because these physical spaces were central to worshipping God. What about architecture in the New Covenant? The word "church" rightly refers to the *people* not the *building*. Peter describes Christians as "living stones" that are being "built up as a spiritual house" (1 Peter 2:5). The Temple is no longer a place but a people. Nevertheless, across 2,000 years of church history, congregations have invested considerable time and resources into building aesthetically pleasing and symbolically significant meeting places for worship, ministry and fellowship. Various buildings and structures have served the saints: during the early church and the Middle Ages, Christians met secretly in homes, businesses, caves and catacombs; later they met publicly in basilicas and cathedrals. More recently in our own time, the faithful meet in steepled-structures, civic halls, open-air tents, barns, pubs, theatres, gymnasias, schools, cinemas, arenas and multi-use facilities.

Even though it matters more to be "living stones," it's clear that brick and mortar still matter. This is because human beings are creatures of space as well as mind and spirit. Our surrounding environments impact us spiritually and mentally as well as

physically because they say something *to* us and *about* us. For example, when the Reformers moved the pulpit to the "front and centre" of the meeting halls, it sent a message that preaching the Word must be at the "front and centre" of worship. Acoustic designs and layout of sanctuaries also facilitated not only the sound of sermons but also congregational singing. Today, as many congregations focus on professional worship bands and high quality music, preachers often speak from a portable music stand

...as we speak truth, beauty and goodness with our words and with our lives, we also need to speak with our surroundings.

surrounded by amps, drum kits and propped guitars. This is not a criticism but a reminder that our physical spaces both express and shape what we value. Likewise, it should not be a surprise that our consumerist culture has produced church buildings that resemble

shopping malls and community rec centres. It is also no surprise that a culture that disdains the past would leave older church buildings to deteriorate or be converted into condominiums, wedding venues, restaurants or mere relics of the past. Sadly, to permit older church buildings to deteriorate or be repurposed may send the message that the "old gospel story" is as out-of-date as the half-empty and moldering buildings themselves.

Lacking architectural vision or even opting for utilitarian aesthetic features is still, in fact, an architectural statement about what we truly value—which may be self-reliant pragmatism or the need for contemporary relevance and cultural acceptance. So, as we speak truth, beauty and goodness with our words and with our lives, we also need to speak with our surroundings. Our physical spaces of worship should be warm, inviting, down-to-earth and human yet also awe-inspiring, beautiful, high and holy. Our spaces should be intimate yet grand, solitary yet communal, ancient yet new, familiar yet unique. Isn't this what we want to declare about God and his living church? **B**

| mixed MEDIA

Pureflix movie release tackles abortion

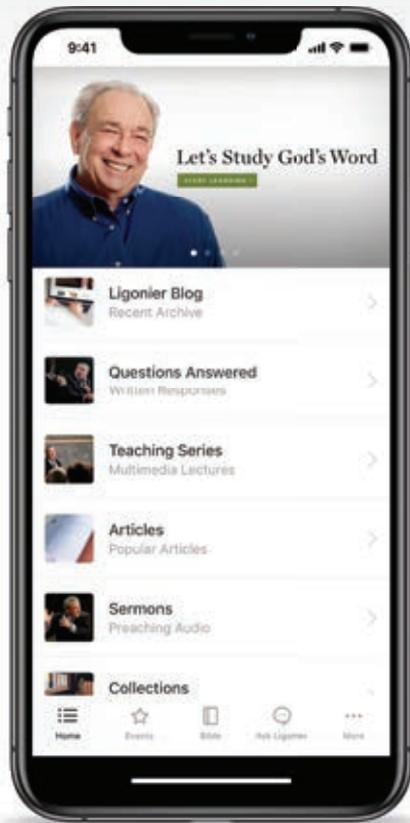


UNPLANNED
DIRECTORS: CHUCK KONZELMAN, CARY SOLOMON
 Pureflix 2019; rated R

Unplanned is not just another Pureflix movie. Based on the memoir of Abby Johnson, a Planned Parenthood clinic director who makes a radical change to pro-life activism, this film tackles a culturally relevant and polarizing issue. Socially, women's reproductive rights are an emotionally charged debate, and this film provides a compelling ground for the protection of the unborn. While the majority of those who view *Unplanned* are anti-abortion, there are poignant lessons for the audience to apply. As

demonstrated in the film, prayer is powerful, waiting on God is rewarded and women who seek abortions need love and practical support. Abby's story is remarkable because of Jesus. His salvation and forgiveness really shine and offer a way out of the most impossible situations. Please be advised that *Unplanned* is officially rated R for a mature audience particularly because there is an opening scene of an abortion.

—SARAH VLIETSTRA



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BILL BYGROVES

Bill has been a pastor at Bridge Chapel, Liverpool (UK), for over thirty-five years. He first came to the Carey in 2008. He has been married to Dot for over forty years. They have four grown children and five grandchildren. Bill is also chaplain at Liverpool Football Club.

The Carey Conference is a family camp that is hosted by The Sovereign Grace Fellowship of Canada (www.sgfcanda.com) to promote biblical teaching, fellowship & encouragement among member congregations and friends. It is held each year at Braeside Camp in Paris, Ontario.

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For to us

A CHILD IS BORN,

to us

A SON IS GIVEN

... and he will be called

Wonderful Counselor,

MIGHTY GOD,

Everlasting Father,

PRINCE OF PEACE.

- ISAIAH 9:6 -