

Reformed

A MAGAZINE FOR THE CHRISTIAN FAMILY

JAN/FEB 2020
Volume 39 Issue No. 2

PERSPECTIVE

CELEBRATING 35+ YEARS

IN THE DRIVER'S SEAT

Done school? Maybe
Done learning?
Never!

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NOTA
BENE

p. 6

FROM THE EDITOR • BOOK REVIEWS • CROSSWORD • MOVIE REVIEWS



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Reformed PERSPECTIVE

A MAGAZINE FOR THE CHRISTIAN FAMILY

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Cover painting is a 1529 portrait of Martin Luther by Lucas Cranach

MOVING INTO THE DRIVER'S SEAT

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READER RESPONSE

DEAR EDITOR,

It is interesting that last year *RP* published two articles about on-line dating: Sharon Batchner's "Online tool promotes friendship...and sometimes marriage" (Mar/Apr 2019) and Peter Riemersma's "The Pros and Cons of Online Dating" (Nov/Dec 2019). This might indicate that there is an attraction in looking for a life-time companion from the safe privacy of your own home, rather than in a potentially embarrassing public space.

As both authors point out, the steps from first meeting to mutual commitment must follow that path of walking together with the Lord. The most important ingredient of this process may well be the "Ask, Ask, Ask" as described in Riemersma's article. Ask about their friends, ask about their participation in the body of Christ, ask about the way they prioritize their expenses. Yes, ask about their finances. Be on guard for evasive or contradicting statements. The sly tricks of Romance Scams may easily fool an unsuspecting, compassionate believer. It does happen.

Jane Deglint



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No, complementarianism is not inherently misogynistic

by Jon Dykstra

Complementarianism is the belief that God made men and women different and gave us different but complementary roles in the Church and in marriage. It is also understood as the opposite of *egalitarianism*, which, aside from acknowledging the obvious reproductive differences, holds that God *hasn't* given men and women different roles in the Church or in marriage.

Egalitarians will sometimes accuse the complementarian position of being inherently misogynistic. They say that if men are told they are to lead in their marriages and in the Church as well, this will puff them up, and get them thinking women are inferior. And then men will feel free to lord it over and even abuse women. Dr. Wm. Dwight McKissic, Sr. is shown presenting this argument in the recent *By What Standard?* documentary where he puts it this way:

This whole sexual abuse scandal thing is a judgment of God on Southern Baptists, because once you devalue a woman to say she cannot preach on the Lord's Day...you are telling men it is okay to abuse her, like has been documented.

I was struck by the irony of this accusation coming from a pastor. Wouldn't this same line of reasoning argue against leadership of *any* kind? If you put a pastor up on a pulpit and tell him he can preach but his parishioners do not have

that same calling, then won't that get him devaluing his parishioners such that the pastor will feel free to lord it over, and even spiritually abuse, them?

It only follows, right?

OUR EXAMPLE OF LEADERSHIP

Or might there be a way for someone called to a leadership role to be able to lead without abusing followers?

In her Dec. 10 *Christianity Today* article, "What if I'm not the 'submissive' type?" Rebecca McLaughlin shows how the male leadership that God prescribes is the very opposite of misogyny.

"Husbands, love your wives, just as Christ loved the church and gave himself up for her" (Eph. 5:25). How did Christ love the church? By dying on a cross; by giving himself, naked and bleeding, to suffer for her; by putting her needs above his own; by sacrificing everything for her. I asked myself how I would feel if *this* were the command to wives. Ephesians 5:22 is sometimes critiqued as a mandate for spousal abuse. Tragically, it has been misused that way. But the command to husbands makes that reading impossible. How much more easily could an abuser twist a verse calling his wife to suffer for him, to give herself up for him, to die for him?


OUR EXAMPLE OF SUBMISSION

Just as complementarian leadership is nothing like how egalitarians portray it,

so too complementarian submission isn't what it has been made out to be. On the January 2nd episode of the *What Have You* podcast, Rachel Jankovic addressed submission, and while she did so in the context of feminism, her point is equally applicable to egalitarianism. Jankovic said:

The central heresy of feminism is to believe that *submission* equal *inferiority*. We believe that Jesus submitted his will to the Father's without becoming less than God. [So] it is actually really important that we believe obedience and submission do not mean inferiority.

The leadership husbands and elders are called to is not the dominating, power-corrupts "leadership" of the world, but the dying-for-his-bride servant-leadership of Christ (Luke 22:25–26). And the submission that wives are called to does not make them any less the Image of God than their husbands (Gen. 1:27). Just as Jesus's submission to his Father's didn't diminish Him, so too our own submission – whether as a wife to her husband (Eph 5:22) or a congregation to our spiritual leaders (Heb. 13:17) – isn't about inferiority. It is, instead, an opportunity to imitate Christ!

Whether men or women, pastors or parishioners, we are all called to submit to the will of our Father. So why would any Christians think submission must be bad? 

NOTA BENE

News worth noting
BY JON DYKSTRA

In addition to the declarations on abortion (which do not exempt abortions due to rape or incest), the measures empower families of post-abortive women with the ability to sue abortionists for emotional distress, and the Colorado City version would also prohibit the sale of the contraceptive Plan B, which can also function as an abortifacient.

While these laws may not stand up to legal challenge, the attempt is wonderful. Some towns have backed away from actions like this due to fears that they would get sued. However, towns like Waskom, Naples, Joaquin, Tenaha, Gilmer and now Rusk and Colorado City have decided to take a stand, even if it might come with a cost.

The term “sanctuary city” was first popularized in the US in the 1980s, but back then it wasn’t about defending the unborn but, rather, about sheltering illegal immigrants. Since then, sanctuary cities have largely been used by the political Left with hundreds of cities pledging to do what they can to obstruct the federal government’s deportations of illegal immigrants. Whatever we might think about the issue of illegal immigration, we can recognize the genius in using this tool of the Left to defend the unborn from them.

The Left will push back, but when they do, their own sanctuary-city initiatives will make it difficult for them to argue that the lower levels of government must always listen to the higher levels.

Of course, we know that no matter what a state or federal government might say, or a court too, it will always be wrong to murder unborn babies. Let’s pray that many other towns follow Waskom’s lead and create their own opportunities to loudly defend the unborn.

You can learn more about this movement at the website SanctuaryCitiesForTheUnborn.com.

SOURCE: Calvin Freiburger’s “3 Texas towns vote to become sanctuary cities for the unborn” posted to LifeSiteNews.com on January 16, 2020

SANCTUARY CITIES FOR THE UNBORN?

In a brilliant twist, small American towns are taking a tactic, popular among the Left, and using it to defend the unborn. In June 2019, Waskom, Texas became one of the first to declare itself a “sanctuary city for the unborn,” banning all abortion within city limits.

While the town council’s unanimous vote was largely symbolic – there are

no abortion clinics within city limits – it was a symbol covered by the media across the US, and even on the other side of the world. This was a small town speaking up as loudly as it could about the plight of the unborn.

Since then other Texas towns have followed Waskom’s example, with two more in January voting in similar ordinances. As *LifeSiteNews.com*’s Calvin Freiburger reported:



THIS ISN'T YOUR PARENTS' KATY KEENE...OR ARCHIE ANDREWS

This February, Katy Keene will be the latest Archie comics character to get a modern updating. While the original

Katy was a one-dimensional fashion model, in the new version she's an aspiring, but as of yet unsuccessful, fashion designer living in New York.

What parents need to know is that this isn't the only updating that's been done. *Katy Keene* is being spun off of *Riverdale*, which re-imagined Archie and his gang as murderous, drug-running occultists. In what wasn't even the show's weirdest twist, they put Archie Andrews in a sexual relationship with his teacher Miss Grundy. While details about the new *Katy Keene* show are still scarce, from the trailer we do know one of her roommates will be a gay Broadway dancer who, because he isn't tough enough for the male roles, auditions for a female role. And, as *Deadline's* Nellie Andreeva reports it, he's also "looking to take his drag career to the next level." (A new comic book Katy is also set to debut, but in that version she'll live in *Riverdale*).

This is just another of the notable changes Archie's gang has undergone. It began in the comics back in 2010 with the introduction of Archie's new gay friend Kevin Keller, who was then paired off via a same-sex "marriage" to an Iraq War veteran. Other changes have included:

- Veronica Lodge starring in a spin-off comic as *Vampireonica*, a blood-sucking killer.
- another spin-off series, *Afterlife with Archie*, featuring a zombie Jughead trying to kill and devour his friends and family (with some success).
- another spin-off series, *Chilling Adventures of Sabrina*, featuring more occultism and a character by the name of Madam Satan.

What's tricky about all these changes is that in the comic digests, this "new Archie" is often paired with "old Archie" stories. So sometimes the outside of the comic will look like it always has, but inside a handful of the stories will have this "modern" twist.

Parents who grew up reading the old Archie comics might be shocked at this new direction, but before we ask "Why were the former days better than these?" (Eccl 7:10) let's remember rightly the Archie of old. I came across a few of my old Archie digests and I was struck by something: Archie was never a paragon of virtue.

At best "America's favorite teenager" could be described as an indecisive boy who led girls on (poor Betty!). But would it be a stretch to describe a guy who secretly dates two girls at the same time



(sometimes on the same night!) as a "player"?

A frequent storyline involved Betty and Veronica vying for Archie's leering attention by wearing as little as the Comic Code Authority would allow. This was every timid teenage boy's dream – two bikini-clad gorgeous girls after a goofball guy. As the comic's creator, John Goldwater explained, he reversed "the common wisdom. Instead of 'boy chasing girl,' I would have girl chasing boy."

While sexual tension and romance were a constant theme, nuptials weren't mentioned – not for more than 60 years. In Archie's world dating was simply a social activity, completely unrelated to finding a spouse.

Archie and his pals had a lot of laughs and adventures too. But the subtext to the series was always dating, dating, and more dating and it always got that wrong, wrong, wrong. Now the new TV shows and comics are getting it wronger still.

SOURCES: Nellie Andreeva's "'Katy Keene': Jonny Beauchamp and Julia Chan to star in CW's 'Riverdale' spinoff" posted to *Deadline.com* on February 21, 2019; David Colton's "Archie, teen angst and 70 years of sexual subtext" accessed on *USAToday.com* on April 22, 2016

CO-AUTHOR OF THE GENESIS FLOOD PASSES AWAY

In early February a creationist giant passed away. Dr. John C. Whitcomb (1924-2020), along with his co-author Henry Morris, sparked the modern creation science movement with the 1961 publication of *The Genesis Flood: The Biblical Record and its Scientific Implications*.

As a young man Whitcomb held to evolution but after becoming a Christian the Bible convinced him to reject Darwin's theory. However, he wasn't a creationist yet. Instead, he adopted the "Gap Theory," that supposes there is a gap of time between Genesis 1:1 and 1:2 that involved millions of years and it was only afterwards that God created in six days.

Then, in the fall of 1953, he heard a lecture by a hydrodynamics expert who argued that the biblical Flood was a good explanation for the fossil layers we see all around the world.

Convicted, Whitcomb asked the speaker, Dr. Henry Morris, to pray for him in the project that Whitcomb was now going to undertake: he planned to write his doctrinal dissertation on the biblical evidence for the Flood. And after completing his dissertation he contacted Morris to co-author a book that would look at the Flood both scientifically, and from the Bible.

God then used that book, *The Genesis Flood*, to start a movement. The foundation for the creationist movement is in the opening line where Morris and Whitcomb wrote: "that the Bible is the infallible Word of God, verbally inspired..." Scientists are always changing their theories, but what Whitcomb understood, and what he wanted to pass on to others, was that God's Word is our sure foundation.

TRUMP SPEAKS UP FOR THE UNBORN AT THE MARCH FOR LIFE

BY JON DYKSTRA



On January 24, Donald Trump became the first US president to attend the March for Life in Washington, DC. As the

New York Times noted:

No president has personally attended the march in its 47-year history. Past Republican presidents might have been inclined to attend, but either on the advice of staff or their own instincts saw it as a step too far...

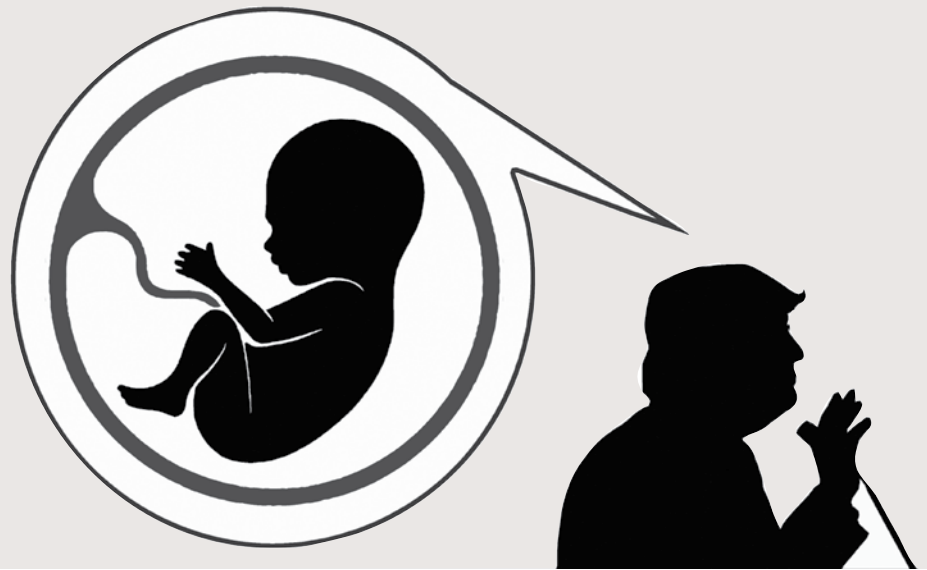
Historically, no matter how many hundreds of thousands came, the March for Life was always ignored by the mainstream media. That changed when Trump, after taking office, decided his administration was going to take an active part in it. In 2017 Mike Pence became the first sitting vice-president to address the crowds. Then in 2018 and 2019, Donald Trump spoke to the marchers via live video from the White House. This year he came in person. His actions have forced the media to acknowledge this massive

event.

In this year's speech, the president made three main points. He highlighted his administration's pro-life advances:

"During my first week in office, I [stopped funding for abortions overseas].... I notified Congress that I would veto any legislation

that weakens pro-life policy or that encourages the destruction of human life. At the United Nations, I made clear that global bureaucrats have no business attacking the sovereignty of nations that protect innocent life. Unborn children have never had a stronger defender in the White House.... We are preserving faith-based adoption and to uphold our founding documents, we have appointed 187 federal judges, who



IS THE HUMAN POPULATION GETTING COLDER?



The average normal temperature for a human being is supposed to be 37°C (or 98.6°F) but did you know

that figure is based on 150-year-old data? In 1868 Carl Reinhold August Wunderlich popularized that figure based on his study of one million temperature readings taken from 25,000 patients.

But now, as *The Wall Street Journal's* Jo Craven McGinty reported, a new study of 189,338 individuals, and 677,423 temperatures – taken from the Civil War era until today – suggests that humans' average temperature has been steadily dropping. According to Dr. Julie Parsonnet and her research partners, the new norm seems to be 36.4°C or 97.5°F – a drop of one degree Fahrenheit. A 2017 study in England,

analyzing 250,000 temperature readings, noted a similar, though slightly smaller, drop of approximately 0.75°F.

So why might mankind be cooling off? "We as human beings have evolved over time – physiologically changed," Parsonnet told *Live Science*.

Is she attributing it to evolution? Well, yes, though this is the kind of change over time that creationists also think regularly happens. We know, for

example, that the many different dog species we have today came from just one, or maybe a few, dog "kinds" on Noah's Ark. To get Chihuahuas, Saint Bernards, and everything inbetween involved a lot of change over time, though, like this temperature drop, it never involved one kind turning into another.

As Parsonnet noted we are taller, and heavier, living longer, and have less infectious diseases than we did 150 years ago, so it really wouldn't be that surprising if mankind's average temperature has changed. Evolution, yes, but not the molecules-to-man type that Darwin proposed. This is more like the adaptability inherent in a special creation that has been fearfully and wonderfully crafted (Ps. 139:44).



SOURCE: Jo Craven McGinty's "98.6 degrees is no longer the body's norm" published in the Jan 18.19, 2020 *Wall Street Journal*. Nicolette Lanese's "Has the average human body temperature always been the same?" posted to *LiveScience.com* on January 11, 2020

apply the Constitution as written, including two phenomenal supreme court justices – Neil Gorsuch and Brett Kavanaugh.”

He also reminded listeners of what the Democrats want to do to the unborn:

“When it comes to abortion – and you know this, you’ve seen what’s happened – Democrats have embraced the most radical and extreme positions taken and seen in this country for years and decades, and you can even say, for centuries. Nearly every top Democrat in Congress now supports taxpayer-funded abortion all the way up until the moment of birth. Last year, lawmakers in New York cheered with delight upon the passage of legislation that would allow a baby to be ripped from the mother’s womb right up until delivery. Then, we had the case of the Democrat governor in the state of Virginia, the Commonwealth of Virginia. And we love the Commonwealth of Virginia, but what is going on in Virginia? What is going on? The governor stated

that he would execute a baby after birth. You remember that. Senate Democrats even blocked legislation that would give medical care to babies who survive attempted abortions.”

Thirdly, the president spoke to the humanity of the unborn:

“All of us here understand an eternal truth: every child is a precious and sacred gift from God. Together, we must protect, cherish, and defend the dignity and the sanctity of every human life. When we see the image of a baby in the womb, we glimpse the majesty of God’s creation. When we hold a newborn in our arms, we know the endless love that each child brings to a family.... As the Bible tells us, each person is ‘wonderfully made’.... We cannot know what our citizens yet unborn will achieve, the dreams they will imagine, the masterpieces they will create, the discoveries they will make. But we know this: every life brings love into this world. Every child brings joy to a family. Every person is worth protecting. And above all, we know that every human

soul is divine and every human life, born and unborn, is made in the holy image of Almighty God. Together, we will defend this truth all across our magnificent land.”

It was a rousing, encouraging presentation.

It is also a speech that many will say was given for political reasons. This was, after all, a president who was under impeachment, was being tried in the Senate, and was already convicted in the press. So was his appearance at the March for Life simply a move to win back wavering evangelical supporters? Commentator Adam Ford didn’t care one way or the other. In his January 24 newsletter he wrote: “So what? George W. Bush only *didn’t* go for political reasons. Is that any better?”

While we don’t know what may or may not have been going on behind the scenes, what happened on that stage is something we can thank God for. Our Heavenly Father so steered events that one of the most powerful and famous people on the planet used his influence to speak up for the unborn.

Amazing!



GLACIER PARK PULLS “GLACIERS WILL BE GONE BY 2020” SIGNS

More than a decade ago the US Geological Survey predicted, and park officials put up signs touting those predictions, that Glacier National Park’s namesakes would be gone by 2020. But with the arrival of the new year, the Montana glaciers are still glinting, and the failed prophecy

is evident to all. Park officials have announced the signs will be taken down and updated, “as budget permits.”

The problem this highlights is how scientific prophecies are too often treated like they have the 20/20 accuracy that hindsight has.

NASB TWEAKING MASCULINE LANGUAGE?



In the Zondervan.com website an upcoming NASB update is being referred to as the NASB 2020. The Lockman

Foundation Facebook page has been blogging excerpts from the update since at least 2018 and while the vast majority of changes seem to amount to tweaks, one passage caught some online attention for how clumsily it updated masculine language. This is how the 1995 and 2020 compare on Micah 6:8a:

1995: “He has told you, O man, what is good...”

2020: “He has told you, a human, what is good...”

The NASB 2020 looks to be published in the Spring of 2021. The 1995 version will continue to be sold.

BOOKS

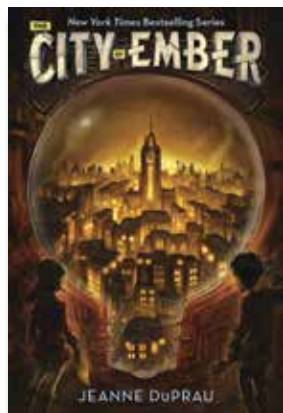
CHRISTIAN FANTASY FICTION FOR TEENS & ADULTS

by Jon Dykstra

CITY OF EMBER

BY JEANNE DUPRAU

270 PAGES / 2003



12-year-old Doon wants to save his city but he has no idea how to do it. The even bigger problem? Unbeknownst to him, his city is under a mountain. 200 years ago, when humanity was facing some type of impending doom, a decision was made to hide away a remnant, deep underground, in a specially prepared city, the City of Ember. But when 200 years have passed no one alive remembers there is another world out there – the only light that Doon and the other Emberites know is provided by light bulbs powered by their mighty generator. But there's another problem: that generator is starting to break down.

To the rescue comes Doon's friend Lina, who uncovers some long-lost and only partially-intact instructions from the city's original Builders. The two need to pierce the instructions back together if they are going to save their families before Ember's lights go dark.

The only caution concerns religion. The Builders – those who first created the city – are revered in a vaguely spiritual way by a small number of citizens. But this not a significant part of the story.

I think anyone over 10 would enjoy *City of Ember*, and that includes their parents. I know I sure did!

There are two sequels which are also good, and a prequel that I haven't read because, by most accounts, it is not.

BRAVE OLLIE POSSUM

BY ETHAN NICOLLE

373 PAGES / 2019



Ollie Mackerelli is so afraid of things that go bump in the night that he's taken up permanent residence in his parents' bed.

Then the mysterious Mizz Fuzzlebuzzle shows up at the Mackerellis' door. Who is this lady? Her card says she specializes in "professional anti-scary therapy and comfortology." Desperate, the sleep-deprived parents hand off their nine-year-old to the "expert," hoping she'll be able to help.

But here's the twist: Mizz Fuzzlebuzzle isn't actually an expert in anti-scary therapy. She's actually an ogre. And all those bumps in the night? It's her pet monster making them. Ollie was right all along!

But being right won't get him out of the clutches of this ogre. So Ollie gathers enough courage to spray the ogre with one of her own magic potions. But when it backfires Ollie becomes a possum!

The rest of this rollicking tale is about Ollie, with the help of some animal friends, learning that courage is not about being unafraid, but about facing our fears. The only caution I'll note is that while this might be the book I am most looking forward to reading to my children, it is too tense for them. I'll have to wait until they are all ten, though other kids will be able to handle this at eight or nine.

THE WINTER KING

BY CHRISTINE COHEN

351 PAGES / 2019



15-year-old Cora lives in a time of horses, and swords, and poverty, and bitter winters, and not enough food to make it through to spring. Even worse, ever since Cora's father was killed, the village has treated her family as if they were cursed, and as if that curse was contagious.

But no matter, Cora is resourceful, and she'll do just about anything to ensure her family lives through the winter. But how does a young girl stand on her own to the village god, the tyrannical Winter King, who is taking their food?

As one reviewer noted, this is a very Protestant book in that Cora rejects a false religion in favor of the true one. She rejects the false representation of the Winter King that the village's religious authorities maintain. But then she uncovers a book that tells a very different story about this King, presenting instead, a God who loves.

One caution: Cora is so driven to keep her family fed that she does stuff that she should not. For the younger teen reader used to simpler morality tales, they might not have the discernment skills yet to be able to cheer on a hero whose actions are not always praiseworthy.

But for older teens and adults, this is a beautiful book with a deep and satisfying story.

THE SERAPH'S PATH

THE NEIL DYKSTRA

475 PAGES / 2019

Maybe I should have gotten someone else to review this, what with me sharing the same last name as the author. But this is a fantasy title, so I had to take a peek. And once I got started I wasn't going to hand it off. Besides, the two of us aren't actually related. I know Neil, but only well enough to recall he is the superior volleyball player, and nowhere near well enough to have had an inkling he could serve up something like this. It's remarkable!

The Seraph's Path has quite the cast of characters, but it is mostly the story of Dyrk, a young horse trainer who wants to make something of himself, in part, because his parents don't seem to think much of him. Our story begins with Dyrk determined to enter a competition his father won't even let him watch. Somehow he finagles his way in, and reaches the final round, a free-for-all among 16 mounted soldiers-in-training, with the last man standing guaranteed entry into the King's own College. I won't tell you what happens, but I will say that for every good thing that happens to Dyrk something bad soon follows...and vice versa.

The wonder of fantasy fiction is that anything can happen. Young children can open a wardrobe and get transported to a world of talking beasts. Or little fellows with hairy feet can be trusted with a mission that the most powerful could never accomplish. Or a horse trainer can suddenly find himself delivering the mail mounted on a flying tarn.

The problem with fantasy fiction is just the same: *anything* can happen. That means if the author doesn't have a tight hold on the reins the story can run amuck, and quickly lose all connection with the real world. If you haven't read much fantasy, you might think a world of dragons, gryphons, and flaming swords couldn't possibly ring true. But the author has pulled it off. In *The Seraph's Path*, Dyrk doesn't understand the opposite sex, and he's prone to dig himself deeper via ongoing procrastination, and then he can't figure out how best to ask for forgiveness. There's something very real about this made-up world.

I was also impressed with how patient the author is and I'll give one example. In this world the god Arren is served by seven Seraphs. Dyrk sends his prayers via those angelic servants because he thinks Arren is too holy to approach directly. If that strikes you as Roman Catholic-esque, I'd agree. But isn't Dyrk our hero? So how can he, via his repeated prayers, be teaching us something so very wrong? Well, a few hundred pages in, Dyrk has his first encounter with people who talk to Arren directly. And he doesn't know what to think about that. By the end of this book, the issue is still unresolved, but our hero has been given something to think about.

CAUTION

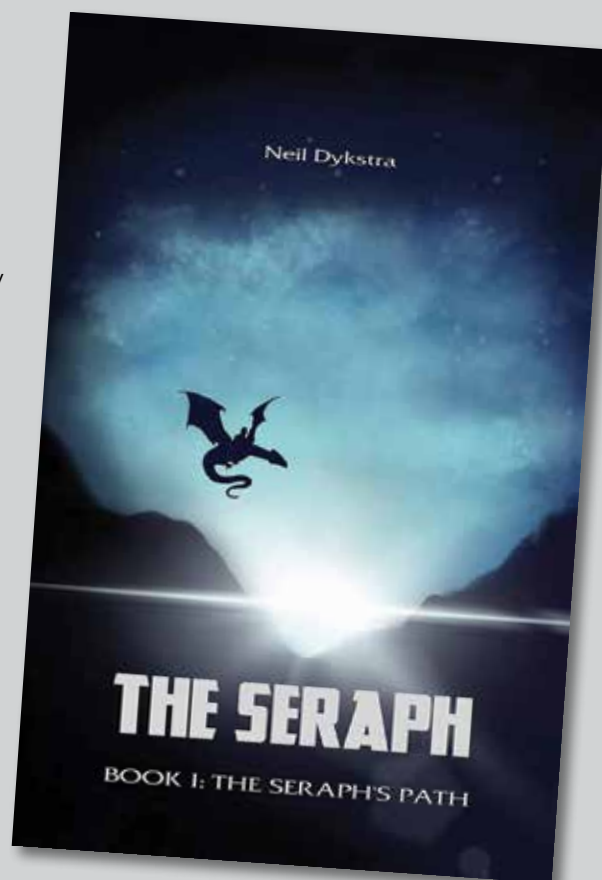
I can only think of one caution worth noting. At one point a key character faces sexual temptation, and while the passage is not lurid – there's nothing here that would make grandma blush – it is sad and realistic enough that pre-teen readers might find it distressing.

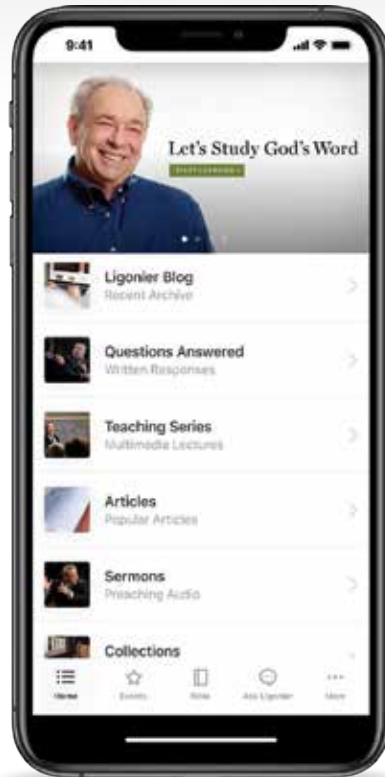
CONCLUSION

Dykstra has engaged in some downright Tolkien-esque world-building, with not only exotic creatures and nations to discover, but layer upon layer of history and legend shaping the events. If you never made it through *The Hobbit*, or you haven't read a fantasy book with a glossary in the back to help you keep track of the characters, then this might be too intense a read for you.

But if you want a whole new world to explore, and a story that will not only entertain but really get you thinking, you're going to love *The Seraph's Path*. I finished this nearly 500-page tome in 3 days, and the only downside to it was the cliff-hanger ending. So I was very happy to discover that the 700-page sequel, *The Seraph's Calling* has just been released. I look forward to finding out what happens next!

The Seraph's Path is available at Amazon.ca, Amazon.com, and Amazon.com.au.





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I WILL FIGHT FOR OUR YOUNG PEOPLE WILL YOU?

A pastor's plea to Christian parents

This comes from the heart as a passionate plea to parents out of our shared concern for our covenant children. It is difficult to pastor a flock in a conservative church today, but not for the reasons that you might think.

It is not that we are constantly being attacked from the outside for our music, confessions, and worship style. Such attacks happen but most people who come to us find what we are doing to be unique and refreshing, especially if they are from a broadly evangelical background. That visitors embrace what we are doing in worship has been one of the pleasant surprises of the ministry.

THE TRUE SOURCE OF CHALLENGE TO THE CHURCH

Some of the biggest challenges in ministry come from *inside* the Church, particularly parents between the ages of 45–60. There is one issue that has produced the struggle: their young people are leaving the church. Many parents have watched for years the same old story

happen over and over. As soon as a young person returns from college, that child shows little to no interest in attending church. This is a source of frustration and even grief for Christian parents. I share that concern.

In response, parents are sometimes tempted to blame their church for the way their children now view the church. Desperate to find a way to attract their wandering children, worried parents demand the church to change in some way to attract and retain their young people.

This move, church-blaming, creates an unhappy environment of disgruntlement and embarrassment over the identity of their local church — they adopt the criticisms of the Reformed Churches made by our broadly evangelical friends: they are “sticks in the mud,” “stuffy,” etc. How does a Reformed Church compare when the church next door offers a consumer-driven Christianity?

Worried parents, however, sometimes give little thought to how they themselves may have contributed to the problem.

A REFORMED PASTOR'S COMMITMENT TO YOUR CHILDREN

These are ways I commit to fight for the youth of our church. God helping me:

- I will love our young people enough to preach the whole counsel of God to them. I am committed to God's Word and I will tell them the whole truth.
- I will call our young people to repentance and faith. This won't be easy. Some who have yet to profess their faith will not like to be told they are wrong. The law will hurt. Some may get angry at the stances I am called to take. It may at times seem like we're losing the battle but I'm committed to this fight for our young people.
- I will make known to them the riches of Jesus Christ and his gospel. They will never be left without a way of escape from judgment. I want them to enjoy Christ and his forgiveness and live in his peace.



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Mr. Richard Hoeksema
Principal
519.843.3029 (school)
519.787.1955 (home)
principal@mcsfergus.ca

Mr. John Penninga
Education Committee Chairman
519-501-8882
john@bcmcorp.ca

Mailing Address:
Maranatha Christian School
c/o Education Committee
8037 Wellington Rd. 19
Fergus, ON
N1M 2W4
www.mcsfergus.ca

Here are five ways parents can join in the spiritual fight for their young people...

- I will stand for truth and expose error. I will not pander to sinful desires for false worship and golden calves. We live in day when people do not like to see a minister saying that anyone or anything is wrong, but I promise to tell them *what is* wrong and *who is* wrong (as the inspired NT authors did) to protect them from the path of hell.
- I will pray for our young people. The battle for our children is one that must be fought with prayer. My door is always open for you to come to my study and pray with me for them.

POSITIVE STEPS FOR WORRIED COVENANT PARENTS

Here are five ways parents can join in the spiritual fight for their young people to help stop the trend:

- Bring them to church and show a delight for the gospel. If you truly believe that the preaching of the gospel is the power of God to save those who believe (Rom 10:13–18; Heidelberg 65), then do all in your power to have your children in worship at a very young age. Do not let them leave to children's church. Train their minds to listen to a sermon. It is God's way of grace to them. They must learn and see from you where the true power of God is found, in the Word. Hold it high, and they will too.
- Speak well of your pastor and leaders. Great damage is done when you speak evil of the church, the pastor, or the leaders before your children. If you want them to have a positive view of the church, you must show them one. Please realize that before disgruntlement often comes a refusal to accept

God's Word. A disgruntled and complaining spirit is a certain recipe to drive them out.

- Be willing to tell your children the truth and call them to repentance through loving discipline. Too many parents are scared of their young people and let them do whatever they want to do. You are responsible to discipline them and speak the truth to them in love. There is right and wrong; teach and expose them to both. If you stand for nothing, so will they. Why then would you expect them to stay in church?
- Be an example to them in life of what it means to be godly. J.C. Ryle, commenting on Lot's worldliness, says, "Lingering parents seldom have godly children. The eye of the child drinks in far more than the ear. A child will always observe what you do much more than what you say." Be an example to them in doctrine and in life.
- Train them and pray for them. This means gathering at the table to catechize and pray for them before their ears. It also means praying that God would give them new life by his sovereign Holy Spirit. How many people are bringing your child's name in prayer to the throne of grace? What a tragedy if God never hears from you about the salvation of your children.

So dear parents, I made a commitment to fight for our young people. Will you? **RP**

Chris Gordon is the Preaching Pastor at the Escondido United Reformed Church. This article first appeared on the Abounding Grace Radio blog (AGRradio.org) and is reprinted here with permission.

WHAT A SAVIOR!

The crucified Christ intercedes for his enemies

by Wes Bredenhof

"And Jesus said, 'Father, forgive them, for they know not what they do.'" Luke 23:34a

In Dr. Wes Bredenhof's new book *"Seven Wondrous Words"* he shares Christ's seven final conversations, or "words" from the cross. In this excerpt he addresses the first, *"The Word of Forgiveness"* (Luke 23:34a).

Perhaps you have heard of *The Hunger Games*. Some time ago, it was popular in the broader culture, and controversial among Christians. The story involves a young woman named Katniss Everdeen. It is set in the future, in a time when the political landscape of North America has radically changed. It is now a country called Panem and there are twelve districts governed by a central region known as the Capitol. In years previous there had been a revolution. The revolution was violently overthrown by the Capitol and now, as retribution, each year the districts have to send two young people to the Capitol. The young

people participate in a reality TV show that involves mortal combat. Only one can survive.

There are all sorts of ways to view this story – which is to say there are many classic themes of literature. For some, one of the most moving moments in the story is right at the beginning. It takes place at what they call "the reaping." This is where the two young people are chosen by a draw. Katniss Everdeen's little sister Prim is chosen. The choice means certain death for Prim. She is young and does not stand a chance in the Hunger Games. So Katniss steps forward and takes her place. She essentially offers to die for her sister. She is the substitute. This is one of those classic themes I just mentioned – something that has always resonated with audiences and especially with those who have some familiarity with the gospel and the Savior who offers

himself as a substitute for sinners.

But very much unlike the Savior, Katniss Everdeen is partly driven to survive by her rage against the system that brought her to the Hunger Games. Yes, she wants to survive for her sister and she tries to help others survive too – she has a sympathetic heart for the weak and helpless. But for her enemies in the Hunger Games she has no sympathy. Moreover, she also hates the people in charge and is filled with spite for them. She wants to destroy them. In this sense, she is a true daughter of fallen Adam and Eve.

What a difference from Christ as he hangs on the cross as our substitute! The first of his seven sayings on the cross is often called the Word of Forgiveness. We are going to reflect on the content of the prayer of Jesus, the reasons behind it, and the attitude driving it.

WHAT JESUS PRAYS

When describing the actual crucifixion of our Lord Jesus, Luke is extremely brief. Verse 33 simply says that when they had come to Golgotha (the place of the skull), “there they crucified him.” Luke wrote his gospel for a man named Theophilus. Luke takes it for granted that Theophilus knew what this involves. He lived in the Roman Empire and so he surely knew the drill for Roman crucifixion. Luke did not need to go into the details. He did not need to tell of how the rough cross was laid out on the ground, of how Jesus was thrown down onto it and nailed to it. Luke did not need to tell of how the cross was then lifted up, with Jesus nailed to it, and then dropped into a previously dug hole in the ground. Theophilus knew all that. People were crucified by Rome all the time.

As you might expect, it was customary for those who were crucified to die with some fairly foul words on their lips. The crucified would usually curse the Romans for their cruelty. They would usually curse the crowds watching and

jeering. Under the best circumstances, someone might just die quietly without saying a word. But that would have been unusual. The more typical crucifixion involved crude words filled with hatred and anger.¹

Realizing this makes Jesus’ first words on the cross all the more remarkable: “Father, forgive them, for they know not what they do.” In the Sermon on the Mount, Jesus said, “Love your enemies and pray for those who persecute you.” Now as he hangs on the cross, he does the very thing he taught. Even at this moment, he is being obedient to the will of God and doing so in our place. Yes, he is suffering to pay for our sins, but he is also still actively obedient in our place. There is overlap here between what theologians call the passive obedience of Christ (his suffering obedience) and his active obedience. But the thing to keep in the front of your mind here is that this is not just some tidbit of Bible trivia: Jesus prayed for his enemies, for those who persecuted him. It is something he did for you – in your place. His

righteousness here, too, is imputed to you, which means that it is credited to your account. This is personal. Do not let that slip by you here. There is gospel encouragement in that for people who have failed in following God’s will in this. After all, it is so hard to love your enemies and pray for those who attack you. You may have failed in doing that, but Jesus did not, and God looks at you through him. Your Father sees his Son and he sees you in him. You see, this is not just okay news, this is good news! This is grace.

“Father, forgive them, for they know not what they do.” Many questions come into our minds as we hear these words. Let me try and answer as many of them as I can. As we do, the wonder of grace here should become more apparent. First of all, who are “them” and “they”? Who is Jesus speaking about? Our thoughts would first go to the Roman soldiers who are standing by and getting their hands dirty in all this crucifixion cruelty. Certainly they had no idea what was happening. They had little (if any) clue

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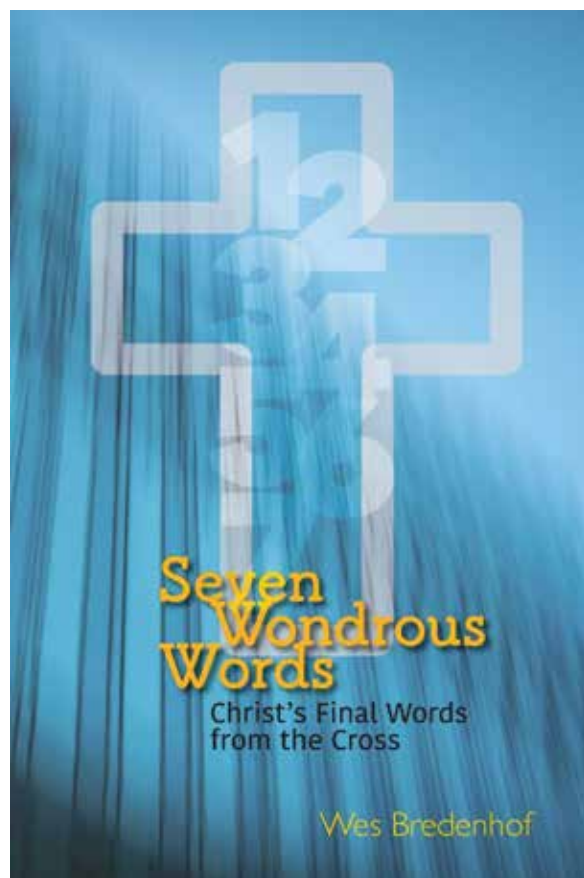
that they were torturing and killing the Lord of glory. Jesus asks the Father to forgive the Roman soldiers.

But does he also have the Jews in mind? To answer that, we could turn to Acts, which is part 2 of Luke's historical work for Theophilus. In Acts 3:17, the apostle Peter tells a Jewish crowd in Jerusalem, "Now, brothers, I know that you acted in ignorance, as did your leaders." Peter says that they did not know what they were doing. They understood it at some level, but in a real way they were just driven by what John Calvin called "inconsiderate zeal."² They were led on by their emotions. Perhaps there were some in whom there was a wicked spirit and premeditation. With some there may have been knowledgeable intention, but not all. Many were caught up in the mob mentality. So, yes, it is fair to say that Jesus had Jews in mind too. As he was being crucified, many of the Jews and their leaders stood round to watch. Verse 35 even says it, "The people stood by watching, but the rulers scoffed at him..." So Jesus is asking the Father to forgive both the Romans and the Jews involved in his crucifixion, for they were sinning in ignorance and not with what the Old Testament called the uplifted hand.³

But what does it mean that Jesus asks the Father to forgive them? Can he even do that? Does that mean this sin was forgiven? In the Bible forgiveness is a transaction which removes an obstacle in a relationship. It involves a promise that the sin committed will never be brought up again and will never be used against the person who committed the sin. When describing God's forgiveness, we find these powerful images in the Bible of God casting our sins into the depths of the sea (Micah 7:19) and removing them as far as the east is from the west (Ps. 103:12). God no more remembers our sins, which is to say, they are no longer a barrier to covenant fellowship (Jer. 31:34). That is what Jesus is asking for. However, in order for that to happen, there will have to be repentance. There will have to be a turning from the sin committed. That is what happens in

Acts. When the Jews hear the preaching of the gospel at Pentecost and other occasions, some of them are cut to the heart. They ask, "Brothers, what shall we do?" Peter says, "Repent and be baptized, every one of you in the name of Jesus Christ for the forgiveness of your sins..." We can say this happened because of the preaching of the apostles. We can say this happened because of the work of the Spirit. However, we can also say all this ultimately happens because of the prayer of Christ on the cross. Jesus asks the Father to forgive them, which means he was asking the Father to set the wheels in motion so that all the pieces would later fall together so that they would repent and believe. Many did – thousands, in fact. They repented and sought the forgiveness of sins in the blood of Jesus and received that forgiveness from God.

Now probably another burning question has to do with what we are to do with this. Can we pray to the Father for the forgiveness of those who hurt us? To answer that we ought to think about our relationship to Jesus Christ. The Bible describes that relationship in several ways. One is found in John 15:5 where Jesus says he is the vine and we are the branches. This pictures our spiritual union with Christ through the Holy Spirit and faith. If we are truly united to him, then our lives ought increasingly to reflect his. Another important picture of our relationship with Jesus is that of a Master and his disciples. All Christians are disciples of Jesus Christ. It is crucial to recognize that the biblical notion of discipleship includes following the example of the Master. Jesus reflects this in John 13:34-35:



76 pages / 2019

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...just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another.

Therefore, being a disciple of Jesus means becoming like him.

Union with Christ and discipleship are two key ways to consider the application here in Luke 23:34. These sorts of notions are in the background of what the Holy Spirit says in 1 Peter 2:21-23:

For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. He committed no sin, neither was deceit found in his mouth. When he was reviled, he did not revile in return;

QUESTIONS FOR REFLECTION AND DISCUSSION

1. Can you think of other examples from Scripture and church history of believers reflecting their union with Christ in forgiving their oppressors as he did?
2. Arthur Pink asserts that Peter's eloquence was not the cause of the conversion of the 3000 on the day of Pentecost. Rather, he insists, it was the prayer of Christ. What is your evaluation of this assertion?
3. Why is it so challenging for us to adopt the forgiving attitude of our Savior in Luke 23:34? What does Scripture say about this in passages like Matthew 18:21-34?
4. Is it legitimate to conclude that in the first word from the cross, our Lord Jesus was only praying for the elect? Why or why not?
5. As we saw above, Christ's prayer effected a delay in God's judgment over the unbelieving Jews. Does this relate to the preaching of the gospel inside and outside the church in our day? If so, how?

when he suffered, he did not threaten, but continued entrusting himself to him who judges justly.

To see an example of that in action, we can turn to Acts 7:59-60. When Stephen is being stoned, as he is dying, he echoes Jesus' words. He prays to Jesus, "Lord Jesus, receive my spirit. Lord, do not hold this sin against them." He prays in almost the exact same way as his Savior. He has a forgiving and gracious spirit. His heart has been touched by God's grace in Christ and he cannot die like so many others, with words of bitterness and cursing on his lips. Christ prayed for his enemies, Stephen prayed for his enemies, Christians are to pray for their enemies. In union with Christ and as his disciples, we are to pray that they would be brought to forgiveness through the blood of Christ. The Word of God calls us to this stance of grace towards those who might hate us and would hurt us.

WHY JESUS PRAYS THIS

"Father, forgive them, for they do not know what they are doing." Why did he pray this? In the first place, it was to fulfill Old Testament prophecy. Isaiah 53:12 speaks of substitution: "For he bore the sin of many," but then it also speaks

of prayer, "and makes intercession for the transgressors." Our Lord Jesus knew this prophecy and he knew this was what was needed. He made intercession for sinners – he spoke up on their behalf before the throne of God.

That brings us to the second reason why he spoke these words: to magnify his grace and love for us. Jesus is portrayed here as the priest making intercession for sinners still lost in their sin and still under sin's condemnation. That reminds us that he cares about us long before we make any moves towards him. Quite remarkably, Scripture even tells us that Jesus prays for those who do not yet believe. Sometimes we have this idea that, at the right hand of God, Jesus' ministry of intercession only involves people who already believe. We have this idea that he only prays for Christians and speaks up on their behalf. Yet that is actually unbiblical. He said in John 17:20 that he also prays for those who will yet come to faith through the preaching of the gospel. When did Jesus begin praying for you? As soon as you became self-consciously committed to him, whenever that was? No, he has been praying for you all along, praying along the same lines as what we find in Luke 23:34. He has been praying that you would find

grace and forgiveness in his sacrifice once offered on the cross! You see, his grace is far more wondrous than we often realize. He spoke these words on the cross to bring us to the realization of that. He wants us today to see the deep, deep love of Jesus, so we would love him in return and long to live for his glory.

A third reason why he prays here has to do with where he is in his ministry. He is at the end of his three years of preaching and teaching. It began with prayer back in Luke 3:21 and now it ends with prayer.⁴ In fact, it must end with prayer. There is nothing else he can do. The hands that healed are nailed to the cross. The feet that travelled from town to town preaching are nailed to the cross. There is no more room in any synagogue for him and certainly not in the temple. What is left for him? He can only pray and that is what he does. When he cannot do anything else, he prays. That is powerful enough. When everything else is stripped away, there often still remains the possibility to pray. And prayer should never be underestimated.

Jesus' prayer was answered beautifully in the book of Acts. We are united to Christ through faith, and as we pray, we can also do so with the hope and expectation that our prayers will be answered. There may not be anything else we can do but pray, but God will hear and answer. Maybe not always in the way we asked or expected, but his promises are sure. He always hears and answers prayer offered in the name of Christ. You can count on it.

HOW JESUS PRAYED THIS


That brings us last of all to consider his manner in this prayer. I can be even briefer on this point, because it should be obvious from everything else. This prayer is drenched in wondrous grace. There is amazing grace, even if his oppressors are ignorant of what they are doing, even if they do not fully comprehend the extent of their evil, and even if they are still violent and bloodthirsty. What do these Roman soldiers deserve from God's hand except his wrath? What are the wages for the sin of these Jewish crowds and their leaders? Do they not deserve death? Could not Jesus justly call down bolts of lightning from the sky to incinerate them

on the spot? He could stop the wind and the waves, could he not do the reverse and call in a tornado to give these sinners a taste of what they have coming? They deserve all that and worse. They deserve the cup of hell he is drinking. But instead, he utters words of mercy: "Father, forgive them, for they know not what they are doing." It is truly amazing when you stop and think about it. We hear forgiveness prayed for those sneering, for those mocking, for those nailing, for those stripping him naked. Grace for those hurling insults and taunting him. Mercy for those whose commitment to him flags and fails. For me – and you. He does not return evil for evil. What a Savior!

Now you may be thinking: was this not the same Jesus who preached woes against the Jews in the Olivet Discourse? In Mark 13 and Matthew 24, Jesus prophesied the fall of Jerusalem in 70 A.D. and the terrible covenant curses that would fall on the Jews for their unbelief. How does all of that tie into the first word from the cross? Note well: the fall of Jerusalem did not take place right away.


In his mercy, God delayed. God gave the Jews some forty years to hear the gospel of grace. They were given much time to repent and believe. Some did. They found forgiveness in the blood of Christ and while the covenant curses raining down around them affected them, they were not directed at them, nor did they have any relationship to their eternal destiny. The central thing to remember is that God gave time. In reply to Christ's prayer, God mercifully gave room for the preaching of the gospel to be heard among all the Jews following Pentecost. The dreadful covenant curses fell on those who remained in unbelief.

"Father, forgive them, for they know not what they are doing." This first wondrous word from the cross is a word of grace. In this prayer, you can see what your Savior is all about. As he enters into the darkness of our curse, he says, "Remember that I practice what I preach. I preach grace and I embody grace." His grace and mercy are for you. He uttered these words in obedience for your benefit, so that you are declared righteous by God and

can stand before him without fear of condemnation at the Day of Judgment. He also spoke these words to show us, who are united to him, how we are to be a gracious people, even with those who seem to have it in for us. We see grace here and how to respond to grace with more grace. All of that results in praise and glory for the God of grace and our Savior. 

END NOTES

- 1) Tom Wright, *Luke For Everyone* (Louisville: Westminster John Knox Press, 2001), page 284.
- 2) John Calvin, *Commentary on a Harmony of the Evangelists* (Vol. 3) (Grand Rapids: Baker Book House, 1979 reprint), page 301.
- 3) Numbers 15 makes a distinction between sin committed unintentionally (Num. 15:22,27) and sin committed "with a high hand" (Num. 15:30).
- 4) Arthur W. Pink, *The Seven Sayings of the Saviour on the Cross* (Grand Rapids: Baker Book House, 1958), page 9.



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I started my business for the wrong reasons

by Ryan Smith

Why did you start your business? When people ask me that question, I often respond with, “So I could spend more time with my family while providing for them.” Or, “So I could work part-time while recovering from chemo.” Or, “So I can build up a bank account and get back to my plans for seminary.”

They all sounds like noble answers, right?

Well, this morning during my devotions, I read a verse that struck a chord. It was Ephesians 4:28:

Let the thief no longer steal, but rather let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need.

Ok, so what does that verse have to do with my running a business? Well sure, I am not to steal, or be engaged in dishonest things in business, and yes, it says that we are to give to those in need. But what is the thing that struck a chord and made me realize that that “to provide for my family” is the wrong reason?

I mean, the Bible *does* tell us that we are to provide. In 1 Timothy 5:8 we read:

Anyone who does not provide for their relatives, and especially for their own household, has denied the faith and is worse than an unbeliever.

Jesus has told us to provide for our families. So we must. But that is not the ultimate reason we work. As a Christian, saying, “I work to provide for my family” is incomplete and is an unscriptural view of work.

We should work, whether it's at my business, or at your job at the office, or at your job digging a ditch, because working is the Lord's will concerning us. *The thief is to perform honest work and share with those in need, not because he was a thief, not because it is some sort of punishment, but*

because it is the Lord's will for all of us!

Working is the Lord's will concerning us.

Boom.

It's that simple.

As this revelation (one that I am sure I already knew) resounded in my head and my coffee got cold....I remembered 1 Corinthians 10:31:

So, whether you eat or drink, or whatever you do, do all to the glory of God.

We are to live our entire lives to the glory of God. Work...to the glory of God. Rest... to the glory of God. Eat...to the glory of God. Ride that mountain bike...to the glory of God. Drink that beer...to the glory of God. Dig that ditch...to the glory of God! Post that selfie on Instagram...to the glory of...uh. Well, you get my point.

Everything we do is to be done for God's glory.


What do most of us actually work for?

When I worked at a regular job, most of my colleagues spoke about working towards retirement, saving for a trip, working for the weekend to go on that mountain biking trip, buying beer, working OT to get that renovation on the house, or buying the Big House to keep up with the Joneses. Unfortunately, many Christians view work in exactly the same way. Many of us are in it for what we get out of it. Unfortunately, I fell in the trap of viewing work as merely a means to an end.

Sure, some of you may argue that we use our work to do things that glorify God. It is true that God may be honored in the *results* of our work, through tithing, helping the needy...saving so I can go to seminary and become a pastor... even as He may not be supreme in our view of work itself.

Is He supreme in your view of work?

If I am honest with myself, He has not been my ultimate focus in this business. Starting this business may not have been for his glory; but that changes today.

Why do you work? 

Ryan Smith blogs at OneChristianDad.com where this first appeared. It is reprinted here with permission.





The Great Moon Hoax of 1835

Fake news is really old!

by James Dykstra

Back when I was studying history as a graduate student, one of my profs played us an episode from the CBC Radio program *IDEAS*. The radio show told about a strange malady that hit Upper Canada in the 1800s. People died of a sickness, later called Sarner's Disease, and were promptly buried.

However, on one occasion a coffin was unearthed. The body inside was contorted and had clearly been clawing at the roof of the coffin, trying to get out. The person inside had been buried alive, or, at least, not fully dead.

The show went on to detail how people became reluctant to bury their relatives for fear they weren't fully dead and so held off burying them. Fear of a public health crisis mounted, with the proliferation of dead and probably dead but unburied bodies. People started hiding bodies in the barn, under the dock, and anywhere they could find until they could be sure their loved one was fully dead. The program quoted professors from important universities, and gave a logical, comprehensive account of the strange malady of Sarner's Disease.

As sophisticated graduate students in history, the class drank it all in...until the very last sentence of the program which started out "This work of fiction has been created for the CBC by..."

You could have heard a pin drop. We had been duped. Our prof had schooled us and given us a good lesson in critical thinking, and, frankly, not believing everything you hear. Nowadays, we'd call that fake news – a story that's told so convincingly that it's possible to believe it, even though it's simply made up nonsense.

Somehow we have the idea that fake news is something new. The Russians have been taking over Facebook or Twitter, or the leftwing media is withholding information in order to make the President look bad. Maybe, maybe not. But if fake news is out there, it's certainly not new. PT Barnum supposedly claimed, "there's a sucker born every minute" and he might have had something there.

BATMAN ON THE MOON?

In August of 1835 the *New York Sun* published a series of six articles about

recent astronomical discoveries made by the noted astronomer John Herschel. The articles were initially billed as being reprinted from the *Edinburgh Courant*. The *Sun* related how Herschel had taken an enormous telescope from Britain to South Africa to do his observations. The weight of the lens was reported as 6,700 kilograms, and the magnification power was 42,000 times! The lens was said to be 24 feet wide. Since high power telescopes have trouble with proper illumination, a second "hydro-oxygen microscope" lens illuminated the view. It was a truly magnificent toy for an astronomer. And to give it more credibility, a scholarly journal was now said to be the source of the articles – the *Edinburgh Journal of Science* – and it said that Herschel had found planets around far away stars.

Tales far more fantastic than these would come out of these stories. When the telescope was focused on the moon, life was discovered. There were flowers, and forests full of food and animals including some animals resembling goats and bison. There was a beaver-like creature that walked on its hind legs and

carried its young in its arms.

The most fantastic thing of all was a sort of creature that appeared to have wings attached to its back – a kind of bat-man if you will. This creature was seen in what appeared to be conversation with other bat-beings, suggesting the creatures were intelligent and capable of higher thought.

Ultimately there had been no further story to tell. This was because, thoughtlessly, the astronomer had left his telescope set up in such a way that it caught the sun's rays during the day. With a magnification of 42,000 times, the observatory that housed the telescope was quickly ablaze and everything in it was destroyed, the telescope included.

People were fascinated with the tale and reprint after reprint of the *Sun* was made. Briefly it was the best selling newspaper in the entire world. Newspapers all over the world reprinted the article because everyone wanted to know about the newly discovered moon creatures. The articles were reprinted in pamphlet

form and in weeks sold 60,000 copies. Even the *New York Times* described the story as “plausible and probable.”

FALLING FOR FAKE NEWS BECAUSE WE WANT TO?

There was just enough truth there to get people going. Herschel was a *real* astronomer. And he *really* had gone to the Cape of Good Hope to study the skies. The *Edinburgh Courier* was a *real* paper, as was the *Edinburgh Journal of Science*.

Unfortunately, Herschel was *not* the author of the articles and hadn't even heard about them before they were published. The *Journal of Science*, while real, had gone out of print several years earlier. As for the *Courant*, it too was real, but it had been defunct for over 100 years. As for the telescope, what's a hydro-oxygen microscope lens anyway?

So why did people fall for it, hook, line and sinker? Maybe because they really wanted to. Science was making great strides and people were prepared to believe all sorts of incredible things in

the name of science. Religion was taking a beating, and many people felt their faith shaken by a science that often insisted God was irrelevant. We needed a place to belong, and someone to belong with, and if not a higher power why not bat-people?

But in case you think this was an isolated incident, don't forget how a 1930s radio play – one hundred years later – of HG Wells' *War of the Worlds* convinced people we were being invaded by Martians. They believed it despite the radio program repeatedly reminding listeners that it was only a story. Alone in the universe we feared the bogeymen of the night.

Whatever the reason, there's always been fake news and there always will be. We devour it ravenously because the creators of fake news have learned to do the one other thing Barnum supposedly advised: *Always leave them wanting more.* RP

This article is taken from an episode of James Dykstra's History.icu podcast, where history is never boring. You can check out other episodes at History.icu.



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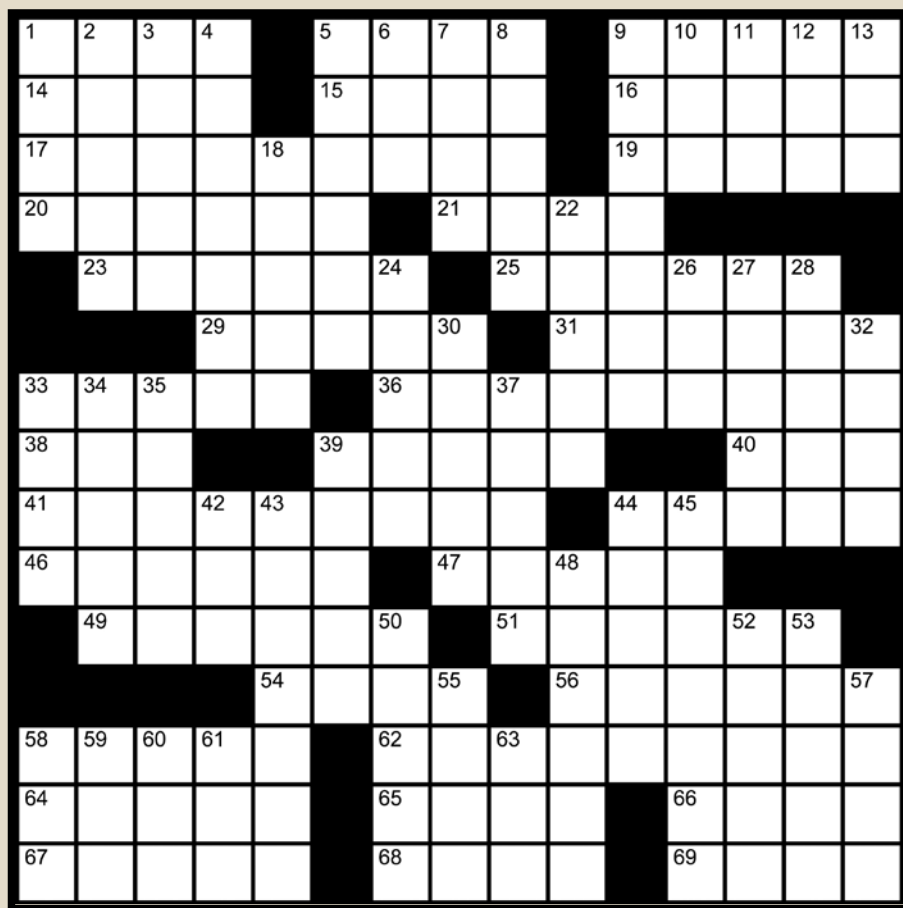
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With a vibrant Reformed church community, affordable housing, picturesque river valley, various lifestyle options, and so much more, Edmonton is the perfect place to grow and be inspired. Enjoy the blue skies, cultural diversity, and wide variety of recreational opportunities.

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22 / JANUARY - FEBRUARY 2020

CROSSWORD PUZZLE

BY JEFF DYKSTRA



SERIES 5-4

PUZZLE CLUES

ACROSS

1. O, a humane (partly) place to visit in Hawaii?
5. "they _____ together against me." (Job 16)
9. "Cry '_____' and let slip the dogs of war..." (Julius Caesar)
14. Fuss; to-do; argument; feud; spat
15. "Say it _____ so!" – baseball scandal reaction
16. Entertainment that advertises soap?
17. Flower mostly native to eastern Asia
19. Discourage through consequences
20. Group of six
21. Radar noise (while tracking table tennis?)
23. "been _____ and disgraced" (Jer. 15)
25. A hat can be worn at this angle.

29. Article of faith (more than ten involved?)
31. Gemstone of many colors. Its chemical formula is $ZrSiO_4$
33. Quaking tree (for a skier to resort to?)
36. Loss of size
38. Greek letter (found in rhizomes?)
39. Flowering plants in mallow family. The green seed pods are said to taste like eggplant
40. Negligent (like Los Angeles Airport service?)
41. Ornamental cloth covering for horses that can look like a dress. Also, an ornamental "cap" that elephants wear, though there really is no *comparison* between the two.
44. "Oh no, you _____!"
46. Gemstone that is colorless when pure. Its name comes from the Latin word for "spine"

47. Snowy type of heron (seen in some regret?)
49. Covering of tooth or outdoor surface
51. Resident of Middle Eastern country
54. "Why... stand here _____?" (Matt. 20)
56. Gaseous envelope of the sun
58. Material to cover hands and walls
62. Star of the show (in the Taurus constellation) – a bull's eye!
64. "two _____ trees" (Zech. 4)
65. Female domestic servants
66. First Nations tent house better known as a "teepee"
67. Let air out through valve
68. Resident of Green Gables
69. "weak... _____ only vegetables" (Rom. 14)

LAST ISSUE'S SOLUTION



SERIES 5-3

DOWN

1. Kick _____ start football games.
2. Succulents with healing properties
3. "_____ things... spoken against him." (Jude)
4. Away from Atlantic on U.S.'s east coast. Not down country.
5. It warms your hand, but not your phone.
6. "lifts... needy from the _____ heap" (Ps. 113)
7. Cut tin or paper with small strokes
8. You can get a rise out of it.
9. _____ disease (type of lymphoma)
10. Mimic; imitate (while monkeying around?)
11. This person might treat 10 Down.
12. What man searches for in Job 28
13. On house calls, 11 Down might use this.
18. Scene of civil war starting in 2015. Also, the country of 51 Across.
22. National Socialists
24. Teachers plant rows of them each year.
26. Irritate; rile; annoy
27. Injure with hot liquid
28. Traditional primary Navajo dwelling. Also, last name of big golfing star or even

- bigger wrestling star.
30. Severe pain (usually in plural form but singular here)
32. "About this time _____ year" (Rom. 9)
33. Sections of a curve
34. Square, triangle, or pentagon, for example
35. "Please _____ some bread to the toaster." (two words).
37. Long-limbed; lanky
39. A well-_____ machine
42. Is Americ_____ found in _____hiem?
43. Made a new version of the song
44. Take out of active service
45. Say repeatedly
48. What flood waters and hairlines do
50. South American pack animals
52. Water wheel with buckets
53. Not appropriate
55. Stylish enthusiasm
57. Birds in the cuckoo family
58. Long bob (for short), also, can be done to a grenade or basketball
59. "Have we not _____ one Father?" (Mal. 2)
60. "They _____ up heavy burdens" (Matt. 23)
61. Adam's wife (Gen. 2)
63. Noisy disturbance (found in dining room?)

A sneak peek at what's coming!

Very shortly we're going to be unveiling the new ReformedPerspective.ca website and the additions are amazing! Work still needs to be done so our design team of Daniel Kanis and Chelsea Hubert are putting in the hours getting it put together and polished.

But what we already have was too good not to share! So here below is a sneak peek at what's coming. The screen capture is of our movie review page. It's a bit of unique page, a bit different than most of the others, but it still gives a good idea of the new approach. Now, you do have to use your imagination to get a feel for it – the Mr. Rogers review doesn't actually exist, and there will be pictures in all the grey boxes below. But you can already see how it will have a YouTube-like look.


In addition to this new look, we'll be giving readers the ability to sign up for an account. When you sign in, then the categories below can be filled with material that will be similar to articles you've read in the past. So, for example, if you were looking at animated films, then one of the categories below might become "animated films" and list all the different reviews we have in that category.

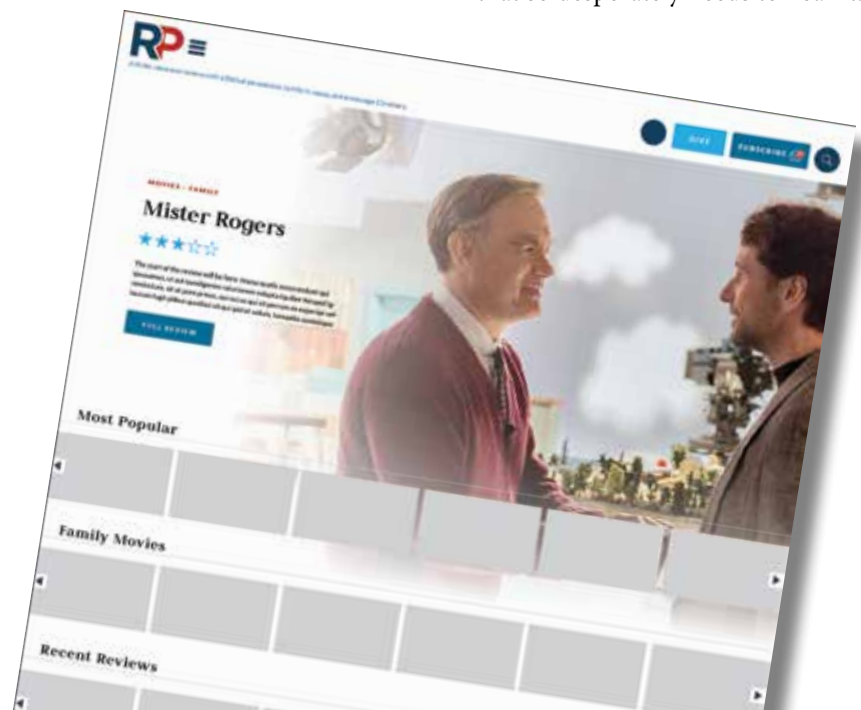
Signing in will be easy – you'll have to do it the first time. And once you do,

then you'll be able to save articles. Why would you want to save articles? Doing so will allow you to stockpile all your favorites, like tools put away in your toolbox, ready to be put to use when the next need arises. Maybe you've come across a great pro-life article that you know you'll want to have at the ready when a friend or coworker says something about "a woman's right to choose." Or maybe you've just had someone insult you on social media and you're really glad you saved that article on "Questioning the insult" so now it's there, ready for you to review. Saving

articles, and getting article recommendations tailored to your interests – that is pretty cool, and we're very excited about these features!

And in addition to these new tools, you can see how the site will have an updated look, which begins with the great RP logo on the top left.

Our goal is to equip and encourage our readership to be able "to think, speak, and act consistent with their confession." Our hope is that this new update will make the website a much more powerful tool for all our readers as we, together, speak God's Truth to a world that so desperately needs to hear it. 





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world.
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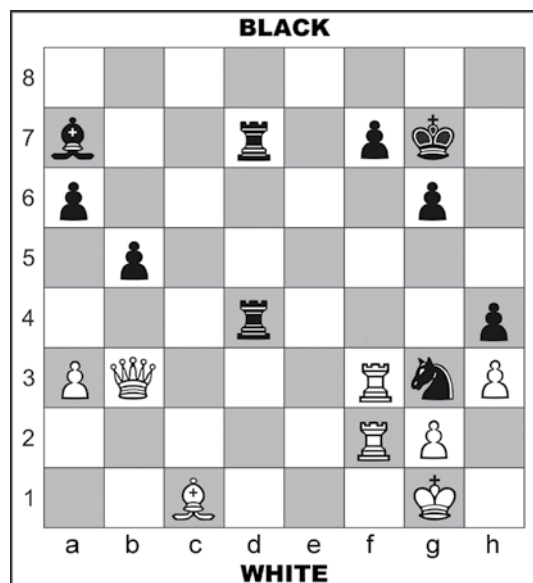
Thank you for standing with us as we together proclaim the Lordship of Jesus Christ over all spheres of life!

Completed forms, along with a void cheque, can be mailed to: *Reformed Perspective*, Box 1039, Carman, MB, R0G 0J0.

ENTICING ENIGMAS & CEREBRAL CHALLENGES



Chess Puzzle #256



WHITE to Mate in 4

Or, If it is BLACK's Move, **BLACK to Mate in 3**

Riddle for Punsters

#256 – “A stalled relationship?”

Why was the stallion happy that an affectionate mare was moved into the stall beside him? He was hoping to have a s _____ relationship with a female horse but previous ones turned out to be night _____.

Problem to Ponder

#256 – “Common North American birds”

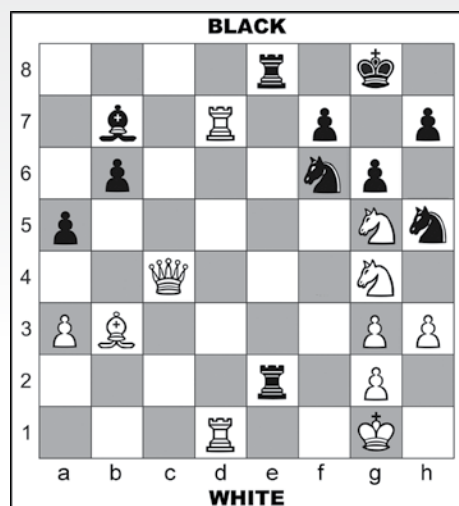
Change the order of letters to find the name of 20 common birds. For example, low would be owl.

newr	_____	broin	_____	renoh	_____
warsop	_____	draincal	_____	chantthu	_____
barrlew	_____	drubblie	_____	drikelle	_____
chingflood	_____	prowedocke	_____	glintghaine	_____
kecedaich	_____	drubghimmin	_____		

lube yaj	_____	_____	blad leage	_____	_____
drace gwixwan	_____	_____	ratmilebo loorie	_____	_____
ruppel mintar	_____	_____	rungomin vedo	_____	_____

Last Issue's Solutions

Solution to Chess Puzzle #255



WHITE TO MATE IN 3

Descriptive Notation

1. QxP ch K-R1
2. QxP ch NxQ
3. RxN mate

Algebraic Notation

1. Qc4xf7 + Kg8-h8
2. Qf7xh7 + Nf6xh7
3. Rd7xh7 ++

BLACK TO MATE IN 2

Descriptive Notation

1. ----- RxP ch
2. K-R1 NxP mate
- or K-B1 NxP mate

Algebraic Notation

1. ----- Re2xg2 +
2. Kg1-h1 Nh5xg3 ++
- or Kg1-f1 Nh5xg3 ++

Answer to Riddle for Punsters

#255 – “How would you frame the situation?”

Why did Jim not like getting a door prize he was given for being the hundredth visitor at the handyman convention? Jim was a Christian as well as a carpenter and did not know how to handle door prizes based on random chance and felt rather unhinged by the whole situation.

Answer to Problem to Ponder

#255 – “Adding up the points on games night?”

Diana and Elizabeth and Patricia played several games of dominoes. The player with the least number of points overall would win the competition. In the first game Diana had 32 points and Elizabeth three more than half as many as Diana. In the second game Patricia had twice as many points as Diana and the average of their points that game was 15. In the third game Patricia had one third as many points as Elizabeth and the total of their points that game was 36. In the fourth game Patricia had three times as many points as Diana and the difference in their number of points that game was 18. Who won the dominoes competition?

Game 1 – D (Diana)=32 and so E (Elizabeth)=3+(D/2)=19 and P (Patricia)=0
 Game 2 – average 15 so total 30 and P=2D so 30=2D+D so D=10 and P=20
 Game 3 – 36= P+E= E/3 + E so 36= 4E/3 so 36(3/4) = E so 27=E so P=36-27= 9
 Game 4 – P=3D and P-D=18 so 3D-D=18 so 2D=18 so D=9 and P=3(9)=27
 So Diana had 32+10+0+9=**51 points**, Elizabeth had 19+0+27+0=**46 points** and Patricia had 0+20+9+27=**56 points** so **Elizabeth won the dominoes competition.**

Send puzzles, solutions, or ideas to:

Puzzle Page
 43 Summerhill Place,
 Winnipeg, MB R2C 4V4
 or robgleach@gmail.com

The case for biblically-responsible investing

by Brian Hilt

God calls his people to be good stewards of what He has entrusted to us, whether that's our talents and time or the possessions we've been given. It all belongs to God (Ps. 24:1), so just as a steward manages and cares for what belongs to another – and does so as the owner desires – so too we are to manage what belongs to God as He desires.

We are also to do everything to the glory of God (1 Corinthians 10:31). Eating and drinking are two activities we often do without thinking, yet

specific mention is made of how even these activities are to be done to the glory of God. How much more then ought we to manage God's money in a way that glorifies Him!

HOW SHALL WE THEN INVEST?

So, when it comes to investing, we need to understand that buying shares in a company means becoming a part-owner. And an owner, whether a minority or majority owner, bears responsibility for the actions of a company. In Ephesians 5:11 we are

instructed to, "Take no part in the unfruitful works of darkness, but instead expose them." So here is a key issue for consideration: if a company is doing "works of darkness" being an owner of a company is taking part in those activities. Even if it is a small part, it is still a part.

Another consideration is the aspect of making money or profiting from sinful activities. Proverbs 16:8 instructs us in this (as does Prov. 15:6): "Better is a little with righteousness than great revenues with injustice." As a





"Freely you have received, freely give."
– Matt. 10:8b

The board of Cornerstone Christian Care Society is accepting applications for the position of Executive Director. We are a faith based organization that seeks to provide care in the widest sense to individuals with disabilities. "Do good to all men, especially to those of the household of faith" (Galatians 6:10). Cornerstone operates a 24 hour care home in Carman and in Winnipeg and various other programs.

Working closely with the board, duties for Executive Director are as follows:

- Lead management and staff team.
- Oversee the programs and services offered by Cornerstone. Ensure that they contribute to the mission and vision of care in the widest sense.
- Oversee the day to day administrative operations of Cornerstone.
- Develop new programs as needs arise.
- Represent Cornerstone and maintain good working relationship with various government.
- agencies that assist us in providing care.

We value the following qualities:

- Member in good standing of the Canadian Reformed or the United Reformed Church in North America.
- Training and experience in HR practices.
- Effective communicator.
- Training and experience in disabilities and community support.

We look forward to hearing from you. Please send inquiries or resume along with a cover letter to:

board@cornerstoneccs.ca

shareholder, it is not possible to refuse the portion of a dividend or share growth which results from activities which directly contradict Scripture. Receiving that profit, no matter how it is then used, is bringing the "wages of a dog into the house of the LORD your God" (Deut. 23:18).

So, what is the problem? The problem is Christians often unknowingly invest in companies which directly contradict Biblical values. An examination of the companies which make up the S&P 500 is alarming. Found there are companies which, among other things, profit from or support abortion, pornography, and gambling.

So, what is the solution?

WHAT THIS MIGHT LOOK LIKE


The solution is what I call "biblically responsible investing." The goal with this type of investing is to be a faithful steward who glorifies God with the management of His money. In striving for this, a disciplined process is followed which can be summed up in three steps:

1. **AVOID THE BAD:** Via in-depth research and analysis we want to actively avoid companies that are at cross-purposes to Biblical values.
2. **SEEK OUT THE GOOD:** We want to actively seek out companies which value ethical business practices, the sanctity of life, care for the poor, and other biblical values.
3. **BE AN ACTIVE OWNER:** An investor has a voice in the

boardroom and a vote to cast in proxy votes. Rather than remaining silent or letting ungodly money managers cast votes, Christian investors and investment managers can raise their collective voice when needed in the boardroom.

Will this always be perfect? Will a company ever find its way through the process? Unfortunately, perfection will not be attained on this side of the grave. A business may hide an unethical practice or donation. However, that is not an excuse not to strive for perfection. This is the way of the Christian life here on this earth. It is a continual striving to walk in the way of godliness, being "holy in all manner of conversation." We strive to put off and flee from sin. We strive to fight the good fight of faith as God has called us to do.

Then, after fighting the good fight, when we are called to give account of our stewardship we, being washed by the blood of the Lamb through no merit of our own, will hear these blessed words:

"Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master" (Matt. 25:21). 

Brian Hilt is an Associate Portfolio Manager with Virtuous Investing of Huxton Black Ltd (InvestVirtuously.ca) and passionate about stewardship and biblically-based financial planning and investment advice.

Christians often unknowingly invest in companies which directly contradict Biblical values.



MOVING INTO THE DRIVER'S SEAT

When school is done our education isn't

by Jon Dykstra

The following was a talk given to Grade 11/12 students and their parents at Cornerstone Christian School in Lynden, WA.

Students sometimes talk of graduation as being set free. Your parents might be able to empathize, even as this prison-break analogy isn't that complimentary to the "prison guards" who have been teaching you these last 12 years.

But let's run with that idea for a moment. If graduation means freedom, what will you now be free to do?

You will be free to never open a book again – you won't have to read ever again if you don't want to.

But we all should *want* to. The freedom a graduate has is not a freedom to *avoid*, but a freedom to *take on*. It is a freedom to be able to direct your ongoing education wherever you want it to go.

So, instead of a prison-break analogy, it'd be better to compare your education up to this point as being like a car ride. Early on, you were in a booster seat in the back, a little

kid along for the ride, going wherever others decided to take you. God gifted you with some great guides so you've been taken to some fantastic destinations. But in these early years where you were going was mostly decided for you.

As you got older, you started switching seats in the vehicle, moving up towards that front row. More recently, you've gotten to practice steering and choosing your own roads, though still with some adult supervision.

Finally, when you graduate you're going to be able to slip into the driver's seat where you will have the freedom to go where you want to. And along with that freedom will come the responsibility to make good decisions, make good time, and make sure you actually get where you want to go.

To push the analogy, when you graduate and slip into that driver's seat you will also be free to pull over, shut off the car, and put the whole thing up on blocks. You *can* make the decision to never learn again.

But why would you?

There's a world out there to explore, contend with, and con-

You can make the decision to never learn again. But why would you?

quer, all to the glory of God. It is our calling and our privilege to go out and investigate sunrises, caterpillars, hummingbirds, craft beers, and whether there really is a better ice cream flavor than peanut butter chocolate.

Out in the world some might think that once they've graduated they can sit back, relax, take a long snooze, and be done with learning forever. But not God's people. We know this is only the beginning and we can't wait to get out there.

So what we want to look at now is *how to learn like an adult*; we want to look at what it takes to be a life-long learner. And we'll do so by hitting three points:

1. Why we should be life-long learners
2. The qualities of a life-long learner
3. How to learn on your own

WHY WE SHOULD ALL BE LIFE-LONG LEARNERS

When we're setting out to do something, it's always helpful to know the *why* behind the *what*. So why exactly should we all be life-long learners?

1. Because God calls us to it

As David Mathis notes, "Teaching and learning are at the very heart of our faith. To be a 'disciple' means to be a 'learner.'" We serve an infinite God who invites us to know Him better (2 Peter 3:18) through His Creation and through His Word. Because He is infinite, we're never going run out of glories to uncover, and depths to dig into.

But not all of us enjoyed the classroom setting, so do we have to be bookworms and academics to learn more about God? Well, reading *one* book is an absolute must. God has revealed Himself in His Word, and if we refuse to open the Bible, then we're showing we're really not that interested in Him. But that doesn't mean to be Christian you have to have been the sort who got straight A's. God promises to reveal Himself to any and all who seek Him (Deut. 4:29, Jer. 29:13, Is 55:6). In Psalm 32:8 the Lord promises: "I will instruct you and teach you in the way which you should go; I will counsel you with My eye upon you." God is for everyone, no matter our grades.

2. To prep ourselves for the challenge ahead

In Proverbs God tells us that instruction is more valuable than silver, knowledge better than choice gold, wisdom better than jewels (8:10-11). And in contrast he tells us that those who "despise wisdom and instruction" are fools (1:7).

One reason we want to be life-long learners is because we're going to be faced with a lifetime of challenges. We can take them on all on our own, or if we're smart, we can ask for help. God gave us His Word, and He gave us brothers and sisters – both those alive today, and others who have long since passed on, but who can be consulted via the books they wrote – who we can ask for guidance.

The devil has a lot of tricks, but he is always recycling old ones, so when we "talk" with folks who have gone before, we can learn from them how they took on challenges, like an increasingly hostile government, or what advice they gave on leading your family in devotions, or what passages of the Bible they most often turned to for encouragement.

If you're looking to learn then you can benefit from the lifetime of experience your parents, uncles, aunts, grandparents, older siblings, elders and godly neighbors have lived and are ready to offer. You can learn from them, imitating them in their godliness, and also save yourself some pain by learning from their mistakes...instead of having to make all the same ones yourself.

3. To help and instruct others

Do you feel ready to teach your children how to pray? Do you know how to share with others the hope that is in? Are you ready to be an elder and go on home visits counseling younger couples on marital difficulties? Can you advise your congregation's younger women how they can better love their husbands? If you're asked, "Why should I be a Christian?" or "Why do you believe the Bible?" or "Why do Christians hate homosexuals?" do you have a ready answer? Do you know how often and for what you should spank an errant child? Have you figured out how much to save for retirement?

There's a lot to know, so what a wonderful blessing it is that when you are younger you have an older generation you can turn to for advice and instruction. Not too long from now, and maybe it's already happening now, you'll have people looking to *you* for advice. Maybe right now you can still rely on the older generation to do some heavy lifting, leading the fight, and all that. But at some point you are going to have to replace your parents. At some point you're going to *be* the older generation. And wisdom doesn't just come with grey hair. If you're going to be a help to anyone, if you're going to be a leader for your family, and in your church, you need to be learning how to do so now.

QUALITIES OF A LIFE-LONG LEARNER

As we set out to become life-long learners, what sort of qualities should we be encouraging and developing in ourselves?

1. Go to the ant

One quality to start with is to be *ant-like*. In the book of Proverbs two bad guys pop up repeatedly: the fool and the sluggard. The difference between the two comes down to how active they are: the fool mocks and scoffs God's law; if God says to do one thing, then the fool does the very opposite.

Sometimes we can be troublemakers like this, but the more probable temptation for us is the sluggardly tendency. The sluggard doesn't cause much trouble because he doesn't do much of anything at all. His days are filled with Netflix binges, and long hours with his phone, whether that's on Instagram or Snapchat, or endlessly checking the latest sports scores.

In Proverbs 6 Solomon tells this sluggardly sort to "go to the ant" for inspiration and see how "it has no commander, no overseer or ruler" and yet there it is working hard. Nobody is telling it what to do. It's just going out and doing it all on its own initiative.

This same advice is repeated other ways in Proverbs – in 3:3 we're told to actively tie mercy and truth around our necks and write them on a tablet in our heart. Being ant-like means being *self-directed and actively choosing to do what's right*. A life-long learner won't drift, won't make dents in the couch. He'll decide what destination he's heading for, and then plot out the steps it will take to get there from here.

2. Humble enough to seek correction

A life long learner also needs to be *humble*. In Proverbs Solomon makes this point repeatedly: the wise love correction, and the fool hates it.

- Whoever loves discipline loves knowledge, but he who hates reproof is stupid – 12:1
- Whoever ignores instruction despises himself, but he who listens to reproof gains intelligence – 15:32
- Reprove a wise man and he will love you. Give instruction to a wise man, and he will be still wiser; Teach a righteous man, and he will increase in learning – 9:9
- The fear of the Lord is the beginning of knowledge; fools despise wisdom and instruction – 1:7

Again and again we're told, wise/righteous sorts love correction and fools hate it. So which are you?

Well, seeing as we're still this side of heaven, all of us are a mix, maybe really good at taking feedback in one area, and in another we just don't want to hear what others have to say.

But if you look at something you're really good at, it's likely this is an area where you welcomed feedback. I just found out that one of my uncles who has been playing organ all his life just signed up for organ lessons again. He's still looking for correction and instruction because he wants to get better. I make my living as a writer, and I think my English



The fear of the Lord is the beginning of knowledge." – Prov. 1:7

TEACHING VACANCY – NEW ZEALAND

The Reformed Christian School Association in Upper Hutt, New Zealand is seeking a teacher to teach lower primary levels at our Christian School. Our aim is to develop a biblically consistent world and life view in our students based on the Reformed faith. Applicants should be committed to the Reformed faith and to Christian education.

This is an exciting opportunity to be part of a small covenant school, and we look forward to your application. If you have any questions or would like more information please do not hesitate to contact us. Please forward your C.V. or any questions you may have to:

board@silverstreamchristian.school.nz

TulipSingles.com

*Love...
Devotion...
Commitment*

Then the Lord God said,
"It is not good for the man to be
alone; I will make him a helper
suitable for him." Genesis 2:18

A Dating Venue for Reformed Christian Singles

teachers must still get the giggles every time they get another issue of the magazine – in high school I didn't have obvious natural talents in wordsmithery. But I've gotten good at what I do precisely because this is an area I have frequently sought, and most often gratefully received, correction. If you want to get good at something, you need to be humble.

It gets harder to take correction when we tie our own personal worth into something. I've coached kids at basketball, and if a kid really identified as being a basketball player, that sometimes made it harder for them to take feedback from their coach – correction was taken as an attack on their self-worth.

I know how that feels. Parenting is one of the bigger challenges I face, and when one of my kids publicly misbehaves, that is humbling, because then everyone can see I'm not doing the greatest job here – I want them to believe I'm a good parent, and I feel embarrassed when everyone can see I'm having some troubles. But I'm not going to get better if I don't go looking for help. I am not a perfect parent, but I can be a godly one, trying, failing, repenting, and then assured of forgiveness, trying again. A life-long learner needs to be *humble enough to seek and appreciate correction*.

3. The "Wow!" factor

A life-long learner will also foster their sense of *awe*. As kids, we'd see a dandelion and in delight pluck it, blow, and watch all the white parachutes float up and away. As adults we see a dandelion and we just wonder where we've put the weed-killer.

For many adults, the only time that child-like sense of wonder kicks back in is when a baby is born: all those tiny toes and fingers wriggling gets our jaw to drop. But isn't an adult every bit as miraculous as a baby? And yet, somehow we've become blind to walking in amongst all these miracles.

QUESTIONS FOR DISCUSSION

- A.** What are some other tips and strategies to help us learn on our own?
- B.** What other qualities should life-long learners foster in themselves?
- C.** In Ecclesiastes 12:12b we read the warning: "Of making many books there is no end, and much study wearies the body" and in 2 Tim 3:7 we're told that it is possible to be "always learning but never able to come to a knowledge of the truth." Is there a case to be made then, that we should *not* be life long learners? Why not?

In *Notes from the Tilt-A-Whirl* Nate Wilson reminds us of what we're overlooking. Our world, he writes, is the kind of place

"...where water in the sky turns into beautifully symmetrical crystal flakes.... The kind of place with tiny, powerfully-jawed mites assigned to the carpets to eat my dead skin as it flakes off. The kind with sharks, and nose leeches, and slithery parasitic things (with barbs) that will swim up you like a urinary catheter if only you oblige by peeing in a South American river. The kind with people who kill and people who love and people who do both. The kind with people who think water from the Ganges is good for them and people who think eating the heart of their enemy will ward off death, and others who think they can cure their own failing brains if only they harvest enough uncommitted cells from human young. This world is beautiful but badly broken. St. Paul said that it groans, but I love it even as its groaning....I love the world as it is because I love what it will be."

If we're not amazed, it's only because we're not paying attention. So let's start.

LEARNING ON OUR OWN

So a life-long learner will appreciate wonder, appreciate correction, and appreciate ants too.

That's *why* we should be life-long learners, and what a life-long learner should look like. But how do we actually go about learning on our own? Here are three suggestions.

1. Pick good teachers

A life-long learner has to pick good teachers.

I remember reading, some years back, about a pastor's wife who wanted to find out what the Bible said about homosexuality. She began her study by reading everything she could by "Christian" homosexuals – for two years she read only what they wrote on the topic, and it was only afterwards that she started reading anything by orthodox Christians. By then it was too late; she wasn't willing to hear what the Bible really says.

As Solomon explains in Proverbs "Whoever walks with the wise becomes wise, but the companion of fools will suffer harm" (13:20) and "Leave the presence of a fool, for there you do not meet words of knowledge" (14:7). Or to put it more colloquially, "You are what you eat." After that steady diet of trash, she'd made herself incapable of appreciating solid food.

When you're at a Christian school your teachers have largely been chosen for you, but even then, with all the information coming at you from your phone, you make some choices about what sort of teachers you'll have.

So what kind of a diet are you ingesting? Do you have good godly men and women providing insight? Or are you getting a steady diet of whatever it is the world is churning out?

If you want to find some good authors and bloggers and



pastors to read and listen to, then the best place to start your search is by asking the good teachers you already have – your parents and relatives, your elders and pastor, Christian school teachers – who they would recommend.

I've included my own list at the end and one key point to remember is that, even with good teachers, they all have their own shortcomings and blind spots. We celebrate the wisdom of Luther every year again on October 31, but we don't appreciate all he said, especially about the Jews. John Piper is a great resource, but we differ with him on baptism. C.S. Lewis had a real way with words, but he also believed in purgatory.

So you, as a learner, still have to assess and weigh what your teachers say – even your good and godly teachers – up against God's Word. You have to use discernment even with them.

2. Ask good questions

And that brings us to point two. To be a good life-long learner you have to ask good questions.

Proverbs 18:17 says: "The one who states his case first seems right, until another comes and examines him." To be able to discern fact from fiction, the opportunity for a good cross examination can be key – we want to hear from both sides. The questions I ask most often are some version of these two:

- how can God be glorified in this area?
- how is the devil active in this area?

In whatever we do, we want to learn how it can give glory to God. Whether that's our recreational soccer team, or a philosophy class at university, or our part-time fast food restaurant job, the more time and energy we're devoting to an activity, the more thought and effort we should give to learning how we can, here too, worship God with our efforts.

The follow-up question is, how is the devil active in this area too? If we're heavily involved in our church it might not even seem like we're in the middle of a spiritual war. But God tells us different. He says the devil is prowling "around like a roaring lion, looking for someone to devour" (1 Peter 5:8). So part of being a life-long learner is learning to see through the devil's attacks. What temptations are you being confronted with here, what ideas are being pushed at you? It could be as simple as the temptation

to laze off when the boss's back is turned, but whatever it is, it's important to remember that all of life is filled with opportunities for worship. And we need to remember, too, that the devil is trying to distract and intimidate us from doing so.

3. Read, read, read the Bible!

Finally, the most important part of being a life-long learner is diving deeply and regularly into God's Word. In preparing for this talk I was struck by how much the Bible had to say on the topic and I was only scratching the surface.

The Bible tells us about God, about the purpose behind His creation, and about our own purpose too. If we were to return to our driving analogy one last time, we could compare the Bible to our GPS system. This is our map, and if we're going to be setting out on our journey as life-long learners, then the smartest thing we can do is to regularly look to it for guidance.

CONCLUSION

So, yes, there is freedom coming when you graduate – you'll be free to take the leading role in the development of your talents. You'll be free to make more choices and you'll be responsible for those choices you make. So in the mean time, get all the "driver's ed" you can, so you'll be ready when it comes time for you to slip into the driver's seat. RP

RECOMMENDED RESOURCES

In keeping with the article's theme of threes, I'll limit myself to three of each. For more recommendations see ReallyGoodReads.com and ReelConservative.com.

AUTHORS

- RC Sproul
- Edward T. Welch
- Nancy Pearcey

BOOKS

- *Notes From the Tilt-A-Whirl* by N.D. Wilson
- *Undeniable* by Douglas Axe
- *The Hiding Place* by Corrie Ten Boom

DOCUMENTARIES

- *The Long Goodbye: The Kara Tippets Story*
- *Revolutionary: Michael Behe and the Mystery of Molecular Machines*
- *Collision: Christopher Hitchens vs. Douglas Wilson*

PODCASTS

- Albert Mohler's The Briefing
- The World And Everything In It
- CrossPolitic

WEBSITES

- ReformedPerspective.ca
- World.wnd.org
- AnswersInGenesis.org

CANADA HAS NO "RIGHT TO ABORTION"

by Tabitha Ewert

Is the “right” to abortion found anywhere in Canada’s Charter of Rights? To hear Prime Minister Justin Trudeau talk of it, you would think so. He regularly refers to abortion as a “right,” as do other abortion activists. In doing so, they are attempting to equate abortion with other Charter rights, such as freedom of expression and the liberty of the person. Many equate the supposed “right to abortion” with section 7 of the Canadian *Charter of Rights and Freedoms*, which recognizes:

Everyone has the right to life, liberty and security of the person and the right not to be deprived thereof except in accordance with the principles of fundamental justice.

They then cite the Supreme Court decision in *R v. Morgentaler* (1988) as the source of this “right” – this is the decision that struck down Canada’s legal restric-

tions on abortion. But a careful reading of *Morgentaler* does not support the conclusion that Canadian law includes a right to abortion.

That’s an important point for Christians to understand and be able to explain to others. While there are no legal restrictions on abortion in Canada, there are no constitutional or judicial reasons that there couldn’t be. To equip us to make that point, we’re going to take a close look at the *Morgentaler* decision and then at Section 7 of the Charter of Rights.

THE SCOPE OF THE 1988 MORGENTALER DECISION

When looking at the Supreme Court’s dealing with section 7 in the 1988 *Morgentaler* decision, we need to make two notes.

First, while five of the justices struck down the 1969 abortion law being challenged, they did so for three separate reasons. This means that while they

agreed that the previous abortion law was unconstitutional, their reasons varied. Drawing conclusions from the decision must then be done with qualifications and by drawing from the various reasons.

Second, the legal question of the rights of a pre-born child was deliberately sidelined by the Supreme Court and left to be determined by Parliament. The Supreme Court Justices understood that their role was limited to evaluating Parliament’s specific legislative framework (which then required pregnant women to obtain permission for abortion from “Therapeutic Abortion Committees”), not the general topic of abortion. Chief Justice Dickson, quoting Justice McIntyre, put it this way:

“the task of this Court in this is not to solve nor seek to solve what might be called the abortion issue, but simply to measure the content of s. 251 [the previous abortion law] against the Charter.”

SECTION 7 AND WOMEN IN THE MORGENTALER DECISION

The 1988 *Morgentaler* decision struck down the previous law on the basis that it interfered with the “life, liberty, or security” of the person in a manner that was not in accordance with the principles of fundamental justice – they said the abortion law of the time violated section 7 of the *Charter*. The interests considered were not solely those of women choosing to have an abortion, but also the physicians who performed unauthorized abortions and faced imprisonment under the law.

In terms of what rights women had to abortion, Chief Justice Dickson (writing with Justice Lamar) didn’t address the issue, focusing instead on the procedural elements of the law and the impact of the Therapeutic Abortion Committees on women’s health.

Meanwhile, Justice Beetz (writing with Justice Estey) held that Parliament had carved out an exception to a prohibition on abortion, but had *not* created anything resembling a right to abortion. He explicitly stated:

“given that it appears in a criminal law statute, s.251(4) cannot be said to create a ‘right’ [to abortion], much less a constitutional right, but it does represent an exception decreed by Parliament.”

Justice McIntyre (with Justice La Forest) similarly concluded that, except when a woman’s life is at risk:

“no right of abortion can be found in Canadian law, custom or tradition, and that the Charter, including s. 7, creates no further right.”

Justice Wilson, writing alone, gave the most expansive definition of women’s interests under section 7, finding that the guarantee of “liberty” included “a degree of personal autonomy over important decisions intimately affecting their private lives.” This idea of autonomy of “choice” for women was not endorsed by the other six justices and was not without limits, even in Justice Wilson’s own estimation.

Ultimately, the 1988 *Morgentaler* decision:

- did not assume a right to abortion
- did not create a right to abortion, and
- cannot be interpreted as implying a right to abortion.

Current Supreme Court Justice Sheilah Martin notes that although they struck down the abortion law in 1988:

“the Supreme Court did not clearly articulate a woman’s right to obtain an abortion... and left the door open for new criminal abortion legislation when it found that the state has a legitimate interest in protecting the fetus.”

All the justices in the 1988 *Morgentaler* decision agreed that protecting fetal interests was a legitimate and important state interest, and could be done through means other than the law at that time.

Even understanding section 7’s “liberty guarantee” as including the freedom to make “fundamental personal choices” does not end the debate, especially when such a choice directly impacts another person’s *Charter* guarantees. *While the courts have failed to extend Charter protection to pre-born children to date, they have consistently affirmed Parliament’s ability to legislate protection of fetal interests.* Unlike the Supreme Court, which is limited to hearing individual cases based on a confined set of facts, Parliament is able to hear from a variety of voices and act in a way that considers broader so-

cietal interests. The Supreme Court has shown deference to Parliament knowing that Parliament is in a better position to make such determinations.

While Parliament has considered various legislative proposals that would create a new abortion law, none of them have passed, leaving Canada with no abortion law. Canada is the sole Western nation without any criminal restrictions of abortion services. Every other democratic country has managed to protect pre-born children to some degree.

So Canada stands alone in leaving the question unanswered – *not because there is a right to abortion, but because of the inaction of Parliament.*

As we defend life from its earliest stages, it is important to understand where Canada is as a country and what changes need to be made to our law. While there is much that can be improved in Canadian law, we do not have to fight a pre-established Charter right to abortion. It should be our goal, and the goal of Parliament, to recognize the societal value in protecting vulnerable pre-born children. **RP**

Tabitha Ewert is Legal Counsel for We Need a Law. For the extended version of this article, along with extensive references, you can find We Need a Law’s full position paper titled “Abortion is not a Charter right under Section 7” at WeNeedaLaw.ca under “Resources.”

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When the Word of God is not preached

by Christine Farenhorst

Half-truths, little tidbits of information used for one's own interpretation and advantage, can be harmful, even damnable. Zeal without knowledge can be destructive, extremely destructive. Indeed, this type of zeal can become the devil's toy.

More than 250 years ago, a little girl was born in the parish of Ottery St. Mary, in the county of Devon in the west of England. The month was April and the year was 1750. Joanna Southcott, for so the girl-child was baptized, grew up in rather poor conditions. Her father, William Southcott, sprang from rich stock, but circumstances had reduced him from living on a manor to working a small dairy farm. A Church of England member, by all accounts, he read the Bible to his family. As she grew older Joanna was taught to help out on the farm, even running it for a time when her father was ill. She was a capable girl.

Eventually Joanna left home to begin a career. Employed by an upholsterer in Exeter, she learned how to cut cloth, choose fabric, work with trims and sew welted edges. It was during this time that she became engaged to a young man by the name of Noah Bishop. Noah was a footman, whose duties at his place of employment included admitting guests and waiting at table. They seemed a well-matched couple. However, after a rather short courtship, Joanna suddenly broke off the engagement. The reason she gave her fiancé was rather strange - she let him know that an angel had appeared to her one night telling her that she must not allow her body to be defiled by a man. Poor Noah!! His intentions towards Joanna had been honorable. He concluded that she was deranged!

During Joanna's stint of employment with the upholsterer, a revivalist Meth-

odist preacher visited the area. Notoriously amoral, he openly lived with a mistress and flirted freely with the opposite sex. Yet he was allowed in the pulpit, preaching loudly about sin and damnation. Proud and boastful of his salvation status, he openly thanked God for not making him like the other "sinners" in the congregation. All Joanna's fellow workers were afraid of him. Joanna was not. She saw through the man and was amazed that his hoax was accepted.

Leaving the employ of the upholsterer after breaking her engagement, Joanna began work as a domestic servant in Exeter. According to a later portrait drawing of her by artist and engraver William Sharp (1749-1824), we can conclude that Joanna was probably a sweet and pretty-looking girl in her younger years, becoming more buxom and well upholstered around the waist in middle age.

A woman in need of friends

Although she had been raised in the Church of England, Joanna joined the Wesleyans in 1792. Persuading others that she possessed supernatural gifts, she wrote and dictated prophecies in rhyme. She also began to teach, preach (*Had she never been taught regarding 1 Tim. 2:12?*) and prophesy. A number of her predictions seemed to come about. Many of these "prophecies" referred to events that occurred during her lifetime. For example, she is credited with having foretold the famine of 1795, the bad harvest of 1797, the Irish Rebellion of 1798, and the deaths of several more or less well-known persons.

Was Joanna a loner? She surely needed Christian companions who loved her enough to caution her. Her feet and her mouth were steering her towards greater and greater heresy. The worst heresy was that she claimed to be the woman men-

tioned in Revelation 12:1-6. Quite a profession! She openly designated herself a prophetess whom God had divinely appointed to be the mother of the Messiah. (*What happened to Isaiah 7:14? Did she not know the Christ Child had already been born?*) Joanna must have been without Christian friends. Friends will caution you; friends will reprove you; friends will point you to the truth of the Gospel fulfilled; and friends will tell you of the hope of heaven and the danger of hell if you do not turn from error.

Joanna's followers were marked by peculiarity of dress, which resembled that of Quakers, the men sporting long beards. With thousands of adherents, among whom were some clergy, Joanna also began making and selling printed seals which supposedly guaranteed the buyer entry into paradise after the Apocalypse. (*Even the familiar John 3:16-18 seems to have been lost on Joanna and her supporters.*) Seating, it was said, was limited to 144,000, so buy seals while you can. Exorbitant prices were charged. Joanna, denying that she was profiting from the sale of these "indulgences," continued to manufacture them. Some six or seven thousand were sold and a number of them are still in existence. They are small pieces of paper with a circle drawn in the middle. In this circle are written words which imply that the buyer is saved. Every one of these seals was signed by Joanna Southcott.

Pregnant at 63?

In addition to teaching and lecturing, Joanna also wrote some thirty or so books which were published during her lifetime. The manuscripts, many of which are written in different handwritings, are still available, pointing to the employment of an assistant.

In 1813, Joanna now being 63 years old, and living with two lady compan-



19th Century cult leader Joanna Southcott

ions, began to take on the appearance of a pregnant woman. Her stomach grew rounder and rounder, and she announced to her followers that she was now about to become the mother of the promised Child spoken of in Revelation 12. She asserted that redemption would be completed in herself. (*What happened to Hebrews 9:12?*) She would bruise the serpent's head and the immediate aim of her life was to destroy the devil.

Possibly due to a tumor growing within her abdomen, Joanna presented herself to the public as one shortly to give birth. Those who believed what she spouted, waxed enthusiastic. Holding collections, they sent a delegation to an expensive cabinet-maker and bought a cradle - a fashionable cradle, richly ornamented and decorated. They set this up in a specially prepared place and began to collect accessories. Baby blankets, pillows, linens and embroidered sheets began to accumulate. It was, after all, for a miraculous child and who would not want to hail this baby with luxury and comfort!

The excitement over this apparent pregnancy and upcoming birth was palpable among the population, especially in the London area. The number of eager followers were said to have numbered around 100,000. Most of them were illiterate and rather credulous, but some were middle-class and clergy. They all fully believed the claptrap and nonsense. (*Where there is no prophetic vision people cast off restraint - Proverbs 29:18.*) One pastor even offered to resign from his diocese if the "Holy Joanna," as he called her, failed to give birth to the Messiah.

The days and months passed. No baby was born. In August of 1814, a physician by the name of Dr. Reece, examined Joanna, to "ascertain the probability of her being in a state of pregnancy, as then given out." He affirmed that she was indeed with child. Other doctors were called in, reputable medical men, and they, as well, concluded that she was pregnant.

More weeks passed and Joanna herself, despite her grand delusions,

became uncomfortable with her bulky stomach. She hesitatingly allowed that she might have been deceived by some spirit, either good or evil.

Dead but still causing problems

As the year of 1814 drew to a close, Joanna Southcott died. She died surrounded by a few of her ill-informed disciples, and she died without giving birth. She had been barren. Prior to her death another surgeon had been called in by Dr. Reece and he had, without any uncertainty, declared that Joanna was not in the family way, that she was ill, and that he did not foresee any hope of her recovery. Before her death at the end of December 1814, she had been confined to bed for ten weeks.

Dr. Reece, who was in attendance during her last hours, immediately after Joanna died, wrote to the editor of the *Sunday Monitor*:

"Agreeable to your request, I send a messenger to acquaint you, that Joanna Southcott died this morning precisely at 4 a.m. The believers in her mission, supposing that the vital functions are only suspended for a few days, will not permit me to open the body until some symptom appears, which may destroy all hopes of resurrection."

Holding on to the hope that Joanna would resurrect, something she had predicted, her followers wrapped her body in warm blankets, placed hot water bottles at her feet, and kept the room warm. Crowds assembled around the house, hoping and waiting for her to rise from the dead. However, it was all to no avail and her body began to putrify. Even as decomposition set in, there were those who swore not to shave their beards until Joanna's resurrection. Likely a great many men with very snarled and lengthy beards were consigned to the grave in the years that followed.

A later autopsy showed that Joanna Southcott had suffered from dropsy which had killed her. She was buried

in Marylebone cemetery on January 2, 1815. Laid into her coffin, she was interred under a fictitious name. The authorities feared that if they did not do this, grave robbers might want to open the tomb, ransack her remains, and profit by the sale of her bones.

Prior to her death Joanna had dictated a will in which she professed to have lied, professed to have been prompted by the devil. In this document she insisted that after her death, the cradle and all things with it, should be returned to the people who gave them.


The 1568 Bishops' Bible reads Proverbs 29:18 in this way:

When the worde of God is not preached, the people perishe: but well is hym that kepeth the lawe.

In twenty-first century English language this translates freely as:

When the Word of God is neglected, ignored or not preached properly, the people will perish: but discerning people who hear the Word of God and obey it, are blessed.

Again, where God's Word is not preached, people become fools, believing anyone and everything. Strange and ludicrous as Joanna's story is, many Joanna's have walked the earth in the past and are still walking it. A William Davies (1833-1906), leader of a Latter Day Saint schismatic group, taught his followers that one of his children was the reincarnated Jesus. Lou de Palingboer (1898-1968), founder of a religious movement in Holland, claimed to be "the resurrected body of Jesus." And a couple of years ago, a parish in the Church of Sweden, tweeted out that Greta Thunberg, teenage climate activist, was an appointed successor to Jesus Christ.

Pregnant with self-deception and self-importance, such people give birth to the wind and reap the whirlwind. Make sure you are able to recognize such frauds. Make it your 2020 resolution to become better acquainted with God's Word and to read it faithfully each day! 

The Gospel Comes With a House Key

An instructive, inspiring, and downright intimidating book!

by Sharon Bratcher

This is a scary book.

I have heard of several people putting it down after only reading a chapter or two of it, feeling overwhelmed by Rosaria Butterfield's seemingly heroic examples of daily hospitality to numerous neighbors and friends. As Carl R. Trueman states in his recommendation, "She sets the bar very high - and there is plenty of room here for disagreement on some of the proposals and details." But fear not! As Trueman goes on to say, "The basic case, that church is to be a community marked by hospitality, is powerfully presented and persuasively argued."

Think of it this way. One of your friends just memorized the entire book of Ephesians. You think that's admirable, but it sounds like more than you can handle. Yet, there are some verses in Psalm 4 that you want to memorize because they comfort you, so this reminds you to do it already.

Or maybe your cousin enthusiastically tells you he is part of a "Read the Bible in 90 Days" group that really

helped him see the connections between Scripture portions and helped him improve his Bible-reading habit. But when you hear he was reading one hour each day, that sounds like more than you can do. Yet, his example encourages you to increase the amount you are currently reading.

Rosaria Butterfield's *The Gospel Comes With a House Key* is about using hospitality to spread the gospel. It is about loving your neighbor as yourself and thus spreading God's love, peace, and salvation to the dying world that is next to you. It is about viewing where you live as the location where God placed you and figuring out how you can, as the saying goes, "bloom where you are planted."

WHOSE HOUSE IS IT?

Hospitality is similar to the Greek word *philoxenia*, which means "love of the stranger." The hospitality she's encouraging is not about inviting your relatives and fellow church members over for coffee or soup and buns on a Sunday, or taking them a casserole at a difficult time. What

Butterfield is talking about is what she calls "radically ordinary hospitality" (hereafter ROH).

Those who live out radically ordinary hospitality (ROH) see their homes not as theirs at all but as God's gift to use for the furtherance of his kingdom. They open doors; they seek out the underprivileged. They know that the gospel comes with a house key. They take biblical theology seriously, as well as Christian creeds and confessions and traditions.... Engaging in ROH means we provide the time necessary to build strong relationships



Rosaria and her husband started this by putting a picnic table on their front lawn...

with people who think differently than we do as well as build strong relationships from within the family of God.

COST IN TIME AND MONEY

But how can we manage this, when we are already so very busy and finances may be tight?

Rosaria gives the answer:

Practicing ROH necessitates building margin time into the day, time where regular routines can be disrupted but not destroyed. This margin stays open for the Lord to fill – to take an older neighbor to the doctor, to babysit on the fly, to make room for a family displaced by a flood or a worldwide refugee crisis. Living out radically ordinary hospitality leaves us with plenty to share because we intentionally live below our means.

In other words, we may need to learn to leave some space and not to schedule every moment of every day, filling it up with things that we desire to do. Those who become parents find that life cannot follow a strict schedule, because children have a way of barfing, bruising themselves, or battling with siblings that is always unscheduled. In the same way that we scaled back our desired goals then, we ought to do it to allow for hospitality. If we truly believe that we should “be there” for others, then we may need to be open to the unusual and unexpected.

On the other hand, it is possible as well to set aside a period of time each week in which you reach out to your neighbors. Rosaria and her husband started this by putting a picnic table on their front lawn on Thursday evenings and providing food for whoever wandered by and wanted to

join them. This eventually grew into a well-attended and beloved activity for a lot of their neighbors, but it started with one dinner time.

If you don’t have a house or a picnic table, why not try to visit a neighbor or invite a coworker to have lunch or dinner with you? As for cost, all of our money comes from the Lord – might He not want you to allocate some of it for the hospitality that He asks you to do? Rosaria writes:

Daily hospitality can be expensive and even inconvenient. It compels us to care more for our church family and neighbors than our personal status in this world. Our monthly grocery bill alone reminds us that what humbles us cannot hurt us, but what puffs up our pride unwaveringly will.

But what if we run into people who have different viewpoints than ours? What kind of example will that be for our children? Here is where we really need to believe that hospitality is something that God calls us to do.

The truly hospitable aren’t embarrassed to keep friendships with



people who are different. They don't buy the world's bunk about this. They know that there is a difference between acceptance and approval, and they courageously accept and respect people who think differently from them. They don't worry that others will misinterpret their friendship. Jesus dined with sinners, but he didn't sin with sinners. Jesus lived in the world, but he didn't live like the world. This is the Jesus paradox. And it defines those who are willing to suffer with others for the sake of gospel sharing and gospel living, those who care more for integrity than appearances.... the sin that will undo me is my own, not my neighbor's, no matter how big my neighbor's sin may appear."

WHAT WILL I SAY TO THEM?

People always like to talk about themselves. Get to know them. Ask about their interests and try to find a common ground in gardening, cars, sports, cooking, knitting, reading, or whatever. If they have a difficulty they are enduring, offer to pray for them before you end your visit – just a simple prayer. Be friendly.

This isn't the type of evangelism where you have to lead them down the Romans Road and get them to sign on the dotted line at the end of your time together. Jesus is the one who saves. The Holy Spirit will draw some people to God, and we are just planting or watering the seeds. We may or may not get to do the harvesting.

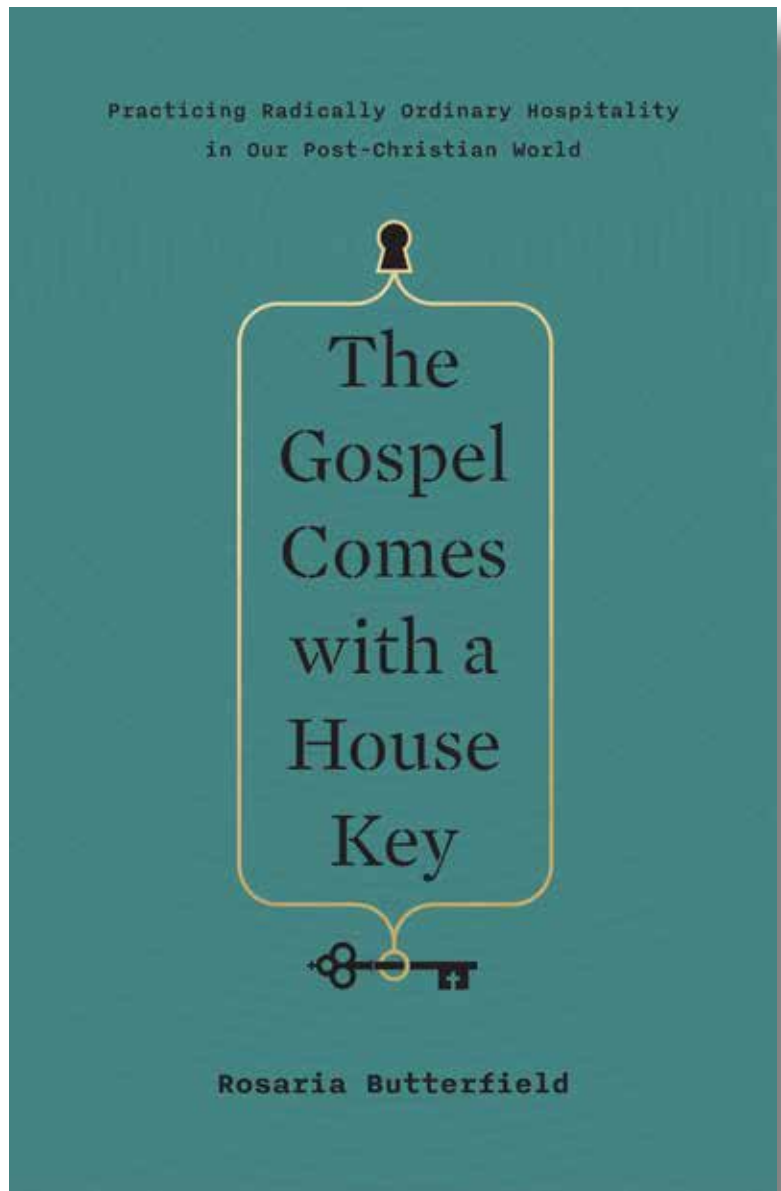
But the reason we want to be hospitable is because people need to be rescued from their sin, just as Jesus rescued us from our sin. So we are living examples of what God has done, and what He can do for others. Hospitality, then, is a chance to put God's work in us on display.

Radical hospitality shines through those who are no longer enslaved by the sin that once beckoned and bound them, wrapping its allegiance around their throat, even though old sins still know their name and address.

USED BY GOD

Rosaria gives a list of how she hopes and prays that her book may inspire us to:

1. Use our home, apartment, dorm room, front yard, gym, or garden to make strangers into neighbors and neighbors into friends and friends into the family of God
2. Build the church by living like the family of God
3. Stop being afraid of strangers, even when some strangers are dangerous
4. Grow to be more like Christ in practicing daily, ordinary, radical hospitality



5. Be blessed richly by the Lord as He adds to His kingdom
6. Be an example of what it truly means to be a Christian to the watching world
7. Have purpose and not be casting about for your own identity or wondering what to do with your time

CONCLUSION

Let's not be sidelined by fear that people will hurt us or that we won't know what to do or say. Using our home regularly to show hospitality brings glory to God, serves others, and is a way of living out the Gospel. It may seem sacrificial, but then aren't we called to die to ourselves and live for God?

So don't be afraid to read the book. Be inspired, and pray over what God would use you to do. RP



WHAT YOU SHOULD KNOW TO SURVIVE AND THRIVE IN YOUR SECULAR SCIENCE CLASS

by Margaret Helder

If you're heading into a secular university or high school science course, and you're a little intimidated, here's something to remember. It is not just the Bible-believing Christians who base their interpretations of nature on their worldview. So do secular scientists.

However, these two groups' worldviews, and their assumptions used in interpreting nature, couldn't be more different.

TWO DIFFERENT STARTING ASSUMPTIONS

The Christian scientist's most obvious assumption is that God's work and character are evident in nature. Meanwhile, mainstream scientists assume that God will never be revealed in nature, and all we'll find is matter and processes.

One thing that cannot be overemphasized is how important it is to identify the assumptions used to draw conclusions from a given set of observations. The thing about assumptions is that they are based on the worldview of the expert. On this topic, philosopher of science, David Berlinski remarks in his book, *The Devil's Delusion*: "Arguments follow from assumptions, and assumptions follow from beliefs..."

The whole point is that there are no objective scientists. Everyone has starting assumptions.

THE CHRISTIAN STARTING POINT

The Christian naturally confesses that God exists, that He is omnipotent and

omniscient and has communicated with us. Nature is God's handiwork. Thus the Christian confesses that we see testimony to God's work and character when we look at nature. For example, we read in Psalm 19:1-3:

The heavens declare the glory of God, the sky above proclaims his handiwork. Day to day pours out speech and night to night reveals knowledge. There is no speech, nor are there words, whose voice is not heard.

The apostle Paul points out the importance of this revelation from nature when he quotes the above passage. Thus he writes in Romans 10:17-18:

So faith comes from hearing and hearing through the word of Christ. But I ask, have they not heard? Indeed they have, for their voice has gone out to all the earth, and their words to the end of the world.

So we see God's works revealed in nature.

THE SECULAR FOUNDATION

The secular position contrasts sharply with the Christian view. Mainstream scientists maintain that natural explanations can be found for *everything*. It isn't just that they don't see evidence of the supernatural, but rather that, from the start, they presume no supernatural input will ever be found.

DIFFERENT QUESTIONS LEAD TO DIFFERENT ANSWERS

With different expectations on the part of secular individuals and some Christians, there is a big difference in the questions asked of natural systems and the answers obtained. For example, suppose that somebody showed you a photograph of an unfamiliar object (for example an alga). If you were to ask that person "How did you make that?" the only possible response would be some sort of process. However, if you were instead to ask "Did you make that?" then the person has the opportunity to reply that he did not make the object, that it is in fact an alga floating in lakes in the summer.

Similarly, in our study of nature, it matters what questions we ask. If a scientist asks "How did life come about spontaneously?" then the only possible answer is a process. They have assumed it must have happened spontaneously, and aren't open to any other explanation.

However, if the same scientists were to ask "Could life come about spontaneously?" he now has opened up an opportunity to examine what cells are like and what biochemical processes in cells are like. And then the evidence will show him that life could not have come about spontaneously. He will be able to reach a conclusion he could not have seen if he didn't ask the right sort of question. The answers obtained from the study of nature depend upon what questions are asked.

MAINSTREAM SCIENCE HAS BLINDED ITSELF

The mainstream scientist approaches the study of nature with a specific agenda. Nature is to be interpreted only in terms of matter, energy, and natural processes, even if the results look ridiculous. A prominent geneticist, Richard Lewontin actually stated this very clearly. In a famous review of a book by Carl Sagan, Dr. Lewontin wrote:

“Our willingness to accept scientific claims that are against common sense is the key to an understanding of the real struggle between science and the supernatural. We take the side of science.... because we have an *a priori* commitment to materialism. It is not that the methods and institutions of science somehow compel us to accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our *a priori* adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, for we cannot allow a Divine Foot in the door” (*New York Review of Books* January 9, 1997).

What Dr. Lewontin said, was that scientists bias their studies so that only natural explanations will ever be obtained.

Secular scientists may restrict what explanations about nature qualify for the term “science” but they *cannot* at the same time claim that what they are dealing with is truth. For example philosopher of science Del Ratzsch from Calvin College pointed out in 1996 that:

“If nature is not a closed, naturalistic system – that is, if reality does not respect the naturalists’ edict – then the science built around that edict cannot be credited *a priori* with getting at truth, being self-corrective or anything of the sort.” (*The Battle of Beginnings: Why Neither Side is Winning the Creation-Evolution Debate*. InterVarsity Press. p. 167).

Thus secular scientists, with their expectations of never seeing God in nature,

have confined themselves to mechanistic explanations and interpretations. As Dr. Ratzsch remarks: “... materialists have no viable choice but to view the world through evolutionary spectacles of some sort” (p. 197).

And concerning the creationists, Dr. Ratzsch remarks:

“... creationists who accept the authority of Scripture and take it to be relevant to issues also will have unique input into their view of the cosmos, its origin and its workings. And there is nothing inherently irrational merely in the holding of such views — at least not on any definition of *rational* that can plausibly claim to be normative. Some critics will, of course, refuse to grant the honorific title *science* to the results of such views, but that is at best a mere semantic nicety. If the aim is genuine truth, the mere fact that a system purporting to display that truth does not meet the conditions of some stipulative worldview-laden definition of the term *science* can hardly carry serious weight” (p. 197).

What better statement could there be to the effect that no one should be intimidated by the pronouncements of mainstream

science? Any scientist who claims that science proves that man has descended from chimps has based his conclusion on a biased study of the issues in that it presumes a materialistic worldview. Conservative Christians do not need to be intimidated by such conclusions.

CONCLUSION

The nature of the materialistic assumptions and objectives of mainstream science must not discourage Christians from studying science. It is very important to understand how the information content and irreducible complexity of the living cell (among other issues), can really only be understood in terms of creation by a supernatural mind. There are many who want their children to appreciate this and to be able to resist the appeal of mainstream science. RP

Dr. Margaret Helder is the author of “No Christian Silence on Science.” This is an edited version of an article that first appeared in the June 2015 issue of “Creation Science Dialogue,” (Create.ab.ca) where it appeared under the title “Surviving Advanced Courses in Science.” It is reprinted here with permission.

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{ IN A TIDBITS RELEVANT, AND NOT SO, TO CHRISTIAN LIFE } NUTSHELL

BY JON DYKSTRA

be true and appropriate in all times and situations. They presented him the words: 'And this, too, shall pass.' How much it expresses! How chastening in the hour of pride! How consoling in the depths of affliction!"

TOP 10 SLOGANS AT 2020 MARCH FOR LIFE

There were a lot of great signs spotted at the 2020 Washington D.C. March for Life, including a couple quoting US presidents. The first slogan below is also attributed to a president, Abraham Lincoln, but I can't track down the original source and doubt he really said it, or, at least, that he said it exactly like this. However, it's a good one whether it comes from Lincoln or not.

1. "No law can give me the right to do what is wrong."
2. "I've noticed that everyone who is for abortion has already been born." – Ronald Reagan
3. "Listen to the sound of silence caused by a generation lost to us." – Donald Trump
4. Can't defetus
5. Just because it's *legal* doesn't mean it's *right*. Remember *slavery*?
6. Slavery. Holocaust. Abortion. Two down, one to go.
7. Keep abortion evil.
8. A baby is a baby. The rest is just geography.
9. "A person is a person, no matter how small." – Dr. Seuss
10. Pretend I'm a tree and save me.

MIKE DITKA AND ABRAHAM LINCOLN'S TEMPORARY COMFORT

Pithy bits of folks wisdom are everywhere – kitchen counters, business meeting room walls, even email tag lines display sayings like "Everything in moderation, and moderation in everything" or "Actions speak louder than words." Usually, there's some truth to these aphorisms, but this past week, when I received a promotional email from Thinkspot.com, I was struck again by how insufficient they often are. Thinkspot is the Facebook alternative that Jordan Peterson and others are trying to put together, and in this email they shared examples of the content they'll have, including one nugget from a Beta user touting the merits of the mantra: "This, too, shall pass."

Football fans of a certain age might remember that phrase from famed Chicago Bears coach Mike Ditka. When he was fired he told reporters and fans again and again that, "This, too, shall pass." The aphorism seemed a comfort to him that no matter the pain and disappointment he was feeling, it was only going to be temporary.

Ditka attributed the phrase's origins to the Bible, but it can't be found there. Instead, there is a connection to Abraham Lincoln, who, while not taking credit for it, also thought it a fantastic line. In an 1859 speech he presented it to an audience of farmers, perhaps because of the frequent ups and downs of their weather-dependent occupation:

"It is said an Eastern monarch once charged his wise men to invent him a sentence to be ever in view, and which should

The reason Ditka and Lincoln and many others have been helped by this phrase is that there *is* truth to it. Whether we're changing our sixth dirty diaper of the day, or celebrating with family and friends at our wedding, it is worth reflecting that both are only temporary. Knowing it is only for a time can help us endure trials and keep us grounded in triumphs.

But, like so much of man's wisdom, this aphorism gets it only half right. This is the stoics' comfort, which keeps us from falling too low only by keeping us from rising too high. But Christians know, and need to share with the world, that not everything will pass. There is a lasting joy, and a complete comfort to be found in knowing that whatever else might be temporary, our God is, always was, and always will be.

As David in Psalm 23 proclaims:

Even though I walk through the valley of the shadow of death,
I will fear no evil, for you are with me; your rod and your staff, they comfort me.

You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup overflows.

Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the LORD forever.

IS IT TRUE THERE ARE NO TRUTHS?

"A writer who says that there are no truths, or that all truth is 'merely relative,' is asking you not to believe him. So don't."
– Roger Scruton (1944-2020)

THE QUR'AN GETS THE TRINITY WRONG

Islam teaches that the Qur'an is the perfect revelation of Allah, but that presents a problem for Muslims then when it gets things wrong. One of the more notable errors is found in its explanation of what Christians believe about the Trinity. It makes two clear mistakes, first describing us as worshipping three gods. As we read in the fourth and fifth surahs:

....The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allah and His messengers. **And do not say, "Three"**; desist - it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs. (4:171)

They have certainly disbelieved who say, "**Allah is the third of three.**" And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment. (5:73)

Secondly, the Qur'an describes Christians as believing in a Trinity made up of the Father, Jesus, and *Mary*.

And [beware the Day] when Allah will say, "O Jesus, Son of Mary, did you say to the people, '**Take me and my mother as deities besides Allah?**'".... (5:116)

As you might expect, Muslims do have their explanations for these verses. In some translations they change 5:73's "...third of three" to say "...one of three in a Trinity" to correct the original error. And they do the same with the "three" in Surah 4:171, changing it to "Trinity." But as Luke Wayne, of the Christian Apologetics & Research Ministry, notes, that's not how the earliest Islamic scholars understood these passages:

Muqatil ibn Sulayman's mid-eighth-century tafsir is considered by scholars to be the earliest complete commentary on the Quran to have survived in good condition. *In it*, Sulayman claims that Christians "say that Allah, powerful and exalted, is the third of three – he is a god, [Jesus] is a god, and [Mary] is a god, making Allah weak."

To explain away the error in 5:116 the suggestion is made that Allah, rather than addressing Christians here, was addressing some obscure sect that worshipped a Trinity made up of the Father, Son, and Mary. Or some will point to how Catholics are elevating Mary to an almost god-like status. That is the best they can do.

As Wayne concludes:

It is not hard to understand how a pagan Arab might make these kinds of mistakes based on second-hand stories, hearsay, and uninformed observations and thus end up with the Quran's erroneous conception of Christian belief. But to say that God Himself might get so confused as to what Christians believe is ludicrous.

SOURCE: Luke Wayne's "Did the author of the Quran understand the Trinity?" posted to CARM.org on Jan 22, 2018 (retrieved on Jan 15, 2020)

OPPOSITE ERRORS

"Some Christians envision spiritual warfare as a scary movie with ghosts and bizarre special effects. Others don't envision the battle we are in at all..."

– David Powlison in *Safe and Sound: Standing Firm in Spiritual Battles*.

ADAPTED FROM A 1970S JOKE...

A number of diplomats were having a state dinner at the White House and during a break, the North Korean and Chinese diplomat went for a walk with the American president Donald Trump and Texan senator Ted Cruz. It was then that a reporter approached the group with a question for the president: "Pardon me sir, can I get your personal opinion about the recent electrical power shortages going on in California?"

The North Korean looked confused, and said, "What is this 'electricity' you speak of?"

The Chinese diplomat was also puzzled, and asked, "What is

this 'personal opinion' you speak of?"

The Texan senator scratched his head and asked, "What in the world is a shortage?"

Meanwhile the president said, "Forget all that. What do you mean by this term 'Pardon me'?"

ECONOMICS TO A T

As spotted on a t-shirt: "Capitalism: turning luxuries into necessities. Socialism: turning necessities into luxuries."

#CHAIRCHALLENGE HIGHLIGHTS MALE/FEMALE DIVIDE

We live in a curious age in which the self-evident isn't. So if you have a friend muddled about whether men and women are different, here's some help. It's the *#chairchallenge* already making its way around the Internet, and while most women can do it, most men can't.

What's involved? One easy-to-lift chair, one wall, plus at least one male and one female participant, both wearing shoes.

1. Stand facing the wall, toes touching it, and then move back two footsteps (not paces – just the length of your own feet). You should now be standing two full foot lengths away from the wall.
2. Place a chair under you touching the wall (or have someone else do it).
3. Bend forward over the chair at a roughly 90-degree angle and lean the top of your head against the wall.
4. Grab the chair by its seat and raise it to your chest.
5. Then, stand up!



That's all there is to it! We tested this out at our house, and I found while I could almost, sort of, kind of do it in my socks, there was no way once I had shoes on, as that brought me just a smidgeon further away from the wall. Meanwhile, my wife did it with ease.

- So why the consistent results? A number of possible explanations have been offered:
- Men generally have larger feet, putting them further from the wall.
- Women generally have a lower relative center meaning more of their weight is over their feet making it easier to move off the wall.
- Women are generally more flexible than men, making it easier for them to shift the center of mass.

Whatever the reason, a sharp male/female divide is evident and that makes this not only a funny experiment to try, but also an important one. God says we are created male and female (Genesis 2:17) and for different roles (Ephesians 5). Our rebellious world dares insist the opposite: infinite genders, no notable differences between them. Now we've got an experiment that makes the self-evident obvious again.

RP

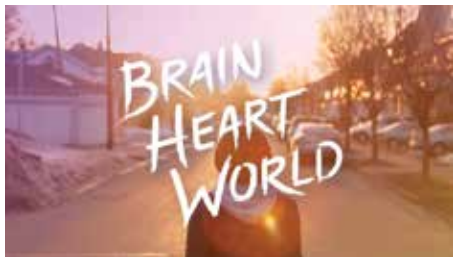
FILMS

FOUR FILMS/VIDEOS FREE TO SEE ONLINE

by Jon Dykstra

BRAIN, HEART, WORLD

DOCUMENTARY
90 MINUTES / 2019
RATING 8/10



This 3-part series is about what pornography does to our brains, our relationships, and to the world. Maybe what's most impressive is that they're having a very open conversation about pornography even as they keep that conversation very PG-rated...at least for the first two episodes. With Episode 3, *The World*, since it tackles sexual trafficking via first-hand accounts, there was really no way to keep it from being PG-13-ish. That said, this is as delicate a presentation on this topic as I've seen. (Parents, do be sure to preview it.)

While eye-opening, it operates from a materialist worldview that ignores the spiritual, and seemingly denies it. They don't speak to the repentance that Jesus offers, and in some ways even minimize the need for it – at one point a girl says: "I realized it wasn't me that was bad; it was the porn that was bad." She gets close to the truth here, even as she completely misses it: the porn is irredeemable, but she isn't. Another example: in the *Heart* episode they share research that relationships are supposedly the key to happiness. Understanding, as we do, that relationship with God is the key to everlasting happiness, we might be tempted to say they got it almost right. But seeing as they aren't actually pointing us to God, they also got it awfully wrong.

Still, Christians can benefit enormously from watching this series because its shortcomings are the sort that we can fix with what God teaches us, and its strengths and insights can be a help when stacked on top of God's firm foundation. Find it at BrainHeartWorld.org

JUNGLE BEAT

FAMILY / ANIMATED
537 MINUTES
RATING 10/10



We've reviewed *Jungle Beat* before, but what makes them worth mentioning again is that they've now put seven seasons of their shows online, all available for free.

The episodes are 5-minute stand-alone pieces featuring all sorts of jungle creatures, often one at a time: a giraffe or bee, monkey, hedgehog, and more. While the videos do have sound, they are entirely dialogue-free (after all, animals don't talk, do they?) so all the humor is physical. It reminds me of the very best silent film comedies from Buster Keaton and Charlie Chaplin. Let me give you an idea of some of the scenarios:

- What's a poor turtle to do when it gets an itch, but its shell won't let it scratch? Slip off its shell? What comes off doesn't go back on nearly so easy, leading to some hi-speed hijinks when the turtle has to surf on his shell to evade an eagle.
- What's a poor firefly to do when it wants to catch some sleep, but its own light is keeping it awake?
- What's a poor giraffe to do when he accidentally head-butts the moon and knocks it to the ground, where it breaks to pieces?

I don't know if *Jungle Beat*'s creators are Christian, but I suspect so, because they've gone to great lengths to make sure this is family-friendly. I really can't say enough good things about this series. You can find links to more than 9 hours of this series on the movie review page of ReformedPerspective.ca

BY WHAT STANDARD?

DOCUMENTARY
110 MINUTES / 2019
RATING: 8/10



The Southern Baptist Convention (SBC) is the largest Protestant denomination in the United States, and has a generally Calvinist leaning, though that is not always so. Four decades ago, it was a question as to whether the denomination might slide into liberalism, denying the truthfulness of the Bible, and following a path many other large denominations had travelled before it, or whether the SBC would turn back. In a pivotal 1979 annual meeting God corrected their course.

But now the home of Albert Mohler and also Beth Moore, has been wrestling with the issues of complementarianism, social justice, sexual abuse, and also something called "Critical Race Theory."

This two-hour documentary certainly isn't for everyone, but it is eye opening in showing how troubling worldviews can sneak into the Church via the best of intentions. One example: obviously we are all agreed that sexual abuse is sinful and that we should act to prevent it. But in the SBC some have linked complementarianism with sexual abuse – one pastor said that preventing women from preaching denigrates them and teaches men that women can be abused. There we can see how, under the guise of doing something good – preventing sexual abuse – a biblical truth is attacked.

You can find the film at Founders.org/cinedoc



THE MISSING PROJECT

DOCUMENTARY

75 MINUTES / 2019

RATING: 8/10

Last year was the 50th anniversary since Pierre Trudeau's government first legalized abortion in Canada. To mark the occasion a number of pro-life organizations came together to make this film. This is, in part, a history lesson, detailing the country's sad descent to where the unborn today have no protections under Canadian law.

The Missing Project begins by explaining the divisions that exist among pro-lifers, between what's called the "abolitionists" and the "incrementalists." As ARPA Canada's André Schutten clarifies:

"In Canada the pro-life movement is very split on the question of, 'how do we implement a law?' So some people within the pro-life movement are adamant that we can only ever advocate for a total ban on abortions [abolitionists]. Whereas others, including myself and my team, we certainly believe that we can make incremental changes [incrementalists]."

One of the film's strengths is how it gives time to representatives from both these sides.

Whatever camp pro-lifers might have fallen into, it was a confusing time after the abortion law was struck down in 1988 and the Mulroney government proposed Bill C-43. No one knew at the time that this would be the last abortion-restricting legislation proposed by a Canadian government. Some pro-lifers opposed it, hoping for much more. In a horribly ironic twist, these pro-lifers were joined in their opposition to the bill by abortion advocates who didn't want any restrictions at all.

They say hindsight is 20/20 but that isn't true in this case. Pro-lifers today still fall on both sides. We hear some arguing the bill would have done almost nothing, and then get to hear from one of the bill's crafters who argues that it would have at least done more than the nothing we've had in place since then. Bill C-43 was defeated in the Senate on a tie. After hearing from the various sides, viewers will probably be grateful that they weren't Members of Parliament at the time, and didn't have to decide whether to vote for or against this bill.

After the historical overview, we start hearing about the many things that have been missing in the public debate about the unborn. First and foremost, there are all the missing children, millions killed before they saw the light of day. Missing, too,

is any media coverage of their plight. While that violence is committed behind closed doors, Jonathon Van Maren notes the media also have no interest in covering violence done in broad daylight against pro-life demonstrators.

"...abortion activists often take their core ideology to its logical extent, which is that they can react with violence to people they find inconvenient - that's the core message of the abortion ideology."

A MISSING ANSWER

At one point an atheist lists herself as one of the missing voices in this debate. It is odd, then, that while she was given time to make her argument – that we need to present secular arguments so as to reach atheists like her who don't care what the Bible says – we don't hear anyone making the argument for an explicitly Christian pro-life witness. There are many Christians in the film, but no one answering this young atheist, explaining that if we are only the chance product of an uncaring universe, why, from that worldview, would anyone conclude life is precious from conception onward? She believes it, but not because of her humanist stance – we know it's only because God's Law is written on her heart (Romans 2:14-15).

So not only is it our joy and privilege to glorify God in all we do (1 Cor. 10:31), even from a practical perspective proclaiming the triumph of the Author of Life is the only answer to a culture of death.

CONCLUSION

That said, this is a film every Canadian Christian should watch because there is something here for everyone. Even if you've been involved in the pro-life movement for 20 years, you are going to hear something you've never heard before.

If you don't want to watch, because the death of 100,000 children a year is simply too depressing a topic, the filmmakers made sure this film is also encouraging. For example, about two-thirds of the way through, when we could really use a brief reprieve, the director gave us a moment of delight. Dr. Chris Montoya explains how we know a baby is able to learn from the time of the first detectable heartbeat. I won't give it away, but it involved a tuning fork and thumping mom's tummy. In a film full of muted horror, this was a moment of wonder – a kid at two months can already respond!

Another reason *The Missing Project* is encouraging is because of the challenging note it ends on. We learn there are things that can be done to help these babies. We don't have to just toss up our hands in despair.

Another reason for hope is that, although God is not mentioned, Christians can fill in the blanks. We can see God at work in these various organizations, and it isn't hard to imagine how His people can ally with and make use of these groups to offer our own Christian pro-life witness. So watch, learn how to spot our culture's pro-abortion lies, be challenged, discover all the opportunities, and then go spread the truth that every one of us is made in the very image of God, right from the moment of conception.

The Missing Project can be viewed, for free, at WeNeedALaw.ca/MissingProjectFilm



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