

Volume 22 Number 3 January 2003

REFORMED

# Perspective

A MAGAZINE  
FOR THE  
CHRISTIAN  
FAMILY

## Evolution . . . an indisputable fact?

### What's inside?

No other name  
under heaven

The Corner of  
His Garment

The Law of  
Pruning



Editorial

by Jon Dykstra



# Why I am an evolutionist

Evolution is an indisputable fact.

Don't believe me? Well then take a gander at the *Astyanax mexicanus* fish. Though surface dwelling varieties of this species can see with the best of them, its cave dwelling siblings have adapted to their lightless surroundings by losing their eyes. The blind cave populations are isolated from their sighted siblings but the two varieties can be bred together, showing that they are the same species.

## The evolution of the blind fish

The evolutionary history of this fish is easy to imagine. At one point some sighted fish made their way into dark caves, and were subsequently trapped there. These caves had no light, so their eyes served no useful purpose to them. Not only were their eyes useless, having eyes in this environment was actually harmful in one critical way: eyes are softer than the rest of a fish, so as these fish bumped around in the dark their eyes were susceptible to gouging and cuts from the sharp protrusions on the cavern walls.

.....  
***In any debate it is important to define the terms.***  
.....

So imagine for the moment that a fish without eyes is born into this environment. No eyes means he has no soft flesh to get gouged. This eyeless fish is therefore hardier *and fitter* than its sighted siblings. That makes it more likely that this blind fish will reproduce and pass on its blindness to the next generation.

Over a number of generations the blind fish and its offspring must have competed with the sighted fish until only the blind fish – the fitter fish – remained.

This is a clear example of survival of the fittest, of Evolution in action, and it is so convincing I can't deny it. That is why I am an evolutionist.

## Evolution's two meanings

But while I may be an evolutionist, I don't deny that God created the world in six literal days – I'm an evolutionist, but I'm also a creationist. If that is at all surprising to you, let me assure you I was rather shocked myself when I first came to this realization. I had been raised a creationist and for a very long time I thought that meant I had to reject Evolution in any and all forms.

But it turns out that the word "Evolution" can mean a number of different things, and some of those meanings do not conflict with creationism. There are two very common meanings to the word:

1. Evolution is often used to describe the small changes that animal species may undergo over time. Perhaps a species of bird might on average start having larger beaks – scientists would readily call this Evolution. This particular use of the word is sometimes referred to as Microevolution or the Special Theory of Evolution. Animal species are adaptable (just think of how dogs have adapted in a variety of ways to meet different needs) so this use of the word isn't particularly controversial.
2. The second use of the word is where the battle actually commences. "Evolution" can be used as a descriptor for the theory that says man evolved from a single cell, which in turn emerged from the primordial soup eons ago. This molecule-to-man hypothesis is also called the General Theory of Evolution, or sometimes Macroevolution and it directly conflicts with the six-day creation account in Genesis 1 and 2.

## Equivocation

The reason this all matters is because evolutionists often use examples of microevolution to try and prove macroevolution. And similarly sometimes amateur creationists waste their time (and their credibility) arguing against microevolution because they think they have to be against all things evolutionary.

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The *Astyanax mexicanus* fish is a good example in both cases. Since this fish seems to have adapted to its dark cave environments by losing its eyes, evolutionists think it is compelling proof of their General Theory of Evolution. It is so compelling in fact, that this blind fish bothers many creationists.


But creationists need not worry – the blind fish’s beneficial mutation doesn’t contradict creationism. We live in a fallen world, and that means children and offspring are often born with handicaps or mutations. An eyeless fish is just another normal outcome of the sinful state. Most often these mutations will be harmful, but in some rare circumstances, like the *Astyanax mexicanus* fish, the mutation may actually be beneficial. But it is important to note here that the loss of eyes is an example of devolution, rather than evolution. This fish has lost an ability it once had – the part of its genetic code responsible for making eyes has been short-circuited. The General Theory of Evolution says that complex life arose from simpler life, but this blind fish is an example of a complex animal becoming simpler and less developed.

If this fish proves anything, it is that we live in a fallen world.

**Conclusion**

In any debate it is important to define the terms. This is particularly important in the Creation/Evolution debate since it is only by confusing the terms that evolutionists can make their case. They have no examples of macroevolution so they use examples of microevolution. Then they pretend there is no difference between the two, calling both the same thing – Evolution.

Creationists should also be careful and ensure that when they argue against Evolution they haven’t been tricked into arguing against microevolution. Arguing against microevolution is a losing proposition since we see animals undergoing small changes all around us. Evolution in this sense is an indisputable fact.

But in Evolution’s larger sense – the molecules-to-man hypothesis – it is, of course, just a big bunch of hooey. 

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# Africa's Pandemic

*When 5 per cent of a population is affected by an epidemic, it becomes a pandemic.*

*Africa is now under the control of an AIDS pandemic.*

by Julia Bareman

Last year, 2 million Africans died of HIV/AIDS. This year 3.4 million more were diagnosed; 1.1 million of these were children. Twenty-eight million people in Africa have been handed the death sentence of AIDS, and the pandemic is spreading. According to a United Nations survey, it is estimated that 70 million will die from AIDS before the pandemic slows.

As you can imagine, this will have far reaching implications. AIDS typically affects people from the ages of 15-48. In Africa, because of the unavailability of medicines, there is a slim chance of survival. And this means that the group of people that will normally run the country will be wiped out. Desperately needed doctors, nurses and teachers are dead. There are few left to care for the sick and many children have lost their hope for any education as a result of the deaths of so many teachers. And even if teachers are available, many children must find work to support their families or stay home and care for dying parents. A whole generation will grow up uneducated, and in a place that desperately needs development, this will mean falling even farther behind the modern world.

Parents are dying at alarming rates, and there are now 12 million orphans in Africa. Relatives have also been wiped out by the pandemic. As a result children are turning to their grandparents as primary care givers. If grandparents are unavailable, older siblings try to shoulder the burden. This commonly causes them to turn to prostitution or gangs. Children are growing up without love, and without hope.

## Simply money?

As you can see, the AIDS pandemic in Africa is a significant problem that needs to be addressed by global society. Certainly, there are many opinions on what ought to be done to reverse the effects of this pandemic. Canadian politician Stephen Lewis (former NDP opposition leader in Ontario) represents the views of many on this issue. He is a previous ambassador to the United Nations, and now heads the Special Envoy to Africa. In his new position he has been given the mandate to determine solutions to the problem of AIDS in Africa.

After reviewing the problem he has stressed several solutions. He continually expounds on a need for more money in these countries. He believes that money is the magic potion. According to him, the programs are in place, the medicines are ready, and the people of Africa are willing to address the problem – they only need money to make it all happen. As a result, he has continually expressed his frustration with the Western world and its refusal to give the necessary funds.

When the Secretary General of the United Nations, Kofi Annan, begged the world powers to supply a combined \$10 billion per year, they could only dig deep enough to give \$2.1 billion spread out over 4-5 years. This is what Stephen Lewis identifies as the heart of the problem. In a speech I recently heard him give at the University of Lethbridge, he repeated a plea for the developed world to cough up the money to help. To him, the problem was not a lack of funds in the developed world, but an unwillingness to help. To illustrate this point, he stated that the United States was able to raise \$100 bil-

lion dollars within 6 months in the aftermath of the World Trade Center attacks.

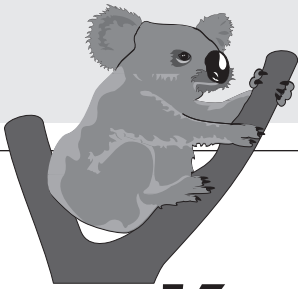
## Much more than money

Certainly I agree with Stephen Lewis that we must do something. Yes, money will help those people. And yes, the Western world needs to wake up and see their responsibility to humanity. But the thing that is always missing in this discussion is the root cause. This world is filled with sin, and money will not help if there is no introduction to morality – and most importantly, to God. Immoral behavior has greatly helped spread the virus. Prostitution, rape, and drug abuse are common in the lives of Africans. If we simply provide money their detrimental lifestyles will not change and the problem will return. No amount of money will help solve their problems. It is a solution for the moment. But how about the next year, decade, or eternal life? If they survive AIDS, but still do not repent and turn to God, their lives will remain lost. Money may save their lives, but it will not save their souls.

What is the solution then? I believe that we must send money generously through Christian organizations like the Canadian Reformed World Relief Fund. In this way, we can provide the African people with the financial assistance they so desperately need, coupled with the spiritual help they can't live without. Only in this way can the difficulties of the African people be overcome.

*If you are interested in sending money through CRWRF you can send it to: Canadian Reformed World Relief Fund, P.O. Box 85225, Burlington, ON L7R 4K4 and earmark your gift for AIDS and Partners in Africa.*





# Kangaroos, Foxes and Crocodiles, Oh My!



The last time I wrote about Australia I mentioned the drought. And I thought that might be sufficient. But it is not to be the case. The drought is having a massive impact on Australia. The economy is going to feel the pinch, but even more concerning is the effect it is having on farmers and farmland. A lot of the topsoil is blowing away due to high wind and no cover to hold the soil in place.

### Drought doesn't hurt kangaroos

The Australian Coat of Arms shows two animals that are part of the Australian landscape – the Kangaroo and the Emu. One can understand these two animals are of more than a general interest to Australians. Imagine the American eagle not being protected. Most Australians live in cities and so never actually see these animals in the wild.

Both animals have learned to survive dry conditions over many years. But for some years now animal activists have been concerned that these animals are under threat. Consequently they have done a very thorough job convincing buyers overseas that they should not buy products made from kangaroo skin or its meat. The result has been that what was a good market for many kangaroo shooters has of recent times dried up.

According to farm organizations, kangaroo numbers have increased to plague proportions. It is estimated that Australia has some 60 million kangaroos in the wild,

which is three times Australia's human population. "The current population is the highest it's ever been and it unquestionably makes kangaroos among the most common large wild land mammal on earth," said the national broadcaster, the ABC, in a recent report on the subject.

.....

### *Kangaroo numbers have increased to plague proportions.*

.....

How is it possible, you might ask, that kangaroo numbers have grown to such an extent? I mentioned earlier that these animals have learned to survive droughts over many years. But farming practices, dams and grasslands, have produced conditions which are ideal for kangaroos. Dams provide plenty of water, and so, even in the driest conditions there is always some water. Grasslands have been encouraged for sheep and cattle. Again this provides kangaroos with plenty of fodder. One of the features of great concern to farmers is that kangaroos during drought will simply pull the whole plant out of the ground to eat some of it. But this means that when the rains come there will be little plant matter to grow, and denuded paddocks will wash away.

### Kangaroos do hurt others

One farmer, Merv Wellstead, from one of the oldest settler families in Western Australia mentioned that his concern is that as a result of the growth in kangaroo numbers they are a real threat to fauna and flora. And that is of real concern because there are many animals and plants under far greater threat of extinction than the kangaroo. Some such as the potaroo, bilbey and other small mammals are down to very small numbers due to the fox, which was introduced into Australia some hundred years ago. Wellstead's concern is that large kangaroo populations will use up resources upon which the other native species are so very dependent.

The result is that Merv had to shoot some 80 kangaroos one evening to save the feed for his sheep.

In sheep pastureland where there are large congregations of kangaroos the problem has become severe. As the ABC program commented: "Graziers trying to manage their way through this drought hadn't factored on feeding hundreds of thousands of kangaroos and they've been able to quantify what it cost them. Recently they presented an invoice to State and federal authorities for [feeding] kangaroos, a bill of just over \$2 million."

Their argument is that as they are now hand feeding their sheep and lambs to preserve them for when the weather breaks, kangaroos are having a feast feeding on the same food, even driving the sheep away.

According to farmers, where kangaroos have been feeding sheep will not feed. Apparently they don't like the smell. As a farmer commented, you don't have the same problem with Emus.

Recently the Royal Society for Prevention of Cruelty to Animals has also come into the act. They are advocating that the governments of the states should stop farmers from shooting kangaroos and should leave this to professional shooters. The reason for this is that they believe that farmers are not good enough shots and therefore will wound but not necessarily kill the animals. But professional shooters are reluctant to take up the call. They can't make money if the overseas markets won't buy their produce.

Farmers argue that this is absolutely silly of the RSPCA; most farmers have been shooting for the best part of their lives. It is part of farming, they argue.

Of course it is important that these animals be killed in a humane way. Even though they are in pest proportions at this stage they remain God's creatures and any Christian knows that one cannot just act as one sees fit. So even from a Christian point of view there is much to be said for making sure that any culling is done properly.

### **And now, crocodiles. . .**

In the Northern part of Australia crocodiles are part of the scene. Recently a German tourist out for a midnight swim was taken by a crocodile and killed.

Some twenty years ago crocodiles became a protected species and could no



*The kangaroo is celebrated on Australia's Coat of Arms, but it is a problem for farmers.*

longer be killed without permission. The result has been that their numbers have grown to 60,000 and they are becoming more aggressive when human beings invade their territory.

.....

***Merv had to shoot some 80 kangaroos one evening to save the feed for his sheep.***

.....

Part of the problem is that tourists often ignore warning signs and do enter the water or even bed down close to water. This is causing concern to the Parks and Wildlife service in the North. It is their job to protect crocodiles and the tourists.

Tourists are vitally important to these areas. They bring in cash in the form of spending on consumables and park fees, of course. But if too many people are attacked by crocodiles it does no good to the tourism industry.

And so a debate is going on about this issue. On the one hand there are those who argue that crocodiles should be culled, so they don't spread further and further afield. Others argue that these creatures are in their natural element and people should just be more careful.

### **What about foxes?**

The fox was introduced into Australia some hundred years ago to give an opportunity to horse enthusiasts to hunt these wily creatures. After all the hunt was, and is popular in England, and having been sent to the colonies these people still wanted to have their fox hunts. Little did anyone realize that these clever creatures would do a lot of damage to native wildlife. Small animals such as the Brushtail Possum, the Numbat and Bilby are liable to be sought after by the fox. Hence much has been done to try and eradicate or isolate the fox from these endangered species. In one area of Western Australia a headland area has been fenced off and all foxes caught and killed. This is giving some of the native animals a chance to regenerate.

Australia has many animals not seen anywhere else in the world. Being an island continent helps us prevent unwanted species from entering Australia. It is the reason that much is being done to improve the inspection of visitors coming from overseas. We have a unique environment and want visitors to enjoy it but we would like them to be aware that all plant matter, even just an ordinary apple may not be brought into the country. Plant matter may contain viruses or diseases that are not present in Australia. We want to keep it that way. The watery border our country is a great advantage which vigilance and cooperation can do much to maintain.



***Crocodile numbers have grown to 60,000.***





HOMEFRONT

# The law of pruning

by Jane deGlint



It was not till my final years in high school that I first learned about pruning. It must be understood that our enthusiastic teacher was not explaining to us how to make trees or shrubs look nicer. He was not the type of man to be concerned with improving the overall appearance of things. To him the beauty of growing plants was their ability to grow, to bloom, to bear fruit, to reproduce. Driven by respect for the God of creation, he drew on the blackboard with such zeal that chalk dust went flying. With rapid strokes he sketched the growing stem, the budding leaflets, the developing leaves, the new bud, and then, oh, terrible, then he showed how the branch was cut. For good measure he took the chalkboard brush and vigorously erased the new growth. Gone. A beautiful growing bud, filled with the promise of new leaves, sliced off. Thrown out.

My first reaction was one of disbelief. How can cutting out the growing tip of a healthy branch increase the growth of a plant? That was difficult to accept for a young city girl, who had no experience with fruit-bearing plants whatsoever. To me it seemed impossible that a plant could survive such surgery, let alone bear more fruit on account of it. Only with half-hearted acceptance did I take my teacher's word for it.

My knowledge of pruning has increased somewhat over the years. During my learning career I was exposed to the concept a few more times and I had some opportunities to see it at work in real life. At the suggestion of a friend I have even applied it to my houseplants, with good results. But

though I have seen it at work and could possibly even give a biological description of the intricacies of cell division, I stand as awed now as my science teacher did years ago. We can describe the process, but we do not grasp the life-giving work of the Spirit which makes plants grow and causes them to bear more fruit through pruning.

Not all branches are cut. Some are not touched by the pruning shears of the grower. Yet, escaping the clippers is not necessarily a sign of approval. Dead branches may not be pruned, but to them awaits a worse destination. These useless branches lose their privilege to drink from the plant's live-giving sap. They are broken off and discarded, never having born fruit.

.....

***He drew on the blackboard with such zeal that chalk dust went flying.***

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The unfathomable process of pruning is taken by our Lord Jesus as a teaching example to illustrate spiritual growth. The believers are attached to their Savior like branches to the vine. In dependence on the vine they are nourished by the Spirit with the life-giving Word. Drawing strength from this rich food, the believers increase in faith and grow in holiness. In his wisdom and love the Father decides which branches

are designated for pruning. Though the buds to be cut may hold the promise of new growth, they must be removed to make the branch stronger and more fruitful.

Whereas it would conceivably be possible to learn about the pruning of trees from chalkboards and textbooks, the pruning of believers can only be learned by faith and experience. The pruning which the Lord applies to his children is a deeply personal process. His knife reaches the core of our existence. If our eyes would not be enlightened by faith, we would grope in the dark. Our doubt would interfere with the pruning process. The gall of our bitterness would obstruct the balm of the Spirit. But our wounds heal because we trust the Lord and acknowledge our need for constant correction. The remaining scars serve as reminders of the Lord's care for our lives. If the pruning of plants already evaded a satisfying scientific explanation, even more does the pruning of God's people defy strict logic. It is a work of the Vinedresser, by which the life-giving Spirit equips believers to bear more fruit.

The parts which are removed are sometimes very worthwhile in themselves. An eager and motivated student is prevented from pursuing a university education. A surgeon loses three fingers in an accident. A wife buries her loving and supportive husband. A composer grows deaf. A caring young wife remains childless. In all these cases the pruning shears have been applied. The wounds are bleeding.

Questions flow. They spill over and fill the mind. We like to know why something

dear has been removed by the shears of the Grower. Many sincere believers have grown weary as they searched for the grail that holds the reason for their loss. Often practical answers are sought. Had my house not burned down, I would never have moved to this prosperous province. Would my handicapped sister not have died, I would not have become a special education teacher. Had my parents treated me better, I would not have developed the willpower and determination to work as a counselor.

Though these positive developments are a sign of the Father's care, they do not provide the real reason for the loss. It is easy to become so caught up in finding a practical explanation that we remain blind to the purpose of pruning. We might overlook what can be detected only with the eyes of faith. The Vinedresser's aim is foremost spiritual. The explanation is not "Had I not lost my eyesight, I would never have developed this computer program," but "Had I not lost my eyesight, I would never have learned complete dependence on my Savior." We must trust that missed opportunities, grave disappointments, painful illnesses are well-chosen pruning measures. These losses serve to further our sanctification. Things which are good in themselves, may turn into idols. We might have to surrender a precious gift because it would obstruct our dedication to the Lord. Our quest for an explanation is completed when we have found the grail of childlike confidence. The Lord shapes and grooms us, till we are ready to surrender to his will, which is good. Pruning is the evidence of God's loving care for his children.

The pruning shears are also used to remove unhealthy growth. Since sin has penetrated all the layers of our existence, the surgery can take place anywhere in our body or soul. We usually do not like to dwell too much on our sins. We rather focus on our achievements. For that reason we do not right away catch on that the Lord is actually cutting out an evil habit or sinful desire. It might take many repeated trimmings for us to understand that we are not just having "bad luck" or that our planning was poor, but that the Lord is

sending his angel to stop us. The Dutch poet Willem de Merode (1887 - 1939) was plagued with a homosexual inclination. He struggled with powerful urges which have no appropriate outlet. Being a Reformed believer, he adamantly questioned his Lord. The Lord answered his queries by applying the pruning shears. With surgical precision the wild desires were cut back. The numerous prunings bore fruit. De Merode received a stilled faith in his Lord. His poetry bespeaks his turmoil, yet resounds with tranquil serenity. The intensity of his struggle is vividly sketched in the poem which he, rather unpretentiously, called "In Spring."

## In Spring

### The Tree:

*Lord, do you have to prune again  
Just as my sap wells up with force?  
Is my wild growth so full, its wealth  
Keeps me from bringing forth good fruit?*

*You violate my glorious crown!  
Precisely you slice through my bark.  
Bright shine my wounds from ugly sin.  
For my life's sake I shake with fright!*

### The Gardener:

*Could I be bothered with dead wood  
That serves to satisfy the fire?  
What suffers, lives! With skill I prune  
To prove the value of your life.*

It is a wrenching experience to undergo the pruning of our Lord. The pain can be so overbearing that the Lord seems merciless and distant. We cry to a closed heaven, which bounces our agony back to us. Neither God nor man is allowed entrance into our aching heart. In our lonely combat we are thrown back at ourselves. In this state of excruciating chaos we realize that we are stuck. We have but one choice. In humility we must surrender to the wisdom of our Creator. He will cover us with his healing wings. Our torment was meted out with measure. We received nothing more than we could handle, and nothing less than was needed for growth.

The increase in fruit is meant to honor the Grower. His corrective measures are not intended to improve our status among men. Our purification serves to further the cause of the Lord's kingdom. With renewed commitment and honed skills we resolve to apply ourselves to the task again.

Yet we are not always so sure how to do this. How do we go about developing godly habits? Where do we start? To what standard do we measure ourselves up?

In his loving kindness and faithfulness the Lord has looked after all these questions as well. He has provided us with a comprehensive guideline that corrects our deeds and steers our thoughts. He gave us his law. With ten succinct commandments he keeps our feet on the path and our focus on him. With careful strokes of the pruning hook he increases both our willingness and our ability to live by the ten rules of gratitude.

The pruning of one branch affects the wholesomeness of the entire vine. If the surrounding branches are healthy, the healing is faster and the fruit-increase greater. Once the health of the pruned branch is restored, its renewed vigor in return adds strength to the vine. As the Grower uses the pruning shears to manifest his loving care for one branch, he has the health of the whole vine in mind.

With great patience the Lord will continue to prune us till we are ready to enter the place prepared for us. Time and again we feel the knife. New circumstance may require further cutting. Some wild growth may persistently return and has to be dealt with repeatedly. Older people still stand in need of pruning as they continue to bear fruit. And even when we do not understand why the Lord wields the knife, we have learned to trust that the wounds will be healed by the life-giving Spirit. In the still of faith we know that our growing sanctification serves to bring glory to the Lord and encouragement to the neighbor.

*"I am the vine, and my Father is the gardener. He cuts off every branch in me that bears no fruits, while every branch that does bear fruit he prunes, so that it will even be more fruitful." John 15:1, 2*





## *Reflections on Creation:*

# What's a cat got to do with it?

by Margaret Helder

Recently at a teachers' convention, I heard a discussion of Psalm 19. In the context of the theme "The heavens declare the glory of God" this speaker referred to a poem by an obscure eighteenth century eccentric called Christopher Smart. This poem is a particular favorite of mine, so I paid special attention. The poem, entitled *My Cat Jeffry* begins thus:

For I will consider my cat Jeffry  
For he is the servant of the Living God,  
duly and daily serving him.

This little piece of literature then continues to describe the characteristics and habits of any cat. The idea is that in simply being a cat, this creature praises God. What may at first appearance seem like a banal little poem, actually conveys a profound theme. All creation testifies to the glory of God. This includes not only each and every living creature, but also our environment, the Earth, the solar system and indeed the whole universe.

Let's look at Psalm 19 more closely.

The heavens declare the glory of God,  
the skies proclaim the work of his hands.

Day after day they pour forth speech;  
night after night they display knowledge.

There is no speech or language where  
their voice is not heard.

Their voice goes out into all the earth,  
their words to the end of the world.

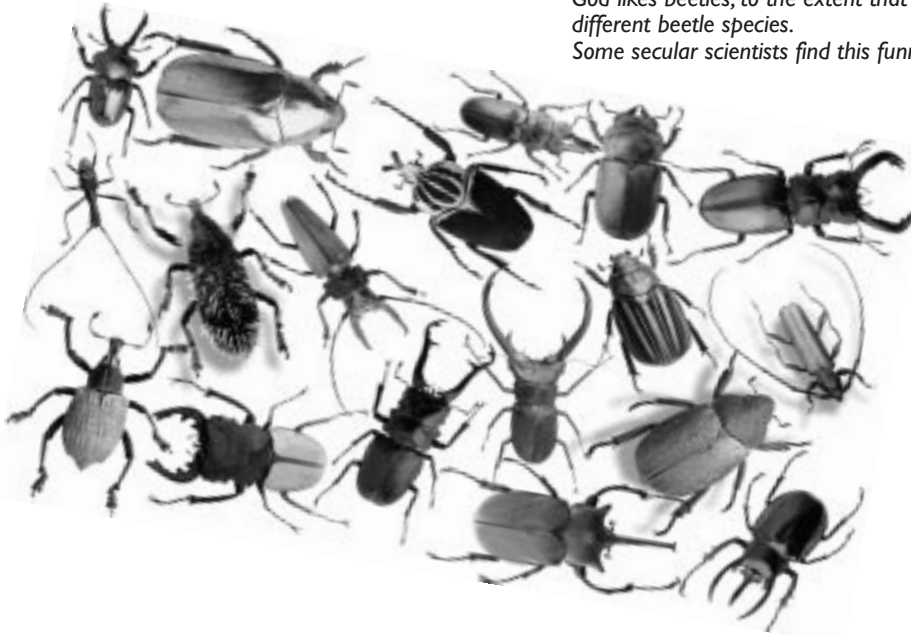


This small piece of Scripture conveys an incredibly rich message. The heavens (and by implication all nature) declare the glory of God. But, one might ask, what is the connection between God and nature? There has to be a relationship or the heavens would testify only to their own glory. Either the heavens are part of God (an idea called pantheism), or they are the workmanship of God. Of course the second half of the first sentence tells us that the latter is the case: "the skies proclaim the work of his hands." Other passages in the Bible also refer to God's work as creator. For example "In the beginning God created the heaven and the earth" (Genesis 1:1) and "By the

word of the Lord were the heavens made, their starry host by the breath of his mouth. . . for he spoke and it came to be; he commanded, and it stood firm" (Psalm 33:6, 9). The apostle Paul also identifies God as the creator of heaven and earth (Acts 14:15). In his sermon in Athens, Paul points out that nature turns our attention toward God. Thus the apostle continues: "Yet he [God] has not left himself without testimony: He has shown kindness by giving you rain from heaven and crops in their seasons. . . (Acts 14:17).

We are therefore invited in many passages in Scripture to turn our attention to nature, the work of God's hands. Thus we ask why nature is the way it is, and not some other way. The answer of course is that God chose to make it that way. It is evident that we are invited to study nature with the objective of discerning something of God's work and character. In this regard Psalm 19 tells us that nature provides information: "Day after day they [the skies] pour forth speech; night after night they display knowledge." The information that we acquire in studying nature is knowledge concerning the creative work of our Lord. When we study nature with the expectation and objective of seeing God's handiwork, we will see exactly that. Alternatively, people who insist that God will never be revealed in nature have excluded the truth from nature before they even begin their research programs.

God likes beetles, to the extent that He made 400,000 different beetle species.  
Some secular scientists find this funny



sizes of creatures without backbones (invertebrates) is also absolutely awesome. There are jellyfish, corals, octopus, worms, sea squirts, starfish and many, many other weird and wonderful organisms. Even among plants, there is wild diversity. There are non-flowering plants like ferns (everything from tree size to tiny specimens) and flowering plants in wide array. The most spectacular, of course, are the orchids, which boast about 10,000 species.

Not only do we see astonishing detail among living creatures, but also among celestial objects. Astronomers continue to be astonished at the diversity that we see in the solar system and beyond. Close by, no two moons or planets are alike. Indeed, in their details, many are extremely different. Their compositions and surface appearances all differ and some spin one way, others in the opposite direction. Some are tilted slightly, others steeply. Moreover in deep space, the highly varied nature of the galaxies and other objects will keep astronomers happily collecting images for many generations to come. It is interesting that this diversity is not readily explainable by the operation of natural processes. Ad hoc explanations are needed for each situation. Of course, when we understand that God, with personal attention, made each and every object simply by commanding it, the diversity all makes sense. So yes, God does have a fondness for beetles and for all other aspects of His creation. The Bible and the creation both tell us this.

**Irreducible complexity**

In former times, before the publication of Michael Behe's book *Darwin's Black Box* (in 1996), we used to talk about "design" or "all-or-nothing" systems. Basically these terms refer to the same phenomenon. We take it for granted that human designs (be they technological, architectural or artistic) reveal the plan and purposes of the individual involved. Some of these designs, like artwork, may not be that practical but at the very least they are all clearly the result of human activity. Machines are a

**Richness and variety**

When we study nature in the light of Scripture, we do obtain some interesting insights. One aspect of God which is readily apparent is His amazing attention to detail. We can summarize this concept under the theme "richness and variety of the creation." Some secular scientists, for their part, claim that such diversity casts doubt on the work of God as creator. For example, J.B.S. Haldane, a prominent geneticist of the past (1892-1964) is famously reputed to have remarked that God must have an "inordinate fondness of beetles." (e.g. see S. J. Gould. 1995. *Dinosaurs in a Haystack* pp. 377-387). Haldane meant this as a put-down for the idea of any kind of creator. His remark was in reference to the 400,000 or more species of beetle which are estimated to exist. Even compared to insects in general (possibly one million species), beetles represent a very large group. Some friends of Dr. Haldane have elaborated in blasphemous tones on the original remark: "Haldane was making a theological point: God is most likely to take trouble over reproducing his own image, and his 400,000 attempts at the perfect beetle contrast with his slipshod creation of man. When we meet the Almighty face to face he will resemble a beetle (or a star) and not Dr. Carey [the Archbishop of Canterbury]" (Gould pp. 381-2).

It might be claimed that these unbelieving and jesting remarks illustrate that we should not draw conclusions from nature. That however is not the point. Nature does indeed proclaim God's pleasure in beetles as in all the myriad details of His creation. We see an indication of this in Matthew 10 where Christ declares that not even (plain ordinary) sparrows die without the knowledge of God. Moreover all the

.....  
***The bones are hollow  
and light with air  
pumped into them from  
the lungs.***  
.....

hairs on our heads are known to God (Matthew 10:29, 30). Our God, who pays such close attention to these small aspects of His creation, obviously also displays great interest in the diversity of beetles. Some beetles are huge by insect standards; some are tiny. Some have weird projections; others do not. The shapes also vary and the colors range from iridescent hues to drab and dull. Of course beetles are just one small aspect of the whole creation. For example, the variety of shapes and

more functional example since the component parts are fashioned to work together. It is a feature of machines (and inventions in general) that special component parts are needed and not just any old artifact that happens to be available. When we see machines, buildings, or even artwork, we invariably recognize that a designer was required.

.....

***Living cells are made up of extremely precise molecular machines.***

.....

Man-made designs are a weak imitation of the finesse in construction and functions of living organisms. Each kind of organism leaves a new generation of offspring because their behavior patterns and the structure and function of their bodies enable them to be successful. Even in their obvious anatomy, organisms reveal the cooperation of interdependent parts. Bird wings, for example, are precisely curved for lift. The bones are hollow and light with air pumped into them from the lungs, and feathers are intricately designed to contribute to the lift effect. These feathers are also anchored into the bone so that they do not fall out during take-off! When we see man-made machines even remotely as effective, we compliment the designer. When it comes to living organisms, we forget to express appreciation and gratitude for the excellence of their designs.

Within recent decades, most attention in biology has switched from overall (gross) anatomy and physiology of organisms to biochemical and microanatomical features of cells. If we thought things were complicated and precise on the level of gross anatomy, then on the microscopic level we are totally overwhelmed. It is this level that Michael Behe has addressed and which changed the terminology from “de-

sign” to “irreducible complexity.” Dr. Behe’s point is that living cells are made up of extremely precise molecular machines. All component parts must be present and functioning for life to proceed. Not only must very precise large molecules (not found apart from life) be present, but they must be present in very particular patterns or they cannot cooperate. It is Dr. Behe’s point that just as we readily detect the work of human designers, so too the work of God, the supernatural designer, is apparent in all aspects of living creatures. In this context we read Romans 1:20 that all men readily perceive the wonder of the creation. As the apostle Paul writes “For since the creation of the world God’s invisible qualities – his eternal power and divine nature – have been clearly seen, being understood from what has been made, so that men are without excuse.” People actually need only to observe the wonderful design of their own bodies to perceive the work and character of God, the Creator.

### Information

Who among us does not make use either directly or indirectly, of computers? These machines, however, no matter how well built, are useless without software to process information. For software we need skilled programmers. Everyone knows after all, that messages and programs do not appear spontaneously in nature. No computer, without programming, will ever achieve anything. Moreover, in order to impart information, a computer needs a sender (someone to develop a message), a receiver (someone who can understand the message) and a language (based on a common code) that will convey the information. This issue is so obvious that it scarcely needs stating. Nevertheless it does need to be pointed out since the control center of every living cell resembles a computer far more powerful than any of our current designs.

Not only do living cells contain the hardware to read and carry out detailed instructions, but also the information is

## *Wonders of Creation*

# Bats

by Diana Moes VandeHoef

Did you know the largest bats in the world have wingspans of six feet? These bats, called Giant Flying Foxes, live in Indonesia and eat only fruit. But most of the over 1,000 species of bats aren’t nearly so large, and usually reach a maximum wingspan of



one to two feet. The smallest bat, called the Bumblebee Bat from Thailand, has a wingspan of only six inches and weighs less than a penny. This bat eats insects.

The majority of bat species eat insects or fruit, but some are carnivores that hunt fish, frogs, small birds and rodents. Only three species of Latin American bats eat blood. These bats, called vampires, first prick a sleeping animal with their two large front teeth, then lap up (not suck) about two tablespoons of blood each.

All bats can see, but most use the reflection of sound (echolocation) to move around at night. The sounds a bat makes can reflect off an object as small as a human hair.

Bats live on every continent, except Antarctica. Some species sleep in caves, hollow trees, rock crevices and occasionally in the attics of homes. Other species roost openly in the branches of trees. Regardless of location, all bats rest by hanging upside down. This position uses less energy and the bat only needs to let go of its roost in order to fly.

Scientists have discovered that the American roaches have good memories. When treated with a weak electrical shock, this cockroach species will avoid the dark cracks where it would usually hide. But unlike ants, cockroaches aren’t smart enough to find their way out of a maze.



*Birds don't just need feathers, proper wing angles, and muscle power to be able to fly. They also need the hundreds and thousands of parts in each of their individual cells to work together. If any of these components break down, they won't get off the ground.*

incredibly densely packaged. For example, a two-page spread covered with various sequences of the letters CGT and A was published in the *National Post* on June 27, 2000. The 32,767 letters or bits of information, represent the content of a small part of chromosome 17 in each human cell. In order to include all the information found in every human cell however, the newspaper would have required a total of 91,555 double pages. When we consider that this information is compressed into the microscopic nucleus or control center of each cell, we see how efficiently our cells have been designed.

Not only is information efficiently stored in living cells, but it is stored in a code (language) such that other relevant parts of the cell can read it, leading to the manufacture of the chemical machines required in the functioning cell. The code itself, obviously, has no chemical similarity to the machines whose manufacture it mandates. This is a well-known feature of language. Printed or spoken words bear no similarity to the concepts represented. The spoken or written word "water" for example does not resemble any liquid. It is a convention (mutual understanding) which allows us to communicate with each other. Similarly language and information and codes do not appear spontaneously in nature. Rather they are the products of intelligence. Thus the information systems in living cells reveal to us something of the beneficent and awe-inspiring creator who de-

signed them, calling them into existence by the power of His Word.

#### Back to the cat

Reflections on Psalm 19 and on nature have carried us far from the poem about Jeffry, the cat. There is however more to be garnered from that poem. Reference is made to the cruel treatment cats mete out to potential prey. Is this too part of God's "very good creation"? Of course it is not. The Bible tells us about that too. As a result of Adam's fall, God cursed nature on man's account. Now there would be thorns, thistles – and by extension – disease, disaster, predation and death. As a result, the apostle Paul wrote "We know that the whole creation has been groaning as in the pains of childbirth right up to the present time" (Romans 8:22). There are therefore two aspects of nature which we can discern today. These are firstly the wise providence which allows the creation to continue and secondly the effects of death in the form of predators, or agents of disease or of decay. Even those organisms however, are wonderfully designed for their roles in the ecosystem. Some aspects of nature are sad, but all are very interesting. We can indeed thank God for the opportunity to study His fascinating creation in order to learn more about His glory, namely His character and work.

*Margaret Helder also writes for the Creation Science Dialogue which can be found at [www.create.ab.ca](http://www.create.ab.ca).*



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**REFORMED**  
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*The magazine for the whole family.*

# EVOLUTIONISTS VS CREATIONISTS: Who is the fittest to survive?

by Astride Wenigerova-Noga

As a teenager I learned all about evolution. Evolution was this marvelous process by which everything was developed from the primitive to the complex, from the weak to something stronger, from poor to better. It was only through this process of survival of the fittest that progress came about – the strongest, healthiest, smartest, the most beautiful were to survive. Only the best ones could continue.

I was none of these things. I could barely even pass gym in grade ten, being so small and weak that I was never able to meet the expected performance levels for my age. If not for the disciplines of shooting and hand grenade throwing\* – where physical strength was not the decisive matter – I would have been the first person to fail gym at my high school. I was also often sick, and was stupid enough to get into trouble by asking impertinent questions. And my beauty? Well, even though I believed in evolution no mutation came to my rescue to change me into a splendid butterfly in those high school years.

But since I was unable to see and understand the implications of evolutionary theory in those days, I didn't really think about it much.

## Nazism and Communism

Only after my conversion to Christianity was I slowly able to grasp its sig-

nificance. I took a journey of discovery into the dark outcomes of evolutionary theory and found them surprisingly harsh. I met there the total loss of human dignity, human status being lowered to that of a beast. I met there despairing human souls who had nothing higher to cling to for guidance, and who now looked to healing in drugs, illicit sex and psychiatric dependency. I also found that evolutionary theory fit in well with two horrendous political movements: Nazism and Communism.

.....

***...even though I  
believed in evolution  
no mutation came to  
my rescue...***

.....

I will not burden you with further examples because you are familiar with all these facts. . . .

## Irony

But I was just hit today, by the paradox of it all – the theory that teaches humanity to survive by being fittest makes those who truly adhere to it unfit to survive. What an irony!

Those of the evolutionary credo usually do not believe in God's Credo. Instead they are their own masters and are very proud of that. They are Masters of their bodies and destinies!

So they lower their blood cholesterol by eating smart, and keep their bodies slim, strong, and healthy by exercising. And then they die of terrible STDs, from drugs, despair, and alcohol.

They build up their self-image by acquiring power and riches, fame and success, but then become selfish and self-centered. They can't stand to accommodate anyone else's needs and so their long postponed marriages fail. Their "great sex life" coupled with the Pill and abortions means they postpone or eliminate parenting too. Though they have more and more toys, they produce less and less for posterity.

So who then is the fittest to survive?

Obviously it must be the one who does not believe in evolution!

The evolutionists will eliminate themselves sooner or later, unless our Lord comes first. To show love to them we should point out this "evolutionary process" to them. And I plan to do so, with God's leading.

Poor evolutionists!

*\* The author grew up on the other side of the Iron Curtain and their physical education classes were a little bit different from ours.*



# ***Want to start a Creation/Evolution section in your library?***

## **SEVEN TO START WITH**

by Margaret Helder

### **Grand Canyon: Monument to Catastrophe**

by Steven A. Austin (Editor)  
Institute for Creation Research, 1995  
284 pages; Paperback  
\$19.95 US



The authors examine the rocks of the Grand Canyon from several perspectives including geologic structure, composition and order of the strata (rock layers), and the fossils contained therein. These data are interpreted in terms of the creation week, the pre-flood years, the flood itself, and post flood period. The discussion is often technical (especially the chapter on radiometric dating) and documentation from the scientific literature is extensive. The full color photographs and relevant diagrams help make this a most interesting discussion of geology in the American southwest.

### **Darwin's Black Box: The Biochemical Challenge to Evolution**

by Michael J. Behe  
The Free Press, 1998  
307 pages; Paperback  
\$21.50 Can



Dr. Behe examines the concept of irreducible complexity of biological systems including the bacterial flagellum, immunity response and clotting of blood. This book also includes extensive documentation from the scientific literature. This was a landmark publication in the onslaught against evolution. Although the discussion is technical, more general overviews allow most people to follow the argument.

### **God and Cosmos: a Christian view of time, space and the universe**

by John Byl  
Banner of Truth, 2001  
243 pages; Paperback  
\$20.00 Can



Dr. Byl provides a much needed, up-to-date critique of current cosmological theories (most specifically the big Bang). He also provides a discussion of past views and of many strange opinions held by some modern scientists in the field. His own approach (instrumentalist) is to work with scientific data but not to draw many conclusions about the nature of the universe.

### **In the Beginning was Information**

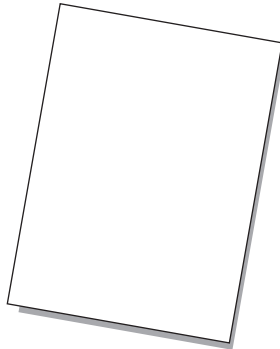
by Werner Gitt  
CLV, 1997  
256 pages  
\$6.50-\$20.00 Can



Dr. Gitt examines information from a mathematical point of view and from a linguistic point of view, and from a biochemical vantage point (DNA). It is his contention that communication involves ideas; and specifically that codes and language always come from an intelligent agent. Natural processes never generate a message. In that genetic codes impart information and involve a chemical language, it is evident that they could not have originated through spontaneous processes. In other words DNA is the work of God, the only supernatural, intelligent designer. This book is somewhat difficult to find, but can be obtained at [www.create.ab.ca](http://www.create.ab.ca) or [www.answersingenesis.com](http://www.answersingenesis.com).

## The Young Earth

by John Morris  
Master Books, 2001  
206 pages; Paperback  
\$24.99 Can



This is a non-technical discussion on the age of the earth. It is suitable for advanced junior high or high school and adult readers. The discussion also contrasts the faith positions (a priori assumptions) of those who expect to see God revealed in nature as opposed to those who believe that the work of God is never seen in nature. It comes with 70 pages of transparency originals useful for teachers.

## Refuting Evolution

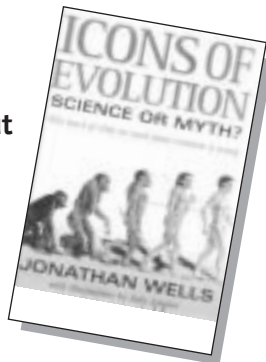
by Jonathan Sarfati  
Master Books, 1999  
143 pages; Paperback  
\$16.50 US



The author provides a brief overview of the creation/evolution debate. The discussion is up-to-date yet written at a general level so that advanced junior high and high school readers (and adults) can appreciate it. The topics briefly touched upon include astronomy, whale evolution, human origins and bird evolution – all topics which recently have greatly claimed the attention of the popular media.

## Icons of Evolution: Science or Myth? Why much of what we teach about evolution is wrong

by Jonathan Wells  
Regnery Publishing, 2002  
338 pages; Paperback  
\$30.00 Can



This is another landmark document in the fight against evolution. Dr. Wells documents how the most popular and most up-to-date secular biology texts still promote arguments long known to be discredited or wrong. Among the icons that Dr. Wells discusses are the Urey-Miller experiment, the evolutionary tree of life, Darwin's finches, Haeckel's embryos, the peppered moths, ape-like ancestors of humans and other topics. The discussion is aimed mostly at advanced high school and adult readers.



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February 20 deadline

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March 20 deadline

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REFORMED  
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# The Science is Underwhelming

## Scientific Reasons to be against Evolution

by Jon Dykstra

There is a clear biblical reason to be against Evolution – the first few chapters don't leave a lot of room for that theory. But when I went to university I was confronted with evolutionary theory on an almost daily basis. My profs all seemed to assume that Evolution was such an established fact, it was beyond any rational questioning. So did being a creationist involve turning a blind eye to reason and logic? I couldn't believe that was true, so I started searching for scientific reasons to be against Evolution. And these *scientific* reasons had to be simple, short and convincing.

This is what I came up with.

### Two pillars

On a basic level we all know what the Theory of Evolution says: once there was no life on this planet, but then simple cells formed in the primordial soup. After millions of years, and through the process of natural selection these simple cells eventually spawned more complex cells and even more complex organisms, until finally we arrived, Man. As Greg Koukl puts it, this is the "Molecule to Man Hypothesis."

It's a nice story, but if we are to take it seriously it seems that evolutionists would have to prove two things<sup>1</sup>:

1. that life can come from non-life
2. and that transitions from one kind to another do happen.

These two ideas are so pivotal to evolutionary theory that if they can't both be shown to be true, then Evolution really doesn't have a leg to stand on, does it?

### Life from non-life

The idea that life came from non-life used to be known as Spontaneous Generation. Maggots, it was thought, were spontaneously formed in dead rotting meat, and many believed that mice and flies were formed the same way. After a bit of scientific investigation this was easily shown to be untrue.

But today the idea persists under a different name: Abiogenesis (literally life from not life). The idea that maggots could spontaneously be formed from non-living matter is a ludicrous thought these days. But what if the organisms formed were much simpler? What if it was only a single cell? And what if we gave it millions and millions of years to happen? Could it happen then?

Well, if you read the scientific literature you'll hear again and again that yes, under those circumstances Abiogenesis could happen, and indeed did happen. But even though scientists are very sure it did happen, they will readily admit they don't know *how* it happened.

Um, isn't evolutionary theory supposed to explain the "how" part?

To be fair, they do have a variety of interesting ideas, but all of their proposals have serious problems.

Let's take a look at the best-known example – the Stanley Miller experiment in 1953. Though it happened almost 50 years ago, this experiment is still cited in textbooks and evolutionary primers to-

day<sup>2</sup> as proof that life could arise through a series of random chemical reactions.

In his experiment Miller subjected a mixture of chemicals to an electric spark. The mixture of chemicals was supposed to mimic Earth's early atmosphere and the electric spark was supposed to represent lightening. A week later, Miller discovered that some amino acids had been formed, which was significant because amino acids are a vital component of living cells. It should be noted though, that amino acids are not living themselves, but are merely a necessary component of cells. So they are a basic building block of life in much the same way that steel is a necessary building block for cars.

These amino acids were presented as proof that life could arise from random chemical interactions.

Ignoring for the moment how overstated this claim was (Miller hadn't shown how life could be created from non-life, he had merely shown how one necessary component could be formed) there were serious problems with the experiment. To work, Miller's experiment required a lot of hydrogen and absolutely no oxygen. Our atmosphere, however, contains lots of oxygen and very little hydrogen. Furthermore the consensus even among evolutionists is that our environment has always had oxygen in it.<sup>3</sup> In other words amino acids could never have formed here on Earth via Miller's method.



### Extraterrestrial life from non-life

Here's where it gets really interesting! Put yourself into the shoes of an atheistic scientist who knows that Abiogenesis couldn't have happened here on Earth. What "logical" conclusion will he be forced to draw? That's right – life must have originated on some other planet first, and *then* come to Earth!

This idea is known as Panspermia and it too is in many popular evolutionary primers.<sup>4</sup> It's not a widely accepted theory, but the fact that it is discussed at all only emphasizes the problem that evolutionists have with life arising here on Earth. The only "evidence" for Panspermia is that life is present on Earth and it seems impossible for it to have started on Earth – therefore it must have started elsewhere. So Panspermia is basically an acknowledgement of the fact that evolutionists can't explain how life could have arisen on Earth.

### Transitions from one kind to another

Things don't get any easier for evolutionists when it comes to transitional forms. As you'll recall, evolutionary theory says that molecules evolved into man over millions of years and via millions of tiny changes. So when we start searching through the fossil record we should come across literally millions of transitional forms as one species turned into an entirely new one.<sup>5</sup>

The transitional forms, however, are missing. In Darwin's time he could at least use the excuse that the fossil record was incomplete. The transitional forms existed, he said, they just hadn't been found yet. Today that excuse isn't valid. The British Museum of Natural History holds sixty million fossils and yet Colin Patterson, a senior paleontologist working there, still knows of no transitional fossils.<sup>6</sup>

That's not to say evolutionists don't have some fossils they present as transitions. The Archaeopteryx is often mentioned as a transition between dinosaurs

and birds. However the Archaeopteryx fails as a true transition because it is already a fully functioning flying animal. If birds evolved from dinosaurs or reptiles, then feathers must have evolved from scales and their wings must have evolved from arms. The Archaeopteryx has true wings and detailed advanced feathers, similar to those of bird species today. It only seems fair that when evolutionists are asked for transitional forms between reptiles and birds they should have to produce the half feather, half scale version – the true transitional forms.

The Archaeopteryx is at best a questionable example of an intermediary stage, but it seems to be the best example that evolutionists have.

### No transitions needed?

Now imagine the predicament of an atheistic scientist who is missing all the important transitional forms his evolutionary theory predicted. If he absolutely refuses to believe in Creation what "logical" conclu-

sion will he be forced to come to? That's right – evolution must actually happen in quick spurts, leaving no evidence of transitions in the fossil record!

This theory is called Punctuated Equilibrium and was first proposed by Stephen Jay Gould and Niles Eldredge in 1972. Notably this theory is not based on the evidence, so much as the lack of evidence: evolutionary theory predicts that there should be many millions of transitional forms, but since they can't be found Evolution must not need them after all.

Punctuated Equilibrium is basically an acknowledgement that evolutionists don't have the transitional forms they need to prove their theory. It's also worth noting that until Gould and Eldredge, the lack of transitional forms was not really acknowledged. As Gould put it in 1977, "The extreme rarity of transitional forms in the fossil record persists as the trade secret of palaeontology."<sup>7</sup> Creationists were pointing out the lack of transitional forms long



As anti-creation as most evolutionists are, they are some of the most creative people around.

before Gould and Eldredge. . . but secular scientists don't listen to creationists.

They should.

## A pattern perceived

At this point I started to see the beginnings of a pattern in the Evolution/Creation debate. That pattern became crystal clear for me when I investigated the Anthropic Principle.

The phrase "Anthropic Principle" was first coined to describe the amazing way in which our universe seemed to be designed specifically for human life. For us to live here on earth it seems we need physical constants, laws, and properties to fall within certain narrow ranges. For example:

- **Protons and Electrons have to have just the right charge.** Atoms are composed of two charged particles: a positively charged proton and a negatively charged electron. The proton is 1,836 times larger than the electron and yet these two particles have exactly equal charges. If the two charges weren't exactly equal in magnitude, if say, there was a charge difference of only one part per billion, all the pieces of your body would fly apart.
- **Our Sun has to be just the right type of star.** The Sun is not a typical star, being bigger than 95 per cent of all other stars. These smaller stars aren't as hot so a planet would have to orbit much closer to stay warm enough. But at closer distances the rotation of a planet becomes locked so that one side always faces the star. This would cause one side of the planet to freeze and the other side to burn (sort of like our moon, or like Mercury). Additionally our sun is a single star. seventy percent of stars are estimated to be binary or multiple star systems. It is hard to imagine how habitable planets could exist in such systems.
- **Jupiter is just what we need, just where we need it.** Jupiter turns out

to be in just the right orbit and the right distance away to protect Earth from bombardment by killer asteroids or comets. Jupiter's large size and high gravity makes it act as an asteroid and comet catcher. Some other stars have Jupiter-like planets orbiting them, but in most cases they are either in the wrong orbit, or are too near the sun, or may be spiraling inward toward the sun. While our Jupiter is necessary for life on Earth all the other "Jupiters" detected so far would prevent life from living in those systems.<sup>8</sup>

These are just a few examples of the anthropic (man-centered) nature of our universe. When you add all the factors together that would have to be just so for life to exist in our universe it turns out the odds against life are astronomical. The odds are so amazing even evolutionists are astounded. This makes the Anthropic Princi-

ple a powerful piece of evidence for a universe Designer.

But imagine for moment that you are an atheistic scientist who has just been confronted with the Anthropic Principle, and the astronomical odds against life in this universe. What "logical" conclusion are you going to be forced to draw if you want to remain an atheist? That's right – if the odds are infinitely stacked against life in any one universe, wouldn't the odds even out considerably if there was an infinite number of universes? This universe would then just happen to be that one universe in a million billion where the odds all worked out in our favor.

But there is no actual evidence for the Multiple Universe Theory.<sup>9</sup> None at all. It's just another evolutionary story used to fill in for their lack of evidence. So the Multiple Universe Theory is basically an acknowledgment that our universe seems to be *designed* for human life.



'...and this new discovery completely changes everything you were ever taught about the origin of life. Oh, wait! A newer discovery totally changes what I just reported...'

*Wonders of Creation***The  
Cockroach**

by Diana Moes VandeHoef

Ugly, flat and oval with long antennae: these insects look threatening, but are only harmful to those with allergies. Most range from 1/4 inch to about three inches in length. The biggest cockroach in the world is four inches long and lives in tropical Madagascar.



This huge roach, called the Giant Hissing Cockroach, hisses like a snake in an effort to scare predators.

The smallest roaches also live in the tropics. They're so tiny that they can live peacefully in the nests of leaf-cutting ants. The most common cockroach in North America is the American cockroach. This black or brown insect is usually no longer than two inches.

Most cockroaches are scavengers and eat decaying plants and animals. North American cockroaches usually live under rotting logs and vegetation, but a few species have become pests in people's homes. Since they're repelled by light, they only come out at night to rummage through garbage and unsealed food in kitchen cupboards.

All cockroaches, except for one tropical species that gives live birth like mammals, begin their lives as eggs attached to the mother's abdomen. When the eggs mature, Mother Cockroach releases them and young wingless roaches soon emerge. As they grow, the young cockroaches molt (shed their skin) many times before they reach adult size. In some species, this can take several years.

**Conclusion**

Do you see the pattern? Evolution's two pillars – life coming from non-life, and species evolving from one to another – were supposed to have lots of evidence to back them up. But when this evidence was shown to be very weak, evolutionists came up with revised theories – Panspermia & Punctuated Equilibrium – that were also unsupported. When Christian scientists pointed out the amazing odds against a universe supporting life, evolutionists answered this evidence with another unsupported story – the Multiple Universe Theory. Instead of relying on evidence, evolutionists seem to rely on stories that already assume Evolution is true.

Evolution is supposed to be an established fact, but how did it ever get established without proof? The only way I can understand it, is that atheistic scientists prefer to believe their unsupported stories, rather than recognize the supremacy of God.

<sup>1</sup> The idea of focusing on these two pillars comes from a speech by Greg Koukl entitled "Why I am not an evolutionist." A tape of this speech can be bought at [www.str.org](http://www.str.org)

<sup>2</sup> I found the Miller experiment cited in all three of the secular science references I own: *Get a Grip on Evolution* by David Burnie (1999), *1001 Things Everyone Should Know About Science* by James Trefil (1992) and the *New York Public Library Science Desk Reference* (1995) which is a standard reference that many if not most journalists own. In each case it is cited as *the* proof for life from non-life. No other examples are given.

<sup>3</sup> Originally many thought that Earth's early atmosphere was hydrogen rich and lacking oxygen. But today the consensus has changed. Jonathan Wells deals with this point in much greater detail in his book *Icons of Evolution*.

<sup>4</sup> Panspermia is discussed in all three of my secular science references and was discussed extensively during the late 1990s

when NASA announced they had detected signs of life in a meteorite that had originated on Mars (Vital STATS January 2001). It finally seemed like there was evidence for Panspermia! Upon further examination, however, the "signs of life" turned out to be formations that could be caused by bacteria or by natural (non-living) processes and there was no way to tell which had done it. The proof was no proof at all.

<sup>5</sup> The word "species" means different things to different people. To some evolutionists it can mean something as simple as an isolated breeding group. As Hank Hanegraaff notes in his book *The Face that Demonstrates the Farce of Evolution* when the word is used in that sense, "trivial transitions can be said to have occurred." However there is no proof for species evolving into fundamentally different species with different structures and abilities (for example, dinosaurs evolving into birds).

<sup>6</sup> This information is taken from Hank Hanegraaff's book *The Face that Demonstrates the Farce of Evolution*.

<sup>7</sup> This quote is taken from Margaret Helder's July 2002 article, "Stephen Jay Gould (1941-2002) An evolutionist who helped creationists." This article goes into his Punctuated Equilibrium theory in more detail and can be viewed on our website at [www.reformedperspective.ca](http://www.reformedperspective.ca).

<sup>8</sup> These three examples are taken from *Designer Universe: Intelligent Design and the Existence of God*, a book by Jimmy H. Davis and Harry L. Poe (2002).

<sup>9</sup> This theory has been popularized on many science fiction TV shows including *Star Trek* and *Sliders*. In those shows people can travel from one universe to another. Here in the real world there is no way we can even detect if other universes exist. So they remain nothing more than stories (though very entertaining stories – did you see the *Star Trek* episode where Kirk met his evil counterpart from the Mirror Universe? That was a good one!).





## Tidbits relevant, and not so, to Christian life

by Jon Dykstra

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### A horrible irony

Planned Parenthood (PP), one of the United States' largest abortion promoters, has created a poster contest to celebrate 30 years of legal abortion in that country. The contest states that anyone under 18 who wants to enter has to get their legal guardian's permission, a requirement that PP doesn't believe is necessary when teens want to get *abortions*.

Source: *The Interim* Dec. 2002

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### Scary food

You can take it for granted that whatever your favorite food happens to be, the media has recently told you that it is bad for you. It is either fattening, cancer causing, ecoli carrying, brain cell killing, or even poisonous. Food sounds more dangerous than ever and yet, somehow, we're still managing to live longer than any generation of the last few thousand years. So why all this food fearmongering?

In his article *French Fries Kill?* Dennis Prager identifies a number of reasons why people have become scared of their food:

1. The present generation of Westerners have suffered so little, in comparison to other generations (kids today have never had to fight Nazis, for example) that even miniscule threats scare them.
2. The media likes scaring people. You don't sell papers by telling readers that everything is a-ok.
3. There is a huge industry of researchers and health groups that make their living by scaring people. As Prager puts it: "No fears, no funds, no work."

4. And finally, the secularization of the West has left many with the view that this is all there is – that after death there is nothing. That has people clinging to this life in a desperate way, leaving them scared of even the tiniest risks.

Source: *French Fries Kill?* by Dennis Prager and posted Dec. 10, 2002 on WorldNetDaily.com

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### Who made it?

A story is told about Sir Isaac Newton and a fellow scientist who was an atheist. Though the two of them often butted heads discussing theology they both shared an interest in the science of planetary motion, and so were good friends. Due to this interest Newton had a skilled mechanic make him a replica of the solar system such that when it was wound up, all the planets would revolve around the sun in their proper orbits and at the proportional speeds. One day, while Newton was reading in his study, with the mechanism set on a large table next to him, his friend came visiting. The moment he stepped into the room his attention was drawn to the finely crafted model. Quickly winding it up, he set the planets in motion and then stepped back a few feet to watch. "My! This is quite an impressive piece! Who made it?"

Newton's answer came quickly: "No one."

"What?"

"No one made it," Newton assured him. "This chunk of metal you so much admire was not made but just happened to assume this form."

This got his friend quite angry. "Do you think I'm a fool! Of course someone made

this, a genius, and you must tell me who he is!"

Standing up, Newton approached his friend, laid a hand on his shoulder and said: "This is but a mimicry of something much greater, and yet I cannot convince you that this mere toy was made by chance but you are willing to believe that the greater original on which this mechanism was modeled, came into being without designer or maker. Now tell me, how can you continue to hold to such irrational reasoning?"

Source: *Who made it?* – a tract by the Tabernacle Baptist Church; The same story can also be found in John MacArthur's *The Battle for the Beginning*, except that the principal character is Charles Boyle instead of Newton which suggest that both versions should be taken with a grain of salt.

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### More good questions

- What was going through the mind of the first person to yank on a cow's udder?
- How did they measure hail before golf balls were invented?
- If there were no sponges living in the oceans, would the oceans be deeper?
- How come wrong numbers are never busy?
- Do M&M's melt in your armpit?
- How come, at a wedding, the bride doesn't marry the best man?
- If a man is talking out in the middle of the forest, and no woman is around to hear him, is he still wrong?
- What do people in China call their good plates?

Source: The Internet



# NO OTHER NAME UNDER HEAVEN

## THE APPEAL AND PERIL OF PLURALISM

by Sarah Vandergugten

On September 14th, 2001, three mind-numbing days after the horrific events of the 11th and in response to U.S. President George Bush's request for a National Day of Prayer and Remembrance, churches, mosques, temples and synagogues around the world filled with somber, tearful people. In Washington, D.C., the president himself attended a prayer service at the National Cathedral. The venerable Reverend Billy Graham proclaimed an explicitly Christian message. During the same service, a Muslim cleric and a Jewish rabbi offered prayers. The president made a stirring speech, reassuring the world that terrorism would not win out, but freedom and democracy would. He concluded his inspiring address by reading from Romans 8 which ends, "For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any power, neither height nor depth, nor anything else in all creation will be able to separate us from the love of God" – and there he stopped. President Bush omitted the phrase, "that is in Christ Jesus, our Lord." No doubt the president left out those words with intent. Many would argue that he was justified in doing so, since, as leader of a multicultural, religiously pluralistic nation he should be sensitive to faiths of others. To mention God without referring to Jesus Christ is one way to accomplish that. After all, every religion prays to "God."

### The desire not to offend

President Bush is not the only Christian to sincerely endeavor not to offend adherents of other faiths. There are Christian theologians who take it several steps fur-

ther. Pluralists like John Hick are loath to believe that it could be the will of the loving heavenly Father of Jesus that only that minority of men and women who have the luck to be born into a Christian part of the world can enter eternal life. He suggests that this would not be the work of a God of limitless and universal love, who values all human beings equally, but of an arbitrary cosmic tyrant, more fit to be reviled than to be worshiped as God. Pluralists like Hick therefore suggest that many religions besides Christianity are able to save a person in a real way.

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***Although all religions  
have a version of the  
Golden Rule,  
none of them live up to  
it perfectly.***

.....

Religious pluralism finds its roots in the Enlightenment of the eighteenth century. No longer did it seem fair, just or reasonable to suggest that a loving God might fail to offer salvation to all. In the early nineteenth century, German theologian Friedrich Schleiermacher proposed an innovative answer: God is salvifically available in some degree in all religions, but the gospel of Jesus Christ remains the fulfillment and highest manifestation of this universal religious awareness. By the end of the same century, those who espoused historicism with its greater awareness of

cultural and religious relativities challenged Schleiermacher's inclusivist claim. A man like Ernst Troeltsch argued that since people are history-bound beings, any awareness of the divine is colored by with cultural conditioning. He refused to make any normative religious judgment, preferring a pluralist approach. While he continued to maintain that Christianity possesses a mighty spiritual power and truth, even a manifestation of the Divine Life itself, he concluded that this judgment has validity for us alone. While Christianity is the currently supreme revelation for Western Europeans, other civilizations have their own independent salvific access to the divine life.

### Increasing contact with other world religions

In the latter half of the twentieth century, John Hick, Professor of Philosophy and Religion at Claremont Graduate School, became a leading advocate and defender of religious pluralism. In the 1970s, during his tenure at the University of Birmingham, England, Hick came into contact with an increasing number of immigrants from non-Christian areas of the world – Muslims, Sikhs, Hindus, Jews and Buddhists. He began spearheading work in developing a multi-faith curriculum for the public school system. This led to frequent visits to various places of worship. It was here that Hick came to a realization that he considered momentous in its implications. Although the language, concepts, liturgical actions, and cultural ethos differed widely from one another, yet from a religious point of view, basically the same thing was going on in all of them. Human

beings were coming together within the framework of ancient and highly developed traditions to open their hearts and minds to God, whom they believe makes a total claim on their lives. This “God” demands of them, in the words of one of the prophets, “to do justice, and to love kindness, and to walk humbly with your God” (Mic 6:8).

In the Jewish synagogue God is known as Adonai; in the Muslim mosque as Allah; in the Sikh gurudwaras as Father, Lover, Master and Great Giver; in the Hindu temple as Vishnu, Krishna, Shiva and many other gods and goddesses, all of whom are seen as manifestations of the ultimate reality of Brahman; and in the Christian churches as the triune God – Father, Son and Holy Spirit. Yet all these communities agree that there can ultimately only be one God.

This led Hick to conclude no particular religion can claim to be exclusively true, but that God as experienced by the faithful of all these religions represents different manifestations in relation to humanity – different faces of the Ultimate Reality. As a pluralist, Hick suggests that the great world faiths embody different perceptions of and different responses to the Real from within various ways of being human. Within each of the faiths transformation of human existence from self-centeredness to Reality-centeredness is taking place. These traditions are to be regarded as alternative spaces within which or ways along which, men and women find salvation, liberation and ultimate fulfillment.

### Little difference in levels of morality

Hick supports his thesis largely on the basis of personal experience and observation through interaction and involvement with individuals from many faiths. Among those whose spirituality has been formed by the various traditions, including the Christian, Hick found little difference in the levels of morality and spirituality. Here he presupposes a common criterion, that of a universally recog-

nized sense of goodness consisting in concern for others, kindness, love, compassion, honesty and truthfulness. He notes that although all religions have a version of the Golden Rule, none of them live up to it perfectly, but that virtues and vices seem to be spread more or less evenly among human beings, regardless of whether they are Christian, Buddhist or Jew.

Hick suggests that we might expect that Christians who profess to have a more complete and direct access to God, who live in a closer relationship with him and are being indwelt by the Holy Spirit would show the greater evidence of the fruit of the Spirit – love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (Gal 5:22-23), but it does not seem to be that way. In fact, he claims that even the average level of these virtues in Christians is in no way superior to that in Jews, Muslims, Hindus, Sikhs or Buddhists. Rather than conclude that such a comparison is not reliable, Hick suggests that these observations demonstrate that it is not possible to establish the moral superiority of any one of the great religious traditions over the other. No one – especially not

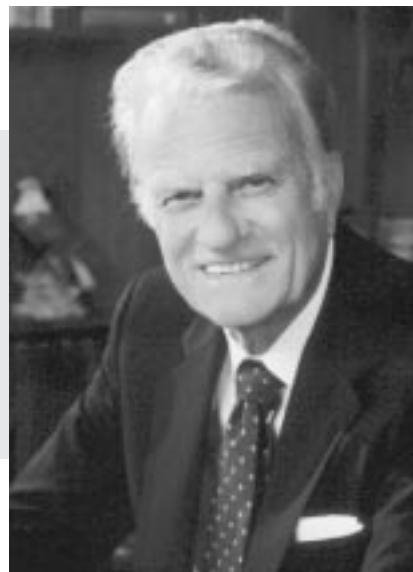
Christians – can claim the moral high ground. All are on an equal footing.

Hick acknowledges that a conservative Christian might counter that morality is something different from salvation. The Christian would view Jesus as God incarnate and acknowledge him as Lord and Savior, pleading his atoning death as the ground of one’s justification in God’s sight. That is salvation. The sanctification that follows is a life-long process. However, Hick insists that if Christianity wishes to be in any way the superior religion, evidence of it must show in the lives of its adherents. According to Hick’s observation and experience, this is not the case and therefore, if the fruit of Christian faith seems in general to be neither better nor worse than the fruit of Jewish, Muslim, Hindu, or Buddhist faiths, should this not lead us to think further about those other great Ways?

### Redefining salvation

Hick maintains that this will lead to thinking of salvation in more universal terms than has been customary in Christian theology, and in turn will give a greater role and function to the other great world

*On the National Day of Prayer and Remembrance, Billy Graham proclaimed an explicitly Christian message. President Bush did not.*

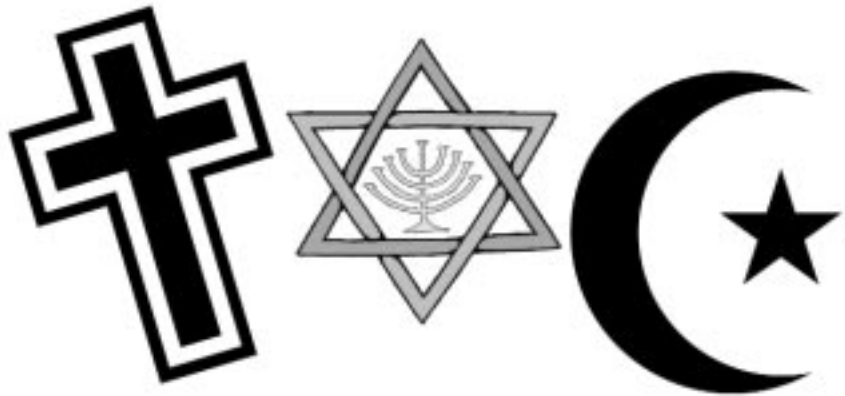


religions. If we define salvation as being forgiven and accepted by God on the basis of Jesus' death on the cross, then Christianity presents the only way of salvation. But, argues Hick, if we define salvation as actual human change, a transformation from natural self-centeredness to a new orientation centered in God, in the Real, that shows itself in the "fruit of the Spirit," then it is clear to him that salvation is occurring within all the world religions, even to a similar degree in each religion. Hick favors this definition, since it is not based on theological theory, but on the observable realities of human life. Not surprisingly, Hick's new definition of salvation seems no longer to fit the term well, so instead of salvation, Hick prefers the terms liberation or ultimate fulfillment.

If every religion is an equally valid human response to the Divine, the Sacred, the Ultimate, then the thorny issue of the fate of non-Christians is also solved. In Hick's estimation, the cosmic optimism of the great traditions – their proclamation that a limitlessly better existence is available to all – strongly suggests that all will attain their final fulfillment in relation to the divine Reality. To summarize Hick's position then: he begins with observable data, namely that the lives of adherents of other faiths are at least as saintly and moral as the lives of the average Christian. He concludes, therefore, that these other religions must also be providing a means of "being saved" (enlightened/redeemed/liberated/fulfilled) and of coming into some sort of relationship with the divine Reality. This leads to an existence that is limitlessly better, since believers are transformed from being self-centered to being God-centered. It seems that all roads ultimately lead to the same destination, whether one calls it paradise, heaven, Brahman or Nirvana. All people will be united.

**Pluralist vs. Exclusionist**

In some ways, Hick's position is attractive. Christians want to love everyone,



and take no pleasure in contemplating the condemnation of others. However, Harold Netland, who holds to the exclusivist position, suggests that the issue is not whether Hick's thesis is attractive, but rather whether it is plausible. Is the pluralist position warranted by the data from the various religious traditions? Netland finds Hick's proposal problematic on several counts. He suggests that Hick engages in significant reinterpretation of certain troublesome doctrines in the major



***If we were put on trial  
for being Christians,  
would there be enough  
evidence to convict us?***



religions in order to forge a more synthetic perspective. One of the first problems Hick's position raises is with the conception of the religious ultimate, the Real, as Hick calls it. Netland agrees with Hick's observation that there is a distinction between the divine reality (God) as humans perceive it and the divine reality as it is in itself. In the Christian tradition,

variations on this theme can be found in the works of Augustine, Aquinas, Luther and Calvin. The divine transcendence of God and human finitude – "God is God and we are wee" – make such a distinction inevitable.

But is "the Real" of various religions experienced in a similar enough manner to lead to the conclusion that the Real can embody, for example, Yahweh, Allah and Brahman simultaneously. Netland suggests that this does not take into account fundamental differences between those traditions. For example some of the faiths regard the religious ultimate as personal – Yahweh, Jesus, Allah. Others regard it as non-personal – Brahman, Nirvana. It is not logical to suggest that it can be both personal and non-personal simultaneously. It is not plausible to maintain that the terms "Shiva," "Allah," "Yahweh" and "Brahman" all denote the same reality.

A second area where Hick's position requires significant reinterpretation of key doctrines is his treatment of soteriology, the doctrine of salvation. All the major traditions are concerned in some sense with the theme of salvation, liberation or enlightenment. Hick's description of salvation/liberation – the transformation of human existence from self-centeredness to Reality-centeredness – is vague enough that it could

fit the soteriological structure of any of the great religions.

**Minimizing the differences**

This formula is so lacking in specifics that each of the major religions could fill it with very different content. The transformation from self-centeredness to Reality-centeredness for a Theravada Buddhist would involve attaining liberation from rebirth by carefully following the Noble Eight-fold path. The Muslim would faithfully maintain the Five Pillars of Islam. The Christian would plead Christ’s atoning death on the cross as the ground of his justification in God’s sight. Netland concludes that Hick greatly minimizes differences in conceptions of salvation by speaking as if all religions share a common goal and understanding of the nature of salvation. But this is seriously misleading.

It seems that Hick is adopting a “lowest common denominator” way of salvation that ignores central aspects of the salvation theology of the various religions. But, for the Christian, the idea of salvation explicitly centers on a relationship that began at a certain time and will be consummated beyond time. This relationship is with none other than the God and Father of our Lord Jesus Christ. We are dealing here with a highly particularized notion of salvation.

Those who espouse pluralism argue that there is a single mountain of religion with God at the top, and the great world faiths are simply different ways of getting there. This presumes that religion is man-made. If we made the roads, it would be arrogant to claim that only one road is the valid one. But if God made the road, we need to accept this one from God, and it would be arrogant to insist that our man-made roads are as good as God’s God-made road.

**Mutually exclusive differences**

There is a third area where Hick, and pluralists like him, seems to ignore cru-

cial differences between the major religions. These religions make different and even incompatible claims about the nature of the religious ultimate, about the human condition and about the nature of salvation/liberation. Things that are mutually exclusive cannot both be true. For example, the Qur’an teaches something quite different from the Bible concerning the person and work of Jesus Christ. They cannot both be true. Here Hick engages in some creative verbal and mental gymnastics, resorting to the concept of “true myths” which allows quite some elasticity in the reinterpretation and smoothing out of conflicting claims. As a result, his understanding of religious beliefs bears little resemblance to those of most believers in the major traditions.

John Hick’s shift toward pluralism grew out of a genuine and even admirable concern for adherents of other religions. He is not alone. For many, pluralism has become the contemporary orthodoxy. So how are we as Christians to maintain the position that there is only one way to the Father? Lesslie Newbigin, who served for nearly forty years as a missionary to India, suggests that our situation is not that different from the first century Christians. They also carried the gospel into a religiously plural world, as the letters of Paul clearly show. Christians had to work out what it meant that Jesus alone is Lord. The early centuries of Christian church life involved a vigorous struggle against syncretism. The challenges for twenty-first century Christians are similar. We cannot succumb to watering down the gospel until it becomes an indistinguishable voice in the competing clamor of other religions. We should boldly, but tactfully proclaim that “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved” (Acts 4:12).

We also need to look in the mirror and examine whether our lives give clear evi-

dence that we are “in Christ.” It is not sufficient to live lives that are no more or no less virtuous than the typical Hindu or Muslim. Consider this: if we were put on trial for being Christians, would there be enough evidence to convict us? Or to state it more positively and confessionally, let us be living letters from Christ so “that by our godly walk of life we may win our neighbors for Christ.”



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# Short & Simple

## Your Questions Answered

### Millennialism Explained

Q.

***I've been told my church is Amillennialist. What does that mean?***

A.

This question is short and simple, but unfortunately the answer is somewhat complex, although I'll try to be clear and to the point. Before you can understand "Amillennialism" you need to understand Millennialism in general. Millennialism is a belief concerning the *future* period of glory for Christ and His church on this present earth. The term "Millennialism" is derived from the Latin word "*mille*" meaning, "1000." At some point, before the final end of all things, Christ will reign with His church for 1000 years on the earth as we now know it. Millennialism is based on a very literal interpretation of one key text of Scripture, namely Revelation 20 (especially vs. 4-10).

#### Premillennialism

There are two basic forms of Millennialism: *Premillennialism* and *Postmillennialism*. The "pre" (i.e. "before") and the "post" ("after") simply refer to the *timing* of Christ's return (His second advent), that is, either *before* or *after* the 1000 year period of glory. By far the more popular of the two, Premillennialism teaches that Christ will *first* come back and *then* proceed to establish a 1000-year reign of peace on the earth.

There are a number of versions in vogue but a very popular one (often called Dispensational Premillennialism) includes the idea of the "Rapture"<sup>1</sup> as follows: at any time Christ will return and meet His saints in the air. These saints will be comprised of all believers at that time, living or dead. The dead will be raised up and the living transformed, both into glorified bodies. Together they will be caught up or "raptured" instantly to meet Christ in the air and be with Him forever. This rapture of believers will leave behind all unconverted people in a moment of time.

Furthermore, Premillennialists believe that after the rapture follows a seven-year period where Christ and His church retreat to heaven. These seven years are known as the period of *Tribulation*. Two things will occur during the Tribulation:

1. From heaven, Christ will again deal with the Jewish people directly and effect mass conversions among them.
2. However, at the same time and with increasing oppression the Antichrist will reign over the earth, hence the term, "Tribulation."

At the end of seven years, Christ will return from heaven once more together with His church. He will proceed to destroy the Antichrist, bind Satan, and set up an earthly kingdom centered in Jerusalem to rule the nations for 1000 years (the millennium). This will be a time of great peace and joy for the church. At the end of 1000 years, Satan will be loosed for a short time, attempt to destroy the church, but will himself once and for all be cast into the lake of burning fire. Then Christ and all His people will enter their eternal state on the new heaven and new earth.

#### Revelation 20:4-10 – The thousand year reign

*Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years.*

*The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection.*

*Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years.*

*And when the thousand years are ended, Satan will be released from his prison and will come out to deceive the nations that are at the four corners of the earth, Gog and Magog, to gather them for battle; their number is like the sand of the sea.*

*And they marched up over the broad plain of the earth and surrounded the camp of the saints and the beloved city, but fire came down from heaven and consumed them, and the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever.*



## Postmillennialism

*Postmillennialism* has many similar features but places events in a different order. The millennium in view here is not so much a strict 1000-year period, but an *era* wherein Christ will reign from heaven through His church over this present earth. Christ's second coming will occur *after* (i.e. post) this "millennium." This millennium will thus be brought about by the gradual spread of the gospel and the increased Christianization of the world. Here there is no future period of tribulation or apostasy but a steady increase in Christ's influence and rule over the nations. Once this "golden era" of the church has come to an end, then Christ will return, usher in the final judgment and bring His church into eternal bliss on the new heaven and new earth.

## Amillennialism

So, what now is Amillennialism? The term "Amillennialism" literally means "no millennialism" and intends to outrightly deny the positions of both "pre" and "post" millennialism. Still, the term is somewhat misleading, for Amillennialists *do* believe in the 1000-year reign of Christ, but not in the literalistic manner of the others. Though there is some dis-

agreement in minor details, proponents teach that the millennial reign of Christ began at His ascension into heaven and continues presently. Christ is *currently* King in heaven, and those who have died in the Lord currently rule together with Him. Satan is thus presently bound by the power of Christ so as not to deceive the nations with his lies any longer, as he had previously been allowed to do. To be sure, the Devil is still active and influential, but his previous dominance is curtailed for a time, namely for the "millennium." This allows the gospel to spread to all nations and through it Christ powerfully gathers in the elect of His Father by the power of His Spirit.


The church during these "last days" remains, even while expanding, a suffering church, constantly afflicted by the devil, the unbelieving world, and internal strife. This affliction becomes greater toward the end of Christ's millennium as Satan is "loosed" for a short time, the time when the spirit of the Antichrist and the Man of Lawlessness gain increasing authority. Following this temporary increase in Satan's power and his persecution of the church, Christ will physically return on the clouds of heaven and put a permanent end to Satan and his allies. This will be

the time of the final judgment when all of God's enemies will be thrown into the burning lake of fire. At the same time, all of God's elect will be gathered unto Himself to live forever with their God on the new heaven and the new earth.<sup>2</sup>

By and large Reformed churches have historically taken this "Amillennialist" position. Christ's millennial reign is *now*, not future. This is the consistent teaching of the Bible clearly understood by the three ancient ecumenical creeds and as well the Reformed confessions (see for example, Belgic Confession, Art. 26, 37; Heidelberg Catechism, Lord's Day 1, 18, 19, 22, 48).

<sup>1</sup> The rapture has been recently popularized in a series of novels by Tim LaHaye and Jerry B. Jenkins called "The Left-Behind" series.

<sup>2</sup> For a more comprehensive overview of the Millennialist views from a Reformed standpoint, see Tj. Boersma, "A Millennial Reign, But How?" in *Clarion*, Year-End Issue, 1999, p. 585-588.

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# The Corner of His Garment

## (Part 3 of 3)

by Christine Farenhorst

### Chapter 5 – One returned

The people of Stallworth were unanimous in their decision to call David as pastor after the death of his father. David hemmed and hawed. He felt inadequate still, all the more so because of the inaction and cowardice he felt he had shown by the river. Sir John's encouragement and talk of the will of God did not ease matters for him nor did the fact that Sir John himself felt responsible for the death of his father. Elizabeth grieved but in her grief also urged the boy to take the place of his father, saying it would have pleased Jesse to see his child minister to the people he so loved. In the end David submitted to what he referred to as "the inclination of his duty. . ." and agreed to serve Stallworth.

It was early in May of that same year, when Kate knocked at the door. Elizabeth, Delia, John and Althea had just sat down for supper. David was not home. John, who showed Kate in, brought her into the kitchen and Elizabeth bade her sit in the great wooden, bee-hive chair by the chimney. It was uncommonly cold out and the wind blew with great gusts that could be felt through cracks. Elizabeth herself, once Kate was comfortably seated, sat next to her on a long oaken seat. Next to the chimney hung bacon, the rack of which covered half the ceiling. Mutton hams hung alongside. Kate eyed these as she sat, at first not saying a word. Delia looked down at the table, dark brown and shining, polished by herself that very morning. A few pewter dishes ranged above the trenches, opposite the chimney on a shelf. And the triangular cupboard in the corner, high as the ceiling, boasted a silver saucepan, two goblets and some silver spoons. They had been a part of Elizabeth's dowry on her marriage to Jesse. All these things Kate took in. She had not said anything safe that she was

Kate and that she was there to see about Delia. Because David had talked about Kate to his parents, Elizabeth was courteous to the woman, waiting to hear what she had on her mind.

Delia wore a camlet gown and a white apron. She had never been given to idle chatter, but had always been reticent. This had become even more so after Jesse's death. She had taken it hard. Although Elizabeth had gained Delia's trust, it had been Jesse whom the girl had loved. Elizabeth saw that she was troubled at Kate's presence. Kate finally spoke.

"It's time you came back home to your mother, Delia."

The words made both Delia and Elizabeth wince. Never in all the time she had

stayed at the Baxter's had Delia intimated that Kate was her mother. Elizabeth half stood up in her consternation. She wished that David was home. Delia said nothing in reply but continued to stare at the table.

"Is Kate your mother, Delia?"

Delia furtively glanced at Kate who calmly stared back at the girl with an assertive air of possession. Delia then slowly nodded at Elizabeth, but still said not a word. Elizabeth sighed. Kate turned to her and smiled.

"You thought not that I would come and take the child, did you?"

"No, no, that I did not. I did not know..."

"Ah, then she never spoke of me?"

The words were uttered without any inflection but Kate now got up and stood in front of Delia where she sat at the table. The girl looked up at her uncertainly.

"In all that time, Delia, my poppet, you never spoke of our life together?"

Delia shook her head and Kate smiled again.

"Well, that is strange, is it not, my love, for we have many stories between us."

Elizabeth walked over to the table and chucked Delia under the chin. Lifting up the girl's head she asked whether she truly wanted to go with her mother. But Kate interposed before Delia could answer.

"Of course the child wants to go with her mother. What think you? And what does your Bible teach. 'Honor your father and your mother.' Aye, I know the Word."

There was a silence and then Kate went on.

"Well, get your things, girl. We have a long journey before us and the sooner we're gone the better."

Delia stood up and went into the side room which was hers. Elizabeth faced Kate.



Heaps of clothing, bedding and furniture were piled helter skelter everywhere.

"How can you take her so suddenly? We've cared for. . ."

"Yes, yes, I know. But that was your decision, was it not? And was it not a chance to love your neighbor as yourself?"

"And David is not here to say good-bye. . ."

"Yes, David," Kate returned, "and did he not take her from my own arms last year. And could I not have the law in here to accuse him of kidnapping?"

"No," Elizabeth rejoined, "he did not. . ."

But Kate did not let her finish. Retracing her steps to the door, she stood silently and would not respond to any more questions. From time to time she called out to Delia to please hurry, they had but so many hours of daylight left to travel that day. Elizabeth went into Delia's room and sat on the small bed the girl slept on. Delia had wrapped up her clothes in a sheet and was tying it into a bundle.

"Do you want to go?"

Delia turned to her and Elizabeth was shocked to see anger and defiance in the girl's eyes.

"Yes, and what good," the child said, "is your God? You preach mercy and love and forgiveness but then. . ."

"Then what?"

"Then," said Delia, suddenly softening her voice, "then there is the remembering and I wanted to forget. . . to be covered always. . ."

"But," said Elizabeth, bewildered, "what do you remember? What do you want to forget? Surely, I can help. I have grown to love you, child, as my. . ."

Kate's voice broke in.

"Delia, come quickly now, girl!"

Delia pulled at the knot she had tied in her bundle and looked at Elizabeth.

"I am not your child," she said, "and there is no use pretending, for I was not born of you. And so you cannot keep me. . ."

"Is she truly your mother?"

Delia's eyes filled with tears and without answering she turned and left the room.

When David came home two days later, Kate and Delia were long gone. His mother, as well as Sir John, urged him to travel to London but the crops must be planted, the sick visited, and the sermons written. And deep within himself David, who had shot up into a lofty pulpit, was angry that Delia had never disclosed her parentage.

.....

***Many were of the mindset that the fire had been deliberately set by French or Dutch patriots.***

.....

Some four months later it was Sir John who almost ordered David to look for the girl. He had a letter that needed to be delivered in London and he made mention of the fact that Elizabeth did miss the child sorely and would it not be an act of Christian charity to look the girl up and make certain that she was provided for. David missed Delia himself, much more than he cared to admit, and surely by this time the streets and air would be clean of the plague for was it not nearing the end of August. News had it that the king himself had taken up residence again in Whitehall this summer so things must be safe.

So David made ready and began another journey to London. Sir John's letter was safely tucked into his pocket, a packet of bread made ready by Althea in his hands and a great many admonitions from his mother to bring the girl back, if at all possible, in his heart. Before he had left, she had taken David's face between her hands and had looked at him a long while. But she had not spoken.

David could already see London while he was still a day's travel away from the city. All the sky was of a fiery color, the light of which did not abate and the heat of which David could feel, the closer he came.

"Is the city burning," he whispered to himself, "Is God so sorely vexed with her to first send the plague and then a fire?"

As he came closer, he began to encounter people on the road, hundreds of them. They drove horses and pulled carts and seemed to be carrying away entire households. For the most part they were a mixture of folk, rich and poor alike. Each group had their own opinions which they freely shared with David, warning him to turn back. Many were of the mindset that the fire had been deliberately set by French or Dutch patriots. After all, was England not at war with the Dutch and the French? Others were convinced that the fire heralded the Second Coming of Christ. A third opinion, mainly held by the poorer class of people traveling north, was that the Papists were out to get the Protestants and that they had begun a fire somewhere on Pudding Lane in a bakery. Queen Mary's ghost, they insisted, had opened the baker's oven, lit a fagot and then had torched all the surrounding wooden and pitch houses.

David listened to them in consternation and did not know whether he ought to continue on to London. But though he almost retraced his steps, he could not get out of his mind the picture of his father carefully making his way onto the thin ice in his attempt to rescue Sir John. He also recalled the look his father had given him just before sinking into the blackness of the river. And so, with much trepidation, he continued his journey towards the flaming horizon. Coming to Moorfields, which lay just outside the city, a huge contingent of homeless people came into view. Thousands were bivouacked side by side regardless of rank, degree or age. They were, for the most part, a tired-looking company. Streaked with dirt, soot on their hands and faces, they had all been reduced to mean poverty overnight. Heaps of clothing, bedding and furniture were piled helter skelter everywhere. Tents were in the process of being erected by soldiers and the noise of talking, crying, moaning and groaning was deafening.

David stopped in the middle of the general mayhem and considered. It was not likely he would be able to deliver Sir John's letter. Aghast at the destruction he was witnessing along the skyline, he thought of Sodom and Gomorrah. Surely it had been such a sight as he was seeing now. From where he stood it seemed as if all London was afire.

"David, David!!"

Surprised that someone would know his name, he turned and came face to face with Robert Heath.

"David, how come you here?"

"I came to deliver a letter."

In spite of the horrible situation, both of them laughed, albeit not long. Robert was covered with soot, his hands were blistered and his shoes were in tatters.

"Each time you come it seems London has some disastrous belly-ache."

"How. . . how is your family?"

David was not sure he ought to ask, as he surmised that very likely Robert's wife and children had died.

"My wife is over yonder. I have settled her in a tent of sorts. And we have one child left."

He stopped short and turned to face the city before he continued.

"Well, are you staying? Or will you turn and head homewards again?"

"I've also come to find out whether Delia, Kate's daughter, whether she is well. . . ?"

He ended on a questioning note. Robert's voice, as he answered, registered surprise.

"Kate's daughter?"

And he repeated the words again, as if to himself.

"Kate's daughter?"

"Yes, you know the child she was speaking of last time I was here. The child I took home with me and who lived with my parents for a season. A few months ago, Kate came to take her back to London to live with her again."

Robert looked at him strangely.

"So you want to find Delia. . . ?"

"Yes, my mother was most fond of her and I. . ."

He stopped. What indeed did he really think of Delia. The naked child whom he had taken from the window; the girl whom he had led to his home; the girl whom his father had taught. . . His thoughts were interrupted by Robert.

"She is not Kate's daughter, you know."

"She is not Kate's daughter?"

He said the words after Robert, not understanding.

"No, she is not. Indeed, Kate is as far from a mother as you can find throughout all London. She ran a brothel on Throckmorton Street and lately, after the plague abated, moved her 'shop' more to the south."

"Then Delia. . ."

David stopped, horrified and disgusted. That was why the girl had never spoken of her past.

"Yes, the girl was one of the. . . one of the wares, you might say, with which Kate plied her trade. They say even the king visited her place."

David turned away.

"You will not be wanting to see her then?"

"No!"

David spat the word out but from the past, above the din of the people, he clearly heard Delia's voice:

"We'd a parson down the street from us. He was the first one to leave. Preached about the wrath of God and then left. It's always the poor ones who receive the wrath and it's always the rich ones who run away from it."

Robert's voice took him back to the present.

"I saw the whole south burning from Cheapeside to the Thames and all along Cornehill, Tower Street, Fenchurch Street, Gracious Street and up to Bainard's Castle. They hope that St. Paul's, as it is made of brick, will stand safe. The streets are all chaos. Miles and miles are strewed with moveables of all sorts and the sky is like a burning oven above. The cracking and thunder of the flames, the shrieking of the men and women and children is awful. The air is so hot it engulfs you. It's not likely in any case, you see, that either Kate or Delia, or any of her girls are still alive. The burning continues."

David nodded. He was suddenly extremely weary even though, by all the standards around him, he was clean, well-fed and not in any dire straits.



*From where he stood it seemed as if all London was afire.*

## THE CORNER OF HIS GARMENT

"Come over and meet my wife. She's been wanting to thank you for the money."

Fanny Heath was a pretty woman. Small-boned, with deep blue eyes, she shone with contentment. David could not fathom it when he first looked at her. Here was a woman who had lost four children as well as her home but she was still smiling with such a smile as he could not presently command.

"Welcome," she said.

There was nothing really that she was welcoming him to. There was but a bit of tarp, from off Robert's boat, no doubt, set up so that there was a shelter of sorts. A table, and three chairs, probably salvaged from their small house by the Thames, as well as some bedding was all that stood on the small rectangular piece of Moorfields she had made her own. The little girl whom he had seen with her before, clung to her skirts.

"This is Mary," she said and the child hid her face but not before she had dimpled at David, and Fanny added, "You must be hungry?"

"No, no, you mustn't trouble yourself. I've eaten."

Fanny persisted.

"The king has freely sent much bread and cheese out here from the Navy Stores. So I can offer you food."

Still David shook his head. She continued.

"Robert has said that you are a pastor. Might I ask you to pray with me and a small group of people who are also of a mind to ask God to keep us?"

David nodded. What else could he do but agree.

But when Fanny left to collect her friends, he felt his heart so dry and unaffected by her request that he knew he could not pray. He could not, for all the burning and misery around him, feel anything close to a desire to speak with God. Moving away from the place where the Heaths had set up, he saw that Robert had begun walking towards London. Running after the man, he caught up saying that he had changed his mind, that he would, after all, like to

find both Kate and Delia. Robert looked somewhat surprised but only acknowledged the information with a quick inclination of his head while he kept walking. David tagged along.

"Where are you going?" David asked presently, as Robert followed a somewhat westerly path into the city.

Robert did not answer. There was tremendous disorder everywhere. Many people, fleeing without apparent direction, ran through the streets. There was much shouting and crying. As they passed one half-burned building, they saw a kitten being taken out of a hole in a chimney with the hair all burned off its body. Yet its mewling indicated life.

"And even though the kitten lives," David said presently, "how shall the poor thing survive? Naked as it was born and twice as susceptible."

"We none of us can live without help," Robert answered and kept on walking.

David felt chastised but knew not why. Amid all the destruction he had no time to

think and that is what he wanted. His thoughts, pushed down within himself, were accusing and he liked them not. In due time David found himself by the west walls on Ludgate close to St. Paul's. The majestic church, completely built of stone, stood alone, all the houses around it having burned down. Strangely enough, even as David and Robert stood watching, the great building took fire, not below where it would have been expected, but at the very top. The lead in the steeple visibly ran down and a few poor and besmirched pigeons, loath to fly away from the roof they called home, hovered about the spires until they burned their wings and fell down. Even though it was by now full evening, London's fire was so conspicuous that it seemed as if night had been swallowed up in its blaze.

"I know where Delia might be, if she be yet alive."

Robert suddenly spoke and turned to face David.

"Where?"



*The sky is like a burning oven above.*

David, the light of the flames playing on his face, answered quickly, too quickly, exposing his heart. Robert did not answer, but walked away from St. Paul's, setting out in the direction of Whitehall. Many of the houses here, as well as surrounding buildings had been pulled down to create open spaces across which the sparks could not jump.

"Where?"

David repeated the question as he followed Robert. The noise of beams falling and stone masonry collapsing with great crash and clatter, faded behind them.

"Kate knows my brother and he has told me that she moved from Throckmorton to a house just a little over yonder. You will see soon enough."

It was now full night and through the billowing clouds of smoke the moon could be seen every now and then – a strange sight, a pale moon over a red landscape. They stopped in front of a three-storied home. Here too, as in other parts of town, people milled about on the street, scanning the sky for signs as to whether or not they should begin to save their goods.

"You must knock here," Robert told David.

"But what shall I . . . ? Who lives here and . . ."

Robert merely looked at him and did not reply to his stuttering inquiries. Then, lifting his hand in a gesture of farewell, he turned back and disappeared into the crowd. David watched him go and then looked up at the house. He recalled with clarity how he had stood by another house and how he had received Delia into his arms. Only for a moment he had held her and then he had put her down on the ground. And he recalled that he had had compassion on her, so beautiful she had seemed to him, so vulnerable in her nakedness but so lovely.

"Eh, sir, what do you think," an old man accosted him, "should I take my cloak with me or not?"

He did not respond but leaving the old man standing, resolutely approached the door and knocked. There was no answer

and he knocked again and then again. And then Kate opened the door.

"Well," she said, and that was all she said.

She stood as he remembered her in the window, hands on her hips, imperious and somewhat dark, the black, impudent waistcoat bodice the same.

"I've come for Delia."

"Have you."

It was not a question but a negative answer.

"Yes, I'd like to see her."

This made Kate laugh.

"Well, sir, it will cost you to see her, and not a little either."

David was shocked although he kept his face inscrutable.

"How much."

"Five shillings."

The doddering, old man, who had touched him before, tapped his shoulder again.

"What do you think sir," he repeated, somewhat addled, "should I take my cloak then? Is it necessary do you think, or not?"

David smiled and answered him this time.

"Yes, I think you should never go anywhere without it."

The man was satisfied and walked away. Kate had stepped outside. She had a scowl on her face and eyed the bright redness of the sky somewhat uneasily. Taking advantage of her distraction, David moved on into the hall.

"You must pay me first."

She followed close at his heels.

"I must see Delia and if you don't show me where she is, I'll find her myself."


He walked on, straight up a stairs in front of him. Kate was at his tail, trying to impede his progress by pulling at his breeches. But he took the steps two at a time, and shook her off. At the top of the flight he had the choice of either going down a hallway, or going up yet another stairs. He chose the stairs. At the top of these there was another door and he opened it. The room held a dresser and a bed but nothing else. He turned, shut the door and ran down again. Kate was in the hallway, guarding a door.

"You must let me in."

She smirked and opened the door. David saw a bed. There was a form under its cover, a form hunched up in a fetal position. He froze. Kate chortled in triumph over his discomfort and, ambling over to the bed, in one fell motion whipped the covers off the form. Delia lay on the mattress, naked and defenseless. She did not look up but tried to cover herself with her arms. Kate faced David, spittle running down her chin in her eagerness to speak.

"Here's your fine madam, lad. Take her if you like. No use to me, she is, four months in the family way and manners too high and mighty for this place."

Leaning against the railing, she continued.

"But you don't want her, do you, parson!! You only like the good and the pure and the holy." She made as if she were leaving the room again, fully expecting David to follow her out into the hall. But infinitely moved beyond himself, David undid the cloak on his back and gently covered Delia with the corner of his garment. 

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# Flipped Stones

by John Siebenga



*I miss the ocean – its sand, sun and waves. I miss its voice that thunders in the boiling surf as it crashes against the rocks. I miss the swish of the incoming tide as it whisks its way over sand and polished stone, trying to embrace the driftwood lying forgotten after last year’s storm.*

*The other morning as I sat in my living room and thought about the shores and sand, I was filled with longing for yet another taste of God’s beauty at the seaside. That same morning, I mentioned to my wife of over twenty-five years that there is someone I would love for her to meet before we go the way of all flesh. As soon as I said it, I realized that it was the same yearning as my desire for one more look at the beach, bay and birds.*

*In the community where I grew up, there were very few boys born in the same year as I. So it was with pleasure and a thrill that I discovered that the new pastor in our church had a boy who was my age. We started grade one together. I am not sure what brought us together at first. It could have been the day that we both were caught sucking our thumbs and the teacher took us over his knee and spanked us. Or it could have been the day that we were having a great time together in school but were a disturbance to the grade twos and threes, so that once again we found ourselves looking at the floor and the teacher applying his hand to the seat of education. That may have sealed our friendship, though we already knew we were going to be friends.*

*Later that same year, during recess – it must have been getting close to spring or we had a chinook pass through –*

## Someday . . .

*I slipped off a piece of ice into a puddle of water that was a foot and half deep. Somehow the bottom of the puddle had gotten frozen too, and so I lost my footing and went under. I tried to get up, but each time I slipped under the water. After two or three times of sliding under the freezing water, a grade sevenser grabbed me and pulled me out. Standing beside the huge coal furnace that heated our church and school, the teacher stripped me of all my clothes and I donned my friend’s clothes. Now we were knit together for life.*

*Some five years later after many awesome times together, sharing birthdays, sleeping overnight at each other’s homes and him teaching me baseball and me teaching him hockey, his father took a call to central America and our lives were ripped apart. I don’t even remember saying goodbye to him. He left during the summer, and when I came back to school in the fall, I was alone in grade six with two other girls. My friend was gone. We never wrote – I didn’t even know where he went.*

*Five years later, he popped into my life again when his father took another call, to California this time, and passed through his old pastorate. We spent two glorious days together at a Bible camp, talking deep into the night about girl friends, dreams of the future and old memories. Then once again he was gone. I have never seen him since. We completely lost contact. Now possibly there is a chance as the Internet helps one find anyone in the world who has an address.*

*I miss the ocean, its smells, its noise, and its feel. I miss these old friendships with memories that warm the heart. September 6 will come around, and I will remember his birthday and the cake and games we had at the parsonage so many years ago. Who knows? Maybe I will send him a birthday card this year. Someday I hope to introduce him to my wife and meet his wife and children. Someday. . .*



# PUZZLE PAGE ENTICING ENIGMAS AND CEREBRAL CHALLENGES

Send Puzzles, Solutions, Ideas to PUZZLE PAGE, 43 Summerhill Place, Winnipeg, MB R2C 4V4 OR [robgleach@aol.com](mailto:robgleach@aol.com)

## Chess Puzzle # 85

**BLACK**

**WHITE**

**White to Mate in 2 (2 solutions)**  
Or, If it is BLACK's Move,  
**BLACK to Mate in 4 (2 solutions)**

## NEW PUZZLES

### Riddle for Punsters #85 – “Campground Neigh-bours”

What did the stallion tell a group of young horses who stood around a campfire?  
He told some funny p \_\_\_\_ t \_\_\_\_ s .  
Why did he not tell them scary tales?  
He did not want them to have n \_\_\_\_ m \_\_\_\_ s .  
They needed to sleep well because they would have a h \_\_\_\_ s \_\_\_\_ tournament in the morning. However, a grooming competition in the afternoon would be the m \_\_\_\_ event of the day.

### Problem to Ponder #85 – “Sold on the Idea” or “Storing Treasure in Heaven”

Samantha was getting ready to drive to the mall with \$400 to do some post-Christmas shopping for some fancy clothing and other luxuries. Suddenly she realized that she had given little to charities in the past year, so she sat down and wrote out four cheques to different causes. The first was for \$60, the second for 40% more, the third for 25% more than the second, and the fourth for 30% more than the third. How much was left over for Sam to spend on herself?

## SOLUTIONS TO THE PREVIOUS (DECEMBER) PUZZLE PAGE

### Answer to Riddle for Punsters #84 – “Below the Norm”

Why did the student think that his teachers were encouraging him to get a job in a submarine shop? They kept telling him that his work was s u b - s t a n d a r d, especially his s u b t r a c t i o n in math class as well as his essay s u b m i s s i o n s in various s u b j e c t s.

### Solution to Problem to Ponder #84 – “Mystery Munchies”

A canteen in a high school sells chocolate bars for a very reasonable price of 50 cents each, tax included. There are five types of chocolate bars sold, namely Mars, Snickers, Caramilk, Mr. Big and O Henry. However, the bars are stored mixed up in a deep box at the back of a dark locker and students have to reach in and pick out chocolate bars without knowing which of the five types they are getting. If a student does not like the bar pulled out, that student can pay 5 cents for the privilege of reaching in and getting a replacement bar. Once a student is satisfied, then the bar or bars already drawn out are put back into the box. If the canteen starts out with ten chocolate bars of each type,

- If one chocolate bar is taken out of the box, what is the likelihood that it is a Mars bar?
  - If instead two chocolate bars are taken out, what is the likelihood that the first is Mars and the second is Snickers?
  - If instead three chocolate bars are taken out, what is the likelihood that all three are Mars bars?
  - If instead a student wants a Mars bar (nothing else will do) but does not get one until the seventh draw, how much does that student end up paying altogether for the bar?
  - If instead a student wants a Mars bar but does not get one until the forty-first draw (the worst possible case), how much does that student end up paying altogether for the bar?
- Probability(Mars)=  $10/50 = 1/5$  (so, one chance in five)
  - Probability(Mars then Snickers)=  $(10/50)(10/49) = 2/49$
  - Probability(Mars then Mars then Mars)=  $(10/50)(9/49)(8/48) = (1/5)(9/49)(1/6) = 3/490$
  - the student pays 50 cents + 6(5 cents) = 50 + 30 = **80 cents**
  - the student pays 50 cents + 40(5 cents) = 50+200 = **250 cents** (\$2.50)

### SOLUTION TO CHESS PUZZLE # 84

**BLACK**

**WHITE**

#### WHITE to Mate in 3

- Descriptive Notation**
- R-N7 ch N-Q2
  - RxN ch K-B3
  - B-Q8 mate

- Algebraic Notation**
- Rb1-b7 + Nf6-d7
  - Rb7xd7 + Kf7-f6
  - Ba5-d8 ++

Or, If it is BLACK's Move,

#### BLACK to Mate in 3

- Descriptive Notation**
- \_\_\_\_ Q-K8 ch
  - RxQ PxR=Q ch
  - NxQ R-B8 mate

A beautiful queen sacrifice-twice!

OR

- \_\_\_\_ BxN ch
  - KxB R-B7 ch
  - K-R1 QxP mate
- Algebraic Notation**
- \_\_\_\_ Qh4-e1 +
  - Rb1xe1 d2xe1=Q +
  - Ng2xe1 Rf5-f1 ++

A beautiful queen sacrifice-twice!

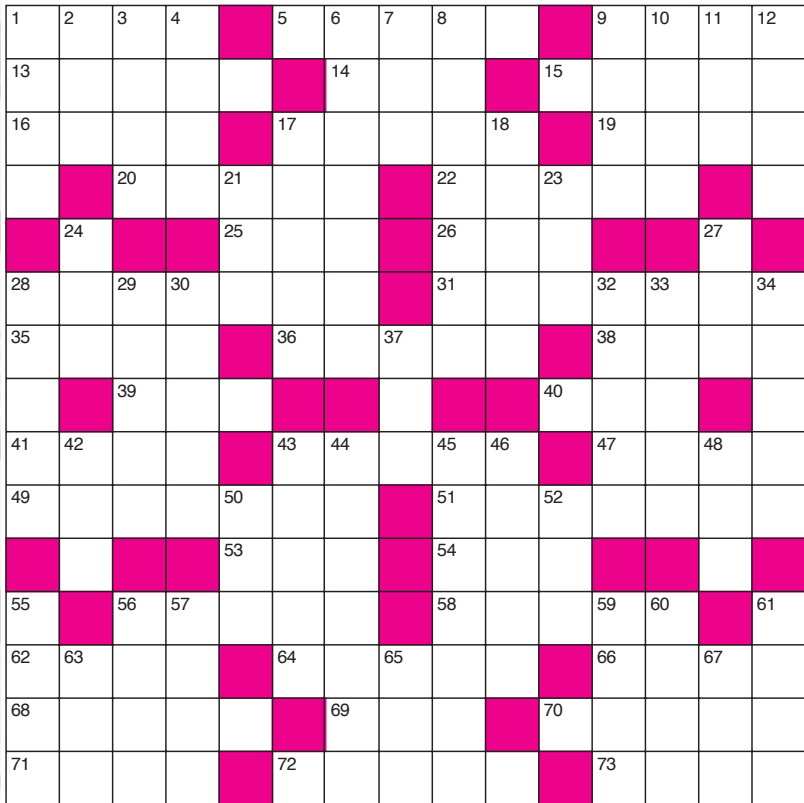
OR

- \_\_\_\_ Bh3xg2 +
- Kh1xg2 Rf5-f2 +
- Kg2-h1 Qh4xh2 ++

# Crossword Puzzle

Series 10, No. 11

Last month's solution  
Series 10, no. 10



1	M	2	A	3	R	4	A	5	N	6	A	7	H	8	A	9	C	10	A	11	C	12	H	E		
13	A	S	O	14	O	L	E	O	15	B	O	L	L	E	N											
16	C	H	O	C	O	L	A	T	17	E	18	F	E	I	N	T										
19	H	Y	D	20	D	21	S	22	D	23	E	F	E	N	C	E										
				24	O	L	I	E	25	H	O	E	26	G	E	R										
26	27	28	C	R	E	D			29	N	E	30	W													
30	C	H	E	E	S	E	31	S	32	R	33	S	34	M	35	A	L									
36	O	O	P	S	37	A	L	T	38	A	39	Y	40	U	L	E										
40	W	Y	E	41	C	42	Y	43	M	44	I	45	M	46	O	47	S	48	A	49	S					
				44	C	45	O	D			46	C	47	A	48	R	49	E	50	S						
47	51	48	A	49	R	50	U	N	51	T	52	A	53	R	E											
53	C	54	O	55	R	56	O	N	57	E	T	58	A	59	T	60	Y	61	U							
58	A	62	L	63	O	64	N	E	59	H	60	A	61	P	62	I	63	N	64	E	65	S				
62	R	66	A	67	S	68	C	69	A	70	L	63	S	71	E	72	E	73	N	64	O	74	S	E		
65	F	75	R	76	E	77	E	78	S	66	C	79	H	80	R	81	I	82	S	83	T	84	M	85	A	S

*Joyce*

**ACROSS:**

- 1. One of the first sons
- 5. The five books of Moses, constituting the Pentateuch
- 9. Elect
- 13. Second king of Israel
- 14. Clothes protector
- 15. Active bodily strength
- 16. Birds
- 17. Cavalry sword
- 19. \_\_\_\_ cava
- 20. Washed, archaically
- 22. Underwater plants
- 25. Priest of Israel
- 26. Hasten
- 28. Flavouring
- 31. World map books
- 35. Grows old
- 36. Humiliating disgrace
- 38. Dryer product
- 39. Milliliters, for short
- 40. Conquered

- 41. Formulated thought
- 43. Distant view
- 47. Wood fastener
- 49. Small goatlike antelope
- 51. Form a mental image of something
- 53. Tree
- 54. Thousand
- 56. Billiards shot
- 58. Willow useful for basketry
- 62. Quick abbreviation
- 64. Certain water transports
- 66. Ideal nation envisaged by Judaism
- 68. Turned away in fright
- 69. Phonetic letter
- 70. Barter
- 71. \_\_\_\_ Oreille, river that flows from US to B.C.
- 72. Dramas
- 73. British drinks

**DOWN:**

- 1. First man
- 2. Forbid
- 3. Wicked
- 4. She was the subject of a famous painting
- 6. Hebrew prophet
- 7. Part of Eve's creation
- 8. O.T. patriarch
- 9. Used to express goodwill
- 10. Pointed arch
- 11. Heavy weight
- 12. Ages
- 17. Vends
- 18. The choice part
- 21. Speed, abbr.
- 23. Hair product
- 24. Fall behind
- 27. Write
- 28. Prophetic
- 29. Greek valley and town
- 30. Muslims faith
- 32. In accordance with
- 33. Mountain also called Mount Horeb
- 34. Fence step
- 37. Newspaper income generators
- 42. Doctor of Hebrew literature degree letters
- 43. Part of a cap
- 44. Abraham's outcast son
- 45. N.T. Paul's "true son in the faith"
- 46. In a mistaken way
- 48. Home away from home
- 50. Boat tool
- 52. \_\_\_\_ Baba
- 55. Door fastener
- 56. First son
- 57. Mimicked
- 59. Hebrew priest
- 60. Money in Peru
- 61. Units
- 63. Her
- 65. U.S. food and drug watchdog
- 67. Poem