

Volume 26 Number 11 September 2007

REFORMED

Perspective

A MAGAZINE
FOR THE
CHRISTIAN
FAMILY

"Ecological time bomb ticking away"

FAMINE

20-foot rise in sea level

Flooding, Droughts

Killer heat waves

"The planet has a fever"

An Inconvenient Truth

Hurricane Katrina

"The debate is over"

Melting polar ice caps

"100 million refugees"

Getting past the hysteria

What's inside?

Evolutionists guess wrong. . . again

Jainism 101

Euthanasia on the horizon

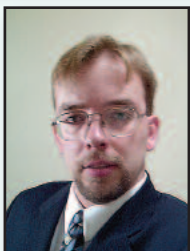


Hot FAQs

Frequently Asked Questions about the global warming debate

Editorial

by Jon Dykstra



What is the global warming debate really about?

It might be helpful to start by saying what the debate is *not* about and what facts people on both sides of the debate can agree on. Both sides acknowledge that the Earth's climate is changing; it is always changing and has been both hotter and colder in the past. Most are also agreed that in the last 100 years the Earth's average surface temperature has risen 0.7 °C.

What is up for dispute is how much of this warming is caused by man, whether it is harmful, whether we can do anything to stop it, and, if we can, whether we should try.

I've heard someone talk about Catastrophic Anthropogenic Global Warming (CAGW) – what is CAGW?

Catastrophic Anthropogenic Global Warming (CAGW) is the type of global warming Al Gore talks about: twenty-foot rises in sea level, hundreds of thousands more malaria deaths, and millions of refugees. This would indeed be catastrophic. Gore

claims that this coming catastrophic global warming is being caused by human activities; that's what anthropogenic means – "caused by man."

So the global warming debate is not between those who believe in global warming and those who don't. It's between those who believe in global warming and those who believe in devastating man-caused global warming, also known as CAGW.

Christians are supposed to be stewards of the Earth. So if there's a chance this CAGW might be happening, shouldn't we be doing something?

It all depends on what you mean by "something."

Environmental groups are asking people to take steps to reduce their CO₂ emissions by ensuring their houses are properly insulated, by replacing incandescent light bulbs with more efficient fluorescent bulbs, by using more efficient appliances, and by doing little things like idling our cars less and turning lights off when we leave rooms. These are great ideas that are clearly examples of good stewardship; they will save you energy and money.



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But these groups also want us to spend hundreds of billions to fight a problem that may not be a problem. And if it does turn out to be a problem it isn't clear we will be able to do anything about it. To spend hundreds of billions trying to stop an unstoppable problem is clearly not good stewardship. Especially when the money could be used to help people adapt to global warming.

That's why there is still a debate and that's why we need to keep talking.

**Isn't the debate already settled?
 Al Gore says the debate is over.**

It would be more accurate to say the debate is just getting started. This is a wide-ranging discussion and no matter which side you are on, it should be clear there is a lot of talking left to do.

For example, Al Gore is portraying global warming as the issue of our time but four Nobel Prize winning economists disagree. They are part of something called the Copenhagen Consensus and they think our priorities are wrong. More good could be done, they argue, if we spent our billions fighting malaria and HIV, getting people clean drinking water or providing micronutrients to the malnourished. So should we fight global warming or fight starvation and disease?

Let's talk.

I've just watched Al Gore's *An Inconvenient Truth* and would like to know if there are any documentaries that present the other side?

One of the best, *A Convenient Fiction*, can be watched online at its website, www.aconvenientfiction.com. It is 45 minutes long and quite entertaining (at least as far as documentaries go) and enlightening. If you've sat through Al Gore you owe it to yourself to watch this too.

Another option is *Evangelicals and Global Warming: A Formal Debate*. It is a taped debate between two prominent Christians, Dr. David Gushee and Dr. E. Calvin Beisner (who authored an article in this issue). It is quite a bit dryer than *Convenient Fiction* but offers a lot more content – it is almost 3 hours long. It can be purchased at www.nicenecouncil.com.

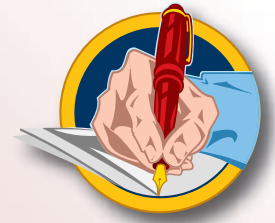


In This Issue

Editorial – Hot FAQs: Frequently Asked Questions about the global warming debate — *Jon Dykstra* 2
 Readers' Response 4
 Before Stockwell Day... before the CHP... Robert Thompson — *Michael Wagner* 5
 Euthanasia on the Horizon — *Mark Penninga* 7
 Homefront – Peace be with you! — *Jane DeGlint* 11
 Global Warming: What is "the creationist view"? — *Carl Wieland* 13

The Sky is not falling – The truth about Global Warming — *Sharon Bratcher and Kevin M. Bratcher* 16
 Global Warming: Why Evangelicals Should Not Be Alarmed — *E. Calvin Beisner* 20
 Plain Jains – no wedding robe — *Christine Farenhorst* 24
 Evolutionists Guess Wrong... Again — *Margaret Helder* 27
 Soup & Buns — *Sharon L. Bratcher* 30
 Puzzle Page — *Bob Leach* 31
 Crossword Puzzle Series 14, No. 13 32

Readers' Response



Dear Editor,

Nancy Wilson's article "Daughters in Sports" (in the June 2007 issue) made some very good points about the benefits of sports for women. However, I do not agree with Wilson's claim that "some sports are so completely masculine that young women shouldn't even think about participating" – I don't believe that any type of physical activity can be classed as "masculine" or "feminine" in and of itself. And while Wilson does not explicitly state what definition of godly masculinity and femininity she is basing her argument on, her implied definitions are not entirely correct.



Wilson indicates that men should be taught to be "fighters" and learn to get hit and learn to take it. So masculine – or at least unfeminine – behavior is acting tough, trash-talking, playing dirty and acting macho. However, God teaches all Christians to be peaceful (James 3:17), gentle (Gal. 5:23), humble (Col 3:12), not threaten, not retaliate when provoked (1 Pet 2:21–23), and to get rid of all anger, rage, slander and filthy language (Col 3:8).

Wilson's description of godly femininity is somewhat scarce, however she does say that women should be taught to "be beautiful as they handle the ball" and also suggests that wearing ribbons can be a statement of femininity. Yet we read in Scripture that women should not focus on their outward appearance (1 Tim 2:9) but be taught to clothe themselves with good works (1 Tim 2:10) and fear God (Prov. 31:30). In addition, physical strength is not unfeminine – the wife of noble character in Proverbs 31 "dresses herself with strength and makes her arms strong" (31:17).

God did create men and women physically, mentally and emotionally different and so men's and women's sports are different in many respects. But this does not mean that playing certain types of sports contradicts acting in a godly masculine or feminine manner. Indeed, a Christian should decide what sports to play and how they will act by focusing on how they can best show love for God and their neighbor.

Laura Harke
Winnipeg, Manitoba

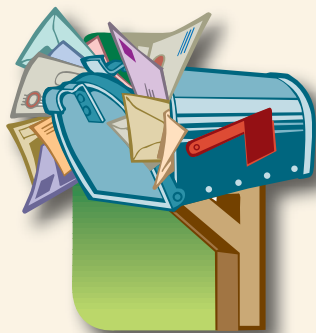
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Before Stockwell Day. . .

before the CHP. . .

ROBERT THOMPSON

as Canada's Christian political leader

by Michael Wagner

Stockwell Day was not the first conservative evangelical to lead a major federal party in Canada. More than thirty years before Day led the Canadian Alliance, Robert Thompson led the federal Social Credit Party from 1961 to 1967. Thompson was a well-known Canadian political leader and a prominent conservative evangelical. He had a significant presence on the national political scene for much of the 1960s.

Before he died in 1997, Thompson wrote an account of his life, focusing on his political career. Because Canada had a series of minority governments during the 1960s, he called his book *A House of Minorities: The Political Memoirs of Robert N. Thompson*.

Overseas

Thompson grew up in rural central Alberta, and as a young man came under the influence of the province's Social Credit premier, "Bible Bill" Aberhart. He developed a close relationship with Aber-

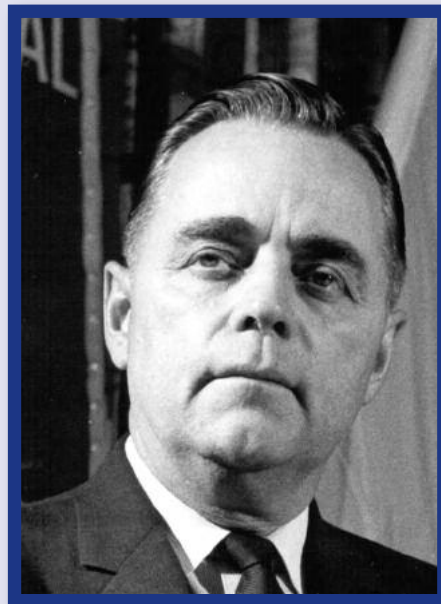


Photo courtesy of Trinity Western University Archives
(<http://archives.twu.ca:8080/rntnews.jpg>)

hart and did some organizing for the Social Credit Party. Thompson viewed Aberhart as his role model and wrote that "I admired his Christian convictions and compassionate motivation, and even his more rigid Presbyterian and Baptist perspectives. To me, he was a Christian layman who personified faith and works in their proper relationship."

In 1940 Thompson joined the Royal Canadian Air Force and in 1943 he was sent to Ethiopia with two other Canadians to help in the East African campaign against the Italians. He remained in Ethiopia for a few years after the war, working in the Ethiopian civil service, and becoming personal friends with the country's emperor, Haile Selassie. In 1951 he left the Ethiopian civil service to work for an evangelical missions agency, Sudan Interior Mission. That came to an end in 1958 with Thompson moving back to Alberta.

Run Robert!

Upon arriving back in Canada, an old friend of his, Roger Kirk, strongly encouraged Thompson to become involved in national politics. Kirk told Thompson of a particular interpretation of Psalm 33:12: "Blessed is the nation whose God is the LORD, the people he chose for his inheritance." Kirk thought, "The verse would mean that the blessing of God would come to Canada through those

people who respected the laws of God and would influence their Parliament. If there were no practicing Christians in Parliament, how could Canada's laws reflect our Christian heritage? Without any question, he felt I ought to be in politics, and he was so insistent that he even promised to do something about the interim financial support I might require."

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Thompson and one other fellow initiated a weekly Parliamentary Prayer Breakfast

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Alberta Premier Ernest Manning encouraged Thompson to seek the leadership of the federal Social Credit Party shortly thereafter, and this gave him the confidence to do so. Thompson later discussed the matter with BC Premier W.A.C. Bennett, who gave Thompson the impression that he was in support as well. Thompson subsequently became leader of the party in 1961, and was one of the 30 Social Credit Members of Parliament (MPs) elected in 1962.

Praying MP

Shortly after being elected, Thompson and one other fellow initiated a weekly Parliamentary Prayer Breakfast. The people involved in that group decided to hold a National Prayer Breakfast in 1964, and these prayer breakfasts were also held in subsequent years. As Thompson puts it, "Since 1964, the annual National Prayer Breakfast has sought to provide an opportunity for leaders, regardless of political or religious affiliation, to gather in the spirit of Christ to express their spiritual values and reflect on the spiritual heritage of Canada."

The federal Social Credit Party had 30 MPs elected to the House of Commons in the 1962 election, 24 MPs in the 1963 election, and 5 in the 1965 election. Although the numbers were relatively small, the minority government situation of the Canadian Parliament in the early to mid 1960s gave them a greater degree of potential influence.

As leader of the federal Social Credit Party, Thompson gave speeches across the country outlining his views. By 1964 he "was recognized as a popular spokesman of conservative issues rather than just Social Credit issues." In 1965 a number of these speeches were compiled as a book entitled *Commonsense for Canadians* which sold over 40,000 copies. One of the speeches was delivered to the Ontario Sunday School Association and strongly encouraged "commitment to Christ, commitment to the Scriptures, commitment to the spreading of the Gospel." Thompson also indicated he hoped Canada would experience an evangelical Christian awakening: "Canada needs a Wesley – urgently so. Canadian Christians desperately need a wave of spiritual revival."

Thompson served his final term as an MP, 1968-1972, as a member of the Progressive Conservative Party. In 1972 he became professor of political science at Trinity Western College (later Trinity Western University). In 1979 Trinity College Press published his book *From the Marketplace* which sets forth his political and economic views.

You can (sort of) legislate morality

From this book it is clear that Thompson saw a close connection between individual morality and the law. In his view, although law cannot force people to be good, "individual morality is, and must be, closely related to public morals and to legal responsibility. When personal morality has a public consequence, the law must

assume a definite responsibility. It follows that it is the responsibility of government to legislate concerning the public and legal aspects of moral behavior. It is necessary for government to enact divorce laws, although it is not possible for government to legislate a happy marriage."

Thompson was decidedly pro-life: "I believe it is a scientific fact that life begins at conception." He opposed abortion even when pregnancy resulted from rape and incest. Thompson's views on homosexuality were also very conservative. As he saw it, "Homosexuality has always had a debasing effect on morals and on personality." He even apparently believed there should be laws against homosexuality: "The full weight of the Christian view of man and of society opposes the legalization of homosexuality. Moral force rooted in the Christian ethic is the only instrument that can effectively regulate human conduct."

.....

One of the most prominent conservative Christians in Canadian politics

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Robert Thompson was a major political leader shortly before abortion and homosexuality became central political issues in Canada. Had his political career extended another ten or twenty years, there is little doubt that he would have been an important spokesman for the Christian position on those issues. Nevertheless, he leaves a legacy as one of the most prominent conservative Christians in Canadian politics during the latter half of the Twentieth Century.



EUTHANASIA ON THE HORIZON

**We won the early battles,
but we may be losing the war**

by Mark Penninga

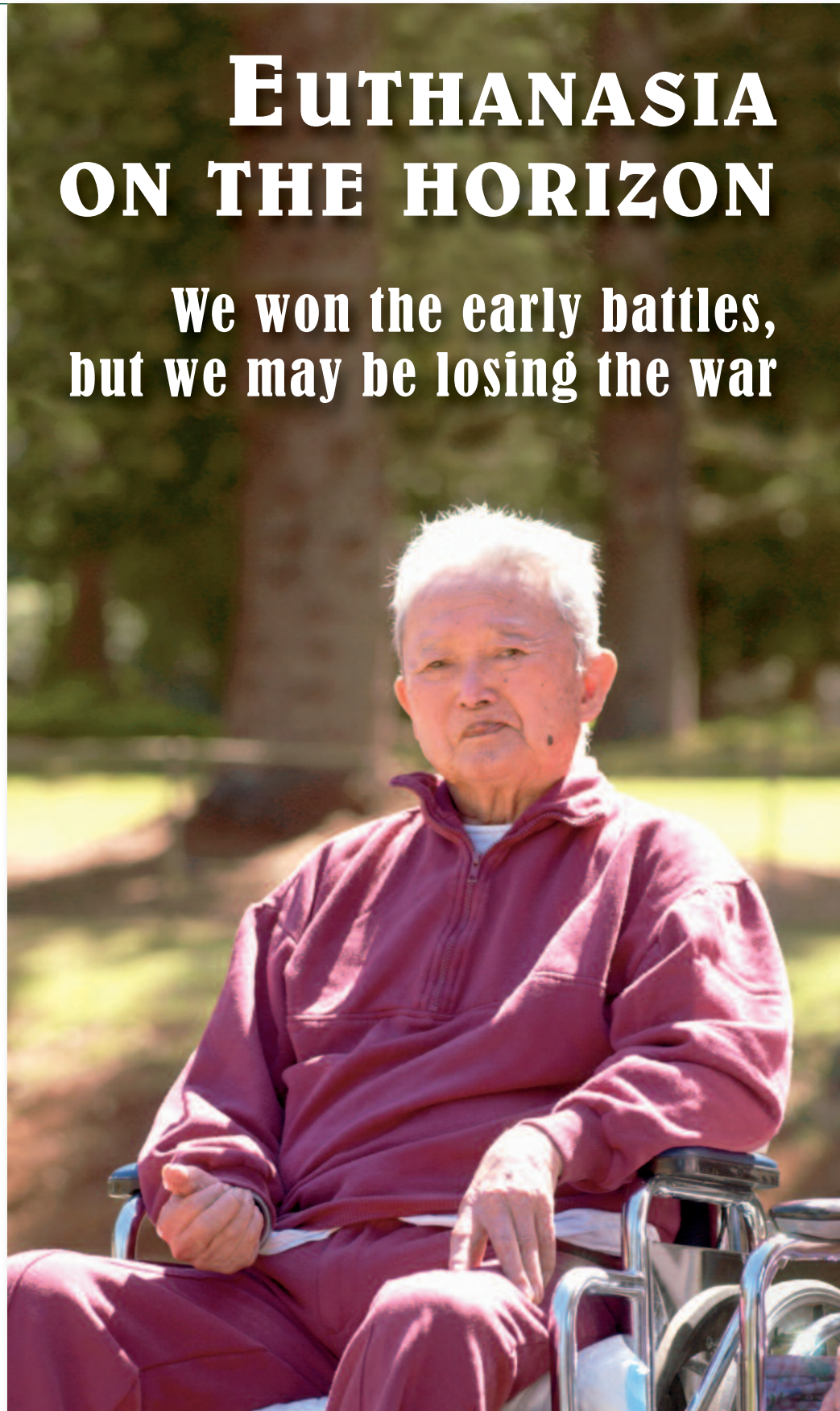
In June, while many families were considering where to go for their family vacation, Nova Scotia resident Eric MacDonald took his wife on a trip to Zurich, Switzerland. But their destination was no vacation. Eric brought his 38-year-old wife to an assisted suicide clinic where her life was ended.

Terminally ill with multiple sclerosis, Elizabeth did not want to go on living and both physician-assisted suicide and euthanasia are illegal in Canada. "I wish to heavens she was still here, but I couldn't ask her to go on suffering that way," said Eric, according to *Macleans* magazine.

This is yet another story that the Canadian mainstream media has covered in recent years, always appealing for sympathy towards those who want to "die with dignity," a rhetorical way of saying being killed under the hand of a health care professional. Our society likes to believe it is compassionate and therefore it is being won over by the "death with dignity" arguments.

Christians are also confused about what it means to be compassionate to the dying; many are slowly buying into the arguments of our humanistic culture. Of those that do understand that human life is sacred, too many are asleep to the direction that our country is going. We are standing by, silent, neglecting to testify to the worth that God has given to every one of us.

While the law is still on our side, now is the time for us to get informed and get active. We need to be a light to our culture with the good news that every human is valuable and worthy of our love and care.



Looking back:

Rodriguez v. British Columbia

If you are blessed with a good memory, the name Sue Rodriguez will bring to mind the terminally ill woman who went all the way to the Supreme Court of Canada to legally have a physician end her life. The Supreme Court made its decision in 1993 with a narrow 5-4 ruling that Rodriguez should not be allowed a physician-assisted suicide because the principle of the sanctity of life could not be trumped by her right to liberty and security of the person.

With this victory in their pocket, most pro-lifers have largely dismissed the possibility of physician-assisted suicide or euthanasia in Canada and have instead focused on abortion and reproductive technologies such as stem cell research. But a closer examination of the *Rodriguez* case, and the direction that Canada is going with its increasing secularization, should make us rethink our

ambivalence. Clearly we need to become proactive in defending the lives of the aged and terminally ill.

Dignity vs. sanctity: the power of words

Looking a little deeper into the *Rodriguez* court decision reveals that there were two competing principles vying for two very different outcomes – human dignity and the sanctity of human life. But how is it possible that the concept of human dignity competes against the belief in human life being sacred and worthy of protection? Does not dignity mean a very similar thing? The answer is apparent in the reasons given by the judges for their decisions in both this case and the 1988 case of *R. v. Morgentaler* which struck down Canada's abortion law. Beginning with the *Morgentaler* case, the Supreme Court began to accept the pro-choice argument that dignity is about protecting our individual autonomy – our ability to make

choices about our lives in keeping with our own wants and desires. Understood this way, protecting human dignity means protecting our ability to make choices for ourselves rather than to be told that we cannot do something. This explains why pro-euthanasia advocates speak of their desire for legalized euthanasia as death with dignity.

As Christians, we know that our worth comes from God who created us in His image, who set us apart from the rest of creation, and who still lives in a special relationship with us. As a result, our dignity is intrinsic and not something that can be lost as a result of sickness or disability.

In *R. v. Rodriguez*, all of the judges bought into the argument that Lou Gehrig's disease was robbing Sue Rodriguez of her dignity because it was taking away her ability to make choices and carry them out. With the emphasis that the Court had placed on the right for individuals to make decisions for themselves, why didn't they let her use her autonomy

WHAT WE CAN DO

by Mark Penninga

As Christians, we can be much more effective with the truth of God's Word if we are proactive in addressing issues such as the sacredness of life, rather than reacting to attempts made to trample over what God has made good. This is a good example where we can be proactive because there currently are no cases before the courts or legislation before Parliament. Whether you care about politics or not, everybody has a responsibility to stand up for God's truth, including the sixth commandment.

Here are some steps we can all take right now:

1) Pray

Pray for recognition of the sanctity of life in our nation: The Bible urges us to pray for those in authority over us, that we may live peaceful and quiet lives in all godliness and holiness. (1 Tim 2:1-2)

2) Get informed

Learn arguments about why life needs to be protected at all stages. A good book to read is *Final Wishes: A Cautionary Tale on Death, Dignity and Physician-Assisted Suicide* by Paul Chamberlain. If you have Internet access visit the Euthanasia Prevention Coalition website at www.epcc.ca for articles and newsletters. Also visit Focus on the Family's website www.fotf.ca/tfn and click on "life." For more scholarly articles, go to the Institute of Marriage and Family Canada's website at www.imfcanada.org and click on "issues" and then "life issues."

3) Speak

Talk about this with your colleagues, friends, students, and anybody that you may have an opportunity to discuss

to end her life? Nearly half the judges felt this way, but a slight majority argued instead that the right to liberty and security of the person (found in Section 7 of the *Charter*) had to work alongside the right to life, which is also found in Section 7.

Speaking for this majority, Justice Sopinka explained that security of the person cannot include a right to end one's life "as security of the person is intrinsically concerned with the well-being of the living person." He goes on to justify his reason by stating that "This argument focuses on the generally held and deeply rooted belief in our society that human life is sacred or inviolable (which terms I use in the non-religious sense described by Dworkin... to mean that human life is seen to have a deep intrinsic value of its own)."

In essence, the Supreme Court relied on a secular understanding of the concept of the sanctity of human life to deny Rodriguez the right to a physician-assisted suicide. This puts the *Rodriguez* decision

on precarious ground since many things have changed in the years subsequent to the court's decision and it is doubtful that the Court would deny a wish for assisted suicide today.

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Sanctity of life will be trumped by the secular values of choice, autonomy, and equality

.....

Of course, I cannot make this claim without an explanation. Nearly a year ago, Iain Benson, the director of the Centre for Cultural Renewal, wrote a blog posting on the topic of how religious concepts (such as sanctity) are being used in Canada despite the fact that we live in a post-religious age. Equating it with blasphemy, Benson explains that, "it is interesting to consider

how terms, rich in meaning and part of an overall framework that supports them in one period, can still be used when the framework that supported them has been removed in another. In short: a great many people use religious terms, but attach no doctrinal significance to them." That is exactly what the Supreme Court did by speaking of the sanctity of life "in the non-religious sense."

That may be interesting to note, but what is its significance? Benson argues that the use of religious terminology by secular people is part of an attempt to benefit from the power that is associated with the term, while denying its original meaning. Applying this to sanctity, it is evident that the narrow majority of the Court thought that it would be dangerous to open the door to assisted suicide in Canada, but they needed something powerful to defend their decision that goes beyond technical arguments about a lack of safeguards to prevent accidental deaths. They recognized that the Christian belief of

this with. Information is a powerful weapon to destroy the lies that abound in our culture. A good example of this can be learned from the experience of the Euthanasia Prevention Coalition when they conducted a poll on this topic. Alex Schadenberg, the executive director of the EPC relates this story:

"In March 2005 the Euthanasia Prevention Coalition participated in an Angus Reid survey of 1122 participants from across Canada. Our polling found that the responses of Canadians differed based on the context of the assisted suicide question.

"Our poll included a series of 10 questions. The first question was worded such that it resulted in a similar support for assisted suicide as the current Ipsos Reid poll, which indicated 71% support. When analyzing the first question we found that very few people strongly supported assisted suicide, with nearly all of the support for assisted suicide falling into the "somewhat support" category. This was the same experience we had with our poll in 2001.

"We then asked eight further questions related to disability rights, palliative care, promotion of suicide techniques, the need to protect vulnerable Canadians, etc., with the 10th question being a near restatement of the first question. The response to the 10th question was that: 45% of Canadians supported the legalization

of assisted suicide, 39% of Canadians opposed the legalization of assisted suicide while 16% were undecided. *In other words, when people have a chance to think about assisted suicide with respect to its related issues and societal impact, the support drops."*

[Emphasis added, quote taken from lifesitenews.com]

4) Write

Get your pen out and send a letter about the value of human life to the editor of your local newspaper or send an email or letter in response to biased news coverage on this topic. You do not need to be an expert writer to communicate your views and experiences. What matters is that you actually send it.

5) Visit or call your local MP

Talk to him or her about what they are doing to defend the sanctity of life. If they are pro-life, thank them for their work and encourage them to get proactive so that other MPs hear the truth on this issue. If they are not pro-life, take the time to provide them with some articles and arguments that you find convincing. Contact information is available at www.parl.gc.ca or by calling 1-866-599-4999.

the sanctity of human life, which ultimately comes from God creating us in His image, gives a powerful reason for treating all humanity with value. Although Canada was already secular at the time of the Rodriguez decision, there was still a basic recognition that humans are separate from animals and worthy of protection. Therefore, just as Benson explained how religious concepts are used in a post-religious age, the Court was still able to benefit from the power that is still attached to the word sanctity.

Pro-lifers were happy with the decision because it was a ruling against euthanasia. But as Benson points out, when religious concepts are being used while not being supported by their original meaning, they eventually lose their power and a secular society will choose to get rid of them altogether because they become more of a hindrance than a help. After all, our culture does not instantaneously reject its religious principles; it is a slow and thoughtful process. This is exactly what is happening with the concept of sanctity and pro-choice advocates realize this full well. They know that if a similar case were to come before the Supreme Court now it may result in a very different outcome. Sanctity of life will be trumped by the secular values of choice, autonomy, and equality. This also explains why the concept of sanctity has only been used by the Court once in all of the years since the decision, and even in that one time it was merely a passing reference.

Shifting public opinion and demographics

A good indication of how Canada has become increasingly secular and no longer understands or respects the sanctity of life is the polls which measure public opinion on physician-assisted suicide or euthanasia. Most recently, a June 2007 poll conducted by Ipsos Reid found that 71% of Canadians were in favor of physician-assisted suicide.

As the population ages many are in fear about what will happen to them in the last stage of their life.



As the story in the sidebar explains (see action item #3), this high number is a result of a lack of information provided about the dangers and implications of assisted suicide. Added to this, Canadian demographics are shifting with an ever-increasing percentage of seniors making up our population. At the same time, Canadians are waiting longer to have children and then having fewer of them. This will result in less family care for the elderly, leaving the state to fill the gap. No doubt seniors are facing this reality and many are in fear about what will happen to them in the last stage of their life. They may not like the idea of euthanasia, but at least it helps them to conquer the fear of being neglected when they are unable to care for themselves.

Legislation around the corner

Canada currently has a Conservative government and Prime Minister Stephen Harper has stated that he is not in favor of assisted suicide and his government has

no plans to introduce legislation about it. But that does not stop private members bills from addressing the issue.

Bloc Quebecois MP Francine Lalonde introduced Bill C-407 in 2005 which would have legalized physician assisted suicide. The Liberal government at that time did not support the bill, but only because the bill was too vague and open to misinterpretation, not because the Liberals were against assisted suicide itself. Since then, Lalonde has indicated that she is fine-tuning the bill and wants to bring it back to Parliament soon. In a recent *Macleans* article on the pressure to reintroduce euthanasia, Lalonde is quoted as justifying her actions by saying "Someone's religion [a reference to the Court's use of sanctity to deny assisted suicide] must not become others' law." Since the Conservative government has promised to give a free vote to its MPs on issues that deal with conscience, it is not impossible that this legislation will be passed even under their government.





Peace be with you!

by Jane deGlint

Peace is often defined as the absence of war. A very remarkable definition, really. The positive word "peace" is described negatively, by what it is not. This noteworthy definition places it in the same category as health, which is commonly described as the absence of illness. It is truly appalling that these two utterly positive words are disgraced with such a negative marker. It gives the impression that neither peace nor health would be what they are if it were not for their dark antagonists.

Upon some further reflection our amazement increases even further. If the world had remained perfect, neither peace nor health would have had the opportunity to acquire their exalted status. If every created being would remain fit day after day after day, till eternity, where would be the need for the word "health"? If all relationships were harmonious and mutually edifying, who would feel the need to describe peace? The original evaluation of creation would have sufficed: "God saw all that he had made, and it was very good."

As appalling as our initial impression seemed, it was warranted after all. Peace and health are negatively defined. They obtained their exalted meaning when the entire creation plummeted into the grip of evil. All created things were intrinsically altered. Sickness replaced health. Hate stamped out love. Instantly war and death became the new norm, leaving peace and health in a state of ruins.

Yet, the very existence of the words "peace" and "health" is evidence of God's grace. God did not leave the world in complete darkness, but immediately he showed a glimpse of new light. The complete pic-

ture of salvation was not very clear yet, but the perspective already took shape. One day the power of darkness will be crushed by the offspring of Woman. Death may still reign, but there is healing for God's people. Although hate is cold and pervasive, love finds ways to sprinkle its capsules of warmth and harmony.

Even in the darkened creation there are signs of healing. Those who have died with Christ rise up to a new life in the power of the Spirit. Their bodies have to die, but their spirits are renewed every day. As they become more spiritually healthy, they learn to walk in peace with the Lord and their neighbor. They become pockets of light in a dark world. Even unbelievers are touched by this light of spiritual renewal, as the dark moon reflects the brilliance of the sun. God's grace and the power of the Spirit are overwhelming.



***The very existence
of the words "peace"
and "health" is
evidence of God's grace***



The healing of the world was secured by the Anointed One. His incarnation marked the beginning of the triumph. All the glimpses of the previous centuries lined up perfectly with the Light of the world. The details fell into place and made beautiful sense. The Age of Jubilee had finally come. Jesus healed the sick. The dead were raised. The poor had the good news

preached to them. Truly, the evidence of grace became abundant. Peace had come to earth.

This was the peace which the victorious Lord Jesus conferred on his disciples after his resurrection. "Peace be with you!" (John 20:21&26). Our physical health still declines till our bodies die as seeds in the ground. But we already have the peace of God.

The benediction of peace spans the centuries, connecting the old covenant to the new. In anticipation of Christ's victory the Aaronic blessing ("The LORD bless you and keep you... and give you peace," see Numbers 6:24-26) had sounded forth from the lips of the priests. It resonated from God's earthly dwelling place to the hearts of the believers, from where it came back as the inter-personal greeting "Peace be with you" or "Shalom." To this high-priestly blessing Paul referred in his letter to the believers at Thessalonica. "May God himself, the God of Peace, sanctify you wholly" (1 Thessalonians 5:23). The apostle Peter picked up the ancient benediction and projected it to all the members of the New Testament church. "Peace to all of you who are in Christ!" (1 Peter 5:13). God's children are a people of peace.

But peace for God's children comes with a price. As Christ, their Lord, paid the ultimate price for peace between God and men, so is each believer faced with secondary sacrifices as he imitates his Lord in word and deed. Not only must every child of God crucify his old nature with all its selfish desires and evil impulses; often he must also deny himself good benefits and clean pleasures for the sake of peace.

The need for self-denial takes many forms. The single most demanding sacrifices may well be those which we make within the family setting. The home is not a very glamorous place for denying oneself. Our noble deeds are not noticed by the dignitaries of this world. There are no reporters who follow our moves and who interview us about our motives and reactions. In the privacy of our home we must quietly give up a privilege, do someone else's chore, forego an evening out – without public recognition. Our motive is not our own glory, but the peace among those who are dear to us. We are not looking for public approval. Our heavenly Father, who sees what is done in secret, will reward us. It is our joy to do the good works which the Lord prepared for us.

Sacrificing oneself in the familiarity of the home is further complicated by the fact that home is the place where everyone shows their worst side. Tired and irritable after a day's work, we may not be ready to facilitate the peaceful settlement of a heated argument. Rather, we feel entitled to a good meal, to well-behaved and appreciative family members and, of course, to some time for oneself. No-one wants to come home to be faced with complicated issues. Yet, for the sake of Christ, and after his example, we must deny our craving for pity and pampering. With an actual focus on our Lord we must resolve to actively serve our neighbor. Without grudges we may have to put our own needs on hold and contribute to the peace in our family.

There are homes where the wars rage on in spite of repeated attempts at peaceful solutions. The slightest provocation causes an eruption of tempers and an explosion of accusations. It is obvious that the family ties are knotted. More than likely these knots developed through relational conflicts, such as: unresolved grievances, unreasonable discipline, false accusations, excessive demands (by parents or children), unmet needs and un-forgiven transgressions. It may well need the help of trusted friends, wise office-bearers or professional counselors to unravel such knots. The healing process begins when the family members are willing to analyze their interactions. Without fear of shame or re-

jection they learn to give and take. Slowly the awareness of God's peace fills the home again.

If peace at home is important to us, so is peace in church. When we embark on a peace-keeping mission to promote peace in the Kingdom of Heaven, we discover many similarities with the home. At church we also work with very little public recognition. At times we are even criticized for our contributions. At church we also sometimes expect to be served rather than share our gifts. And also at church there are knots.



Home is the place where everyone shows their worst side



Big knots. We keep alive the memories of a false accusation that was never publicly taken back. It still bothers us that we were not recognized for our efforts. We are actually angry that someone spread a false rumor about our business dealings with the church. And we still have not seen the need to forgive our brother or sister for his or her grievous sin. Why should we? Each time we see him or her, we can clearly see that they have not really changed their ways. Then there are the doctrinal issues. How can we live in peace with those who cling to strange opinions? If they would only listen to us, we could easily convince them of the truth. But no, our opponents are too stubborn to be reasonable.

The knots in the church of Christ are as painful as those at home. The Lord created the family unit as his covenantal building block. The peace in a Christian home and the peace in Jerusalem are one. Each member of the body of Christ must promote this peace. In many cases the presumed sacrifices to restore peace in the church are in reality many necessary fights against our own sinful attitudes. We must stop holding grudges against fellow-believers. We must forgive and remove the incident(s) from our mind. We may not insist on our own right. We must be patient and

kind. We may have to surrender a dear tradition or an invigorating plan for change for the sake of peace. In the end it is not our preference or contribution that matters, but the glory of our heavenly Lord, the Prince of Peace.

But our peace mission is wider than home and church. It reaches from our neighborhoods till the ends of this earth. We are called to bring the peace of Christ to all tongues and nations, till the name of the Lord is praised in the four corners of our world. This special task requires special servants, who sacrifice family connections, friendships, living conditions, familiar environments and cultural experiences. In the Sermon on the Mount our Lord calls us the salt of the earth and the light of world. This honorary title implies high standards and full commitment. In all we do and say we must reflect the peace of Christ.

When we promote the peace of the gospel, we learn to recognize false calls for peace. We may never sacrifice the truth, and we must always uphold our dignity as children of God. Since truth is often clad in tradition and custom, we have to examine carefully whether a battle is necessary or whether we can harmlessly surrender our point of view. The distinction between the truth and its cultural manifestations becomes clear when we earnestly ask for spiritual insight. The Spirit also guides us to a proper understanding of our personal integrity. We will know when we have to hold our tongue in unwarranted self-defense or when we have to speak up for ourselves as honorable servants of the Lord Most High.

With the peace of Christ in our heart we learn to reach out and reflect the healing light of God's love into a dark and hurting world. We will go from strength to strength, till we reach the eternal peace of God's presence.

"May the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep, equip you with everything good for doing his will, and may he work in us what is pleasing to him, through Jesus Christ, to whom be glory for ever and ever" Hebrews 13:20-21.



GLOBAL WARMING: What is “the creationist view”?

by Carl Wieland

Carl Wieland is the founding editor of Creation magazine and the Managing Director of Creation Ministries International (Australia).

Now that anthropogenic (man-caused) global warming (AGW) has become a “hot topic” (bad pun) many people ask us at meetings what Bible-believing Christians should think about this issue.

The short answer is, “It’s not for us to tell you what to think about it.” Apart from the fact that we have no special expertise in climate science, anyway, it’s one of those many issues that are not directly dealt with in Scripture. So it’s inappropriate to try to prescribe a single, simple, one-size-fits-all answer that is somehow the only “kosher” viewpoint which is binding on believers.

We call these sorts of things “wisdom issues.” Since the Bible does not address it directly, Christians are free to make up their minds on such an important issue based on the best understanding of the evidence, and guided by the Bible’s general moral principles (such as doing good and avoiding harm to others, etc.).

And on such wisdom issues, evidence can change as time goes on, and can vary case by case.

And in any wisdom issue, the evidence could shift back again the other way – there may have been a mistake in the reporting of the evidence, for instance. Or more facts are available that were not previously known.



The planet is heating up and so is the hysteria.

For wisdom issues such as AGW, our general advice is as follows:

1. Attempt to stay abreast of all the evidence
2. Think the issues through carefully, using biblical principles where applicable.
3. Avoid the common traps of either:
 - i. Being anti-establishment for its own sake (at Creation Ministries International, we are not concerned with being anti-establishment, just pro-Bible). Just because a view is becoming suddenly popular with “the world” does not necessarily mean that it is wrong, or part of some anti-Christian agenda, for example.

- ii. Being swept along by popular bandwagons. For example, just because everyone is suddenly talking about an issue as if it is fact, does not necessarily make it so. That has to be established by other criteria.

A complex controversy

It is a fact that there has been a measured 20% increase in atmospheric CO₂ concentration from 1958 to 2007, from 315 to 380 ppm (parts per million).¹ Levels are currently some 35% or more above pre-industrial concentrations. Burning fossil fuels undoubtedly contributes. And everyone agrees that CO₂ acts as a greenhouse gas,² and therefore adding increased amounts of CO₂ to the air should cause more heat to be trapped and warm the globe, all else being

Notable Quotables

WHAT OTHERS ARE SAYING ABOUT GLOBAL WARMING

by Jon Dykstra

Betting billions

“Would you bet your paycheck on a weather forecast for tomorrow? If not, then why should this country bet billions on global warming predictions that have even less foundation?”

Thomas Sowell, economist and syndicated columnist

Questions still to be answered

“I ask myself several questions. Let’s put them in the proper sequence:

Is global warming a reality?

1. If it is a reality, is it man-made?
2. If it is a reality, is it a problem? Will the people in the world be, and now I have to say ‘globally,’ better-off or worse-off due to small increases of global temperature?
3. If it is a reality, and if it is a problem, can men prevent it or stop it? Can any reasonable cost-benefit analysis justify anything – within the range of current proposals – to be done just now?

Surprisingly, we can say yes – with some degree of probability – only to the first question. To the remaining three my answer is no. And I am not alone in saying that. We are, however, still more or less the silent or silenced majority.”

Vaclav Klaus, President of the Czech Republic

Good news is no news

“Well, just imagine 90 minutes of icebergs not melting...”

Christopher Horner, the author of the Politically Incorrect Guide to Global Warming, explaining why he hasn’t made a movie of his rebuttal to Al Gore’s An Inconvenient Truth.

Is global warming bigger than abortion?

“Cizik and others are using the global warming controversy to shift the emphasis away from the great moral issues of our time, notably the sanctity of human life, the integrity of marriage and the teaching of sexual abstinence and morality to our children.”

From a March 1, 2007 letter by Dr. James Dobson and others, asking that the National Association of Evangelicals fire NAE vice president Richard Cizik for his “relentless campaign” against global warming.

I believe it because Al Gore says it

“The notion that Americans have had our opinions heavily influenced on global warming by a politician with no advanced training in the sciences whatsoever, and whose handling of the evidence is atrocious on the face of it, is indicative of the extent to which the American public has not been trained to think critically.”

E. Calvin Beisner, founder of the Interfaith Stewardship Alliance

Other priorities

“The Kyoto Protocol would likely cost at least \$180 billion a year and do little good. UNICEF estimates that just \$70-80 billion a year would give all Third World inhabitants access to the basics like health, education, water and sanitation.”

Bjorn Lomborg, author of The Skeptical Environmentalist, in his testimony before Congress

equal. But that does not suffice to resolve the other issues that are lumped together under the broad heading of “global warming.” (And all else is not “equal.”)

For example, even establishing whether the world is actually getting hotter is not as simple as it might at first seem. The air temperature can show an increasing trend, while the ocean shows the opposite (independent of whether or not ice is melting).

However, even consensus that the world is getting definitely warmer would not automatically resolve the other matters, such as:

1) Is any heating (or present climatic trends of any sort, e.g. droughts, hurricanes, etc.) actually caused by human activity?

Opinions vary on whether any trend is simply cyclical. Natural cycles might well swamp any human activity. Serious claims have been made for the linking of climate, and especially Earth’s temperature, to natural effects, e.g. sunspot cycles – although others have claimed that sunspot cycles can only account for about 20% of the recently measured warming trend.

2) Would the effects of global warming on humanity be a net disaster, or a net gain?

For the individual, a particular climate change, if it occurred, could be a benefit or a liability. Simplistically put, if your great-great-grandchildren own beachfront property that disappears, they will be worse off, but if they were in a region that has been transformed into beachfront, they could benefit. If they live in Iceland and could soon plant vegetables where previously glaciers ruled, they might think it wonderful, but if in a subtropical region that becomes much more oppressively steamy with increased hurricane activity and climatic extremes of drought and flood, they will likely think the opposite.

The reality is that climate is so complicated that it is hard to predict with certainty what is going to happen to complex ecosystems from rising temperature. One person argues convincingly that rainforests will disappear from where they are at present,

but an equally convincing argument might be made that with increased precipitation in a warmer world, there might well be lush vegetation overall. The Sahara and central Australia may well teem with forests once again. Warmer oceans, contrary to intuitive expectations, might actually lead to an Ice Age, as they once did, provided the continents remain sufficiently cool.³ So an important question on which it is hard to reach a definitive answer is: what is going to be the future balance of winners and losers?

3) *What, if any, efforts should be made to control emissions of CO2?*

In addition to the arguments of moral responsibility, there are complex economic factors to consider. Some countries have argued that they, and the world in general, will suffer economically from radical attempts to control CO2 emissions. Others have claimed the very opposite, economic stimulus.

4) *What conflicts of interest are involved?*

Ideally, the issue should be settled by the evidence. But to complicate matters further, there are accusations of conflict of interest from both directions: e.g. some argue that AGW skeptics are mostly in the pockets of "Big Oil," which has vested interests in the matter, while others argue that AGW proponents are beholden to "big government" bureaucracies for their research funding. And it is in the AGW advocates' interests to talk up the supposed problem to make their research seem more important (and get more funding, public kudos, etc.). These very human factors that influence the handling of data are not peculiar to the issue of AGW – an atheist cannot even entertain the possibility of the involvement of a Creator, no matter what the evidence.

Different opinions within Creation Ministries International

Given the complexity of this particular "wisdom issue," it is not surprising (and even a healthy sign) that, while we agree on the broad principles above, there are differences of emphasis and opinion among us here at Creation Ministries Interna-

tional. So when we as speakers at public meetings comment on global warming, we're always careful to emphasize that we are giving our personal opinions, not the position of the ministry as a whole (CMI has none on this issue). Also, our general principle is to avoid a "war on two fronts," i.e. opposing the consensus on evolution while at the same time involving ourselves with the global warming issue, rather than concentrating on our ministry mandate.

.....
***There are accusations
of conflict of interest
from both directions. . .***
.....

We evangelical, Bible-believing Christians tend toward the cautious, conservative end of the spectrum in most things. That may have a lot to do with having seen how often the "trendy" things in our society end up opposing God, and good. For me, I express that conservatism in wanting to minimize the risk that our profligate consumption of fossil-fuel energy might make it tougher on people in poorer countries one day. These people may not have the might or resources to protect themselves against radical changes in their surroundings.

Having said that, I'm not impressed with the one-sided and often inappropriate use of "statistics" in scaremongering presentations that ignore all the counter-arguments. The environmental movement can, like so many other causes that could be positive, easily become a vehicle for a "religious" passion, one in which reason is locked out, and the seemingly noble "end" comes to justify all manner of "means." It's not hard to see it as a "substitute Christianity" for some.

But I have to say I would still err on the side of caution; if a fair carbon tax or some other workable way of reducing emissions were proposed, I would be more than willing to live with some personal discomfort to support it.

On the other hand, some others in this ministry, like my valued colleague, Dr. Jonathan Sarfati, though no less concerned for the poor, and no opponent of low-emission technology by any means, are inclined to take a more skeptical view on the whole issue (though all of us agree that evidence can potentially change our minds). Jonathan wonders whether those voices which promoted a global ice age in the 1970s deserve much credibility when promoting global warming today. And he points out the irony, if not hypocrisy, of those who fly around the globe on jets (which emit huge amounts of greenhouse gases) while lecturing in country after country on why we should limit such emissions. He also notes that in AD 1000, Europe was warm enough for Vikings to settle Greenland and wine grapes to be grown in Yorkshire. So Jonathan is not at all convinced of the doom and gloom scenarios of the AGW advocates. On a cost-benefit analysis, even if the present predictions about AGW turned out to be true, he feels it could turn out to be an economic positive, for the developing world as well.

In short, various CMI scientists have different emphases of opinion on various aspects of this whole global warming debate.

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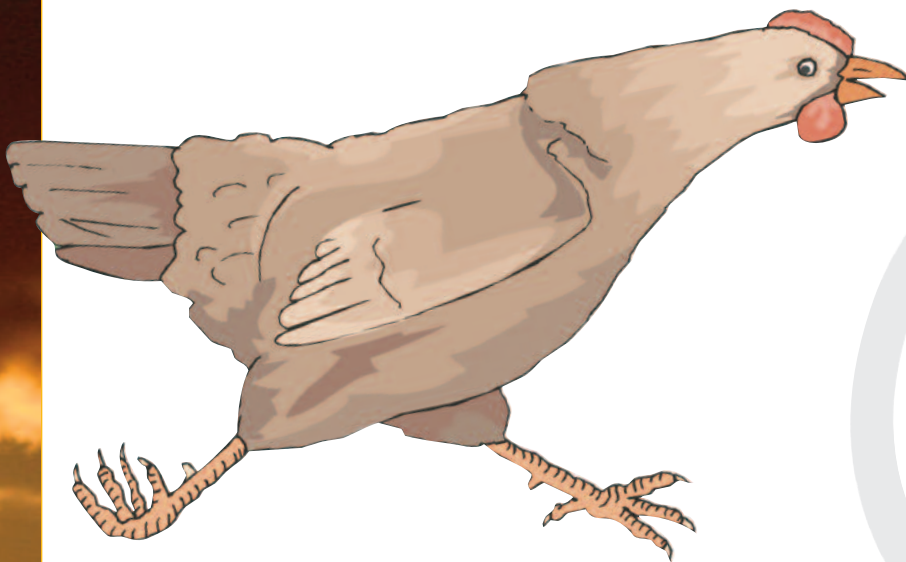
¹ http://www.cmdl.noaa.gov/ccgg/trends/co2_data_mlo.php

² Indeed, we need this effect, otherwise the earth would be 30°C cooler. Water vapour actually makes the strongest greenhouse contribution of all.

³ The cooler continents post-Flood were due to the effect of massive volcanic ash quantities partly blocking sunlight, something not happening on that scale today. Greater evaporation leading to greater cloud cover might reflect more sunlight back into space, but this is not straightforward either, with some types of cloud reradiating heat rather than reflecting it.

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THE SKY IS NOT FALLING

THE TRUTH ABOUT GLOBAL WARMING

by Sharon L. Bratcher & Kevin M. Bratcher

Something fell and hit Chicken Little on the head. "Ouch!" he cried. "Oh, my, the sky is falling!" Chicken Little thought that this news was very important to spread, so he ran to Henny Penny... Henny Penny ran to her friend Ducky Lucky, and said, "Chicken Little just told me that the sky is falling!" Etc. etc. etc...

Every day we hear something about global warming. If it's a hot day, someone will say it's due to global warming. And if the day is cold, it is unusual, and therefore somehow also caused by global warming. Want to book a flight online? Expedia.com is now alerting travelers that, "We all contribute to global warming. Now you can do something about it, cheaply and easily. Join the thousands who use TerraPass to balance out the global warming impact of their flying and driving."

Scientists agree that the average global temperature has gone up between a half degree and one degree Celsius (°C) over the past few decades. But after this opin-

ions diverge greatly as to how to interpret these facts in regards to the future.

The major media and many political candidates are predicting catastrophic consequences from global warming and they insist man is the cause of it all. They have taken their belief in global warming to a religious level, allowing no discussion and no dissent. Even the most learned, if they dare to question popular assumptions about global warming, will be labeled as greedy or as thoughtless destroyers of the earth.

Billions of dollars are being spent and laws are being proposed based on computer speculations of possible future catastro-

phe. Thus it is worth our time to study the matter and ask the following questions:

1. What is global warming?
2. Is there really a problem with global warming?
3. What is the Kyoto Protocol and would it help if there is a problem?
4. Who stands to benefit from the "Save the Earth" campaigns?
5. Why has this become a religion of its own?

What is global warming?

Global warming, the way the term is used in the media, is used to describe the belief that "greenhouse gases" created by humans are "thickening" the atmosphere

so that excessive infrared rays from the sun, instead of passing through the atmosphere, get trapped inside it and heat things up.

Currently, we hear a lot about carbon dioxide (CO₂), ostensibly from the burning of fossil fuels, being one of the main culprits in creating these “greenhouse gases.” It is fervently presented as the most important crisis in our world today, spelling our eventual doom unless legislation and public pressure cause companies and individuals to lower their output of carbon dioxide and other gases.

This is the view being popularized by former US vice-president Al Gore in his film *An Inconvenient Truth*.

Is there really a problem?

Is there really a problem with global warming?

No.

Climate is always changing, and a thorough study of records kept throughout the past centuries shows that weather swings from cool to warm, from stormy to quiet, in phases that are often predictable. Generally, scientists on both sides of the issue are only talking about a 1-2 °C temperature swing overall, which is not unusual in the long history of the earth.

Not so long ago we even experienced a “Little Ice Age” when Western Europe underwent a general cooling of the climate. This lasted from 1150 to 1460 AD and was followed by another very cold period from 1560 to 1850 that brought dire consequences to its people. The colder weather impacted agriculture, health, economics, social life, emigration, and even art and literature.

Then, just thirty years ago, many of the very same groups who are now warning us about global warming, predicted a coming global cooling. And the same cure was offered then: drastic cuts in energy use, and drastic reductions in the population. No matter what the problem, the environmentalist community’s solution is always the same: far, far fewer people occupying the earth and using its resources.

It is important to note there are actually many scientists who believe that a slight warming could have a good effect

on the earth, particularly for people living in very cold countries who would gain longer growing seasons. For example the UK Department of Health calculates that if the southern UK warmed by 3°C by 2050, it might cause 2,000 more people to die in summer heat waves each year, *but 20,000 fewer* people would die of cold in the winter.

This type of information – the other side of the global warming debate – is seldom reported in the mainstream media. I recall a “Page One” alert a few years ago that the North Pole was surrounded by water; global warming was causing all the ice to melt! This article was followed by a retraction several days later on page twenty-something that noted this was actually quite a normal occurrence for summertime in the Arctic.



***Instead of reducing
their own emissions
they would pay other
countries to
reduce emissions.***



Another example: Al Gore’s film *An Inconvenient Truth* begins with pictures of Hurricane Katrina’s devastation in 2005, and implies that we are in for more of the same if we continue to emit CO₂. But environmentalists brought no attention to the fact that the next summer (2006) passed without any real hurricane damage at all.

Al Gore makes an even bigger blunder in his movie when he claims that there is a scientific consensus about global warming, that the issue is settled. There is no unanimity among scientists. In fact, more than 17,000 basic and applied American scientists, two-thirds with advanced degrees, have signed the Global Warming Petition (www.oism.org/pproject), which states:

We urge the United States government to reject the global warming agreement that was written in Kyoto, Japan

in December, 1997, and any other similar proposals. The proposed limits on greenhouse gases would harm the environment, hinder the advance of science and technology, and damage the health and welfare of mankind.

There is no convincing scientific evidence that human release of carbon dioxide, methane, or other greenhouse gasses is causing or will, in the foreseeable future, cause catastrophic heating of the Earth’s atmosphere and disruption of the Earth’s climate. Moreover, there is substantial scientific evidence that increases in atmospheric carbon dioxide produce many beneficial effects upon the natural plant and animal environments of the Earth.

Obviously, the matter is not “settled.”

Would the Kyoto Protocol help if there is a problem?

The Kyoto Protocol is an enormous bureaucratic arrangement; it is a series of trade-offs wherein wealthier countries would agree to work towards lowering their overall CO₂ emissions, and also buy a type of “carbon credit” to offset the emissions they are *not* able to cut back. By buying “carbon credits” they would pay for the privilege of continuing to cause roughly the same amount of CO₂ – instead of reducing their own emissions they would pay other countries to reduce emissions.

Even supporters of the Kyoto Protocol admit that, if it works as planned, the results would be minimal. The amount lowered in 5 years would be so insignificant that it would not impact the environment at all. Furthermore the Protocol is not going to work as planned. China, and many other industrialized countries, are not part of the Kyoto Protocol so the pollution restrictions don’t apply to them. China has 16 of the 20 most polluted cities in the world and it produces and uses more energy than any other country in the world. So while young students in the USA and Canada are being told to shorten the length of their showers, turn off their lights, and tell their parents not to drive large vehicles, China is still chugging away, producing even more exports.



WHY POOR COUNTRIES FIND OUR SOLUTIONS TO GLOBAL WARMING HARD TO SWALLOW.

For the projected cost of Kyoto in just the year 2010, the biggest health problem facing mankind could be fixed. We could provide clean drinking water and sanitation for every person in the world. Permanently.

Currently one billion people in the world use unsafe sources of drinking water. As a result of this contaminated water and lack of basic sanitation, 4,500 children die each day.

Worrying about deaths from



global warming is, at best, a case of misplaced priorities. Obviously, we can't ignore any real global warming threats. But, with limited resources, we need to make smart, moral choices about what we do.

Technological advancement

is the key to controlling environmental pollution. And it takes wealth to make those advancements. If saving lives is our goal, we must advocate policies that will help developing countries prosper.

If you value human dignity as much as the environment, visit our website. Find valuable educational materials and connect with sound economic thinkers. Together, we can turn environmental concern into effective, moral action.

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Kyoto's emission cutbacks accomplish nothing globally but cost billions.

President Bush has been criticized for not signing the Kyoto Protocol. The truth is, he cannot sign it, because former President Clinton already did. No strong efforts have been made to convince the Senate and the House to ratify it, so there it has sat for years. President Bush has stated that he does not support the methods within the Protocol because they would "cripple" American industry.

Who stands to benefit?

So who stands to benefit from the "Save the Earth" campaigns?

The three C's: candidates, companies, and carbon offsets.

Al Gore travels with his presentation of *An Inconvenient Truth* positioning himself as a global warming hero. He is currently denying it, but seems to be positioning himself for a run at the US presidency. Another presidential candidate, Hillary Clinton, also claims this bandwagon for her own.

Many companies also stand to gain from global warming hysteria. For instance, companies that produce more energy-efficient products can charge more money for them. And as the Business Environmental Leadership Council (BELC) stated, "We also believe that companies taking early action on climate strategies and policy will gain sustained competitive advantage over their peers." And Al Gore and the media are taking care of their marketing.

Carbon offsets and carbon credits are also becoming big business, with some financiers becoming millionaires marketing these new commodities. They work pretty much like the indulgences of the Middle Ages did. If you drive or fly a lot and feel a little guilty about it, you can buy a carbon offset – this basically means that you are paying money that will go into building wind-power plants elsewhere, planting trees, or other low-emission energy projects. Simply and easily you can feel ok about your energy consumption without actually cutting back. The good feeling increases when you can show your carbon offset sticker to other people.

Newsweek magazine has reported that some of the money has gone into questionable projects. All of it is voluntary and unregulated, and much is eaten up in administrative matters. It is interesting to note that Al Gore buys his carbon offsets from Generation Investment Management, a company that he helped found. So, functionally, he is paying himself, and as he spreads his words of doom, he is increasing the amount of carbon offsets that others buy, and so earning profits from the global warming hysteria.

Some of these efforts are sadly comical. For example, planting trees doesn't really help offset today's plane flights. It takes most trees decades to be mature enough to absorb carbon. Therefore simply planting them does not really offset anything yet. And in some cases the trees planted as offsets have not lived more than a few years.

These gestures merely absolve guilt and move money from one pocket to another.

Why has this become a religion of its own?

Rush Limbaugh got it right when he noted, "Manmade global warming has become a religion, complete with dogma, revelations, and doomsday prophecies." Global warming has become a protected and promoted cause, one which is being used to convince the populace of the need for a protector – big government – to save

us from our horrible selves. Those who knowledgeably speak against it are often viewed as idiots, and their jobs, their livelihoods are jeopardized.

The religion of global warming is another way that man seeks to place himself at the center of the universe. The only difference between this myth and the ancient Greek or Roman ones is the portrayal of man as the ultimate cause of the world's end. Whereas man formerly sought to blame the gods, allowing man to maintain his self-worship, now he prefers to showcase the failure of humanity at protecting its home.

.....

China, and many other industrialized countries, are not part of the Kyoto Protocol. . .

.....

But why would man want to portray himself as the ultimate conveyor of catastrophe? It may seem contradictory that a self-serving man would admit his own faults, and yet we can see in the obsessive guilt of man a selfish belief that his actions are the only real influencing factor on nature. The belief that our industrial excesses are bringing the world to an end seems, at least in part, to deny the creative power of the one and only God, and greatly overemphasize the power of man over creation.

It may be that the religious void in many peoples' lives sets them up to embrace a "noble" cause and therefore readily believe that man is the culprit. It is an interesting irony that many people will say that man is not sinful, yet at the same time believe that man can bring such destruction upon the earth.

Man is not the center of the universe, nor the one in control. We Christians look to Scripture, which indicates to us that God, the Creator, will not abandon His creation and allow man to bring it to catastrophe:

"Who shut in the sea with doors, when it burst forth and issued from the womb; When I made the clouds its garment, and thick darkness its swaddling band; When I fixed My limit for it, and set bars and doors; When I said, 'This far you may come, but no farther, and here your proud waves must stop!' . . . Can you lift up your voice to the clouds, that an abundance of water may cover you?" Job 38:8-11, 34

"While the earth remains, seedtime and harvest, and cold and heat, and winter and summer, and day and night shall not cease." Gen. 8:21-22

God has promised never to flood the earth again, and yet that is exactly what they are calling for on the "Global Warming 5-decade forecast."

Conclusion

The essence of scientific method is to do experiments to prove cause and effect. But that hasn't happened with global warming. Instead we have people like Al Gore conjecturing worst-case scenarios for what could possibly happen many years into the future. This catastrophic prediction, disdained by many scientists, is then referred to as fact often enough to convince an unknowing public that a grievous problem exists, which can only be solved by governmental restrictions and legislation.

Christopher C. Horner, the author of *The Politically Incorrect Guide to Global Warming*, notes, "The evidence cited for catastrophic manmade global warming does not credibly demonstrate that Man is capable of causing the sort of greenhouse calamity promised by the alarmists to justify their 'bold solutions.'" It is frightening to realize that freedom-limiting legislation is being proposed based on a misinterpretation of data, in order that certain individuals and their philosophies may gain control over other people.

May we consider all of the facts before giving credence to the claims of Chicken Little.



Global Warming: Why Evangelicals Should Not Be Alarmed

by E. Calvin Beisner

In a documentary aired August 23, 2007, by CNN and titled “God’s Warriors,” Richard Cizik, vice president for governmental affairs of the National Association of Evangelicals, said about evangelicals who disagree with his urgent appeals for action to fight global warming:

Historically, evangelicals have reasoned like this: Scientists believe in evolution. Scientists are telling us climate change is real. Therefore, I won’t believe what scientists are saying. It’s illogical. It’s an erroneous kind of syllogism. But is that what’s been occurring? Absolutely.

That kind of statement, frankly, riles a lot of us. It would be interesting to see if Mr. Cizik can offer a single documented instance of a single notable evangelical critic of his views on global warming who has argued in any way remotely like that. As one of his foremost critics and someone in frequent contact with many others, I can testify that I know of not a single such instance.

But painting the critics of catastrophic anthropogenic global warming (CAGW) that way is nothing new in this controversy. We are routinely called “deniers,” the intent being to associate us with Holocaust deniers. We are said to ignore science, to oppose the stewardship of creation, to fly in the face of an overwhelming consensus of scientists from around the world who have studied the issue and come to the firm conclusion

DELVE DEEPER

The full version of this article, containing footnotes to authoritative sources documenting its various scientific claims, is published online at www.ecalvinbeisner.com and www.cornwallalliance.org

that human action (mainly burning fossil fuels and thus adding to atmospheric carbon dioxide) is the primary cause of a recent global warming that is beyond the bounds of natural variability and threatens to become catastrophic, especially for the world’s poor.

In reality, critics of manmade catastrophic global warming include many topic-qualified scientists (climatologists, meteorologists, atmospheric physicists and chemists, oceanographers, geologists, astrophysicists, and solar physicists), plus economists who specialize in environment, development, and energy. Canada’s *National Post* has published a series of articles by Lawrence Solomon, each article profiling one major scientist and explaining why he rejects the “consensus.” A list of the series up through June 15, 2007, is at <http://np.notlong.com>.

Fictional consensus

Indeed, the “consensus” is fictional. Attempts to demonstrate it have failed. Climate scientists surveyed in 2003 were asked, “To what extent do you agree or disagree that climate change is mostly the result of anthropogenic causes?” Of the 530 valid responses, 9.4 percent strongly agreed, while 9.7 percent strongly disagreed. These results and the mean of 3.62 (out of 7) demonstrate that among climatologists consensus is not strong that climate change is mostly the result of anthropogenic causes.

The most widely cited support for the claim of scientific consensus on human-induced global warming is a 2004 study by Naomi Oreskes, prominently featured in Al Gore’s film *An Inconvenient Truth*, that concluded, “without substantial disagreement, scientists find human activities are heating the earth’s surface.” However, an attempt by Benny J. Peiser to replicate Oreskes’s study found serious errors in its methods and conclusions. After re-examining the same database, Peiser found that:

- only 1 percent of the relevant articles explicitly endorsed what Oreskes called the “consensus view”;
- 3 percent “reject[ed] or doubt[ed] the view that human activities are the main drivers of. . . ‘the observed warming over the last 50 years’”; and
- 42 percent did “not include any direct or indirect link or reference to human activities, CO₂, or greenhouse gas emissions, let alone anthropogenic forcing of recent climate change.”

Christians on climate

Nonetheless, many American and other evangelicals have embraced CAGW. Their most prominent statement to date was *Climate Change: An Evangelical Call to Action*, issued by the Evangelical Climate Initiative in February 2006 and signed, at the time, by 86 prominent American evangelical leaders – mostly college presidents, mega-church pastors, and mission leaders. Conspicuously absent from the list of endorsers were experts in the relevant science and economics. Significantly, the document offered conclusions but cited little data and only one significant scientific source and did not even name its authors.

Eight months later, on October 30, 2006, I debated its primary author, Dr. David Gushee, then an ethics professor at Union University in Jackson, TN. (He recently accepted a position at Mercer University in Macon, GA.) Shortly before we began, Dr. Gushee told me that in preparing for the debate he had found that the science of climate change was “a lot more nuanced” than he had realized when he wrote the paper. It is sad that he had not done sufficient research before writing the paper to reach that conclusion.

Why was I invited to debate Dr. Gushee? Because I had headed up the production of another paper – *A Call to Truth, Prudence, and Protection of the Poor: An Evangelical Response to Global Warming* – that presented a wide variety of scientific evidence that recent and foreseeable global warming are largely natural in cause; well within the bounds of historic, cyclical variability; not catastrophic but of mixed beneficial and harmful effects; not subject to significant mitigation by any policies we might adopt; and far better responded to by promoting economic development to enable people to adapt to whatever the climate future is, whether warmer or cooler. The *Call to Truth* can be read online at www.cornwallalliance.org/docs/Call_to_Truth.pdf; an introductory letter containing a list of its endorsers may be read at www.cornwallalliance.org/docs/Open_Letter.pdf.

In contrast to the Evangelical Climate Initiative’s *Call to Action*, the *Call to*

Truth cited extensive data from authoritative scientific sources. It was authored by four men with appropriate expertise:

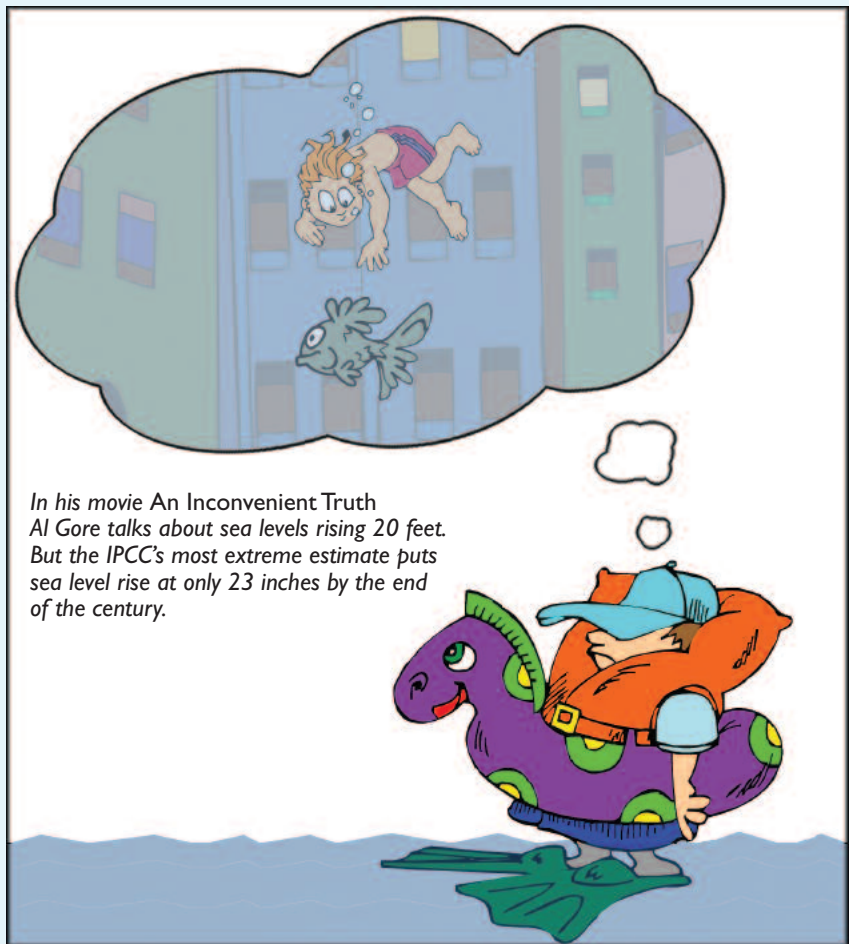
- evangelical Dr. Roy Spencer, climatologist and senior research scientist at the University of Alabama at Huntsville;
- evangelical Dr. Ross McKittrick, an environmental economist at Ontario’s University of Guelph and co-author of the award-winning book *Taken By Storm: The Troubled Science, Policy, and Politics of Global Warming*;
- Jewish energy policy analyst Paul Driessen of the Congress of Racial Equality; and
- I, an evangelical professor of social ethics who has for twenty years specialized in the application of Biblical world view and theology to environmental economics and written three books and edited a fourth in the field.

It was endorsed by many evangelical (and some non-evangelical) scientists and economists with relevant expertise, as well as by evangelical theologians, pastors, ethicists, and other leaders.

Recent developments

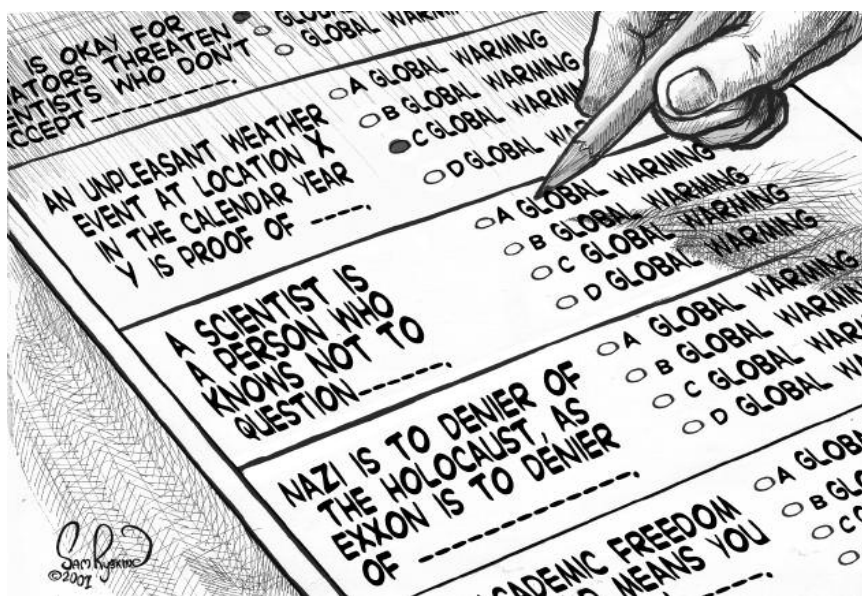
Rather than rehash here the evidence contained in the *Call to Truth*, since it can be read online, let me offer just a few examples of recent scientific developments that have happened in the year since the *Call to Truth* appeared – developments that in every instance call CAGW into question.

1. The United Nations Intergovernmental Panel on Climate Change reduced its estimate of anthropogenic global temperature forcing through greenhouse gas emissions by 25 percent between its 2001 and 2007 Assessment Reports. Other research during 2006 put



the most likely effect of doubled CO₂ (from alleged pre-industrial levels) at about 3°C and said no evidence supported upper-end projections of 4.5° or more – levels needed for catastrophic results to ensue. In June of 2007, however, a new study appeared by atmospheric scientist Dr. Stephen Schwartz of Brookhaven National Laboratory that concludes that doubled CO₂ would only raise global average temperature by about 1.1°C. Such a finding calls seriously into question the need to spend hundreds of billions of dollars every year attempting to reduce CO₂ emissions.

2. The IPCC's 2007 Assessment Report reduced its estimate of heat absorption by anthropogenic greenhouse gases by 35 percent from its 2001 report.
3. The IPCC's 2007 report reduced its high-end projection of twenty-first century sea level rise from 2001's 35 inches to 23 inches assuming peak human population of 15 billion, and 17 inches assuming peak population of 9 billion. Meanwhile, the UN Population Division forecasts human population peaking well below 9 billion around 2050 to 2065 and then declining, while some demographers forecast a still lower peak around 2035 to 2040. Although Gore in *An Inconvenient Truth* hypothesizes that if Greenland's ice cap were to melt completely, then sea level would rise about 20 feet, there is next to zero probability of that happening. Additionally, the Sea Level Commission of the International Union for Quaternary Research, better qualified on the subject than the IPCC, forecasts sea level rise through the end of this century at 0 to 8 inches. More recently, additional studies reduced forecasts of sea level rise to around 1.35 mm per year (or 5.4 inches per century).
4. The famous "hockey stick" graph of the last 2,000 years of global average temperature (which eliminated both the Medieval Warm Period and the Little Ice Age and made it appear that global average temperatures had shot up in the last hundred years) was discredited and, though it had been featured promi-



nently in the 2001 IPCC report, was absent from the 2007 report.

5. The World Meteorological Organization and other scientists published reports denying any connection between anthropogenic global warming and an increase in either the frequency or the strength of hurricanes.
6. Various studies calmed fears of ill effects of anthropogenic warming and supported predictions of benefits. Studies found little ground for fears that global warming threatens biodiversity. Long-term data showed no correlation between global warming and droughts. Claims that global warming was slowing thermohaline circulation (the "Atlantic conveyor belt" of cold Arctic waters into the tropics and vice versa) and that this could lead to a sudden-onset ice age were disproved. Though challenged, long-recognized studies indicating that enhanced atmospheric CO₂ results in greater crop yields were vindicated.
7. Increasing evidence of many sorts pointed to several overlapping cycles of global warming and cooling of entirely natural cause that overshadow anthropogenic warming and explain the warming of the late twentieth century. Russian scientists warn that Earth could soon enter a sixty-year cooling cycle similar in magnitude to that of the

Little Ice Age. The publication early this year of *The Chilling Stars: A New Theory of Climate Change*, by Danish solar physicist Henrik Svensmark and Nigel Calder, provided strong evidence that the vast majority of recent and longer-term global temperature changes are explained by fluctuations in solar energy and solar magnetic wind output and the latter's interaction with cosmic ray flux. Svensmark's research has demonstrated that cosmic rays contribute to low-level cloud formation by breaking larger molecules into smaller ones that recombine to form cloud nuclei. Since low-level clouds have a net cooling effect on surface temperatures, and since cosmic rays vary inversely with solar wind, increasing solar wind means fewer clouds and more warmth, and vice versa.

Most of these developments were known by late 2006. Very recently, however, additional developments have added to the breakdown of the CAGW paradigm:

8. The ubiquitous claim that 1998 was the hottest year on record and the 1990s were the hottest decade on record for United States surface temperatures was debunked. Instead, it turns out that 1934 is the hottest year and the 1930s were the hottest decade. The ten hottest years since 1880 are now, in descending order, 1934, 1998,

1921, 2006, 1931, 1999, 1953, 1990, 1938, 1939, with three of the top ten in the last decade but four in the 1930s. NASA's Goddard Institute of Space Studies has quietly – no press release, no public announcement, no explanation offered on the website – changed its posted graph to show the new data. The consequence? First, that at least for the U.S., there is no significant upward temperature trend since the 1930s. Second, because the U.S. temperature data had generally been considered the most comprehensive and reliable, the finding that they had been thrown off by a programming error calls into question temperature data worldwide.

9. University of Alabama Senior Research Scientist Roy Spencer (a Cornwall Alliance contributing scientist and co-author of our *Call to Truth*) and co-authors published an article in *Geophysical Research Letters* that seriously undermines the credibility of computer climate models. Every model assumes that tropical-region cirrus cloud cover, which has a net warming effect on surface temperatures, increases with increasing surface temperature – making it a positive feedback. But six years' data from three NASA satellites shows precisely the opposite: that the cirrus cloud cover diminishes instead – making it a negative feedback. Consequence? The models don't just get the magnitude of the feedback wrong, they get its sign (+ or -) wrong. Rather than magnifying whatever warming takes place, the response of tropical cirrus cloud cover is to reduce it. This both supports the theory by MIT climatologist Richard Lindzen and co-authors that cloud response to warming acts similarly to the eye's iris, opening to let more heat radiate out to space as temperature rises and closing to hold more heat in as temperature falls, and generally supports the understanding that Earth's climate is self-regulating and therefore not prone to a "tipping point" or a "run-away greenhouse effect" or "catastrophic warming." How significant is this finding? Says Spencer, "To give an idea of how strong this enhanced

cooling mechanism is, if it was operating on global warming, it would reduce estimates of future warming by over 75 percent. The big question that no one can answer right now is whether this enhanced cooling mechanism applies to global warming."

10. It was revealed that a paper on which the IPCC heavily relied for its 2007 Fourth Assessment Report's estimate of surface temperature change was "based on fabricated data." The paper "is one of the main works cited by the IPCC to support its contention that measurement errors arising from urbanization are tiny, and therefore are not a serious problem." It in turn relied on another paper by one of its own authors. The problem at issue is the claim of both papers that they carefully used data only from meteorological stations "with few, if any, changes in instrumentation, location or observation times" – important because changes in any of those result in data that cannot properly be compared over time. Those two papers in turn cite as their source a report resulting from a project done jointly by the U.S. Department of Energy (DOE) and the Chinese Academy of Sciences. But that report explicitly said that station histories were not available for 49 (58 percent) out of the 84 Chinese meteorological stations used. "For those 49 stations, then, the above-quoted statements from the two papers are impossible," points out Douglas J. Keenan, who goes on to point out serious discontinuities in the remaining 35 stations as well. Keenan concludes: "The essential point here is that the quoted statements from Jones et al. and Wang et al. cannot be true and could not be in error by accident (emphasis added). The statements are fabricated," adding: "The conclusions are clear. First, there has been a marked lack of integrity in some important work on global warming that is relied upon by the IPCC. Second, the insignificance of urbanization effects on temperature measurements has not been established as reliably as the IPCC assessment report assumes." Keep this in mind the next time you hear of the

IPCC as a peer-reviewed process – and indeed the next time you think peer review ensures accuracy.

11. As if Svensmark's work mentioned above were not enough to set aside manmade greenhouse gases as a primary driver of climate change, other scientists proposed a whole new theory to explain climate shifts. The gist of it is that, as synchronized chaos theory in mathematics explains, a periodic synchronization of known Earth ocean cycles (Pacific Decadal Oscillation, North Atlantic Oscillation, El Nino, and North Pacific Oscillation) can explain the major climate shifts observed thus far without reference to any trends in greenhouse gases.
12. Finally, additional studies appeared supporting solar variation as the most important climate driver.

In short, all of these scientific developments – and many more – provide good reason at least to question, if not to reject outright, the popular claim that human action is driving catastrophic climate change.

Conclusion

Bible readers should find these developments unsurprising. In at least three ways, Scripture has prepared us for them. First, in Genesis 8:21-22, God promised Himself never to allow the cycles that sustain human (and other) life on Earth to cease so long as the Earth remains. Second, in Psalm 109:6-9 we read that God "set a boundary" that the sea could not pass over. Third, fears of CAGW suppose a fragile biosphere and land/ocean/atmosphere system that is inconsistent with these verses and with the Bible's teaching that a wise Creator designed the Earth to be a resilient, self-regulating system suitable for human habitation.

So I ask you: Do evangelicals who reject CAGW fears do so, as Rich Cizik says, just because we reject science?

E. Calvin Beisner, Ph.D., is associate professor of historical theology and social ethics at Knox Theological Seminary, Ft. Lauderdale, Florida, and national spokesman of the Cornwall Alliance for the Stewardship of Creation (www.cornwallalliance.org).



PLAIN JAINS – NO WEDDING ROBE

*. . .but food does not bring us near to God;
(1 Corinthians 8:8a)*

by Christine Farenhorst

You'd think that McDonald's Restaurant, with its signs of "so many millions served" displayed in front of its establishments all over the world, is a rather popular place. However, in 2001, a McDonald's Restaurant was totally destroyed in Bombay, India. An out-of-control crowd of more than 500 people, all of whom were angry and shouting, also smeared manure on the smiling statue of Ronald McDonald. The Bombay group wasn't the only irate group. In New Delhi, several hundred more outraged people, who frequented the McDonald's there, staged a protestation as well. What was it that made them so absolutely McMad?

They had a beef

A week or so prior to the incident, a man by the name of Hitesh Shah, a Los Angeles software designer and a regular customer at McDonald's, wanted to double check that the french fries he was eating there were truly vegetarian. McDonald's advertised that their potatoes were fried in pure vegetable oil and could safely be consumed by people who did not desire meat in their diet. Mr. Shah was a Jain. His belief, Jainism, strictly forbids the eating of meat. As a result of some questions Mr. Shah posed McDonald's, he found out that "a minuscule amount" of beef was used for flavor enhancement when the fries were cooked. He was aghast. The Jainist creed is very clear in that eating as much as a "minuscule" amount of any meat is totally forbidden. The Jainist creed, as a matter of fact, is so strict that even the wearing of clothing made from animal products is

taboo. Horrified, Mr. Shah was convinced he had broken one of the most basic rules of his religion every time he put a french fry into his mouth.

Not wanting other Jains to suffer the shame and humiliation that he felt in having "sinned," Mr. Shah sent the information he had gleaned to a reporter at *India-West*, a California weekly newspaper. *India-West's* readership included many Hindus. Unlike Jains, Hindus are allowed to eat meat, with the exception of beef. This is because they believe that cows are holy animals.



***It was enough to
make Ronald McDonald
start frowning***



The reporter, armed with Mr. Shah's information, wrote an article entitled "Where's the beef? It's in your French Fries." A Seattle attorney, picking up on the points made in this article, immediately filed a lawsuit against McDonald's, claiming that the fast-food chain had misled millions of people. It was enough to make Ronald McDonald start frowning.

Jainism 101

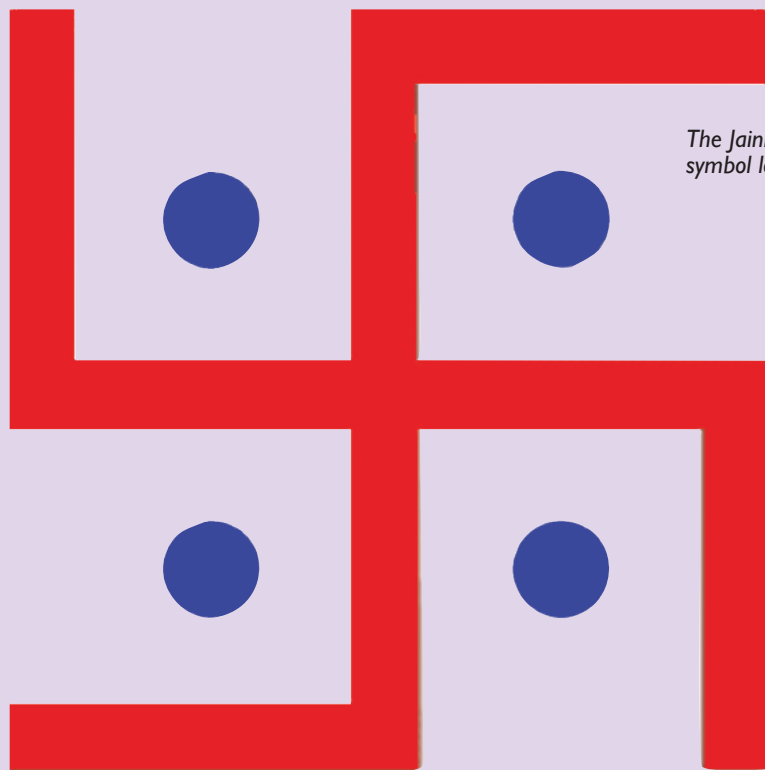
So if you met a Jain at your local restaurant, supermarket or library, what would you say? Probably nothing, because general knowledge on Jainism is smallish. So here are a few facts.

Jainism is an ancient Indian religion stemming back to the time before Christ. It teaches that animals and plants, as well as human beings, contain living souls. Each of these souls is considered of equal value and should be treated with respect. Consequently Jains, like Mr. Shah, are vegetarians and consider eating meat with something akin to committing an abomination. When they eat meat they could possibly, they believe, be eating their late uncle or aunt or an old friend.

Founded in the 5th century BC by a man called Vardhamma Mahavira, Jainism is a religion which, unlike the Reformed Church, has only two divisions. The "Diganbara" (the naked) are monks and nuns with a vow of nudity who usually live in monasteries. The "Svatembara" are white-robed monks and nuns.

Like Buddhism, which began at approximately the same time, Jainism was a sort of rebellion against the Hindu way of life. Jains desire no gods, no priests, no caste system and only believe in the laws of Karma (destiny) and Reincarnation. Although they reject the gods of Hinduism, Jainists believe that practically everything is a god and profess an extreme penchant for the sanctity of life. Many carry a small broom to sweep all forms of life from their path, and even wear masks over their mouths so as to not accidentally swallow flies or other insects.

Because Jains do not believe in God, neither do they believe that the universe was created by God. They scorn the idea and some of the questions they pose read as follows:



The Jainists used the swastika as a religious symbol long before the Nazis stole it.

Five vows

Jains have five great vows. The first is non-violence; the second is non-attachment to property; the third is not lying; the fourth is not stealing; and the fifth is sexual restraint, with the aim of celibacy as the ideal state.

Jains have no priests or ministers. Their professional religious people are monks and nuns who lead strict ascetic, simple lives. The definition of the qualities of a monk reads: "An individual who is devoid of possessiveness, who is free from deluding attachment towards self, family and relatives, who braves external suffering caused by environment, who has control over passions such as anger, and who does not indulge in any undesirable activities including household chores, rightfully advances on the path to liberation."

So back to McDonald's and the lawsuit. The Jains felt McDonald's had shown extreme disrespect to their religion by adding beef flavor to the infamous french fries. They assumed that the fries cooked in India were cooked in the same manner as they were cooked in other McDonald's restaurants. However, McDonald's went to great pains to assure them that they had not used any beef flavoring in the McDonald's restaurants in India. Nor had they added beef to fries made in Britain because Britain is a country with a very large Hindu population. A different french fry recipe was used in both countries.

McDonald's consequently apologized heartily to Mr. Shah and all vegetarians in the United States. They settled the lawsuit filed by the Seattle lawyer and as part of the settlement, donated ten million dollars to Hindu and vegetarian groups.

It is interesting to note that Mahatma Gandhi, who was born on the west coast of India and raised by Hindu parents, was

"If God created the world, where was He before creation?" and "No single being has the skill to make this world. How can an immaterial god create that which is material?" and, "If God is every perfect and complete, how could the will to create have arisen in Him? If, on the other hand, He is not perfect, He could no more create the universe than a potter could."

Neither, consequently, do Jains believe in a God of judgment. They believe that the goodness or quality of a being's life are determined by Karma.

Jains are a spiritually lonely people, as they live without prayer. They profess no faith in a God that will help people, a God Who will respond to petition or intervene on their behalf. On the contrary, Jains worship beings that are beyond their contact and cannot intervene in any human instance.

Jains do not believe there is a God Who demands worship. The beings they worship are apathetic. They show no emotion and have no interest in human beings at all. Jains insist that anything or anyone who desires worship would not be perfect and therefore, could not be a god.

Jains believe that every (male) soul has the potential to become perfect and that all souls who have attained perfection are equal. The only way to free one's soul from the bondage of material existence is by ascetic practice. Jains confess that when a person dies, the soul goes to its next body instantly. The next body might not be human or even animal. The quality of the next life is determined by Karma (destiny as determined by one's actions). The (male) soul that attains perfection, travels instantly to the supreme abode – the highest level of the universe – where it lives for ever in a disembodied state of bliss with other liberated souls.

There are only about 5 million Jains in India and these are, for the most part, wealthy. They include bankers and merchants. This is a strange fact, given Jainism's rigid restrictions on accumulating earthly goods. They do not read the Bible but the Agama, the teachings of their founding father, Mahavira, whom they have elevated to a very high status. They say he has not power to create but is like a mountain or plant.

heavily influenced by Jainism when he was growing up. His desire for truth was probably even more legendary than Washington's after chopping down the cherry tree. When Mahatma was a young child, an inspector came to his school one day during a spelling test. Noticing that Mahatma had spelled a word incorrectly and wanting to please the inspector, the teacher whispered that he should copy the correct spelling from the boy sitting next to him. Mahatma refused to do so. Such an action would have been untrue.

Five questions

Imagine being so filled with a principle that you are willing to give up food, property, and sexual intimacy. Imagine being so desirous of a better next life that you are willing to totally deprive yourself of worldly pleasures. Humanly speaking, that is what "good" Jains do or desire to do. But how sad to know that they will

only attain an after-life of horror, an after-life of gnashing of teeth.

So what would you say to a Jain if you met one? It is perhaps not all that likely that you will bump into one in your North American neighborhood. Nevertheless,



***They profess no faith
in a God that will
help people***



it's worthwhile to ask yourself several questions because there are many more people than misguided Jains in the world who are bound for hell – and they live in your neighborhood.

First of all, are you thoroughly convinced about what you believe? No matter

whom you speak to, it won't mean a thing unless you are really convinced about your subject matter. Secondly, do you believe in the Holy Spirit? If you rely on Him, your words will have the power God means them to have. Thirdly, are you a loving person? Do you see your fellow humans as those made in the image of God and do you have compassion on them? Without love, remember, your words are as nothing but noisy gongs and clashing cymbals and won't mean a thing to the listener. Fourthly, can you put the Gospel into everyday language, adapting it to meet the specific need of the person to whom you are talking? And lastly, can you listen? Can you be sensitive to what a person tells you without ridiculing him or feeling superior?

The question then is not necessarily "What would you say to a Jain if you met one?" but would you start a conversation with someone without a wedding garment?



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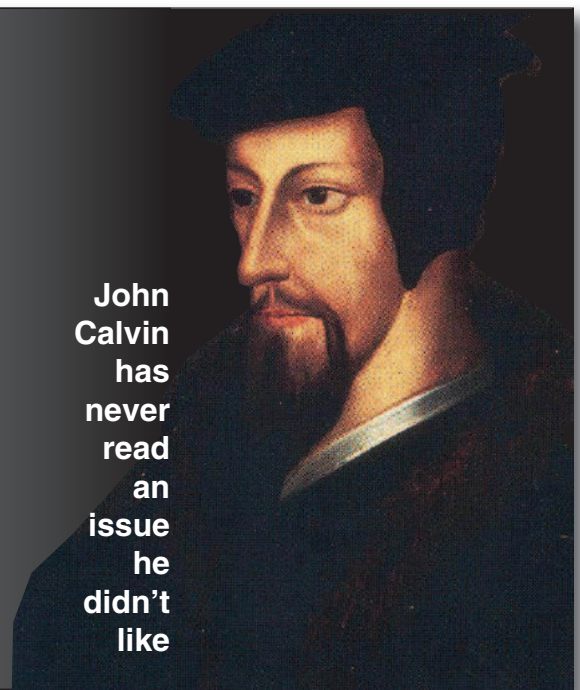
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an
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he
didn't
like**



EVOLUTIONISTS GUESS WRONG... AGAIN

The more things change
the more they stay the same

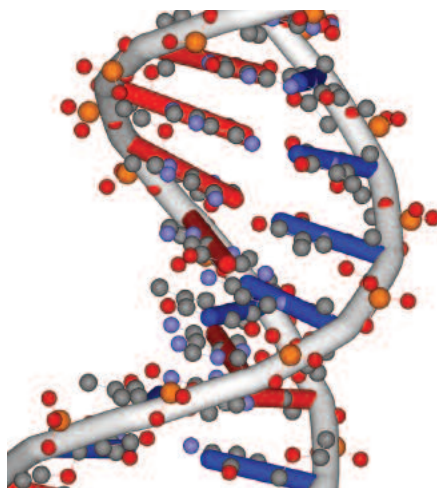
by Margaret Helder

There was a little ditty that we used to recite as children. It went: "Mother may I go out to swim? Yes, my darling daughter. Hang your clothes on a hickory limb, but don't go near the water!" Obviously the mother's remarks are a mixed message. She says "Yes," but actually means "no."

More serious communications sometimes convey mixed messages too. For example, the editorial in a recent issue of the scientific journal *Nature*, declared: "With all deference to the sensibilities of religious people, the idea that man was created in the image of God can surely be put aside" (June 14/ 07 p. 753). It further declares, "the idea that human minds are the product of evolution is not atheistic theology. It is unassailable fact." In a final salvo the editorial claims that the human mind came about "without reference to a divine creation." While regrettable, such remarks are not new. What is different is the fact that the cover story of the same issue discusses a situation where crucial evolutionary assumptions fall like flies. You might imagine the editors would sound much less confident about the status of human evolution. Instead the issue conveys a mixed message.

98% "junk"?

Prior to the publication of the cover story in the June 14 issue of *Nature*, the



Scientists are finding treasure in the midst of "junk" DNA
(illustration by Geoff Hutchison).

human genome (genetic information located in DNA) was believed to consist of about 25,000 useful genes as well as incredibly long expanses of useless (non-functional) DNA. Termed "junk DNA," the non-functional DNA was believed to represent remnants of information left over from an evolutionary past. This non-functional DNA made up 98% of the DNA in our cells. The 25,000 genes, each coding for one protein, thus made up only 2% of the genome.

The non-coding ("junk") DNA included sections repeated numerous times, and sections which were similar to known genes but which didn't seem to do anything, and various other patterns of DNA code. It made sense to scientists that these sections of "junk" DNA were subject to rapid mutation rates. There could not be a right or wrong order for something which does nothing.

Now that the order of the four code letters in the DNA of quite a large number of organisms has been documented, scientists can use computer programs to compare the arrangements of the letters in these organisms. Assuming that evolution has occurred and that one organism type has changed into another, scientists then expect that differences in the arrangement of DNA letters will reflect the extent of evolutionary change. Not all stretches of DNA, however, are expected to show similar amounts of divergence (progressive change) between organisms. The chances that a random change actually will improve a vital process are so small, that scientists expect very little variation in the controls of major processes. Thus the expectation is that evolution will "constrain" major sections of DNA or conserve them so that they stay the same.

Evolutionists have thus assumed that as one kind of organism develops into others, some vital stretches of DNA will stay the same while other less important areas change. The regions that show lots of differences between organisms are assumed to reflect change over time, while the important stretches stay nearly the same.

ENCODE surprise

The expectation of the scientists approaching a new much more detailed study of the human genome was that constrained areas represented the important controls and the wildly varying regions contained junk DNA, the relics of long ago evolution.

This is not what they found. The results were the opposite of what they expected to find, assuming that evolution has occurred.

The present study began in 2003 when an international consortium undertook to carry out an exhaustive search for all biologically functional elements in 1% (30 million letters or nucleotides) in the human genome. The purpose of the project was to provide an ENCYclopedia of DNA Elements or ENCODE for short.

Some sections of DNA were chosen for study because they are known to be important, but others were randomly selected. The study included gene rich areas of DNA and gene “deserts.” Stretches of DNA with known function were compared with stretches of DNA controlling similar functions in 14 other mammal species and in 14 other vertebrate species (animals with backbones), including some fish. While animals have some non-coding DNA, humans are unique in that the bulk of the genome is non-coding DNA. Thus where possible, non-coding DNA was compared between organisms too.

Based on evolutionary assumptions, scientists expected that the ENCODE would further confirm their conclusions that “junk” DNA is left over from an evolutionary past, that it changes rapidly and has no function. It was further expected that important genes would all be much

the same over a broad range of organisms. Scientists further believed that they had a good picture of how the cell controls what genes are used, when they are used, and how much product they are allowed to produce. These controls were believed to involve mainly coding DNA (the genes themselves).

The right questions get asked

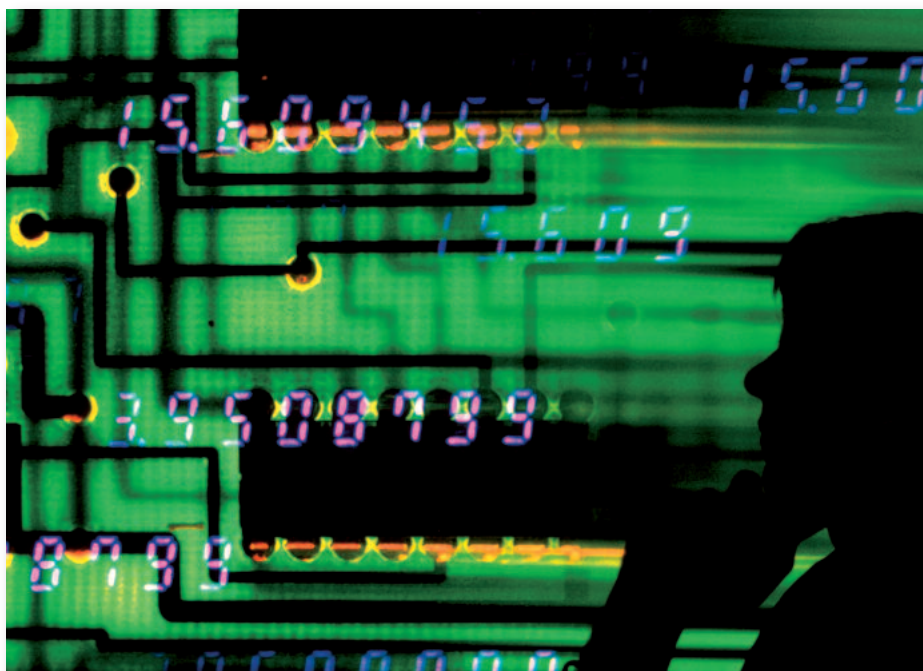
It is a truism that people ask questions based on what they expect to find. For example, a visitor to your house might ask where the bathroom is, but not where the atomic laboratory is. If you have an atomic laboratory in some alcove, the guests won't ask about it because they don't expect that you have such a facility.

Similarly, because the non-coding (“junk”) DNA shows such variation among individuals, scientists did not believe that it had a function. (Why look for a function when you don't think there is one?) Moreover, since other organisms do not have anywhere near as much non-coding DNA, scientists believed that it must not be very important in humans either.

The unusual feature of the ENCODE study, however, was that it studied everything. On this occasion evolutionary assumptions did not control the questions asked. All DNA (in the study) was examined for possible function and – guess what? – almost all of the DNA (at least 93%) was found to be read on one occasion or another. That is a big difference from the 2% which the scientists considered relevant even a year ago. But this was just the beginning of the surprises.

Far more complex and wondrous

Not only did the ENCODE project discover that nearly all the DNA in the human genome was read, but also the whole DNA system seems to be interconnected in an incredibly complicated network. A given region of DNA is read and copied multiple times in overlapping fashion and then edited into countless different products. DNA sequences (arrangements of letters) which contain information on when and how much of a product to produce, are often located far from the information for the product itself. Most of the controls seem to be written into the



non-coding (formerly junk) DNA. This information seems to be connected in a complex network which extends throughout the genome.

The metaphor which springs to mind to describe this integrated system is that of a supercomputer. It is difficult enough for evolutionists to try to explain how the genome could have been built up over time, but it is much more difficult to explain the origin of such an integrated unit.

The system has all the hallmarks of design. It takes a wonderful mind to design a code (four letters arranged into groups of three), it takes an amazing mind to devise the complicated language which conveys information written into the DNA code, and it takes an astonishing mind to devise the system of switching, splicing and silencing of information which so closely resembles computer controls.

Evolutionary predictions fail

The most surprising discovery of the study was that the pattern of “constrained” DNA (similar in a wide range of organisms) and unconstrained (wildly different) was not what they expected it to be, based on evolutionary views. As the authors of the technical article on the ENCODE project declared, lack of evolutionary constraint on functional elements was perhaps the “greatest surprise” (*Nature* June 14/07 p. 813) of the project. Most of the DNA which showed only slight variation among organisms, was found in the non-coding (formerly thought of as “junk” DNA) section of the genome. In addition, half the sections with known function showed wild differences among the various organisms examined.

Both these results are the opposite of what was expected. One commentator asked plaintively how major components of the mammalian genome could change essentially randomly over time. She further reflected: “the idea that important DNA might be unstable is newer and intriguing because it undermines the assumption that biological function requires evolutionary constraint.” In

other words, this finding is directly contrary to evolution theory.

Another evolutionary expectation was that the important functional elements would occur in the other mammals as well as in people. However, scientists found that more than half the stretches of DNA with known function, are unique to people. Where did these genes come from if not from ancestral organisms? Lead author Ewan Birney, in an interview reported in the *Washington Post*, called the unique functional elements “gate-crashers” (June 14/07). He suggested that they appeared by chance in the course of evolution and were neutral in their effects. Both he and Francis Collins, director of the National Human Genome Research Institute, suggested



***This finding is
directly contrary to
evolution theory.***



that many functional elements might be like clutter in the attic, present but not particularly helpful. Such a suggestion does not make sense. Any extra component of a cell requires the expenditure of energy to maintain it. Useless elements definitely have a negative impact on an organism. Descendants without these features will do better than those which possess them, so useless features tend to be lost in further generations. Birney calls the idea of gate crashers “quite an interesting shift in perspective for many biologists” (*Washington Post*). Shift indeed. Evolutionists are modifying their views once again in the face of contrary results.

Conclusion

If evolution were a real process, there should be few useless features in an organism. The idea that the genome constitutes a warehouse of useless features waiting for a useful application, is directly

contrary to evolution theory. Of course the results of this study present no problems for the creation model. The various mammals and other vertebrates represent separately created kinds. God designed the organisms according to His will. He is able to produce similar results from very different or very similar pieces of genetic code. The comparisons tell us only about designer choices. Similarities or differences are each equally to be expected.

The ENCODE research was carried out on two kinds of human cells in culture. The first was the famous HeLa cell line. This came from the cervical cancer of an African American woman, Henrietta Lacks (1920-1951). Medical researcher George Gey created a culture without permission of the patient or her family. Much research on human biology has been carried out on the HeLa culture. Some chromosomes in these cells however show abnormalities. There are pieces missing and some chromosomes are abnormally represented several times. As a check to see if the DNA in the HeLa cells acts properly, a normal cell line of lymphocytic (white blood) cells, was also used in the study. The results for both cell lines were similar.

The study of DNA should reveal the evolutionary process at its most basic level if evolution has indeed occurred. Changes in appearance or function are merely the result of changes in information contained in the DNA. The results of this study, directly contrary to evolutionary expectations, call the evolutionary process into serious question. Nevertheless, in a recent issue of a prominent science journal, where these results were documented, the editors arrogantly tried to rule God out of His creation. One might have imagined they would feel a little tentative about evolution after such results. The situation reminds us of Psalm 14:1 where we read: “The fool has said in his heart, there is no God.” We should certainly feel sorry for individuals who are so blind to the creation which in all aspects declares the glory of God.





Soup & Buns

Good Neighbors

by Sharon L. Bratcher

We bought a rowhouse in Philadelphia when my husband attended Westminster Seminary. A rowhouse is the ancestor of the townhouse and the condominium, and being in the middle of the row put our door three feet away from our closest neighbors.

Next door lived our version of the TV Waltons' "Baldwin sisters," two single ladies in their 50s who had lived there most of their lives. Helen and Teresa were friendly, though fearful, and helpful, though full of ailments. We struck up a sort of friendship wherein we chatted from time to time and helped each other a little bit.

An assist

I had given birth to 4 children during our first four years there, and another was on the way. We determined together that although they weren't very adept at babysitting, Helen did believe that she could come in and sit for 5-10 minutes while I waddled to the corner store for milk (and chocolate). It took longer than that to snowsuit the kids, so it was a huge help for me. The kids behaved well for her, and I figured that in case of emergency she could at least herd them out of the house and call 9-1-1. In return, I would take Teresa grocery shopping with me so that she wouldn't have to go by taxi.

I don't think that Helen considered this a burden. She said it was no trouble, and that she had nothing else to do. On the other hand, I had to learn patience in waiting for Teresa to slowly move around the store finding everything on her list. Though eight months pregnant, I still moved quicker than she did. She had the maddening habit of finding (almost)

everything that she needed and then standing near the checkout counters. When I completed my list, she would announce that she was going to get her ice cream at the far end of the store, because she was afraid it would have melted if she'd gotten it sooner. I tried not to seethe as I checked out, bagged my own groceries, loaded up the car, and often still had to wait for her.

.....

I briefly considered throwing a can of cream of mushroom soup

.....

When we arrived at home Helen would come out and the two of them would carry their sacks of groceries up five steps to their house. Sometimes my family helped, but we had so much to carry already that the task fell to the two of them, despite their many ailments, most of which I'd just heard recounted once again.

Some weeks Teresa didn't need to go, so I went late in the evening when the kids and Dennis were asleep (he, in preparation for his night shift as a security guard). This was the case on the night I remember most.

Work weary

It had been a full day of caring for a five-year-old, a three-and-a-half-year-old, and 18-month twins. I wished for a motorized cart as I wearily pushed my squeaky-wheeled buggy through the store, collecting our necessities. Then, while in line, I listened to and sympathized with a

man who worked as the stage manager at a theater, who talked about how very tired he was, and how many hours of hard work he had put in that day. As we "bagged our own groceries," I shared that I too was tired after a full day with four little children and how hard I had worked as well. It was his turn to listen politely. But just before he walked off, he looked at me and delivered an unexpected parting shot by saying, "I guess it depends on how you define the word 'work.'" Stunned, I couldn't think of any concise words to hurl at him as he sauntered away. I briefly considered throwing a can of cream of mushroom soup instead.

Wearily, I drove home, and stopped the car in front of the house. I was dead tired. Totally exhausted. It seemed I didn't have one more ounce of energy, and yet I still had groceries to take inside and I had to at least put the perishables away. I sat for a few minutes more, just resting, nearly crying. Then there was a knock on my window.

Helen and Teresa, ever watchful, had noticed my return from the store had also noticed just how worn out I was. So they slipped on their heavy-duty beige shoes, and wrapped their crocheted shawls around their flowered cotton shifts. Down the steps they came, despite all of their own ailments, to carry in my groceries.

Then I did cry. Their loving concern fortified me, and gave me strength. I also repented of my impatience with Teresa.

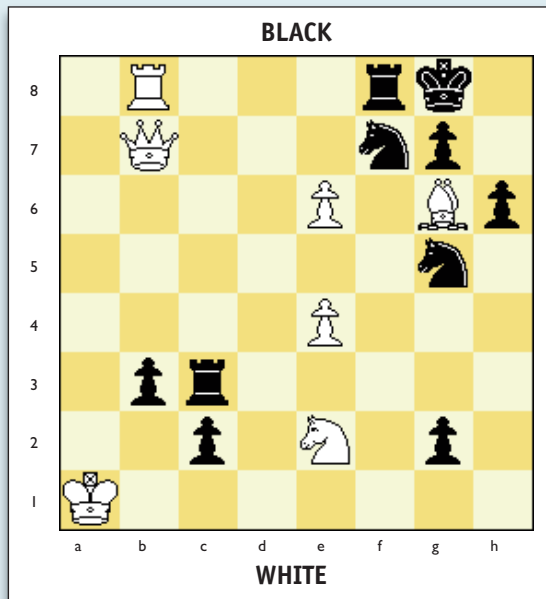
On that night Helen and Teresa reminded me that we all have opportunities every day to affect the lives of others in positive or negative ways. May the Lord help us to stay aware of this incredible influence.



PUZZLE PAGE ENTICING ENIGMAS AND CEREBRAL CHALLENGES

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

Chess Puzzle # 136



WHITE to Mate in 3

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

NEW PUZZLES

Riddles for Punsters #136

Using poor grammar, what warning was given by the goldfinch to its feathered friends? "I ___ d a hungry cat watching the bird feeder!"

What did the poetic sparrow say in response? "I have a h ____ it's looking for l ____!"

Problem to Ponder #136 – "Speed in the Sand"

A red ferrari and a silver camero are headed toward each other on a long, straight highway in a desert (where there are no speed limits). When they are 99 km apart, the ferarri has reached a speed of 180 km/h and the camero a speed of 150 km/h.

If they maintain those speeds,

- how long will it take them to meet on the highway?
- How far will each car have travelled by the time they meet?
- How far apart will they be 10 minutes after they pass each other?

Answer to Riddle for Punsters #135 – "Passed Pawn Power"

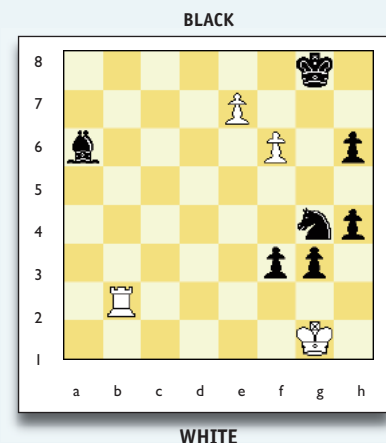
Why did a family move away from a park where many flocks of geese had taken up residence? All the h o n k e r s were driving them bonkers.

Answers to Problem to Ponder #135 – "Baseball Team Outs"

- Twelve teams are playing in a baseball tournament. Ties are not permitted, so extra innings are played until a team wins. A team is eliminated from the tournament as soon as it loses one game. How many games must be played to determine the team winning the tournament?
 - How many games must be played to determine the winning team if the tournament is between 50 teams?
 - If 12 teams are again in a tournament but this time a team is eliminated only after losing **two** games, how many games must be played to determine the team winning that tournament? (HINT: Two answers are possible for this last question.)
- a) If 6 games are played, 6 teams are left (the 6 losing teams are out) After 3 more games, 3 teams are left in the tournament (after 9 games). 2 of those must play each other in a (tenth) game, then the winner plays the third team to determine, **by that eleventh game, the tournament winner.** NOTE that it **makes sense that 11 games are needed**, since each game produces a loser and, of 12 teams, 11 must be eliminated (by means of 11 games played) to leave the winner.
- b) By that reasoning, **if 50 teams are in the tournament then 49 games must be played** to produce 49 losers that are eliminated, leaving the remaining team as the tournament winner.
- c) **If the team winning the tournament loses 0 games**, the other 11 teams are eliminated by losing 2 games each, **totalling 22 games.** However, **if the team winning the tournament loses 1 game**, the other 11 teams are still eliminated by losing 22 games, so **the total is 23.** Therefore, **either 22 or 23 games** must be played to determine the winner of the 12 teams.

SOLUTIONS TO THE PREVIOUS (JULY/AUGUST) PUZZLE PAGE

SOLUTION TO CHESS PUZZLE # 135



WHITE to Mate in 3 Descriptive Notation

- P-K8=Q ch K-R2
 - Q-B7 ch K-R1
 - Q-KN7 mate
- #### Algebraic Notation
- e7-e8=Q + Kg8-h7
 - Qe8-f7 + Kh7-h8
 - Qf7-g7 ++

BLACK to Mate in 3 Descriptive Notation

- _____ P-B7 ch
 - RxP PxR ch
 - K-N2 P-B8=Q mate
- #### Algebraic Notation
- _____ f3-f2 +
 - Ra2xf2 g3xf2 +
 - Kg1-g2 f2-f1=Q ++

Crossword Puzzle

Series 14 No 13

Last month's solution
Series 14 No 12

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|----|----|----|---|--|----|----|---|---|--|----|----|----|----|----|
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| 14 | | | | | 15 | | | | | 16 | | | | |
| 17 | | | | | 18 | | | | | 19 | | | | |
| 20 | | | | | 21 | | | | | 22 | 23 | | | |
| 24 | | | | | | | | | | 26 | 27 | | | |
| | | | | | 28 | | | | | 29 | 30 | | | |
| 34 | 35 | 36 | | | | | | | | 37 | | | | |
| 38 | | | | | | | | | | 39 | | | | |
| 41 | | | | | 42 | 43 | | | | 44 | 45 | 46 | 47 | |
| 48 | | | | | 49 | | | | | 50 | | | | |
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| 57 | 58 | 59 | | | | | | | | 60 | 61 | | | |
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| | A | | E | A | T | E | N | | P | I | L | O | T | I | | | | | |
| 15 | M | A | T | C | H | E | S | | A | P | P | E | A | R | S | | | | |
| 19 | P | R | T | | A | D | U | M | | | E | | M | E | T | | | | |
| 23 | E | E | L | | C | Y | R | E | N | E | | T | A | C | O | | | | |
| 27 | R | A | E | | A | | E | R | E | | S | O | N | A | R | | | | |
| 30 | S | S | S | | | A | | E | E | | K | | S | P | Y | | | | |
| | | | | | 35 | E | R | N | | | 36 | E | S | S | | | | | |
| 37 | A | K | I | N | | D | I | P | | N | | S | W | E | | | | | |
| 46 | C | A | N | O | E | | L | A | P | | A | | W | I | N | | | | |
| 51 | E | Y | E | S | | | P | L | U | R | A | L | | E | L | D | | | |
| 55 | T | A | R | | | O | | | | L | E | C | T | | E | M | U | | |
| 59 | O | K | T | | | O | B | E | R | | | S | E | A | S | T | A | R | |
| | N | | | | | | | | | | | | | | | | | | E |
| 67 | E | L | A | T | E | R | S | | | O | S | C | I | N | E | S | | | |

ACROSS:

1. Nimble
5. Short sleeps
9. Brusque
14. Afrikaans
15. Man's name
16. Rounded convex molding
17. Reply to an invitation
18. Web Data Access Authorization
19. Summer tv fare
20. Member of an American Indian people
21. Look
22. Foot holders
24. Province of the Red River Valley
27. Nat'l Academy of Sciences
28. A Cdn. Railway
29. Noisy
31. Train stop, for short
34. Long smear
37. Capital of Alberta
38. Mouths
40. Cereal grass

41. "Steel" city
45. This country's flag is red and white
48. Ontario Prov. Police
49. Make money
50. A collection of miscellaneous information
51. Bewitch or charm
52. City where the "Golden Boy" resides
57. This province used to be called "Upper Canada"
61. Sault ___ Marie
62. Against all risks (abbr.)
63. A light, deep-fried bread of India
64. The cheek, to a doctor
66. Impel wth force
67. Resident of a big U.S. state
68. Help a criminal
70. Broken arm holder
71. Space agency
72. Employs

DOWN:

1. Play the guitar
2. Italian dish
3. Black bird
4. Yukon Liberal Party (abbr.)
5. U.S. big city of fruit ?
6. Unit of dry measure of Middle Eastern countries
7. Perennial herb of East Indies with edible root
8. Wound reminder
9. Weather phenomenon
10. Levels out
11. Return on Required Equity (abbr.)
12. Cast aspersions on
13. Ages
21. Volcano
23. E Pluribus ____, U.S. motto
25. Frost a cake
26. Tavern drink
30. Different
31. Greek portico
32. Amphibian
33. Part of a stoa
34. District in London renowned for its restaurants
35. Snare
36. Highway exit
39. Rocky pinnacle
42. Glancing slyly
43. Public transportation
44. Direction
45. Choral composition
46. Queen of England, daughter of James II
47. Network Application Installer, for short
51. Lot's father, eldest son of Terah
53. Small islands
54. Largest city of France, or town in Ontario
55. Lofty bird
56. Dull colours
57. Chooses
58. Yuletide
59. Poisonous prefix
60. Gulf in the Arabian Sea
65. Coat of camel hair
66. Traditional knife of the Inuit

Joyce