

REFORMED

# Perspective

Volume 29 No 3

January 2010

A MAGAZINE  
FOR THE  
CHRISTIAN  
FAMILY



## FAIR AND FREE ELECTIONS:

What the US  
can learn  
from Canada...  
and what  
Canada needs  
to remember

# Do machines count better than men?

**American electoral results are tabulated by machines, while in Canada national elections are still counted by hand. Should we follow the US lead?**

Editorial

Jon Dykstra

Chuck Hagel was supposed to lose. In 1996 Hagel ran for an open US senate seat and while he wasn't an unknown, he didn't have the name-recognition of his opponent, the sitting Governor of Nebraska. So Hagel was supposed to lose.

Instead he pulled off a big upset, winning with 56 per cent of the vote and becoming the first Republican to win a Senate seat in Nebraska in twenty-four years.

How did he do it? Was it his TV ads, his campaign literature, or maybe his interviews with the press? How did Chuck Hagel sway the electorate so successfully?

Or did he sway them at all? Up until 1995 Hagel had been the CEO of American Information Systems Inc, the company that *supplied the paperless voting machines that were used to count approximately 85 per cent of the votes in Hagel's senatorial race*. When this news came out years later, a host of websites sprang up denouncing the election as a fix, with several doing so using a quote attributed to Joseph Stalin:

"The people who cast the votes don't decide an election; the people who count the votes do."

## Fodder for conspiracy whisperings

Chuck Hagel's race wasn't the only one to spawn conspiratorial whispering. The 2000 presidential race was decided in the state of Florida, which George Bush narrowly won. But on election night, in Volusia County, Florida, a Global Elections System voting machine used in the 216<sup>th</sup> precinct where 412 people voted *gave the Socialist candidate 10,000 votes and gave the Democratic presidential nominee Al Gore a negative vote count of 16,022 votes*.

This error was caught on election night, and corrected, but the incident provided more fodder for the conspiracy theorists. Someone, it seemed, had hacked the machine. And if it could happen in Volusia County, why not elsewhere too? If it could happen elsewhere, how do we know it isn't happening everywhere?

## The difference between Canada and the US

This last question showcases the difference between federal elections in Canada versus the US – how do we know that election fraud isn't happening? In the United States it is at least conceivable that it could occur. Electronic voting machines that have shown themselves liable to error and tampering count roughly 80 per cent of the national vote. The software that runs these machines are commercial secrets that no one outside the companies that make and sell the machines are allowed to see. Some of these machines employ touch screen technology, using an entirely paperless system, so if an error or fraud does happen, there are no paper ballots with which to double check the results. So, in a very real way, voters simply have to trust that their vote is being accurately tabulated.

In the documentary *Hacking Democracy* David Dill, a Stanford professor of computer sciences, explains just how crazy an idea this is, comparing it to trusting your vote to some guy behind a curtain:

"Supposing. . . there was a guy behind the curtain who would write down your votes. So you just dictate them, he writes them down and when you're done you leave without being able to look at the ballot. Most people in their right mind would not trust this process. The guy behind the curtain could be incompetent, he could hear your votes wrong and record them improperly or it could be he doesn't like your political affiliation and would prefer to see your votes cast for someone else."

Is it any wonder then, that some Americans aren't confident in simply trusting this system?

In Canada, however, you don't hear conspiracy theories about how an election was stolen. That's because our system is transparent and has clear, simple checks and balances.

## The Canadian system

Instead of entrusting our vote tabulation to machines, the more than 13 millions ballots cast in the 2008 Canadian federal election were counted by

hand, and it was done quickly with results completed within four hours of the polls closing. Instead of one machine counting a poll, the totals in most Canadian polls are counted by at least four people. Two of these tabulators are with Elections Canada. They are the Deputy Returning Officer, who shows the group each vote, and the Poll Clerk who keeps track of the running total. The other two or three or even more people watching the vote are scrutineers recruited by, and representing, each of the different candidates. So in most ridings there are people with at least 3 different perspectives counting the vote:

1. the (hopefully neutral) Elections Canada staff
  2. a Liberal scrutineer
  3. a Conservative scrutineer
  4. often but not always a New Democrat scrutineer (this small party doesn't always have the manpower to provide one scrutineer at every poll)
  5. a scrutineer from other parties, or independent candidates
- After the poll is counted these scrutineers phone in the results to their party headquarters where these numbers are added to the totals coming in from the other polls.

**Conclusion**

The point here is not to argue that at some time in the past an American election has been fixed, but only to show that American voters have good reason to worry that in the future one just might be. Their dependency on electronic voting machines means their system is based on trust – trust that the machines will work as they are supposed to, and trust that the people making and programming the machines are competent and always honest.

The Canadian system, on the other hand, recognizes that it is foolish to trust overmuch, that we are fallen and depraved creatures. Of course election officials have never stated it in such



explicitly biblical terms, but that is the difference nonetheless. Instead of trust, we have verification, with two, three and even more vote totals from the different parties available to check against the official results.

From a Reformed perspective then, the Canadian hand count is vastly superior to the American voting machine count. And yet, in more and more Canadian municipal elections, electronic voting machines are being used, and at the provincial level there have been discussions about introducing these machines to modernize our voting process.

Our system doesn't need modernization – it works, and it works far better than anything our nearest neighbor has come up with. Rather than following the Americans' lead, we should be exporting our system to the US. The Americans would do well to take a lesson from Canada and introduce an electoral system that is trustworthy because it doesn't trust anyone overmuch.



**In This Issue**

Editorial – ? — *Jon Dykstra* . . . . . 2

Nota Bene — *Sarah Meerstra* . . . . . 5

Report from Australia — *Rene Vermeulen* . . . . . 7

On being godly while running for government  
— *Sarah Chase* . . . . . 8

I'll do less for you — *Jon Dykstra* . . . . . 9

Campaign to legalize prostitution is “a crock” says CTV  
journalist — *Ron Gray* . . . . . 10

“Blame America!” — *Michael Wagner* . . . . . 11

In a Nutshell — *Jon Dykstra* . . . . . 13

The Christian case for adoption — *Jon Dykstra* . . . . . 14

Outside our comfort zone — *Hannah Koetsier* . . . . . 15

Caring enough to confront — *Ginny VanderHorst* . . . . . 16

If you preach it, they will fall — *Bojidar Marinov* . . . . . 17

Murder is not debatable — *Christine Farenhorst* . . . . . 19

Best Books — *Janet Faber* . . . . . 23

The Ultimate Proof of Creation — *Wes Bredenhof* . . . . . 24

Marilynne Robinson — *Conrad van Dyk* . . . . . 26

The lighter side of science — *Margaret Helder* . . . . . 28

Soup & Buns — *Sharon L. Bratcher* . . . . . 30

Puzzle Page — *Bob Leach* . . . . . 31

Crossword Puzzle Series 17 No. 1 . . . . . 32



## The confusion of two conventions meeting simultaneously

# REFORMED Perspective

www.reformedperspective.ca

Published monthly by the Foundation for the publication of a Reformed Social-Political Magazine (Reformed Perspective Foundation).

**Address for Administrative Matters (Subscriptions, Advertisements, Change of Address):**  
Premier Printing, One Beghin Avenue, Winnipeg, Manitoba, Canada R2J 3X5  
Telephone: (204) 663-9000, Email: [subscribe@reformedperspective.ca](mailto:subscribe@reformedperspective.ca)

**Editor:** Jon Dykstra

**Address for Editorial Matters (Letters and Submissions):**  
Reformed Perspective, 162 Cambridge Drive, Lynden, WA, USA 98264  
E-mail: [editor@reformedperspective.ca](mailto:editor@reformedperspective.ca)

**Managing Editor:** Wilhelm Gortemaker

**Regular Contributors:**  
Sharon Bratcher, Jane deGlint, Christine Farenhorst, Margaret Helder, Rene Vermeulen, Michael Wagner

**Board of Directors:** John Voorhorst, Chairman;  
James Teitsma, Secretary/Treasurer; Peter DeBoer, Wilhelm Gortemaker, Jakob Kuik, Henk VanderVelde, Theresa Weessies

**Secretarial Address (Board Matters):** James Teitsma  
449 Almey Avenue, Winnipeg, MB Canada R3W 1P6

**Contact Address for South Africa:**  
Arie Roos, Box 584, Kuilsrivier, 7580 Republic of South Africa

**Contact Address for Australia:**  
Pro Ecclesia Bookshop, PO Box 189, Kelmscott, W. Australia 6111

**Copyright statement:** Copyright in letters, articles, cartoons and any other material submitted to *Reformed Perspective* and accepted for publication remains with the author, but *RP* and its reciprocal organizations may freely reproduce them in print, electronic or other forms.

*This periodical is owned and operated by the Foundation for the publication of a Reformed Social-Political Magazine, a nonprofit organization, whose purpose is described in Article 2 of its constitution: "to publish periodically a magazine promoting Reformed principles in all spheres of life, especially the social, political and economic realms." In carrying out its objectives, the society is bound by the Bible, God's infallible Word, as it is summarized and confessed in the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort (Article 3 of the constitution).*

*If you are interested in the work of Reformed Perspective Foundation and in the promotion of Reformed principles in all spheres of life, especially in your local area, and you need help, call John Voorhorst at 1 (403) 328-9114 (days), and 1 (403) 345-2904 (evenings).*

**Annual Subscription Rates:**  
Canadian\* & U.S. Funds – 1 Year \$50.00, 2 years \$93.00, 3 years \$137.00  
Canada Airmail \$73.00\* U.S. Airmail (U.S. Funds) \$78.00  
International Surface Mail \$69.00 (2 years \$125.00, 3 years \$184.00)  
International Airmail \$105.00 \*including 5% G.S.T. – G.S.T. No. R118929272RT

*We acknowledge the financial support of the Government of Canada, through the Publication Assistance Program (PAP), toward our mailing costs.*



### Cancellation Agreement

Unless a written subscription cancellation is received we assume you wish to continue to subscribe. You will be invoiced prior to the subscription renewal date.

**Registration:** ISSN 0714-8208  
Charitable Organization under Canada Income Tax Act  
Registration No. 18929272RR0001

**RETURN UNDELIVERABLE CANADIAN ADDRESSES TO:**  
One Beghin Avenue, Winnipeg, MB R2J 3X5

# Nota Bene

## News worth noting

by Sarah Meerstra



### Whole world should adopt 1 child policy?

Well-known Canadian columnist Diane Francis believes she has the solution to the world's problems: the entire world should adopt China's one child policy. In a recent column in the *Financial Post*, Francis asserts that the adoption of such a policy would address overpopulation, depletion of natural resources, global warming, and more. With such an approach, she calculates, the global population will be reduced to 3.63 billion. This, she argues, "would have immediate positive effects on the world's forests, other species, the oceans, atmospheric quality and living standards." Doing nothing, she asserts, "will result in an unsustainable population of nine billion by 2050."

### Mother gets away with infanticide

An American mother could not be charged with infanticide, a court ruled this past fall, because her baby was still attached to the umbilical cord and the placenta was still inside of her when she suffocated the newborn. According to Virginia law, it is not illegal to kill a baby

Commenting in *The Globe and Mail*, Lysiane Gagnon writes, "It's hard to take the proposal seriously, but it turns out Ms. Francis's call for a worldwide law that would forbid couples from having more than a single child fits in with the latest report of the United Nations Population Fund, which argues that slower population growth would help greatly in the battle against global warming. It takes a stretch of the imagination to see a baby as nothing but a future producer of CO<sub>2</sub>, whose carbon footprint will further damage the Earth."

One could also add that a look at China would show the demographic crises they are facing, with an aging population and significant gender imbalance.

Source: *Financial Post*, December 8, 2009; *The Globe and Mail*, December 18, 2009

as long as it is still attached in some way to the mother.

It appears that the law may change in response to this case, however, as a senator announced that they had begun drafting a law to protect newly born babies still attached to the mother.

LifeSiteNews.com December 21, 2009

### Vatican joins search for alien life

This fall, the Pontifical Academy of Sciences held a conference on astrobiology, the study of life beyond Earth, with scientists and religious leaders gathering in Rome to discuss this topic.

The conference was the first of its kind, as the church has long held that the existence of alien life is not compatible with the teachings of the Bible. Now, however, Catholic leaders are arguing that, should alien life be discovered, its existence could be aligned with the teachings of the Bible.

Says one Jesuit astronomer, "This does not conflict with our faith, because we cannot put limits on the creative freedom of God." Not everyone agrees. Paul Davies, a theoretical physicist told *The Washington Post* that the threat to Christianity is "being downplayed" by Church leaders. He said: "I think the discovery of a second genesis would be of enormous spiritual significance. "The real threat would come from the discovery of extraterrestrial intelligence, because if there are beings elsewhere in the universe, then Christians, they're in this horrible bind. They believe that God became incarnate in the form of Jesus Christ in order to save humankind, not dolphins or chimpanzees or little green men on other planets."

The Academy conference included presentations from scientists, both Christian and not, on the discovery of planets outside our solar system, the geological record of early life on Earth, how life might have started on Earth, and whether "alien" life of a different biochemistry to our own might exist here without our knowing, among many other things.

Source: *The Daily Telegraph*, November 10, 2009



## Parents' impact starts early

by James Dykstra

A recent study by European researchers has suggested that newborns actually cry in the language of their parents. Researchers recorded the cries of 60 newborns – 30 French and 30 German – and compared the cries to speech rhythms typical of their parents' language.

The Bible frequently urges children to listen to their parents, and parents to instruct their children. This suggests that parents play a major role in the development of their offspring. If you ever doubted just how early this role starts, the researchers learned that at only three

to five days old these babies already cried in the same patterns as their parents' native tongue.

According to the scientists, newborns are eager to communicate with their mothers and attempt to do so by imitating them. The only way they can do this at this early stage of their lives is by the rhythm of their cry.

Apparently at this very early stage, children are already trying to learn from their parents.

SOURCE: "Newborns cry in their parents' language, research suggests." *The Globe and Mail*, Nov. 6, 2009



## Who do children belong to?

Several cases lately show the state taking a dangerous level of control over children, against their parents' wishes.

In New Hampshire, a homeschooled girl was ordered to attend public school in order to expose her to a wider variety of "alternate viewpoints." Her parents were divorced, and her father disagreed with the Christian homeschool education that her mother was providing. The court ruled in his favor.

In Vermont, a judge granted sole custody of a woman's 7-year-old daughter to her former lesbian lover. The baby was conceived by artificial insemination during the relationship, which ended about a year after the baby was born.

Now the ex-partner, who has no biological relationship with the child, is being granted sole custody because the mother did not meet the visitation rights that had been previously agreed upon.

In Germany, at least 8 fathers have been fined and now sent to jail for refusing to send their elementary-school aged children to mandatory sex education classes, and disallowing their children from participating in a theatre presentation entitled "My body belongs to me," which teaches children how to engage in sexual intercourse. The fines in question are not ordinary fines, but are fines designed to show "repentance" and "contrition."

Source: LifeSiteNews.com

## I now pronounce you man and. . .

by James Dykstra

If you thought that gay marriage wasn't that big a deal, think again. It seems, more and more, society has lost any and all idea of what a Christian marriage is. Marriage to most people is simply committing yourself to someone you love. If that's someone of the same gender, or multiple someones, why not?

But what if that someone is a video game character?

According to *The Telegraph's* website, a Japanese gamer known only by his



online user name, Sal9000, has married a character from his Nintendo DS game, Love Plus. This game is a dating simulation, and the female characters in the game respond to you in a more or less positive way depending on how you treat them. Sal9000's "wedding" was presided over by a priest who emphasized that the ceremony was not legally binding.

Despite the priest's denials, rumors persist that an earlier ceremony was held in Guam which apparently has far more lax laws as to who can marry whom.

SOURCE: "Japanese gamer 'marries' Nintendo DS character" [www.telegraph.co.uk/technology/video-games/6651021/Japanese-gamer-marries-Nintendo-DS-character.html](http://www.telegraph.co.uk/technology/video-games/6651021/Japanese-gamer-marries-Nintendo-DS-character.html)

## Stephen Boissoin wins case but not costs

The Alberta minister brought before the Alberta Human Rights Commission for criticizing homosexuality in a local newspaper has, at long last, won his case.

Stephen Boissoin was originally dealt with harshly by the Human Rights Tribunal, which ordered him to issue an official apology, banned him from ever criticizing homosexuality in any way and fined him \$5000. The decision clearly had sweeping implications for religious liberty and the relationship between state and church, and Boisson appealed the decision.

This time around, Justice Earl Wilson, who heard the case, ruled that, whatever one thinks about Mr. Boissoin's comments, they didn't violate Alberta's human rights legislation which is to say, as the Edmonton Sun reported, that "there was nothing in the letter to suggest it was exhorting Albertans to discriminate against homosexuals in areas of employment, tenancy or goods and services which fall under provincial jurisdiction." Moreover, he rejected the complainant's claim that the words written constituted a hate crime.

Following the announcement of the decision, Stephen Boissoin expressed great joy over this victory for "freedom of speech and religious expression in Canada," adding: "I am overjoyed that this malicious and frivolous process is over. It's been seven and a half years of my life being run through the mud. I've been called a bigot and a hate-monger. What a waste of time." Despite this decision, no compensation will be made for Boissoin's legal costs or the seven years he had to spend defending his innocence.

Source: No Apologies, December 5, 2009





## Winds, water, fires and environmentalists endanger many

by Rene Vermeulen

I wasn't going to write about the cyclone that blew up on the northern coast of Western Australia a couple of weeks ago. After all it was only a small cyclone; it came inland for a little and then went out to sea again. But the boys at the weather bureau warned that this cyclone could return. And that is what happened.

Between the towns of Broome and Port Hedland there is a distance of some 600 kilometers. This area is largely uninhabited. It was fortunate then that the cyclone came onto land about half way between Port Hedland and Broome, both towns with large populations. The storm recorded a fury of winds some 211 kilometers per hour and gusts that were even higher. Rain gauges recorded 249 millimeters at Mandora Station while Warwagine Station received 244 millimeters of rain.

Despite coming onshore a fair distance from major towns, the cyclone called Laurence nevertheless destroyed buildings, flattened trees, burst water tanks and ripped roofs off houses as the category five storm tore a swath across an area called the Pilbara.

The weather forecast anticipated that this storm would dump water from our coast all the way to the Northern Territory some 1,000 kilometers to the east. The cyclone's rain associated actually went a bit further than anticipated with the result that a large section of the state of New South Wales received lots of rain. It was highly appreciated by the farmers there who had been looking at dry riverbeds for a long time; they are now overflowing.

### Environmentalist policy endangers many

This is remarkable when it is considered that further west in South Australia there is a real emergency because of bush fires. Many people have fled their homes and a number of homes and other property have been lost due to the fires.

Other areas continue to be under threat of bushfires due to the campaign by environmentalists to end the burning off of the dead brush. The policy of preventative burns was done for a long time to reduce the undergrowth and so make the bush safe during the major fire season. In the area where we live there are large plots of land where the bush is heavily inundated with dead plant matter. Australian trees drop tree branches

regularly which then dry out and become highly volatile. In the area where I work as a volunteer there is a large patch of land that has not been cleared for some years and the dead plant matter is only a match away from a major fire. Some of the buildings we look after are kept in a good condition even though they are a hundred years old but a major fire could easily destroy them. In other words it is of some concern to those who recognize the threat we are faced with. Talking to a fireman yesterday he informed me that there is a firebug on the loose. No one knows where he will strike next but in the meantime it is a case of keeping our eyes on people that may be of concern.

### Immigration concerns

Another matter that is of concern is the attitude of Muslims immigrants in our society. This week I received an e-mail about the attitude of immigrants over the years. The author noted that attitudes have changed since the early 1900 when many thousands of people fled from their homeland to settle in Australia and many became Australian citizen who joined the Australian forces during the First and Second World War. Back then people from many nations served their new nation with pride. As far as they were concerned they were Australians and wore the Australian uniform with pride.

This same sort of integration, this spirit of embracing their new country is not as evident with the new wave of immigrants who seem quite content to live in self-imposed segregation. This is a generalization, of course, but not an unfair one.

Our leaders don't want to speak about this stark difference between immigrants of old, and the new wave. This is probably because immigrants in the past came from Christian countries (or at least, countries that were once Christian and still had a largely Christian heritage) so few politicians have the courage to contrast them with the new wave of immigrants coming from Muslim countries. It is not politically correct to contrast Christianity with Islam, or at least, it is not PC to do so if contrasting the two makes Christianity look superior to Islam.

So our leaders turn a blind eye to what is going on and pretend that there is no problem at all.

*I wish all our readers a blessed 2010.*



# On being godly while running for government

## 7 questions with Bob Johnson

by Sarah Chase

When Bob Johnson moved to Lynden, Washington four years ago, he already had plans to one day run for local government. Late last year he did run, and shared his political views with voters by knocking on doors and handing out pamphlets. While he finished second, his principled stands and friendly nature showed Lynden voters what it's like to let a light shine in the political field.

*Sarah Chase: How do you, as a Christian, feel equipped to enter into the often scandalous realm of politics?*

**Bob Johnson:** By having a proper worldview, you can take with you into this arena a moral compass, your values, and you can go and be the salt that you're supposed to be in the world. I know that in order for evil to succeed, all it takes is for good men to sit on their hands and I believe that as a Christian I was called to get politically active. So several years ago I, and a bunch of friends in Michigan, got involved. I had that desire,

I enjoyed it, and I thought we could make a difference by being involved.

*SC: Does your Christian background affect the way people looked at you as a candidate?*

**BJ:** It's possible. I don't go out of my way to quote a Bible verse for every political view I hold but I don't hide my church membership when I'm running. So I guess each person investigating me as a candidate could decide whether to use my church membership as a factor in determining their vote. And I'm sure there are certain people who are anti-Christian who will use that information to make their decision.

*SC: Does it feel different running in Lynden, a predominantly Reformed town, as opposed to when you ran for office in Michigan?*

**BJ:** The political environment here is very unique in the heritage of this town. It has a strong Christian Reformed

## I'll do less for you Rejecting government as god

by Jon Dykstra

*The most common voter question is a variation of, "What are you going to do for me?" The most common answer that politicians give is a variation of, "Whatever it takes to win this election."*

*But what if a Christian politician decided to do things differently? What if, after reading the warning in 1 Samuel 8, this politician decided to give a different sort of promise to voters? What might his election material look like? Perhaps it would look a little like what follows. This is based on a brochure handed out by Bob Johnson, a member of the American Reformed Church in Lynden, Washington, during his recent run for city council.*

### PROMISES, PROMISES. . .

Most politicians over-promise but under-deliver. You know the type – they come to your door telling you that they have a solution for your every woe. And even though their so-

lutions are always costly they solemnly promise you they'll do it all without raising your taxes.

I'm a different sort of politician, so I'm going to make you a different sort of promise.

**I pledge I'll do less for you.**

### WHAT DOES THAT MEAN?

It means I recognize that the government's ability to tax us – to demand our money from us – is a fearsome power that should only be used with the greatest of restraint. **We need to use it less.**

It means that when it's suggested the city buy up empty warehouses and empty lots, using our tax dollars to get into the real estate business, I'm going to say: **"No, we need to spend less."**



history, and many of the original founding families have lived here for generations, and have married into other original families. So there are a lot of people who know or are related to others in this town. Michigan, however, has a dynamically diverse audience. Each district had different political cliques, and the historical votes expose the leanings.

*SC: You mentioned the word “stewardship” in some of your articles and pamphlets. Not being a particularly well-used term in the area of politics, what made you use it?*

**BJ:** Well, when I was sitting with some of the people I recruited to advise me for this campaign, this word surfaced a few times, and I believe it best represents what I wanted to convey to the people of Lynden. Stewardship is a proper handling of one’s money, not about being cheap.

*SC: How do you raise funds?*

**BJ:** Once my name was on the ballot, we put out word that we would like to raise funds to promote conservative Christian values. We sent letters to different people in Lynden – including many that I don’t even know – to get them on board by promoting me with a yard sign, or coming to a fundraising dinner. We sent these letters to citizens who frequented their churches, because they would most likely share the same

worldview. Also, those living in my church community seemed to be my strongest supporters in my endeavors.

*SC: What are some ways we as Christians can be more involved in government?*

**BJ:** One way would be to find a political party that suits your worldview, and be involved in it. Or find Christians or people of a political conservative bent here in the county, or on a local campus, that are fighting the good fight. You could join them, and let them help push you along, or help them with their cause. If you get to know these groups and agree with them, you could then tell others. It’s word of mouth – the political grapevine – that helps propel people to be active, to be willing to open their wallets or homes or give of their time, to help a candidate or promote a cause that is worthwhile.

*SC: Do you think there are good times where Christians should stay quiet and back down?*

**BJ:** No! We must not retreat, but take up our Scriptural mandate: have dominion over the world until Jesus comes again. We ought to live as if Jesus is coming any moment, while working as if He’s not coming for a thousand years! So we must not let up on doing what we’re commanded in Scripture to do – to raise a godly family, but also to influence and proclaim the gospel through our actions, through our speech, and through our lives.



It means that when it’s suggested we raise taxes more than the rate of inflation, I’m going to say: **“No, we need to get by on less.”**

It means that if I’d been on council when it was first proposed the city get into the business of running a recreation center, I would have said, **“No, we need to do less.”**

The government simply isn’t the answer to every problem, and it certainly shouldn’t have its fingers in every pie. So instead of ever and always expanding, our government needs to do less, but do it better. That may be more obvious on the federal level, but it is just as true here in Lynden.

**DOING LESS, BETTER**

The government has an important but limited role, one of protection, not provision. So my priorities for council would be to focus on our primary tasks, keeping our city streets safe and in good repair.

The city can help business too, but perhaps the best way it can do that is by simply getting out of the way of business. Cities like Bellingham seem to

I’ll  
do  
less  
for  
you

– Bob Johnson

want to do all they can to discourage businesses by bogging them down in regulations. If we cut the red tape – like we did when City Council eliminated the old 65,000-square-foot cap for businesses along the Guide Meridian – we can create an environment in which new businesses (and old!) will thrive.

**LOVING LYNDEN**

We are blessed to live in a city where self-reliance is still a treasured value. We work hard for ourselves, but we are also ready to lend a helping hand to a neighbor – we don’t look to the government to solve all our problems.

But as Ronald Reagan noted, “government has an inborn tendency to grow” and that tendency is evident in Lynden too. The only way to inhibit this growth is, as Reagan notes, by “constant complaint by the people.”

I hope you’ll let me be this “voice of complaint” and a voice of reason and fiscal restraint on City Council. I ask for your vote this August 18.



# Campaign to legalize prostitution is “a crock” says CTV journalist

*It won't help women and children trafficked for sex*

by Ron Gray

In recent months, Canadian news media have devoted considerable attention to “human trafficking,” mostly women and children being sold for sex. The focus of most stories has been on overseas sources of sex slaves – Asia, Latin America and Eastern Europe. There hasn’t been a lot of attention to the *market* for sex slaves: major North American cities.

And now there is a campaign to legalize prostitution in Canada – “for the safety of the women,” advocates say.

## Countering the spin

Award-winning CTV journalist Victor Malarek has written two books – *Natashas: Inside the New Global Sex Trade*, and *The Johns: Sex for Sale and the Men Who Buy It* – about prostituted women. Note, not prostitutes, but prostituted women – those exploited in the growing market for commercial sex. Recently, Mr. Malarek was interviewed by a Vancouver radio talk show host who asked, “What about legalizing prostitution, to make the women who work the streets safer?”

“Legalizing prostitution is a crock,” snapped Malarek.

“It doesn’t make the women safer – only the pimps and madams who exploit them. In European cities where prostitution is legal, three to four times as many exploited women work outside the legal brothels as inside. Legalized prostitution only serves to expand the market.”

Malarek and others who seek to rescue women and children from sexual exploitation stress that we need to revise the language we use in discussing the issue. Terms like “prostitution,” “sex trade,” “the oldest profession” and “working girls” foster the illusion that women and children sell their bodies voluntarily. Most don’t. More appropriate terms are “exploited” or “prostituted” women and children, or “sex slaves.”

## What can be done?

My wife and I, along with the Bible study we attend, have decided to support an agency with Christian roots, the Servants Anonymous Society (SAS), here in Surrey, BC. This group also works in two other Canadian cities – Calgary, AB and Kelowna, BC – to rescue exploited women and children. I’m most familiar with the group in Surrey, which operates three “safe houses” where women who want to escape from the streets can live.

It also runs a full-time school called *The ASK Centre for Learning*, where the women they rescue are taught academics, social

skills and personal hygiene to prepare them for employment that will enable them to remain free. Women can stay in the SAS program up to seven years; the goal is healing the whole person, providing for each participant’s needs, ranging from residential, education, life-skills, recovery and childcare services, to work experience, career resources and continued follow-up as she establishes herself in the community at large. . . . to strengthen each woman from the inside out, as well as to assist those who are or will be parents to break the abusive cycles from their past as they parent their own children.

I did some investigation and found out that SAS is a non-profit agency first formed in Calgary in 1989 to address issues of young women 16-29 involved in, or at risk of involvement in, sex exploitation. The women often have also experienced related issues, including homelessness, poverty, addictions, and violence. SAS provides opportunities for such women to reintegrate into society by making the transition into a healthy lifestyle, which – while the instruction is not overtly religious – inevitably means a lifestyle oriented around biblical standards of right and wrong. SAS Surrey’s Executive Director, Mary Pichette, and most of the staff are Christians.

Mrs. Pichette points out that the cost to the community of social services for one woman who is being sexually exploited is \$1.25 a day; the cost for SAS to house, feed and educate that same woman is only 65 cents a day.

“And when we set a young woman free from the streets,” she adds “we also liberate any children she has, or may have in the future.”

That’s an important point: many of the 80+ women SAS Surrey rescues each year have been homeless and destitute, trading sex for shelter and food. . . and sometimes drugs. Some were second- or third-generation homeless. Raised on the streets, they have known no other life; in some cases, their back-alley birth was not even registered.

SAS helps about 80 women a year, but the need is great. It’s hard to believe, but there are hundreds of exploited young women here in the Lower Fraser Valley. In the past three months, emergency beds for ten human trafficked sex slavery survivors have been provided by SAS Surrey, with only 13 per cent government support. You can call SAS at 604-590-2304 (extension 229), or donate online at [www.sasurrey.ca](http://www.sasurrey.ca) and help rescue a young girl *today*.



# “Blame America!”

## It works in Australia too

by Michael Wagner

When Christians in Canada actively opposed the legalization of same-sex marriage in 2005, there were a number of media reports saying we were inspired and aided by the American Christian Right. Their intended message was that regular Canadians supported same-sex marriage, and only those sinister people working at the behest of the American Christian Right opposed it.

Portraying their opponents as being under foreign influence proved an effective strategy for the Left. Who wants our country to be influenced by nasty, rightwing American Christians? But the truth is, every Western country contains people who oppose same-sex marriage because of their Christian beliefs – it has nothing to do with the Americans. Traditional marriage was the only kind supported by law in Canada for more than a hundred years, from the time it became independent until 2005. That had nothing to do with Americans either.

Anti-Americanism also strikes a cord in many countries other than Canada. It is a strategy that is certainly being used in Australia. Like Canada, Australia has experienced a certain degree of conservative Christian political activism in recent years, and like in Canada, critics are trying to portray this as a sinister American import, rather than the natural outcome of the Christian morality of Australian Christians.

### Morality isn't limited to Americans

Recently there has been a growth of Pentecostalism in Australia. The historical roots of Pentecostalism do come from the United States where it started in the twentieth century, but that is the only



sense in which people can point to an American influence on Australia's religious scene. Support for the traditional family and opposition to abortion are not distinctively Pentecostal ideas; they are the common heritage of all historically Christian bodies. So even in this respect, it would be incorrect to see Pentecostal social conservatism as some sort of American perspective. Social conservatism doesn't originate in the United States; it finds its origin in God's Word.

The Pentecostal growth has been noticed by Australia's mainstream media including journalist Margaret Simons who has written, *Faith, Money and Power: What the Religious Revival Means for Politics*. She states that, "It is commonly claimed that Australia is in the middle of a religious revival, and that there are political

consequences to this." And, Simons notes, "it is well known within the churches that the congregations that are Biblically fundamentalist and evangelical are doing better than those on a more liberal model."

This phenomenon is considered to be dangerous from a secular humanist perspective. As Simons sees it, the Pentecostal reliance on faith rather than reason, "threatens us with a collapse of the Enlightenment values that lie at the heart of our democratic system." And this "frightens those of us who cannot travel the Pentecostal road." Because Pentecostalism is a Bible-based form of Christianity, it is considered to be intolerant because, according to Simons, any church that rejects "liberal attitudes on sexuality and family make-up" is intolerant.

## Bible-believing Christians: the horror!

Simons contrasts Pentecostalism unfavorably with liberal Christianity (commonly called “mainline Christianity” in the US and Canada) which she says has developed an, “increasingly sophisticated theology that has discouraged literal readings of the Bible and encouraged a view of faith that is consistent with evolution, with pluralism and even with doubt.”

In other words, the theology of liberal Christianity discounts what the Bible says and places more faith in the ever-changing currents of contemporary philosophy. Liberal Christian theology is basically a mirror-image of secular humanism and therefore poses no threat, unlike Bible-based theological perspectives.

.....

### ***Social conservatism doesn't originate in the United States; it finds its origin in God's Word***

.....

The main denomination of Pentecostals in Australia is the Australian Christian Churches (formerly the Assemblies of God in Australia). The largest and most influential church within this group is the Hillsong Church, pastured by Brian Houston. Hillsong produces music CDs which sell very well in Australia and even around the world. Some of the Hillsong music has even done very well on the mainstream Australian album charts.

## Political Christians emerge

Although Pentecostalism has been growing in Australia and some Pentecostals have become politically involved, they aren't the only conservative Christians having an impact on Australian politics. Marion Maddox's book *God Under Howard: The Rise of the Religious Right in Australian Politics* attempts to give a more comprehensive account of this phenomenon. Unfortunately, she is blinded by the perspective that only the influence of the American Christian Right can account for Christian support for the traditional family.

In Australia the mainstream party of the political Right is the Liberal Party. A number of years ago, a group of Liberal politicians formed a club called the Lyons Forum to support social conservative positions. According to Maddox,

“The Forum's statements and the comments by its spokespeople are rich in language long identified with the Ameri-

can religious right, whose generalizations about ‘the family’ encode a quite specific constellation of policy prescriptions, all directed at entrenching a model of two-heterosexual-parents nuclear families at the expense of other family models, and opposing abortion.”

She constantly repeats the idea that social conservatism is an American import into Australia, with statements like, “Both the policies and strategy of the Lyons Forum are plainly indebted to those of the American New Christian Right.”

Besides conservative Christian influence within the Liberal Party, there has also arisen a new, small social conservative party in Australia. The Family First Party first contested a state level election in 2002. Since then it has elected a small number of politicians at the state level. In 2004 one of its candidates won a seat in the federal Senate. Officially it is not a religious party, but many of its supporters are conservative Christians and much of the early leadership in the party consisted of Pentecostals.

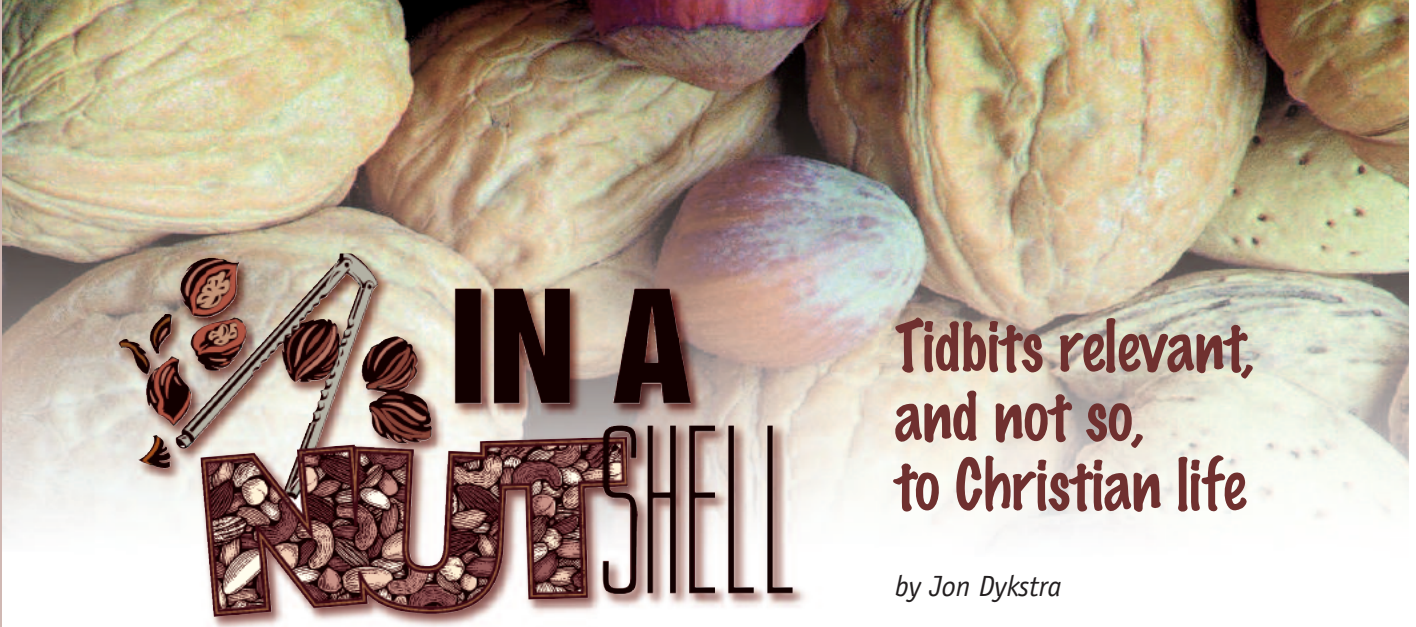
John Howard was the Liberal prime minister of Australia from 1996-2007. Howard showed some sympathy for social conservative positions. According to Maddox, the Family First Party arose because Australian politics had been changed as a result of “the Howard government's increasingly overt embrace of the extreme end of conservative Christianity.” As part of her usual refrain, she says that under Howard, the Liberal Party has brought “American-style, religiously inflected social conservatism.” onto Australia's political landscape.

Howard's genius, she says, was in importing a brand of free market economics and social conservatism “from an arena where it was already well developed, namely, the further fringes of the American religious right.” In her view, “The Howard government, over successive terms, imported policies normally associated with the American Christian right.” Among these policies were opposition to same-sex marriage and parenting, and “reopening the debate on abortion and capital punishment.”

## Australia's religious right is homegrown

Is it really true that issues like abortion and homosexual rights were controversial in Australia only because of “American” influence? Certainly not. Australia, like Canada, has historically had a Christian social foundation. As sexual revolutionaries began pushing their agenda years ago, it would only be natural for Australians committed to the original worldview of their society to oppose abortion and homosexuality. There was no need for outside influences to push Australian Christians to stand for what was right. It seems that the accusations of American influence are political rhetoric rather than part of a scholarly analysis as Maddox claims to offer.





# IN A NUTSHELL

Tidbits relevant, and not so, to Christian life

by Jon Dykstra

.....

## Two to see for free online

The hosts of *Judea: Journey through the Holy Land* take us for a quick tour of the ancient sites in Israel. In just one day they do the whole circuit of Judea – many of these biblical locations are a lot closer to one another than you might have imagined – and present it all to us in just one hour. It’s a fun ride, and a free one. You can see it at [www.tinyurl.com/journeythroughjudea](http://www.tinyurl.com/journeythroughjudea)

Robertson McQuilkin was, at the time, a man of influence, the head of a Christian University, but he left it, without looking back, to care for his wife when she was afflicted with the dreaded disease of Alzheimer’s. In his resignation speech he noted that he had made a vow “in sickness, and in health, til death do us part” and he was a man of his word. But there was much more to his decision. “It’s not that I *have* to,” he told his audience, “It’s that I *get* to.” This was a man living out Ephesians 5:25. His story, their story, is told in the one-hour video *A Promise Kept* which can be viewed at [www.tinyurl.com/apromisekept](http://www.tinyurl.com/apromisekept).

.....

## Bumper sticker wisdom

Sometimes a bumper sticker is worth a thousand words.  
SOURCE: WorldNetDaily.com

**Worship GOD, not GOV**

.....

## If you believe in evolution then. . .

Renton Maclachlan is a New Zealander with a gift for getting to the heart of a mat-

ter. What follows is an extract from a 2008 speech in which he asks the provocative question, “Why shouldn’t prostitution classes be run at high schools?”

“Taught in various ways from the bottom to top of the educational system is the idea that life, the universe and everything is the result of blind, impersonal, purposeless, and amoral forces. That we are not the Creation of a personal moral Creator and thus are not subject to any rules such a Creator may have set for our behaviour. There is no higher law or higher Lawgiver. We are the law-makers, and we will make any law we like.

“On this basis, [the New Zealand] Parliament legalized prostitution, making it just another service industry – like selling hamburgers, or teaching. . . . For four years at Onslow College I did woodwork and tech drawing, and then the Careers adviser arranged for me to visit a number of building outfits to see if I liked the idea of becoming a builder. Building is a valid service industry for students to train and find employment in. So now that prostitution has joined building as a valid service industry, why shouldn’t prostitution classes be run at high schools like technology classes are, and why should career advisers not arrange trips to brothels for aspiring prostitutes?

“In a Darwinian world, the type of world presupposed throughout most of the educational sector in New Zealand. . . no valid objection can be raised.”

.....

## Different sort of dictionary S-Z

- Suburbia: Where they cut down trees and put in streets named after them.
- Tact: making a point without making an enemy
- Tattoo: permanent proof of temporary insanity
- Toothache: The pain that drives you to extraction.
- Vegetarian: Old Indian word for bad hunter.
- Vocabularian: A person who makes up new words.
- Volunteer: Take on work that makes no cents.
- Weed: an unloved flower
- Worry: interest paid on trouble before it falls due.
- Yawn: An honest opinion openly expressed.
- SOURCE: various emails making their way around the Internet

.....

## Quote of the month

“You cannot legislate the poor into freedom by legislating the wealthy out of freedom. What one person receives without working for, another person must work for without receiving. The government cannot give to anybody anything that the government does not first take from somebody else. When half of the people get the idea that they do not have to work because the other half is going to take care of them, and when the other half gets the idea that it does no good to work because somebody else is going to get what they work for, that my dear friend, is about the end of any nation. You cannot multiply wealth by dividing it.”

– Dr. Adrian Rogers



# *The Christian case for adoption*

by Jon Dykstra

We are *all* adopted

(Romans 8:15-23; Ephesians 1:3-5; 3:26-4:7)

# Outside our comfort zone

## VOLUNTEERING AS A TEEN

by Hannah Koetsier

As I work my way down the hospital corridor with the water cart, I can see his head peaking around the corner of his doorway. His eyes are scanning the hallway for any familiarity. Earl has been here for a while, since his wife passed away. With no children, and unable to cope at home, a nursing home will be his next place. This hospital stay is just a stopover.

As I approach his room, Earl searches me with his eyes, and asks if I know where his car is. "I think it's still running in the parking lot," he says. His car is fine, I tell him, and remind him that this is his room. He turns, and after seeing his clothes on a chair in the corner it registers that this really is his room. . . for now.

That is just the start to an audience with this aging man. He tells me a story of when he traveled abroad, his eyes sparkling as his voice becomes more animated. The occasional nod and smile on my part give him all the encouragement he needs to continue. It only takes this little effort on my part to calm his confusion, and give a spark to his day.

### Making real connections

This was an experience I had volunteering at our local hospital, an activity that takes only a few hours each week. As a teen I often find my time absorbed by technology and entertainment. My connections, like many my age, are vast and global at times via my cellphone and social networking sites like Facebook or MSN. And, like many my age, I feel like I'm missing out on what is happening if my connection with the online world is interrupted.

But for me this confused, elderly man – who rambled on at a speed so much slower than the instant messaging responses I get – was a reminder of how important it is to reach out and make *real* connections. This man needed some encouragement. And because I was there, I could see him, listen to him, and reach out to him. It was a very different sort of connectedness.

### Free time is a rare gift

That's one reason I think it's important for teens to volunteer – we need to reach outside our protected little "bubble worlds" and interact with the real world.

The question you may have is why volunteer as teens? Why now at this point in our lives? Well, because right now we don't have major responsibilities and expectations and we do

have time, quickness and energy. God calls us to use our talents and gifts and time is an underappreciated gift. So we can use the time God has given us, and the different individual skills, like people skills or listening skills, that we are blessed with.

But if we're going to reach out and make real world connections with hurting people, with people in need, that's going to require us to move at least slightly out of our comfort zones. We're going to have to do something for others without the need to receive a reward or focusing on feeling good about our actions. And one of the best ways I can think of to do that is to volunteer – in volunteering there are so many ways to give.

### Different reason to give

The world, too, sees the need to reach out. In 2000 a movement was established by author Catherine Ryan Hyde called the "Pay it Forward Foundation." It was based on a book she had written, which also became an inspiring movie promoting a "pay it forward" ideology. In the story the 11-year-old main character, Trevor, becomes motivated by a challenge from his social studies teacher to change the world by his actions. Trevor decides to do big favors for three individuals, not expecting repayment, but insisting the recipients repay the favors by each doing equally big favors for three other individuals, thereby "paying it forward." The result in this secular movie is exponential good deeds across the nation. This fictional account of altruism in today's world is admirable. However, something is missing. The main motivation seems to be about feeling good about yourself. Doing good creates a sense of self-worth for the individuals involved. A government website promoting volunteering pushed this same idea. It gave 28 reasons to volunteer, over 85% of which were self-improvement motivated, varying from impressing others to helping build your resume or developing professional contacts.

As Christians we look at volunteering a little differently than the world. We are to love our neighbors as ourselves (Mark 12:31), and 2 Corinthians 9:6-8 inspires us to be cheerful givers. While we do personally benefit from volunteering by the skills and life lessons learned, we have a much better motivation – to honor our God, rather than ourselves. So Christians have the best reason of all to reach out to the many in the world who need help.



# Caring enough to confront

## What are kids are encountering in University. . . and something we can do about it

by Ginny VanderHorst

### Editor's introduction:

*We know our offspring are going to encounter some pretty odd and obnoxious ideas in university, but what can a parent do about it? Well, they can do what Ginny VanderHorst did. What follows is a letter to the English Department, and to the instructor of the English class her son was taking. What was being studied in that class would have gotten any Christian parent steamed. . . but how many of us would have been spurred to action? It's a truism that while speaking up doesn't always garner the results we would like, doing nothing never does.*

*Ginny VanderHorst's letter is worth a close look, first to see how she pointedly and specifically spelled out the problem. And second, to see how she politely addressed the situation – instead of attacking the professor, she tactfully focuses on the book (whose feelings are much harder to hurt). Finally she concludes with a specific request for action to resolve this problem. It is a textbook example of a good, godly letter. May it inspire many more like it!*

**Department Head, English: Dr. J \_\_\_\_\_**

**Instructor, English: Dr. M \_\_\_\_\_**

### Dear Drs. Carroll and Nichols:

I am writing to you in order to voice my objections to a book being studied in the English 352, "American Writers of World War II and Later" course, taught by Miriam Nichols. The book is *Almanac of the Dead*, written by Leslie Marmon Silko. I found this book to be very disturbing in language and content, and strongly encourage that this book be removed from the required reading list.

This book could have been very interesting and informative, telling about the history and exploitation of the indigenous people in the area of Tucson, Arizona. Instead, this is totally overshadowed by the never ending descriptions of excessive cocaine and other drug use as well as gratuitous sex and rampant promiscuity on page after page. One character in the book is a producer and purveyor of films depicting live abortions and live sex change operations. These procedures are described in appalling, graphic and revolting detail, leaving one feeling nauseous. Almost every character in the book snorts cocaine at the drop of a hat, or has sex with anyone and everyone. One character even stoops to bestiality, and this is described in glowing and lurid color. This excessiveness does not contribute in any way to the story. In fact, the story, which could have had value, is lost in the decadence and debauchery of its characters. I kept waiting for a story of sub-

stance to emerge, but was assaulted again and again by scenes and characters of corruption and sleaze.

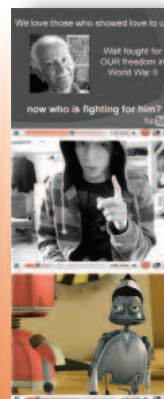
I am very disappointed that Silko would devalue her book with such content. Especially in a day and age where drug addiction and HIV/AIDS are ravaging a segment of society, she should not trivialize or normalize these practices to the extent she does.

When depravity and immorality are seen as educational and enlightening, our society is on the wrong path. I would encourage the English department of the University of the Fraser Valley, an institution that we respect and appreciate, to replace this book with one that has a story of value as well as being creatively written.

I would be most interested to know what standards are used when choosing a book for an English class to study. I would also like to know how this book would meet these standards. A response from you would be much appreciated. I thank you for your attention to my concerns, and hope that this will be addressed, for the good of your students, and for the betterment of society.

*Yours truly,*

Ginny VanderHorst 



## VOTE NOW AT [www.ReformedPerspective.ca](http://www.ReformedPerspective.ca)

Who will be the winner of the RP/ARPA Salt n' Light YouTube Video Contest?

You can help us decide by casting your vote for your favorite at [www.ReformedPerspective.ca](http://www.ReformedPerspective.ca).

Which will it be?

- FREE OUR LIVES (Why is this couple hiding?)
- THINK ABOUT IT (Pro-life in black and white)
- DROIDS FOR LIFE ("Hello there Droid 316")

*Voting will be open until March 31, so vote,  
and tell all your friends to vote*



# If you preach it, they will fall

## Two decades ago a Reformed pastor took down a communist dictatorship. . . by preaching

by Bojidar Marinov

Twenty years ago, on December 15, 1989, a small crowd of parishioners of the Hungarian Reformed Church in Timisoara gathered in front of the church flat where their pastor lived. The occasion was the eviction orders to their pastor set for that day by a Romanian civil court. The group formed a human chain around the flat. When the police arrived to remove the pastor from the flat, the crowd had grown to several hundred strong; they were singing hymns in the brutally cold weather and from their words the police guards understood that the people were determined to stay and prevent the eviction of their pastor. The police guards returned with agents of the dreaded Communist secret police Securitate, but to no avail; the crowd refused to let them pass. For the first time in the history of Communist Romania someone was refusing to obey *Securitate*.

On the next day the mayor of Timisoara – the second largest city in Romania – arrived and tried to persuade the crowd to disperse. He arrived with the pastor's family doctor to persuade the pregnant wife of the pastor to come with them to the hospital. She refused. By that time the crowd had grown beyond the numbers of the congregation, with young ethnic Romanians joining the Hungarian Reformed believers in the vigil and the human chain in the cold December day. The mayor then left, threatening to return with police watercannons.

On December 17, instead of police watercannons, army troops took positions against the now significant demonstrations that had grown from the humble crowd of Reformed parishioners. They fired into the crowd. This did not stop the demonstrators. On December 18 tens of thousands of industrial workers in Timisoara left their jobs to join the demonstrations. By December 20 the city was out of the control of the Communist government. The insurrection spread to other cities in Romania, and on December 22 the most brutal and maniacal Communist dictatorship in Eastern Europe – that of Nicolae Ceausescu – fell.

The fall of the bloodiest and most inhumane Communist dictatorship in Eastern Europe started there, in the small humble church of the 37-year old Pastor László Tökés.



Rev. László Tökés today

Dr. Joseph Pungur of the University of Alberta in Canada writes about him:

“And in the midst of all this arose that one person, Reverend László Tökés, a minister of the Hungarian Reformed Church in Romania in charge of the church of Timisoara (Temesvár) who, with his heroic resistance to the dictatorial Church and State authorities, single-handedly triggered a popular revolution in Romania. Within days it toppled the Ceausescu regime.”

Who was László Tökés? What made him so terrifying to the regime to deserve such attention? Why did the Communist government have to send agents of the Secret Police, and later the army, to make sure he is evicted? What made those thousands of people keep vigil in the cold December nights around his house to protect a humble, unimportant religious minister? Why was it that even unbelievers were willing to lay down their lives but not let the government troops pass to his house?

Was he a military organizer of the resistance? Did he lead an opposition party? May be he was a skillful politician, experienced in the art of bureaucratic machinations? Did he make explosives, blow bridges, start insurrections in the army?

No. He was only a preacher. No, he wasn't only a preacher. He was a preacher with a heart for God, a preacher who believed that the pulpit was entrusted to him *to preach against principalities and powers*, no matter what the consequences were. He preached against the Communist regime, he preached against the oppressive policies, against the nationalist crackdowns of the regime on the Hungarian minority, and against the lack of freedom, religious and political, in his country. László Tökés wasn't there just to preach "believe and get saved." He was on the pulpit to speak for King Jesus in every area of life, and especially in those areas where the government was oppressive against those politically weak and poor. László Tökés was there to tell Caesar that "there is another King, one Jesus."

And that was enough to make him so dangerous to the regime. Government institutions on all levels – police, courts, the secret police – were employed to make him stop preaching. Members of his congregation – fully supportive of their pastor – were "suicided" by the Securitate agents. His pay was stopped and his ration-card was taken away, making it impossible for him to buy even food (and his wife was pregnant at the time). One night a group of thugs hired by Securitate broke into his apartment and Tökés and members of the congregation had to fight them off with kitchen knives.

The Bishop of Transylvania, László Papp, a puppet of the Communists and a collaborationist with the government, ordered Tökés to stop preaching and officially closed his church. Interestingly enough, he appealed to the "separation of church and state," and claimed that Tökés violated the laws of both the church and the state. The congregation stood firm, and the young pastor kept preaching. A few weeks before the events described above he wrote an open letter explaining the situation he was in:

"I speak out for I cannot do otherwise, or else the stones themselves will speak, the stones of our demolished towns and monuments. . . . I am not a courageous man but I have overcome my fear. I am waiting for a trial at a Romanian civil court, indicted by my own bishop in order to evict me from the manse of the church at Temesvar, and to banish me in medieval style not only from this 'closed' town but also from the priesthood. . . . The fight is no less bitter than it was in the past, though this time the weapons are different. And the price of the siege is the same; when the castle falls, a piece of our country goes with it. . . . The self-defense of the Reformed Church in Temesvár symbolizes a *'pars pro toto'*, it displays the 'particular' as a representative of the 'universal.' We are called in question, one by one, as Calvinists and as Hungarians living here. To the challenge the congregation tries to answer like David. . . . it takes its stand only on a tiny foothold of the Spirit, from

of the Word of God: 'Fight for your brethren, your sons, your wives and your homes' (Nehemiah 4:14). 'A mighty fortress is our God' sings the church congregation on Sundays, identifying themselves with its strength; they rely on that strength throughout the week.

"László Papp, the Bishop of Nagyvárad, has been besieging the Church in Temesvár since April. He has banned services in the church and the works of renovation. . . . He has limited the activity of the minister and the session; he has frozen a great deal of the congregational finances. . . . This was the introductory phase of the siege. . . . the phase of 'starve them into surrender' . . . the mocking of Goliath."

But God's plans trumped the mocking of Goliath, and the giant fell within a week after the start of the final showdown. And it all started with the humble sermons of a humble pastor in a small parish church.

If you are a Christian, and if you care about teaching your children in the way of our Lord, you should have a gallery of Christian heroes for them to imitate and be inspired by. Add a name there: László Tökés. He is part of your Christian history.

\* \* \* \*

About a year ago I visited a worldview conference organized in our town by Brannon Howse. Mr. Howse was outstanding. He didn't pull any punches. Nothing in this country was outside of God's Sovereignty, everything was a legitimate sphere for action for us Christians. Government? Yes, government too.

On the way back a local pastor was with me in my car. I was excited about the conference, and I naturally was optimistic about what we as Christians could do to restore our country to its Biblical roots.

In the middle of the conversation the pastor just said, "You know, this is all good, but I don't think we can accomplish too much in these last days. We may be able to save a few souls, but we can't stop the drift to darkness in this country. We should expect the times to be worse and worse for us Christians."

I thought of László Tökés. He was against the worst political and government machine we can imagine. He couldn't buy food, he was about to be evicted from his house. There was no institution to come to his defense, and there was no hope, humanly speaking. He was in a situation that no Western pastor in the 20th century has been or had to be. And yet he compared himself to David against Goliath, firmly convinced of his victory, against all human odds.

He just preached against the government, against the principalities and powers, against the forces of darkness in high places of the land. And they fell. Our country's pastors should learn from his example.

*Reprinted with permission from American Vision  
(www.AmericanVision.com)  
P. O. Box 220, Powder Springs, GA 30127*



*First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. (I Timothy 2:1-2)*

Theodore Roosevelt once said,  
 “In securing any kind of peace, the first essential is to guarantee to every man the most elementary of rights; the right to his own life.

## Murder is not debatable”

by Christine Farenhorst

Throughout the course of history, babies have frequently been victims of murder. Forms of abortion and infanticide have always been present in past civilizations. George Grant, in his very worthwhile book *The Quick and the Dead*, lists a number of them. Greeks often gave their pregnant women harsh doses of herbal abortifacients. Persians developed highly sophisticated surgical curette procedures. Chinese women tied heavy ropes around their waists so excruciatingly tight that they either aborted or passed into unconsciousness. Ancient Hindus and Arabs concocted chemical pessaries-abortifacients that were pushed or pumped directly into the womb through the birth canal. Egyptians disposed of their unwanted children by disemboweling and dismembering them shortly after birth. Their collagen was then ritually harvested for the manufacture of cosmetic cream. And so on, and so on, right into the last decade of this twentieth century. There is no human reason why this century should be different. Man is, after all, sinful - prone by nature to hate God and his neighbor.

There is no need to question whether or not God approves or disapproves of such activities. One need only read Leviticus 20:1-5 to understand just how dreadfully God disapproves of anyone who kills his child; or of anyone who stands by and pretends not to see someone else kill his child. Such a thing, God says in that chapter, without mincing any words, defiles His sanctuary and profanes His holy Name.

Between 1969 and 1988, Canadian law stated that abortions could be performed in a hospital if a committee of doctors decided that continuing the pregnancy could endanger the mother's life or health. Access to abortions varied across the country. January 28, 2009, however, marked the 21st anniversary of the Supreme Court decision in Canada which ruled that legislation against abortion infringed on rights set out by the Charter of Rights and Freedoms. Canada is at this time one of a small number of countries without a law restricting abortion. An abortion is now treated like any other medical procedure and is governed by provincial and medical regulations.



*Thomas Robert Malthus (1766-1834)  
 Malthusian thinking regards people as mouths to feed,  
 as carbon footprints, as consumers and polluters.  
 This thinking drives the push for population control,  
 regarding the having of many children as an extravagance  
 to be discouraged or even forbidden.*

### The originator of overpopulation hysteria

In 1766, Thomas Malthus was born. The youngest of eight children, he had a cleft palate, (a condition in which the roof of one's mouth is split). Although he struggled with a speech impediment, this seems not to have deterred young Thomas. He graduated from College with flying colors, winning prizes for declamations in Latin, Greek and English. Very gifted in many areas, he particularly enjoyed mathematics, but opted to become a clergyman – a minister of the Word – accepting a curacy in Albury, England.

Although Thomas was a clergyman, and presumably well-versed in God's Word, he had some strange perceptions of the Bible. He neither believed in hell, nor in the fact that man was totally sinful. He did preach that evil existed in the world and that it was the duty of every individual to remove evil from himself and from others as much as he could. If a person pursued this goal throughout life, he would improve his mind and do the will of his Creator.

Thomas, during the course of his clergyman's duties, continued to study math and his mathematical pursuits and theories convinced him, (and many others of his time), that the world was facing a population crisis because too many babies were being born. According to his human calculations, the world would, at some time in the future, be facing a poverty and hunger situation. He concluded that if human beings were to survive, people would have to be sacrificed. These people that would have to be sacrificed, (or eliminated), included the poor, the mentally handicapped and others. Perhaps if he had wholeheartedly studied God's Word instead of multiplication and subtraction, he might have come to a different conclusion.

Thomas died in 1834. His theory, however, did not die with him. People who subscribe to it, or agree with his way of thinking, are called Malthusians.

### The inventor of RU-486

Etienne-Emile Blum was born in 1926 in France. His parents were Jewish. His childhood was relatively happy until the Second World War broke out and France was overrun by the Nazis. Because it was extremely dangerous to be Jewish at that time, the family fled to the south of France and, in 1942, Leon Blum, Etienne's father, changed the family name to Baulieu. Etienne was a teenager by this time. Full of zeal and hatred for the Nazis, he joined the Francs-Tireurs et Partisans Francais – a resistance group controlled by the Communists. He was involved in much vandalism and read a great deal of Communist literature.

After the war, the Communists encouraged young Etienne Blum, now Baulieu, to become a doctor. He went to medical school and became very interested in birth control. Etienne was opposed to Christianity. He had to be. To be a dyed-in-the-wool Communist, a denial of an Almighty Creator God was required. He became a Malthusian, citing concern over rising populations as one of the reasons he was in birth control research. He made it his specialty and began working on pills – contraceptive pills – pills that caused abortion.

There are many abortifacients, (drugs or other agents used to cause abortion). Etienne Baulieu came up with one called RU-486. It is a drug that can induce a menstrual period after the implantation of a fertilized egg in the uterus, and can terminate a woman's pregnancy in its earliest stages. "I resent it

when people present the very early interruption of pregnancy as killing a baby, morally or physically," Baulieu said, "I think it's a crime to say that."

The manufacturer of Baulieu's pill was the French company Groupe Roussel-Uclaf, a subsidiary of the West German pharmaceutical company Hoechst. The pill was originally labeled ZK 95.890, which turned into Roussel-Uclaf 38486, which became RU-486 for short. Hoechst earns many millions in sales annually.

It is not very well known that Hoechst, the company which manufactured RU-486, was not always known by that particular name. Before and during World War II, it was called I.G. Farben. I.G. Farben was the company which manufactured a cyanide gas – a gas also called Zyklon-B. Now that might not ring a bell, but this was the gas used to exterminate the Jews in Nazi concentration camps.

To reiterate, in 1942, Dr. Leon Blum, Etienne's father, changed the family name to Baulieu so that the members of his family would be safer – so that presumably they would escape the dangers of the extermination camps. What would he have thought to have seen his son working for the company which manufactured the poisonous gas which had murdered his fellow countrymen? Even as I.G. Farben stated that Zyklon-B made it easier and less painful to kill Jews, so Hoechst touted that RU-486 made it easier to terminate pregnancies.

It is interesting to note that the French government formally authorized distribution of this pill in 1988. It is even more interesting to note that the French government owned 36.25 percent of Roussel-Uclaf's stock.

Although it was published almost two decades ago, George Grant's book on RU-486 is still very pertinent and very informative. At the outset of this book, *The Quick and the Dead*, George Grant relates the story of an American student who participated in a foreign studies program in France. She was not wealthy but was quite happy to be on her own in an attic apartment in Paris. Making a number of bohemian friends, she, unfortunately, began to neglect her studies and, of course, fell in love. When pregnancy resulted, her male friend gave her some money, and some brochures on abortion, and disappeared out of her life.

The girl, whose name was Meredith, read the brochures. One of them contained information about the drug RU-486 or Mifegyne. "Safe, easy, and do-it-yourself" were some of the words which imprinted on her frightened brain. She set up an appointment at the advertised address and, subsequently, had to submit to a psychological analysis. Next was a session with a family planning counselor. But the planning only consisted of signing a liability release form and an insurance waiver. A week later, after signing two more documents, Meredith received three small pills. Under the supervision of a midwife she swallowed them and was told to go home and wait for the abortive bleeding to begin in 48 hours.

Meredith waited but the bleeding did not begin. She returned to the clinic after the 48 hours had elapsed and was given some prostaglandin, a labor inducing drug. She began contractions, but there was still no bleeding. Sent back to her attic apartment, she felt nauseous, had diarrhea, vomited and was dizzy. Three miserable days later she finally crawled to a phone down the hall and called an for ambulance. The paramedics found her unconscious in a pool of blood.

.....

***Pray with zeal and regularity  
for the Morgentalers. . .***

.....

At the hospital a surgical D&C and suction procedure was performed right away. There was internal hemorrhaging and a transfusion was given. Meredith's lungs began to fill with fluid and she was put on a respirator. Her kidneys were strained and she was also attached to a renal filter. The level of toxicity in her blood was high and her heartbeat became very irregular. But Meredith lived. God spared her life and He also permitted her to come into contact with a Christian maternal help center after her release from the hospital.

That is as much of the story of Meredith as George Grant relates in his book. But there is more information about RU-486.

Baulieu and other researchers felt confident that RU-486 would prevent any newly conceived child from becoming attached to the womb. They expected the child to die and wash out of the uterus in an artificially produced menses. However, pregnancies were more durable than the researchers expected. Initially RU-486 merely damaged the uterus or child – or it would kill the child but not expel him. Very often only the administration of a labor-inducing drug, such as prostaglandin, would remove the dead child.

In the beginning, when the French government formally authorized procedures for the distribution of RU-486, a written warning was included about the many possible risks and complications to the women who took it. Hoechst advertised it widely and began a nationwide giveaway promotion for the drug, distributing it to some twenty thousand women. The first confirmed death connected with RU-486 was reported by the French Health Ministry in May 1991. During that same period Baulieu was in Canada speaking to the Canadian Abortion Rights Action League saying that the drug would soon be approved for second and third trimester abortions. New reports of other possible deaths caused by RU-486 came to light, (disabilities, comas and cardiac arrests). These were all downplayed by the media, however. And that same summer, the summer of 1991, RU-486 was approved for consumer use in

Britain and three Scandinavian countries. (At this point in time, it has been approved and distributed in 42 countries. Ireland, Poland, Canada, Mexico and South American and Central American countries being the exceptions.)

Although Canada has not approved RU-486, in April of 2005 pharmacists were given the authority to dispense what is referred to as EC, or Emergency Contraception, or the “morning-after pill,” without a written prescription from a doctor. Possible side effects, (similar to those of RU-486), are nausea and vomiting, irregular bleeding, fatigue, headache, dizziness and breast tenderness. Although not the same as RU-486, this pill is also an abortifacient. Clinical Canadian trials on RU-486 began in BC in the year 2000 and in 2001 a Canadian woman died during its testing.

The truth is that there are many potentially dangerous side effects for women who use RU-486. Its chemical composition is similar to diethylstilbestrol which caused reproductive malformation and sterility in the female children of the women who take it. Reportedly 95.5% effective, the impact it has on the 4.5% babies it does not kill is that it often severely deforms them. Then there is the psychological trauma. When a woman cramps and bleeds, she delivers a tiny baby into her own hands and she will recognize that this is life – life that she has killed.

RU-486 is also a money-grab for abortionists. Fees for abortion did not decrease with its usage. As a matter of fact, the charge for a few office visits are equal or greater than the cost of a surgical abortion.

### **The promoter of population control**

According to Grant, the World Health Organization (WHO) formed after World War II, was most responsible for the development of RU-486. It drew up a charter of nine principles that all participating nations were to agree upon – a charter that gave it extraordinary powers. Health was defined as “a state of complete physical, mental and social well-being, and not merely the absence of disease or infirmity.” This placed nearly all things, (such as housing standards, nutritional balance, economic status, labor relations, environmental concerns, mental and emotional fulfillment, and any and all social, religious, administrative or political conditions that might construed to affect public health) within its sphere of interest.

Some of the results of WHO's charter are, according to Grant, horrible. He gives examples:

- “In communist China, WHO was instrumental in launching a brutal, no-holds-barred, one-child-per-couple government policy. Nearly one hundred million forced abortions, mandatory sterilizations, and coercive infanticides later, WHO continues to maintain that the totalitarian government's genocidal approach to population control is a ‘model of efficiency.’”

- “Similar draconian measures have been implemented at the organization’s behest in Bangladesh, Zaire, Sierra Leone, Ethiopia, India, Pakistan and Indonesia. Providing each of these countries with detailed restraints and quotas, suggested compulsory incentives and disincentives, and assistance in circumventing public opinion and moral opposition, the WHO has taken the lead in the international campaign to crush the rights of women to choose if and when they will have children.”

### Our response

Only a Biblical worldview can give us solutions to the problems that beset mankind. Grant offers a number of activities which can be done by the grassroots. His suggestions include:

- informing people as much as we can on the facts about RU-486, and other abortifacients
- holding officials accountable for their words and deeds,
- exercising wise consumer stewardship, (boycotting all Roussel-Uclaf and Hoechst products)
- and remaining informed (LifeSiteNews.com is one particularly good source of information)

There is not only the horror of the often-quoted Second World War holocaust; there is also a holocaust today. God hates all the wickedness which the ideas of Malthusian and Baulieu have generated – past, present and future. Yet we should not neglect to pray for such people.

John Sartelle, in an article entitled ‘Prayers Well Aimed’ (May 2009 issue of *Table Talk*) writes:

“Several years ago a member of the church I was serving came to me concerned about a friend of his who had a serious cancer. He said, ‘John, I feel awful. When my friend told me he had cancer I cried. I don’t want him to die. However, this is not why I feel so terrible. I only became concerned about him when cancer had been discovered in his body. For years we have been friends and I have known he was not a Christian. He has always said he was an agnostic. In all that time I have never really prayed for his salvation. I had not been concerned even though he had something wrong with him that was much worse than cancer.’”

Do you know what was wrong with that church member? The same thing that is wrong with you and me when we see a friend spiritually perishing and have little or no concern. The problem is with our own spiritual condition... Some of us struggle with actually verbalizing the Gospel to our neighbors and fellow workers. We say we are not “gifted” in such evangelism. But there can be no excuse for failing to pray for our lost neighbors. That is something all of us can do. Many Christians and churches pray. However, their prayers are not always aimed at the vision, advancement and growth of the Kingdom of God. Are your prayers well aimed?

In other words, pray with zeal and regularity for the Morgentalers, the Baulieus, the abortionists in your area, the judges on the Supreme Court, the atheistic politicians, and the misinformed and opinionated neighbors on your street and in your town – that their eyes may be opened and that their souls might be saved.



George Grant’s book *The Quick and the Dead* can be read online at [www.ru486.org/quick1.htm](http://www.ru486.org/quick1.htm)



### Cornerstone Christian Care Society (CCCS), Inc.

*“...to promote the interest of the mentally and/or physically disabled, through care in the widest sense...”*

Seeking applications for the full-time or part-time position of:

#### Direct Service Worker (Day Program)

Reporting to the Program Director the Direct Service Worker is responsible for providing personal support to individuals with disabilities in pursuing their vocational, recreational, and social goals.

As a Direct Service Worker you will gain valuable experience and skills while having the ability to enjoy and build the community we live in.

#### Job Requirements:

- Enthusiastic, caring, responsible, and independent individuals with an interest in facilitating a challenging and learning environment for individuals with special needs.
- Education and/or experience in the field of personal support work and/or developmental disabilities would be an asset.
- Interest and ability to provide personal support to individuals with special needs.
- Membership in a Canadian Reformed Church or United Reformed Church is required.
- Competitive salary and benefits and opportunity for further education.

Applications can be sent via mail at the address below or by e-mail to [info@cornerstoneccs.ca](mailto:info@cornerstoneccs.ca)

Inquiries may be made in confidence to Tyson Kamminga at (204) 269-6986 or Jody Kuik at (204) 222-7310

**Cornerstone Christian Care Society, Inc.**  
Box 367, Carman, MB R0G 0J0  
[info@cornerstoneccs.ca](mailto:info@cornerstoneccs.ca)

# BEST BOOKS: THREE TO BE READ ALOUD TO YOUR CHILDREN

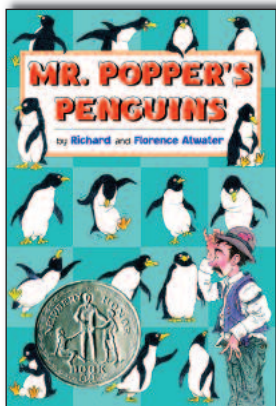
reviewed by Janet Faber

## MR. POPPER'S PENGUINS

A superintendent of Chicago Public Schools once wrote, "If we would get our parents to read to their children fifteen minutes a day, we could revolutionize the schools." This simple fifteen-minute-a-day exercise is one of the greatest gifts you can give your child. One book that is a favorite read-aloud is the 1939 Newberry honor winner *Mr. Popper's Penguins* written by Richard and Florence Atwater.

This is a humorous story about a dreamy house painter named Mr. Popper who is obsessed by dreams of adventure and visits to the South Pole. His routine life soon changes with the unexpected delivery of a large crate with a penguin inside. Soon this penguin is joined by another and before long Mr. Popper has a roost in his refrigerator, an ice rink in his basement and is sharing his house with a waddle of penguins. The hilarious escapades continue when he decides to have the penguins perform to bring in additional money to help pay for their upkeep.

If you and your children like *Popper's Penguins* you'll also enjoy *Owls in the Family* and *Homer Price*.



## SNOW TREASURE



The best way to raise a reader is to read to a child – children need to be lured into the wonderful world of the written word. And *Snow Treasure* by Marie McSwigan is a novel that is sure to get your child wanting to read more historical fiction.

During World War II, in a small Norwegian town, a group of courageous children try to outwit Nazi soldiers by smuggling gold out of their country. Norway has millions of dollars worth of gold that needs to be transported down a mountain to a ship waiting to take the gold to America for safekeeping. Peter and his friends run a dangerous mission by hiding the gold on their sled as they go sledding down the mountain and right past the peering eyes of Nazi guards. *Snow Treasure* is a read-aloud treasure that is sure to captivate an audience of eager listeners who will appreciate that even children can make a difference in the events of history.

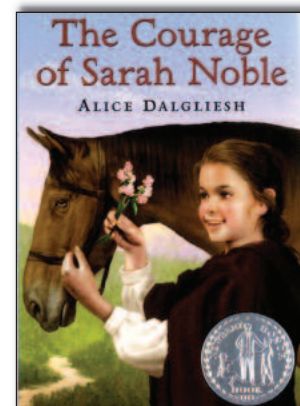
Related Books: *North To Freedom*, *Number the Stars* and *Journey Through the Night*.

## THE COURAGE OF SARAH NOBLE

Strickland Gillian's best known poem, *The Reading Mother*, concludes with these lines: "Richer than I, you can never be/ I had a mother who read to me."

A book that is a jewel for any mother to read-aloud is *The Courage of Sarah Noble* by Alice Dalgliesh. During the early 1700s an eight-year-old girl named Sarah, accompanies her father into the wilderness to build a new homestead. After the house is finished her father must return home to pick up the rest of his family but he leaves Sarah behind with an Indian family. Throughout her time in the wilderness Sarah must face her fears of marauding Indians, wild animals, and whether her family will return to her. She is constantly reminded of her mother's words, "Keep up the courage, Sarah Noble." This book is a perfect read-aloud tale of courage and friendship to share with young readers.

Related Books: *Caddie Woodlawn*, *The Cabin Faced West*, *Sarah Whitcher's Story* and *Stone Fox*.



# The Ultimate Proof of Creation

Jason Lisle's new creationist book owes a debt of gratitude to an old Reformed giant

by Wes Bredenhof

Herman Bavinck (1854-1921) is an important figure from our Reformed heritage. A careful theologian with a love for the Word of God, Bavinck is just beginning to be truly appreciated in North America through the translation of his four-volume *Reformed Dogmatics*. Even though he isn't mentioned, the book under review owes a debt of gratitude to this giant.

## Impressive Reformed pedigree

### *Bavinck to Van Til*

Back in the 1920s, a young student at Calvin Seminary in Grand Rapids became enamoured with Bavinck. Reading him in the original Dutch, this student caught on quickly to Bavinck's perspective. In later years, this student would go on to apply Bavinck's insights to the field of apologetics. Cornelius Van Til (1895-1987) never claimed to be original and never claimed to be doing anything other than standing on the shoulders of the giants who went before him. While at Westminster Theological Seminary, Van Til would teach several generations of Presbyterian and Reformed men how Reformed theology demands a Reformed apologetic and he would offer that apologetic mostly on the basis of what Bavinck had developed.

### *Van Til to Bahnsen*

One of Van Til's disciples was Greg Bahnsen (1948-1995), a minister in the Orthodox Presbyterian Church. Bahnsen was a well-known populariser of the Reformed apologetics developed by Van Til. He not only taught the theory, he also effectively put it into practice in numerous debates with atheists, the most notable of whom was Gordon Stein in 1985.

### *Bahnsen to Lisle*

Bahnsen is directly credited at the beginning of this book by Dr. Jason Lisle as the one whose writings and lectures provided its inspiration. However, as noted, the credit ultimately goes back to Herman Bavinck.

## A presuppositional approach

In this book, Lisle (research scientist at Answers in Genesis) applies Reformed presuppositional apologetics to the question of origins. Too often, Christians try to "fight fire with fire" when it

comes to the debate between creation and evolution. In other words, they use the same methods and approaches that the unbeliever or theistic evolutionist adopts. This has been a notable problem in creationist literature. Lisle calls this (using the terminology of Bahnsen), the "pretended neutrality fallacy."

The debate is not over the evidence; rather it is a debate over worldviews. When it comes to method, we need to begin and end with what the Bible teaches. Lisle calls this a "Bible-first" approach, but we could also call it the presuppositional or Reformed approach. It takes the biblical doctrine of *sola Scriptura* seriously, as well as the related matters of the Bible's verbal plenary inspiration and inerrancy. In other words, this is an effort to consistently apply what the church confesses in articles 5-7 of the Belgic Confession.

.....

***This is the best book  
on the creation/evolution issue  
that I've read***

.....

Lisle concretely demonstrates how the biblical worldview (which includes creation as described in Genesis 1 & 2) should be defended. This involves exposing the weakness and irrationality of opposing worldviews (including those of theistic evolutionists) and then demonstrating how the biblical worldview is the only one which can make sense of the world in which we live. Evidence has a place in this apologetic as a tool to drive the discussion forward towards a recognition that worldview differences are key. However, evidence will not in and of itself resolve the issue.

## Dealing with logical fallacies

One of the noteworthy features of this book is its attention to logical fallacies. Knowledge of these is important for exposing the weakness of worldviews that do not take what the Bible says in Genesis 1 and 2 at face value. Chapter 7 deals with informal





## The Ultimate Proof of Creation: Resolving the Origins Debate

by Jason Lisle

Master Books, 2009  
254 pages; Paperback; \$14 US

logical fallacies. One of these is a fallacy of presumption known as “begging the question.” Lisle states, “Every old-earth argument I have ever seen commits the fallacy of begging the question.” He gives the example of radiometric dating: they say young-earth creationists are wrong because radiometric dating shows that rocks are billions of years old. This begs the question of whether radiometric dating is reliable – the opponent assumes that it is and that the young-earth creationist is wrong. Chapter 8 goes on to deal with formal logical fallacies. This is more complicated, but Lisle does a good job of making it as understandable as possible. Once again, he reveals the subtle fallacies that evolutionists (secular and theistic) commit in their reasoning.

The book concludes with three appendices. In the first one, Lisle defends a natural, straightforward reading of the Bible. Here he especially has his eye on those who claim to believe the Bible but yet argue that the world is millions or billions of years old and that humans have primate ancestors. In the other two appendices, Lisle gives numerous practical examples of how to put the apologetics described in this book into practice.

### Conclusion

I am stoked about this book. It’s been published at just the right time. As I write, there is an ongoing debate in the Canadian Reformed Churches about creation and evolution. This book argues that a consistent Reformed apologetic requires a belief in what the Bible literally says in Genesis 1 and 2. This is

the consistent application of Reformed, biblical principles handed down to us from Bavinck and others. I highly recommend this book to one and all, and especially to my fellow pastors and elders in our churches, to our seminarians, to teachers in our schools and to post-secondary students. This is the best book on the creation/evolution issue that I’ve read.

*Wes Bredenhof is the pastor of Providence Canadian Reformed Church in Hamilton.*



## SO WHAT IS THE ULTIMATE PROOF OF CREATION?

“So what is the ultimate proof of creation? Does the book even answer the question? Does such a thing even exist? Yes and yes. Lisle gives the “ultimate proof” on page 40 of the book: *“The ultimate proof of creation is this: if biblical creation were not true, we could not know anything!”*

How’s that for a proof? But what does he mean by this? You’ll have to get the book for yourself to find out. . . .”

- Eric Raunch, from  
ChristianReader.com

# MARILYNNE ROBINSON:

## NOVELIST OF AMERICAN PROTESTANTISM

by Conrad van Dyk

Marilynne Robinson is an American novelist whose works explore Protestant theology and culture. Particularly in her last two novels, *Gilead* (2004) and *Home* (2008), she examines small-town Christianity in the American mid-west. Raised Presbyterian, and now a Congregationalist, Robinson looks closely at the Protestant psyche, so closely in fact that Reformed readers may read her books as a mirror into their own souls. So if you're not yet acquainted with Robinson's fiction, or if you'd like to know more about her, let me introduce you to this Pulitzer Prize winning author.

Sometimes a single quotation crystallizes the spirit of a writer. In *Home*, the main character Glory comes home to take care of her dying father, the Reverend Robert Boughton. Living in the old family home again makes her reflect on her youth, including her pious upbringing. In particular, she thinks about the place of the Bible in her life:

"What a strange old book it was. How oddly holiness situated itself among the things of the world, how endlessly creation wrenched and strained under the burden of its own significance. 'I will open my mouth in a parable. I will utter dark sayings of old, which we have heard and known, and our fathers have told us.'"

It's the second line that might stand as a summary of all of Robinson's work. Robinson focuses above on the phenomenology of holiness, on the ways in which the material world interacts with, and signifies, the spiritual. And as the quotation from Psalm 78 suggests, the meaning of this earthly existence is both passed on from generation to generation and yet remains dark, murky, old. Robinson's novels are about the way families are rooted in history and time, about the ways in which experience always tends towards the parabolic, yet never clearly reveals its meaning. Reading Robinson is to see "through a glass darkly," to use a line from the Apostle Paul.

### **Housekeeping**

Robinson's first novel was *Housekeeping*, in 1980. Despite its poetic lyricism, it is her darkest work, and offers the least hope of redemption. It is also the least overtly Christian in tone or theme.

*Housekeeping* tells the story of Ruth and her sister Lucille, and how they grow up in Fingerbone, Idaho, one of the most desolate and lonely places you'll come across in any work of fiction. Nearly everything in their lives has a tragic slant, although Ruth recounts it all with a kind of wry, black humor. First, their grandfather dies when the train he is on slides off the bridge "like a weasel sliding off a rock" and falls into the glacial lake below. Years later, Ruth's mother Helen drops her

daughters off at their grandmother's house and drives her car off a cliff, and into the lake. Her first attempt is unsuccessful, as the car gets stuck in the meadow between the road and the cliff. So she asks some boys who are unaware of her suicidal intentions to help her get the car back on the road, after which she promptly drives it into the lake. Given this tragic opening to the novel, it comes as no surprise that Ruth's upbringing with her grandmother, and later with her aunt Sylvie, is frequently melancholy and morose.

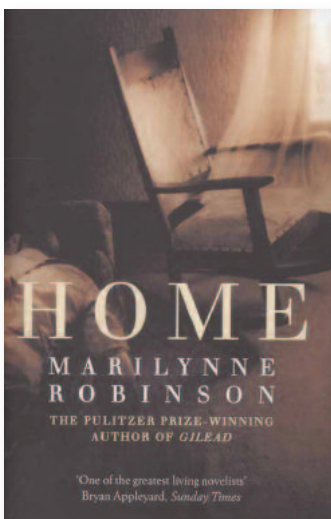
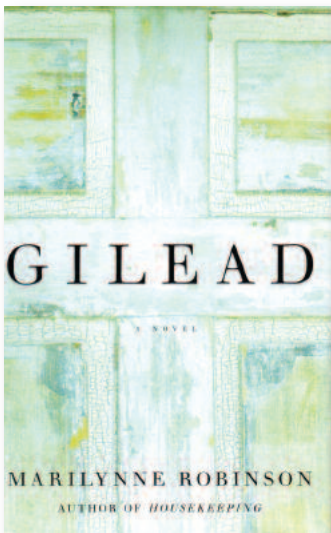
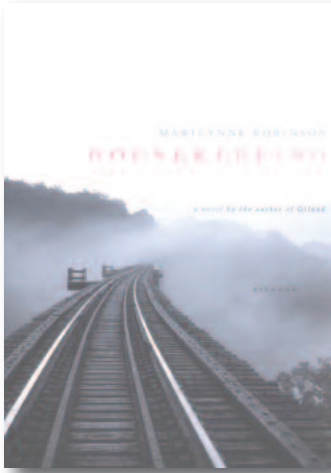
Christianity is generally absent from their lives, although it comes increasingly to the fore near the end. Aunt Sylvie is a transient, and has trouble with "housekeeping," at least as far as the residents of Fingerbone are concerned. Increasingly they worry about whether she should be taking care of Ruth (Lucille has already moved out). However, their Christian charity is seen as callous and unfeeling, and their visits and casserole dinners are not really welcomed. The biblical story that forms the background of this last part of the novel is Noah's flood. The water imagery that flows throughout the book finally suggests that we live in a world where nothing is stable and where our meager existence can easily come off its moorings and drift away. As Ruth writes,

"Imagine that Noah knocked his house apart and used the planks to build an ark, while his neighbours looked on, full of doubt. A house, he must have told them, should be daubed with pitch and built to float cloud high, if need be. A lettuce patch was of no use at all, and a good foundation was worse than useless. A house should have a compass and a keel. The neighbours would have put their hands in their pockets and chewed their lips and strolled home to houses they now found wanting in ways they could not understand. Perhaps, pious as they were, these ladies [who visit out of charity] did not wish to see me pass into that sad and outcast state of revelation where one begins to feel superior to one's neighbors."

There are no rainbows in this book, and while I will not spoil exactly what happens at the end, the message of transience and wandering is clear. To quote one of Ruth's final and most haunting lines, "the perimeters of our wandering are nowhere."

### **Gilead and Home**

Robinson's more recent novels, *Gilead* and *Home* are more hopeful. Both deal with the same story, but told from different perspectives. The story is a parable of sorts, that of the prodigal son. The year is 1956, and Jack Boughton, the black sheep of the family, returns to *Gilead*, Iowa, after being absent for nearly twenty years. His father, a Presbyterian minister, is dying, and



the question is whether reconciliation can still occur.

In *Gilead*, it is John Ames, the Congregationalist minister and friend of Jack's father, who recounts events. Ames himself is also struggling with old age and is writing a series of letters to his young son for the boy to read when he grows up. Increasingly, Jack, who is named after Ames, enters the narrative, until his life story subsumes all other meditations and reflections. Ames struggles with whether he should accept and forgive Jack after all the pain he has caused his family. And Ames is not sure that he can help Jack with his skepticism about faith, God, and forgiveness.

*Home* is not a sequel, but takes place at the same time. However, now it's Glory, Jack's sister, who tells the story. She herself is dealing with loneliness and the fallout of a broken relationship, and the story she tells is of the bond she gradually begins to forge with Jack. I don't want to give too much of the narrative away – what little there is – because there is clearly a sense in which these novels revolve around a gradual revelation of family secrets. This is possibly also what makes *Home* the slightly weaker book – those who have already read *Gilead* will know much of what's to come, and those who haven't will often be in the dark about past events.

I said before that Robinson's novels deal with the Protestant psyche. This is particularly true in the way her characters in the last two novels reflect on their own emotions and feelings. They are especially aware of the fine line between virtue and hypocrisy, the potential of grace and kindness to turn into resentment or selfishness. All of this leads to questions about the meaning of sin, wickedness, perdition, as well as their contraries: goodness, mercy, forgiveness.

For instance, in *Home*, Glory wonders about the doctrinal implications of her father's constant refusal to judge his son Jack: "The doctrine of total depravity had served him well. Who, after all, could cast that first stone?" In other words, total depravity is an excuse for not judging, but the apparent effect is that everyone appears equally sinful, and so it becomes impossible to have a clear notion of what evil truly is.

Reformed readers, then, will be intrigued by Robinson's exploration of the real-world application of the theological doctrine (e.g., predestination is dealt with at length), even if they might object to particular turns in the argument. It is in any case difficult to know which character Robinson agrees with.

## Historical Engagement

*Gilead* and *Home* deal not just with theological issues, however. They are also deeply rooted in American history and touch on everything from baseball to the racial tensions of the Martin Luther King Jr. Era. It is especially the question of race that brings together a number of Robinson's concerns, and also shows her capaciousness as an intellectual and thinker. For instance, in a recent review<sup>1</sup> of Richard Dawkins' *The God Delusion* for *Harper's Magazine*, Robinson aims to demonstrate that the evolutionist Dawkins has a poor sense of racial history. She argues that during the nineteenth century the abolitionists were generally Christians, whereas someone like T. H. Huxley (an ardent Darwinian) opposed racial equality for evolutionary reasons. In her non-fiction, then, Robinson is intent on demonstrating the social impact of Protestantism. In her book *The Death of Adam: Essays on Modern Thought* she talks about the positive aspects of Calvinism in its various forms.

However, such polemical prose is generally missing from her novels. When you read Robinson's fiction you may find yourself frustrated by the difficulty of locating the author's own opinions. Don't let that bother you though. Good fiction does not always have to be polemical. Both *Gilead* and *Home* are extremely unresolved, even though both end with the possibility of regeneration.

In fact, both conclude with hope for the next generation. At the end of *Gilead*, Ames writes, "I'll pray that you grow up a brave man in a brave country. I will pray you find a way to be useful." At the end of *Home*, Glory thinks ahead to how one of the grandchildren might come to the house years later and discover a sense of "home." The last line of the novel reads, "The Lord is wonderful." And so Robinson's last two novels truly turn out to be "dark sayings of old, which we have heard and known, and our fathers have told us." Despite all darkness and tragedy, the Lord is indeed wonderful.

End note

<sup>1</sup> Robinson's review, which appeared in *Harper's Magazine*, can be read in its entirety at [www.solutions.syearth.net/2006/10/20/](http://www.solutions.syearth.net/2006/10/20/). It should be noted that Robinson objects to Darwinianism as an ideology rather than to evolution as such.



# The lighter side of science

**When you hear the pronouncement “*Thus says science. . .*”  
it’s important to maintain a healthy sense of humor and a good dose of skepticism**

by Margaret Helder

Not all events in the practice of science are weighty or highly significant. Some are merely interesting or even slightly amusing. For example, a November statement from CERN, the European particle-physics laboratory near Geneva, Switzerland, reported that a short circuit in the six billion dollar Large Hadron Collider, soon after its startup following a lengthy repair process, was caused by a bird that dropped a baguette on a piece of electrical equipment. Apparently the bird escaped unharmed, but this expensive machine showed itself to be surprisingly vulnerable to unexpected encounters with tasty French breads (*Nature*, November 12/09 p. 143).

Sometimes too, we see that achievements which were celebrated in one generation, may be considered less ideal by another generation. Consider, for example, the case of the man who was once acclaimed as the father of Canadian forestry: Henri-Gustave Joly de Lotbiniere (1829-1908).

## Spreading walnuts wherever

Near Quebec City there is a marvelous public garden called *Domaine Joly-de-Lotbiniere*. On that estate, which overlooks the St. Lawrence River, are some huge black walnut trees. This is far north of the original range of these trees. They were planted there by the visionary owner, Henri-Gustave Joly de Lotbiniere who, in 1860, inherited the estate from his mother. His father, Gaspard-Pierre Gustave Joly, was a Swiss merchant and Calvinist, who had married Julie-Christine de Lotbiniere. Most unusually, she was a Protestant as well. Their son later became the only Protestant Premier of Quebec and, later still, Lieutenant-Governor of British Columbia.

It was, however, his passion for forestry that interests us today. He planted 10,000 walnut seeds on the family property in an effort to extend the range of that beautiful tree. Some seedlings grew and about 260 survive to the present. These plants are a source of seed for plantings in that climatic zone.

The practice of planting beautiful and useful plants from distant locations is, of course, not new. In the eighteenth and nineteenth centuries particularly, rich people went to great trouble to obtain and grow exotic plants in their gardens. Today this practice is actually frowned upon in many regions such as Western Australia. There is a lot more interest today in the con-

serving of native or endemic vegetation. Partly this attitude comes from an evolutionary outlook, which considers that the organisms which developed together, are the only ones which should be there. Partly too, it comes from an appreciation for the unique characteristics of the local plant community. Thus conservation of local organisms is a much more important objective for influential individuals and governments today. Sometimes however, for various reasons, these interests are set aside.

In British Columbia, for example, a research station near the city of Vernon has made a point of planting a large tract of evergreen trees which normally grow farther south or at lower elevations where the climate is more moderate. This project is part of a provincial government program to move tree populations into new areas to prepare the landscape for a warming climate. The program is called Assisted Migration Adaptation Trial (AMAT) and is what is known as a provenance trial. The trial involves selecting the seeds of sixteen species from forty sites in British Columbia, Washington State, Oregon and Idaho and planting them in 48 other sites all over these jurisdictions. The idea now is to select for trees which will do well in a warmer climate so that when the environment has changed, these plants will already be in place, ready to contribute seed to the local forest.

Provenance trials are not a new phenomenon, but the objectives were different during the past fifty years. Formerly foresters sought to increase tree yields by growing trees in various combinations of species and in different sorts of habitats. Some observers regret the present attempt to extend the range of forest trees. They consider such programs to be dangerous and premature and they suggest that some plants could become unwanted invasives. The government of British Columbia, for its part, has mandated additional ways to promote “assisted migration.”

In the past, British Columbia, in keeping with many other jurisdictions, has insisted that tree reforestation policies take advantage of the adaptations of local trees to the local environment. For this reason seeds could be used in replanting only within a 200 kilometer radius of the parent trees. Moreover these seeds could be planted at an elevation no more than 200 meters lower or 200 meters higher than the seed source.



Walnut trees in Canada:  
great idea, or big blunder?

Now however, in anticipation of a future warmer climate, the seeds can be moved as much as 500 meters higher. So far however, nobody in BC has advocated moving forest trees beyond their historical range.

### Native and nothing but

Some conservationists reject all measures such as those in British Columbia. These conservationists are interested in ecosystems (entire communities of organisms which, they believe, have co-evolved in harmony with each other and with their local environment). The nay-sayers declare that planting new species in an area, changes the whole ecosystem whether the climate changes or not. It is evident therefore that modern views on evolution have changed some attitudes toward extending the range of beautiful and useful plants (such as we saw in Quebec).

In view of the high value many ecologists place on native organisms, it will come as no surprise that some scientists actually advocate the elimination of non-native plants from local landscapes. Other scientists suggest that, in some cases, this might be a big mistake. This latter group of ecologists specializes in “novel ecosystems” or communities that have been heavily influenced by humans but which are not being specifically managed by people. For example, there is a tract of tropical forest on Big Island in Hawaii, which contains substantial numbers of mango trees from India, *Cecropia* trees from Central America, rose apples from Southeast Asia, strawberry guava from Brazil, Queensland maples from Australia and candlenuts from who knows where. Nobody planted this vegetation but the component species were indeed brought to Hawaii by people. Is this forest natural? Is it valuable? The answer depends upon whom you ask.

Some ecologists declare that the value of any landscape depends upon how it functions. If the community features a high variety of component species, if it efficiently recycles nutrients, filters water and conserves moisture, controls erosion, stores lots of carbon as biomass, and builds soil, then some people declare that this is a valuable ecosystem even if it is made up of foreign species.

Other purists perhaps, claim that the interactions between component species must have determined the ideal character of that community. This makes the local ecosystem unique and valuable. Invasives change this relationship and should be eliminated no matter what the expense, the purists say. But the first group declares that there is no such thing as a pristine ecosystem. Climatic change and random events can bring new organisms into a community at any time. Change is a reality, they maintain, so we might as well make the best of any new communities that look beautiful and work. Thus say the advocates for novel ecosystems in an article in *Nature*, amusingly entitled, “Ragamuffin Earth” (July 23/09 p. 450-453).


The above discussion shows the effects of changed attitudes over a span of about 125 years. Attitudes can change much more quickly, however, as in the example below, where a decade made a big difference.

### Early man becomes early ape

In 1995 a group of anthropologists published the description of a fossil jaw fragment from Longgupo in Sichuan province, China. The authors, in keeping with some previous experts, identified the bone fragments as from an early human ancestor. As one of the authors recently declared: “We weren’t the first or last to suggest a pre-*erectus* African hominin [*Homo erectus*] migrated to east Asia” (*Nature* June 18/09 p. 910).

A decade passed with some other individuals suggesting alternative identities for the fossils. Then the author had occasion to examine some fossil teeth from a similar site in China. Now the author found that such teeth appeared ape-like to him, not human-like as they had previously. This experience encouraged him to reflect further: “Without the assumption that *Gigantopithecus* [extinct giant ape] and *H. erectus* lived together, everything changed: if early humans were not part of the *Stegodon-Ailuropodo* [giant panda] fauna, I had to envisage a chimpanzee-sized ape in its place . . . The Mohui mystery teeth surely belong to an unknown ape, as did Longgupo, and other human-like teeth often identified from similar cave fossils” (p. 911).

A lot of people worry about so-called human ancestors which have been found as fossils. In this case we see that an expert changed his mind when his expectations of what he would find, also changed. The journal *Nature* dryly observed “Early man becomes early ape” (p. 899).

Probably the best approach on the part of the public is to exhibit a certain amount of skepticism about scientific pronouncements on such issues. It can’t hurt also to maintain a tolerant sense of humor concerning the scientific process in general. 



# Soup & Buns

## Three paths out of depression

by Sharon L. Bratcher

Depression is widespread in North America. Many of us sink into a period of despair that is hard to shake off. Understanding how it feels and finding several possible paths out of it may assist those who struggle and the people who love them.

### No branch to hold

When I analyze depression, I realize that I got depressed because of seemingly insurmountable disappointments and circumstances with conflicting thought patterns. To explain, I'll describe a silly game my brother and I devised when we were about 10 and 8 years old. One day while climbing our backyard maple tree, we said, "Hey, let's pretend we're cutting the branches off." He pointed to a branch I was using and said "I cut that one off!" and I had to move to another branch. Then I "cut off" one of his branches, forcing him to move. This little game was fun until the branches "became scarce." Then, just as I reached for a branch, he shouted, "I cut that one OFF already!" I clasped my hands around air and did a belly flop 6 feet down onto the hard ground. I blamed my brother for cutting off my last branch. He mocked me for actually letting go.

When I was depressed, I felt as though there was no branch to hold on to. Someone's behavior or the overall circumstances would not allow it. I would focus in one direction and find no solution – no, that can't be done. I would focus in another direction and fail again – no, they'll never do that. . . or I'm afraid to even try. Nowhere to go! No way to solve it! Something was unacceptable, but unchangeable. Emotions ranged from feeling unappreciated and unloved, to being fearful, angry, and finally in complete despair.

While I was plummeting emotionally, I cared for the basic needs of the family and then curled up on the sofa wishing I could just die, but not wanting my family to suffer. Anger, pride, and apathy prevented me from seeking assistance, so with others I acted like everything was okay; but I wasn't okay.

### Three paths

Here are three paths that helped lead me to a branch for support:

1. I copied the words to the Heidelberg Catechism, Lord's Day 9, and carried it around with me. With each wave of despair, I forced myself to read it, many, many times per day. I memo-

rized it and quoted it to myself over and over. It didn't "cure" me that day, but after awhile it began to make sense to me. I prayed words that affirmed "I trust God so much that I do not doubt He will provide whatever I need for body and soul and He will turn to my good whatever adversity He sends me in this sad world. He is able to do this because He is Almighty God; He desires to do this because He is a faithful Father." (I could have used Psalm 46 as well.) Then I talked with a wise Christian counselor who helped me take steps to gain strength.

2. Another time, a friend cheerfully did a very time-consuming kind deed for me. Then she did another. These gestures "attached" me to a branch so that I could grab hold. In Galatians 6:10 we read: "as we have opportunity, let us do good to all people, especially to those who belong to the family of believers" and in 1 Thessalonians 5:14 we are told to "encourage the timid, help the weak, be patient with everyone." Oh, it helps! Again, talking with a discerning Christian counselor helped me to untangle the many contrary thoughts racing through my brain and determine where right and wrong were located. We may know the Bible quite well, but our hearts are deceitful and we get weak, and we cannot always apply it correctly to ourselves or our own situations. A minister or wise Christian friend may help you also.
3. Physical maladies can impact us emotionally. I compared notes with a minister's wife whom I'll call Sarah, who gradually became very depressed. They read Scripture and at her husband's insistence she memorized some Psalms. For *five years* she functioned at minimal level and slept a lot. Then Sarah's doctor sent her for blood tests and learned she had an underactive thyroid. He explained that this chemical imbalance contributed greatly to her depression. With medication, she was well again shortly thereafter. Other ailments lead to depression also.

We can describe these three paths out of depression this way: 1 – Focus on the love and power of God; 2 – Experience the love and help of others; 3 – Address any physical causes within you.

And in each situation, don't give up! Find *someone* to give you some help.

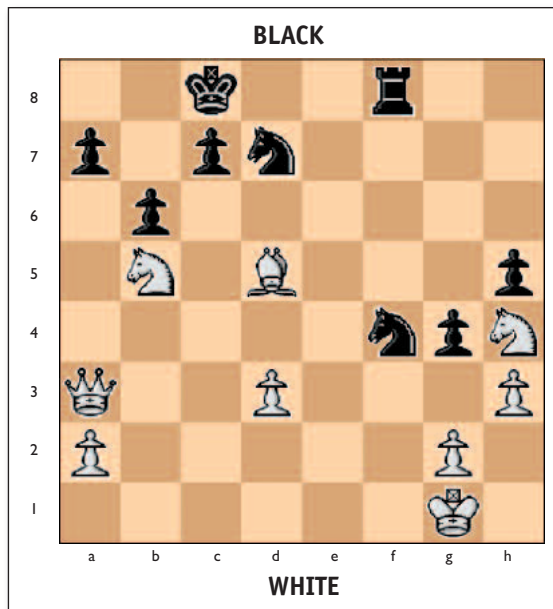
*Forty-five of Sharon Bratcher's articles are available in her new book  
Soup and Buns: Nourishment from God's Word  
for Your Daily Struggles.*

*For details on how to get a copy email [sharoncopy@gmail.com](mailto:sharoncopy@gmail.com)*



# 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 # 162

## NEW PUZZLES

### Riddles for Punsters #162 – “Did you take note, which kind of boat?”

What kind of boats will be found neatly lined up, one after the other, in a store?

A \_\_\_ boat.

What kind of boat can be bought at a reduced price?

A \_\_\_\_ boat.

What kind of boat is offered as a prize at fast food restaurants?

A \_\_\_\_\_ boat.

### Problem to Ponder #162 – “Out of fresh snow these men will grow!”

Jennifer and Jason joyfully looked longingly at lots of sparkling snow spread on their lawn, almost 20 cm deep everywhere.

- If their back yard is 18 m (1800 cm) long and 12 m (1200 cm) wide and the snow is exactly  $6\pi$  cm deep, what volume of snow is in their yard (as a number times  $\pi(\text{pi}) \text{ cm}^3$ )?
- Also, Jennifer and Jason like to build snowmen, with the head 30 cm in diameter, the middle part 60 cm in diameter and the bottom part 90 cm in diameter. The volume of a sphere is  $(4/3)(\pi)r^3$ , where r is the radius (so one half the diameter) of the sphere. What volume of snow would they need to build one snowman?
- Therefore, how many snowmen could they build using all the snow in their yard?

**WHITE to Mate in 3 or 4**

(depending on Black’s response to NxRP ch)  
Or, If it is BLACK’s Move, **BLACK to Mate in 3**  
(2 Solutions: Same moves, different order)

## SOLUTIONS TO THE PREVIOUS (DECEMBER) PUZZLE PAGE

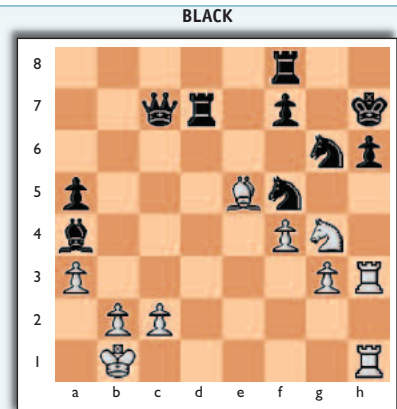
### Answer to Riddles for Punsters #161 – “Surf is Up!”

Why was Waverider going to stop his surfing lessons soon? He did not have any more spare cash to s i n k into the lessons.  
Why was Waverider unhappy about his surfing instructor? He felt that the instructor had gone o v e r b o a r d on the fees for the lessons. Why didn’t Waverider complain to the instructor? He did not want to make w a v e s.

### Answer to Problem to Ponder #161 – “China Dolls on the Walls”

- In how many ways (orders) can six different china dolls be arranged on a shelf in a TOYS-4-U-2-BUY store?  
*There are 6 choices of which doll to place in the first (leftmost) position, then 5 choices left for the next in line, then 4 choices, etc., so the 6 dolls can be placed in order  $6 \times 5 \times 4 \times 3 \times 2 \times 1 = 720$  ways!*
- In how many ways can six dolls be arranged if 3 go on an upper shelf and 3 on a lower shelf? (HINT: First take into account that there are many possibilities for which dolls will go on the top shelf.)  
*Filling the top shelf, there are  $6 \times 5 \times 4 = 120$  ways 3 dolls can be chosen and placed in order. There are thus  $3 \times 2 \times 1 = 6$  ways the remaining 3 dolls can be arranged. The total ways are  $120 \times 6 = 720$  ways. This is the **same answer** as (a) above, since if 6 are arranged on one shelf, the last 3 could just be moved onto a second shelf!*
- In how many ways can six dolls be arranged if placed in a circle on a rotating, round display platform at the front of the store?  
*One doll is placed anywhere near the edge of the rotating platform. The other 5 dolls are then placed in a circle in **positions relative to the first doll**, which can be done  $5 \times 4 \times 3 \times 2 \times 1 = 120$  ways (since there are 5 choices for the doll placed to the right of the first, 4 choices for the doll place to the right of that one, and so on.)*

## SOLUTION TO CHESS PUZZLE # 161



### WHITE to Mate in 4

#### Descriptive Notation

- RxP ch NxR
- RxN ch K-N1
- N-B6 ch K-N2
- R-R7 mate

#### Algebraic Notation

- Rh3xh6 + Nf5xh6
- Rh1xh6 + Kh7-g8
- Ng4-f6 + Kg8-g7
- Rh6-h7 ++

### BLACK to Mate in 4

#### Descriptive Notation

- \_\_\_\_\_ QxP ch
- K-R1 R-Q8 ch
- RxR QxR ch
- K-R2 B-N6 mate

#### OR

- \_\_\_\_\_ QxPch
- K-R2 B-N6 ch
- K-R1 R-Q8 ch
- RxR QxR mate

#### OR

- \_\_\_\_\_ R-Q8 ch

### WHITE

2. RxR QxP ch
  3. K-R1 QxR ch
  4. K-R2 B-N6 mate
- or**
3. K-R2 B-N6 ch
  4. K-R1 QxR mate

#### Algebraic Notation

1. \_\_\_\_\_ Qc7xc2 +
2. Kb1-a1 Rd7-d1 +
3. Rh1xd1 Qc2xd1 +
4. Ka1-a2 Ba4-b3 ++

#### OR

1. \_\_\_\_\_ Qc7xc2 +
2. Kb1-a2 Ba4-b3 +
3. Ka2-a1 Rd7-d1 +
4. Rh1xd1 Qc2xd1 ++

#### OR

1. \_\_\_\_\_ Rd7-d1 +
2. Rh1xd1 Qc7xc2 +
3. Kb1-a1 Qc2xd1 +
4. Ka1-a2 Ba4-b3 ++

#### or

3. Kb1-a2 Ba4-b3 +
4. Ka2-a1 Qc2xd1 ++

# Crossword Puzzle

Series 17 No 1

Last month's solution  
Series 16 No 12

1	2	3	4	5		6	7	8		9	10	11	12	13
14						15				16				
17						18				19				
20				21	22						23			
24					25				26		27			
				28				29		30				
31	32	33	34					35				36	37	38
39										40				
41					42	43		44	45					
			46					47						
48	49	50			51		52			53	54	55	56	
57				58		59				60		61		
62			63			64				65	66			
67						68				69				
70						71				72				

	1	2	3	4	5	6		7	8	9	10	11	12	13	
12	S	D	A	C	I	A		A	G	O	R	A		C	
16	P	R	O	T	E	S	T		T	O	T	E	M	O	
19	R	A	M			T		E	T	S			B	B	A
23	I	C	I		C	E	A	S	E				O	E	R
28	N	E	T		A	R	C	S		A	R	E	N	A	S
32	G	R	E	Y	S	O			G	L	U	S	I	D	E
			U	S	E	R			E	L	M	S			
38	P	O	P	C	O	R	N		N		P	E	S	T	S
45	E	R	R	A	N	T		P	I	P	E		N	E	T
49	T	E	E		E			T	R	E	A	T		O	P
52	R	O	S				T	O	Y		T			W	E
	O		E	L	O	R	A		D	R	U	M	M	E	R
	L		N	O	M	A	D		R	O	S	I	E		S
	S		T	E	A	M	S		G	L	E	A	N	S	

**ACROSS:**

- 1. A hard durable wood
- 6. Cdn. Medical Assoc.
- 9. Small steep-banked mountain lakes
- 14. Group of islands in S. Pacific
- 15. Against all risks, for short
- 16. Hybrid offspring of sheep and goat
- 17. Fashion fad
- 18. Business term
- 19. Certain elements of television
- 20. Specific eye exam
- 21. Spring month
- 23. Lady's name
- 24. Royal Navy Air Service
- 25. Recondition a worn tire
- 27. Leaves
- 28. Monetary unit of Brunei
- 29. Arabic name of Egypt
- 31. Get as a gift
- 35. Big body of water
- 39. Dog who uses its teeth habitually in a negative way
- 40. Having lots of space
- 41. Entryway
- 44. Hilariously funny
- 46. Initial (abbr.)
- 47. Finish
- 48. Talk wildly
- 51. Water echolocation
- 53. Dangerous reptile
- 57. Spanish gold
- 59. News broadcaster
- 61. Int'l Refugee Organization
- 62. Leafy shelter
- 64. Roman numerals for 1002
- 65. Locating device
- 67. Granular mineral used for grinding
- 68. Sea eagle
- 69. Sharp mountain edge
- 70. Shoppers bonus
- 71. Decorative scallops on garment edge
- 72. Not the winner

*Joyce*

**DOWN:**

- 1. Fragrant chemical compound
- 2. Member of the House of Lords
- 3. Last letter of the Greek alphabet
- 4. Prefix meaning 'not'
- 5. \_\_\_ yada (boring talk)
- 6. Resident of Cairo
- 7. Frenzied or agitated
- 8. Special light
- 9. Russian ruler
- 10. Stone heap used by Polynesians as a memorial
- 11. Cowboy event
- 12. Simple or guileless
- 13. Greek porticoes
- 22. Previous (abbr.)
- 26. \_\_\_ mater
- 27. African storyteller
- 28. Loud warning alarm
- 30. Young fish
- 31. Baseball term
- 32. \_\_\_ 'feste Burg ist unser Gott (= a mighty fortress is our God)
- 33. Cartridge (abbr.)
- 34. Uncanny, spooky
- 36. Egg \_\_\_ yong
- 37. Large covered cooking pit, where food is cooked over heated stones
- 38. Cysteine (abbr.)
- 42. Sibling
- 43. Took the castle by force
- 44. Monopoly train station
- 45. Jesus of Nazareth, King of the Jews (Latin initials)
- 48. Long, official gowns
- 49. Smell
- 50. Not a consonant
- 52. Nigerian money unit
- 54. Sits on a horse
- 55. Speaks pompously
- 56. Apple hollower
- 58. What Prohibitionists were called
- 60. Spoken
- 63. Before, poetically speaking
- 66. After receipt of order