

REFORMED

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The biblical doctrine of restitution

“Why hasn’t anyone thought of that?”

Guest Editorial

Gary Demar

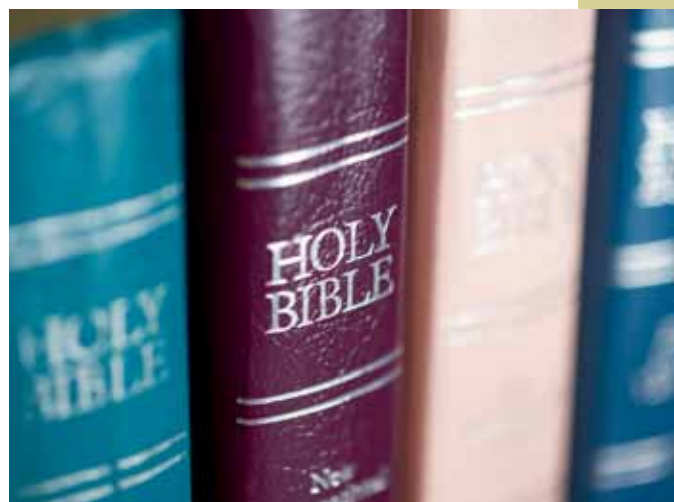
Joseph “Yellow Kid” Weil (1875-1976) only cheated “rascals.” Like George C. Scott’s character Mordecai in the “The Flim-Flam Man,” Weil maintained that “You can’t cheat an honest man.”

One of his devilishly simple and effective cons was to bring a dog of questionable ancestry into a bar. He would then show the bartender a forged set of pedigree papers and ask him to care for the seemingly prized pooch while he ran an important errand. During Weil’s absence an accomplice would enter the bar and offer to purchase the mutt for a substantial sum. When Weil returned, the bartender, hoping to make some fast money, offered to buy the dog for a few hundred dollars. Weil accepted, and the second man, of course, never returned.

Sixteen-year-old Stephen Dennison stole a \$5 box of candy in 1925. As punishment, he was given a ten-year suspended sentence and required to report to a local minister once a month. When he failed to make his obligatory visits, young Stephen was sent to Elmira Reformatory in 1926 where he was confined for *thirty-four years*. It took his brother ten years to secure Stephen’s eventual release in 1960.

Stephen sued the state and was awarded \$115,000 for this miscarriage of justice. The presiding judge commented that, “No sum of money would be adequate to compensate the claimant.”

No one could have guessed that mild-mannered Edward Mueller was a counterfeiter. But for ten years he eluded government authorities while he printed and spent fake \$1 bills in his New York neighborhood. The funny thing is, Mueller was not very good at his craft. He used regular paper and spelled the name of the first president “Washington.” Although a crook, Mueller was not greedy. He spent no more than two dollars in a day, never passed his bogus bucks to the same person twice, and used the fraudulent currency only for the bare necessities of life.



The grandfatherly Mueller was eventually caught and sentenced to a year and a day in prison. He was also fined one non-counterfeit dollar.

God shows us a different way

In each of the above cases, people were defrauded. The bartender was probably too embarrassed to report the incident to the police. Stephen Dennison received only token compensation for his extended incarceration. Mr. Mueller was punished, but his victims received no compensation. In fact, taxpayers had to foot the bill for the time he spent in jail.

The Bible outlines a way to deal with crimes like these: restitution. Restitution includes compensating a person for stolen or damaged property or physical harm done to someone. Restitution laws cover a variety of circumstances: assault (Exodus 21:18–19); bodily injury (21:26–27); liability (21:33–36); theft (22:1–4); property damage (22:5–6); irresponsibility (22:7–13); and the loss or damage of borrowed items (22:14–15). Voluntary restitution required the return of the item plus “one-fifth more” (Lev. 6:1–7). In most cases double restitution is required (Exodus 22:4, 7–9). Some crimes required payment of four (22:1; 2 Sam. 12:6) or five (22:1) times the loss or injury. Multiple restitution was usually mandated for

items that had extended value. Sheep reproduce at a high rate and their wool can be made into clothing. To steal a sheep is to rob its owner of present and future productivity. An ox has similar value plus the added ability to pull plows and carts, essential functions in an agrarian society.

In all cases, laws of restitution placed a limit on revenge and a burden on the lawbreaker. Roger Campbell writes in his book *Justice Through Restitution*, that in each of the biblical cases, the “result was that the victim was restored to a better position than before his loss and the lawbreaker was punished by having to make right his wrongs in a manner that cost more than his potential gain.”

Many Christians believe that laws governing restitution are relics of Old Testament law that no longer apply. The New Testament tells a different story. Zaccheus promised to make four-fold restitution because of his abuse of power as a “chief tax-gatherer” and being an oppressor of the poor (Luke 19:8). While restitution did not save him, it was evidence that he had truly repented in the way he abused his power. For this Jesus could say, “Today salvation has come to this house” (19:9).

The State has replaced the victim

Laws of restitution have been abandoned by the courts largely because crimes are perceived as ultimately against the State. Campbell points out that,

“As the power of government increased, crimes were considered not so much as injury to the victim but as violations of the king’s peace. Laws were enacted that made it a misdemeanor for a victim to settle with an offender without bringing him to court. Instead of restoring the injured party to his condition before being wronged, fines now went into the government coffers and the attention of society turned to ingenious punishments for lawbreakers.”

Contrary to the humanistic theory of punishment, laws of restitution remind the criminal that he ultimately is responsible to God for his actions (Ps. 51:4), and his victims, created in God’s image, must be compensated in the manner prescribed by the “Judge of all the earth” (Gen. 18:25).

A change needed now

And where are policy makers on this issue? Charles Colson, president of Prison Fellowship, describes the time he addressed the Texas legislature and outlined the Bible’s view on how to deal with non-violent criminals.

“I told them that the only answer to the crime problem is to take nonviolent criminals out of our prisons and make them pay back their victims with restitution. This is how we can solve the prison crowding problem. The amazing thing was that afterwards they came up to me one after another and said things like, ‘That’s a tremendous idea. Why hasn’t anyone thought of that?’ I had the privilege of saying to them, ‘Read Exodus 22. It is only what God said to Moses on Mount Sinai thousands of years ago.’”

A question, however, still remains: Should restitution be made for wrongs done hundreds of years ago? For example, should present-day Americans pay restitution for slavery? My grandparents immigrated to the United States at the turn of last century, long after chattel slavery was abolished. Where is their guilt and the guilt of their children, grandchildren, great-grandchildren, and great-great grandchildren? If biblical laws governing restitution teach us anything, they teach us that the guilty should pay and victims should be compensated by those who brought on the harm.

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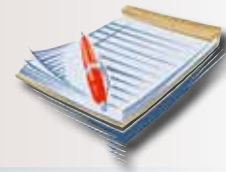
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READERS' RESPONSE



Dear Editor,

Thank you so very much for the article in October entitled "A Spirited Rider." The author did such an excellent job of explaining how we need to prepare and nurture and teach and assist our children, not just command them about as though we are playing "whack-a-mole" (as she so aptly described it).

I read the article to a group of women as part of a devotional at a baby shower and several ladies asked for copies. I truly believe that this article will aid some young mothers in discovering how to deal with their rambunctious ones.

We need to treat them with respect, as regular sinful people, not as, and never ever referring to them as, brats.



Sharon L. Bratcher
Norristown, Pennsylvania

Dear Editor,

I was pleased to read Mike Wagner's article on socialism "Christians vs. Capitalism?" in the November issue. Maybe it's because so many of us have grown up in a socialist country, but I'm distressed and saddened by how many brothers and sisters in the Lord embrace and defend something so blatantly rooted in an overt hatred for God and His created order.

I appreciated the article, but I think the author did not make his case as strongly as he could have.

It is a frequent slander leveled at a businessman that, in selling to his customers for as much as he can while paying his employees as little as possible, he is unjust in his actions, and this shows that capitalism is systematically bent, if not outright evil. Mr. Wagner brings up this slander, and makes the weakest possible argument against it, noting that businessmen aren't the only greedy ones – public sector employees can be too.

But it isn't a case of being equally bad. The interaction between a businessman and his employees is *virtuous* when it is a free exchange.

The businessman is going to try to pay his employee as little as he possibly can; similarly, the employment candidate wants to get paid as much for his work as he possibly can. Both parties will seek to maximize their own personal gain and in the end they will either come to a compromise position that maximizes the benefit to both parties or they will walk away. Because there is no compulsion, if there is



to be an agreement both parties must follow the "golden rule" which is to say they must do for the other what they would do for themselves, namely improve their offer in the other's favor. Further, both parties to the agreement are benefiting; the employer is getting profitable labor in exchange for some money and the employee is getting money in exchange for time and effort. In both cases the thing they give up is less valuable, to them, than the thing they are receiving; it is foolish to exchange something you value for something you don't.

That's not to say that there aren't abuses, both parties have to be free participants. There are situations where freedom cannot be readily realized. For example an employer taking advantage of an immigrant's poor grasp of the language or a retailer is using fraudulent marketing. In these cases, the government has a duty to act in order to prevent lawlessness as we confess in Article 36 of the Belgic Confession.

Adam van den Hoven
Surrey, BC

Dear Editor,

John Peters' contribution in November, about sharing Hebrews 1 with Jehovah's Witnesses (JW) was an interesting read. His advice works well with translations like the *NIV*, *NKJV*, and the *NASB*. However, the JW *New World Translation* of the Holy Scriptures (1984) obscures Hebrews 1:8 when it is rendered as:

"But with reference to the Son: "God is your throne forever and ever, and [the] scepter of your kingdom is the scepter of uprightness. . ."

The part "with reference" is a distracter from the meaning given in other translations (of, or about, or to the Son) as it does not have to imply that the Son is God. More significantly, however, the JW translation makes God the throne, and so it becomes a stretch that the Son is God. From other translations it is clear that the Son is addressed as God. The reference to Hebrews 1:10 and Psalm 102:1 and 25 would still stand.

In a discussion with JWs, the authority of one's translation easily turns into a dead-end argument if one cannot refer back to the original. Perhaps issues with the JW Bible translation, and how to get around that could be addressed in a subsequent article?

Keith Sikkema,
Grand Valley, Ontario



Nota Bene

News worth noting



No bad rap for the Heidelberg Catechism

by Anna Nienhuis

*We believe in the cross, believe in his life:
We believe in his death, believe he's the
Christ:*

*We believe that he rose from the grave yes
it is him:*

And we read the Heidelberg Catechism.

This is part of the refrain from a new rap song about the Heidelberg Catechism. Written by Curtis Allen, aka Voice, the rap song covers the Reformed basics of the catechism in a uniquely catchy way. While a rap song may not be everyone's choice as a means of representing and promoting the catechism, there is no question that it is attracting attention. In addition to being used to promote the timeless value of the Catechism it is also being used to promote Kevin



DeYoung's new book about the subject, *The Good News We Almost Forgot: Rediscovering the Gospel in a 16th Century Catechism*.

With lines like, "The history screams

through – rings true – but I'll just leave that up to God cuz that's between you" and "What good does it do to believe in all this? In Christ I am right heir to the promise" it is definitely worth a listen and a smile. You can find it at RappingHC.notlong.com.

Source: C.J. Mahaney's "The First Ever Rap Song About the Heidelberg Catechism," sovereigngraceministries.org; Oct. 25, 2010

Gender identity issues in Kindergarten?

by Anna Nienhuis

As full-day Kindergarten gets underway in Ontario, the province is working to get the curriculum in line with the rest of its "equity and inclusion" curriculum plan, where all students are to be made welcome and comfortable. This means, if the draft curriculum is passed, that these young children will be taught about sexual orientation, as if it is just

another possible difference alongside race and socio-economic status.

Kindergarten teachers will be expected to work at "breaking down preconceived notions" about gender identity in children, promoting homosexuality as a "normal lifestyle choice." As the children will be at school for five full days under the new plan, this gives the government an unprecedented amount of time to indoctrinate children in these "ideals" – a very sobering thought. Parents will have less and less influence on their children's values as

they spend less time with them, and will also have to contend with such heavy topics at this young age.

In kindergarten children should indeed be taught that they should be kind to everyone, not teasing those who are different, but should that really include questioning their sexual identity as they learn to tie their shoes and cut out shapes?

Source: Patrick Craine's "Ontario urges acceptance of Kindergartners' 'sexual orientation', 'gender identity'", lifesitenews.com; Nov. 19, 2010

"Don't Ask, Don't Tell" repealed

by Jon Dykstra

In late December the US repealed their military's "Don't Ask, Don't Tell" and will now have homosexuals serving opening their armed forces. This has led to questions about whether heterosexual servicemen will want to serve in close quarters, where there is often no privacy, with open homosexuals. But as Reformed pastor Douglas Wilson has pointed out on his blog, this is really a minor point. More important is whether Christians will even be given the *option* of serving. He writes:

"It is not whether we will discipline servicemen in terms of a sexual ethic, but rather which servicemen we will discipline in terms of a sexual ethic. In other words, it is not whether we will have a set of imposed sexual standards for the military, but rather which standards they will be. . . ."

"The issue is this. Homosexual behavior in the ranks is now being considered as a protected and honorable lifestyle choice. This means that if an evangelical Christian witnesses to his crewmates, and he says that Jesus died to liberate them from their sins, and somebody says, 'Like what, fer instance,' he can still say 'drunkenness, cocaine use, gambling away your family's paycheck, sleeping with hookers in Naples, laziness, stealing, and adultery.' But if he now includes sodomy, then if someone complains about him (and someone will), the witnessing Christian will be subject to the discipline of the service. It was the case that someone could be discharged from the service for openly defying the law of God. We are not moving from that to a neutral position. We are moving from that to a position that will discipline servicemen for honoring the law of God. There is no middle ground."

Source: www.dougswils.com "Our Fumblo-Rulers" by Douglas Wilson, posted Dec. 18, 2010

Al Gore admission: Green position based on votes, not science

by Jon Dykstra

When it comes to Environmentalism, there is no bigger name than Al Gore: in 2007 he won the Nobel Prize and also an Oscar for his efforts against global warming. His documentary, *An Inconvenient Truth*, was shown in classrooms around the world.

But this massively influential figure recently admitted to some very self-serving motivations for his “green” position on ethanol.

It is now widely acknowledged that corn-produced ethanol is a disaster. It does nothing for the environment, as its production may emit more carbon dioxide than the gasoline it replaces (from the tractors used to plant and harvest it, to the trucks used to deliver it, to the plants used to process it). Since 40 per cent of US corn production is now going to ethanol, it has also driven up corn prices and consequently the cost of everything from tortillas to meat and chicken too. Ethanol is also so uneconomical the American government has to support it three different ways: with a tax credit that amounts to \$6 billion a year, with a mandate for use (13 billion gallons had to be produced in 2010), and with a tariff to keep out foreign ethanol.

While Gore strongly supported those government ethanol initiatives in the 1990s, this past November Al Gore became one of the latest politicians to acknowledge that corn-based ethanol is a bad idea. But more important than Gore’s change of heart was his justification for his original position. As an MSNBC.com headline characterized it: “Al Gore: Votes, not science, led me to back corn ethanol” (Nov. 22, 2010). Gore explained:

“One of the reasons I made that mistake is that I paid particular attention to the farmers in my home state of Tennessee, and I had a certain fondness for the farmers in the state of Iowa because I was about to run for president.”

Though the mainstream media treated this as a minor “mea culpa” moment, this is a huge admission. Those who have been influenced by Al Gore would be wise to consider which other of his other “green” positions were also based on self-serving, rather than scientific reasons.



Reformed youth send a powerful pro-life message in Edmonton

by Jon Dykstra

In late November, on a frigid Saturday a group of Canadian Reformed young people met at Jerry and Jessica Dewit’s Edmonton-area farm so they could put together an enormous pro-life display alongside of Highway 39. The display was made up of several tiers of hay bales, and 100 large white crosses, each of which represented 1,000 children killed by abortion yearly – more than 100,000

children each year. There are also large signs to explain to drivers-by what it was all about. The display was first constructed by an Association for Reformed Political Action group in Coaldale two years, and then later displayed in Barrhead (if you are interested in making use of this display you can get information by emailing info@ARPACanada.ca).

It is a joy to see our Reformed community getting involved in such a grand public statement. May God use this display to awaken the hearts and consciences of all who see it!



Photo by Brienne Baker

Irish working to protect embryos

by Anna Nienhuis

Ireland has, to this point, stood strong as a pro-life nation, with legal protections for the unborn included in its constitution. Unfortunately, researchers and government are combining forces to change that, trying to legalize embryonic stem cell research in the country.



Youth Defence, Ireland’s largest pro-life group, say they “saw this fight coming” and they are hard at work to maintain the protections for unborn children from the point of conception. They have launched a billboard campaign, with supporting booklets, to raise awareness with the public. Polls over the last 3 years have all indicated 60-70 per cent support for continuing to protect embryos, with 65 per cent of those polled saying they would refuse treatments that used embryonic stem cells, so if the public is informed and aware it seems they could have the strength they need to prevent any pro-abortion amendments to the constitution.

Source: Hilary White’s “‘You, me...we’re all just grown up embryos’: Billboard campaign counters embryo research push”, lifesitenews.com; Nov. 15, 2010

Charting a path to tyranny?

Canada's Charter of Rights and Freedoms was always meant to be revolutionary

by Michael Wagner

Many Christians are puzzled by the decline of religious freedom in our country. Time after time, in conflicts involving homosexuals or abortion rights activists, Christians seem to lose. For example, we've seen people who voice opposition to special status for gays being harassed by "human rights" commissions. And recently we've also seen university pro-life groups being prohibited or severely restricted. Why aren't Christians' religious freedom or freedom of expression protected in these cases?

After all, the Canadian *Charter of Rights and Freedoms* guarantees both of these freedoms – religion and free expression. So when Christians lose out, it's because our Charter freedoms are being ignored, right?

Well, maybe not. What if the Charter was adopted as part of a strategy to fundamentally change Canada? What if the framers of the Charter saw the historically Christian basis of Canada as an obstacle to be removed? If this were the case, then favoritism towards the opponents of Christian views would be a natural consequence.

Not a conspiracy theory

Now, at first glance that might sound like a conspiracy theory or something – a secret cabal plotting to shift Canada's historic foundation. But by definition a conspiracy occurs in secret, and this was never a secret. Some of the Charter's early proponents supported it because they wanted to make significant changes to Canada, and they said so openly. It wasn't secret, so it wasn't a conspiracy.

Until 1982 Canadians had enjoyed considerable rights and freedoms under the traditional British system of common law. Certain rights and liberties were recognized by the courts despite their lack of explicit enumeration in the constitution. This British method was strongly influenced by a Christian worldview because Britain had been an explicitly Christian nation for hundreds of years (Queen Elizabeth, for example, swore in her 1953 coronation oath to "maintain in the United Kingdom the Protestant Reformed Religion established by law").

Thus to reject this system was to reject the special place that Christianity had in undergirding Canadians' historic rights and freedoms. With Christianity's privileged position gone, the Christian perspective just became one among many views, and one that was clearly out-of-favor with Canada's elites.

A sudden secular shift

Most people who supported the entrenchment of the Charter in the early 1980s simply thought that human rights should receive constitutional protection, and the Charter was a way of doing that. There's nothing sinister about this idea since it makes perfect sense. Don't you want your rights constitutionally protected? Of course, we all do. On the surface, then, entrenching the Charter made perfect sense. It was widely popular at the time of its drafting, and it's probably even more popular now. Christians commonly cite the Charter in defending their own positions.

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The Christian perspective just became one among many views
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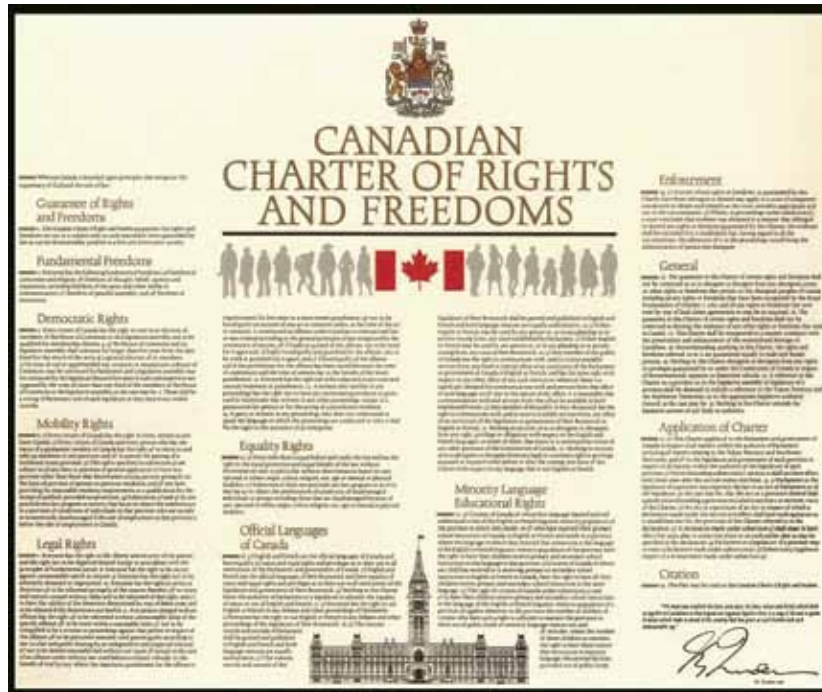
But what most people didn't understand was that the worldview underlying the Charter was an alien thing. The changes that have been wrought in Canadian society as a result of court decisions (and political decisions) based on the Charter are the natural consequence of that document. Conservatives like to blame judicial activism for these changes but that's not fair to the judges. The judges are simply basing their decisions on the intent of the Charter. They do so happily, because they support the Charter's secular humanist worldview, but they are truly following its original intent rather than making it up as they go.

After the Charter was adopted in 1982, the provincial and federal governments had to immediately review all of their legislation to bring it into conformity with the Charter. Before any judicial decisions were made on the basis of the Charter, a major change in Canadian law began to occur to prepare for its effect.

"A revolution in Canadian society"

When testifying to a parliamentary committee in 1985, federal Justice Minister John Crosbie made it perfectly clear that the adoption of the Charter was no ordinary kind of change – Canada was being fundamentally altered, and Canadians didn't yet know what was about to hit them:

"The public does not realize that we already have had a revolution in Canadian society. The adoption of a charter



was a revolution. It has changed the whole power structure of Canadian society.”

As the head of the Department of Justice, Crosbie knew better than anyone the wholesale legal change that was about to engulf Canada. This was before any court decisions had been made, so it is clear that the judges are not to blame. They are only implementing the agenda given to them by the Charter itself.

Fundamental change was always the point

Of course, Crosbie isn't the only one to realize the revolutionary character of the Charter. Various left-wing activists and academics celebrate the Charter's overturning of the Old Canada. University of Toronto law professor Lorraine Weinrib is one such academic. In her 2003 article entitled "The Canadian Charter's Transformative Aspirations," she summarizes the matter this way:

“The Charter's purpose and desired effect, from the point of view of those who supported it was to transform the Canadian constitutional order in fundamental ways, not to codify existing constitutional values and institutional roles.”

The Charter was not adopted to protect the rights and freedoms that Canadians enjoyed up to 1982, but rather to make Canada into a different kind of country – “transform the Canadian constitutional order in fundamental ways” – as she puts it.

Weinrib describes the Charter as being part of a “remedial agenda.” That agenda includes the expectation that:

“through extensive institutional transformation the Charter would impose a new normative framework upon legislators, the executive and the administration, as well as the judiciary.”

That may look like a bunch of egghead gibberish, but the main point is the imposition of “a new normative frame-

work.” The “norms” of Canadian society would henceforth be different from before.

New is not always improved

In this view, Canada was an awful place before 1982. Weinrib says that “the Charter took Canada away from a repudiated history that had failed to respect liberty, equality and fairness.” But now people like Weinrib are freely remaking Canada into a wonderful new country, using the Charter to uproot the oppressive, crypto-fascist state that existed before 1982. That's how they see it, anyway.

.....
The Charter is accomplishing just what it was set out to do. . .

The truth is, however, that before 1982 Canada was one of the freest and fairest countries in the history of the world. Few other nations had records that could rightly be compared to Canada's humane achievements. Millions of people came here to escape the problems of their homelands. But in order to complete the Charter's revolution, Canadian history must be rewritten into a narrative of oppression. This will help shore up support for the Charter while its “remedial agenda” is enacted throughout society.

So if you're wondering why religious freedom and freedom of expression for Christians seem to be shrinking in Canada, consider how the country has changed since 1982. If you think your Charter rights are being denied, think again. The Charter is accomplishing just what it was set out to do – make Canada into a different kind of country. And it's not a coincidence that Christianity is being left behind. The adoption of the Charter in 1982 represented a deep philosophical change in the nature of our country.



It's not just Islam – it's Shari'ah that threatens us

Group issues a disturbing, and eye-opening report

by Ron Gray

A report by a group called “Team B II” has warned the United States that its government and judicial, media and education establishments have been heavily infiltrated by Muslim activists, and they are busily working to overthrow the American Constitution and replace it with *Shari'ah* as the highest law of the land.

That's quite a claim. But the group behind this new report – *Shariah: The Threat to America* – is no cluster of fringe radicals; among the signatories are a former Director of the CIA, a former Admiral of the Pacific Fleet, a former Deputy Undersecretary for Intelligence and the former Director of the Defense Intelligence Agency (see the accompanying list of Team B II personnel).

The first Team B

The Team takes its name from a group that was assembled in the 1970s to make a comparative assessment of the United States' *détente* policy towards the Soviet Union. That first Team B's review stated that the Communist Bloc was determined to impose its economic and political ideology worldwide, and that the Soviets viewed *détente* as evidence of US weakness, which only encouraged Soviet ambitions.

The first Team B's recommendations were implemented by President Ronald Reagan, and the strategy of forcing the Soviets into military investments they could not afford, as well as confronting their global ambitions (“Mr. Gorbachev, tear down this wall!”) brought a temporary halt to the communist bloc's plans in 1989. It was not a permanent end, granted – communism's global ambitions are again being re-

vived by Vladimir Putin, who is also aligning Russia with jihadist Islamic governments like Iran and Yemen – but it did halt those ambitions for a while.

Team B II

Now, citing information from some of the highest Islamic authorities, the new Team B assessment is essentially the same: that although the various sects of Islam may seem to be at war with one another, these sects are agreed that the whole world must be brought under Shari'ah Law – or else Allah is *not* greater than the God of the Bible. (When Muslim suicide killers' cry “*Allahu Akbar!*” it does not mean “God is great,” as the media have so often reported; it means “Allah is greater!”)

The goal of imposing Shari'ah on the whole world is to be accomplished by *jihad* – which, while it *has* occasionally been defined as an internal struggle to live a “good” life, is agreed by all four main branches of Islamic jurisprudence to mean primarily an armed struggle against *kuffars* (infidels) and apostates. For “people of the book” – Jews and Christians – the options demanded by the Qur'an are to become Muslims, to submit as *dhimmi*s (second-class citizens with no civil rights) and pay *jizya* (a poll tax), or die. For pantheists, atheists and apostate Muslims, the only option to conversion is death. But overall, all schools of Islam agree that the whole world is divided into two “houses”: *Dar-al-Islam* (the House of Submission) and *Dar-al-Harb* (The House of War). Thus, all Muslims are considered by Islamic jurists and Wahhabi imams to be at war with all non-Muslims. If they are not,

Report finds 40% of British Muslim students want Shari'ah law

by Jon Dykstra

A survey of 600 Muslim British students, done in 2008 by the Centre for Social Cohesion made the news this past December when Wikileaks revealed the survey had been cited in a secret U.S. diplomatic cable. The part of the survey that caught several media outlets' attention involved one question: “how supportive, if at all, would you be of the official introduction of Shari'ah Law into British law for Muslims in Britain?” Forty per cent said they were very or fairly supportive.

This is a large and scary number, considering Shari'ah law can impose the death penalty for religious heresy and adultery, or amputation in cases of theft.

There is one bit of good news – 64 per cent of the surveyed Muslims students thought Shari'ah could be interpreted “depending on time and place.” So we can hope that some of that 40 per cent wishing for Shari'ah are actually hoping for a radically reinterpreted, nicer Shari'ah that better suits our time and place.

But before we get overcome with optimism, we should consider the answer given by almost a third of the surveyed Muslim students to this question: “Are there any parts of Shari'ah Law (for example punishments like stoning or lashing etc.) that you think should be modernised for use in Britain?” A total of 32 per cent of students answered with: “No. Shari'ah Law is sacred and should stay as it is.”

SOURCE: *Islam on campus* which can be found at SocialCohesion.co.uk/files/1231525079_1.pdf

they are at risk of being considered apostates – upon whom the Qur’an mandates the death penalty.

Two other important strategies prescribed by the Qur’an and the Hadiths are *al-Taqiyyah*, a doctrine which makes deceit and deception not only permissible, but obligatory wherever it will advance the cause of Islam; and *Hudna*, which mandates a truce whenever Islam is weak – a truce to be revoked as soon as Islam has become strong enough to win.

The Muslim Brotherhood

The most aggressive agency devoted to promulgating Shari’ah world-wide is the Muslim Brotherhood, founded in Egypt, and inspired in large part by the writings of Sayyid Qutb, who died in 1966, hanged by the Egyptian government for terrorism. According to Team B II’s report, fronts organized by the Muslim Brotherhood include Al Qaeda, the Popular Front for the Liberation of Palestine (PFLP), Hezbollah, Hamas, Hizb ut-Tahrir, Jamaat ul-Fuqra, the Holy Land Foundation (HLF), the Council on American-Islamic Relations (CAIR) and its Canadian counterparts, the International Institute for Islamic Thought (IIIT), and many more.

CAIR was recently infiltrated by the son of a former security intelligence operative, and together father and son last year published a book, *Muslim Mafia*, which exposed CAIR documents that reveal that the supposedly “moderate” Muslim organization had been actively fund-raising for known terrorist organizations in the Middle East.

The Team B II’s report includes this information:

[C]lose observation of the Brotherhood’s operations reveal the following as the most important of the techniques employed by the [Brotherhood] Ikhwan in America to achieve the seditious goals of its civilization jihad:

- *Expanding the Muslim presence by birth rate, immigration, and refusal to assimilate;*
- *Occupying and expanding domination of physical spaces;*
- *Ensuring the “Muslim Community” knows and follows Muslim Brotherhood doctrine;*
- *Forcing compliance with Shariah at local levels;*
- *Fighting all counterterrorism efforts;*
- *Subverting religious organizations;*
- *Employing lawfare - the offensive use of lawsuits and threats of lawsuits;*
- *Claiming victimization / demanding accommodations;*
- *Condemning “slander” against Islam;*
- *Subverting the U.S. education system, in particular, infiltrating and dominating U.S. Middle East studies programs;*
- *Demanding the right to practice Shariah in segregated Muslim enclaves;*
- *Demanding recognition of Shariah in non-Muslim spheres;*
- *Confronting and denouncing Western society, laws, and traditions; and*
- *Demanding that Shariah replace Western law.*

Note that many of the foregoing techniques entail, in one way or another, influencing and neutralizing the American government at all levels.

Conclusion

In addition to their terrorist activities, Muslim Brotherhood front organizations have infiltrated many government agencies, educational institutions, and the me-

dia. It is astonishing to learn that branches of the Muslim Brotherhood have even wormed their way into positions through which the U.S. government has actually given them responsibility for selecting imams for the military and federal prisons. These two areas have been fertile recruiting grounds for jihadists.

The recommendations of this second “Team B” are very similar to those of the 1970s Team B: that strength, not accommodation, is the only workable strategy against the global ambitions of Islamic governments and front organizations to destroy democracy and impose Shari’ah Law over the whole world. To take a look at the full report from the Center for Security Policy can be read at www.shariahthe-threat.com.



Personnel of Team B II

Not a cluster of fringe radicals

Team Leaders

- Lt-Gen William G. “Jerry” Boykin, US Army (Ret.) - Former Deputy Undersecretary for Intelligence
- Lt-Gen Harry Edward Soyster, US Army (Ret.) - Former Director of the Defense Intelligence Agency

Associates

- Christine Brim – Chief Operating Officer, Center for Security Policy
- Ambassador Henry Cooper – former Director, Strategic Defense Initiative
- Stephen C. Coughlin, Esq. – Major (Res.) USA, former Senior Consultant, Office of the Joint Chiefs of Staff
- Michael Del Rosso – Senior Fellow, Claremont Institute and Center for Security Policy
- Frank J. Gaffney, Jr. – former Assistant Secretary of Defense for International Security Policy (Acting), President, Center for Security Policy
- John Guandolo – former Special Agent, Counter-Terrorism Division, FBI
- Brian Kennedy – President, Claremont Institute
- Clare M. Lopez – Senior Fellow, Center for Security Policy
- Admiral James A. “Ace” Lyons, US Navy (Ret.) – former Commander-in-Chief, Pacific Fleet
- Andrew C. McCarthy – former Chief Assistant U.S. Attorney; Contributing Editor, *National Review*
- Patrick Poole – Consultant to the military and law enforcement on antiterrorism issues
- Joseph E. Schmitz – former Inspector General, Department of Defense
- Tom Trento – Executive Director, Florida Security Council
- J. Michael Waller – Annenberg Professor of International Communication, Institute of World Politics, and Vice President for Information Operations, Center for Security Policy
- Diana West – author and columnist
- R. James Woolsey – former Director of the CIA
- David Yerushalmi, Esq. – General Counsel to the Center for Security Policy

And God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the firmament of the heavens." So God created the great sea monsters and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. And God blessed them, saying "Be fruitful and fill the waters in the seas, and let birds multiply on the earth." And there was evening and there was morning, a fifth day. And God said, "Let the earth bring forth living creatures according to their kinds: cattle and creeping things and beasts of the earth according to their kinds." And it was so. And God made the beasts of the earth according to their kinds and the cattle according to their kinds, and everything that creeps upon the ground according to its kind. And God saw that it was good.

– Genesis 1:20-25

Fifth and Sixth Day Creatures

by Christine Farenhorst

Sometime last year it was reported in the English newspaper *The Telegraph*, that a dog in England had been named the recipient of an environmental award for his recycling efforts. Sonny, a nine-year-old Springer Spaniel, was recognized as a volunteer who had helped keep the neighborhood clean. He had reportedly collected neighborhood trash since he was a puppy. His owner taught him to recycle – showing him how to drop the trash he'd collected into recycling bins at his house. It's believed Sonny collected and recycled hundreds of plastic bottles, cans and wrappers that littered the streets of his Scunthorpe, Lincolnshire town. Sonny received a bag of plastic toys and treats along with an engraved picture frame.

The Canadian edition of the January 30, 2006 issue of *Time* reported several incidents of animals helping people. Heartwarming and amazing, some of these little tales inadvertently spoke of God's providence. For example, an elderly man taught his cat, don't ask how, to speed dial 911. When he took a nasty spill right after Christmas, his little feline pet rang for help.

Another minute headline delved into the olfactory abilities of animals. Scientists in California claimed to have trained, not cats, but dogs to sniff out a specific disease. The disease is cancer and researchers reported that some canines now have the expertise to confirm diagnoses of lung and breast cancer.

A great many people keep dogs – even kings and queens. Queen Elizabeth II has her corgis and Charles II, well known for losing his head, also apparently once lost a dog. In 1660, the paper, *Mercurius Publicus*, placed the following advertisement.

"We must call upon you again for a black dog, between a greyhound and a spaniel, no white about him, only a streak on his breast, a tail a little bobbed. It is his Majesty's own dog, and doubtless was stolen, for the

dog was not born nor bred in England, and would never forsake his master. Whosoever finds him may acquaint any at Whitehall, for the dog was better known at court than those who stole him. Will they never leave robbing his Majesty? Must he not keep a dog? This dog's place (though better than some imagine) is the only place at which nobody offers to beg."

Truly one of the most astounding tales of a dog was a story featured in *Time* of an expectant mother in Taiwan. Going into labor before her due date, the woman passed out on the toilet, dropping her newborn into the water below. Her dog jumped up, stuck his face into the bowl and pulled out the baby. The creature's name was not Lassie and it is to be deduced that the baby survived.

.....
Some canines now have the expertise to confirm diagnoses of lung and breast cancer

Time also recorded that just before the horrifying and cataclysmic tsunami hit Indonesia and other places, an Indonesian fishing boat was surrounded by a school of dolphins. These dolphins pushed the boat, the fishermen reported, to deeper and much safer waters.

Private Wojtek

The October 13, 2010 issue of *The Telegraph* depicted a maquette (a small model of an original sculpture) of a World War II monument. Dedicated to a private Wojtek, this monument is presently being worked on by the Scottish sculptor Herriot and is to be placed in Edinburgh upon completion. A monument to a fallen soldier is not in itself unusual, but



*Private Wojtek,
before he weighed
500 pounds.*

private Wojtek was not a man but a bear – a six-foot tall, 500 pound brown bear who served alongside Polish soldiers who were stationed in Palestine and Egypt. The sculpture in progress has a soldier by the name of Peter Prendys placing a hand on the shoulder of this bear as he walks alongside him. The story is that Wojtek, the Polish name for “happy warrior,” was adopted by the 22nd Company of the Polish Army Corps as a mascot when he was a little cub. He wrestled with the men, got into scrapes, once cornered an Arab spy, helped unload boxes of artillery shells under enemy fire and, on the whole, was good for morale. After the war, he was moved to the Edinburgh Zoo where he lived out his final years.

Lucrative lace

During the 1700s, a person in Flanders intent upon making some extra money, wanted to engage in smuggling operations. Seeing other smugglers caught and hung for their crime, he carefully racked his criminal mind and finally hit upon, what he deemed to be, a foolproof plan. He set about, first of all, to find a dog. And he found one. It was a big-footed puppy and bound to grow into the large animal he desired for his illegal designs. He trained the puppy each day and was satisfied to have it trustingly obey his verbal commands – commands such as “Come,” “Go,” and “March.” Receptive to his voice, the canine actually proved to be extremely intelligent. When the dog was fully grown and the man was fully satisfied that the animal understood exactly what was required of him, he proceeded to completely shave the dog. He then wrapped many yards of exquisite lace around the shorn body of the dog. The next step saw the animal covered with the skin of another dog of exactly the same size and color. The second skin fitted so perfectly, it was almost impossible to tell the animal wore it.

Having accomplished all of this – and it took some time! – the man was now at the second stage of his smuggling plot. He need only say to his faithful friend, “March,” and the dog, wrapped heavily in yards of lace, would trot off through the

gates of Malines or Valenciennes, past the legs and under the very noses of the customs officers stationed at those points to check for smuggling. Once outside the town, the dog waited patiently for his master to overtake him. Then, together, they would proceed to the master’s place of destination.

The man’s profits from this ingenious method of smuggling were enormous. Within a short number of years, he acquired property – and not only property, but also a palatial home, nice furniture and a number servants. Some of his acquaintances, both jealous and curious about his advancement in the material world, began to watch him closely. And, as evil will out sooner or later, one way or another, through spying they became aware of the dog’s ability and expertise at the custom gates. Passing on their information to the excise officials, these men now kept an eye out for the dog. But the animal continued to elude them. Sometimes he jumped over the wall; sometimes he swam the moat; and sometimes he crept between their legs. And if he was not able to pass one custom’s gate, he made for another.

But eventually the dumb animal’s adventures came to an end. As he swam across the moat during one episode, two officers took aim and shot him. He was killed in the water and later, when they examined his be-furred body on the shore, lace in the amount of five thousand francs was found on him. Needless to say, the owner was prosecuted.

Conclusion

The Bible abounds with animals. In its opening chapters our eyes are deluged twice with a grand parade of creatures. The first time is at creation itself and the second time is when Noah is instructed by the Lord to take into the ark two of every living creature. In the grand scheme of things, therefore, we can deduce that animals are important to the Lord in both creation and redemption.



*One elderly man
taught his cat to
dial 911*

God's fifth and sixth day creatures were created good and, as all creation, they were created to glorify Him. And then came the fall. When we read, in previous paragraphs, these strange and amazing stories in which animals' abilities take on unexplainable proportions, we are given a faint panorama of the remnant of the abilities with which God Himself endowed these animals on the fifth and sixth days.

However, in today's society – a society which rejects the Creator God – animals are often placed on a pedestal and raised to a level beyond which God placed them. For example, a number of people, not desirous of the "burden" of children, instead adopt pets. Pet cemeteries, with all the accouterments of the human funeral business, abound. And the Greenpeace environmentalists, often using invasive, violent and destructive methods to protect so-called endangered or hurting species, lift animals up as if they were of greater importance than people, at the same time depriving a number of industries of their livelihood.

It is good to remember that we must never become fools, exchanging the glory of the immortal God for images resembling mortal man or birds or animals or reptiles. (Romans 1:23) However, having said that, there is absolutely nothing wrong with training animals, playing with them, cuddling them, (as well as eating some), and enjoying them as a gift from our Almighty Creator. Very likely, Abraham was fond of his camels; David, no doubt, enjoyed being with sheep; Elijah, without question, cherished the sight of ravens; and it was pointed out to Job, by God Himself, how very majestic

A school of dolphins pushed his boat to deeper, safer water



and awesome creatures were. Dogs and cats have been a part of our routine family life for many years – not to speak of chickens, finches and peacocks.

It is a wonderful thing to marvel at, and thank God for, the gift of His creatures! We are His stewards and have been given the mandate to rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground. Praise God!



Thank-you Rene!

In the November issue of 1984, Rene Vermeulen made his very first appearance in the pages of *Reformed Perspective*. The article was titled "Australian Politics" and gave readers a crash course on the make-up of his country. He wrote, "To understand the character of [Australia] one must know something about its history, its climate and its people. Let us give it a try." Over the next 26 years, on a regular basis, he did just that.

In addition to keeping readers informed about the goings on of Australia, Rene also offered an outsider's perspective on American and Canadian matters, as well as a down south look at world politics. The topics he covered were diverse, but one thing connected them all – Rene always turned his thoughts, and those of his readers back to what God thought of these happenings. He put events in this proper context, offering a thoroughly Reformed perspective in all he wrote. For this, we are very grateful.

Unfortunately age and illness eventually impact all of us, and so for the last couple of years Rene's contributions have slowed as he found it more difficult to write. And now, this year, those contributions have come to a stop. Rene would love to continue, but his illness prevents him.

To celebrate Rene's many contributions through the many years we've posted three of his very best to the website, including his wonderful tribute to his mom, which is featured on the front page of www.ReformedPerspective.ca. Thank-you very much for all your efforts Rene. And thank-you Lord, for the counsel and wisdom you gave us through this man!



Bringing up Girls

A qualified recommendation

by Debbie Johnson

Having been blessed with three daughters, I suppose I shouldn't have been surprised to be asked to review Dr. James Dobson's new book, *Bringing up Girls*. Previously Dobson wrote *Bringing up Boys* and after its success and repeated requests to write for girls as well, he has now accomplished that.

I had never read much by Dr. Dobson before, although his radio programs have reached my ears on occasion. Knowing that Dobson is a fan of Sigmund Freud (that's even what he named his dog) I was interested, but cautiously so, to read Dobson's perspective on the topic of raising children.

High respect for women

It is clear upon reading through this book that Dr. Dobson holds women in high regard and has much respect for the women in his own life. He shows deep concern for the female gender in general, especially in light of the culture of today's world.

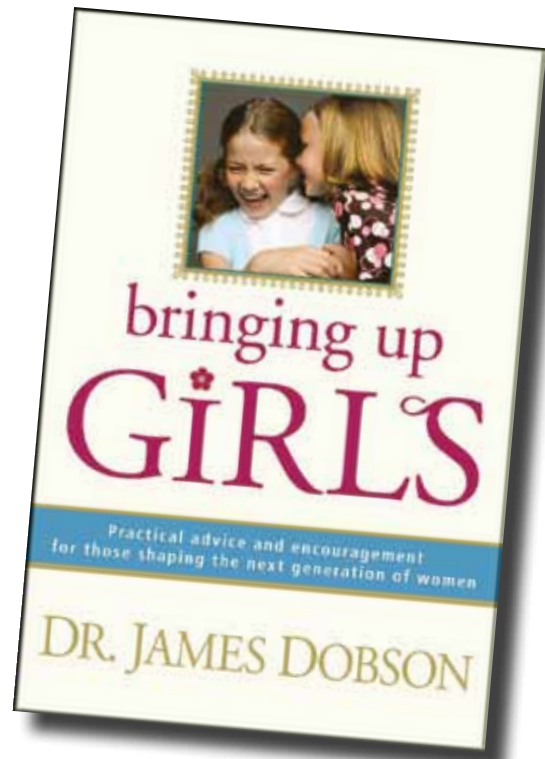
One critique of this book is his repeated references to this godless culture particularly the sexual entrapments that are a part of this. I'm not suggesting that these concerns should not be addressed and brought to our attention, but in my opinion, the focus and time spent on this topic is more than necessary. This possibly stems somewhat from my background as a sheltered female attending Christian schools and later working in a Reformed Christian environment. The extent of the sexual issues that Dr. Dobson describes just didn't make themselves apparent when I was growing up.

The importance of fathers

My favorite part of the book was the section specifically directed at fathers and the interaction they have with their daughters. After sharing interviews with college age women, which makes clear how important the role of the father is, Dr. Dobson then goes on to share suggestions or "serendipity" for fathers. As an example, he says, "Ask her about her day, every day. Share her wonder." It is important for our daughters to know and see that they are important in the lives of their parents.

Too much of man's opinion?

Dr. Dobson also delves into a bit of science, as he describes the physical and emotional changes that females go through. He mentions a number of studies throughout the




Bringing up Girls

by James Dobson
Tyndale House, 2010
304 pages; Hardcover; \$28 Can.

book, in regards to the various aspects of raising girls. This includes medical studies, but also psychology studies and behavioral studies.

Recently I came across a book by Martin and Deidre Bobgan titled, *James Dobson's Gospel of Self-esteem and Psychology* and in it they make the claim that the pluses and minuses of Dobson's ministry add up to placing too much honor on man and his opinion. Obviously, this would include the female gender as well. Now, I was not asked to give a critique on Dr. Dobson's labors in general, but I think we do well to keep this in mind when reading or listening to any of his teachings. The high esteem that Dr. Dobson gives the female gender is not to be placed there because of the self-esteem garnered by man's accomplishments, but rather, solely because God claims us as His children.

Conclusion

Would I recommend this book? Absolutely, but with the reminder of a proper focus. The only way we can be "bringing up girls" in accordance with God's Word is that we place His Word first and foremost in front of us and our daughters and let that be our primary guide. From there we can most certainly use the advice and experience of others to help us in this phenomenal task. May the heavenly Father grant us what we need to complete this honor to His Glory. 

Facebook and the Faith: *the Reformation of Social Media*

by Wes Bredenhof

The following is a revised version of a speech given at the Men's League Day, November 27, 2010, at the Trinity CanRC, Glanbrook, Ontario.

I was what they call an early adapter. I suspect that some of you were too. Back in the early 1990s, I wrote my first articles on an electric typewriter. Soon my parents bought a 386 computer. It was DOS-based, no Windows yet. Just DOS 5.1 – if that means anything to you. But with that 386, a new world was opening up. The computer had a modem. I was the typist for the church bulletin in Edmonton and so this allowed our pastor to send his pastoral column to me electronically. It saved him a trip across town with his floppy disk in hand.

What is this thing. . . “e” mail?

But there was more you could do with a modem. Somehow – and I don't remember how anymore – I heard about the world of BBSes, Bulletin Board Systems. You would manually call in with your computer modem and then you could chat with other users and exchange files. There were Christian BBSes, as well as general BBSes that had Christian rooms, as well as rooms for other interests. They were run by local sysops (system operators), but there was a way of connecting with people across the continent. It was fun and edifying, very satisfying to the inner geek.

In 1992, I started attending the University of Alberta. I began hearing about something called an e-mail address. I went to the tech department at the U of A and asked for one. To access it you had to manually dial up to a server. Once connected, then you could get into a program called Pine and read your e-mail. You could also use a program called Lynx and access this other new thing called the World Wide Web. Both Pine and Lynx were text-based, there was no graphical interface. That was the beginning of my experiences with the Internet.

Seems like a long time ago, but it was less than 20 years. A lot has changed since then. Today the presence of the Internet is taken for granted. Almost everybody has a computer. At my church in Hamilton, very little paper trades

hands in the consistory. Almost everything is e-mailed. Nearly everybody in our church is online with e-mail addresses and whatever else.

A lot of this technology is well-accepted in Canadian Reformed church life. Our ministers all have e-mail addresses. Our church federation has a website. Almost all our local churches have their own websites. At least one even has live video streaming from the church during the worship services. We've come a long way.

Yet there still sometimes you hear things about the Internet, especially about the way it's used by younger generations. Now I'm not talking about porn or anything like that. That's obviously a serious problem in itself, but this is something different. *This* is Facebook.

I hear things about sermons being preached against Facebook. Whatever else might have been said in the sermon, the most memorable thing was the fact that the minister was against Facebook. The older people often cheer this on, while the younger people get frustrated. And it doesn't really matter whether the minister was speaking about the misuse of Facebook or Facebook in itself – what they heard was that the minister was preaching against Facebook. Facebook is evil. The young people have to hear it. Again, I'm not saying that this is actually what was *said* (most likely not), but this is what was *heard*. This was the “takeaway” if you will.

We're going to look at Facebook and evaluate it from a Christian perspective. We're first going to consider how history might help us put Facebook in context. Then we'll look at what the Bible says and then bring it all together with some concluding thoughts.

Historical perspective

When the technology was first introduced, there was much discussion about its social and moral implications. There were those who argued that it broke up family life and made people ultimately less sociable. It encouraged incivility, some said. Others said that it made people psychologically weak and jumpy. It put people on edge and made

them impatient. Ministers warned their congregations that the technology would sap their moral fibre. Church divisions actually occurred over it. One group of people said that it was okay for Christians to use the technology, but others vehemently opposed it.

What was this technology that was so much discussed? It was the telephone.¹ When the telephone was first introduced in North America early in the twentieth century, it was controversial. Partly because of the controversy over the social and moral implications of this new technology, it took several decades for telephones to appear in nearly every home. Today we don't give the telephone a second thought. Whether cell phones or landlines, we all have them. We don't really think about the question of whether or not a Christian should use the telephone. We don't hear ministers preaching sermons "against" the telephone.

The "Devil Wagon"

Other technologies have gone through a similar history. The automobile also faced controversy when it was first introduced. That won't be too surprising. Some of you probably have heard how the first cars scared horses. That was a practical objection to the automobile.

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We're first going to consider how history might help us put Facebook in context

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Another practical objection had to do with injuries and death. A headline in a California newspaper in 1906 read, "Many Deaths Due to Devil Wagon!"² But there were also moral and social objections to the automobile. A minister turned sociologist claimed that, "the automobile and the enticements it brought within reach – roadhouses, movies, and the like – undermined the family and encouraged promiscuity."³ Furthermore, the car allowed people to come and go as they please, and thereby contributed to a laxer view of time and schedules.⁴

Again, today, we don't give a second thought to our cars and mini-vans and their morality or immorality. These things are simply part of our life and always have been. The idea of a minister preaching a sermon "against" the automobile is inconceivable.

Now there is a difference between the automobile and the telephone. One is a transportation technology and the other a communications technology. Both move you across space, but one moves your body and the other your voice. Both were controversial in the initial stages of their introduction.

That should bring some perspective to our subject. Facebook is also a space-transcending technology – it

moves us across space. It brings people together who are sometimes physically at huge distances apart from one another. It's also primarily a communications technology. There are other applications (entertainment, for instance), but most people use it to communicate with others. So, the analogy with the telephone is not that far off. Of course, I realize that there are differences. For instance, historically we haven't been able to share videos with one another over the telephone and certainly that wasn't possible in the early twentieth century. Yet the basic analogy is in place: both are communications technologies.

The telephone was met with some antagonism when first introduced. As time progressed however, it was realized that this technology could enrich our lives. We could use it for good purposes. You could call a doctor if you were sick. Your children could call home if their "devil wagon" broke down on the highway. You could stay in touch with your mom and dad across the country. And so on. Yes, there were and there still are evil things for which a telephone can be used. But it's been long recognized that the telephone itself is not evil. It is the human heart that is desperately wicked above all things. The telephone is not sinful, we are. Sinful human beings can and do put all technologies to sinful uses.

The infidelish Internet?

That's the way it's always been with the home computer as well. From early on in the history of the Internet, there's been porn for instance. Some have argued that porn has driven the development of the Internet. Likewise, atheism and skepticism have always had a louder voice online. Certainly when I first started using the Internet in the early 90s, it seemed like there were a disproportionate number of atheists and "Internet Infidels" as they called themselves.



"I'm 4 months pregnant and our baby already has more Facebook friends than we do!"

But there were also Christians using the Net for good. Early on I was involved with the Ref-net – back then it was a group of university students who were online to have discussions about their faith and how it related to their studies. It was a blessing (it later turned into something different, with fewer discussions and more disputes).

Other positive uses were also in play. I developed one of the first Canadian Reformed Church websites, and soon afterwards, as more churches, schools and organizations came online, the Canadian Reformed WWW Directory. Others were doing similar things both in the Canadian Reformed Churches and elsewhere. The Internet was obviously a technology that could be used for good purposes – to make the presence of our churches known, to spread the gospel, to edify and have fellowship with other believers.

Facebook positives

It was with a view to these good purposes that I first signed on to Facebook. When I came to Langley, it was a struggle to connect with our big crowd of young people. I soon learned that many of them were on a social networking/blog site called Xanga. I got involved with that and was able to interact with many of our youth via that means. However, after a year or so, they all left Xanga. But they didn't leave the Internet – they had simply migrated to Facebook. Facebook provided a better forum for them to interact with one another.

As a pastor, you have to be where your people are, whether in person or in the virtual world. So, I got involved in Facebook in 2007. It quickly became a helpful pastoral tool. Through Facebook, I could learn what was happening in people's lives, I could interact with them, and I could edify them. I continued blogging, and through Facebook I could also direct people to blog posts that I thought might be helpful. There were various ways that I, as a pastor, could use Facebook in a positive way, for the good of my congregation, serving Christ and his people through my keyboard.

I should add that it can be also a useful tool for outreach. As you know, I served as a missionary in Fort Babine, BC from 2000 to 2005. A number of people that we worked with are on Facebook. I and my wife Rose (especially her) keep in touch with many of them, and where we can, still share the gospel hope with them. Then there are the people we've known in school or work, some of whom are not Christians. We have opportunities to share with them the hope that we have. So, Facebook can be a positive tool.

Negatives too

Have I seen negative uses and abuses of Facebook? Absolutely. Most obviously, Facebook easily caters to the narcissism so rampant in our culture. And early on there were sometimes racy ads on Facebook. You could delete them and report them as objectionable, but they still popped up some-

times. It's not a problem anymore, at least not in my Facebook usage. I've seen young people from our churches post questionable material on their Facebook profiles – sometimes older people too. There have been people who've wasted too many valuable hours playing games. I've read statuses from younger and older church members that make me cringe.

The reality is that people often lose their inhibitions online and you see them for who they really are. Sometimes that reality is ugly. The thing that's different from 25 years ago is that people would often hide that reality. Today the masks are falling away and if a church member is living in sin, you'll usually see the evidence of that on Facebook first. Again, that has nothing to do with Facebook itself. The problem is a sinful human heart and Facebook is just the place where that heart is manifesting itself, whether in narcissism or other sins. Yet even that we could turn to a good purpose. We can hold one another accountable, following what our Saviour teaches in Matthew 18.

Now I've said in sermons before, and I'll say it here too, that admonishment is something that should, ideally, take place face to face. There are situations where that doesn't work because of distance or what have you, but ideally if there's a problem with what someone has done online, we should be sitting down in person and not firing off e-mails, or Facebook messages, or whatever. The key thing is that we need to hold each other accountable, also for our behaviour online.

.....
***There were various ways that I, as
a pastor, could use Facebook in a
positive way, for the good of
my congregation***
.....

So the problem is not Facebook itself, although new technologies always bring challenges. The real problem is our sinful hearts and how our hearts react to and employ these technologies. You may choose not to go on Facebook. That's fine. Maybe your life is busy enough the way it is, crowded with enough technologies and applications. Perhaps you know that you're narcissistic and self-centered and Facebook is not going to help you with that. It's your choice. But no one should stand in judgment over others who make a different choice in this matter. There's no moral issue in Facebook itself.

The real issue is: *how*? If you choose to have a Facebook account, how are you going to use it for good purposes, to build others up, to bring glory to God, to share the gospel

hope? These questions all relate to communication. So, I think it's important that we now turn directly to the Scriptures and consider some biblical principles regarding communication. Along the way I'll try and apply these directly to how one might use Facebook in a Christian way. We're concerned about re-forming social media like Facebook, re-forming according to the Word of God.

Biblical considerations – Proverbs

To set the stage here, let's be clear that this issue falls in the realm of sanctification. This is about an aspect of the Christian life, about the process of growing in holy Christ-likeness. Our salvation rests in Jesus Christ and his perfect work accomplished for us. On the cross, he has done everything to turn away God's wrath and win his favour for us. Christ's righteousness and law-keeping are imputed to us as well. Therefore, in God's sight, we are accounted righteous. Because of Christ, God adopts us as his children and heirs. This is all of grace. So let's be clear that what I'm about to say has nothing to do with measuring up for God. This has nothing to do with "doing your part." Salvation is entirely of grace.

Yet as we continue looking in faith to Christ, our lives do not and cannot remain unchanged. The Holy Spirit creates faith which unites us to Christ and this union inevitably produces fruit, the fruit of godliness and a desire to live according to God's Word. United to Christ, we love God and want to please him. So the question here becomes: how do we live out our union with Christ when it comes to our online behaviour? How can we, his children, please him as we interact with one another on Facebook? These are questions relating to our sanctification.

The Bible answers these questions. There's a lot in Scripture about communication. One of the books that says the most about it is Proverbs. If you go through Proverbs, just skimming through, I think you'd be surprised how many of the verses have to do with the mouth, the tongue, the lips, words, and so on. Biblical wisdom includes knowing how to communicate wisely.

Let's survey some relevant words of wisdom from the Proverbs.

8:6-8

*Listen, for I have worthy things to say;
I open my lips to speak what is right.
My mouth speaks what is true,
for my lips detest wickedness.
All the words of my mouth are just;
none of them is crooked or perverse.*

In these verses, wisdom is personified. Wisdom is speaking to us and describing what she looks like. In other words,

this is what the wise person looks like. He speaks what is right and true. His mouth detests wickedness.

.....
***Facebook easily caters
to the narcissism so rampant in
our culture***

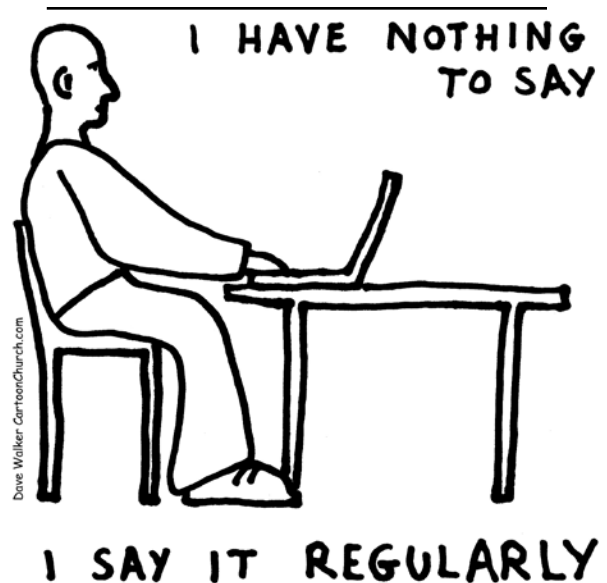
Applying this to Facebook, we would make sure that we never post anything wrong or false. Especially on the Internet, it's always a good idea to check the facts. Even for something as silly as "Free 12-inch Subs at Subway all this week." Be skeptical of everything before posting and passing it on. Moreover, living out of our union with Christ, we don't post or share items that are obviously immoral, that violate God's law.

15:1

*A gentle answer turns away wrath,
but a harsh word stirs up anger.*

In personal face-to-face conversation, it's easy to alienate and anger people with harsh words. It's an even greater danger online, and not just on Facebook. We must choose our words carefully.

Now the nature of wisdom literature is that what we have here are not commandments. The Bible is not saying here that you must always use gentle words. Our Lord Jesus was filled with wisdom and the Holy Spirit. Yet there were moments where he used harsh words that stirred up anger.



The apostle Paul did likewise, think only of his wish that the Judaizers would go all the way and emasculate themselves. The point of this proverb is that you should choose your words circumspectly according to the occasion and be aware of what the likely outcome of your words will be.

10:19

*When words are many, sin is not absent,
but he who holds his tongue is wise.*

Facebook has a lot of words. Some folks post just about everything about their lives or about what they think and so on. There is wisdom in restraint with your words. We need to stop and think whether what we are about to say is necessary, and if so, how necessary? Again, this calls for circumspection and reflection, virtues that today are in short supply.

11:11-13

*Through the blessing of the upright a city is exalted,
but by the mouth of the wicked it is destroyed.
A man who lacks judgment derides his neighbour,
but a man of understanding holds his tongue.
A gossip betrays a confidence,
but a trustworthy man keeps a secret.*

We can destroy with our words, whether in person or online. This obviously relates to the ninth commandment, as well as to the sixth. We ought to use our words for the good of our neighbour. Facebook has often been misused in this regard. People can use it to tear down others, for gossip and slander. As those united to Christ, we will exude wisdom here too, using Facebook and whatever other communications technologies we have at our disposal for the good of our neighbour.

Proverbs 25:11

A word aptly spoken is like apples of gold in settings of silver.

I remember an elder once teaching us catechism in Edmonton (subbing in for our minister) and he read these words to us. He loved those words, especially “apples of gold” or “golden apples” (as it was in the RSV). Words chosen carefully and spoken well, whether online or otherwise, are like apples of gold set in silver. It’s a beautiful sight and sound. People appreciate the beauty and come away with their spirits lifted and encouraged.

Again, think of our Saviour. His words were always aptly spoken. We have his Spirit and we are united to him, we will therefore more and more reflect his gracious and apt mode of speaking too, wherever we happen to be.

The New Testament too

Moving out of Proverbs and into the New Testament for a moment, there too we find tons of instruction about how to communicate wisely and in a God-glorifying fashion. Think of what Scripture says in James 3. The tongue is potentially destructive – it can set worlds on fire. In this context of Facebook and so on, think of your fingertips as extensions of your tongue. In fact, as I was working on this, my mouth was saying the words as my fingers were typing them. The tongue in James 3 is representative of our words, the communications that come from us. James instructs his readers that the double-minded way has to be put to death. Noting that our communications are used for both praising God and cursing me, James says this ought not to be. The branch united to Christ should bring forth one kind of fruit. Again, the emphasis is on being constructive with our communications and I trust by now that it’s evident how that applies to Facebook.

That’s also found in Ephesians 4:29:

Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen.

And also Colossians 4:6:

Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone.

What does it mean to have our conversation “full of grace, seasoned with salt”? In the original Greek, it actually says, “always in/with grace.” That means our discussions and conversations everywhere and always, including online with Facebook, are to be qualified with the grace mentioned here. But what does “grace” mean in this context? It goes with salty seasoning. In food, salt adds flavour and makes something more worthwhile and attractive. So this speech is salty, it is distinguishable. Having it always in/with grace must be related to God and to Christ. Of ourselves, we deserve harsh words of judgment from God. Left to our own devices, at the last day there would be harsh words of judgment from him who comes to judge the living and the dead. But God does not deal with us according to our sins. He gives us the opposite of what we deserve, also when it comes to how he now speaks with us. The same is true of our Lord Jesus. Think of what he said to the disciples in John 15:15, “I have called you friends, for everything that I learned from my Father I have made known to you.” That is speech full of grace; he is always gracious in his communications with us. Our communications should reflect him, reflecting our union with him. Our speech should be gracious: we don’t give other people what they deserve, but rather the opposite. In that way our speech is salty.

On Facebook, that means that if people attack us (as sometimes happens, unfortunately), we don't return fire in kind. That can be difficult because our pride gets in the way, but here again we need to look to our Saviour and live out of union with him.

There are many more passages that we could consider, but I think there would be some repetition. I think we've covered the main points. Let's finish this part with that we find in 1 Corinthians 10:24 & 31:

Nobody should seek his own good, but the good of others. . . . So whether you eat or drink or whatever you do, do it all for the glory of God.

When it comes to Facebook, these are the main guiding principles, basically a reformulation of the two great commandments found in the Old Testament and restated by Christ in Matthew 22: Love for your neighbour and love for God.

Everything we do in life, including what we do on Facebook, should be oriented to those two loves. It's easy to say, but it's much harder to put into practice. As always, we need Christ and his Holy Spirit to guide us in deepening our loves in the right direction. For that reason, I believe that prayer has to be a critically important part of our discussion here. In all our communication, we need help. That help is going to come from above. Thus our communications first need to go up before they can go out. Before our fingers touch the keyboard, our knees have to hit the floor. Now I'm not saying that literally, that you have to pray before, every time you go on the computer, but that we make all our communications also a matter of prayer. Ask God for his help so that, in the words of the Psalmist, your words and the meditation of your mouth would be pleasing in his sight (Psalm 19:14).

Conclusion – bringing it all together

Let me finish with three thoughts.

First of all, Facebook is not forever. It may not even be around in ten years. Twenty years from now, all this may be regarded as either quaint or unintelligible. Things move quickly in technology. In fact, I recently read an article about the death of the web browser.⁵ It seems the future of the Internet is with apps. Many people now access Facebook through apps on their iPhones and other mobile devices. And Facebook itself will probably be replaced soon enough with some other new communications technology that will challenge us in new ways. To deal with this we need historical perspective and a toolbox of general principles.

Another thought: John Calvin once described humans as idol factories. We are most creative when dreaming up idols and new ways to worship them. As Tim Challies has helpfully pointed out, communication can easily become an idol.⁶ Communications technologies can become idols and can be used in idolatrous ways. A warning therefore is not

out of place. We're prone to wander from the God we love. We need to call out to him for vision, to be able to see when something is no longer a tool, but a god. We need to call out to God for his Spirit to give us wisdom. Also when dealing with communications technologies like Facebook, our eyes need to be fixed on Christ so that we live out of union with him and seek the destruction of all our idols.

Finally, another thought from Challies: every technology brings with it risks and opportunities.⁷ There are ways to abuse and use every thing that humans develop. We need to be realistic about the risks, but also open to the opportunities. When sin beckons, humans are incredibly creative. But what about the new nature in Christ? Shouldn't that new nature be equally, if not even more, creative? When it comes to Facebook, have we really exploited this communications technology to its full potential for the cause of the gospel? That's a question we've only begun to ask ourselves.

Endnotes

¹ See Claude S. Fischer, *America Calling: A Social History of the Telephone to 1940*, Berkeley: University of California Press, 1992.

² Fischer, 138.

³ Fischer, 3.

⁴ Fischer, 14.

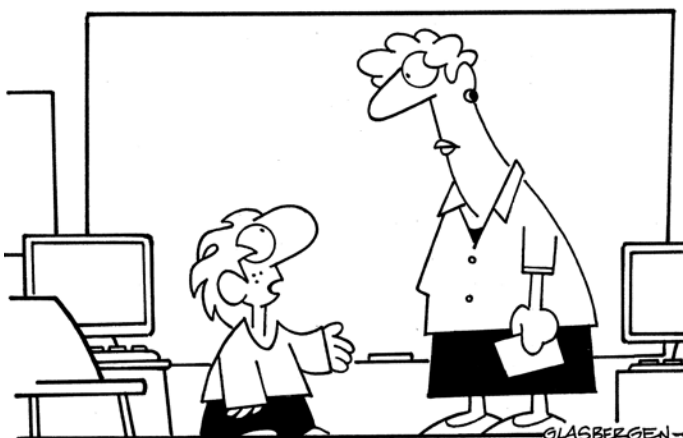
⁵ "The Closing of the Digital Frontier," by Michael Hirschorn, *The Atlantic*, July/August 2010, 76-80.

⁶ "The Idol of Communication," Tim Challies, <http://tinyurl.com/idolofcommunication>.

⁷ "Risk and Opportunity," Tim Challies, <http://tinyurl.com/riskandopportunity>.

Dr. Bredenhof is the pastor at Providence Canadian Reformed Church in Hamilton, Ontario.

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"Facebook is a website, but Charlotte's Web is a book. I'm really confused."

God Watches You



by Tim Challies

In 2006, AOL made an epic misjudgment. As part of a research project headed by Dr. Abdur Chowdhury, AOL made available to the public a massive amount of search data, releasing the search history of 650,000 users over a 3-month period. That totaled some twenty one million searches. Before releasing the data they anonymized it, stripping away user names and replacing them with numbers.

Yet because of the nature of the data, people very quickly linked real people to abstract numbers—a massive violation of privacy and confidentiality. Within days AOL realized its mistake and withdrew the data. But already it had been copied and posted elsewhere on the internet where today it lives on in infamy.

A slice of life

Some searches were dark and disturbing, others unremarkable in every way, and still others strangely amusing. Often you could reconstruct a person's life, at least in part, from what they searched for over a period of time. Consider this user. The first set is a batch of search from March 1, 2006:

- shipping pets
- does ata ship pets
- shipping pets
- continental.com
- pet shipping

Then, three days later, a very different set of searches:

- cat with broken bones diarrhea and looks like blood
- broken bones in cat
- cat has broken bones above base of tail vet said it will heal on its own
- cat broken bones and diarrhea
- do cats menstrate
- cat health
- cat has broken bones wasn't bleeding before but now is and now she can't defecate too
- mucous blood diarrhea in cat

The moral of this particular story seems to be that you don't want to pay for cheap shipping for your new cat.

Sad searches

This AOL data raised an endless number of questions and concerns. Primarily, it brought awareness to the fact that search engines know you better than you might like. Actually, they probably know you better than you know yourself in some ways – you forget what you search for; they don't. We may like to think that our searches are just searches, harmless and pointless inquiries known only to us. But the fact is that search engines keep all of that data and they keep it forever. Google has recently begun to strip personal identifiers from the data after a certain time period has elapsed, but from the AOL searches we can see that this is sometimes still not enough.

Here is an AOL user whose searches tell a sad story. These searches take place starting on March 1, and ending almost three months later on May 27 (for sake of space I have stripped out a large number of searches):

- body fat calliper
- curb morning sickness
- get fit while pregnant
- he doesn't want the baby
- you're pregnant he doesn't want the baby
- online degrees theology
- online christian colleges
- foods to eat when pregnant
- baby names
- baby names and meanings
- physician search
- best spa vacation deals
- maternity clothes
- pregnancy workout videos
- buns of steel video
- what is yoga
- what is theism
- hindu religion
- yoga and hindu
- is yoga aligned with christianity
- yoga and christianity
- abortion clinics charlotte nc

- greater carolinas womens center
- can christians be forgiven for abortion
- roe vs. wade
- effects of abortion on fibroids
- abortion clinic charlotte
- symptoms of miscarriage
- water aerobics charlotte nc
- abortion clinic chsrlotte nc
- total woman vitamins
- engagement gifts
- engagement rings
- mom's turning 50
- high risk abortions
- abortion fibroid
- benefits of water aerobics
- wedding gown styles
- recover after miscarriage
- marry your live-in

This woman goes from searching about pregnancy, to realizing that the father does not want to keep the baby, to researching abortion clinics, to researching whether she can, according to her faith, choose abortion, to dealing with a miscarriage. And at the end of it all, life goes on and she seems ready to be married.

What is so amazing about these searches is the way people transition seamlessly from the normal and mundane to the outrageous and perverse. They are, thus, an apt reflection of real life. The user who is in one moment searching for information about a computer game may in the next be looking for the most violent pornography he can imagine. Back and forth it goes, from information about becoming a foster parent to the search for incestual pornography. One user went from searching for preteen pornography to searching for games appropriate for a youth group. Others, spurned lovers, sought out ways of exacting revenge while still others grappled with the moral implications of cheating on their spouses. These

searches are a glimpse into the hearts of the people who made them.

Conclusion

This all raises two great questions in my mind. First, would I be prepared to have my searches revealed to the public? There are searches that may be private but not immoral – I may be looking for information on a medical condition, for example. That information might be embarrassing but I could remain unashamed before God. But there may also be searches that are private precisely because they are immoral. In such case shame would be the proper reaction. The second question is whether I would be prepared to address my search history with God. What would I say to him if he were to ask me about the things I have gone looking for online. Could I tell him with confidence that what I have sought is an indication of a heart that is aligned with his purposes? Or would I have to confess that my searches point to a heart that is drawn to what is evil and perverse?

While the search engines may never forget, I am grateful that God does forget. He forgets the sins of those who turn to him and confess those sins. Psalm 103 promises that “As far as the east is from the west, so far does he remove our transgressions from us.” In Hebrews 8:12 God promises “I will be merciful toward their iniquities, and I will remember their sins no more.” There is virtue in forgetting.

This article is reprinted, with permission from Tim Challies' blog Challies.com and along with topics like this will be part of his upcoming book The Next Story: Life & Faith After the Digital Explosion due out in April, 2011.

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GOD'S TECHNOLOGY

HeadHeartHand.org

47 minutes, 2010

\$15 DVD, \$7 download

reviewed by Jon Dykstra

This DVD was recently shown to our Sunday night Bible-study group, and it received a very positive response. The speaker, Dr. David Murray is a former Free Church of Scotland pastor, and presently the professor of Old Testament at the Puritan Reformed Theological Seminary in Grand Rapids, Michigan. That means his theological thinking will be familiar to most *RP* readers, and it also means he has a great lilting Scottish accent which is quite fun to hear.

His presentation tackles how Christians in general (but there is a lot of help for parents in particular) should respond to the "Digital Revolution." With how fast advancements are being made, it's hard to keep up. As Dr. Murray notes,

"The personal computer and Internet has changed the way we and our children study, play, socialize, shop, learn and even apply for jobs. And this is not just about computer and laptops; this is about cell phones, iPods, iPads. . . games consoles too."

So how should Christians respond to the Digital Revolution?

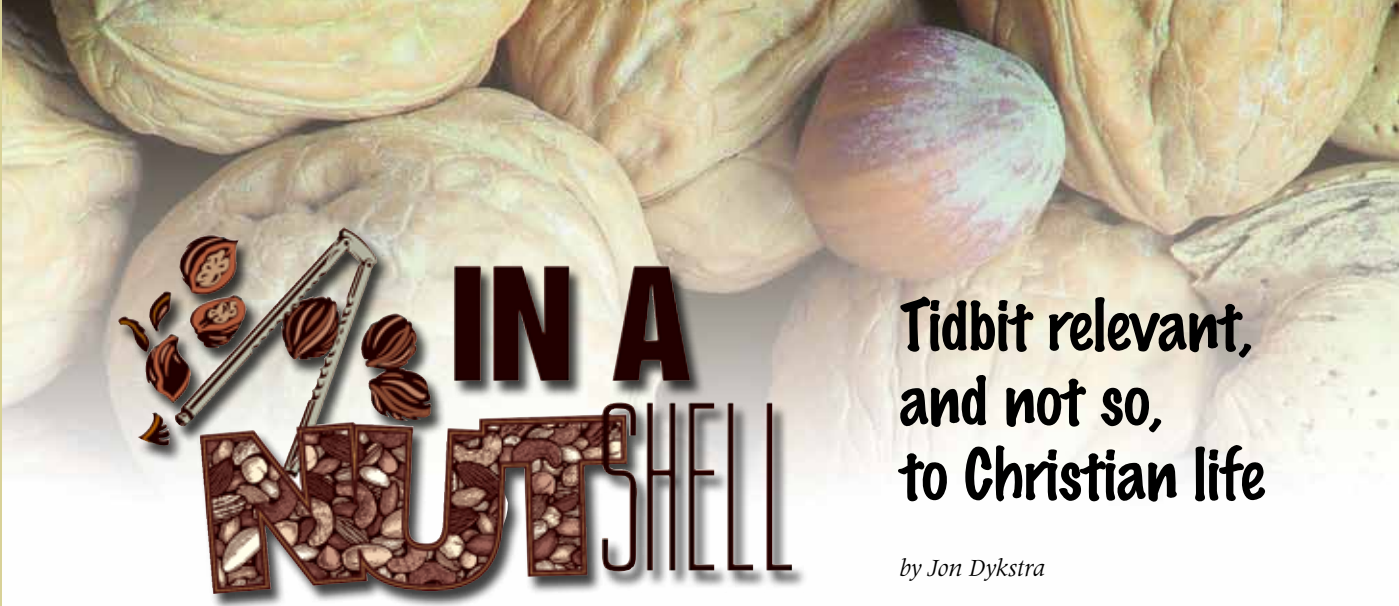
Dr. Murray presents 4 relevant biblical principles and follows up with a 7-step training program that is useful for all Christians, but will be of particular interest to parents – this is just the sort of instruction many of us have been asking for! The training program shows how Christians can evaluate and respond to almost any new technology, but Dr. Murray takes it one step further and gives a demonstration of this training in action – he concludes by applying these 7 steps to Facebook.

His principles, and Facebook demonstration, cover some similar ground to Dr. Bredenhof's feature article this issue, but because this is an area in which many Christian parents feel overwhelmed, a little duplication can only be helpful.



This is highly recommended for church libraries, and study groups, and might also be a resource schools would want to order, to circulate among their parents. It is in some ways simply a speech, but with a whole bunch of bells and whistles – Dr. Murray is onscreen about half the time, usually against a brilliant white background that has a space-age-ish feel to it, and the other half of the screen time is devoted to relevant pictures, or to illustrations of his talking points. So a speech, yes, but a highly polished, professionally produced speech. To take a look at the trailer, or to order this DVD go to www.headhearthand.org.





IN A NUTSHELL

Tidbit relevant, and not so, to Christian life

by Jon Dykstra

.....
Amusing. . . or not?

If *asymmetrical* means not symmetrical and *amoral*, not moral, then *amusement* must mean . . .not musement. Or to put it in plainer English, amusing means not musing, and amusement then is a state of *not thinking*.

In a culture obsessed with unending, uninterrupted amusement that is surely a thought worth some musing. And maybe even tweeting to all our friends.

.....
Four quick quotes on gambling

“The lottery: A tax on people who are bad at math”

– as seen on a bumper sticker

“Gambling is a sure way of getting nothing for something.”

– Unknown

“All gaming, since it implies a desire to profit at the expense of another, involves a breach of the tenth commandment.”

– possibly Richard Whately

“I would hate to see legalized gambling in California, nor do I favor a lottery. We ought to finance the state by the strength of our people and not by their weaknesses.”

– Ronald Reagan

.....
A lot in a little

We regularly hear about the negatives of nuclear energy – the safety risks, additional terrorism risks, the storage problems with spent fuel – but we seldom have the positives presented. Here is one – nuclear does an awful lot with very little. A pellet of uranium fuel is roughly the size of a pencil eraser and has the energy equivalent of:

- 17,000 cubic feet of natural gas

- 5,000 pounds of wood
- 1 ton of coal
- 560 liters of oil

SOURCE: Nuclear Energy Institute

.....
The greatest evangelism tool

“The greatest evangelism tool that you will ever have is your dining room table... so use it!”

SOURCE: From “calmcoolandelected” spotted at calvinisticcartoons.blogspot.com.

.....
Working for our salvation?

“Heaven is a gift; hell is a paycheck.”

– Douglas Wilson, on how grace is undeserved, and but punishment is well-earned.

.....
John Calvin: Mr. Popularity

If you have an idea of John Calvin as a somewhat reclusive geeky sort, a bibliophile who would only stop reading books long enough to write them, and a man who would prefer the silence of a library to the companionable conversation of friends, well, you only know the half of him.

As Thea Van Halsema shows in her biography *This Was John Calvin* he was very much a people person who made friends quickly and was so popular that when he went to school in Orleans his fellow students picked him to manage their affairs. He was, in effect, elected Student President.

Of course Calvin did also have his geeky side. After being elected President his fellow students grumbled a bit when he “instead of throwing a big party to celebrate his election... gave the money he would have spent on

the party to the university library for the purchase of books.”

.....
Putting abortion in proper perspective

RC Sproul Jr., writing on his blog, recently argued that comparisons proliferators make between abortion and the Nazi Holocaust are unfair:

“It is unfair to draw too tight a comparison between abortion in America and the Holocaust in Nazi Germany. There are significant differences. First, the Holocaust was carried out, by and large, in secret. The rank and file Germans had no idea what was going on. We, on the other hand, every last one of us, woke up today knowing that four thousand babies would die today. We, on the other hand, have four thousand mothers, every day, who knowingly do this. We, on the other hand, have four thousand fathers, boyfriends and husbands who every day encourage this. The Holocaust lasted roughly ten years, and the Nazi’s killed roughly six million people. We, on the other hand, have been at this for 35 years, and have killed more than fifty million babies. It is an unfair comparison, unfair to the Nazis. We are far worse monsters.”

SOURCE: RC Sproul Jr’s blog highlandministriesonline.org

.....
How to become rich: J.D. Rockefeller’s 3 simple rules

1. Go to work early
2. Stay at work late
3. Find oil

SOURCE: Simple tips for Simple Living for Teens, published by New Leaf Press



BEST BOOKS: TWO THAT MAKE LEARNING CHURCH HISTORY A JOY

reviewed by Jon Dykstra

THIS WAS JOHN CALVIN

by Thea B. Van Halsema

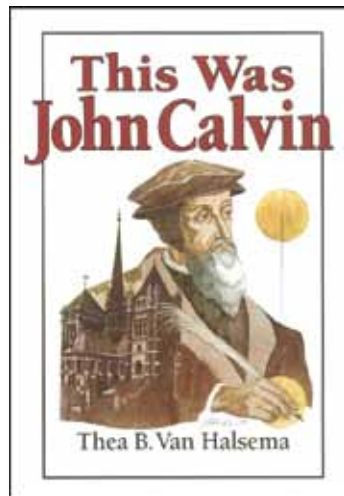
I've read four John Calvin biographies and this is by far my favorite. It is tightly written at only 224 pages, and interspersed with dozens of illustration, but what sets it apart are the many minor details the author includes.

One example: other biographies will mention that Martin Luther read and greatly respected what John Calvin wrote about the Lord's Supper, but in *This Was John Calvin* we discover how Luther first learned Calvin's thoughts. He picked up a Latin copy of Calvin's *Little Treatise On The Holy Supper Of Our Lord* in a German bookstore. It's only a small bit of additional detail but it is this sort of extra tidbit that makes history come alive – now I can picture the large Luther ducking through the small front door of a local bookstore, scanning the shelves of the Religion Section and plucking from the titles a slim volume by this young Calvin fellow he had heard so much about. That's fun to imagine.

Another example: every Calvin biography will note that half of Geneva's citizenship opposed the Reformer, many of whom were constantly scheming to get him expelled from the city. Van Halsema goes further, spending 3 chapters (out of the book's 36) to tell the story of Geneva before Calvin's arrival, and explain the historic reasons for the division in the city.

She also provides a helpful background to Calvin's encounter with Michael Servetus – a heretic that Calvin is sometimes accused of murdering. Servetus was burnt at the stake by the Genevan authorities for denying the Trinity, and while Calvin agreed with his execution, Van Halsema notes that most everyone at that time did too. In fact the Roman Catholic town of Lyons had previously burnt Servetus in effigy, only substituting a dummy because the man himself had escaped their grasp.

To sum up, this is a great, readable biography that will be enjoyed by anyone in their late teens or older who has even the tiniest bit of interest in church history.



THREE MEN CAME TO HEIDELBERG Glorious Heretic: the Story of Guido de Bres

by Thea B. Van Halsema

The two books reviewed this month are from Inheritance Publications, and because this publisher is a friend to this magazine (and sometimes an advertiser) it is important to note these are not “courtesy reviews.” We are not reviewing these books because they are published by IP; we are reviewing them because they are excellent. Thea Van Halsema is a talented writer and historian, and it is rare indeed to find a church historian gifted in both disciplines.

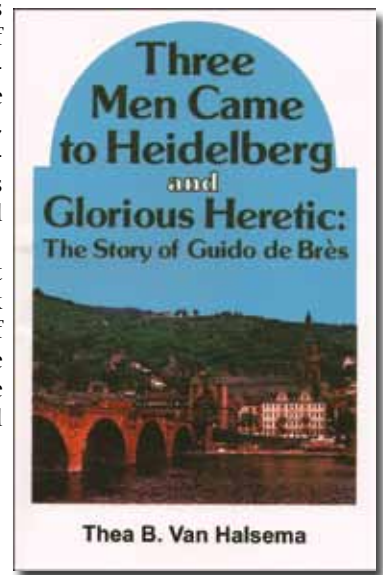
In this is a slim volume (only 126 pages) she gives us two complete stories, each about the completion of one of our Reformed doctrinal standards.

In the first story, *Three Men Came to Heidelberg*, we learn about the three principle figures behind the writing of the *Heidelberg Catechism*: a prince, a preacher and a professor. The German prince, Frederick III, ruled some 40 years after Martin Luther nailed up his 95 theses, and while he was Protestant, he served a Roman Catholic emperor. To help teach his people the truths of the Bible, and show them the errors of Catholicism, he recruited two gifted men, the preacher Caspar Olevianus and a professor named Zacharius Ursinus, to craft this famous statement of faith.

In the second story we learn how God used Guido de Bres, a man who was almost always on the run, to craft the *Belgic Confession*. It was intended for the King of Spain, who was persecuting Protestants, but he ignored it. God, however, made full use of it, spreading it around the world as a gift to strengthen and instruct His church.

Some of the highest praise I can offer this book is that it reminds me of something RP's Christine Farenhorst might write – it is both engaging and informative.

Both books can be ordered online at Inheritance.notlong.com



Jon Dykstra and his siblings blog on books at www.ReallyGoodReads.com



Proteins: our frustrating pursuit of understanding

by Margaret Helder

Most of us would agree with the poet John Keats, who wrote in 1818 “A thing of beauty is a joy forever.” Once we start to reflect on the topic, of course, we realize that we are surrounded by beauty! There is the beauty of natural landscapes, whether barren or lush. We might reflect on the creatures of coral reefs, or of the tropical rainforest, or of the boreal forest. Of course flowers come to mind as things of astonishing beauty:

“Consider the lilies of the field, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these” (Matt. 6:28-29 ESV).

Indeed our lists of beautiful things could go on and on.

There is however one topic that most of us might miss, and that is the beauty of functional proteins in the cells of our bodies. Anybody studying biology today is aware that proteins form the molecular machines that keep the component cells of our bodies healthy. But how many students are told that these proteins are actually beautiful?

Pretty, with a purpose

Imagine a scene which could be taking place now in your body. A killer T cell (a kind of white blood cell) has detected that a virus has invaded a cell in your body. The killer T cell squeezes right up close to the cell in question. Then the killer T cell forms a tiny but beautiful vase-like structure. The vase consists of three large protein molecules attached end to end together. Then twenty of these composites are attached side by side in a circular formation to make an elaborate vase with 20-fold symmetry.

But this vase is not just pretty, it has a purpose. There is a large, very specifically sized opening all the way through the vase, from top to bottom. The vase projects through the killer T cell’s enclosing membrane, across any intervening space and through the membrane of the cell containing the virus. The vase is called “perforin” since it perforates the membranes of these cells.

Then the killer T cell releases a protein-dissolving granule into the other cell. The pore in the perforin vase must be of the correct size to allow this chemical weapon to enter the target cell. The infected host cell now duly disintegrates and along with it, the invading virus. Whew! That is one less virus infection to worry about. It is to be hoped that the killer T cells catch most or all of your cells infected by this virus (*Nature* online October 31, 2010).

Proteins created with precision

Another study (*Nature* on line November 4, 2010) discussed how tiny changes in the structure of a protein called HLA-B, enable 1 out of 300 people with HIV to control the virus rather than succumb to its effects. Apparently just four modifications, out of hundreds of component parts in the protein, enable these people to stay healthy.

What happens is this. The HLA-B protein grabs fragments of the HIV virus and carries them to the cell membrane, sticking them on the outside where they act like flags to call in the killer T cells and you know what the killer T cells do.

Obviously it is not only the beauty, but the precise way in which the proteins are constructed, which amazes biologists today. Proteins are formed when certain small molecules, called amino acids, are strung end to end like beads on a string.

Amyloid lumps vs. precise proteins

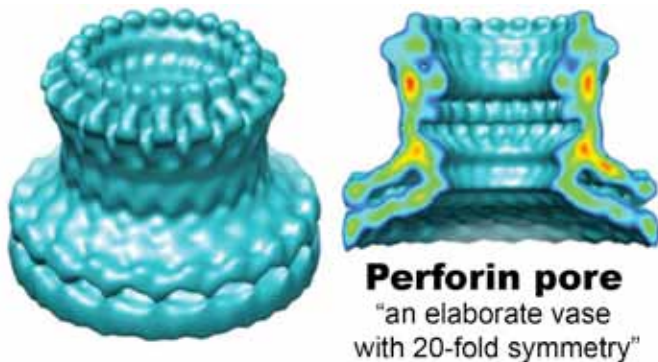
At first we just have a long ungainly strand. Left to its own devices, this strand would most likely collapse into a useless clump called amyloid. Thus a commentator, Jim Schnabel, remarked in an article entitled *The Dark Side of Proteins*: “The amyloid state is more like the default state of a protein, and in the absence of specific protective mechanisms, many of our proteins could fall into it” (*Nature* April 8, 2010 p. 828). This, of course, is not what usually happens in our bodies.

While the proteins start as long chains of amino acids, most of them fold up by means of a precise order of events, into complicated three dimensional shapes.

But how does this come about when the default position is the nasty amyloids? The author of this news features, Jim Schnabel points out that:

“Most modern proteins fold into globular structures. But their folding patterns are so complex that they couldn’t have evolved by accident” (p. 829).

He points out that randomly assembled strings of amino acids would almost never fold into a stable shape. For them to fold in a useful form the string of amino acids must first be assembled in a suitable order (and while Schnabel wouldn’t say it, we can’t help but think of *design!*).



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Need to be in the right order and properly “chaperoned”

Even if the string of amino acids were ever so carefully chosen and assembled, the protein under construction still needs special hardware, provided by the living cell, in order to collapse the strand into the correct 3-dimensional shape. Thus the commentator in *Nature* declares:

“When proteins are first synthesized and start to fold, ‘chaperone’ proteins and related molecules are there to guard against amyloid formation” (p. 829).

These “chaperones” are structures in the cell which are essential for the survival of all proper-functioning in cells. The chaperone makes sure that the protein folds correctly.

All large complex proteins require the supervision of particularly fancy molecular machines called *chaperonins*. Two basic types have been described. Both enclose the newly minted protein chain inside a central cavity where folding takes place.

The one design consists of two barrel shaped cavities placed end to end with the openings facing outward. A protein enters one end, and a cap moves in to trap the protein inside where it folds. The cap is then released to allow the newly folded protein to emerge. Meanwhile another protein chain enters the barrel at the other end as the finished product emerges from the first end. Thus in this seesaw design, one end or other always has a protein folding inside the cavity.

The other chaperonin model consists of only one cavity. A protein chain enters the cavity and the top closes like the iris diaphragm of a camera. Once the protein is folded, another iris diaphragm opens at the other end of the structure and the finished protein is pushed out. The really important work of protein folding obviously all happens inside the chaperonins.

What’s happening behind the closed doors?

Scientists naturally are curious persons, otherwise they would never bother to research these difficult topics. Naturally they would like to know what happens inside the chaperonins. What is it about that enclosed space which encourages proteins to fold in the appropriate way? It is now more than 50 years ago since scientists first proposed that the order of the amino acids on the strand is what determines

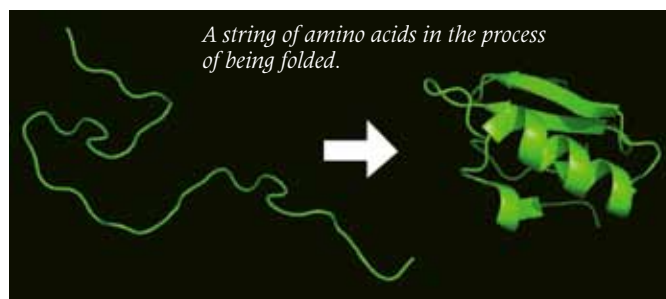
how they will fold into their correct shapes. Three people Stanford Moore, William Stein and Christian Anfinsen won the 1972 Nobel Prize in Chemistry for this explanation. This, however, is just the beginning of understanding proteins. The problem is that even a relatively small protein can collapse into a huge number of possible shapes. It depends upon which folds come first, what the final shape is. Obviously, also, it is much harder to figure out interactions in a large protein. The factors in general determining the order of folding involve the shapes of the various component amino acids in the strand and the electrical charges on these same component parts.

How many different ways is it possible for them to fold?

Scientists thus would love to discover all the ways that strings of amino acids could potentially fold and the ways in which they actually do fold. The Protein Structure Initiative was set up in 2000 to seek a complete understanding of the elaborate protein folds. Using fancy techniques, this center, based in Bethesda, Maryland, seeks to map the “protein universe,” or all the ways that a protein can fold. Critics claim that in the past 10 years, this laboratory has studied mainly easier proteins, of little biological significance. Thus of the 5,000 protein structures for which the folds have been mapped, only 128 are human proteins.

Human proteins, for their part, tend to be larger and more difficult to work with than microbial proteins. The interest in mapping the human proteins, of course, is to develop suitable drugs against various diseases.

An ambitious project established by the Japanese in 2002 set out to produce a reference library of representative protein folds. The hope was that scientists would then be able to translate information on the order of amino acids in proteins into predictions on the overall structure of the larger molecules. Critics however suggested that the solutions obtained from this \$70 million program, were the easy proteins involving many relatively similar folds. Initially it was hoped that the project would solve about one third of the 10,000 different folds then believed to exist. Experts later placed the number of different folds at 16,000 or 30,000 (*Nature* September 28, 2006 p. 382). Thus after millions of dollars spent to date on a worldwide basis on protein folds,



A string of amino acids in the process of being folded.

an expert in July 2010 concluded that perhaps about 6% of the protein folds had now been mapped and he declared that this achievement was “actually quite impressive.” When we consider that an early objective of a former study was 33% mapped, 6% does not look so good (*Nature* July 29, 2010 p. 544).

A further illustration of the extreme complexity of proteins concerns the difficulties of some scientists who have sought to design proteins for specific functions. If one could figure out what determines folding patterns, then one could design strings of amino acids which would fit desired roles. Thus protein design is considered to be a cutting edge field which not only seeks to understand nature, but also to improve upon it. This has been the endeavor, for example, of Homme Hellinga of Duke University in Durham, North Carolina. In 2002 Dr. Hellinga undertook to radically reconfigure one protein. The new molecule would exhibit enzymatic activity not present in the starting structure. Claiming victory, the Hellinga team published on their results in 2004 and 2007. However others were unable to make the system work. It indeed appears that no new protein had been produced after all and the papers were withdrawn in 2008. Then in 2009, another paper published by Dr. Hellinga came under scrutiny. Widely hailed as a milestone, the paper claimed that computer algorithms could be used to design proteins with specific desired functions. Subsequent studies however have found no evidence that the designed proteins functioned properly at all.

Other scientists are using the world’s fastest supercomputers to simulate all the possible ways that a given protein could fold. The idea is to use massive computing power to discover correct folding patterns in proteins. But the difficulties are huge. “The number of possible configurations of atoms in larger molecules, over time and in three dimensions, is astronomical. If these kinds of simulation could be sped up 1,000-fold, which even then could take a month of computing time, the pay-off could be high. They might, for instance, reveal binding sites for new drugs to tackle a wide range of medical problems” (*Nature* January 17, 2008 P. 241). So this approach might show promise if we had supercomputers 1000 times faster than today! That tells us something about the scope of the problem. Once the results are all in, other computers would mine the data for promising results.

So beautiful, so amazing!

So here we are, faced with complex and beautiful proteins which our best technology and worldwide teams of scientists have not even begun to understand. They can’t predict the shape a given order of amino acids will assume once it folds into a protein nor can they manipulate those strands to make the protein do something else. It is obvious that the living cell, made up of many different kinds of protein, is an absolute miracle! With so many folding options, how does a cell ever achieve a correctly folded protein? Few phenomena in nature demonstrate the absolute necessity for an intelligent designer as clearly as the wonders of protein construction. All praise to our Creator God!



Find it on ReformedPerspective.ca

A review of Andrew Snelling’s Earth’s Catastrophic Past

When playwright Edward Bulwer-Lytton wrote that “the pen is mightier than the sword” he wasn’t thinking of the vast majority of material that occupies the shelves of your local bookstore. The latest issue of *TIME* magazine or the newest Harlequin Romance are not mightier than the sword.

But some books are mighty indeed. There are a small number of books, a tiny percentage, that are so powerful they shape societies. Examples would include John Calvin’s *Institutes of the Christian Religion* or, in a more negative way, Charles Darwin’s *Origin of the Species*. Both had an enormous impact.

In the mid twentieth century a book by Henry Morris and John Whitcomb appeared that also had a very large impact (though not quite as large as the two examples given). *The Genesis Flood* is properly credited with reinvigorating the Creation Science movement – the book argued that it was possible to scientifically interpret the geologic column in a way that fit with the young earth, six-day creation described in the Bible. (You can read more about the pivotal nature of *The Genesis Flood* in Michael Wagner’s March 2003 article “What difference can a book make?”)

While this was a pivotal book, it is now almost 50 years old, so an updated follow-up is long due. And it is also now available. Margaret Helder has written a very helpful review of Dr. Andrew Snelling two-volume, 1,000+ page *Earth’s Catastrophic Past: Geology, Creation & the Flood*, which you can find in the book review section of ReformedPerspective.ca or by going to Snelling.notlong.com.





Soup

& Buns

Physical beauty does not equal virtue

“Charm is deceitful and beauty is vain, but a woman who fears the LORD, she shall be praised.” Proverbs 31:30

by Sharon L. Bratcher

Men have always appreciated beauty in women, and that’s not wrong. The problem is that the definition of beauty has changed in the past century, and this causes great difficulties for women, men, children who watch to learn, and for the church.

The best expression of this that I have read recently came from a novel by Toni Morrison. She describes her main character’s loneliness, and how she turns to the movies for entertainment, escape and consolation. The movies have a devastating effect on her by teaching her about romantic love and the importance of physical beauty.

“She went to the movies instead. There in the dark, her memory was refreshed and she succumbed to her earlier dreams. Along with the idea of romantic love she was introduced to another: physical beauty. Probably the most destructive idea in the history of human thought. Both originated in envy, thrived in insecurity and ended in disillusion. In equating physical beauty with virtue, she stripped her mind, bound it, and collected self-contempt by the heap. She forgot lust and simple caring for. She regarded love as possessive mating and romance as the goal of the spirit. It would be for her a wellspring from which she would draw the most destructive emotions, deceiving the lover and seeking to imprison the lover, curtailing freedom in every way. She was never able after her education in the movies to look at a face and not assign it some category in the scale of absolute beauty and the scale was one she absorbed in full from the silver screen. It was really a simple pleasure, but she learned all there was to love and all there was to hate.”

The false, idealized pictures of women and men, their romantic relationships, and their homes increased her unhappiness at home, and ruined her life.

We may have opinions about who is attractive, homely, fat, or thin and who has the nicest hair. We think someone’s nose or teeth are too big or crooked, and someone else’s ears stick out. But *why* do we think that stick-thin is the only way to be beautiful, and that specific sizes and shapes are a *norm* to reach for? It’s because we have all been influenced by Hollywood.

If we look at paintings from the past, we see curvaceous and plump women with strong and muscular faces. It was a sign of wealth and ability to bear strong children, and

the softness was lauded. Waif-like females who are impossibly held up as today’s standard would have been considered sickly back then, and probably bypassed as unlikely to bear good offspring.

God makes very few people with the current culture’s ideal of perfect physical characteristics. In fact, not even the people in movies and magazines look like the people in movies and magazines. They have four hours of makeup and hairdressing, and special glue applied to pin the ears back if someone thinks they stick out too far. Heels or a step lift someone considered too short, and padding and expensive clothing do the rest. And, there are medical and dental procedures prior to then, such as breast enhancement, nose surgery, orthodontics, botox, and liposuction. It’s a full time career just staying “acceptable” to this culture.

God creates people with a wide variety of noses and torsos. He makes straight, curly, fuzzy, and thin hair in lots of colors and body types with predispositions to varying weights and heights.

And what happens? Young men stand around comparing who is cuter and only dating/courting those who meet up to a certain Hollywood standard. To pay any attention to the girls somewhat outside of this “norm” might make them think they are settling for less or might set them up for ridicule from the other young men. Physical beauty gets equated with virtue. Young women, no – almost *all* women end up believing that there is something “wrong” with the way that they look.

This type of attitude leads to a lack of opportunity for marriage for many young women and that leads to fewer Christian families raising covenant children. Everyone’s “Hollywood images” lead to constant emotions of guilt, and “self-contempt by the heap” because everyone spends *way* too much time thinking about physical looks instead of imitating Christ and being holy. Beauty becomes an idol.

Here is a fact that should be made clear: a person’s physical characteristics have absolutely *no* bearing on her/his ability to make love, give love, be kind, work hard, be honest and faithful, or to be godly.

It is true that a man should feel an attraction to the woman he is going to marry. But he should ponder where his definition of beauty is coming from.

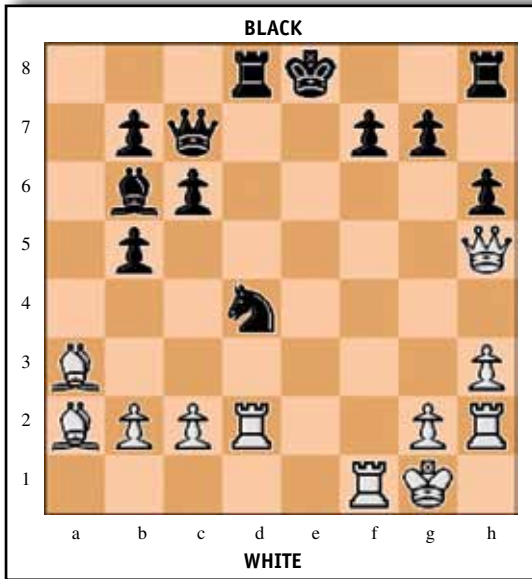
Godliness ought to attract.



ENTICING ENIGMAS AND CEREBRAL CHALLENGES

Send Puzzles, Solutions, Ideas to Puzzle Page, 43 Summerhill Place, Winnipeg, MB R2C 4V4 OR robleach@gmail.com

Chess Puzzle # 173



White to Mate in 2
Or, if it is BLACK's Move, **BLACK to Mate in 2**

NEW PUZZLES

Riddles for Punsters #173 – “Vegetating on Vacation”

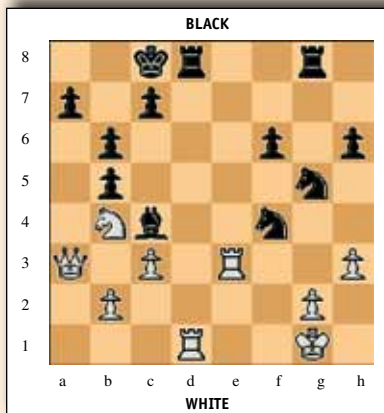
What did the vegetable farmer say when he was on vacation?
I have b ___ playing s _____ all morning. Now I y ___ very tired and just want to have some p ___ and quiet in my room at the R a ___ on hotel. I am going to sit and read a book about Elvis P a _____ that I just bought at the c ___ er store.

Problem to Ponder #173 – “Penguins Talking in Circles?”

A penguin stood in the middle of a large number of “rings” of penguins. The first ring around the central penguin consisted of 4 penguins, the next ring 7, then 10, and so on. The width of each ring of penguins was only 20 cm, since the penguins were huddled close together to keep warm.

- How many penguins would be in a full 50th ring?
- How far from the central penguin would the outer edge of that 50th ring reach?
- How many penguins would there be altogether?

SOLUTION TO CHESS PUZZLE # 172



WHITE to Mate in 3

Descriptive Notation
1. Q-R6 ch K-N1
2. N-B6 ch K-R1
3. QxP mate
Algebraic Notation
1. Qa3-a6 + Kc8-b8
2. Nb4-c6 + Kb8-a8
3. Qa6xa7 ++

Black to Mate in 3

Descriptive Notation
1. ___ N/N4xP ch
2. K-R2 RxP ch
3. K-R1 N-B7 mate
OR
1. ___ N/N4xP ch
2. K-R1 N-B7 ch
3. K-R2 RxP mate
OR
1. ___ N/4xP ch

MATE takes even longer if

1. ___ RxR ch
2. K-B2 R-KB8 ch
3. K-N3 N-B2 ch
4. K-R4 NxP/7 ch
5. K-R5 R-B4 mate
BUT in only 3 moves if longer if
1. ___ RxR ch
2. K-R2 N-B6 ch
3. PxN R-N7 mate
Algebraic Notation
1. ___ Ng5xh3 +
2. Kg1-h2 Rg8xg2 +
3. Kh2-h1 Nh3-f2 ++
OR
1. ___ Ng5xh3 +
2. Kg1-h1 Nh3-f2 +
3. Kh1-h2 Rg8xg2 ++

OR MATE takes even longer if

1. ___ Ng5xh3 +
2. Re3xh3 Rg8xg2 +
3. Kg1-h1 Rd8xd1 ++
WHEREAS
1. ___ Ng5xh3 +
2. Kg1-h1 Rd8xd1 +
3. Re3-e1 Rd1xe1 +
4. Kh1-h2 Rg8xg2 ++
MATE takes even longer if
1. ___ Rd8xd1 +
2. Kg1-f2 Rd1-f1 +
3. Kf2-g3 Ng5-f7 +
4. Kg3-h4 Nf4xg2 +
5. Kh4-h5 Rf1-f5 ++
BUT in only 3 moves if longer if
1. ___ Rd8xd1 +
2. Kg1-h2 Ng5-f3 +
3. g2xf3 Rg8-g2 ++

SOLUTIONS TO THE (DECEMBER) PUZZLE PAGE

Answer to Riddles for Punsters #172 – “She made a big deal about a friendly meal”

Why was Mrs. Peacock so proud of the lunch she served her friends? Mrs. Peacock joyfully b o a s t e d that on bread that was t o a s t e d she served beef that was r o a s t e d and so her reputation no longer c o a s t e d on previous luncheons that she h o s t e d, to which written invitations had been p o s t e d.

Answers to Problem to Ponder #172 – “’tis the season to be _____ing”

SPORTS (done outside)

Sliding
snow boarding
tobogganning
ice fishing
skating
snow shoeing
curling
Ski-doing
Skiing
Snowball throwing

HOBBIES (done inside)

reading
sewing
knitting
scrapbooking
baking
singing
drawing
game playing
letter writing
sudokuing

Correction to Answer to Problem to Ponder #170 – “Volume – A Concrete example”

(from the November 2010 Puzzle Page):

... The walls could be thought of as two 20 m x 1m sections 2 m high, with a volume of $20 \times 1 \times 2 = 40 \text{ m}^3$ and (to exclude overlap) two 8 m x 1 m sections 2 m high, with a volume of $8 \times 1 \times 2 = 16 \text{ m}^3$ which means that the **total volume of concrete needed for the walls is $2(40 + 16) = 2(56) = 112 \text{ m}^3$**

The volume of the empty basement is $V=LWH = 18 \text{ m} \times 8 \text{ m} \times 2 \text{ m} = 288 \text{ m}^3$. A cubic metre is $100 \text{ cm} \times 100 \text{ cm} \times 100 \text{ cm} = 1,000,000 \text{ cubic centimetres}$, so the total volume between the walls is $288,000,000 \text{ cm}^3$. The volume of a large box of nails is $40 \text{ cm} \times 20 \text{ cm} \times 10 \text{ cm} = 8,000 \text{ cm}^3$. Thus, $288,000,000 / 8,000 = 36,000$ **boxes of nails can be stored in the basement.**

My thanks to those who emailed to point out the need for the above corrections and my apologies for any confusion that resulted.

Crossword Puzzle

Series 17 No 12

Last Month's solution
Series 17 No 11

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					73					74			
75					76					77			

	1	2	3	4	5	6	7	8	9	10	11	12	13									
	H	O	R	A	C	E		P	R	E	S	T	O	N								
12	A		13	B	U	S	H	Y		14	R	A	N	I	S							
15	S		16	A	L	T	I	R	E		17	O	D	D	B	A	18	19	L			
20	C	R	I		21	A	I	D		22	N	I	S		23	R	O	O				
24	O	R	G	A	N	S		25	E	G	O		26	M	I	S	C					
27	T	I	E		28	S	T	O	P		29		30	S	A	N	T	A				
		31	V	D	U		32	M	I	R		33	O	L	L	A		L				
							34	P	A	L		35	D	R	Y			36	E			
37	A		38	D	A	39	A	I	S		40	S	E	C		41	42	M	U			
43	L		44	O	I	R	E			45	S	O	H	O		46		47	E	R	A	48
49	E	R	S	E		50	G	E	E		52	E	R	A	S	E	S					
53	P	E	P		54	L	O	U		55	L	S	D		56	S	K	I				
57	H	O	O	S	I	E	R		59	I	T	A		60	L	I	A	N				
			61	P	E	S	T	O		62	P	R	I	O	N		E					
63	W	R	E	A	T	H	S			64	S	A	N	D	A	L						

ACROSS:

1. Itemized notes
6. Peter Pan pirate
10. Tropical American trees
14. Goodbyes
15. Donut part
16. Or's partner
17. Area in Israel
18. Sea between Kazakhstan and Uzbekistan
19. Drying kiln
20. Car ding
21. Self-esteem
22. Mold in which metal is cast
23. An occurrence, or happening, of old
25. Male deer
27. Inner (comb. Form)
28. Black cuckoo
31. Head pest
33. Expression of negation
35. Hot vacation destination
37. One's aspirations
41. First man
42. Beverage
44. ___ jacta est (the die is cast, Latin)
45. Butted with horns
48. Gift
51. Boat part
52. Dinner entrée
53. Direction
54. Spring mo.
57. Farm storage building
59. Mouse shriek
61. Hand covering
63. Dry
65. Part of Arabian sea; entrance to Persian Gulf
69. Fragile flower
70. Singing creature
71. Island in the Netherlands Antilles
72. Famous garden
73. Location
74. One of the apostles
75. Township of Ontario, near Barrie
76. Not busy
77. Eccentric

DOWN:

1. Come to shore
2. ___ Fixe
3. Store front object
4. Mouth parts
5. Big vehicle, for short
6. Kind of carpet
7. Sullen, gloomy
8. Comb. Form for elasticity
9. Snaky fish
10. Immeasurably long time
11. French beach
12. Seaport where Aristotle lived, and Paul visited
13. Start fighting (2 words)
21. Impressively great
22. Name for lab assistant of mad scientist
24. Famous boxer
26. Connecting word
28. Partly open
29. Nothing
30. Muslim chief
32. Domesticated animal
34. Hot drinks
36. Ammunition, for short
38. Beers
39. Washroom sign
40. Satisfy the appetite
43. Appropriate
46. Relieve a burden
47. Dietary Reference Intake (Abbr.)
49. Swamp plant
50. Farm animal
52. Light reddish-brown horse colour
54. Concur
55. Trods heavily along
56. Smelly flowers
58. Landed proprietor (Scot.)
60. Divided island
62. A vein
64. Suffix of zoo families
66. Mongrel dog
67. Aid a criminal
68. Not any
70. French horse colour; bay
71. All Points Bulletin (Abbr.)

Joyce