

**REFORMED**

# Perspective

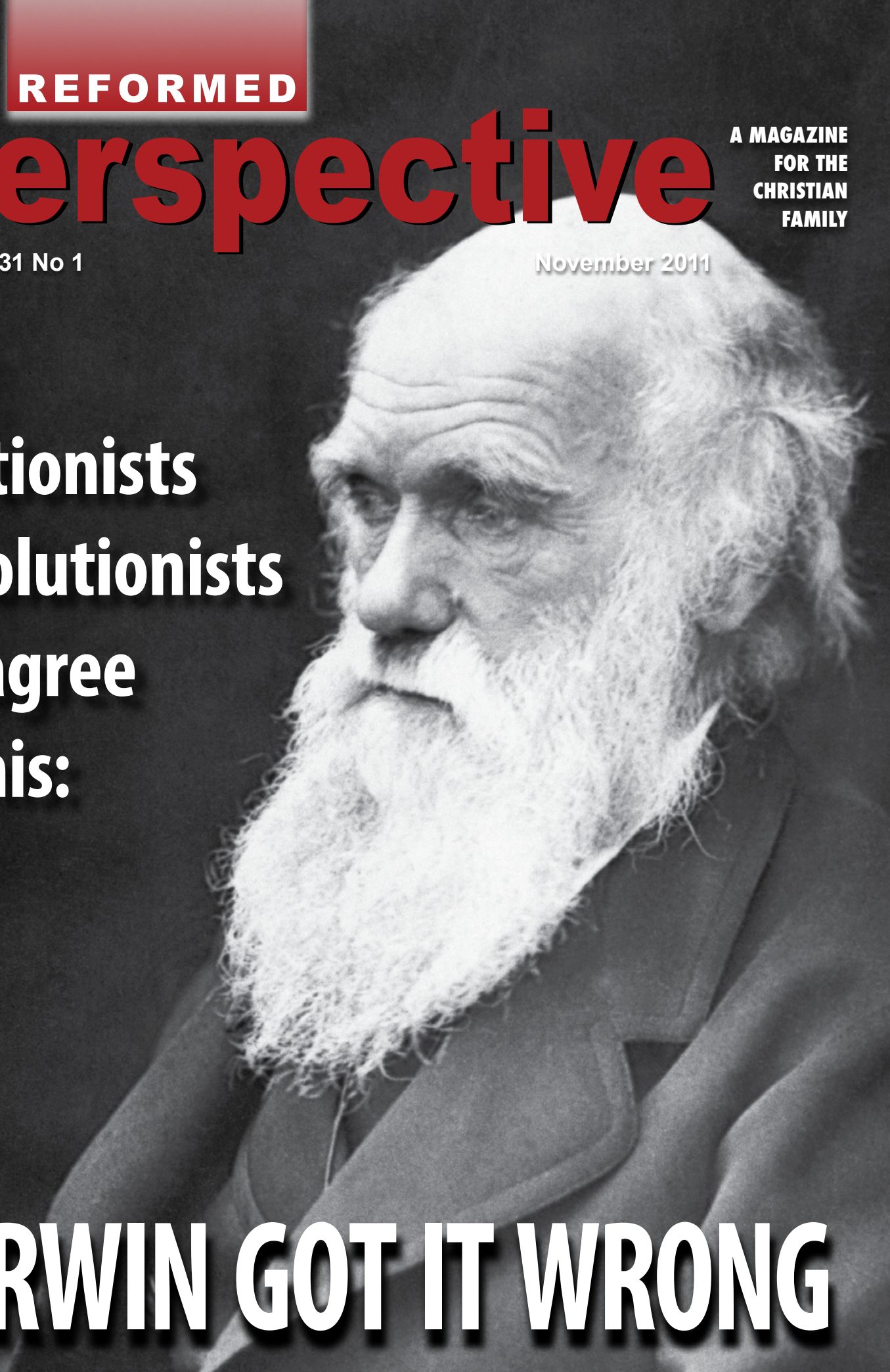
A MAGAZINE  
FOR THE  
CHRISTIAN  
FAMILY

Volume 31 No 1

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**Creationists  
& Evolutionists  
can agree  
on this:**

**DARWIN GOT IT WRONG**





# Obedience isn't enough

We want our teenage children to be good kids,  
but more importantly,  
we want them to be godly

GUEST EDITORIAL  
Andy van Ameyde

Are the challenges we face in bringing up teenagers “a battle of biology or a battle of the heart”?

In his book *Age of opportunity* Paul Tripp makes a compelling case for parents to reach far beyond the simple success of obedience to instill in the heart of our teenagers a desire to follow godly wisdom. Now before I begin the review proper, allow me to make a couple of general observations:

1. I have read this book for the first time as a grandparent, with four children in adulthood and two as older teen-agers. But note well: this book can be fruitfully read irrespective of your stage in the life cycle! The general principles apply whether your children are still young and anticipating the teenage years, or if you are a parent facing the beginning teenage years, or if you are a parent already immersed in the trench warfare of the teenage years. And if all your children are grown up, you may be a grandparent who has the potential to be a significant influence on teenaged grandchildren. Or, you may just be involved as an adult in youth ministry.
2. This review is written by an imperfect parent sharing what has been read rather than by a parent of teenagers who has got it all together!

## This book is not for you if...

You may not need to read this book if you have the following teenager described by Tripp.

The hypothetical teenager approaches their father in the following manner, “You know Dad, I was just thinking how wise you are and what a good thing it is that God put you in my life so that I could gain wisdom. I just thought I’d come in and talk with you.”

I am not discounting the possibility that such a teenager may exist; but by all accounts most teenagers are more likely to be described by the well-known saying: “Ask a teenager while they know it all!”

Tripp echoes this observation but states it in a negative sense with reference to Proverbs 12:1b “He who hates correction is stupid.” This may sound a bit harsh but

has shades of reality in that most teenagers have a profound belief in their own ability to make wise decisions.

They do not have an in-built hunger for wisdom, are often unpredictable and spontaneous, and believe that their

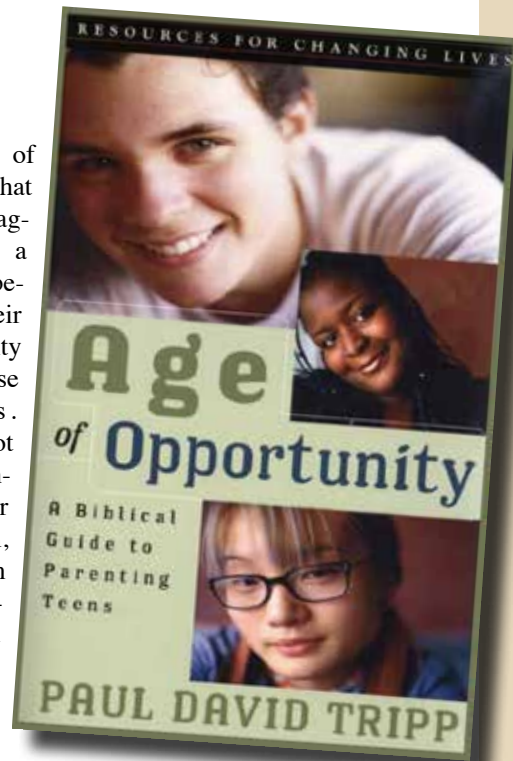
parents have little practical insight to offer.

Tripp points out that this is why so many parents dread the teenage years and unfortunately buy into the survival mode – they feel that as long as they get through these years with their sanity and marriage intact, and without their teenagers having got into really serious trouble, then they have been successful.

## Parental idols that need to be knocked down

While we cannot discount that these are positive outcomes, Tripp offers the challenge that there is so much more that parents of teenagers can do to help nurture the child who is often in an adult’s body. Tripp may be hard on teenagers – but he is also tough on parents and the idols we (often unwittingly) cultivate and which get in the way of our being effective parents. He clearly challenges parents with the need to get their own lives in order prior to tackling their teenagers!

If our parental hearts are primarily controlled by anything else than our love for the Lord, then our success as parents will be limiting! Why? Because the state of our



heart will rule our response to our teenagers' challenges and set the bar at the low level of our own sinfulness.

Let me illustrate by way of an example. Tripp's first example of a parental idol is that of "comfort," and he observes that, "secretly in our hearts, many of us want life to be a resort." When our teenager comes along and disturbs our comfort then we will see our teenager as the enemy ... how dare they disturb our peaceful Friday night with their problems! With this idol in place we will begin to fight with them, argue with them, or compromise our stance – just do anything to get them out of our hair for the sake of our own comfort. "No," says Tripp ... we need to put our comfort aside, seize the opportunity, and take the time to make this a teachable moment.

Other parental idols mentioned are the idol of respect, the idol of appreciation, the idol of success, and the idol of control.

### More than jailers and judges

After setting the scene in the first five chapters, which Tripp entitles "Clearing the debris," he then moves to the second major section of the book, which is entitled "Setting godly goals."

It is here that Tripp challenges parents of teenagers that they need to be more "than detectives, jailers and judges." Parents need to have the following overarching goal in every situation: "to help their teenager to look at himself in the accurate mirror of the Word, which is able to expose and judge the heart. And they will do all this in a spirit of humble, gentle, kind, forgiving, forbearing and patient love."

In Ezekiel 14:5 God's agenda for his people is very clear: "to recapture the heart of His people." God is not interested in an obedient formalism. And so Tripp asks the question, "Can we have a lesser goal as we parent our teenagers?"

Parents need to aim so much higher than just regulating behaviour or motivating with guilt or instilling fear of consequence. Parents need to aim for a change of heart so that love for the Lord will motivate behaviour. What broad goals does Tripp suggest to parents in their quest to change the heart of a teenager?

1. Focus on the spiritual struggle. Teenagers can be overly concerned with their physical looks and the opinion of their peers as their most pressing concern rather than seeing the wider spiritual battle that is taking place.
2. Develop a heart of conviction and wisdom. Teenagers need to make the hard decisions that are right in God's eyes but may mean personal sacrifice.
3. Equip a teenager who is fully able to interact with their culture without becoming enslaved to its idols.

### Conclusion

Tripp goes on in the book to offer many practical strategies to equip parents to reach these goals. You'll need to buy the book to learn all of them, but Tripp's overall strategy can be summed up quite briefly.

First, he exhorts parents to be well-thought-out and deliberate. If parents don't have a "plan" for their teen then every time there is an issue we will think "off the cuff" rather than with what Tripp calls "prepared spontaneity."

Secondly, parents need to be creative in ways that stimulate what Tripp calls "constant conversation." We should not accept the "non answer" to questions but patiently draw out what is living in the heart.

Finally, Tripp urges parents to lead teenagers to repentance.

Overall, this book is an easy read, and it is much more than a practical "how-to" book. In essence, the book urges parents to change the heart of their teenagers so that they *want* to do what is right and wise and not just do what we say out of grudging obedience. Tripp urges and pleads with us to see every challenge that a teenager throws up as an opportunity to minister to our teen. He helpfully uses plenty of Scripture to reinforce what he suggests. So this book is not just the opinion of one man but is full of godly wisdom and advice. Happy reading!

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Unbeknownst to most, the "High 5" can be traced back to John Calvin who used it as a quick way for someone to confirm their belief in the 5 points of Calvinism. Above is a painting of Calvin giving "5" to William Farel, who is just outside the frame.

Arminians regularly use this gesture without knowing the significance behind it. So the next time someone says, "Gimme 5," be sure to explain its origin.

Calvinist Cartoons by EDDIE EDDINGS presents

## REFORMED VS DEFORMED THINKING

WORLD VIEWPOINT WORD ASSOCIATION

TODAY'S WORD IS: "BUNYAN"



A REFORMED THINKER  
PICTURES JOHN  
A DEFORMED THINKER  
PICTURES THIS:



MY THANKS TO CRAIG BOYD FOR THE IDEA

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## Dear Editor,

In the October issue, Mark Penninga wrote a lengthy article entitled “Saving some is *not* a compromise.” Towards the end of the article he noted several things we can all do, one of which was, in part, “if you financially support... Alliance for Life Ontario, encourage them to read this article...”

Our association has been actively involved in educational pro-life ministry which has included provincial television campaigns, creating pro-life materials, hosting conferences to educate the public, making public statements, preparing and presenting briefs at all levels of government regarding Life issues, since 1989.

During these years, many different groups, associations and individuals have arisen who believe they have the *key* or the particular remedy for the situation regarding respect for life in Canada. Now, as always, we are ready to enter into respectful dialogue regarding pro-life efforts in our province and across the country. The board of Alliance for Life Ontario has endeavored to represent the views of its member groups on many occasions and at other times has recognized the autonomy that is inherent in the boards of our affiliate member groups.

We entered this discussion believing in and committed to upholding the dignity of every single human life. This is still our position and one that is shared by our members. Our mission statement and those of our groups commit us to the defense of every single human life from fertilization to natural death, and on occasions we have been unable to lend our support to certain initiatives since it would have been inconsistent with these statements. In a democratic environment there is room for us all to work for the same goal but decide to support or not support one strategy over another. Having read Mr. Penninga’s article I am not certain he believes we have this freedom.

I will close with a quote regarding a gestational approach to abortion by the secular German Federal Constitutional Court in the “West German Abortion

Decision - A Contrast to Roe v Wade”, *John Marshall Journal of Practice and Procedure* (Spring 1976, Number 3, pages 625 & 655)

The legislature would violate its duty by legally allowing the destruction of unborn life within the first twelve weeks of pregnancy, if the only condition of the destruction is that it be performed by a physician with the consent of the pregnant woman. The allowance of abortion for penal law cannot be interpreted any other way than in a sense of legal approval.

Furthermore, the legislature by repealing the punishment of abortions during the first twelve weeks, deprives prenatal life in the future of the socio-ethical appreciation of its value among people. That penal norms possess power to form the standards of socio-ethical judgement for the citizenry corresponds to proven findings of legal sociology...

.... the weighing in bulk of life against life which leads to the allowance of the destruction of a supposedly smaller number in the interest of the allegedly larger number is not reconcilable with the obligation of an individual protection of each single concrete life.

Alliance for life Ontario continues to echo God’s words to Cain (Gen 4.10) to our great province and country, “What have you done?”

Respectfully submitted,

Mrs Jakki Jeffs  
Executive Director  
Alliance for Life Ontario  
[www.allianceforlife.org](http://www.allianceforlife.org)



## Editor’s Response:

Mark Penninga isn’t disputing your freedom to oppose gestational limits. He is questioning your strategy.

In Canada, over the last 20 years, we have made *no* legislative progress in the abortion battle, whereas in the US, making use of the strategy that Mr. Penninga proposes, pro-life groups are making steady progress. New abortion restrictions are added each year, which are saving more and more unborn children.

It bears asking whether you have really heard Mr. Penninga’s argument. In your response you point us to West Germany where, in 1974, a gestational limit of 12 weeks was proposed for abortion. But as he makes clear in his article, Mr. Penninga would *agree* with you (and the German Federal Constitutional Court) that introducing a gestational limit in this context was immoral, because it involved *removing protection* from unborn children – those older than 12 weeks – who were previously protected under the law.

But there is a key difference in the current Canadian context. Right now we have absolutely *no* restrictions on abortion. No unborn children are protected under our law, so in our situation legislated gestational limits would actually *provide protection for Canadian unborn children who were previously unprotected*. As Mr. Penninga argues, that would not only be moral, but fantastic! We could save some.

This is an issue in which the people most involved have a lot invested (many Christians have understandably made saving the unborn their lives’ work) so any critique of their efforts is going to unavoidably spark more heat than light. Criticism is not going to be welcomed... at least initially. But we’ve made no legislative progress in over 20 years. And Mr. Penninga is making a compelling argument that progress can be made without compromising our principles, or our message that all unborn children must be protected. That’s a proposal that deserves our full attention.



# Nota Bene

## News worth noting



### Conservatives to get "tougher on crime"

by Timothy Bloedow

Justice reform is one of the federal government's two major public policy agendas. They have introduced an omnibus bill called the "Safe Streets and Communities Act" to implement a host of criminal justice reforms. These include:

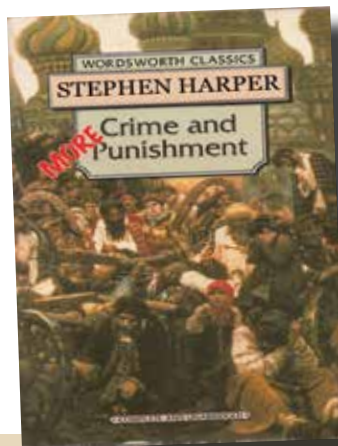
- The elimination of house arrest (conditional sentences) for a new list of serious offences.
- Changes to the parole system, to give victims a greater role, and give police new powers when release conditions are broken.
- Increases in mandatory minimum penalties and sentences, including those for child exploitation
- New laws concerning the distribution of pornography or the use of telecommunications to facilitate sexual crimes against children.
- Measures to protect the public from violent young offenders, including in some cases adult sentences and the lifting of publication bans on the names of violent young offenders.

The Conservatives have raised concerns about the levels of violent crimes. They aim to "hold criminals more accountable, help improve the safety and security of

individuals, and extend greater protection to the most vulnerable members of society and victims of terrorism."

Their reforms have generated predictable controversy from soft-on-crime leftists, but there may also be room for conservative Christians to question some of these proposals by contrasting them with a timely prophetic vision for Biblical justice. Christians need to do some fresh thinking and:

1. Question the legitimacy of imprisonment as a Biblical form of punishment (what about restitution?).
2. Develop justice system models based on crimes being offenses against individuals, not against the state.
3. Consider whether it is right for a justice system to be governed by the largest, most distant level of government.



### Alzheimer's a reason for divorce?

by Anna Nienhuis

American televangelist Pat Robertson made headlines recently when he stated publicly that divorce on account of one's spouse having Alzheimer's is acceptable as Alzheimer's is "a kind of death," falling under the marriage vow "'til death do us part."

Having a public Christian figure come out in support of divorce in such a situation caused great discontent among other Christians, who believe that care for one's spouse should reflect as best it can God's unwavering care for us, not try to find loopholes and excuses.

Source: Randy Alcorn's "More on Robertson versus Robertson and why we should speak up"; epm.org; Sept. 19, 2011 and Tom Breen's "Pat Robertson: Divorcing a spouse with Alzheimer's is justifiable"; msnbc.com; Sept. 15, 2011.

### World Vision allowed to hire based on Christian principles

by Anna Nienhuis

In a victory for faith-based organizations, the U.S. Supreme Court has upheld a lower court decision that allows World Vision to hire only people willing to hold to their doctrinal statement, which asserts the deity of Christ and the doctrine of the Trinity. The Supreme Court refused to even reconsider the case, in which former employees were suing World Vision after they were fired for no longer being Christians.

When hired, these former employees had agreed to the doctrinal statement, but later decided they no longer did. World Vision president Richard Stearns defended his company's decision, as the integrity of their mission would be compromised by non-Christian employees as they aim "to serve the poor as followers of Jesus Christ."

Source: Tom Strode's "World Vision allowed to hire only Christians"; bpnews.net; Oct. 7, 2011.

## “Win a Baby” contest

by Anna Nienhuis

An Ottawa radio station, “Hot 89.9”, recently ran a “Win a Baby” contest where five couples vied for votes to win up to three rounds of in vitro fertilization treatment, worth \$35,000. In a surprise ending, all five couples ended up “winning” a potential baby, although promotional ads depicting babies bore the fine print “baby may not be exactly as shown.” Contestants also had to sign off on their privacy, giving the radio station rights to follow their story as they now experience the journey of fertility treatments.

A contest such as this is further evidence that we as a society are beginning to view children entirely as “things” - commodities to be bought (or won) when convenient. Doesn't it follow that they can then also be sold when convenient? How different is this notion from the concept of slavery?



Interestingly, many people took issue with this contest for its blatant disregard for the sanctities of human life and privacy. Putting a price cap on the value of a baby and making it a competition prize does not sit well with many people, even if they are unable to define exactly why.

One of the winners says the contest simply improves awareness of infertility, a common problem in our society. She believes the conversation needs to be public and loud in order to get government healthcare funding for in vitro fertilization. However, in vitro fertilization almost always involves the creation of “extra” embryos that are eventually destroyed.

In other words, in vitro fertilization most often involves the murder of unborn children. The likelihood that the government would only fund single-embryo in vitro treatments is basically non-existent, so we can only hope and pray this contestant's wish doesn't become a reality.

Source: Margaret Somerville's “Win a Baby contest elicits ethical ‘yuck’ reaction”; vancouver.sun.com; Oct. 15, 2011 and Joe Lofaro's “Win a Baby contest ends with five finalist couples getting fertility treatments”; metronews.ca; Oct. 11, 2011 and hot899.com

## Ontario ARPA group ordered to remove pro-life memorial

by Anna Nienhuis

A Niagara Association for Reformed Political Action (ARPA) group has removed their pro-life memorial display after being ordered to do so by the Township of West Lincoln. They were ordered to do so, even though



the group had consulted with the municipality before the display went up, to ensure the such a display was permissible.

Featuring a cross for every 1000 (of 100,000) babies aborted in Canada each year, the display was on private property, but the township claimed it violated zoning and sign size regulations. They have admitted that the removal order came following a complaint from a local, but no further information will be given regarding specifics of the complaint or even quantity of complaints.

Source: “Niagara ARPA group ordered to take down pro-life memorial”; arpacanada.ca; Oct. 17, 2011. Photo courtesy of Ralph Vis

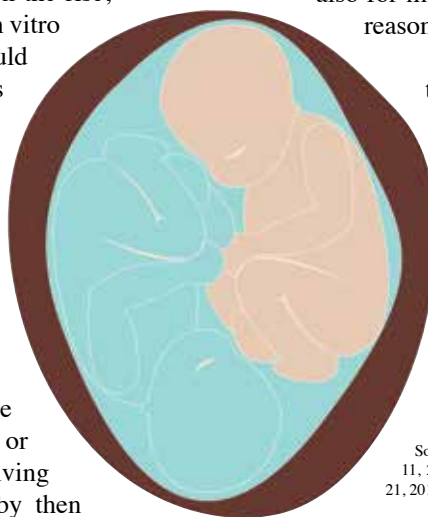
## Prenatal “reductions”: a lesser-known abortion issue

by Anna Nienhuis

With the number of multiple pregnancies on the rise, as more women turn to techniques such as in vitro fertilization to become pregnant, it should come as no surprise that something else is on the rise as well – “selective abortions.”

In the past two decades this procedure has become increasingly common, as women desperate to get pregnant suddenly find themselves pregnant, thanks to the help of doctors, with two, or three, or more babies. These women then realize that they really want only one child at a time, and soon learn they are able to get their wish by having a doctor do a “selective reduction” which involves the killing of one or more of the babies, leaving only one surviving baby. The smallest or easiest-to-reach baby then

has a potassium chloride solution-filled needle injected into it, stopping its heart. This medical procedure used to be considered only when the multiple pregnancies caused potential harm to either the babies or the mother, but it is now being carried out also for financial, social, and lifestyle reasons – for any reason at all.



Fertility clinics are working hard to reduce the occurrence of high-number, multiple pregnancies, hoping to avoid presenting people this “uncomfortable decision,” although they are the very reason this issue even exists. Even secular bio-ethicists realize that this is shaky ground, as children become commodities, so they are speaking of a need for rules and boundaries. But in North America it remains the case that couples can choose an abortion for any reason at all.

Source: Tom Blackwell's “When is twins too many?”; nationalpost.com; Jan. 11, 2011 and “Twin Killings: Hagglng over price”; links.mkt3980.com; Sept. 21, 2011.



## People we should know

# James Renwick (1662-1688)

## Ordained in the Netherlands, Martyred in Scotland

by Michael Wagner

There was a time when faithful Scottish Presbyterian ministers had to be ordained in the Netherlands. This occurred during the latter half of the seventeenth century when two consecutive British Kings, Charles II and James II, claimed final authority over the churches of Britain. A remnant of faithful believers refused those royal claims and was persecuted for their faithfulness to Christ.

There were not a large number of Scottish ministers ordained in the Netherlands but their names are legendary in Scotland, such as Richard Cameron. They were martyred for the Reformed and Presbyterian faith. The last of these ministers was James Renwick. A new

biography about him was published by the Scottish Reformation Society in 2009 entitled *Preacher to the Remnant: The Story of James Renwick* by Maurice Grant.

### The Second Reformation

To understand the significance of James Renwick, it's important to know the historical context of his ministry.

The Church of Scotland's era of greatest strength and faithfulness was from about 1638 to 1650, a period known as the Second Reformation. Scotland's National Covenant was renewed in 1638 (see the sidebar *What was the National Covenant?*) during a revival sparked by

opposition to King Charles I's efforts to impose man-made ceremonies in the worship services of Scottish churches. During the next eleven years or so, considerable effort went into reforming the Scottish churches according to the Word of God. It was during these years that the Westminster Confession of Faith and other notable Reformed documents were framed and adopted.

All good things have to come to an end, though, and in 1650 the Church of Scotland began to divide over the question of how best to resist Oliver Cromwell's England. Cromwell was the leader of the victorious Parliamentary forces in the English Civil War, but he was a republican and oversaw the execution of Charles I, making himself the dictator of England. Scotland wanted a constitutional monarchy, not a republic, so its acceptance of King Charles' son as the rightful monarch of Britain launched England and Scotland into hostilities.

### The persecuted church

Then King Charles II came to power in 1660 and, like his father before him, soon began exerting control over the churches of England and Scotland. Hundreds of faithful Presbyterian ministers in Scotland and two thousand Puritan ministers in England were ejected from their churches for failing to follow Charles' man-made Anglican worship directives.

To make a long story short, many of the ejected ministers in Scotland began preaching in open fields to large gatherings of people. The government therefore made

### What was the National Covenant of Scotland?

The Reformation had a powerful effect in Scotland under the leadership of John Knox, a student of John Calvin. In 1581 Scotland's leaders formulated a National Covenant to consolidate the political and religious gains made as a result of the Reformation. The idea of national covenants with God was based on examples of covenanting in the Old Testament, such as King Asa's covenant in 2 Chronicles 15:8-15.

In 1637 King Charles I attempted to impose Anglican worship rites on the Church of Scotland. Most Scottish people hated Charles' "English-Popish ceremonies" (as Rev. George Gillespie called them) and rose up in revolt. A religious awakening shook the nation, and Scotland's political and religious leaders decided to renew the National Covenant of 1581, but also to update its terms to the current situation. This National Covenant was taken in 1638 by the nation's leaders as well as by multitudes of common citizens throughout the country. Among other things, the Covenant-takers promised "by the *GREAT NAME OF THE LORD OUR GOD*, to continue in the profession and obedience of the foresaid [Reformed] religion."

With this, a new period of Bible-based political and religious reforms known as the Second Reformation began.



these meetings (called “conventicles”) illegal and began punishing those who attended, especially the preachers.

Over a period of years, the government was able to win increasing numbers of Presbyterians over to its side using a carrot and a stick. On the one hand, those who worshipped outside of state-approved churches were fined, imprisoned, exiled or killed.

On the other hand, ministers who took an “Indulgence” were allowed to exercise their ministries as lackeys for the tyrant king. In these circumstances, most ministers became subservient to their earthly king rather than their heavenly King.

Many faithful Christians refused to give in, but the persecution became increasingly severe. The government became so bent on crushing faithful Christian worship and preaching that the period of 1680-1688 became known as the “Killing Time.” Thousands were punished, with many being executed.

### Refuge in the Netherlands

Faithful young men aspiring to the ministry could not get ordained in Scotland during this period because the official church served the king, not the Lord. The Netherlands, however, was an oasis of Biblical Christianity where there was much sympathy for the suffering brethren of Scotland.

The persecuted Christians of Scotland organized themselves into groups called “Societies.” Collectively, the Societies selected promising young men to train for the ministry in the Netherlands. This idea was supported by such prominent Dutch ministers as Herman Witsius and William Brakel. In fact, “Brakel and his friends offered not only to arrange for the students’ training, but to help with the costs themselves.”

### A gifted young man

James Renwick was born in 1662. He was a man of unusual intelligence, and at the age of 19 he received a Master’s of Arts degree from Edinburgh University. In July 1681 he watched as Rev. Donald Cargill

and four others were executed for their faithfulness to God. This event impacted him to such a degree that he decided to join the persecuted believers in the Societies.

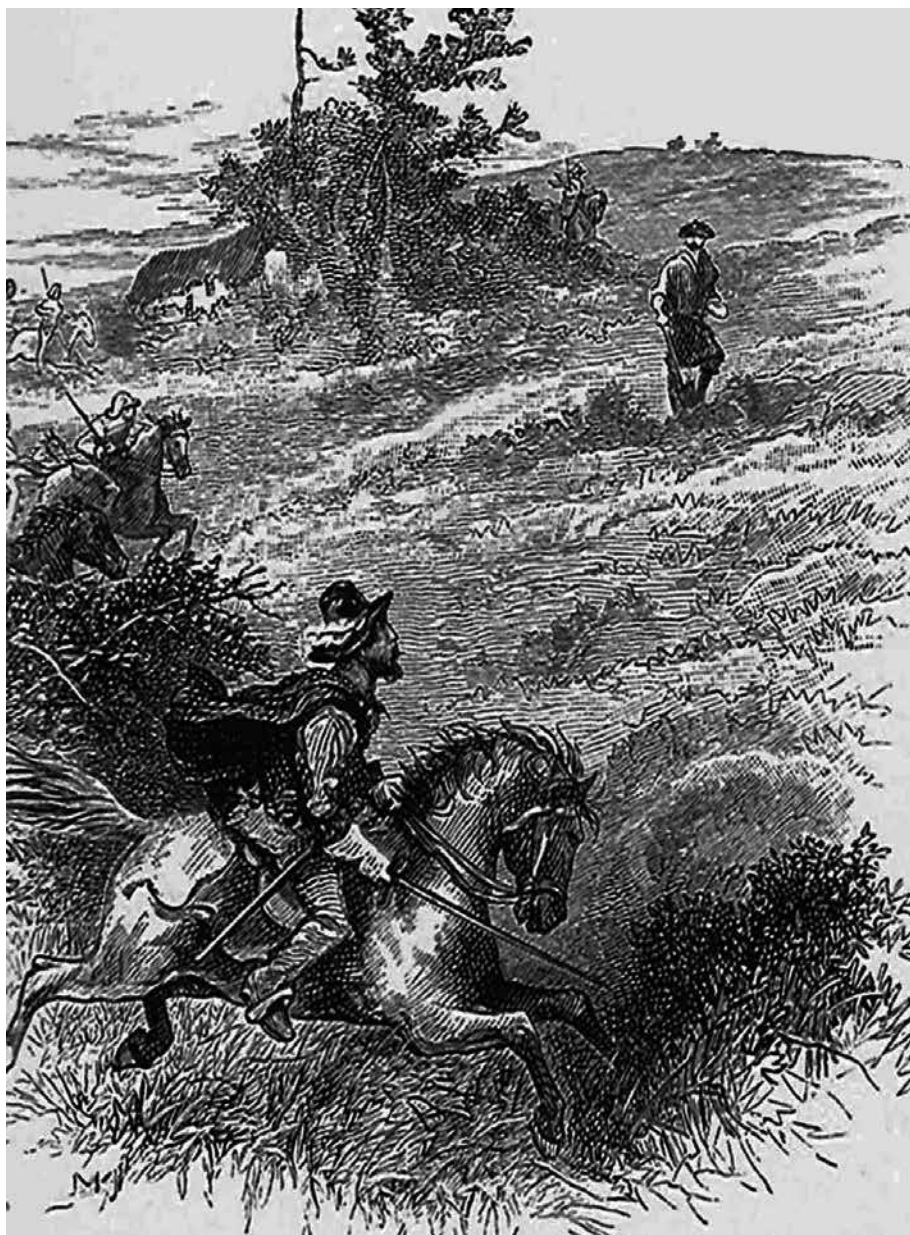
Renwick’s intelligence and virtues were so evident that he soon became the clerk for the Societies. Shortly thereafter he was identified as a potential ministerial candidate and sent to the Netherlands for training. Making unusually rapid progress in his studies, he was ordained in 1683 by the Classis of Groningen.

Renwick subsequently returned to Scotland to preach to the persecuted

remnant. His presence there was not appreciated by government supporters, especially the compromised ministers. Renwick’s ministry was a constant reminder to those men that they had surrendered Biblical principles for a mess of pottage.

Naturally, then, Renwick encountered much opposition. As Maurice Grant writes:

He was depicted as an intruder, an interloper into the ministry of the Church of Scotland, with no mission save to cause trouble. A common device



Renwick, captured by government horsemen

was to denounce him as a deviant from mainline Presbyterianism, the representative of a faction bent on separatism in the church and sedition in the state.

The government, of course, was incensed to learn of Renwick's "illegal" preaching. It redoubled its efforts to capture him and root out his supporters.

For Renwick's hearers, of whatever age or condition they might be, it was clear that attending on the purely preached Word of God, in Covenanted Scotland, was now a matter of immense personal sacrifice.

Despite the increasing persecution, Renwick's clandestine conventicles continued to attract large groups of people. As Grant notes regarding one meeting early in 1686:

it is a striking tribute to his appeal as a preacher, and to the hunger of his hearers for the Gospel, that on a wild January night several hundred people were prepared to assemble in a cold, desolate building to hear him, many of them having to travel long distances in darkness and danger.

Such people would have to go through much hardship just to attend a meeting like this. If caught, they would be severely punished, possibly even executed.

Renwick's popularity continued to aggravate the compromised ministers who followed the government line.

The ministers and their supporters, anxious to keep in favor with the government, went out of their way to denigrate him, and to vilify his character. They made it their rule to preach against him, to warn their hearers to shun any contact with him or his followers, and indeed to deliver them up to the authorities if they found opportunity.

In some respects this resembles the Pharisees' hatred of Jesus and their desire to stop Him.

Despite unrelenting opposition from the government and the government-approved ministers, by the fall 1687 Renwick was preaching to some of his largest gatherings.

### **True to the end**

However, on February 1, 1688, Renwick was captured by government forces in Edinburgh. When called to give account before a government committee, Renwick courageously defended the position of the persecuted believers. After hearing this, one of the committee members told Renwick

to plaudits from the others, that they believed these were the Presbyterian principles, and that all the Presbyterians would own them as well as he, if they had but the courage.

That is, these government officials recognized that Renwick was the true upholder of Presbyterianism, in contrast to the compromised ministers who catered to the king's whims.

With a faithful testimony of Christ upon his lips, James Renwick was executed on February 17, 1688. Many attempts were made in the last days of his life to convince him to surrender his principles, but he chose death over denying his Lord.

### **God uses the Dutch again**

It looked like the government (now under James II) had won. But Renwick's testimony against a tyrannical king and his lackey church was about to be vindicated. Later that same year, William of Orange would lead a liberating army overthrowing the tyrannical government that had murdered so many faithful Christians. It seems rather appropriate that a political leader from the Netherlands would end the persecution of a remnant whose spiritual leader had been ordained in the Netherlands. Clearly, Dutch Protestants played a vital role for good in this episode of history, making significant contributions to the work of God in Britain, both in church and state.



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# Who is Bill Whatcott?

## Limits on free expression in Canada – a Christian response

by André Schutten

Bill Whatcott is a man who makes some people angry, makes many people uncomfortable, and makes most people shake their heads. Bill Whatcott is an ex-biker who used to have a drug addiction. He sold himself as a male prostitute to pay for his drugs. He was at the very bottom of our social status ladder. And then he came to know Christ. Or, better said, Christ called him out of the darkness into the light.

Bill is very outspoken because of where he has come from and because of the experiences he suffered. He's the type of Christian who doesn't keep his religious views to himself (well, any Christian who does is not really a Christian in the true sense of the name). Bill shares his message with his entire community and he does it in a very provocative way. Bill prints simple flyers about different public policy issues and distributes them around town. Abortion and homosexuality are his favorite topics.

In 2001, Bill distributed a series of four flyers. These flyers used very strong language to decry the teaching of homosexuality to students at university and to students in elementary school, and one flyer exposed that a Canadian gay magazine had published an ad that asked for man-boy relations. These flyers were very polemical. They were harsh. They were offensive.

### The hate speech law

In Saskatchewan where Bill hails from, as in all Canadian provinces, there is a law called the Human Rights Code. And in many provincial human rights codes, there

are sections that prohibit hate speech. The section in Saskatchewan reads as follows:

#### *Prohibitions against publications*

*14(1) No person shall publish or display... any representation, including any notice, sign, symbol, emblem, article, statement or other representation:*

*(a) tending or likely to tend to deprive, abridge or otherwise restrict the enjoyment by any person or class of persons, on the basis of a prohibited ground, of any right to which that person or class of persons is entitled under law; or*

*(b) that exposes or tends to expose to hatred, ridicules, belittles or otherwise affronts the dignity of any person or class of persons on the basis of a prohibited ground.*

*14(2) Nothing in subsection (1) restricts the right to freedom of expression under the law upon any subject.*

Mr. Whatcott fell foul of this rather nebulous law. Four people in particular were quite offended by his flyers, and they brought complaints against him. The Saskatchewan Human Rights Tribunal found that his flyers did constitute hate speech and ordered him to pay compensation to the four complainants in the amount of \$17,500.

Mr. Whatcott felt that such a prohibition and fine was an unjustified infringement on his rights and freedoms, and appealed to the Court of Queen's Bench. That judge sided with the Tribunal, ruling that sections of Bill's flyers rose to the level of hate speech prohibited by the Code.

Thankfully, Bill was determined, and he appealed again. The Saskatchewan Court of Appeal ruled that, when read in the context of the ongoing public policy debate happening in Saskatchewan and when reading the flyers as a whole, the language did not quite rise to the level of hate that was prohibited.

Now it was the Commission's turn. The Saskatchewan Human Rights Commission appealed to the Supreme Court in an attempt to reinstate the Tribunal's ruling. The Supreme Court heard the case on October 12<sup>th</sup>. Their decision will probably be rendered in 6 to 12 months. It will be the biggest case in 22 years on the issue of freedom of expression. As we shall see, much hangs on this decision.

### Biblical perspective on speech

The Bible addresses speech often enough and in fact creates limits on our freedom of speech. Just look at the Ten Commandments – two of them are explicit limits on our free speech! Do not misuse the Lord's Name, and Do not bear false witness, are express commands limiting us from saying whatever we want, whenever we want. Similarly, the Psalms and the Proverbs speak extensively about guarding our tongues. Psalm 141:3 says, "Set a guard, O LORD, over my mouth; keep watch over the doors of my lips!" Here the psalmist calls for censorship of his own speech.

This trend continues in the New Testament. Jesus, Paul, and James all



call for limits on our speech. Jesus says: "I tell you, on the day of judgment people will give account for every careless word they speak, for by your words you will be justified, and *by your words you will be condemned*" (Matt. 12:36-37). Paul concurs, instructing his congregation: "*Let no corrupting talk come out of your mouths, but only such as is good for building up...*" (Eph. 4:29). James also talks about the tongue as a restless evil. With it, he says, "we bless our Lord and Father, and with it we curse people who are made in the likeness of God. From the same mouth come blessing and cursing. My brothers, *these things ought not to be.*"

### What's the issue?

So, what's the issue? If the law says, "Don't say mean things," and the Bible says, "don't say mean things," where's the problem? Aren't these laws prohibiting exactly what the Bible is prohibiting?

Let me start with what the issue is not. The issue, for Christians, is not whether or not we ought to have an unfettered right to say whatever we want to say,

whenever we want to say it. Not at all. As stated, Christians believe in censoring our own words to comply with the Biblical standard of clean and upbuilding speech.

The issue for Christians is whether or not the secular state has a role in monitoring and arbitrating public dialogue and determining what is offensive and what is not. The issue is whether or not the state has the authority to, first of all, define what is offensive, and then to use the full force and power of the state to enforce the state's idea of tolerance.

The reality is that even when we do speak the truth in love, some might be offended. That's one of the characteristics of the gospel – it's a stumbling block to some. Telling people the truth about sin (a necessary ingredient to understanding salvation) can be offensive. Therein lies the problem: if the state can prosecute us for writing something that some people will perceive as offensive, then they can prosecute us for speaking the truth.

### Example of "truth as no defense"

During the Supreme Court hearing, one

of the judges asked Mr. Whatcott's lawyer about a line in one of the flyers. It read as follows:

Our children will pay the price in disease, death, abuse and ultimately eternal judgment if we do not say no to the sodomite desire to socialize your children into accepting something that is clearly wrong.

The judge then asked the lawyer, "Is this not hate speech?" Instead of trying to explain away the statement, the lawyer boldly responded, "No, it's not hate speech because it's true!" There were some gasps in the courtroom because of the lawyer's daring.

However, the lawyer went on. He tried to make the point that the medical evidence shows that homosexuals die, on average, 20 years sooner than heterosexuals. The medical evidence also shows that homosexuals are, statistically speaking, more likely to suffer from sexually transmitted diseases than heterosexuals.

What is interesting is that this argument has already been made before. Gens

# A must-see DVD

by Jon Dykstra

Let's start with the downright amazing.

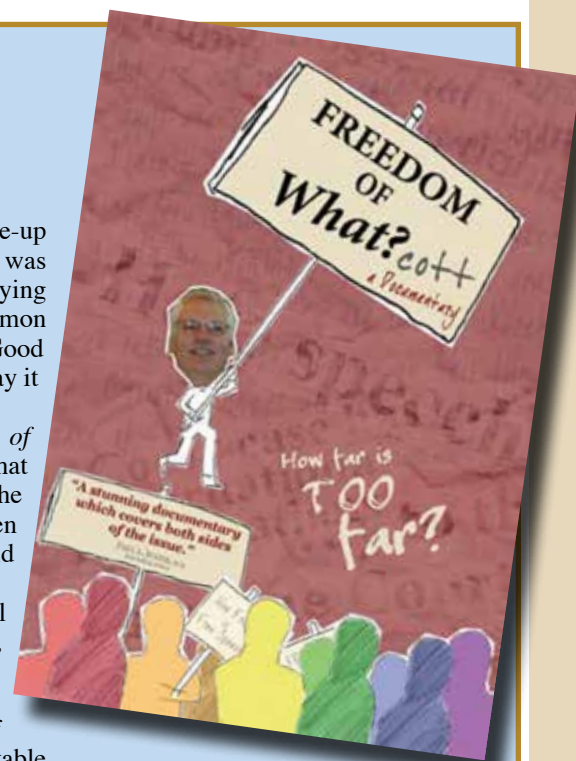
Bill Whatcott once successfully led a gay pride parade in Regina while carrying a ten-foot tall sign that said, "Bare bottomed pitifuls are celebrating buggery in Regina! God help us!" To pull it off, he hid behind pillars that were alongside the parade route and jumped out in front while holding his sign high. Parade participants rushed towards him and tried to use their signs to cover up his but they couldn't, because Whatcott's massive sign towered above theirs. A homosexual on rollerblades tried to run over him but only managed a glancing blow, which sent the rollerblader, not Bill, tumbling. Police then intervened. They warned the crowd that attacks would not be tolerated, and then, inexplicably, allowed Bill to continue to lead the parade!

Now to the downright crazy. Bill once

handed out a flyer that depicted a close-up picture of a man's bare rear end that was riddled with anal warts. He was trying to educate Edmontonians to a common consequence of homosexual sex. Good info to pass on, but is this the only way it can be presented?

In the documentary *Freedom of What?cott* it becomes apparent that even Bill's closest friends think he regularly steps over the line. But even many of his enemies think he should be free to do that.

This fantastic documentary will have you admiring the man's courage, questioning his sanity, and praying for the preservation of his freedom of speech. Topic matter, and some brief troubling visuals, make this unsuitable for children, but the importance of this issue makes it a must-see for all other Canadians. Watch the trailer and order the



DVD at [FreedomOfWhatcott.blogspot.com](http://FreedomOfWhatcott.blogspot.com) (2011 - 66 minutes)

Hellquist, a gay man together with five others, filed a complaint with the Canadian Human Rights Commission against Health Canada. Mr. Hellquist stated:

Over the past 10 years [Health Canada and the Public Health Agency of Canada] have contracted with experts on gay, lesbian, bisexual health to produce studies on the *many health issues that are endemic to our community...* Health Canada and the Public Health Agency of Canada have developed policies, strategies and funding initiatives for most other populations in this country but they seem unwilling to do the same for gay, lesbian, bisexual Canadians even though *we have one of the poorest health statuses in this country* [emphasis added].

The report filed included a list of health issues affecting “queer” Canadians: lower life expectancy than the average Canadian; higher rates of suicide, of substance abuse and depression; inadequate access to care; and a much higher rate of HIV/AIDS.

Let’s be clear: when a homosexual man files a report with the Canadian Human Rights Commission which documents medical evidence that gays die younger and suffer more disease and abuse, it’s okay. When an ex-gay man (a Christian convert) does the same, it’s hate speech. The first man uses the medical stats to get more funding for medical research so that the homosexual community can continue to do what they do. The second man uses the medical research to try to get the homosexual community to stop doing what they do. The first is considered a hero, the second is considered a hateful bigot.

**Benefits of free expression for society**

There are many benefits for a society that protects free expression. First of all, it allows robust debate of many issues including whether or not it is good public policy to use government funds *to promote* (not merely allow) homosexual practice. (Note that in Canadian schools, we’ve gone beyond acceptance of the gay

lifestyle to the celebration of it.) Rigorous protection of freedom of speech allows citizens to engage in debate without fear of prosecution.

Another benefit of such protection is that the best ideas in a debate come to the surface and the bad ideas are destroyed through logic and good argument. When the state censors some opinions, it gives those with bad ideas reason to believe they are right but are being persecuted, or worse, when they are prosecuted, it gives them a soap-box on which to promulgate their hatred!

Another reason that free expression should be protected is not only to protect the right to express but also the right to hear different views. This is an aspect that is not often thought of in the debate over limits on freedom of expression. When the state determines in its paternalistic way that this statement over here, or that flyer over there, or such and such an announcement on TV or radio, is offensive and is therefore off limits, then they take away the right of every citizen to decide the merits of the statement for themselves and denies the right of every citizen to properly respond to those statements.

**Benefits of free expression for the Christian**

For Christians the freedom of expression is of utmost importance. Christians understand that it is not enough to simply believe for himself or herself the promises and obligations of the gospel. Rather, unlike many other religions, there is a call to evangelize – to share the good news, to be a salt and a light to our society. This includes not just discussions about sin and salvation, but also sharing the Truth and sharing how God’s Truth interacts with economics, art, science, law, politics, morality, public policy, charity, and religion.

When freedom



**More on freedom of expression**

The June 2010 issue featured another great article on free speech, and its limits. It was called “A Christian perspective on freedom of speech: When Coulter came to Canada” and is currently featured on the front page of ReformedPerspective.ca.

of expression is limited, the freedom of religion is limited. The two are intrinsically connected. I was recently at a Voice of the Martyrs conference which presented detailed reports about the persecuted church in China, Iraq, North Korea, Vietnam, and Nigeria. The three presenters for the communist countries (China, North Korea, and Vietnam) all made the point that what they see happening to Christians in Canada today is the beginning of what is happening to



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Christians in these communist countries. Freedom of religion is meaningless if we cannot share the gospel message freely!

### Other options for truly damaging speech

But what about those truly damaging types of expression? What about those who call for the death of Jews (as one Muslim cleric in Quebec has done) or who tell lies about certain types of people? Shouldn't we use the law to protect against that?

Yes, we should, and we already do. The Criminal Code has prohibitions against incitement to genocide, incitement to violence, and even incitement to hatred. The Criminal Courts are a perfect place to hear truly damaging hate speech because in such a court truth is a defense, religious belief is a defense, the rules of law are respected and also, in cases where there is a harmful crime committed, the criminal will be properly punished.

In Canada we also have the Civil Courts, where a person can sue anyone

who defames him. Slander and libel are tortious actions, and anyone who publishes or expresses lies or misleading information about another person can be sued in court. There too, truth is a defense. There too, the rules of the court are respected.

### High stakes – arguments made at the Supreme Court

Perhaps another argument you may hear is that Christians who actually speak

# A Bill Whatcott flyer

by Jon Dykstra

This is one of Bill Whatcott's flyers, though with some text and the first picture altered and obscured. The picture, in its original form in the flyer, would not meet the technical definition of obscene, as Whatcott used small photos of two academics to cover over exposed genitalia, but the picture is most certainly still disgust-

ing. And, of course, that is Whatcott's point; he is showing the disgusting truth that such acts are being done in public (and without academics' photos in place to obscure any of it). The flyer reads in part:

*Two homofascist university academics' pictures are being used to cover indecent acts committed on a public street...*

*Karposi Sarcoma and fungus in the mouth. These are symptoms of late stage AIDS. Contrary to the propaganda often disseminated at politically correct universities, homosexuals still make up a hugely disproportionate amount of the AIDS cases. Sodomy is nothing to be proud of. Engaging in it will eventually make you sick, make you die and send your soul to eternal hell.*

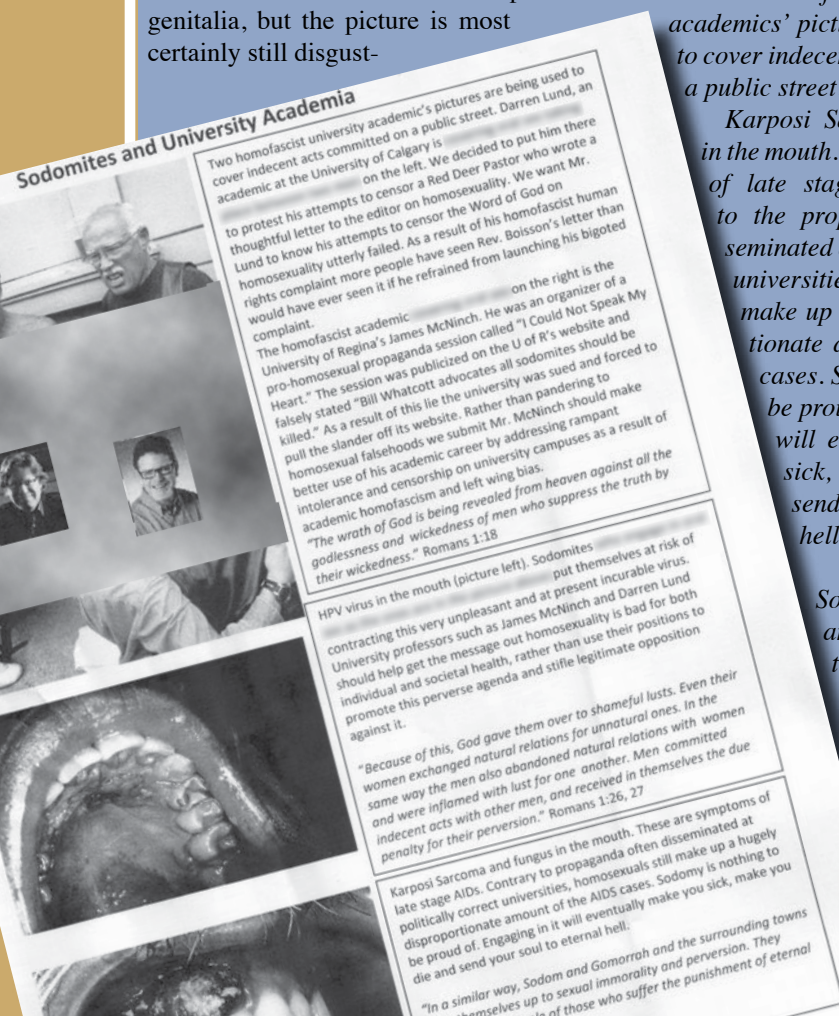
*"In a similar way Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the*

*punishment of eternal fire."*  
– Jude 7

But while the truth of what Whatcott is presenting is hard to dispute, the manner in which he presents it is far easier to dispute. While Jesus came to us full of grace and truth, in *The Grace and Truth Paradox* Randy Alcorn notes that Christians too often present the world a graceless truth. This, then, instead of driving them to repentance, drives them away from Christians. If we are graceless, we shouldn't expect the world to come to us to ask what they must do to be saved! This is the danger in using a graceless approach.

Of course there is an opposite and equal danger. We might make the mistake of being gracious at the expense of the truth. What help could we offer homosexuals if, determined to act with more grace, we downplayed the sinfulness of homosexuality? Then, once again, instead of leading homosexuals to repentance, our interactions with the world would lead to the furtherance of sin.

So there is a balance we need to seek. And most would agree that Bill Whatcott hasn't gotten anywhere close to achieving it. But while we might criticize Bill Whatcott for presenting truth with little grace, we certainly don't want the bad presentation of truth to be criminalized.





the truth in love will never be subject to a human rights complaint. Those taking this position argue that Mr. Whatcott is being punished only because his flyers were over the top, lacking grace and love. They believe that other Christians – more graceful Christians – have nothing to fear from the courts that have fined Whatcott.

But they are wrong.

The lawyers arguing for the Saskatchewan Human Rights Commission contended in court that certain sections of the Apostle Paul's letters and sections of Leviticus could be interpreted as hate speech. This is a radical step towards censoring parts of the Bible! The fact that a paid employee of the government would make such an assertion should cause very serious concern among Christians across this country. Where will the line be drawn?

The same lawyer suggested that how a message is distributed or promulgated could change whether or not it is hate speech. He made the argument that a heated sermon against homosexuality preached on television might be considered hate speech, whereas if the same thing was said in a basement church it might not be. Besides the obvious flaw in the subjectivity of such an argument, this approach would lead to secret underground "hate groups" where white supremacists or radical Islamists would plot and fester in hiding. It is much better to air their arguments out in the open and to deal with them head on.

Counsel for the intervenor Egale (an organization that pushes for the full protection, acceptance, and celebration of homosexual individuals and conduct) also made the argument that criticism of behavior is criticism of an individual, that it is impossible to separate the "sin" from the "sinner" in the context of the homosexuality debate. Should the court adopt this approach, the Church faces an insurmountable hurdle. How do we preach against the wrong deeds of homosexuality while still showing that the individual, created in the image of God, can still repent, believe, and be welcomed into the Kingdom?

Finally, counsel for two different government organizations, the Alberta Human Rights Commission and the

Ontario Human Rights Commission, argued that there ought to be two standards for dealing with hate speech: a strict, harsh, zero-tolerance clampdown on any offensive speech targeting "vulnerable" people and a more liberal approach for others. In other words, our governments were advocating for discrimination in the application and protection of the law, based on social status and historical advantage.

### Beyond homosexuality

Although the Whatcott case before the Supreme Court deals with Christian expression regarding homosexuality, this case and the protection of free speech goes well beyond the single issue of sexual morality. Strong opinions regarding abortion doctors, radical Islam, the Tamil Tigers, or even Greenpeace, could be regarded as hate speech. Even when dealing with these issues on a public policy level (immigration and refugee law, medical ethics, environmental concerns), we need open and honest, frank and rigorous debate.

### Hatred against Christians

Incidentally, it seems rather odd that Mr. Whatcott was ordered to pay \$17,500 to only the four complainants in his case. The law states, "*no person may publish [anything]... that exposes or tends to expose to hatred, ridicules, belittles or otherwise affronts the dignity of any person or class of persons on the basis of a prohibited ground.*"

When we stop to think about it, with respect to the way the law is worded, other Christians could have lodged complaints against Whatcott because, in reality, his statements probably generated more hatred towards Christians than they did towards any homosexuals. That's the ironic twist here.

However, we already do see a double standard

with the human rights commissions. An Alberta Tribunal ruled that a song calling for the killing of all the Christians was not hate speech because Christians aren't vulnerable and, besides, they wouldn't take the song seriously anyway. A Canadian Tribunal refused to hear a case in which a Muslim cleric's online book called for the killing of converts to Christianity. For the human rights industry, it's not all hate that they hate; they seem quite tolerant of that which is directed at Christians.

### What can we do?

The time to speak out about these issues is now. The time to engage our governments is now. Whichever way the Supreme Court rules on this issue, we require the governments to change the laws to protect freedom of expression.

Prayer is the greatest political action of all. We can pray that the Supreme Court judges, who heard the arguments in this case, including the arguments of the Christian groups there, be open and willing to adopt the legal arguments put forward on our behalf.

And finally, we must make sure that our speech falls in line with the Biblical standards of speaking the truth with love, seasoned with grace, with our deeds matching our words. In this way, we can win our neighbors for Christ.

*André Schutten is Legal Counsel and Ontario Director for ARPA Canada. He drafted legal arguments for the Supreme Court of Canada and sat as counsel with the Evangelical Fellowship of Canada in the Whatcott case on October 12, 2011.*

*For more information about this topic, email Andre@ARPACanada.ca*



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# For God alone my soul waits in silence

for my hope is from Him.  
He only is my rock and my salvation,  
my fortress; I shall not be shaken.  
On God rests my deliverance and my honor;  
my mighty rock, my refuge is my God.  
Trust in Him at all times, O people;  
pour out your heart before Him;  
God is a refuge for us.  
Psalm 62:5-8

by Christine Farenhorst

During medieval times it was believed by some that the cuckoo had the power of singing out how long people would live. It was thought that the cuckoo, when you first heard it in the morning and you questioned it respectfully about your age, would immediately repeat its note just as many times as you had years to live.

An anecdote is related in *Wright's Selection of Latin Stories*, in which an old woman seemed to be dying. Her daughter urged her with tears to send for the priest so that she might confess her sins before she dies. The woman refused.

"Why?" she questioned from her place under the blankets, "If I am ill today, tomorrow or the next day I shall surely be well."

But when she became worse, the anxious and distraught daughter brought in some neighbors to convince her that she must most certainly send for the priest. But again the woman refused to do so.

"What are you talking about?" she said, denying the seriousness of her state, "What do you fear? I shall not die for another dozen years. I have heard the cuckoo, who told me so."

At length the old woman became so breathless and ashen, so horribly ill, that the daughter took matters into her own hands, and sent for the priest without her mother's permission. He arrived and approached the bed.

"Do you have anything to confess?" he asked the sick woman.

She replied, "Cuckoo."

"Do you confess the Lord your Savior?"

She again replied, "Cuckoo."

The priest, a trifle irritated, left. Shortly afterwards, the woman died.

## Last words

There is a certain significance in the last words a man or woman utters (or does not utter). The words have, in the first place, an impact upon those listening and, secondly, they most often reflect the heart of the one who is dying.

There are many last words recorded, and these words teach us about either the faithfulness of God who promises never to leave or forsake His own, or about the uncaring, proud, misguided and happy-go-lucky attitude of those who do not care to acknowledge God. The late Jack Layton, for example, in the week prior to his death, when visited by a minister who asked him whether or not he would mind if he talked about religious matters during that visit, replied: "Go ahead. Give it a shot."

To glance over a small collection of final expressions by people who have died is sobering.

## John Donne, 1572-1631

Donne was an English poet, satirist, lawyer, and Anglican priest. His early life was lived as a libertine but in later life he became a firm believer in salvation through Jesus Christ alone. His last words were: "Thy will be done."

Donne, who had lain abed for about

two weeks expecting to die shortly and who was looking forward to a heavenly abode, also said: "I were miserable if I might not die," before repeating, again and again: "Thy kingdom come, Thy will be done."

## George Herbert, 1593-1633

Herbert was an English poet, orator and Anglican priest. The Puritan, Richard Baxter, said of Herbert, "...he speaks to God like one that really believeth a God and whose business in the world is most with God. Heartwork and heaven-work make up his books." Herbert's last words were: "And now, Lord – Lord, now receive my soul."

## Charles II of England, 1630-1685

He was monarch of England, Scotland and Ireland. Defeated by Cromwell at the Battle of Worcester in 1651, Charles II was exiled but restored to the English monarchy in 1660. Although he had no children of his own, he had at least 18 by various mistresses, many of whom received dukedoms. On the last evening of his life, he officially became Roman Catholic, and his last words were: "...Please don't let poor Nelly starve," referring to Nell Gwynne, one of his mistresses.

## John Knox, 1514-1572

The Scottish clergyman was a leader of the Protestant Reformation. Feeble, ill,

and bed ridden, Knox asked his wife to read Paul's first letter to the Corinthians. His last words were: "Now it is come."

### *Mohammed, 570-632*

He was the founder of Islam. His last words were: "Oh, Allah! Be it so – among the glorious associates in Paradise!"

### *Benjamin Franklin, 1706-1790*

Franklin was known as one of the Founding Fathers of the United States. A freemason his entire life, he was a deist. He felt organized religion was necessary to keep men good in their relations with fellow men, but rarely attended religious services himself.

His last words were, "A dying man can do nothing easy..." and were directed to his daughter who suggested that he change his position in bed so that he might breathe more easily. These were the last words recorded, even though Franklin did not die until a few days later.

### *Nero, 37-68*

Nero was the emperor of Rome in the first century AD, and died as he had lived – a wicked man! Facing defeat and humiliation as revolt and insurrection raged about him, he committed suicide, calling out as he did so: "What an artist the world is losing in me!"

### *Oliver Goldsmith, 1730-1774*

Goldsmith was an Anglo-Irish poet, physician, and author. Perennially in debt, and addicted to gambling, he led a dissolute life. He once planned to immigrate to America, but failed because he missed his ship. Ill in bed and attended by a doctor, his pulse was taken. "Your pulse," the doctor said, "is in greater disorder than it should be, from the degree of fever you have. Is your mind at ease?" "No, it is not," Goldsmith answered, and they were the last words he uttered.

In 1852 *The Illustrated London News* covered the discovery of the remains of Allen Gardiner.

### *Sir Walter Scott, 1771-1832*

He was a Scottish novelist, playwright, and poet. Brought up in the Scottish kirk, his last words were: "God bless you all," to his family standing by his bed.

### *Dr. Adam, 17??-1809*

Dr. Adam was a rector in the highschool of Edinburgh. His last words were: "It grows dark, boys; you may go." A good teacher, he thought that he was in his classroom teaching the Psalms, his usual practice on a Monday in which he would always end the lesson with these words.

### *Gertrude Stein, 1874-1946*

She was an American writer, poet, art collector, and lesbian. She died of stomach cancer. As she was being wheeled into the operating room, she asked: "What is the answer?" No one said anything, so she laughed and continued: "In that case, what is the question?" Then she died.

### *Cuthbert Collingwood, 1748-1810*

Collingwood was an Admiral of the English navy and a close friend of Horatio Nelson. His last words as he lay dying aboard his vessel, with the captain of the ship bending over him, were: "I thank God I have done my duty." Asked whether the tossing of the ship disturbed him, he said:

No, I am now in a state in which nothing in this world can disturb me any more. I am dying; and am sure it must be consolatory to you, and all who leave me, to see how comfortably I am coming to my end.

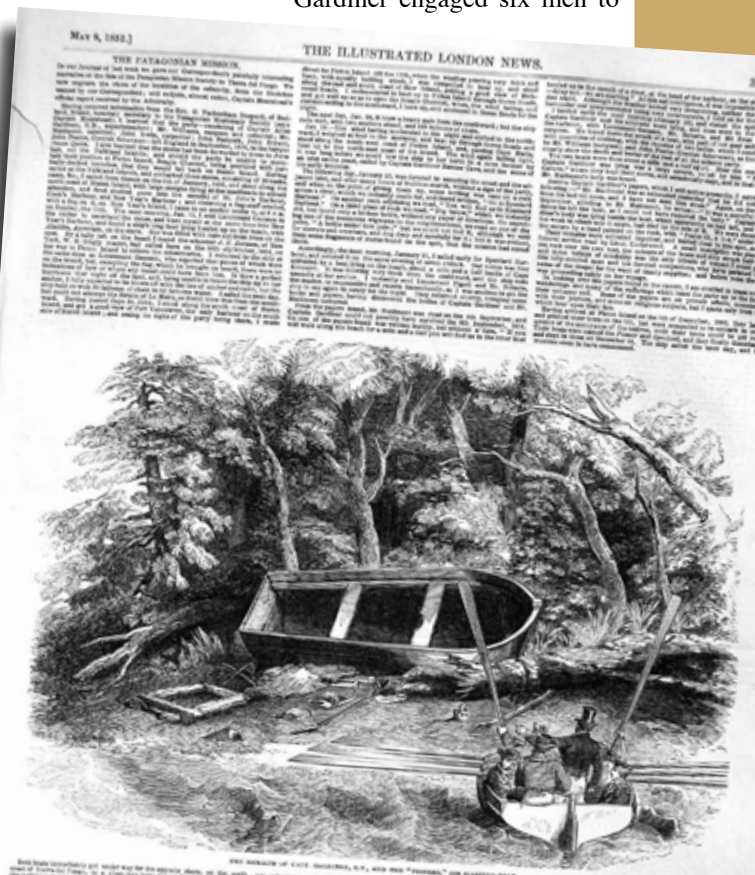
### **No words...but a text!**

There are a great many people whose last words were not recorded, who perhaps died without human company or solace. Such is the story of one named Allen Gardiner who died in the year 1852 on the shores of Tierra del Fuego, the southernmost tip of the South American mainland.

Gardiner, 1794-1852, was a seaman, a strong man, and a deeply pious, committed Christian. Although at sea most of his life, he became more and more convinced that he should exchange his occupation of sailor to that of missionary. During his many voyages, he had attempted to spread the Gospel numerous times when his vessel lay in port in some country where people did not know the Good News.

Changing his vocation, he went to Africa in 1834 and started the first missionary station in Port Natal. Political events, however, forced him to leave. From 1838-1843, he labored among the Indians in Chile. His first visit to Tierra del Fuego was in 1842. But it was not until 1848 that he was able, through a gift of 700 pounds plus 300 pounds of his own, to build two large open schooners in Liverpool, with a view to traveling to Terra del Fuego to stay there permanently.

Gardiner engaged six men to





accompany him – a surgeon, another missionary, and four Cornish sailors. In September of 1850, a ship named *Ocean Queen* took Gardiner and his six companions, the two schooners, as well as two small dinghies, to the shores of Tierra del Fuego.

Although no man ever saw these six men again, it has been surmised from Gardiner’s journal, which was found afterwards, what happened to these self-sacrificing people.

Making it to shore on the fifth of December 1850, loaded down with six months of provisions, they were full of hope. But they found the climate severe and the country barren. Then a series of mishaps occurred. One of the boats became leaky; the natives turned out to be hostile and unfriendly, often robbing them of their stores; a storm caused the loss of both dinghies containing precious contents; another storm took the anchors; and gunpowder was discovered to have been forgotten on board the ship that had brought them, so no animals could be shot to provide meat. All these mishaps occurred within the space of one short month – January 1851. As a crowning glory on disaster, one of their schooners was shattered by another storm, leaving them with only one touch of civilization – their last schooner which had been named the *Speedwell*.

At this juncture, Gardiner and the crew began to shade their eyes, scanning the horizon, knowing that they would definitely need to get the attention of another passing ship should they hope to live on Tierra del Fuego for an extended period of time. Although arrangements had been made for receiving further supplies, these were not due for quite some time.

That spring, several men became ill with scurvy. Some of the seven slept in caves, and the others in the remaining schooner. They caught what fish and birds they could, but had little else. March and April passed, and then the Antarctic winter began. Their already scarce stores were depleted, and at the end of June one of the sailors died of scurvy. Gardiner wrote in his journal:

... among other items, six mice are left. The mention of this last item in our list of provisions may startle some of our friends, should it ever reach their ears; but circumstanced as we are, we partake of them with a relish, and have already

eaten several of them; they are very tender, and taste like a rabbit...in the past we have also eaten a penguin, a dead fox, and a half-devoured fish thrown up on shore.... We are half-starved.

In August, the men were skeletal and exhausted. A few garden seeds were cooked, and mussel broth was devised. Gardiner himself lived on mussels for two weeks but then had to stop because his stomach could not digest it any longer. On the 23<sup>rd</sup> of August a second sailor died, and three days later, a third. The missionary who had accompanied Gardiner, a Mr. Maidment, had just enough strength left to dig the graves. He also made crutches for Gardiner so that he might still walk about. Mr. Maidment himself died on September 2<sup>nd</sup>, and, from the cessation of the diary, which records: “... hunger on the 3<sup>rd</sup> and 4<sup>th</sup>, hunger on the 5<sup>th</sup> and 6<sup>th</sup>,” it is supposed that Gardiner himself died shortly afterwards. The surgeon and last remaining boatman could not have lasted much longer.

A Captain Moorshead arrived at Tierra del Fuego later that fall. Various writings guided him to the bodies. He recorded:

Captain Gardiner’s body was lying beside the boat, which apparently he had left, and being too weak to climb into it again, had died by the side of it. We were directed to a cavern by a hand painted on the rock, with Psalm 62:5-8 under it.

Captain Moorshead found Mr. Maidment’s body in the cavern. He further recorded about the seven men:

Their remains were collected together and buried close to the spot, and a funeral service was held. A short inscription was placed on the rock near his own text; the colors of the boats and ships were struck at half-mast, and three volleys of musketry were the only tribute of respect I could pay to this lofty minded man and his devoted companions.

There were no last words recorded. There were just the words of Psalm 62:5-8.

## Conclusion

It is not easy to die. Death is called our last enemy – but it is an enemy which has been overcome. “Death is swallowed up in victory. O death, where is your victory? O death, where is your sting?” (1 Cor. 15:54b-55).

It is not by work, even work of evangelism, that we are saved. It is to be presumed that Captain Gardiner and his band knew that. No, it is by grace that believers are saved. And because of that grace, we can rest assured that lives lived in thankfulness and praise will culminate in hope – no matter whether we deem our lives successful or not.

Jesus Christ, ca 1 AD-33 AD, is the Savior of the world. His last glorious and gracious words were “It is finished,” and, “Into Thy hands I commit My Spirit.”





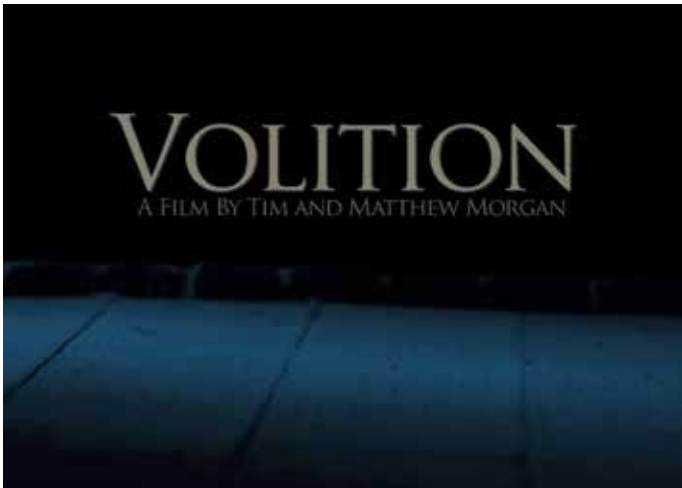
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**THE MERCIFUL  
EYE**



## Volition

2008, 15 min

[VolitionFilm.notlong.com](http://VolitionFilm.notlong.com)

We need to remember WWII and the Nazis, not because they were a unique evil, worse than anything that had come before, but rather because they are an evil we can recognize as in our midst.

Now ignorance can be bliss, because if we do recognize our own day's monstrous evil, then we are forced to make an uncomfortable decision. Then we either have to confront it, or realize that in our silence, we are complicit in aiding it.

*Volition* takes us to three time periods: the American South at the time of slavery, Germany in World War Two, and our modern day. In each we see a good-looking young man – the same actor plays the lead in each of the three stories. We quickly realize that he is a nice man, with a good heart, but placed in a difficult situation. In the American South he is an earnest doctor, troubled by slavery; in Germany he is a quiet officer assigned to work with Jewish prisoners. He isn't actively involved in the evil – it isn't his idea to enslave blacks, or kill Jews. But he isn't doing anything to stop it either.

The third story takes place today, with the actor now playing the part of a passive boyfriend. His girlfriend is pregnant. His dad wants it dealt with. And the boyfriend doesn't have any money to care for a child. So what can he do? What choice does he have?

As *Volition* shows, the answer to this question is clear from history. Evil doesn't just happen – we allow it to happen. It may be initiated by only a few, but it is fed by the silence of all the others. May we never forget.

*Volition* can be seen at [VolitionFilm.notlong.com](http://VolitionFilm.notlong.com) and at [www.rockyfarmstudio.com](http://www.rockyfarmstudio.com).

## Education for Death: the making of the Nazi

1943, 10 min

[EducationForDeath.notlong.com](http://EducationForDeath.notlong.com)

In 1943 Walt Disney created an animated film like no other in his collection. During World War II, his company was heavily involved in the war effort, producing cartoons featuring Donald Duck, Mickey Mouse, and even Goofy, all doing their part. The most famous is probably *Der Fuehrer's Face* in which Donald Duck gets the better of the Nazi dictator.

But the most intriguing might be *Education for Death*. Instead of Donald Duck or any of his comic sidekicks, this one featured a young German boy named Hans, and followed him from his birth registration, where his name had to be approved by a German magistrate, through his school years, where he is taught his purpose in life is to fight for the Fuehrer.

Some WWII propaganda films were unapologetically racist, but this one was almost the opposite. Instead of dehumanizing Germans, it showed the audience why they should pity the very soldiers they were fighting.

While the allegation is sometimes made that Hitler was Christian, the folks at Disney knew better than that. They include images of a crucifix being replaced with a Nazi sword, the Bible being replaced by *Mein Kampf*, and church windows being smashed. They knew that Nazis had no use for Christ or his followers.

So only somber humor in this one, but it is well worth watching. You can find it at [EducationForDeath.notlong.com](http://EducationForDeath.notlong.com). Both *Der Fuehrer's Face* and *Education for Death* are featured in the *Walt Disney Treasures - On the Front Lines* DVD collection.



## Stolen Goods, Broken Trust: the Law and Gospel of

# Restitution

by John Smith

Can your neighbor trust you with his or her goods, and can you trust him/her with yours? What happens when trust is broken? Can it be “fixed”?

These are the sorts of questions which God addressed in the Old Testament laws of restitution. To answer these questions we are going to first look at the meaning of restitution as it is used in the Bible, and outline the requirements for it in God’s law. Then we will look at the principles which underlie these laws and draw out some implications for the Christian life today.

We sometimes neglect the Old Testament civil and ceremonial laws that governed Israelite society, but there is a gospel message hidden within that we still need to hear today.

### What does the word mean?

What does restitution mean? In Hebrew, the language in which the Old Testament was first written, there are two expressions for making restitution. The two are very close in meaning. In fact they’re used interchangeably. For example, both are found in Exodus 21:33-34:

If a man uncovers a pit or digs one and fails to cover it and an ox or a donkey falls into it, the owner of the pit must *pay* for the loss; he must *pay* its owner, and the dead animal will be his.

The NIV has the word “pay” twice, but the Hebrew actually has two different expressions.<sup>1</sup>

One of them is the verb *shûv*. This word has a very broad range of meanings: it can simply mean “to bring something back,

restore,” and it is also used for God’s acts of retribution and reward, so not every occurrence has to do with restitution.

The other verb is *shillem*. Notice that it resembles *shalom*, the Hebrew word for peace. In the Old Testament, making restitution is not just about restoring the goods that you’ve stolen, it’s also about restoring the relationship that you broke when you stole from the neighbor. Hence the title of this article: “Stolen Goods, Broken Trust.”

Allow me one more comment about these Hebrew words. Already before Christ was on earth, the Jews had made a Greek translation of the Old Testament (called the Septuagint). The translators used several different Greek words to translate the two Hebrew words. These several Greek words are also found in the New Testament, which allows one to draw lines from the instruction of the Old Testament to that of the New.

### Restitution, and injury to our neighbor

Now let’s have a look at the Old Testament laws of restitution. These laws are found in Exodus 21:28-22:15, Leviticus 6:1-7, Numbers 5:5-10, and Deuteronomy 22:1-4.

#### Preventing loss

The Lord taught his people to take responsibility for their neighbors’ belongings, for instance in Deuteronomy 22:1-4:

If you see your brother’s ox or sheep straying, do not ignore it but be sure

to take it back to him. If the brother does not live near you or if you do not know who he is, take it home with you and keep it until he comes looking for it. Then give it back to him. Do the same if you find your brother’s donkey or his cloak or anything he loses. Do not ignore it. If you see your brother’s donkey or his ox fallen on the road, do not ignore it. Help him get it to its feet.

#### Accidental loss

An Israelite was also responsible if he caused his neighbor to experience a loss. There were different levels of responsibility. Let’s say, for example, that the loss was accidental, beyond human control. One can find an example in Exodus 21:35: “If one man’s bull injures another man’s bull so that it dies, the owners are to sell the live bull, split the proceeds, and also split the dead animal between them.” Each party is left with equal value. The guy with the stronger bull does not gain; both suffer the same loss.

#### Negligent loss

Now let’s take it a step further. “If it was known that the bull had the habit of goring, yet the owner did not keep it penned up, the owner must pay, animal for animal, and the dead animal will be his” (Ex. 21:36). This is a case of negligence: the owner could have foreseen that an accident might happen, but failed to take precautions, so he has to pay at a level of one for one, and he also has to do the work of disposing of the dead animal.

Exodus 21:33-34 describes another



situation: “If a man uncovers a pit or digs one and fails to cover it, and an ox or a donkey falls into it, the owner of the pit must pay for the loss; he must pay its owner, and the dead animal will be his.” Again, this is a case of negligence: the owner of the pit could have foreseen the danger and prevented it, so he is liable for the value of the animal.

### *Deliberate loss*

A step beyond negligence is theft. If a thief stole an animal, but the animal was found alive in his possession, he had to pay back double (Ex. 22:4). If in the meantime he had profited further from the theft by selling or slaughtering the animal, and therefore could not restore it, then he would have to pay back five head of cattle for an ox, or four sheep for the sheep (Ex. 22:1).

Incidentally, King David was aware of this law. Think back to the story of David and Bathsheba, how the prophet Nathan came to David to rebuke him for his

sin. Nathan did that by telling a parable about a rich man who received guests but did not want to slaughter one of his own animals; he selfishly took a poor man’s only pet lamb and slaughtered it instead. Remember David’s reaction: he became angry and said, “As surely as the LORD lives, the man who did this deserves to die! He must pay for that lamb *four times over*, because he did such a thing and had no pity.” Nathan said, “You are the man!” (2 Sam 12:5-7). By his reaction David had condemned himself: he had taken Uriah’s wife when he already had so many, and he had taken Uriah’s life. There was no restitution for murder. Leviticus 24:21 says: “Whoever kills an animal must make restitution, but whoever kills a man must be put to death.”<sup>2</sup>

In the case of material possessions such as money or goods, the amount of restitution was set at double the value: “If a man gives his neighbor silver or goods for safekeeping and they are stolen from the neighbor’s house, the thief, if he is caught, must pay back double”

(Ex. 22:7). In the New Testament, Zacchaeus went beyond the letter of the law. He said, “Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount” (Luke 19:8). We find an extreme statement in Proverbs 6:30-31:

Men do not despise a thief if he steals to satisfy his hunger when he is starving. Yet if he is caught, he must pay sevenfold, though it costs him all the wealth of his house.

The point is that poverty was no excuse for avoiding restitution.<sup>3</sup> In Exodus 22 we read that if a man could not pay it back, he would be sold into slavery, and the money raised by selling him would function as the restitution payment (v. 3).

Willingness to offer restitution was a sign of godly character. Think of Samuel’s farewell speech in 1 Samuel 12. He said,

Here I stand. Testify against me in the



“Now you *have* to forgive me!”

presence of the LORD and his anointed. Whose ox have I taken? Whose donkey have I taken? Whom have I cheated? Whom have I oppressed? From whose hand have I accepted a bribe to make me shut my eyes? If I have done any of these, I will make it right.

Interestingly, we find one example in the Bible where *God* offers to make restitution. In Joel 2:25, after the Lord said that he would send a great plague of locusts on the land, he made a remarkable promise: “I will repay you for the years the locusts have eaten – the great locust and the young locust, the other locusts and the locust swarm – my great army that I sent among you.” To be sure, God did not owe any form of restitution to his people because the loss of crops was deserved. Yet the Lord offered restitution as proof of his goodwill towards his people, even though he was not obligated to do so. As he says in Job 41:11, “Who has a claim against me that I must pay? Everything under heaven belongs to me.” Or as the apostle Paul writes in Romans 11:35-36: “Who has ever given to God, that God should repay him? For from him and through him and to him are all things. To him be the glory forever! Amen.”

#### 4 principles

One can detect a number of underlying principles behind the Old Testament laws of restitution.

1. Theft involves not only loss of property but also loss of trust. God legislated restitution as a means to restore both the property and the relationship between the two parties.
2. God required different levels of restitution, depending on the damage done to the property or to the relationship between the parties concerned.
3. The laws of restitution focus on the responsibility of the wrongdoer. The obligation did not lie first of all with the victim to *demand* restitution but with the wrongdoer to *offer* it

generously, to demonstrate the extent of his sorrow and his eagerness to win back his neighbor’s trust.

4. The thief not only wronged his neighbor but also sinned against God. On the same day that he gave restitution to his neighbor, he also had to bring a guilt offering to the priest. As Leviticus 6:7 puts it, “the priest will make atonement for him before the LORD, and he will be forgiven for any of these things he did that made him guilty.”

#### 4 conclusions

I’d like to draw four conclusions, each of which has implications for the lives of Christians today.

##### 1. *There is forgiveness for theft*

First of all, Scripture teaches that there is forgiveness for theft. The thief could bring a guilt offering to the priest who would make atonement for him. Such guilt offerings point forward to Christ. The only way for us to find relief from the guilt of theft is to believe in the work that Christ has done for us. As Psalm 69 teaches us, he can restore what we have stolen. In Psalm 69 the psalmist is suffering, and he says, “I am forced to restore what I did not steal” (v. 4). In other words, he was compelled to make restitution for things which he had not even taken. Article 21 of the Belgic Confession applies this verse of Psalm 69 to Christ. There it says that he “presented himself in our place before his Father, appeasing God’s wrath by his full satisfaction, offering himself on the tree of the cross, where he poured out his precious blood to purge away our sins ... *He was forced to restore what [he] did not steal* (Ps. 69:4). He died as the righteous for the unrighteous.”<sup>4</sup>

When we believe in Christ, then we may trust that God no longer regards us as thieves but as saints: we are right with God. As the apostle Paul writes, “thieves ... will not inherit the kingdom of God. And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord

Jesus Christ and by the Spirit of our God” (1 Cor. 6:10-11).

##### 2. *Seeking forgiveness from God is not enough*

A second conclusion, however, is that seeking forgiveness from God is not enough: it does not make us right with our neighbor. The Israelite who sacrificed a guilt offering to the Lord still had to offer restitution to his neighbor. The fact that he was forgiven did not mean that he could skip the restitution part: he had to do both on the same day; in fact, he had to make restitution first, to show that his repentance was genuine (see also Matt. 5:23-24, 2 Cor. 7:10-11).

Let me explain with an example. Imagine that a boy has stolen an apple from a shopkeeper’s basket. He eats the apple, but his conscience begins to bother him, so that night before he goes to bed, he confesses his sin and prays for forgiveness. Then the next morning he goes back to the shopkeeper and says, “I stole an apple yesterday, but God has forgiven me.” The shopkeeper says, “I’m glad that God has forgiven you, son, but I still want my apple back.” Now suppose the boy says, “Well, God has forgiven me, so you have to forgive me too.” There he goes wrong: “have to forgive”? Says who – the thief?

The wrongdoer can never demand to be forgiven. After all, forgiveness is not a right, but a gift of grace. He can only ask for it humbly and pray that, in spite of all the hurt he has caused, the Lord’s grace will triumph so that the person whom he has wronged *can* forgive him. Joseph was “stolen” from his homeland and sold into slavery (Gen. 40:15). Yet he was able to forgive his brothers because he came to see God’s good purpose behind their sin (Gen. 45:5-8, 50:20). Jesus could pray for the soldiers who took his clothing and nailed him to the cross because he saw that it was God’s will to put him to shame (Lk. 23:34). It takes faith to forgive like that, faith in the grace of God.

If you want people to forgive you, then hope and pray that they experience God’s grace, and let them also receive God’s grace from your hand. Let me explain



by going back to the boy who took the apple from the shopkeeper. If he comes back with empty hands and says, "Please forgive me," then the shopkeeper is liable to say, "Why should I? I want my apple back!"

The boy is asking for grace, but he's not showing any. Or if the boy brings him a couple of apples and says, "Here's some apples; now you have to forgive me," the

shopkeeper might say, "Son, forgiveness costs more than a handful of apples."

But if the boy comes with a bag of apples and says, "I'm really sorry I stole an apple yesterday. Please forgive me. Here are some apples. I worked in the garden yesterday so that I could buy them for you. Please take them," well, you can be sure it'll bring a smile to the shopkeeper's face. Why? Because he's

got his apple back and a bag full of extras besides? No, but because he sees that the thief has had a change of heart, so the shopkeeper can trust him again. The hand that stole has become a hand that gives. The grace of God has gone to work in the boy's life. He's gone from a greedy thief to a generous saint. The grace of forgiveness has worked in him the grace of restitution.

## Restorative justice reappeared in 1974

### Canadian judge gave two vandals a creative, and constructive sentence

by John Smith

In May of 1974, in the little town of Elmira, Ontario, two 18-year-olds got drunk and went on a one-night vandalism spree. They punctured 24 car tires; slashed car seats; threw rocks through windows of people's homes, and through the front window of the local beer store; they pulled someone's boat into the street, flipped it over and punctured it; they damaged a traffic light at an intersection; wrecked someone's fence; damaged a gazebo; and snapped a wooden cross in front of a local church; 22 properties were damaged in the space of about two hours.

The two teens were soon arrested, and you can imagine the outrage in the community.

Now, when they sobered up, the two teens felt badly about what they had done, so when the case went to court, the probation officer suggested to the judge that the offenders be told to meet their victims and repair the damage. There was no precedent for this in Canadian law, but the judge agreed, so two officers took the boys door to door in Elmira. They had to knock on doors, identify themselves, apologize, listen to what their victims had to say, determine the amount of restitution, and ask for forgiveness.

Now some of the damage was covered by insurance, but not all of it. Over the next three months the two young men had to save money to pay for the outstanding

amount, and then they went door to door again with certified cheques in hand. They also had to fix the things that money could not repair, like the cross in front of the church. And besides all that, they also had to pay a fine and were put on 18 months probation.

#### Legal history

This event made history because it is the first documented case in Canadian law of what has become known as "restorative justice." I read the story in a book written by one of the offenders.<sup>5</sup> He went on to become a law student and an advocate of restorative justice. He writes:

Restorative justice approaches crime as an injury or wrong done to another person rather than solely as a matter of breaking the law or offending against the state.... The word "restorative" recognizes that the goal is to restore relationships, rather than simply to determine guilt.<sup>6</sup>

Today there are more than 3,000 restorative justice programs being used in over 80 countries around the world.

But we should not think that it is a Canadian invention. It's been practiced for centuries by the Maoris in New Zealand and by North American

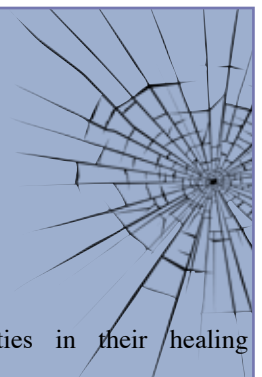
native communities in their healing circles.<sup>7</sup>

As such, restorative justice does not have a specifically Biblical or Christian background, but we may appreciate the fact that our criminal justice system over the past decades has begun to address the broken trust that results from stolen goods. In that context there is a place for Christians to come alongside and testify about the enduring wisdom and the gospel in the Biblical laws of restitution.

#### Conclusion

To be clear, I am not advocating a theonomist approach here, whereby we seek to reintroduce the Old Testament laws into society today. Those laws were given for Israel, and belong to an era that has passed away.

But the laws of the Old Testament point forward to Christ – He is the only one who can truly restore what is stolen and what is broken, through the healing power of His Spirit. So the gospel of Christ is already embedded in the laws of restitution, and that's what gives them their enduring value. As Christians we are not called to bring back the laws of restitution, but to bring out the gospel of restitution for a society that has come to see the value of restorative justice but has lost sight of Christ.



### 3. Restitution should be seen as a good work, of thankfulness

That brings me to a third conclusion: restitution should be seen as a good work – not in the Roman Catholic sense, that you have to do it to earn forgiveness, but in the Reformed sense, that you do it because you have been forgiven. It's a fruit of repentance, a work of thankfulness, produced by the Holy Spirit from a renewed, repentant heart; it's a demonstration of love for your neighbor.

That's why it's important that we continue to practice restitution and to teach our children likewise. Christians often feel that they should simply forgive and forget. "Don't worry about it!" "You broke my hockey stick? It's okay, I've got another one." "You lost my book? Oh, I didn't really need it." Now, it's true, as I mentioned before, that the law does not oblige us to demand restitution. We're allowed to show mercy to someone who has wronged us. But we should not think that it is somehow wrong or shameful to receive restitution. We should not feel obliged to turn it down if the offender offers it to us. *We should not deny the thief the opportunity to make things right.* Otherwise he may feel that we don't want to restore the relationship with him, that we don't want to trust him again. So allow the wrongdoer to repay you, but when you receive his repayment, make sure that you also receive *him*. Say, "Thank you for putting things right; now I know I can trust you." You see, by allowing him to repay you, you allow him to win your trust back. And then it's so important to be gracious: don't give the offender the sense that he has to buy your love, and that he still has a long way to go. No, model the grace that God has shown to you in Christ.

Be sure to teach these principles to your children. Help them to understand that restitution is a good work. Train them not to touch what's not theirs, to be careful with what they borrow, to pay for what they break, to bring back what they steal, to apologize for it, and to make it right.

Perhaps that doesn't sound like grace, but it is. You see, grace is not just something that you ask for, it's also something that you share. As I mentioned before, stealing ruins relationships, it breaks trust, it

brings misery. If you've stolen something, it's made you feel guilty and miserable. Then you ask for forgiveness, and you can believe that you are forgiven because Christ has paid for your sin; you believe in God's grace because you've experienced it for yourself; you've been forgiven, and you treasure that. But then you look at the neighbor whom you have hurt, who is suffering because of what you took from him, and you realize, "I've made it hard for him to believe in grace. I ruined it for him. I've made him miserable. I haven't just taken away his property, but I've taken away his trust. That's not right, so, thanks to God's grace in my life, I'm going to do what I can to make it right: I'm going to give him much more than I ever stole from him so that God's abundant grace to me overflows into his life!" That's the good news of the 8<sup>th</sup> commandment: God's gift of grace overpowers the offense of theft.

### 4. We do not need to seek repayment for our every loss

I have one more conclusion: restitution does not mean that we seek repayment for every loss that we endure. It remains true for Christians that we should be willing to suffer loss, especially for the sake of the gospel. Yet we should not cause undue loss to others, not even for a worthy cause.

There's a very fine balance here. Paul urged Philemon to receive his former slave back as a free man, even though it would cost Philemon a slave. Through Paul's work the slave had become a Christian, so one could argue that Philemon's gain was greater than his loss: he had lost a slave but gained a brother (v. 16) Still Paul added, "If he has done you any wrong or owes you anything, charge it to me. I, Paul, am writing this with my own hand. I will pay it back" (vv. 17-18). There's one of those Greek verbs that's connected with the Hebrew words for restitution.

And there's another one in Luke 14:13-14. There Jesus said, "When you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous." Here we can see the ultimate grace of restitution. God owes us nothing; yet in the hereafter he will repay our losses

in full. He will give back what he did not take from us. That's the gospel in the OT institution of restitution.

### End notes

<sup>1</sup>The first is *yeshallem*, and the second, *kesef yashir*. There's nothing wrong with the fact that the NIV has translated both with the same English word because the two have essentially the same meaning here.

<sup>2</sup> Strangely, the Lord did not assign the death penalty for David's murder of Uriah. Several factors may help to explain why not. (a) The death penalty could only be given upon the testimony of at least two witnesses. In David's case, the prime witness would have been Joab, who for whatever reason did not come forward. (b) The death penalty as prescribed by the law was meant to give guidance to the people for how to act in such instances; but in this case the Lord personally intervened through his prophet Nathan. (c) The principle of life for life still applies in David's case, except that he was deprived of the life of his child, and of peace in his family, rather than of his own life. Note especially 2 Sam. 12:10, 14. The fact that God forgave him did not take away the justly ordained consequences of his actions.

<sup>3</sup> There is an interesting parallel for this point in recent Canadian legal history. In 1995 the federal government reviewed the Bankruptcy Act and made some amendments to it. One of the amendments is that a person who owes restitution payments because of a sexual assault or a physical assault will have to keep making such payments even if he goes bankrupt. Bankruptcy is not a way out. (Linda Silver Dranoff, *Everyone's Guide to the Law: A Handbook for Canadians* [Toronto: Harper-Collins, 1997], 215.)

<sup>4</sup> Book of Praise: Anglo-Genevan Psalter (Winnipeg: Premier Printing, 2010), pages 508-509.

<sup>5</sup> Russ Kelly, *From Scoundrel to Scholar ... The Russ Kelly Story* (Fergus, ON: Russ Kelly Publishing, 2006).

<sup>6</sup> Kelly, 33, 34.

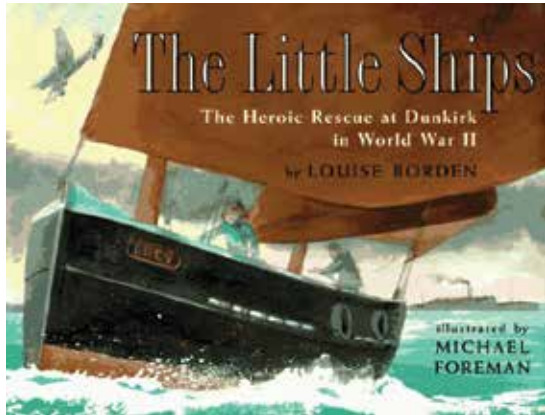
<sup>7</sup> Kelly, x, 75.

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## BEST BOOKS: 2 to help us never forget *reviewed by Jon Dykstra*



### **The Little Ships**

by Louise Borden  
1997, 32 pages

In May of 1940, half a million British and French soldiers were trapped on France's shore, surrounded on the other three sides by German forces that seemed intent on pushing them into the sea. But then the call went out all over the English coast for ship owners to come bring their boats to save these stranded soldiers. And they came. In total, 861 ships set sail for the shores of France, for the beaches of Dunkirk, including hundreds of small fishing boats and pleasure craft. This is one of the most stirring examples of courage in a war that was filled with them, because this is the most ordinary sort of courage – the soldiers' fathers, friends, and neighbors headed out into danger simply because they were needed. They brought back more than 300,000 soldiers.

The author tells this amazing story from the perspective of a fisherman's daughter, who, because she is a seasoned sailor, goes along with her father on their little ship, the *Lucy*. It is a read-out-loud book, with lyrical sentences that aren't quite poetry, but have a clear cadence and rhythm that springs up from the page. The illustrations are a muted water color, which ably captures the mood and the scene, but the pictures themselves are not that eye-catching. That's one reason I think this book may have to be read twice to be appreciated: it is a book about quiet courage, and the pictures are quiet, too. But the text, read aloud, and the somber tones of the illustrations, have a cumulative impact. It really hits you in the end.

So, to conclude, this is a great book for a teacher to read out loud to their class. There is a fair amount of text per page, and the intense story line also makes this a book best suited for Grade 2 or older. While they may not be wild about it at the start, by the time they get to the end they will appreciate it, and the courage of these hundreds of ordinary men.

### **Hitler Youth: Growing Up In Hitler's Shadow**

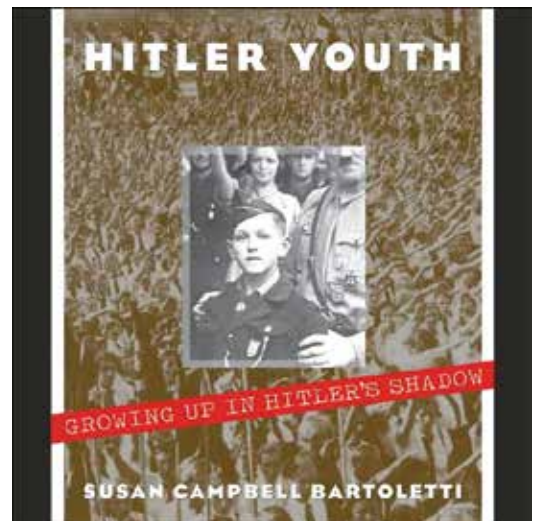
by Susan Campbell Bartoletti  
2005, 176 pages

This title was vigorously recommended by a school librarian who was doing her best to get students to give it a chance. She acknowledged it wasn't the sort of book that most students would casually check out – it is big, almost a foot by a foot, and thick too – but she was convinced that if they started reading it, they would be hooked. I think she's right.

Here is Nazi Germany as seen through the eyes of its youth. Hitler was in power for 12 years, and in that time an entire generation of children received their complete primary and secondary schooling from Nazi teachers, and on weekends spent their time marching in step at Hitler Youth camps. This is the story of their indoctrination.

While the book documents the Nazis' indoctrination of Germany's youth, and notes that some resisted, it doesn't have much to offer as to why those few did resist. To say it another way, the author understands the Nazi lies, but doesn't have much insight into the Truth that motivated many to oppose them. In that way it ends on a bit of a depressing note, because the author offers so little by way of how to oppose this sort of evil should it surface again.

There are a lot of books about the Nazis and World War II, but none quite like this one. In depth, it's like a textbook – amazing research and overflowing with pictures of schoolchildren in Nazi uniforms and toddlers rigidly saluting – and in readability like the very best newsmagazine articles because Bartoletti lets her subjects speak in their own words. It is probably a bit much for early teens, both in depth and in content (though there are no graphic pictures, there are detailed explanations of what the Nazis did to the Jews, Gypsies, and others) but would be a great book for mid to older teens as well as adults.



*Jon Dykstra and his siblings blog on books at [www.ReallyGoodReads.com](http://www.ReallyGoodReads.com)*

# Why Darwin is famous in *spite* of his book

*Origin of the Species* has been discredited by both creationists and evolutionists

by Margaret Helder

Perhaps one of the most famous books in the western world is Darwin's *On the Origin of Species*, published in 1859. Most people with an interest in science will remember that this book's one-hundred-and-fiftieth anniversary – back in 2009 – was marked by publications, symposia, dedicated museum displays, and much more. In short, the celebrations were frequent and fervent.

It seems fair then to ask, why does this book merit such attention?

## Two Thompsons

The celebrations surrounding its one-hundredth anniversary – in 1959 – and the insights of two eminent biologists from that time, can help us put this document in perspective. These two biologists had quite a bit in common: both had impressive credentials, both were Canadian, they shared the last name Thompson (though they were not related), and both were critical of Darwin's book.

## Walter Thompson (1889-1970)

The first Thompson – Walter Palmer Thompson – was a plant geneticist, the third president of the University of

Saskatchewan and the founder of the university's biology department there. He was also a Fellow of the Royal Society of Canada.

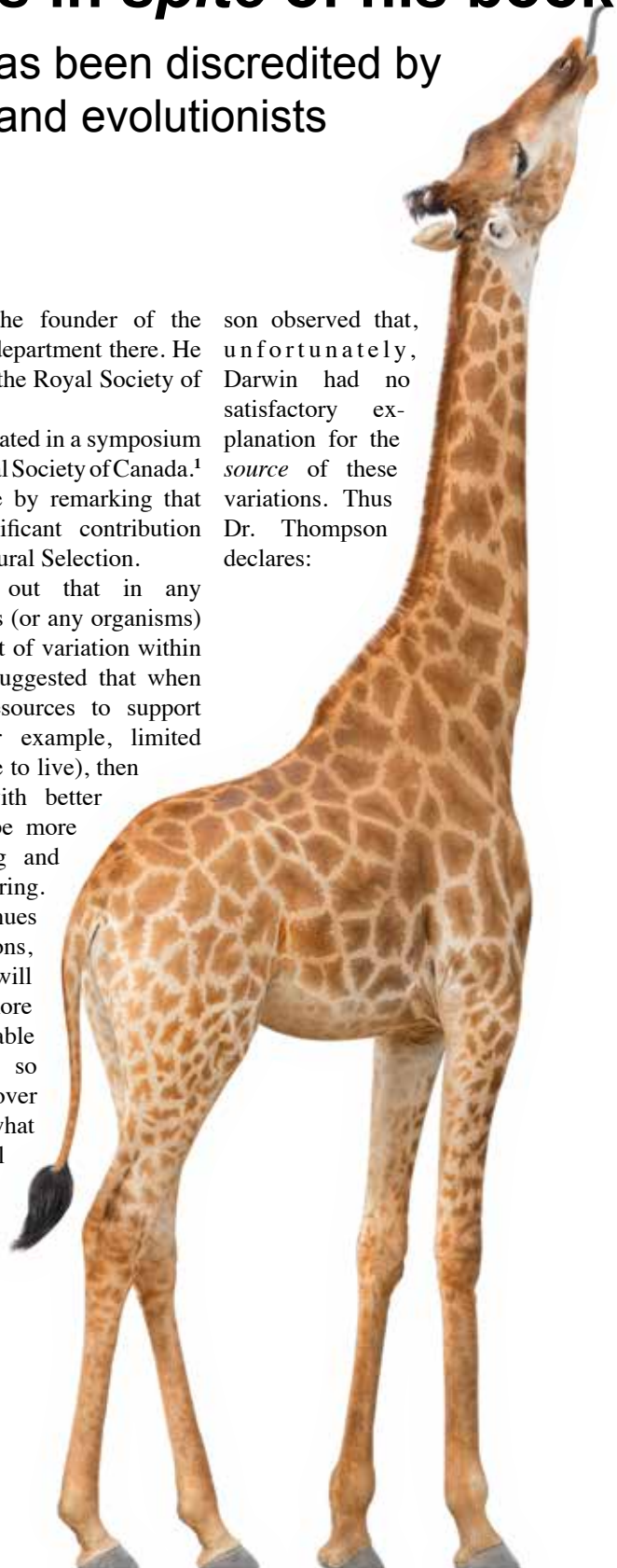
In 1959 he participated in a symposium sponsored by the Royal Society of Canada.<sup>1</sup> He began his lecture by remarking that Darwin's most significant contribution was his theory of Natural Selection.

Darwin pointed out that in any population of animals (or any organisms) we can see quite a bit of variation within the population. He suggested that when there are limited resources to support this population (for example, limited food, or limited space to live), then those individuals with better characteristics will be more successful at mating and raising healthy offspring. As this process continues over many generations, the population will accumulate more and more favorable characteristics and so gradually change over time. This is what he called Natural Selection.

Walter Thomp-

son observed that, unfortunately, Darwin had no satisfactory explanation for the source of these variations. Thus Dr. Thompson declares:

**Acquired Characteristics:** Darwin believed evolution could occur via "acquired characteristics." This is the idea that, if an animal continually had to stretch its neck to get food, and actually, over the course of its lifetime, stretched so much its neck got a little longer, then its offspring would be born with this longer neck. Or, as Rudyard Kipling put it, this is "How the Giraffe got its long neck." Except, this doesn't actually happen – Darwin was wrong.



The state of biology in Darwin's time not only made a complete analysis impossible but also led him into certain errors in the application of his central idea.

Darwin's errors included the idea that the characteristics of the offspring were simply a blend of the characteristics of the parents. If true, this would have led to a *loss* of variability over time, as all the difference in a population would eventually be averaged out.<sup>2</sup>

Also, Darwin believed that environmental conditions caused changes in organisms (acquired characteristics) that would be passed on to the offspring. This is not so either. For example, an individual may have cosmetic surgery. However, that new more beautiful person does not pass on the beauty to the next generation.

Despite highlighting these deficits in Darwin's book, Walter Thompson was still an evolutionist, and he ended his lecture discussing a prominent upgrade of Darwin's views (the neo-Darwinian synthesis).

### William Thompson (1887-1972)

The other Thompson – William R. Thompson – was a biologist and a Fellow of the Royal Society (Britain). He was also an entomologist and at one time the director of the Commonwealth Institute of Biological Control, based in Ottawa.

He wrote a 14-page introduction to a 1958 centennial edition of the *Origin of Species*<sup>3</sup> that was very critical of the book. It was so critical it is quite amazing that the book's secular publisher was interested in including it. Thompson made clear that he was not "satisfied that Darwin proved his point or that his influence in scientific and public thinking has been beneficial."

Thompson defined Darwin's position as:

...gradual transformations leading from a simple, primitive organism to the highest forms of life, without the intervention of any directive agency or force.

Darwin's idea thus did not simply deal

with nature but also with the religiously related idea that no supernatural input – no Creator – was required for the creation.

William Thompson continued his critique of Darwin's central thesis. He declared concerning Darwin:

Since he had at the time *Origin* published no body of experimental evidence to support his theory, he fell back on speculative arguments.... Personal convictions, simple possibilities are presented as if they were proofs.

Dr. Thompson further pointed out that:

Darwin did not show in the *Origin* that species had originated by Natural Selection, he merely showed, on the basis of certain facts and assumptions, how this might have happened, and as he had convinced himself he was able to convince others.

This commentator was equally blunt in his critique of Darwin's supporting arguments for the action of Natural Selection. Later, on the issue of the contribution of Darwin's ideas to research, he pointed out that Darwin's views actually served to hinder important research rather than to encourage it.

For example, in 1865 the Austrian monk Gregor Mendel published the results of his experiments on garden peas that pioneered the science of genetics. But Mendel's findings differed with Darwin's ideas, so Mendel's work was ignored until 1900 because most scientists preferred to focus on Darwin's incorrect views instead. Thus Dr. Thompson declared:

Really fruitful researches on heredity did not begin until the rediscovery in 1900 of the fundamental work of Mendel, published in 1865 and owing nothing to the work of Darwin.

### Why then, did so many embrace Darwin?

It was Darwin's argument then that all creatures in their varied kinds have developed through natural processes

alone. Since it was apparent that some qualified individuals have found that Darwin's arguments lacked substance such that they represented "fragile towers of hypotheses based on hypotheses, where fact and fiction intermingle in inextricable confusion,"<sup>4</sup> then why did so many people immediately embrace Darwin's views?

It appears that the Victorians were looking for just such an idea. They loved the idea of progress, and many had long since abandoned conservative Christian beliefs. Thus one commentator pointed out concerning the Victorians:

For some thinkers, doctrines such as the fall and the Trinity were mysterious and unnecessary. More important ...the idea that God would use direct intervention or miracles was increasingly questioned in favor of the idea that God acts exclusively through natural laws.<sup>5</sup>

Darwin strongly appealed to people with such views.

### Fixing Darwin

Once geneticists began to breed organisms such as the famous fruitfly *Drosophila melanogaster*, a consensus on suitable changes to Darwin's ideas gradually emerged. By the 1940s, the new view, called the neo-Darwinian synthesis, included the following points:

- heredity comes from genes (not blending/averaging)
- acquired characteristics are not passed on to offspring
- mutations in genes arise spontaneously and are usually of small effect and harmful
- inheritance is as described by Gregor Mendel

So by 1959 most biologists felt confident that the cause of, and process of, evolution had been well accounted for. Then things began to fall apart.

### Punctuated equilibria

It is the essence of neo-Darwinism that



the process of evolution has to be very slow. Why? Because the effect of most mutations is very small – we don't see species evolving suddenly undergoing big changes like, say, growing wings. The effect of mutation is also most often negative, so it would take time to weed out the negative changes and keep only the positive ones. We also know that populations under heavy selective pressure – situations in which only the fittest can survive – tend to die out rather than change quickly. So evolution would seem to have to be slow.

Soon, however, some maverick scientists began to ask if Natural Selection really could bring about major changes in complexity and whether a slow process was an adequate explanation for what we observe in the fossil record and among living organisms. It was in 1972 that Niles Eldredge and Stephen Jay Gould (1941-2002) declared in print that neo-Darwinism was an inadequate explanation for the pattern of fossil occurrences in the rocks. They declared that there must

have been long periods of no change within populations, followed by sudden brief spurts of change. They called this phenomenon "Punctuated Equilibria."

In a follow-up article in 1980, Dr. Gould declared:

Many evolutionists now doubt exclusive control by selection upon genetic change within local populations. Moreover, even if local populations alter as the synthesis maintains, we now doubt that the same style of change controls events at the two major higher levels: speciation and patterns of macroevolution.<sup>6</sup>

While Natural Selection can alter the proportion of characteristics within a population, said Gould, the process does not lead to any *new* kinds of organism. Later he more explicitly declared: "The Darwinian model of macroevolution as extrapolated selection among organisms must fail...."<sup>7</sup>

Many traditionalist evolutionists felt

that Gould was providing ammunition for creationists and doing nothing to promote their science.

### Yet others question Darwin

During the 1970s the neutral theory of molecular evolution began to be promoted by Motoo Kimura (1924-1994). He maintained that at the molecular level there was too much variation found within any population. He proposed that the variations that were present were the result merely of chance rather than of selection. Thus he declared in *Scientific American* in November 1979: "The picture of evolutionary change that actually emerged from molecular studies seemed to me, however, to be quite incompatible with the expectations of neo-Darwinians."

Soon other competing interpretations appeared. Canadian mathematician Brian Goodwin (1931-2009) was another flamboyant scientist, just as Gould was. In Goodwin's interesting book, *How the Leopard Changed its Spots: The*



**Blended Characteristics:** Darwin thought children were the result of an averaging out of their parents' characteristics. We now know this isn't true. A boy gets different traits from one or the other – he is not the result of a blending of the mom and dad.

*Evolution of Complexity*, he declared that Darwinism fails to explain the origin of species. He, like a number of other well-known scientists like Stuart Kauffman, was a “structuralist.” It was his position that complex structures, such as organisms and even component parts of organisms, develop through a chaotic interaction of physical, mechanical, and chemical processes. This self-organization is not determined by Natural Selection, since Natural Selection only affects organisms after they have come into existence. He also declared that only certain body forms or organizations of matter are possible, and this is why species are distinctly different from each other. In an interview in 1996 he declared, “The whole metaphor of evolution, instead of being one of competition, conflict, and survival, becomes one of creativity and transformation.”

Many other people are skeptical that chaotic processes could bring about such precisely organized living creatures. The point is that Goodwin and friends found the neo-Darwinian synthesis to be inadequate.

### Another supporting argument shown to be wrong

One of Darwin’s supporting arguments for evolutionary change was that organisms which shared common features such as a backbone, were obviously all descended from an ancestor which possessed one. The variations on the theme of a backbone that we see, he declared, were the result of the action of Natural Selection leading to different populations with various modifications on the basic theme.

Now, however, nobody thinks that common features necessarily indicate anything about common ancestry. One biologist, British Simon Conway Morris, declared that the number of designs of creature, or evolutionary end points, is limited (by what, one wonders!), and what is possible has usually been arrived at many times.<sup>8</sup> This process, called convergence, or the appearance of similar features through entirely separate lines of descent, is basically a rejection of Darwin’s idea of descent with modification, as the result of

Natural Selection.

Thus, for example, among creatures which enjoy the benefits of a camera-like eye, we find animals with backbones, some snails, cubozoan jellyfish, and squid and octopus among other very different groups. Nobody supposes these creatures share a common ancestor. This complicated eye appeared multiple times through convergence, the scientists tell us.

### Where does this leave Darwin?

So where does this leave Darwin?

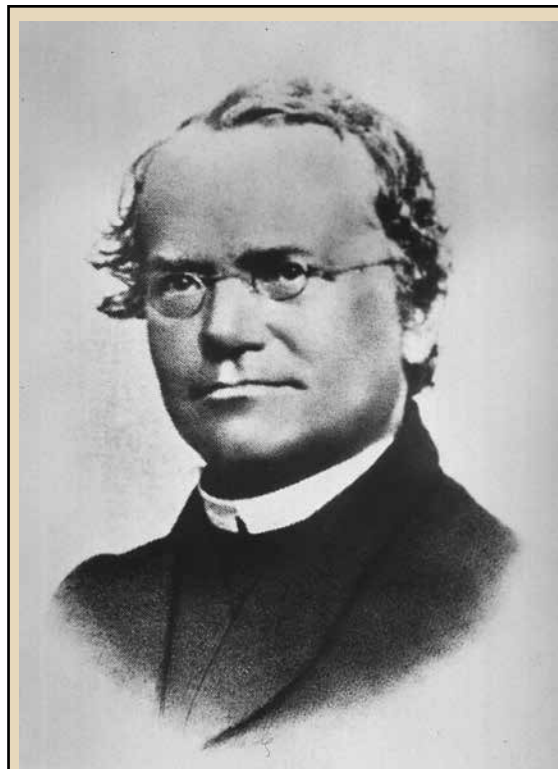
It is evident that Darwin’s claim to fame was to promote an idea for origins which did not require any supernatural intervention—a creation account that didn’t involve a Creator. However, all of his arguments were weak and unsupported by evidence, and some are now universally recognized as wrong. This did not prevent the rapid acceptance of his basic idea.

Today Darwin continues to be venerated, not because of any scientific details which he promoted, but because of his philosophical position, which was that natural processes are all that we need to be able to explain how all the wonderful designs of living creatures came to be. This, however, is not how Christians see the creation. Who needs Darwin’s message when we have the inerrant Bible?

### Endnotes

<sup>1</sup> These proceedings were published in a volume entitled *Evolution: Its Science and Doctrine* (1960, University of Toronto Press).

<sup>2</sup> Today we know that a child isn’t the product of a blending or averaging off of the two parents, but instead has some traits from each. So, for example, a child is unlikely to grow up to be the height his



**Impeding Science:** In 1865 Gregor Mendel published the results of his experiments on garden peas that pioneered the science of genetics. But Mendel’s findings differed with Darwin’s ideas so Mendel’s work was ignored until 1900 because most scientists preferred to focus on Darwin’s incorrect views instead.

mom and dad average out to. Instead he might get his height from his dad, and perhaps his eye color from his mom (this is a simplified illustration, but the point is that he is not merely an “average” of the two parents).

<sup>3</sup> Thompson’s critical introduction was part of J.M Dent & sons’ “Everyman’s Library” 1958 edition of the *Origin of Species*. This centennial edition was a follow-up to the 1928 edition of the *Origin of Species* which had a very positive endorsement of Darwin by anthropologist Sir Arthur Keith.

<sup>4</sup> Quote from William Thompson’s introduction.

<sup>5</sup> Cornelius Hunter’s *Evolution and the Problem of Evil*, 2001.

<sup>6</sup> *Paleobiology* 1980.

<sup>7</sup> *Paleobiology* 1985.

<sup>8</sup> see *Life’s Solution* p. xii-xiii.



# Too serious, too soon

## Courting, dating, or “in a relationship”

by Sharon Bratcher

I’m noticing a problem with today’s type of courting/dating/relationship situation. It seems to cause some people a lot of pain because they don’t realize the consequences of some of their actions. I’m hoping that my words might help some young people to avoid a few of the heartaches.

Let me start with an analogy. Let’s imagine that you head out to the local woods and choose and cut down a three-foot-tall Christmas tree for your living room. At home you string on hundreds of lights, fifty bulbs, two dozen gold-sprayed pine cones, and finally place a big star on top that tips the tree right over. It’s too much, too soon. The little tree wasn’t ready to handle all of that yet. Had you waited until it was tall enough, it would have been spectacular.

This tree represents a guy-girl relationship.

### Kissing casual dating and courtship goodbye?

Not so long ago, the Western way of finding a spouse was usually to date around casually in a non-serious manner. Casual dating wasn’t “supposed” to involve hugging and kissing – that was for “committed” relationships. The worthwhile goal was to get to know others before concentrating on one person. When the two decided to be exclusive, they began “going steady” which might or might not lead to engagement and marriage. The bad part of casual dating was the emotional confusion that sometimes came from going out with more than one person, making comparisons, avoiding jealousies, etc.

Along came the “courtship” model

popularized by Josh Harris in his book *I Kissed Dating Goodbye*. His goal was to avoid the heartaches of going-together/breaking up, going-together/breaking up. He promoted getting acquainted in group settings such as youth activities, and then once a person was in a financial position to get serious, the guy would ask a girl’s parents and her for permission to court. It was like saying, “I’m very impressed with you so far – let’s get to know each other better and see if we grow in love.” Essentially it was the same as “going steady” except there was no initial stage of casual dating.

But the plan didn’t take into account everyone from about age 14 and up who felt attracted to the opposite sex. There was no casual dating to become acquainted, and no courting because they had to wait till they were financially ready. They were just supposed to wait.

### One feels weighed down

Well, most young people aren’t interested in waiting or casual dating. So in general the pattern today is more like: boy likes girl, girl likes boy too (or vice versa) and within two weeks they declare on Facebook that they are “in a relationship.” But what does that mean?

That varies, of course, but it often ends up meaning that they pour all of their emotional attention towards one another, and create expectations for the other to follow suit. It ends up demanding a level of commitment that is too high, too soon. Instead of an occasional date with a phone call or two in between, the demands of the “relationship” take over. Because communication is instant via texting,

emails, and calls, it becomes an obligation to do so. The expectation arises that since it’s *possible*, it *must* happen or else the other person “must not care enough.” There’s no time to grow or reflect in between. The pressure becomes too much, too soon, and *one* of them starts feeling weighed down and *calls it all off*.

A beginning relationship is a time when you should only give each other a little bit of your time and effort. You are not in love or committed to one another yet, and you have separate lives. You should still have time with family, studies, friends, and other interests. The “tree” of the relationship is still only three feet tall and it is not ready to hold all that weight just yet. Though attraction and infatuation are swift, real love takes time to inch along.

### Restoring the balance

If you’re not ready to marry, please be careful about saying “we’re *in a relationship*” and then describing that as a level of emotional commitment that belongs to engagement and marriage. You don’t have the right to demand another person’s attention or time yet. This is partly why so many of these situations don’t last very long.

Maybe some mutually very honest, “Hey, let’s hang out casually” situations wouldn’t be such a bad idea to revive.

Be busy with the calling the Lord has brought to you already: “Remember now your Creator in the days of your youth.” And patiently remember that as the catechism says, “He will provide whatever you need for body and soul” (LD #9).

That can include a spouse.

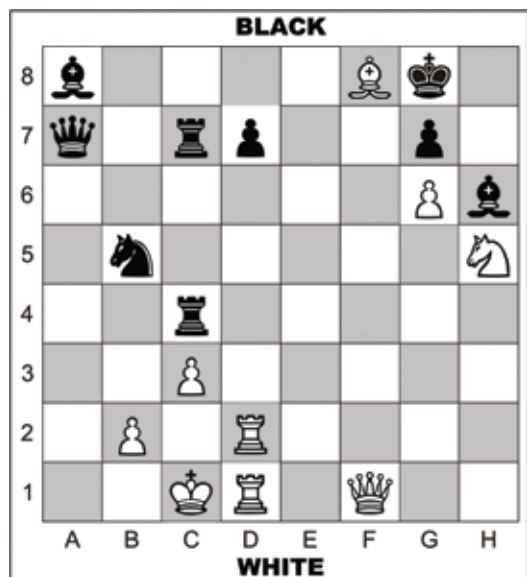




# ENTICING ENIGMAS AND CEREBRAL CHALLENGES

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

## Chess Puzzle # 182



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

## NEW PUZZLES

### Riddle for Punsters #182 - "Civil War is not very Civil"

Why did the peasants keep ringing bells as they fought against the army of the dictator who had driven out their lawful government? Because they were re \_\_\_\_ ing against his dictatorship.

Why did the peasants use spears and swords but not clubs? Because, unlike spears and swords, clubs would have been \_\_\_\_\_ less.

### Problem to Ponder #182 - "Frozen or Melted, It's Precipitation!"

In some places snow has already fallen. Imagine large snowflakes coming down and melting right away on the ground, producing 1.0 ml of water for every 20 snowflakes that melt. Suppose that it snows steadily for 3 hours and during that time an average of 2 snowflakes per minute land on each square centimeter of a 100 m by 200 m rectangular parking lot.

- How many snowflakes would land in the parking lot in the 3 hours?
- What volume of water would result from the melted snowflakes?
- What would the depth of the water be if spread over the paved surface of the parking lot?

## SOLUTIONS TO THE OCTOBER PUZZLE PAGE

### Answers to Riddle for Punsters #181 - "Do not impatiently mutter if your ball goes in the gutter!"

What did the bowler say to his competitor who kept interfering with his concentration by trying to strike up a conversation?  
"Please spare me the details."

### Solution to Problem to Ponder #181 - "Fairly Average Bowling Averages"

Tony and his sister Sophia went bowling and each played three games.

a) The score for Tony's second game was 35 points higher than for the first game, and the score for the third game was 50 points higher than for the second game. If his average score for the 3 games was 130 points, what was Tony's score in each game?

b) The score for Sophia's second game was 10 points higher than for her first game. Her third game score was double the first game score and 70 points higher than her second game score. What was Sophia's average score?

a) Average = 130 = 390/3 so the points total for the 3 games was 390. Let x be Tony's first game score. So  $x + x+35 + (x+35)+50 = 390$  thus  $3x+120=390$  and  $3x=270$  so  $x=90$ ;  $x+35=90+35=125$ ;  $(x+35)+50=90+85=175$ . **Therefore the scores for Tony's 3 games were 90, 125 and 175 points.**

b) Let x be Sophia's first game score so  $x+10$  the second game score. The third game score was  $2x = (x+10)+70$  so  $x = 80$  was the first game score,  $x+10=80+10=90$  the second game score and  $2x=2(80)=160$  the third game score. **Her average score was  $(80+90+160)/3 = 330/3 = 110$  points.**

### SOLUTION TO CHESS PUZZLE # 181

#### WHITE to Mate in 4

- Descriptive Notation**
- N-B6 ch K-N2
  - RxP ch NxR
  - Q-R6 ch K-R1
  - QxN mate

White wins faster if:

- N-B6 ch K-R1
- RxP ch NxR
- QxN mate

White wins slower if:

- N-B6 ch K-N2
- RxP ch NxR
- QxN ch K-B1
- N-K7 ch BxN
- Q-R8 mate

#### Algebraic Notation

- Nb4-c6 + Kb8-b7
- Ra4xa7 + Nc8xa7
- Qa2-a6 + Kb7-a8
- Qa6xa7 ++

White wins faster if:

- Nb4-c6 + Kb8-a8
- Ra4xa7 + Nc8xa7
- Qa2xa7 ++



White wins slower if:

- Nb4-c6 + Kb8-b7
- Ra4xa7 + Nc8xa7
- Qa2xa7 + Kb7-c8
- Nc6-e7 + Bd6xe7
- Qa7-a8 ++

#### BLACK to Mate in 2

- Descriptive Notation**
- P-R7 ch
  - K-R1 RxR mate

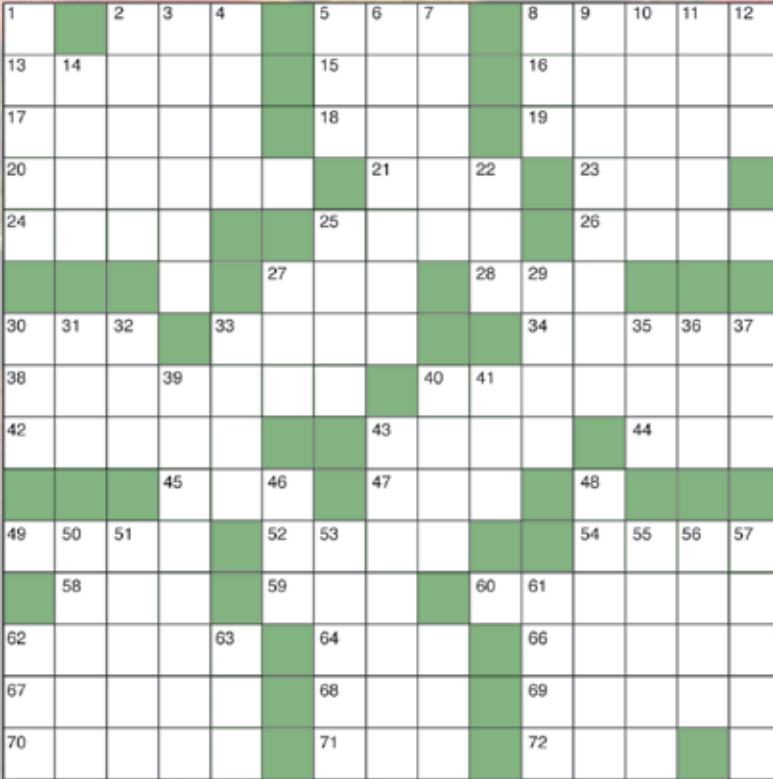
#### Algebraic Notation

- h3-h2 +
- Kg1-h1 Rf8xf1 ++

# Crossword Puzzle

Series 18 No 9

Last Month's solution  
Series 18 No 8



## ACROSS:

2. Special Air Service
5. Big fuss
8. Land's edge
13. \_\_\_\_\_-nez
15. O.T. book
16. One who poles a boat
17. With speed, swiftly
18. Direction
19. Kind of skirt
20. Famous Italian tenor
21. Make a nosy inquiry
23. A plant genus with greenish-yellow flowers
24. Hellenic National Democratic army, from WW II
25. Facts and statistics
26. A certain muscle, for short
27. Hawaiian dish
28. \_\_\_\_ culpa
30. Employ
33. Same-aged friend
34. Used a keyboard
38. Spicier and peppier
40. Floundered through water and mud
42. Beginning of an essay

## DOWN:

1. Final frontier?
2. Animal trap
3. Blame
4. Observes
43. Not nice
44. \_\_\_\_\_-de-France
45. Connecting word
47. Coffee container
49. Highly self-satisfied
52. Or's partner
54. Sour to the taste
58. Electronic Data Interchange (abbr.)
59. Chinese dust storm
60. Idyllic place
62. Make a bill into law
64. Tropical fish disease
66. Slender candle
67. Dinner entrée
68. John \_\_\_\_, famous Scottish surgeon and Arctic explorer
69. Water mammal
70. Ridiculous and absurd
71. Sneaky
72. Variant of 'meso-', before vowels

5. Bar beverage
6. Hopelessness
7. Not concealed or secret
8. Luxurious retreat
9. Days off from work
10. Tree fruit used to make oil
11. Relating to the kidneys
12. Before, poetically speaking
13. Computer tablet
22. Sweet potato
25. Active person who does things
27. Sixteenth letter of the alphabet
29. English town with famous college
30. Machine gun
31. The 100th part of a Japanese yen
32. Time zone
33. The first meson to be discovered in physics
35. The 21st letter of the Greek alphabet
36. Shocking sea creature
37. Dynamic Data Exchange (abbr.)
39. Calamitous
40. Dry and withered
41. Local Area Network (abbr.)
43. A production of music
46. Debutante, for short
48. Woolly
50. A strait north of Wales
51. Nicholas \_\_\_\_\_ from 1500s, English comedic playwright
53. Dens
55. Ship commanders, for short
56. French idea
57. Australian slang for cigarette
61. Smallest component of an element
62. Curvy letter
63. Temporary duty, for short
65. Informal greeting

*Joyce*