

**REFORMED**

# Perspective

**A MAGAZINE  
FOR THE  
CHRISTIAN  
FAMILY**

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October 2012



## Engaging the Pseudo-Saints

Coming to your doorstep to *hear* the Good News

# Tactics for reaching Mormons

Ask good questions and set a modest goal

Jon Dykstra

I've been good friends with a Mormon for nearly 15 years. In that time I've worked through several books on how best to challenge and present the Gospel to him, and while Brett Kunkle's *The Ambassador's Guide to Mormonism* is the shortest I've read, it is also one of the most useful.

Kunkle gets to the key issues quickly - it is just 64 pages - and suggests helpful "tactical" questions that will expose how:

- 1) Mormonism is *not* Christianity
- 2) The Mormon Gospel is *not* the Gospel

It's the tactical questions that set Kunkle's book apart from most others - he gives his readers tools they can put to ready use.

## 1) Not the same

Because Mormons claim to be Christians, and use the same theological terms while giving them different meanings, it can be quite confusing to start talking with them about God. They *sound* very Christian. So a helpful first step is to make it clear that there are enormous differences. Kunkle shows how this can be done with the use of clarifying questions.

When a Mormon tells you he is also a Christian, Kunkle suggests asking him, "Does that mean I am also a Mormon?" Their response will likely be a "a swift and emphatic 'No!'" Mormons don't believe they are Christians like us - they believe they are the *only true Christians*. However, they often aren't upfront about this, so we need to call them on it. Kunkle's question is a quick, tactful way to do so. If we are going to genuinely explore our differences, we need to be honest about them.

## 2) Different Gospels

One of the most notable differences between Mormons and Christians concerns the Gospel. This difference can also be clarified with a thoughtful question. Kunkle suggests asking your Mormon friend, "What is the ultimate goal of your religious efforts?"

For us, all our efforts are thanksgiving directed to God *for what He has already done for us*. For Mormons, their efforts are the means by which they may or may not achieve godhood - *it depends on what they do*.

That's quite a difference! And it's one that shows Mormonism to be a works-based religion. Kunkle calls this the "Impossible Gospel" - rather than being freed from the yoke of the law (Acts 15:10) Mormons have to live up to it. The law, rather than God's grace, is what they are turning to for their salvation. What a heavy yoke to bear!

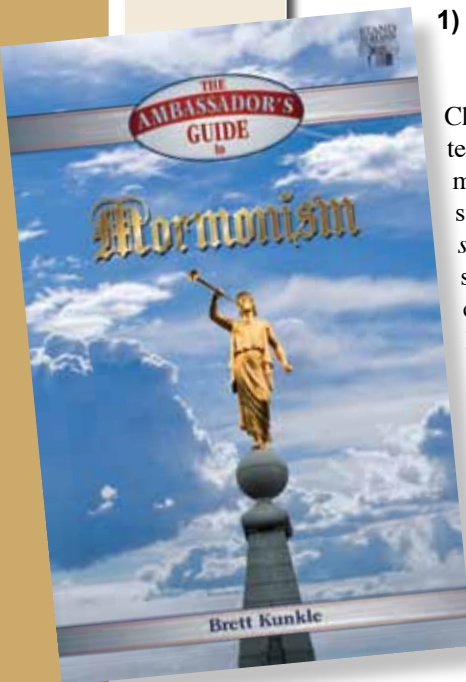
## Planting a seed/stone

The tactic I most appreciated was Kunkle's encouragement to set modest goals for any conversations - instead of pressing for an instantaneous conversion we should be content with leaving them a thought to consider. In the excerpt that follows, Kunkle calls this "putting a stone in their shoe." It's a humble approach that recognizes, like Paul in 1 Corinthians 3, while we can try to plant a seed, it is God, not us, who will cause it to grow. Kunkle writes:

I was in Salt Lake City on my first Utah mission trip with 20 other students and leaders from Biola University. We'd met John just an hour earlier. Now we were sitting in a local diner a block from Temple Square listening to his story.

"My path out of Mormonism *began* during a conversation with Christians like you, almost 20 years ago," he said, "so keep doing what you're doing."

John grew up LDS (Church of Jesus Christ of Latter-Day Saints) and had become a "temple" Mormon. His wife and kids were Mormons. By the



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time our paths crossed, he had decided to walk away from it all, convinced it was false. As I listened carefully to John’s account, I was struck by the prominent role he gave to a 20-year-old conversation with Christians. According to John, his conversion out of Mormonism started there and came to completion two decades later. What happened in that first conversation? Christians planted a seed.

Think about the Mormons you know. Most of them probably grew up in the LDS Church. Their parents are Mormons. Their family members are Mormons. Most of their close friends are Mormons. The LDS church plays a preeminent role in their life, touching every area. With this in mind, is it realistic to expect Mormons to abandon their faith after one or two conversations? Probably not. That’s an unrealistic goal.

Because of our love for LDS friends and family members our *final* vision for their lives is that they come to know the true Jesus. But that’s not the goal of every individual conversation.

Recently a friend shared that some Mormon missionaries had come knocking and she invited them into her home for conversation. After a second follow-up visit, she decided to cut things off. “Look, you guys aren’t going to change your views, and I’m not going to change mine. So it’s pointless to continue meeting.” That was after just two conversations.

If the goal of every conversation is conversion, you’ll find yourself frustrated and ready to move on. So don’t try to close the deal right away. Instead, just try to put a stone in their shoe. What’s your reaction when you get a stone in your shoe? It bothers you. You can’t stop thinking about it until you take the shoe off and deal with the annoyance. The ultimate goal is to see our LDS friends come to Christ, but the goal of any individual conversation is to put a stone in their shoe. Give them one good thing to think about.

This approach takes time. Ask yourself if you’re willing to be patient. It may take years walking with your LDS friend before you see them come to Christ. For some ex-Mormons like John, it takes Christians leaving stone after stone, year after year, before they’re ready to walk away from Mormonism. Hopefully your perseverance means you’ll still be around, ready to walk them into God’s Kingdom when the time comes.\*

## What’s Inside

There’s so much packed in this issue it’s hard to know where to start. The cover story is on **Mormonism**, and in addition to Rev. Bredenhof’s feature article we highlight a handful of potent resources including a fantastic documentary on one of the Mormon Scriptures, the *Book of Abraham* (see page 25). On the facing page you will find a review of one of the very best books on Mormonism.

**Remembrance Day** approaches and to mark it we’ve reviewed three books to ensure we have a great read for any age group. And Christine Farenhorst tells the remarkable tale of the way the Danes rescued almost all the Jews in their country.

Finally, Margaret Helder wraps things up with her contribution on this history of a highly regarded, and highly flawed, **fruit fly study**.

## Conclusion

There is a lot to love in this slim book. But it *is* small so if you’re regularly talking with Mormons you will want to follow it up by reading books from apologists like James White and Ron Rhodes, or watching the series of impressive documentary films SourceFlix.com has created challenging specific Mormon claims (see page 25 for a list of great free resources).

The most important take-away from Kunkle’s book is that thoughtful, tactical questioning is a great way to begin. Mormons *sound* like Christians, but careful questioning can make clear the enormous differences that exist between the Mormon and Christian Gospel. And it is only once that difference is recognized that we can then present God’s Gospel to them.

May God use us as his instruments in reaching our Mormon friends and neighbors!

*\*This excerpt is reprinted here with permission of Stand To Reason (www.STR.org) where Brett Kunkle works as a full-time Christian apologist.*

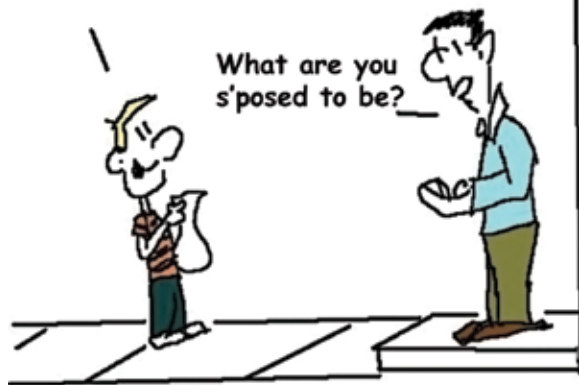


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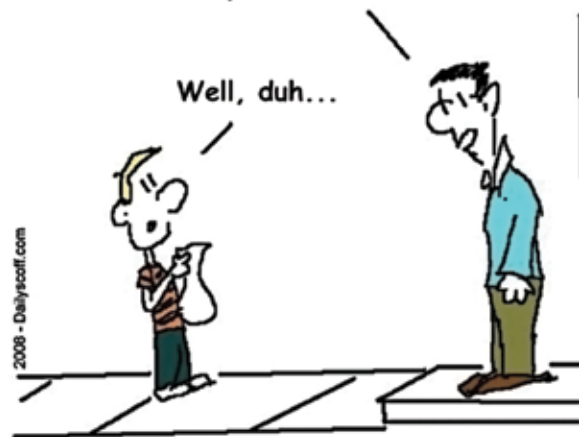
Trick or treat,  
Mister...



Well I was gonna be  
a cowboy but the  
hat represents a time  
of oppression for  
minorities, the guns are  
too violent, and the  
spurs suggest cruelty  
towards our enslaved  
animal brethern, the  
domesticated horse...



...you're a liberal?



...I'm looking for a  
handout, aren't I?



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**DEAR EDITOR:**

I write again concerning Christine Farenhorst's article "Common grace and grace" (May 2012). Your response to my first letter (July/August 2012) shows that I must not have been clear, for you state that it all depends on the use of the concept "common grace." However, the Arminians did not use the term badly, for they invented this concept, which related to other heresies of those days, and it showed its ugly head again during the past century. "Common grace" is purposefully their term for what our church fathers carefully called "the light of nature." This grace, common to all humanity and undeserved, as you explained, apparently shows God's readiness to reveal Christ to all men so that they may believe and repent. Moreover, faith is a divinely empowered act of man, who can consent or refuse God's advising grace (compare Canons of Dort III/IV; R.E. 5,6,7,8).

Your conclusion of Matthew 5:45 is not only different than mine, but it also cannot stand in the light of Scripture, for example, the Parable of the Weeds (Matthew 13:24 etc.). Rain and growth are granted to both the righteous and the unrighteous, as well as to both the wheat and the weeds, but that is only out of mercy and grace towards the righteous, or for the benefit of the wheat. Certainly, the unrighteous have their success

and philanthropy and, moreover, the weeds grow abundantly and lusciously, but what does the psalmist in Psalm 73 conclude when he tries to understand this? The "unrighteous" are cast down to ruin, destroyed and swept away by terrors (vs. 18-19). "You will despise them as fantasies"(vs. 20). The "weeds" are thrown into the fiery furnace, "where there will be weeping and gnashing of teeth" (Matt 13:42). This is far from any type of "grace." Again, the concept of common grace is not scriptural and not reformed, for it is a misleading misnomer that cannot and should not be part of reformed language in a magazine that claims to convey reformed perspectives.

Also, are you claiming that the apostles Paul and James oppose each other by giving "different meanings" to the term "works"? Does Paul really mean that, "works are bad"? Are not both apostles using the term works as fruits of thankfulness as we speak of them in our confession (Heidelberg Catechism, Lord's Day 24, 32)?

Dennis Teitsma  
Winnipeg, Manitoba

**EDITOR'S RESPONSE:**

I am not claiming Paul and James oppose each other *but I would have to come to that conclusion* if I were to insist that any individual word or term could

only be used in a single, invariable manner. We read in Romans 3:28 Paul saying: "...one is justified by faith *apart* from works of the law." And then in James 2:24 James tells us: "...a person is justified by works, and *not* by faith alone."

Which is it then? Are we justified by faith alone or by faith and works? If both men are using the term "works" in precisely the same manner, we would have to conclude that they *do contradict each other here*. The reason they don't is because language is not that inflexible - the two men are using the same word in clearly different ways. The works that James is talking about are the fruits of thankfulness while Paul is talking about works that are done in an effort to *earn* salvation under the old Covenant, under the Law. Both men use the word "works" but what they mean by it is as different as night from day.

Language's variability, its different nuances and connotations, can sometimes make it a challenge to decipher just what an author might be trying to say with their particular word choices. But context of various sorts helps us understand their meaning. For example, we know God doesn't contradict Himself, therefore what He revealed through James and Paul must not conflict either. In this context we can come to the realization that they must be using the same word - works - quite differently.

Use of context in Christine Farenhorst's article is just as helpful. The point of her article is clearly not Arminian, and she is clearly not Arminian. In this context we then must conclude that her use of the term "common grace" should not be understood in any sort of Arminian sense and that there must, therefore, be some non-Arminian understanding of this term. And of course there is.

It might be argued that Calvinists would do well to avoid this term, to avoid confusion. That is likely a good idea. But it would not be helpful to conclude that, because Arminians use it for ill, no one has ever used it another way. That sort of thinking would have us pitting Paul against James, and would likely lead to arguments among brothers and sisters who are like-minded.



# Nota Bene

## News worth noting



### Canada's pro-life politicians won't give up

by Anna Nienhuis

In September Canadian pro-lifers lost an important vote in Parliament - Motion 312 - to re-examine the country's legal definition of when life begins. The motion's supporters hoped that this would be the first step in re-opening the abortion debate. Sadly, it was defeated by a vote of 203-91.

However, this setback was followed the very same week with a new motion: to ban sex-selective abortions in Canada. Langley MP Mark Warawa introduced Motion 408 to end sex-selective abortions, citing statistics that 92 per cent of Canadians are opposed to the idea. Certain parts of Canada already disallow finding out the gender of your baby due to high rates of aborted females in certain ethnic communities. But it is easy to go to another city to get this

information.

Warawa's motion stands on the ever-popular platform of ending discrimination against women and, as such, is both a more open and more politically palatable motion than Motion 312.

Of course, if there is such a strong feeling among Canadians that sex-selective abortion is discriminatory and wrong, it follows that Canadians as a whole do, in fact, recognize that unborn children deserve rights and protections. For more information see [www.WeNeedALaw.ca](http://www.WeNeedALaw.ca).

SOURCE: [www.markwarawa.com](http://www.markwarawa.com); Sept. 27, 2012



### Parents left out of the loop by New York schools

by Anna Nienhuis

A pilot project in New York City allows school medical offices to dispense morning-after pills, such as Plan B, to students without informing their parents. And as of this fall, students will also be able to get injections of the birth control drug Depo-Provera. While drugs like Plan B require a prescription for anyone under age 18, a prescription can be obtained simply by walking into the school nurse's office and saying you've had unprotected sex. A test is done before issuing the drugs to ensure that the student is not already pregnant.

Parents did receive a letter allowing them to opt out; however, only one to two per cent of those forms were returned. Interestingly, schools remain unable to dispense Tylenol to a student without a doctor's order.

SOURCE: Edelman & Fagan's "NYC schools give out morning-after pills to students - without telling parents"; [nypost.com](http://nypost.com); Sept. 23, 2012

### Fairness to sharks at the expense of humans?

by Jon Dykstra

The Australian government has decided to kill sharks that present an "imminent threat to people." For the last 50 years the country has averaged about one fatal shark attack per year, but in the past year there were five fatal shark attacks.

Great White sharks are protected in Australia, but this new plan would make exemptions for sharks that approached the peopled beaches. Conservationist groups have protested the move, complaining that it applies a "guilty until proven innocent" approach to sharks."

Pastor Mark Coleman of New Life Baptist Church, Davie, Fl., had a great response to this sort of thinking: "What do you get when you try to apply a humane ethic to beasts? A beastly ethic toward humans."

SOURCES: <http://www.foxnews.com/world/2012/09/28/australia-plans-to-kill-sharks-in-effort-to-protect-beachgoers/?test=latestnews#ixzz27mQSpXnb>



## Global Warming - the other half

by Jon Dykstra

If you get your information from the mainstream press you're hearing only half of the Global Warming debate.

On September 20 the PBS news hour did a report titled, "Arctic Icecap Shrinks to Record Low Level." The reporter began by noting that:

The seasonal shrinkage in Arctic ice is more extensive than ever before. ... According to the National Snow and Ice Data Center, the low point came on Sunday, when ice covered just 24 percent of the Arctic Ocean. The previous low of 29 percent was set in 2007.

They had their facts right, but they left out the rest of the story. While satellite imagery reveals that ice in the Arctic shrunk to the lowest it has been in 33 years it also shows that *Antarctic* ice has been *growing*. And while the Arctic Icecap holds one to two per cent of Earth's ice, the Antarctic Icecap actually has many times more!

So we hear about the one to two per cent of Earth's icecaps that are shrinking, while the nightly news ignores those that are growing.

SOURCE: [www.phillyburbs.com/news/local/courier\\_times\\_news/opinion/oped/sounding-the-ice-cap-alarm-while-ignoring-the-elephant/article\\_684f4bf8-2319-5072-b360-f64beae40064.html](http://www.phillyburbs.com/news/local/courier_times_news/opinion/oped/sounding-the-ice-cap-alarm-while-ignoring-the-elephant/article_684f4bf8-2319-5072-b360-f64beae40064.html) <http://wattsupwiththat.com/2012/09/10/icesat-data-shows-mass-gains-of-the-antarctic-ice-sheet-exceed-losses/>

## Council's prayer causes Ontario man anguish so he's suing

by Raoul Kingma

Peter Ferguson is suing his municipal government for \$5,000, because they begin their council meetings with the Lord's Prayer. This, he claims, has left him anguished and feeling excluded. His legal action is based on an appeal to the Ontario Court decision in 1999 (*Freitag vs. Town of Penetanguishene*) which ruled that this practice is illegal and a violation of the Canadian Charter of Rights. Ferguson complains that his councillors are infringing his freedom of conscience, saying, "I don't really care about religion that much, I care about the law. I care about being fair."

This is the latest in a series of legal actions initiated by the advocacy group Secular Ontario, which is seeking to ban this practice in 18 different cities and towns around the province. Secular Ontario has sent letters to all these municipalities, and is recruiting plaintiffs from those which have refused to change their practice. As a result, the city of Peterborough is facing a similar lawsuit. In response, Peterborough's acting mayor, Henry Clarke, was quoted as saying:

No one is forced to take part. They are invited if they choose. We have added the silent reflection for anyone who wishes to, whichever deity or thought process they follow.

Secular Ontario is a not-for-profit organization meant to "promote and defend the secular and civil nature of Ontario society," to "insure that no favour or concession is granted to any particular religiously based belief or ideology," and "to promote a communal etiquette [sic] for conducting municipal and provincial affairs so that no individual or group suffer discrimination" (taken from the SecularOntario.ca website).

There are a number of points to keep in mind as we think about these developments.

Firstly, it is worth pointing out the fallacious nature of Secular Ontario's stated purpose. Their statements are a lesson in contradiction, as they demand no favors or concessions for any religious



Secular Ontario's website has a retro feel - it looks like a webpage from the 1990s. It's a good indication that this organization is the amateurish effort of an atheist or two with time on their hands.

group but, as Bob Dylan once put it, "you're gonna have to serve somebody." So when they proclaim their worldview as the only Truth, and the only one suitable for society, they are demanding that we all bow to their goddess, the goddess of Self.

Secondly, we should note that use of the Lord's Prayer in government settings is a mere vestige of a less secular time - it is done as a matter of tradition, not out of conviction. We read in Matthew 15:8 what God thinks of such traditions: Jesus rebuked the Pharisees for honoring God with their lips but without their hearts. In that sense, it is only to the judgment of the Canadian people that God's name is still invoked.

Finally, we should be struck by the insincerity of Peterborough acting mayor Henry Clarke's statement. After praying the Lord's Prayer, and asking that God bring about his kingdom, they then provide a moment of silence where each man can appeal to any other god and request that *their* kingdom come instead.

The Lord's Prayer has become an empty relic for most Canadians and keeping it at government meetings will not save the country. Rather, as Christians let us continue to pray this prayer fervently and work faithfully such that the gospel goes forth and the kingdom of heaven may conquer this country anew.



# Margaret Sanger:

Apostle of “Free Love,” Eugenics and Abortion

by Michael Wagner

The largest abortion provider in the United States is an organization called Planned Parenthood. It receives money from the US federal government and various state governments. It strongly supports the presidency of Barack Obama and he, in turn, strongly supports Planned Parenthood. Planned Parenthood also has a presence in most other countries of the world, including Canada. Like the US, the Canadian federal government financially supports this organization. In both countries such government funding is strongly opposed by pro-lifers.

The founder of Planned Parenthood was a woman named Margaret Sanger (1879-1966). She is an icon of leftists throughout the English-speaking world, though she is probably most popularly known as a promoter of birth control. She was that, to be sure, but there is much more that should also be known about her. Sanger was a dedicated opponent of Christian principles and capitalism. Her legacy through Planned Parenthood continues to infect the world and influence countless people towards evil.

American author George Grant wrote an insightful biography of Margaret Sanger a few years ago entitled *Killer Angel: A Short Biography of Planned Parenthood's Founder, Margaret Sanger*. From this account it would appear that Margaret Sanger's contribution to humanity has been extremely harmful.

## Convert to socialism

Margaret Sanger was born as Margaret Higgins in Corning, New York, in 1879, one of eleven children. Her home life was hard and unhappy, in large part because her father was a miserable person. He was a religious skeptic. Her mother was a Roman Catholic who had Margaret baptized and confirmed in the Roman

Catholic Church in her early teens.

In her mid-teens Margaret attended Claverack College. Here, Grant writes, she “plunged into radical politics, suffragette feminism, and unfettered sex.” Subsequently she worked briefly as a kindergarten teacher and then worked in a hospital, training to be a nurse.

In 1900 Margaret met a promising young architect named William Sanger. They married and had three children. William was a leftwing social activist. Margaret would accompany him to various leftwing meetings, and she became very excited about far-left ideas. As a result, she joined the Socialist Party.

Margaret then began writing for the Socialist Party newspaper and speaking on behalf of the Party to labor organization meetings. In the early 1900s the Socialist Party was a significant organization in American politics. Hundreds of locally-elected public officials were members of the Party, and it won 6 per cent of the national vote in the 1912 presidential election.

As time went on, Margaret increasingly neglected her family because of her devotion to leftwing activism. William, who had introduced her to that activism, became concerned. But it was too late for him to do anything. Grant states that:

Margaret told her bewildered husband that she needed emancipation from every taint of Christianized capitalism—including the strict bonds of the marriage bed. She even suggested to him that they seriously consider experimenting with various trysts, infidelities, fornications, and adulteries. Because of her careful tutoring in socialist dogma, she had



undergone a sexual liberation – at least intellectually – and she was now ready to test its authenticity physically.

Nevertheless, William tried desperately to save the marriage.

At this time, fashionable leftwing intellectuals held meetings in the Greenwich Village district of New York City, and Margaret became a regular attendee. These intellectuals were noted for their practice of “free love”, but, Grant notes, “no one had championed sexual freedom as openly and ardently as Margaret.”

In a last-ditch effort to save his marriage, William took his family to Paris. However, Margaret got bored of Paris and moved back to New York along with her children. The marriage was over.

In New York she founded a new periodical appropriately titled *The Woman Rebel*. Grant notes that its “first issue denounced marriage as ‘a degenerate institution,’ capitalism as ‘indecent exploitation,’ and sexual modesty as ‘obscene prudery.’”

## England and eugenics

Due to the extreme content of her paper, Margaret was charged with the publication of lewd and indecent materials. Rather



than face the charges she fled the US for England.

While in England, Margaret became enmeshed in the ideas of Thomas Malthus and his followers. Malthus was an early nineteenth century philosopher who promoted the belief that the world was facing a crisis due to overpopulation. Human population was, in his view, increasing much more rapidly than the availability of resources, so humanity was facing disaster. His followers basically wanted to restrict the growth of human population in order to prevent such a disaster.

In the early twentieth century, one of the major streams of Malthusian thinking was Eugenics, a view that the human race could be improved through selective breeding. That is, Eugenic supporters wanted to ensure that the supposedly best racial stocks reproduced while supposedly inferior racial stocks were inhibited from reproducing. Margaret became a strong promoter of Eugenics.

She also met and became friends with many of the leading leftwing intellectuals of Britain. Some of them became her lovers. Grant writes:

Free from what she considered “the smothering restrictions of marital fidelity,” she indulged in a nymphomaniacal passion for promiscuity and perversion.

### Promoting Malthus

After a year in England, Margaret returned to the United States. She was able to generate enough public support that the charges against her were dropped. Then she embarked on a very successful cross-country tour promoting her ideas. However, her subsequent attempt to operate an illegal birth control clinic was shut down by the authorities.

After spending a few days in jail due to operating the illegal clinic, Margaret founded the American Birth Control League and its magazine, *The Birth Control Review*. This new organization would eventually evolve into Planned Parenthood.

Margaret and the American Birth Control League became very popular,

receiving support and financial help from many prominent people. To further promote her beliefs, in 1922 she wrote an important book entitled *The Pivot of Civilization* that openly advocated Malthusian and Eugenic goals.

In 1925 Margaret hosted a conference in New York to promote Malthusian ideals and birth control. One achievement of this conference was the formalization of a loose federation of organizations supporting birth control. During the 1940s this organization would become known as International Planned Parenthood.

### An unhappy life

Despite her notable achievements, Margaret was not personally happy. Grant says that in a desperate attempt “to find meaning and happiness, she lost herself in a profusion of sexual liaisons. She went from one lover to another, sometimes several in a single day.”

Although Margaret had publicly condemned marriage, in 1922 she married a wealthy oilman, J. Noah Slee. However, in order to marry Margaret, Slee had to agree to allow Margaret to sleep around. Through this marriage, Margaret got access to millions of dollars of funding for her cause.

During the 1930s Margaret had friendly ties with fellow Eugenic supporters in Germany. Grant explains:

Because of her Malthusian and Eugenic connections, she had willingly become closely associated with the scientists and theorists who put together Nazi Germany’s “race purification” program. She had openly endorsed the euthanasia, sterilization, abortion, and infanticide programs of the early Reich. She happily published a number of articles in *The Birth Control Review* that mirrored Hitler’s Aryan-White Supremacist rhetoric. She even commissioned her friend, Ernst Rudin, director of the Nazi Medical Experimentation program, to serve the organization as an advisor.

Despite those unsavory associations, Margaret’s star continued to rise after the Second World War. By the 1960s she was

exceptionally famous, and her efforts were publicly supported by such prestigious leaders as John D. Rockefeller, Harry Truman and Dwight Eisenhower.

Personally, though, she continued to have problems. On top of her immoral lifestyle, she involved Planned Parenthood in financial scandals. Grant says that,

She often spent Planned Parenthood money for her own extravagant pleasures. She invested organizational funds in the black market. She squandered hard-won bequests on frivolities. And she wasted the money she’d gotten “by hook or by crook” on her unrestrained vanities.

Grant also points out one more notable aspect of Margaret’s personality:

Throughout her life, Margaret Sanger developed a rakish and reckless pattern of dishonesty. She twisted the truth about her qualifications as a nurse, about the details of her work, and about the various sordid addictions that controlled her life. Her autobiographies were filled with exaggerations, distortions, and out-and-out lies.

Needless to say, she was not a woman of good character. Margaret Sanger died on September 6, 1966.

### Conclusion

Planned Parenthood is a large and powerful organization in both Canada and the United States. In the US that organization is commonly in the news due to its controversial activities and agenda. As such, Christians are often confronted with the legacy of Margaret Sanger even today. She is gone but her agenda is aggressively pursued by her disciples, and it’s a largely evil agenda of abortion and population control. Margaret Sanger made an unmistakable mark on the world that continues unabated in the contemporary abortion policies of many countries.

*Michael Wagner’s latest book, Leaving God Behind, about Canada’s Christian roots, can be purchased at MichaelWagner.notlong.com*



*And behold, a lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the Law? How do you read it?" And he answered, "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself." And he said to him, "You have answered correctly; do this, and you will live."*

*But he, wishing to justify himself said, "And..."*

# ***Who is my neighbor?***

(Luke 10:25-29)

*by Christine Farenhorst*

Sometimes we paraphrase. It is possible to do so with the famous parable of Luke 10, the story about the man going down from Jerusalem to Jericho.

***...There was a certain people living in many different cities of the world. And these people fell among robbers who stripped them, struck them blows upon blows and went off, leaving them half dead...***

Now a Danish rabbi by the name of Marcus Melchior on Friday morning, September 30, 1943, spoke to his congregation in his Copenhagen synagogue. He was not wearing his usual robes, and this puzzled the approximately one hundred and fifty members of his flock. They were even more startled by his words:

"There will be no service this morning," he began in a solemn tone, "because I have some important news to tell you. Last night I was told that tomorrow the Germans plan to raid Jewish homes throughout the city in order to arrest all Danish Jews. These arrested Jews will be sent to concentration camps. The Germans know that tomorrow is Rosh Hashana. In other words, they know that we will be home. The situation is serious. We must take immediate action. You must leave the synagogue now and contact all the relatives, friends, and neighbors you have and repeat what I have told you. You must tell them to pass on my words to everyone they know who is Jewish. You must also speak to all your Christian friends and tell them to warn the Jews."

"You must," the rabbi repeated slowly and emphatically, "do this immediately – within the next few minutes – so that two or three hours from now everyone will know what is happening. By nightfall, we must all be in hiding."

For a moment, the congregation sat in stunned silence. They found it difficult to absorb the rabbi's words. He therefore went on, in a much louder voice: "Leave! Now!!"

It was only then that many got up, but a few were still immobile, so that the rabbi was forced to yell: "You must do what I tell you! Now!!"

It was only then that the stragglers also got up and left.

***...Upon hearing about the sore affliction of these people, hearts went out to them...***

Rabbi Marcus Melchior himself had five children. He called a friend, a Lutheran pastor by the name of Hans Kildeby, who lived sixty miles south of Copenhagen in a town called Ørslev. Pastor Kildeby responded from his heart: "Come to my house as soon as you can."

"Perhaps I better come with only one or two children."

"No, come with your entire family."

"Are you sure you want us to come? If you are caught hiding us, you might be sent to prison."

"I am ready to go to prison."

Another Lutheran pastor, whose church was on the same street as the Jewish synagogue, immediately agreed to hide the synagogue's scrolls, candelabra, and prayer books.

***...The people were approached and their wounds were bandaged, oil and wine was poured on them...***

Word of the German raid spread quickly. Everyone who had been in the synagogue spoke to others, even as the rabbi had told them to do. Some telephoned, but most delivered the warning in person. They spoke to Jews as well as to trusted Christians. These



Gerda III, shown here, is one of many small boats that were used to bring Danish Jews to Sweden in 1943. The crew of the Gerda III transported about 300 people in groups of 10 to 15 at a time, and was one of the means by which the Danes, in a primarily spontaneous effort, saved more than 7,000 Danish Jews from the Nazis during World War II .Photo by David Spender Flickr.com

newly informed Jews and Christians, in turn, warned others. Students ran through the streets, entered cafes and restaurants, and alerted everyone they met of the coming danger.

There is the story of Jørgen Knudsen, a young ambulance driver, a young man with a family of his own. He was informed by some of the students of what was expected. Knudsen himself, although he had no Jewish friends, found a telephone booth and ripped out the telephone directory attached to it. Hiding it under his coat, he walked back to his ambulance. In the car, he opened the directory and, with a pencil, circled obvious Jewish names. Not reporting for work that day, he drove through Copenhagen, calling on total strangers to give them warning. When people reacted in panic mode because they had no place to hide, he piled them into his ambulance and drove them to the hospital where he was sure a Dr. Køster would be willing to hide them.

Another Dane who heard of the imminent roundup was Dr. Ege, head of the biochemistry Research Division of the Rockefeller Institute in Copenhagen. Taking only a few moments to digest the news, he left his laboratory and began calling at offices and homes of friends and acquaintances. Some of the Jews whom he spoke with took a great deal of persuasion; others believed the news straightaway. When there was confusion and fear over where to go, Dr. Ege suggested they move into his spacious apartment above the laboratory at the Rockefeller Institute.

Another man, Jens Lillelund, a salesman, upon receiving the

news left his place of business and walked over to his dentist's office – a Dr. Rosenthal.

“What’s the matter, Jens? Don’t you know that you need an appointment?” The doctor was irritated that Jens had walked in for what he assumed was an appointment, without a telephone call. Jens stood his ground. He even smiled.

“I want to see you.”

“You can see that I’m examining a patient. Besides, there are others in the waiting room ahead of you.”

“This is an emergency.”

The upshot of the matter was that, minutes later, Dr. Rosenthal, his wife and children, were all accompanying Jens Lillelund to his house. There they stayed in hiding until the danger had passed.

A Jewish foreman, Katlev, was working when he received a phone call from his brother-in-law about the raid. He immediately left work. On his way home, on the train, Katlev racked his brain as to where he and his family could hide. The conductor who punched in his ticket every day asked him why he was going home so early.

“Are you sick?” he asked, “Actually, you don’t look too well.”

Katlev told him what he had just found out.

“That’s terrible!” the conductor responded, “What are you going to do?”

“I don’t know. We’ll have to find a place to hide.”

“Come to my house!” the conductor exclaimed impulsively, “Get your wife and your children and come to my house.”

“But you don’t know me,” Katlev protested weakly, “You just punch in my ticket every day. You don’t even know my name and I don’t know yours.”

“Carstenson,” said the conductor, holding out his hand.

“Katlev,” replied Katlev, shaking the hand held out to him.

**...then they took the people to their own houses and took care of them...**

In 1943 over ninety-five per cent of the Jewish population of Danes lived in Copenhagen. The information was transmitted to almost every one of them by word of mouth. A confident Werner Best, the Reich Commissioner in Denmark, prematurely sent a telegram that fateful day to Hitler that read: “It was my duty to clean Denmark from her Jews, and this is achieved. Denmark is ‘Judenrein’ – clean of Jews and completely purged.”

That night, shortly before midnight, two German transport vessels dropped anchor in the Copenhagen harbor. Shortly after midnight trucks, with Gestapo commandos and German police, raced through the streets of Copenhagen to arrest the eight thousand Jewish Danes. The Wehrmacht, meanwhile, cordoned

off the harbor in preparation for the embarkment of the Jews onto the transport boats. Most of the Jews, however, were not at home. Out of the eight thousand, only two hundred and two were rounded up that night.

When word reached Berlin, eyewitness accounts reported that Hitler and Himmler “became raging mad with indignation.”

**... the next day, they ... continued to take care of the people who had been attacked ...**

On October 3, 1943, the Danish Lutheran bishops sent a letter to the German occupation official. This letter was read in every Lutheran church throughout Denmark. It said:

“We will never forget that the Lord Jesus Christ was born in Bethlehem, of the virgin Mary, according to God’s promise to the chosen people of Israel.

“Persecution of the Jews conflicts with the humanitarian conception of the love of neighbors and the message which Christ’s church set out to preach. Christ taught us that every man has a value in the eyes of God.

“Persecution conflicts with the judicial conscience existing

in the Danish people, inherited through centuries of Danish culture. All Danish citizens, according to the fundamental law, have the same right and responsibility under the law of religious freedom. We respect that right to religious freedom and to the performance of divine worship according to the dictates of conscience. Race or religion should never in themselves cause people to be deprived of their rights, freedom or property.

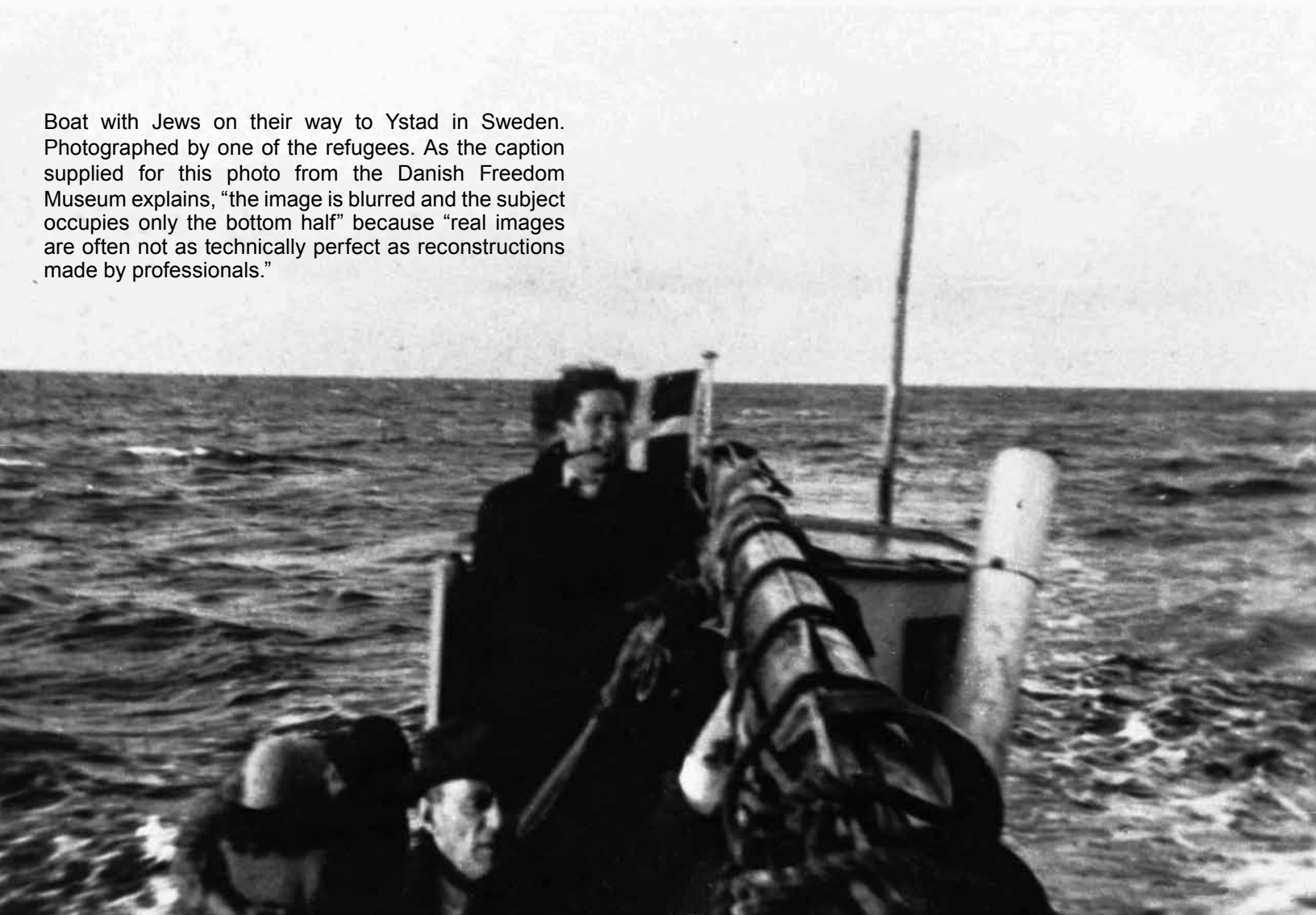
“Notwithstanding our separate religious beliefs, we will fight to preserve for our Jewish brothers and sisters the same freedom we ourselves value more than life. The leaders of the Danish Church clearly comprehend the duties of law-abiding citizens, but recognize at the same time that they are conscience-bound to maintain the right and to protest every violation of justice. It is evident that in this case, we are obeying God rather than man.”

Is it not true that we must all go and perform not just religious functions, but practice religion? We must...

**...go and do likewise.**



Boat with Jews on their way to Ystad in Sweden. Photographed by one of the refugees. As the caption supplied for this photo from the Danish Freedom Museum explains, “the image is blurred and the subject occupies only the bottom half” because “real images are often not as technically perfect as reconstructions made by professionals.”



# BEST BOOKS: 3 to help us remember *reviewed by Jon Dykstra*

## Canada at War

by Paul Keery

illustrated by Michael Wyatt

176 pages, 2012

*Canada at War* filled in an odd gap in my education. I've read about the Dutch experience of World War II in great kids' books like Anne de Vries' *Journey Through the Night*, and classic war films have given me a good sampling of the American perspective. But I don't know



if I've ever seen the war through Canadian eyes.

*Canada at War* is a "graphic history" -

otherwise known as a comic - but it would be a mistake to dismiss this as

fluffy kids' stuff. It is weighty and well-researched and would best be understood as an illustrated history textbook. Some of the events covered include:

- Canada's early defeats in Hong Kong and Dieppe, France
- The costly lessons our Army learned in Sicily and Italy
- The Canadian role in the liberation of the Netherlands

While the pictures have been done with restraint, as should be expected in a "graphic war history," there are a few "graphic" frames. I would recommend this for older teens, but to allow parents to evaluate these graphic frames for themselves, I've included a couple (along with a longer version of this review) on [www.ReallyGoodReads.com](http://www.ReallyGoodReads.com).

We learn, in just 176 pages, how Canada went from having next to no military to, in the space of just five years, becoming the third most powerful fighting force in the world. More importantly, we're given a good understanding of just how much we owe the 1 million men who served.

## The Little Riders

by Margaretha Shemin

illustrated by Peter Spier

76 pages, 1963

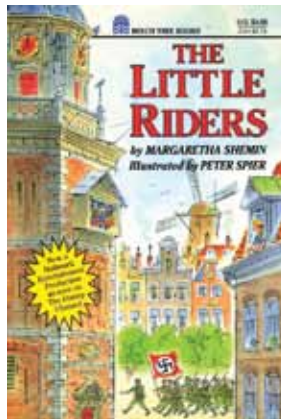
*RP* readers are likely familiar with the treasury of great children's books about World War II that are told from the Dutch perspective. This is another, but with a difference: one of the heroes is a German soldier.

Little Johanna doesn't think much of Germans when the story begins. As her own private act of resistance she has vowed never to look a Nazi soldier in the eyes. But when her family is forced to billet a German officer Johanna finds the man hard to hate. Captain Braun is polite and quiet, a man who walks softly... except when he has to come into Grandmother and Grandfather's part of the house. Then he stomps noisily with his boots, "so that they could hear him long before he knocked on the door. There was always time to hide the radio behind the books in the bookcase."

Captain Braun later provides some very unexpected help to Johanna when she has to hide the 12 ancient metal horsemen from the town's cherished church clock. The Germans want to melt these "little riders" down and use their metal to make bullets but the two of them tuck the horsemen away in a very clever spot.

Perhaps the most important lesson here for our little ones to learn is that many of the German people should be counted among Hitler's victims.

Short chapters and simple line drawings make this an accessible story for children as young as Grade 1.



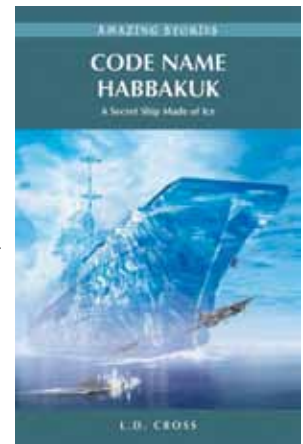
## Code name Habbakuk

by L.D. Cross

2012, 130 pages

In 1942, as the Allies faced mounting losses in the Atlantic from German U-boat attacks, they began anxiously exploring new ways of protecting their shipping. The oddest possibility they investigated was "Project Habbakuk" - a secret plan to build gigantic, unsinkable aircraft carriers out of ice. Ice, it was suggested, could be an ideal ship building material: it floated, was inexpensive, easily available, and after an attack ship's repairs could be done by simply spraying on some super-cooled water wherever dents and holes might be found.

Winston Churchill was an enthusiastic proponent, and probably the reason the idea was given serious study. But it was up to the Canadians, with our suitably cold climate, to build the first scale model. So that's why a crew of dozens soon found themselves sequestered away in the middle of the Rocky



Mountains building a 1,000-ton ice boat on the surface of a frozen lake.

It's a weird and wacky story, but it gives genuine insight into just how desperate the Allies were in 1942. An aircraft carrier made out of ice? It should have been laughable. But with supplies low, and losses high, the Allies were looking for something - anything! - that could turn the course of the war their way. Author L.D. Cross does a great job of delivering the fascinating and highly amusing tale of Project Habbakuk's inspiration, testing and ultimate demise.

Teens and adults are sure to enjoy it.

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

# Business: a neglected way to glorify God

reviewed by John Voorhorst

If you were to tell someone that they should go into business and in that way glorify God, you would likely receive various responses, and none of them positive. The Occupy Wall Street Movement has equated corporations with greed, and the scandalous conduct of some giant companies, like Enron and Arthur Anderson, has only solidified that connection in the public mind. You wouldn't be likely to have someone respond: "Good for you, and may God bless you in the very laudable choice you are making."

But as Mr. Grudem shows in *Business for the Glory of God* business is *not* inherently evil, and profit, competition and inequality of possessions are all positive concepts which can be defended biblically. While I found Mr. Grudem stated a point or two too strongly, I also found this to be a very intriguing book that is well worth the read.

## A sampling of 3 chapters

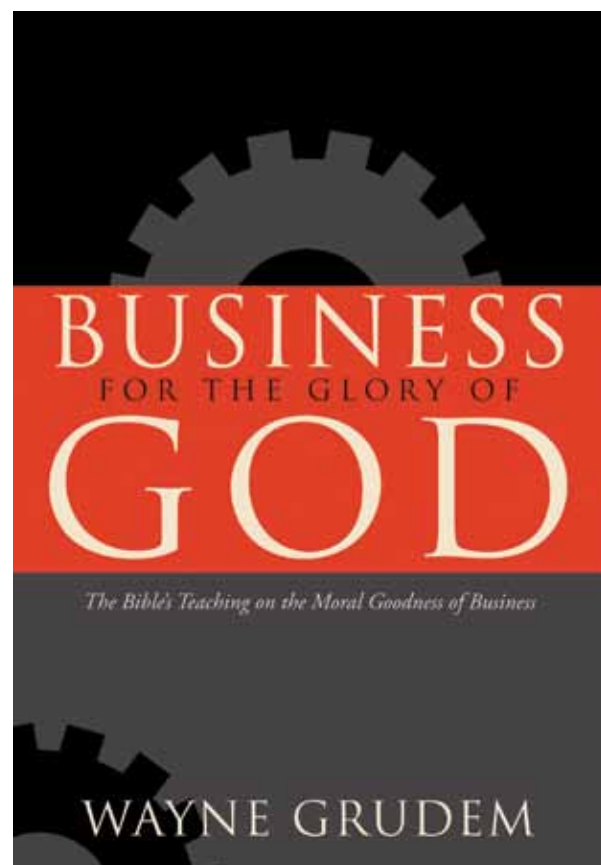
In the chapter titled "Productivity" the author opens by stating that "producing goods and services is fundamentally good and provides many opportunities for glorifying God, but also many temptations to sin."

In this same chapter the "cultural mandate" that we find in Genesis 1:28 - "Be fruitful and increase in number; fill the earth and subdue it..." - is used as a proof text to show that God desires mankind to develop the earth's resources for his benefit and to God's glory. I agree with the broad premise of this chapter, although I think it would be good to review what

the Bible really means by "subdue" the earth. Mr. Grudem seems to take the idea to a point beyond which I am personally comfortable. (I think it might be better if we would look at "subdue" as something akin to a shepherd/king concept). However, his basic premise in this chapter is very defensible: that the production of goods is an activity that Christians can pursue in a godly manner.

In another chapter the author asserts that money is fundamentally a good invention of mankind. Money allows man to buy and sell various goods and services, all to the glory of God. Of course we must bear in mind that "the love of money is the root of all evil," as the apostle Paul states. This is a warning which Mr. Grudem also makes very clear. His point here seems to be that as we build a business that generates profit (i.e., "more money") we are able to provide for the indigent, able to financially support mission work as well as Christian schools, able to pay for and develop Christian theological training, and are able to contribute to many other godly activities.

In a chapter on competition Mr. Grudem matter-of-factly states that competition exists in the world and in church. Mr. Grudem uses 1 Timothy 3:10 - "They must first be tested; and then if there is nothing against them, let them serve as deacons" - to assert that there is competition in church. He even concludes that this competition, or striving to perform well, is a way to pass a test so that only those who compete well are able to serve as deacons and those who do not pass the test must




Crossway, 2003  
83 pages, Hardcover, \$15  
Preview it at:  
[www.monergismbooks.com/pdfs/businessglorygod.pdf](http://www.monergismbooks.com/pdfs/businessglorygod.pdf)

find other places to serve in church. In this way, he concludes that competition can be something good and need not be evil.

## Conclusion

Mr. Grudem also writes that Christian businessmen who participate in business in a godly fashion can have a profoundly positive impact on people's attitudes towards business in general. He suggests that when a Christian participates in business for the glory of God, the reputation of business in general could be improved.

He concludes his book by encouraging us to, in fact, encourage our young people to consider the life of a self-employed businessman as a godly and God-pleasing career choice. At only 83 pages, this little book is well worth reading. It does much to promote the idea that Christians should sincerely consider going into business. And, most important, it makes the point that business is not inherently evil, despite what we hear many claiming today. 

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Tithing - guidelines on giving God thanks  
Debt, and getting out from under it**

Rev. Van der Woerd worked 20 years in the financial industry before becoming a URC pastor, and is eager to equip the saints in this area. To further equip them, attendees will be given \$70 in related materials, including a copy of *The Wealthy Barber Returns* by Canada's most popular personal finance advisor, David Chilton.

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*Would you like to see this event take place at a venue near you? We would too, and together we can make it happen. To talk about how we can bring this to your community, email the editor at [Editor@ReformedPerspective.ca](mailto:Editor@ReformedPerspective.ca)*

# Homosexuals, fellow sinners

**Our message to them needs to be inclusive;  
we were once like them**

by Anthony Castellitto

*Why is it that we have been so ineffective in reaching persons trapped in this particular pattern of sin? The Gospel is for sinners – and for homosexual sinners just as much as for heterosexual sinners. As Paul explained to the Corinthian church, “Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God” (1 Corinthians 6:11).*

– Dr. R. Albert Mohler, Jr., president of The Southern Baptist Theological Seminary

Dr. Mohler is warning that if our message to homosexual sinners is void of loving compassion our evangelical efforts to them may well be an exercise in futility. It’s important to understand that the tone and demeanor of our words and responses have significant consequences. The need for civil discourse and sensitive rebuttals can never be overstated.

## **A sin treated like no other**

In the past, when the church has spoken on homosexuality, the focus has often been only one of judgment and condemnation. Doug Pinnick, a member of the progressive rock group Kings X, is openly homosexual and now describes himself as an ex-Christian. He spoke of

his experiences growing up in a strict Baptist church:

Back in the 50s when I was growing up, the preachers preached hell fire and brimstone. Everyone was going to hell.... And homosexuality was the worst sin against God, even more than rape and murder. I seldom heard about the love of God.

In many Reformed churches the service begins with reading of the Ten Commandments. Imagine if, after the law was read, the service just ended. We would have been confronted with the enormity of our sinfulness. We would know we deserved death. If the service ended at that point, we would have been left with no hope.

That is, too often, the experience homosexuals encounter in conservative Christian circles: condemnation, but no grace – the good news is not heard. Pinnick despaired at this truncated biblical message. How might we feel, he asked, if the roles were reversed?

If all straights were subjected to having to deal with what the average gay man does daily, they would be more sympathetic. Gays don’t commit suicide because they are gay; they do it because society gives them no way

out! I once fasted and prayed for a week in a trailer in the country alone for God to change me. I begged, cried, prayed, pleaded, and starved. And nothing happened. I thought about suicide, and took a bunch of sleeping pills once, also. I began to think I was a vessel made for destruction like the bible says. That was when I was 24 years old.

This is despair; it is condemnation with seemingly no hope of escape. How can we who have been delivered from our countless iniquities speak on God’s behalf without a sense of empathy and compassion to those who are still in bondage to sin?

## **Truth, but the whole truth**

But empathy should never come at the expense of presenting the remedy, which comes in the blood of our Savior! Back in 2004, Al Mohler spoke very candidly and wisely on this issue, in which he highlighted the need to balance the courage of conviction with the compassion of Christ-likeness.

Courage is far too rare in many Christian circles. This explains the surrender of so many denominations, seminaries, and churches to the



homosexual agenda. But no surrender on this issue would have been possible if the authority of Scripture had not already been undermined. And yet, even as courage is required, the times call for another Christian virtue as well — compassion. The tragic fact is that every congregation is almost certain to include persons struggling with homosexual desire or even involved in homosexual acts. Outside the walls of the church, homosexuals are waiting to see if the Christian church has anything more to say, after we declare that homosexuality is a sin.

Taking into account the need for compassion, let's carefully consider

those who struggle with same-sex attractions, specifically those who are part of the church and often are struggling in silence. While some homosexuals can be completely freed from their same-sex desires, for others it may continue to be a struggle their whole lives. But we need to tell them it does get easier. Doug Pinnick is wrong, there is a way out.

We know that because we have, in our lives, experienced God sanctifying us so that the sins that we struggled with yesterday are ones that we have begun to triumph over today. We do still sin, and will until the day we die, but as we grow in faith towards God, He equips us to better resist sin. Yes, it does get better. Now that's a message of hope to homosexuals!

The fight against sin and iniquity is fierce; we must be each other's ally and bear each other's burdens. Let's try to be a friend to the lost and be agents of change, not merely proponents of condemnation. If we don't reevaluate our tactics, and pull back our self-righteous zeal, we may lose those who are poor in spirit (as well as potential prodigals) to the damning "tolerance" of our secular culture. Let's pray that those who struggle with same-sex desires may seek spiritual fulfillment above all else (1 Corinthians 7), and pray that we can come alongside them in their journey.



## It *does* get better

by Jon Dykstra

In 2010 Dan Savage started a YouTube campaign to reach out to homosexual teens who were being bullied because they were different. He got hundreds of celebrities and politicians involved, each making a short video on the same theme: if you're gay and getting teased about it, believe us when we tell you that "it gets better."

Savage is right... insofar as he goes. Bullies who torment us at 15 are forgotten by the time we're 25. And with age comes the ability to leave behind unsupportive peer groups and find new ones.

But life is about more than outlasting the bullies, and Savage's message never speaks to what really matters. The hope he offers is in eventually finding acceptance, or becoming comfortable in our own skin. That's something, but it sure isn't much. "It gets better" is a pretty minimal promise.

And yet these videos have,

cumulatively, been watched 40 million times. Savage may have little to offer, but he is offering it, and that's reason enough for desperate kids and young people to turn to him.

So we need to start shouting out God's gospel message - God offers *real* hope.

It's a very different kind of hope. He doesn't promise that our life will get better; God promises that *He* is better. And when we turn to Him in repentance, He promises He will make *us* better.



A screenshot from an 8-minute YouTube video released by Pixar for Dan Savage's "It Gets Better" Project.



# Weeding out worry

by Sonya VanderVeen Feddema

Years ago, when I tucked my son Jason into bed after we had watched a school play, he concluded his prayer, “God, please be with the kids who will be in next year’s play so that they don’t get really nervous, too.” Knowing how stage fright affected him, he worried that it would also plague them. No sooner had this worry of his been set aside, another claimed its spot.

As I listened, I smiled, pleased to note his caring nature. After all, that’s what Christian parents want to see in their children! However, we don’t want them to worry. When they do, we embrace them and tell them everything will work out all right.

Yet we worry ourselves.

During my second pregnancy, my sister gave birth to a baby who had no arms. I began to worry in earnest that my baby might also have a birth defect.

When my four-month-old daughter was hospitalized with croup, I worried she would die.

When my son cried every night because he didn’t like Grade 1, I worried! Would he be able to adapt to his new setting?

During the high school years, many more worries occupied my mind. When my daughter injured her knee in a soccer game, I worried about whether it would heal properly. When my son refused to go on a class trip, I worried about his rebellious spirit. I also wrestled with generalized worries that became giants as I lay awake at night staring into the darkness. Would my children choose positive friends? Would they abstain from drinking underage? Would they handle their finances well so they could pay for post-secondary education?

When my kids went to university, there were no fewer things to worry

about. Would they be faithful to the Lord? Would they be able to discern the secular spirits that influence culture? Would they find marriage partners who love Jesus? Would they find meaningful employment characterized by service to God?

## Is it wrong to worry about our kids?

Looking back, I realize I’m just like my son who discarded one worry to be immediately replaced by another. But isn’t worrying about our kids the most natural thing for loving parents to do? Is it wrong to worry about them?

Jesus didn’t mince words when it came to this topic:

Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will

wear.... Do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own (Matt. 6:25, 34).

His words are a command, not a request. That's how serious an issue it is.

So, if worrying is wrong, why do we still worry about our kids? C. S. Lewis answers that question. In a letter to his friend Dom Bede Griffiths, he writes:

A great many people do now seem to think that the mere state of being worried is in itself meritorious. I don't think it is. We must, if it so happens, give our lives for others: but even while we're doing it, I think we're meant to enjoy our Lord and, in Him, our friends, our food, our sleep, our jokes, and the birds' song and the frosty sunrise.

We mistakenly think that our "meritorious" worrying will show our kids how much we love them, and reveal to God that we're awake on the job and that we'll keep things under control on the home front. However, that's not the kind of parenting God wants – worry-weeds choking out the beautiful gardens he intends our families to be.

### Worry defined

If we, as Christian parents, are serious about obeying our Lord and defeating worry, we need to understand what it is. What is worry, anyway? In *Come Thirsty*, Max Lucado writes:

Worry comes from the Greek word that means "to divide the mind." Anxiety splits us right down the middle, creating a double-minded thinker.... Perception is divided, distorting your vision. Strength is divided, wasting your energy.

When I begin to worry, I think of my own anagrammatic definition. Worry is:

- **Work** – nonproductive work. Not the kind of work that keeps clothes clean, teaches children to read, makes meals, builds houses, or creates works of art.

Rather, it is a crushing drudgery that produces nothing, yet exacts a huge toll.

- The feeling that life is **Out of control**. It is an obsession with outcomes, motivated by the determination to bring circumstances under our control.
- **Refusing to trust in God's sovereignty**, an unwillingness to believe that he is King of our lives.
- **Repetitive**. As soon as we finish worrying about one thing, another worry creeps in.
- **Yoke of bondage** that harnesses our thoughts, spirits, and actions to fear instead of to freedom in Christ.

If worry is all these negative things,  
 .....  
**A great many people do now seem to think that the mere state of being worried is in itself meritorious.**  
 .....

who needs it anyway? It's no wonder Jesus commanded his children, including Christian parents, not to worry.

### Worry vs. healthy concern

But we know that's easier said than done. Who of us can claim to be the expert on not worrying? But we can help each other along on the parenting journey, sharing how the Lord has helped us to defeat worry. Here are some of the things that I've found helpful.

Be aware of the difference between healthy concern for your children and unhealthy worrying about them. Joe Kapolyo explains the difference we find between the two in Matthew 6:26:

The birds of the air work very hard to provide for their offspring. Yet they are not consumed by worry over what they will feed their young. The God who provides for them is the disciples' heavenly father. He will provide for his own just as he provides for the birds (Africa Bible Commentary).

How true. Many times I have watched the sparrows feed their young in the birdhouse that hangs from our walnut tree. The baldheaded babies, squalling for food, peek out of the hole. Both the mother and father return at regular intervals with food. I am amazed at their tireless dedication, reflecting the efforts of all God's creatures that care for their offspring. Like us, yet without worry. No wonder Jesus points to birds as a model for us to emulate.

Of course, we must be concerned about our children. We must provide food, clothes, and shelter for them; give them a Christ-centered education; guide them in God's ways; and much more – but we must not worry about them. Healthy concern brings us to our knees before God, our great provider. Unhealthy worry makes us wring our hands as if we have to be in charge of everything. Healthy concern prompts us to ask, "What else can we do to solve the problem?" It focuses our thoughts on solutions as we wait for God to guide us. Unhealthy worry causes us to wonder if there are any solutions, and focuses our attention on the problem instead of on God who "knows what you need before you ask him" (Matthew 6:8b). That's the fundamental difference between concern and worry.

Realize that, no matter what happens, God will give you strength. C. S. Lewis conveyed this same encouragement in another letter: "Remember one is given strength to bear what happens to one, but not the 100 and 1 different things that might happen." God does not give us strength for things that are not reality or that are only a figment of our fearful imaginations.

We need to take hold of Him in such a way that when we have genuine concerns – a seriously ill child, no food or clothes for our kids, or a rebellious teenager – they don't morph into disobedient worrying. Receiving God's strength entails praying for his help and reading the Bible where the command "Do not be afraid!" is repeated many times for a people prone to worry. We need to take time to be with God. When we do so, we acknowledge that our own internal pep talks won't help us overcome worry. Our rationalizations won't do any good either. Our frenzied attempts to place life under our control

will accomplish even less. Only by being connected to God, the Source of all power, can we defeat worry.

### **“Worry is infidelity”**

Read books or articles to learn what others can teach you about overcoming worrying. No other writer has challenged me more to confront my propensity to worry than Oswald Chambers in *My Utmost for His Highest*. At times I have cringed at his severity. Yet, the longer I have thought about his words, the deeper my understanding has grown. Here’s just one of the things he says about worrying:

Don’t take the pressure of forethought upon yourself. It is not only wrong to worry, it is infidelity, because worrying means that we do not think that God can look after the practical details of our lives, and it is never anything else that worries us. Have you ever noticed what Jesus said would choke the word He puts in? The devil? No, the cares of this world.... I will not trust where I will not see, that is where infidelity begins. The only cure for infidelity is obedience to the Spirit.

When I first read those words, I thought, What do you mean when you say worrying is infidelity? I love God. I trust him. Of course, now that you mention it, there are a few things I’d like to be in control of, like changing my daughter’s belligerent attitude, or knowing what’s going to happen in my son’s relationship with his girlfriend...

However, as the Holy Spirit confronted me about how I worried about my children, I began to understand that God is offended when I worry. My worry says that his love, strength, wisdom, comfort, justice, and compassion aren’t sufficient to take care of my children’s needs.

I began to imagine a scenario like this: I am diligently caring for my five young children, feeding, clothing, loving and nurturing them. But each minute, till I am driven to the point of distraction, they ask me, “Mommy, will you feed us supper? Will you love us next week? If we get sick, will you take care of us? Will we have boots when winter comes?” You get the

picture. My worrying in God’s presence is as painful to Him as such distrust would be to any mother. When I worry, I need to ask God to forgive me and to strengthen my trust in Him.

How do you want your kids to remember you – wringing your hands in worry about them or folding your hands

in prayer to God for them? You have a choice. By God’s grace, may your praying hands become uplifted praising hands as you watch him take care of your children.

*This article appeared in the July 12 issue of Christian Courier and is reprinted here with permission.*

“Mommy, will you feed us supper? Will you love us next week? If we get sick, will you take care of us? Will we have boots when winter comes?”



# *Engaging the Pseudo-Saints*

Mormons haven't heard the Gospel yet... but they are coming to your doorstep!

by Wes Bredenhof

The two people at your door can't be much older than 20. So when they introduce themselves as "elders," your surprise can hardly be hidden. These young men are neatly dressed in shirt and tie. They're more polite than politicians at election time. It's clear that they're from the Church of Jesus Christ of Latter Day Saints. They're Mormons, and they'd like to speak with you about some things.

Mormonism has been in the news quite a bit in the last couple of years. There is a group of Mormons who live in the Creston Valley of British Columbia. They're not part of the mainstream Church of Jesus Christ of Latter Day Saints, but are part of two smaller sects. They have been in the news because they practice polygamy. One of the leaders, Winston Blackmore, has been married at least 25 times and is rumored to have fathered 121 children.

But mainstream Mormons have also been in the news. If you follow American politics, then you know the name of Mitt Romney. He's going to be the Republican candidate for president in the next election. He's a fifth-generation Mormon. If he succeeds in his campaign, he'll be the first Mormon president of the United States – which might dramatically challenge the understanding that many Americans have of themselves as a Christian nation.

You see, that is really a big question many are thinking about: is Mormonism Christian? Is it just another form of Christianity? Or is it something else? To begin answering that, it's helpful to look back at the past, to look at how Mormonism started.

## **The Prophet**

The Mormon church does not have a long history. Less than 200 years ago, sometime in the 1820s, a young man named Joseph Smith claimed to receive a vision from God. He was distraught because he didn't know which church he should join – his family was pulled in all sorts of different directions, and this confused him. This was around the time of the Second Great Awakening – a revivalist movement in the United States and Canada.

Smith claims to have gone to a wooded area near his home in New York State to pray, and it was there that God supposedly appeared to him and told him that none of the churches were right. Not only that, but all the churches and their creeds were abominations.

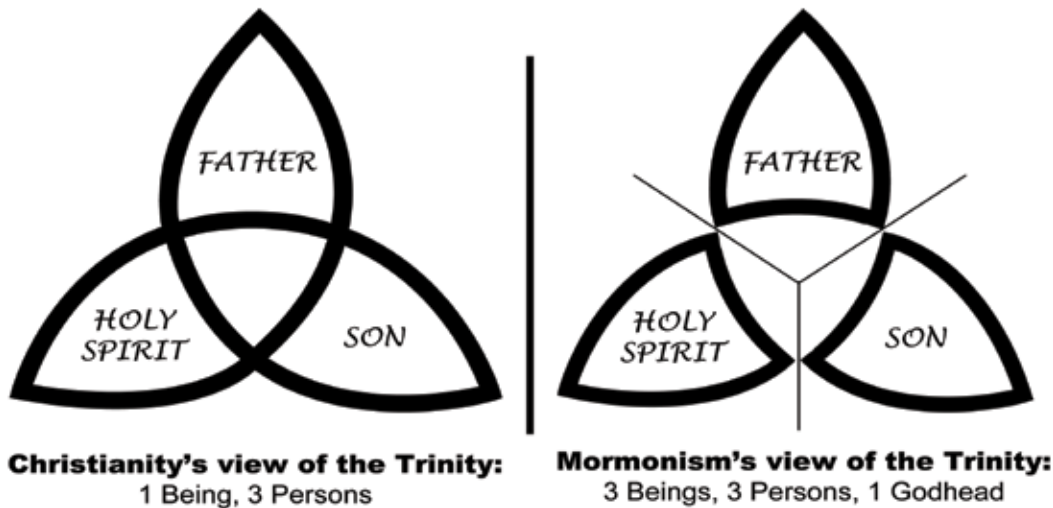
A short time after that, Smith said that he received a visit from an angel named Moroni. By the way, the little golden figure you see on top of Mormon temples is the angel Moroni. This angel prepared him to receive a set of gold plates. Joseph Smith claimed to have received these gold plates in 1827, digging them out of the ground near his home in Manchester, New York (just southeast of Rochester). Smith allegedly translated these plates (originally written in "Reformed Egyptian" – a language otherwise unknown) as the *Book of Mormon*. This was published for the first time in 1830, and shortly afterwards Smith started the Mormon Church. What happened to the gold plates? Smith said that he had to return them to the

angel Moroni. However, there were 11 witnesses who claimed to have seen them – their testimony is usually published with the Book of Mormon. Whether Smith manufactured the plates or whether there is some other explanation remains an open question. Whatever the case may be, the Mormon religion undoubtedly has its roots in the creative mind of Joseph Smith.

The Mormon church, later known as the Church of Jesus Christ of Latter Day Saints, experienced tumultuous times right from its beginning. From New York State, the Mormons were slowly forced westward – this was due to troubles in every place they settled. These troubles culminated in the violent shooting death of Joseph Smith himself. Brigham Young then became president and led the Mormons to Salt Lake City, Utah. This took place in 1846-47.

In the following years, the Mormon church experienced explosive growth, and it continues to grow to this day. Today there are over 14 million Mormons in the world – that's just in the Church of Jesus Christ of Latter Day Saints. There are also a number of smaller groups. Some of them are called the Community of Christ. If you see a church by that name, don't let the name fool you; it's still a Mormon church. They used to be known as the Reorganized Church of Jesus Christ of Latter Day Saints.

Mormonism has grown not only in terms of numbers, but also in terms of doctrine. It is difficult to obtain a firm grasp on the entire body of Mormon teachings – it's an intricate and very



complicated system of doctrine. There are so many different things which you could discuss with a Mormon. However, in what follows I'd like to cover just five important points that will give you a good foundation at least with which to get started in witnessing to Mormons at your door. But before we do that, let me briefly survey some of what Mormons believe.

### Some core doctrines of Mormonism

The Mormons hold four writings to be equally authoritative. They call these the Standard Works. The first is the Bible. They believe the Bible to be the Word of God, but only as far as it has been translated correctly. In some of his writings, Joseph Smith gives his own translations of certain Bible passages, and these are authoritative for Mormons.

The second authoritative writing is the *Book of Mormon*. They call this "Another Testament of Jesus Christ." They believe that this book contains the writings of ancient American prophets. Among other things it tells of the visit Jesus made to North America after his resurrection and ascension.

Then there is a book entitled *Doctrine and Covenants*. This book is an open-ended work in progress. The full title reads *The Doctrine and Covenants of the Church of Jesus Christ of Latter-Day Saints Containing Revelations Given to Joseph Smith, the Prophet, With Some Additions by His Successors in the Presidency of the Church*. It contains Mormon church

doctrine. There are different editions of *Doctrine and Covenants* held to by different Mormon groups; some editions are much larger than others.

Finally, there is *The Pearl of Great Price*. This is a compendium of writings put together by Joseph Smith. The book contains a mixture of biblical history (Abraham, Moses and a condensed version of Matthew) and personal history of Joseph Smith, and a brief statement of Mormon beliefs.

Additionally, Mormons also believe that revelation can be given to the President of the Church and the twelve apostles who serve with him at the top tier of Mormon leadership. God can and does speak to them, and when that happens, these revelations are authoritative. What this means is that Mormonism holds to an open-ended, ongoing view of revelation.

### What do Mormons believe about God?

Mormonism does not teach an orthodox Trinitarian view of God. They believe there is a Father, Son, and Holy Spirit but they are three distinct and separate beings. They are one by virtue of spirit, mind and purpose. The Father and the Son have physical bodies of flesh and bone, while the Spirit has a spirit body. Mormonism also holds that human beings can become gods and goddesses.

Additionally, Mormonism holds a strange view of what God was doing before creation. Joseph Smith said God "was once a man like us... God himself,

the Father of us all, dwelt on an earth, the same as Jesus Christ himself did..." God the Father (Elohim) is a man who has finished the process of becoming an exalted being.

Furthermore, some Mormons believe that when God was a "man like one of us," He had his own higher god. Yes, this is all quite bizarre – and profoundly contrary to what the Bible teaches.

### What do Mormons believe about Creation?

Early on, Joseph Smith claimed that before the creation of the world the human spirit was co-existing with God. This means that Mormonism teaches a pre-existence of every human being. And before spirits existed (they were created at some point by "the heavenly parents"), some aspect of the human spirit called intelligence co-existed eternally with God. Mankind and God are therefore in some sense co-eternal. Both have always existed and always will. In theology, we call this the erasing of the Creator-creature distinction. God and man are blended together, and what results is the exaltation of man and the loss of an understanding of God's transcendence and majesty.

### What do Mormons believe about sin?

Mormons deny the doctrine of original sin. They acknowledge the fall of Adam and Eve, but they deny that Adam's guilt and pollution are passed on to the rest of

the human race. Therefore, infants are born in innocence, not corruption. So in Mormonism, people sin, but they are not sinful; sin is what people do, not what people are. Human beings are, therefore, able to choose what is right and good. Thus, when it comes to sin, Mormon theology is Pelagian.

However, Mormons do believe that sin needs to be punished. That brings us to our next question...

### *What do Mormons believe about salvation and Christ?*

The Mormons believe that Adam's fall brought two problems to the human race: physical death and spiritual death. Christ's atonement deals with both problems. By dying on the cross, Christ became a propitiation. He turned away the wrath of God, but not for everybody in the same way.

There is a general salvation that is for all people. Jesus died so that all people would be saved from eternal death. Because of Jesus' death on the cross, all people will be raised from the dead. So there is a universal aspect to the atonement.

But then there is also an individual salvation. This is made available only to those who repent and obey. This individual salvation involves entrance into one of the Mormon heavens. Christ's atonement makes this possible – it is still up to the free will of human beings to embrace it. The Mormon doctrine of salvation ultimately places the emphasis on human merits and effort.

Mormons say there are different levels of salvation. The highest is eternal life. That's when you become a god. But to get to that degree, you have to obey all of God's commandments perfectly – and Mormonism teaches that there are some who achieve this. As part of that, you have to be married. This is where the Mormon doctrine of celestial marriage comes in. If you are going to obey God's commandments perfectly, you have to be eternally committed to a husband or wife. A couple must be sealed to each other forever, and that means a special ceremony at a Mormon temple. Once a couple makes it to eternal life, then they will also have spirit children into eternity.

Statue of the angel Moroni atop a Mormon temple in Bern, Switzerland.

## Not all “angels” are heavenly

by Jon Dykstra

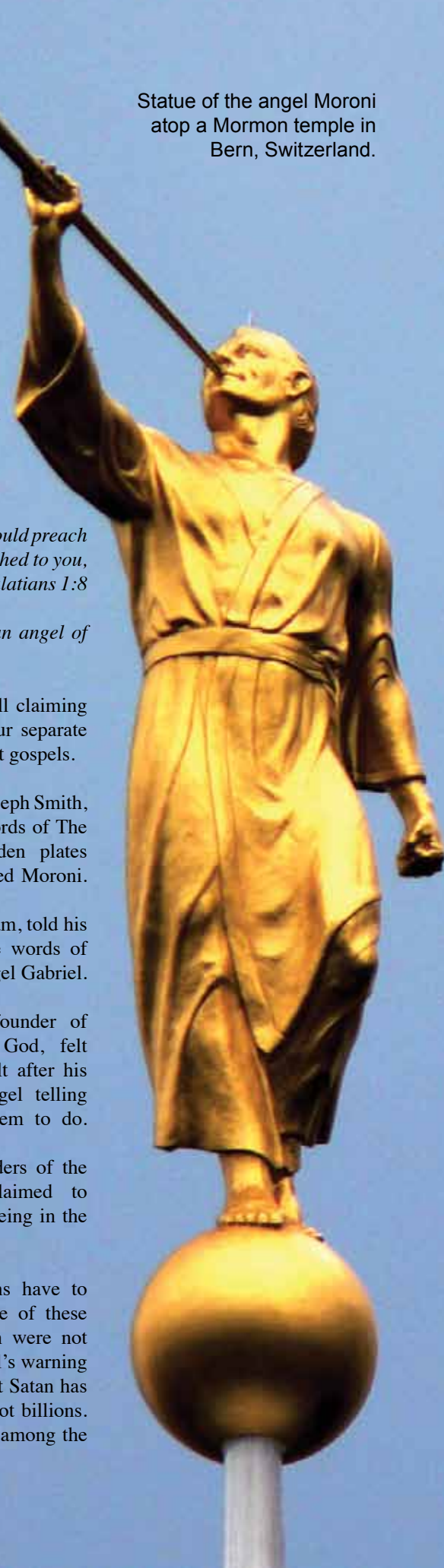
*“...even if...an angel from heaven should preach a gospel other than the one we preached to you, let them be under God's curse!” - Galatians 1:8*

*“...Satan himself masquerades as an angel of light.” - 2 Corinthians 11:14*

Below are four religious leaders, all claiming angelic visitation, who founded four separate religions that preached four different gospels.

- The founder of Mormonism, Joseph Smith, claims to have received the words of The Book of Mormon from golden plates given to him by an angel named Moroni.
- Mohammad, the founder of Islam, told his followers that he received the words of the Koran directly from the angel Gabriel.
- Herbert W. Armstrong, the founder of The Worldwide Church of God, felt himself called to start this cult after his wife had a dream of an angel telling them Christ had work for them to do.
- Ellen White, one of the founders of the Seventh Day Adventists, claimed to receive visions that involved being in the presence of angels or Jesus.

Follower of any of these religions have to acknowledge that, in at least three of these cases, claims of angelic revelation were not true. And they need to consider Paul's warning in Galatians 1:8 since it is clear that Satan has used this trick to fool millions, if not billions. How can they be sure they are not among the deceived?



There is a lot more that could be said about Mormon doctrine. As I mentioned, it's a complex subject. But now let's go to those five main points for discussion with Mormons.

## The Prophet?

The first point concerns Joseph Smith. The Mormons consider Joseph Smith to be a prophet, and he himself claims to have been so. And in saying he was a prophet he was claiming to proclaim the *infallible* word of God - that is what a prophet does. His own words are often quoted: "I never told you I was perfect, but there is no error in the revelations I have taught." Thus one of his later followers would write the following:

Mormonism, as it is called, must stand or fall on the story of Joseph Smith. He was either a prophet of God, divinely called, properly appointed and commissioned, or he was one of the biggest frauds this world has ever seen. *There is no middle ground.*<sup>1</sup>

As it turns out, Joseph Smith *was* one of the biggest frauds the world has ever seen. He was also one of the most arrogant. Concerning himself he said the following:

...I have more to boast of than ever any man had. I am the only man that has ever been able to keep a whole church together since the days of Adam. A large majority of the whole have stood by me. Neither Paul, John, Peter, nor Jesus ever did it. I boast that no man ever did such a work as I. The followers of Jesus ran away from Him; but the Latter-day Saints never ran away from me yet.<sup>2</sup>

More such bluster can easily be found in the writings of the "prophet."

Our question should be whether Joseph Smith matches up to what the Bible tells us to look for in a prophet. Of course, the classic texts in this regard are in Deut. 13:1-5 and 18:21-22. From these texts we learn that a true prophet according to the Scriptures will: 1) Give completely accurate prophecy; his words always hold true. 2) He will not lead the people astray

from the true worship of Yahweh. With both these standards, Joseph Smith does not stand up to scrutiny.

Countless examples can be brought forward where Smith made a revelation that he stated was from God but which did not come to pass.<sup>3</sup> One will suffice. We can read in *Doctrine and Covenants* - one of the Mormon Scriptures - that Smith predicted in 1838 that a certain Mormon elder, David W. Patten, would go on a mission in the following spring.<sup>4</sup> However, Patten died in October of 1838. Smith was clearly wrong.

Second, the Scriptures teach very clearly that a true prophet will not lead people astray from the one true God. However, Smith and his followers believe that there is more than one God. In fact, they believe there are infinite numbers of gods and that Mormons themselves are destined to become gods. There is more behind this, but you get the picture. Joseph Smith fails the prophet test here as well.

With respect to this point we should also note what we read in Hebrews 1:1-2:

Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, who he appointed the heir of all things, through whom he also created the world.

We are not to expect any more prophets who bring inspired revelation from God. Anyone who comes claiming to be prophet in this day and age *is* a liar and a fraud. Such was Joseph Smith. The Mormons at your door need to be told this truth as clearly, convincingly, and lovingly as possible.

## Nothing more than feelings

Already by this point I've mentioned several Scripture verses. I've done that with the implicit assumption that Scripture is meaningful and authoritative both for yourself and the one at the door. And that is a true assumption. However, there is a difference between you and the Mormon missionary. The difference is that for you Scripture is the highest and only authority and everything else comes secondary. For the Mormon, Scripture is only one of a

number of authorities.

Instead of appealing to Scripture, when first coming to your door Mormon missionaries may give you their testimony. They'll talk to you about the good feeling they experienced that told them the Mormon church is true and good. They describe it as a burning in the bosom. Then they may ask you to pray about the Book of Mormon so that you'll have the same feelings. You must point out to the Mormons that feelings are not the standard by which to evaluate truth. Proverbs 28:26 says, "The one who trusts in his heart is stupid..."

It is foolish to trust your feelings. You are a Christian, and the only standard for Christians is God's Word. You may also appeal to them on the basis of Scripture. You can do that because the Mormon church does recognize the authority of the Bible, at least on paper. Brigham Young, one of the earlier leaders of the Mormon church, said, "Take up the Bible, compare the religion of the Latter-day Saints with it, and see if it will stand the test."<sup>5</sup> Thus on the point of authority, all our discussions must be grounded on the Bible. Do not allow a Mormon missionary to move the ground away from the Bible to personal feelings, much less to the authority of Mormon Scriptures of any sort.

## Salvation: how?

At the top of a list of items to discuss with your Mormon visitors should be salvation. How are we saved? The first thing we have to note here is that Mormons do not even understand the term "salvation" in the same way that we do. For Mormons, full salvation means exaltation to become a god. This comes about through obedience, performance of various ceremonies, and other works. For this reason, you must phrase your questions and statements carefully. You should still ask the basic question, though: "How are you right with God? What has been done about your sin? If you were to die right now, would you spend eternity with God?"

If you ask these questions, it right away becomes excruciatingly evident that the Mormon concept of "salvation" is totally dependent on man. To reach the point of



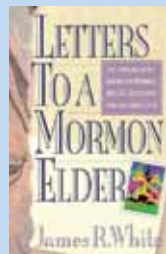
# Free Mormonism resources

by Jon Dykstra

## Free online book

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

Dr. James R. White has written a book, *Letters to a Mormon Elder*, that can be read for free at the link above.



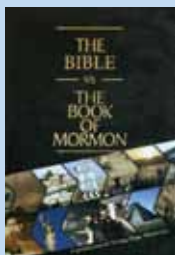
## Free online videos

[www.BookOfAbraham.info](http://www.BookOfAbraham.info)

This documentary takes a close look at Joseph Smith's claim that he came across a lost book by Abraham, written in Ancient Egyptian.

[Sourceflix.com](http://Sourceflix.com)

Living Hope Ministries has created two excellent documentaries addressing Mormonism which can be watched online at their website.



Those two are *The Bible vs. The Book of*

*Mormon and DNA vs. The Book of Mormon*. (They have also created a third, *The Bible vs. Joseph Smith*, which is also very good, but has to be purchased.)

## Websites

[Vintage.aomin.org/Mormonism.html](http://Vintage.aomin.org/Mormonism.html)

Dr. James R. White is a Reformed Baptist so he doesn't have a proper understanding of the covenant; however, his writings on Mormonism are both thorough and charitable. His Alpha and Omega Ministries website has a section devoted to witnessing to Mormons that includes numerous free articles, and it can be at the link listed above. (Be sure *not* to insert "www" beforehand or the link will not work.)

[MormonHandbook.com](http://MormonHandbook.com)

I am somewhat hesitant to recommend this site because I have not had a chance to fully explore it. However, what I have seen is impressive, and the problems it raises with Mormonism seem to be well documented.

can we know for sure that we will be exalted? How can we be sure of receiving anything from God, especially since the Scriptures are clear that we are utterly stained with sin? This will drive the point home since many Mormons are not sure of eternal life. There is very little, if any, assurance in Mormonism. They believe it is presumptuous to speak about having assurance because assurance requires perfect personal righteousness, and few would dare to claim that.

This is precisely where the Scriptures speak so strongly against Mormonism. Scripture is so wonderfully clear that we can know with absolute certainty where we will spend eternity. Think only of John 5:24, "...whoever hears my word and believes him who sent me has eternal life." Your personal appropriation of these words will be a strong testimony to the Mormon missionaries at your door.

## Conclusion

Witnessing to Mormons is by no means easy. This presentation is meant only as an introduction. If you have the opportunity to spend some time with Mormons, I certainly recommend further study and preparation. Above all, be motivated by love for your neighbor and an earnest desire for his or her salvation. Do not argue for the sake of arguing, but contend earnestly for the faith with godly motivations borne out of love. Then may our God be pleased to use you as an instrument by which some are plucked out of the fire.

## Endnotes

<sup>1</sup> Joseph F. Smith, *Doctrines of Salvation* 1:188.

<sup>2</sup> *Documentary History of the Church* 6:408-409.

<sup>3</sup> Some examples can be found at <http://www.mormonhandbook.com/home/joseph-smith-prophet.html>

<sup>4</sup> Joseph F. Smith, *Church History and Modern Revelation*, 2:85. The prophecy is recorded in *Doctrines and Covenants* 114:1

<sup>5</sup> Brigham Young, May 1873, *Journal of Discourses* 16:46.

exaltation, Mormons must keep a whole series of requirements. Mormonism is from beginning to end a law religion. There is no true grace in Mormonism. Grace is mentioned in the book of Mormon, but notice what it says: "...for we know that it is by grace that we are saved, after all we can do" (2 Nephi 25:23). That's the Mormon equivalent of "God helps those who help themselves." Jesus Christ comes into the picture only after the Mormons have kept all the requirements. That brings us to the next point.

## The Apostle Paul condemns Mormonism

Mormonism is a works-religion. The teachings of Mormonism are along the same lines as the heresy discussed by Paul in his letter to the Galatians. In that letter, Paul clearly contrasts works of the law with faith in Jesus Christ alone.

He states that one can be right with God only through faith in Jesus Christ. Human works have no place in our justification. Paul calls the Galatian heresy of works-righteousness "a different gospel." And he says in Galatians 1:8, "But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed!"

Even an angel from heaven named Moroni.

Mormons should be challenged on this very point. We should engage them in a discussion of the epistle to the Galatians. How does the Mormon view of salvation differ from the view that was troubling the Galatian churches? If salvation is by God's grace, after all we do, how is that not a different gospel?

## Salvation: How can you know?

Furthermore, if it depends on us, how



# IN A NUTSHELL

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

by Jon Dykstra

### Watch your language

Christians have their own vocabulary - we have our own jargon - that can be mysterious, or downright confusing to unbelievers. For example, think of the word faith. In his September newsletter Christian apologist Greg Koukl noted that when Christians say we have faith we mean we are confident that God - Who has shown Himself trustworthy - will fulfill his promises. The world, however, understands this same term as some "kind of useful fantasy, a 'blind' 'leap of' religious wishful thinking."

To clear away some of the confusion Koukl suggests finding and using "substitute words - synonyms for religious terminology - to brighten" and improve our communication.

For example, instead of quoting "the Bible" or "the Word of God" (both easily dismissed), why not cite "Jesus of Nazareth," or "those Jesus trained to communicate His message after Him" (the Apostles), or "the ancient Hebrew prophets"? These substitute phrases mean the same thing, but have a completely different feel. It's much easier to dismiss a religious book than the words of respected religious figures. When referring to the Gospels, try citing "the primary-source historical documents for the life of Jesus of Nazareth." That's the way historians see them, after all.

Avoid the word "faith." Substitute "trust" for the *exercise* of faith ("I have placed my trust in Jesus") - which is the precise meaning of the original biblical term, anyway - and "convictions" for the *content* of faith (i.e., "These are my Christian convictions").

For the same reason, don't talk about your "beliefs." It's too easy to misunderstand this word as a reference to *mere* beliefs, subjective "true for me" preferences. Rather say, "This is what I think is true," or "These are my spiritual [not 'religious'] convictions."

I've even found myself avoiding the word "sin" lately, not out of timidity about the topic, but because the term doesn't deliver anymore. Instead, I talk about our moral crimes against God, or our acts of rebellion or sedition against our Sovereign. By contrast, abandon "blown it" and "messed up." They don't capture the gravity of our offenses.

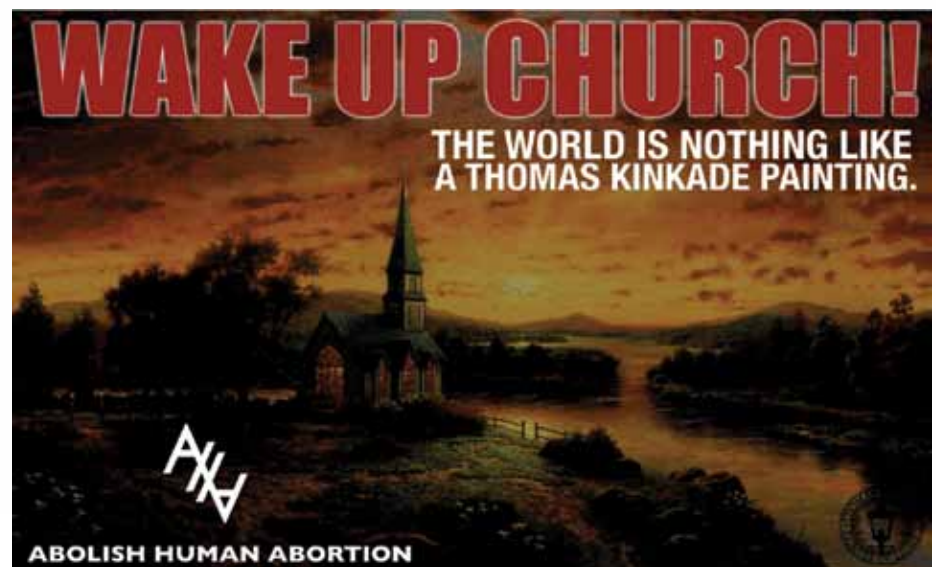
We want to communicate effectively, and when words start to lose their saltiness it is time to find a new way of communicating God's Truth. We need to, as Koukl writes,

"watch our language." For more from Greg Koukl, visit his website [STR.org](http://STR.org)  
SOURCE: The Page, September 2012 "A simple communication tip" by Greg Koukl

### Halloween in a small American town

I live in a delightful and occasionally comical small town where Christians must make up 90 per cent of the population. This is such a Christian town that when Halloween fell on a Sunday a couple of years back, the kids did their trick or treating on Saturday.

It came as quite a surprise then when on that Saturday night one of the trick-or-treaters at my door - a little princess - told me "my brother is the devil." Sure enough, up the path came a toddler dressed in bright red satin, pointy tail wagging behind. This diminutive demon was trick or treating on Saturday because his parents wanted to properly observe God's Sabbath!



The Abolitionist Society of Oklahoma ([AbolishHumanAbortion.com](http://AbolishHumanAbortion.com)) uses provocative posters like this one to let the world, and the church, too, learn about the darkness that is the holocaust of abortion. Reprinted with permission.

# Fruit flies can't tell us how to behave!

## Iconic study was used to Darwin's belief that male promiscuity was natural and good

by Margaret Helder

Angus John Bateman's 1948 fruit fly study is famous, but was basically uncomplicated. Any university student could have carried it out, provided they could identify and count the various mutant forms. But there was more to the issue than mere counts of fruit fly offspring. The study is famous because it was supposed to (and it had long been considered that it did) support a key idea of Charles Darwin.

Today more than sixty years have passed since the fruit fly work was published. But it didn't have much of an impact when it was first published, in the new journal *Heredity* in 1948. People started to take notice only when it was quoted favorably in 1972 and 1994 as supporting Darwin's idea of sexual selection. Those references conferred celebrity status on the work, and many citations followed. But then in 2012 a study was published which questioned not only the 1948 work, but also a major component of Darwin's theory of evolution.

Even though it criticized an aspect of evolution, this new study's reasoning is not what we might hope or expect. It is important to remember that scientists draw conclusions in keeping with their worldview, and there is more diversity in worldviews in science than one might imagine - evolution's critics are not necessarily our friends.

### What is sex selection?

Our story begins in 1871 when Charles Darwin published his book *The Descent of Man and Selection in Relation to*

*Sex*. In this volume, Darwin proposed and defended the idea that mankind is descended from animal ancestors:

The main conclusion here arrived at and now held by many naturalists who are well competent to form a sound judgment is that man is descended from some less highly organized form. The grounds upon which this conclusion rests will never be shaken... (Chapter XXI).

However, most of this lengthy tome was devoted to the idea that a major driver of evolution by natural selection was in fact "sexual selection." He argued that the behavior patterns of males and females can be described in nearly universal terms:

- Males are driven to mate as often as possible with as many females as possible.
- Females, for their part, seek to be selective concerning their mates.

As a result, the more fit (attractive) males leave far more offspring than inferior males, and the result is that the quality of the next generation is improved over the previous one. Thus he declared:

In order that the males should seek efficiently, it would be necessary that

they should be endowed with strong passions; and the acquirement of such passions would naturally flow from the more eager leaving a larger number of offspring than the less eager (Chapter VIII).

Darwin was proposing that males are by nature promiscuous and that this is a good thing as it leads to improvement in the population over time.

### Assuming all males are the same?

Nobody thought to investigate Darwin's thesis about sexual selection until 1948 when English geneticist Angus John Bateman (1919-1996) published a simple fruit fly study. Bateman was based at the John Innes Centre in Norwich (England), an independent research institute founded in 1910. The first director was William Bateson. This giant in the field of genetics actually coined the very term "genetics." Bateson founded the *Journal of Genetics* (though it was later hijacked by another famous member of staff, J. B. S. Haldane, who turned

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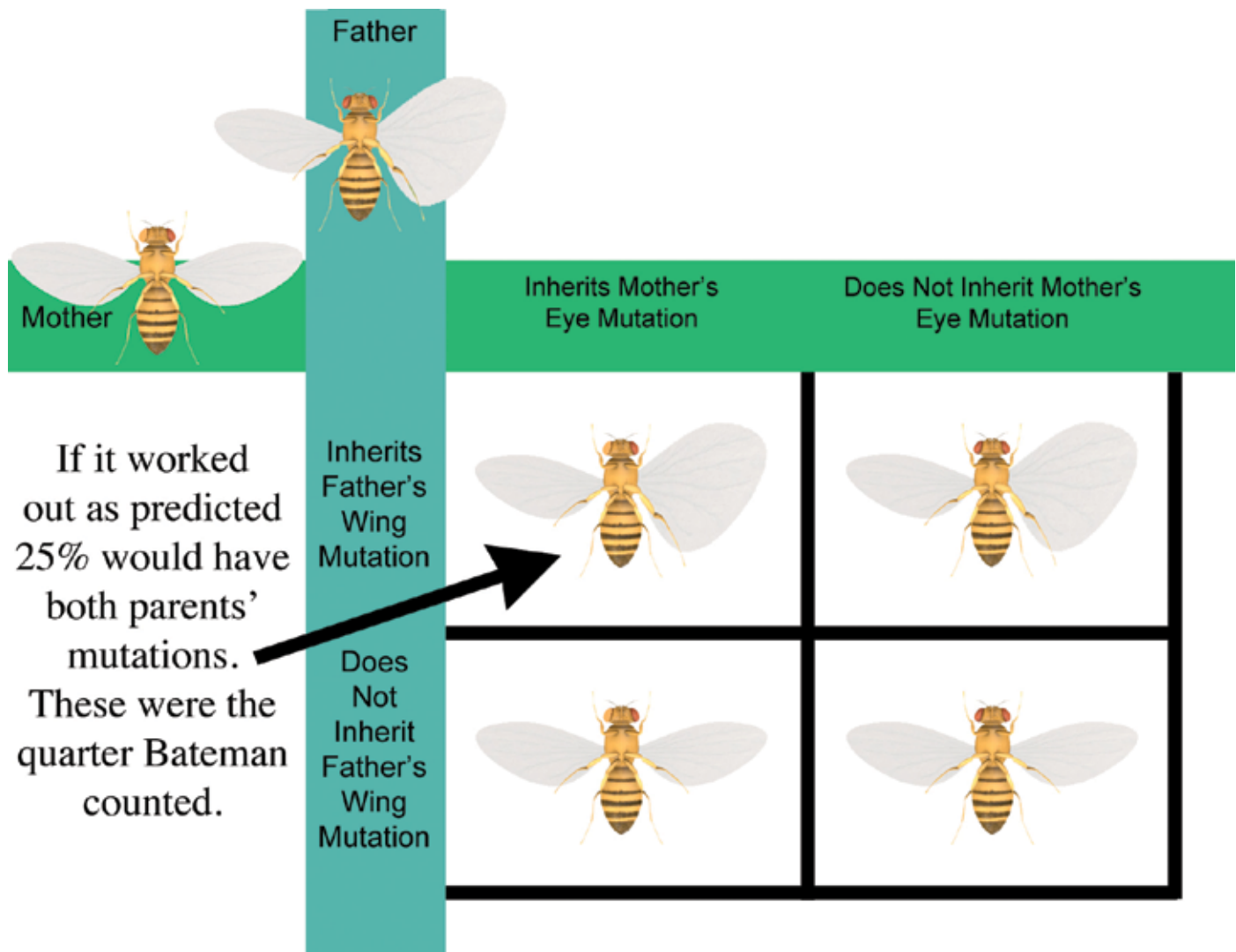
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Communist and retreated to India).

Yet another famous staff scientist, Cyril Darlington, founded the journal *Heredity* in 1947. Darlington was a vigorous proponent of classical social Darwinism, including the ideas that only the best people should be allowed to reproduce (eugenics), that some races are more fit than others, and that races should not interbreed. It was in the new publication *Heredity* that Angus Bateman published his fruit fly research. One might well wonder what implications a study on fruit flies would have for anything other than fruit flies. Well, Darwin had claimed that sex selection was nearly universal across all species and was a major driver of evolution. Thus Bateman's fruit fly conclusions were considered to confirm Darwin's views for all animals and people.

### The experiment

What Bateman did was to obtain strains of fruit fly with six different, visually distinguishable, mutations. No fly had

more than one of the mutations. Bateman then chose female fruit flies that exhibited either mutation A, or B or C. The male strains carried either mutation D, or E or F. The males were normal for all other characteristics including any defective genes found in the females.

Bateman then placed one individual from each female strain and one each of each male strain together into a suitable container. The flies mated and he counted the offspring.

For 25 per cent of the offspring from each cross, he expected that he could figure out who both parents were. How? Well, in a cross between a female of strain A with a male from strain D, 25 per cent of the offspring were expected to have neither mutation, 25 per cent were expected to have just the mother's mutation, 25 per cent would have just that father's mutation, and 25 per cent would have both the mother's and the father's mutation. And because this last 25 per cent had both parents' mutations, it would be easy to tell exactly who its parents were.

The other 75 per cent showed either no mutation, or showed only one parent's mutation, so none of these offspring were considered in Bateman's analysis.

In our example above a female from strain A had mated with a male from strain D, and 25 per cent of the offspring expressed A and D characteristics. Imagine now that female A also mated with male E. Then 25 per cent of the offspring from that cross would express both A and E characteristics. And if female A also mated with male F, 25 per cent of the offspring from that cross should be AF.

Thus if flies with all these traits appeared among the offspring in the growth container, it would be obvious that female fly A had mated with all three possible male flies.

### The results

Thus Bateman examined all the offspring in the growth container, but only a potential 25 per cent expressing both mutations were relevant to his analysis.

Now suppose that he found that the resulting offspring (among the 25 per cent under consideration) included only flies with characteristics AD, BD and CD.

This would mean that male D had mated with all the females, but that each female had mated with only one male (strain D). Moreover, while the male from strain D had mated with all the females, the males from the other two strains had failed to mate at all. Obviously male D would have produced more offspring bearing his mutation than any of the individual females would exhibit.

These were just the kinds of results that led Bateman to conclude that he had confirmed Darwin's thesis that more male mating events led to more offspring. His paper did not attract much attention for many years. For a start, most scientists considered that the ideas were uncontroversial. However, quite quickly after 1972, Bateman's work came to be considered a foundational paper in sexual selection, second only to Darwin's 1871 tome. Bateman's work has increasingly come to be cited as providing empirical support for Darwin's views on male promiscuity and female passivity. But nobody thought to critically review Bateman's research, until now.

### The problem

Anyone familiar with fruit fly breeding would realize that the study, as designed, would not work. The fact is that female fruit flies, once they have mated, remain fertile for weeks. Should that female mate a second time, it is possible that her offspring will be a mix of individuals from the different fathers. Or, it is entirely possible that the offspring will be fathered by the first male. In that case, Dr. Bateman's counts of offspring would not reflect the number of males which had occasion to mate with a given female. In other words, the offspring count may not reveal whether or not the *female* has been promiscuous.

Patricia Gowaty of University of California at Los Angeles (UCLA) recently undertook to repeat Dr. Bateman's study, more than 60 years after its publication. She found multiple problems with the experimental design and analysis

(*Proceedings of the National Academy of Sciences June 11, 2012* online edition). For a start, she checked to see if the expected 25 per cent of offspring were observed which showed mutant characteristics of both parents. These were the only flies whose parentage it was possible to distinguish. What she found, however, was that only 15 per cent of the flies fit this category. This means that a lot of offspring bearing two mutations, one from each parent, did not, in fact, grow to maturity. There is no way to figure out if the ones that did survive were representative of the whole group or not. So this was a serious biasing of the results. This problem, and other statistical problems, led Patricia Gowaty to conclude that Bateman's study should never have been published, and it most certainly should never have achieved iconic status.

### Gender politics driving science?

There is a larger question here, however. Why would anyone think that a study of fruit fly breeding (however flawed) had implications for any group other than fruit flies? Why, for example, would fruit fly breeding tell us anything about how *humans* breed or should breed?

The reason is that Darwin claimed that promiscuous males were a *universal* principle of evolution - that what was true for male fruit flies was true for males of most species. However, despite this claim coming from Darwin himself, there have, in recent years, been quite a number of challenges to this theory.

In 2003, for example, Joan Roughgarden, of Stanford University, organized a symposium on "Gender, Sexuality and Evolution." The attendees were set to consider whether Darwin was wrong about sex, or at least too narrow-minded. Among the featured speakers, Dr. Roughgarden presented a paper declaring that gender does not involve merely males and females. Robert Warner of University of California (Santa Barbara) discussed fish that change sex. Patricia Gowaty suggested that animal mating ideally involves cooperation rather than competition. And Paul Vasey of University of Lethbridge discussed research on homosexual behavior among

female Japanese macaques. The theme of the conference was definitely something Darwin never considered.

Joan Roughgarden, the conference organizer, wrote a book entitled *Evolution's Rainbow* in 2004 which calls for the outright abandonment of Darwin's sexual selection theory. Her basic point is that animal species interact socially to acquire opportunities for reproduction and that animals choose between same-sex partners and between opposite sex partners to improve their own net reproductive success. I can't imagine how this would help the next generation. In keeping with her worldview, Dr. Roughgarden wants to see changes in emphasis made to conventional biology, psychology, medicine and anthropology. In February 2006, in response to an article by Joan Roughgarden in *Science*, 40 biologists contributed 10 letters to the journal protesting her personal agenda involving her controversial stance on issues of gender and transgender. Five years later, however, *Science* saluted Joan Roughgarden as an audacious scientist who asks big bold questions and is committed to following the evidence in search of answers.

So what does it mean when such scientists declare that Darwin was wrong? Does this really mean that Darwin was wrong? Yes, he was wrong, but we do not need these women, with their controversial agendas, to tell us that. There are countless examples of animals with breeding patterns entirely different from the aggressive males, lauded by Darwin. And, of course, the Bateman study suffered from many obvious flaws, and it should never have been considered applicable to anything other than fruit flies in any case. The issue that caused Patricia Gowaty and Joan Roughgarden to challenge Darwin was their feminism. They were challenging Darwin's view of male superiority, and were not challenging evolution. It just goes to show that one's worldview affects how one interprets science and also affects how the world reacts to that science. It is entirely possible to be right for the wrong reasons, as this study shows. Obviously, it is important to be critical consumers of scientific information.



FLASH! - a light  
shone in her  
direction!



# Busted!

by Sharon L. Bratcher

Twelve noisy teenaged girls finally quieted down in their cabin. Whew! Their counselor had feared that sleep would be nonexistent that night. Warily, she lay down on her single bunk near the door, pronounced a firm and final, “Good-NIGHT, girls,” and sank into the ecstasy of stillness upon her soft sleeping bag and pillow.

She had nearly dozed off when amid the chirps of crickets and tree frogs she heard whispering voices.

She waited, hoping it was a temporary intrusion. FLASH! – a flashlight shone in her direction. She quickly closed her eyes and lay very still. Three girls continued to slowly, methodically, arise, dress, and prepare to sneak out to the camp’s boys’ section. FLASH! – again she pretended. They were sure that she was asleep.

Many minutes passed, as subterfuge is slow. She wondered if they would really proceed. She considered speaking up, but decided to wait for the best moment. Finally the three stepped slowly, carefully, around the corner of their bunks and towards the door. Step by step, awakening no one. FLASH! – and now they crept past their “sleeping” counselor. The lead girl’s hand reached out for the doorknob.

“GOTCHA!” cried a very alert voice as the counselor sat straight up on her bunk.

“Awwwwwwwwww,” whined the trio, busted after nearly half an hour of strategically careful work.

“Back in bed, and don’t try it again,” said the counselor, and they obeyed. The cabin again went silent amid the crickets and the tree frogs, although a careful listener might have detected the stifled giggling of the counselor.

\*\*\*\*\*

The busy mother plugged her electric curlers into the outlet beside the desk in the den. The den was next to the kitchen so from this locale she was able to curl her hair *and* supervise her children’s Sunday morning breakfast routine. Because of this habit, she kept a pretty 10”x10” mirror sitting on the den desk, along with her hair spray, brush and comb.

Her seven-year-old son and her five-year-old daughter entered the den to discuss a dispute and, as often happens when young children are involved, a judgment call was made, and instructions were given. The children stood behind her as she sat at the desk curling her hair.

Apparently, the boy was not happy with his mother’s decision. It was also apparent that he didn’t realize that the 10”x10” mirror provided a full view of his face to his mother.

“Son, I can see you, you know,” she said softly. His hazel eyes opened as large as superballs as they met hers in the mirror. His jaw dropped and his body froze in his tracks. He hadn’t counted on that.

Most parents can tell similar tales of chocolate-coated fingers on children who “didn’t take any cookies.” It’s serious business at the time, although such stories often bring chuckles to the parents when they recall it together later that evening. The look on a child’s face who gets “busted” is unforgettable.

\*\*\*\*\*

As the years pass children grow up and, unfortunately, learn to cover their

tracks better with diversions or passive-aggressive behavior. As adults we, too, often find it easier to not quite tell the whole truth or to blame someone else rather than to take responsibility for our words and actions. Our sinful selves remain afraid of getting caught.

In relation to our Christian duties to our brothers, sisters, churches, schools and neighbors, we too often say that we are “too busy” or we “need our family time” or even that we “have to do our yard work.” While these responsibilities are priorities, there are times that these words simply mask self-centeredness, pride and a preference for leisure rather than effort.

Should we pry a bit further into ourselves first, and then others, to determine whether we have valid reasons or just weak excuses? Perhaps we should “provoke one another to good works” (Heb. 10:24) to help each other realize that our reflection has been seen and our whispered intentions have been discovered, and we’ve all been “busted.”

For it is God who works in you both to will and to do of His good pleasure. Do all things without murmuring and complaining; that we may be blameless and harmless, the sons of God without reproach in the midst of a crooked and perverse nation among whom we shine as lights in the world (Phil. 2: 13-15).

How well are we shining?

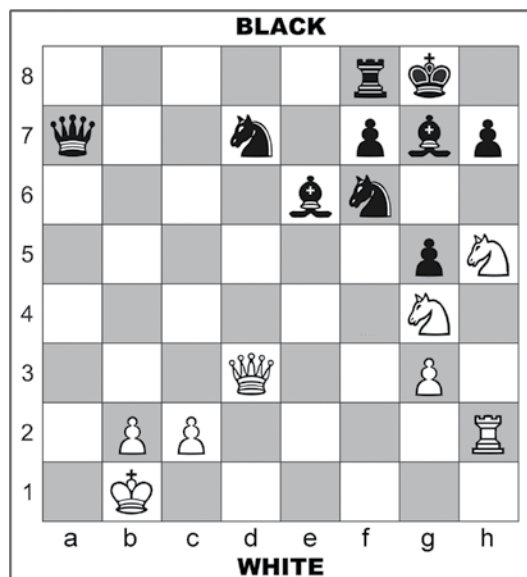
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# ENTICING ENIGMAS AND CEREBRAL CHALLENGES

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## Chess Puzzle # 192



WHITE to Mate in 3  
Or, If it is BLACK's Move  
BLACK to Mate in 2

## NEW PUZZLES

### Riddle for Punsters #192 – “Truck Test Troubles”

Rasputin was surprised when he failed the written test for becoming a transport truck driver. He felt confident going in for the test because someone had told him that he was \_\_\_\_\_ - literate.

### Problem to Ponder #192 – “Chocolate Chip Cookie Calculations!”

Cynthia made a huge bowl of cookie dough. Using some of it, she baked a batch of chocolate chip cookies. Her youngest brother John ate half of them. Cynthia then baked a second batch (with the same number of cookies as she first baked) but her brother Willy ate three quarters of them. She baked a third batch (with 1.5 times as many cookies as the previous batch) and her brother Frankie ate one third of them. Cynthia used up the remaining dough by baking a batch that had 8 more cookies than the first batch. Her fourth brother, Andrew, ate one quarter of that last batch. Cynthia, hungry by then, ate 3 cookies herself and ended up with 53 cookies left. How many cookies altogether did she bake?.

## SOLUTIONS TO THE SEPTEMBER PUZZLE PAGE

### Answers to Riddles for Punsters #191 – “Putting it Bluntly!”

Fred was becoming green with envy that Barney’s golf score was always much better than Fred’s. Finally Fred asked Barney for some impartial suggestions on how to improve. Barney replied: “Fore many years your swing has been, on the hole, too wild. If you could iron out this difficulty, your score wood improve greatly!”

### Answers to Problem to Ponder #191 – “Wave to the Passengers in the Other Jet”

Two jets took off, at the same time, from two different airports. Airport A is 1800 km north of Airport B. A Westjet jet left from A and reached B in 4 hours whereas an Air Canada jet took off from B and traveled to A in 3 hours. Neither flight was affected by wind.

- On average, how much faster was the Air Canada jet flying compared to the Westjet one?
- At what location, south of airport A, did the two jets pass each other?
- Compared to the Westjet jet, how many more round trips could the Air Canada jet make in a 24-hour period, assuming that it takes half an hour after each trip for the transfer of passengers and luggage (and for refuelling - very important!).

- On average the AC jet flew at  $1800/3 = 600$  km/h and the WJ at  $1800/4 = 450$  km/h so the **AC jet was faster by 600-450 = 150 km/h.**
- Wherever the jets meet, they will both have been in the air for the same length of time, say  $t$  hours, and their distances flown must total the 1800 km. Thus,  $600t + 450t = 1800$ , so  $1050t = 1800$ , so  $t = 1800/1050 = 12/7$  hours, so **the distance the WJ flew south of airport A in that time was  $450(12/7) = 771$  km.** [To check, the AC jet in that time flew  $600(12/7) = 1029$  km, and the total of their distances flown at that point is 1800 km.]

### SOLUTION TO CHESS PUZZLE # 191

WHITE to Mate in 2

**Descriptive Notation**

- RxP ch K-N1
- QxP mate

**Algebraic Notation**

- Rc1xc7 + Kc8-b8
- Qa2xa7 ++

BLACK to Mate in 2

**Descriptive Notation**

- Q-K6 ch
- K-B1 B-N7 mate

**Algebraic Notation**

- Qh6-e3 +
- Kg1-f1 Bb7-g2 ++

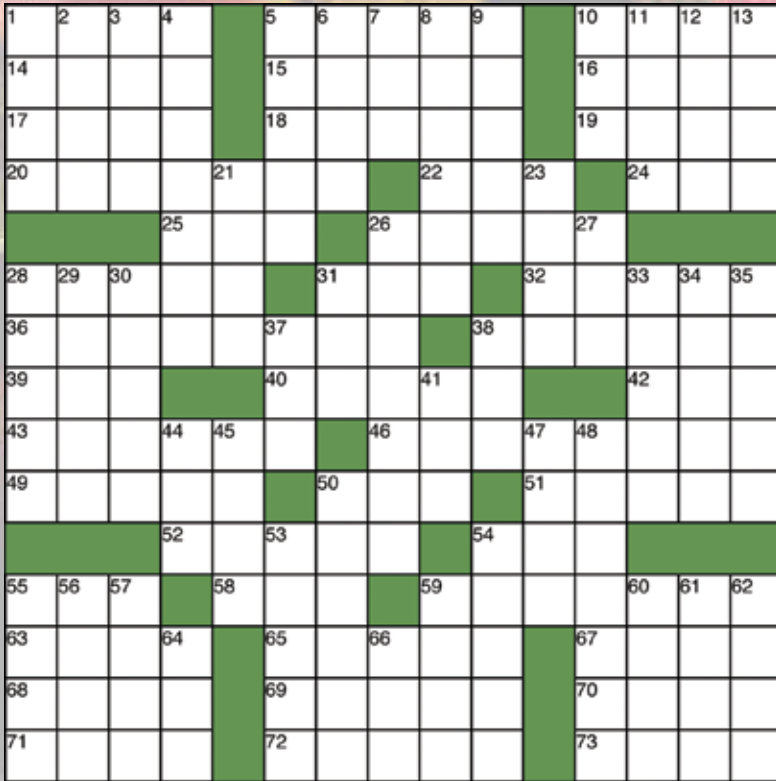


- If the AC needs 3.5 hours for each one-way trip (incl. stop-over time) then it needs 7 h for a two-way trip and can do  $24/7 = 3$  **round trips** (and have 3 h left over for one more one-way trip). Similarly the WJ needs  $4.5 + 4.5 = 9$  hours for a two-way trip and so in 24 h can do  $24/9 =$  **only 2 round trips** (with 6 hours left, more than enough for an extra one-way trip and stop-over).

# Crossword Puzzle

Series 19 No 7

Last Month's solution  
Series 19 No 6



H	I	P	S		R	U	D	D		A	D	D	A	R			
O	S	L	O		P	A	R	E		L	A	I	T	Y			
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R	E	S	I	N		I	D	E	A		D	A	S	L			

## ACROSS:

1. Explorer's helper
5. Subunit coin of the rupee
10. Where Esau's descendants lived
14. Large Hawaiian fish
15. Made into an isle
16. Melody
17. Standard model
18. Brain connecting fiber
19. Small rivulet
20. One who denounces (archaically speaking)
22. A Jewish High Priest
24. \_\_\_-dog; half-wild dog common in Asian villages
25. Registered Respiratory Therapist, for short
26. Locations
28. In a state of excited activity
31. Suffix meaning "full of"
32. Lawn cover
36. Jesus' childhood home
38. An even choice, or chance
39. Day-\_\_\_; used for fluorescent colors
40. Musical instrument
42. Pharmaceutical Manufacturers Assoc.
43. Eyeglass parts
46. Style of sneaky writing
49. To bring about; cause to come into existence
50. Pig pen
51. Long wooden weapon
52. One of David's thirty heroes (2 Sam 23)
54. Period of British rule in India
55. Patient man of OT
58. Point a weapon
59. Denies the existence of
63. David's grandfather
65. The pupil of a tutor
67. Prepare a potato dish
68. Long ages
69. Judean king
70. Jai \_\_\_\_; a court game
71. Apollo's mother in Greek mythology
72. Moose, in Quebec
73. Kind of fish

## DOWN:

1. Right of guardianship (early English law)
2. African shrub
3. Knit with a reverse stitch
4. Northern kingdom of the ancient Hebrews
5. Type of grape used to make wine
6. Variation of Asher, Jacob and Zilpah's son
7. Indefinite Leave to Remain (UK)
8. Grave or critical
9. Female given name, Germanic meaning "noble"
10. Head part
11. Kind of coffee maker
12. Greasy
13. Certain gender
21. Trailer, for short
23. Shakespeare's villain in Othello
26. Member of a people of southern Ghana
27. Airbag initials
28. Math term
29. Machine that makes bales
30. Kind of layer in the sky
31. "On the internet" in a text
33. Type of poplar tree
34. Small shrub or tree used in tanning
35. Simple past tense of speak
37. Earnings per share (abbr.)
38. Drag something behind
41. Marshal of France, 1805-15
44. Scout, for short
45. Henrietta, to her friends
47. The scoria from a volcano
48. Sleepwear
50. Judge and prophet of Israel
53. One-tenth of something to donate
54. Tall swamp grasses
55. OT author
56. Woodwind instrument
57. Crooked
59. Kind of lamp or light
60. Soft mineral
61. Son of Isaac and Rebekah
62. Water vessel
64. Distinguished Service Order initials
66. \_\_\_-la-la

*Joyce*