

Volume 24 Number 5 March 2005

REFORMED

Perspective

A MAGAZINE
FOR THE
CHRISTIAN
FAMILY

IF GOD DID IT,
SCIENCE WON'T
ADMIT IT!

What's inside?

**The Slippery
Slope towards
Polygamy**

Dyslexia

**Calvinism in
Kilts**



Editorial

by Jon Dykstra



21 reasons to hear Pro-life 101

Take a quick look at some of the questions that end this article. Can you answer any of them? Many of them?

If so that is a pretty impressive accomplishment, as these are the sorts of questions that would intimidate even the staunchest pro-life politicians. These are, in fact, ambush questions – the ones the media and others ask when they are out to make a politician look very foolish.

Two weeks back I presented these questions to a group of 20 or 30 Christian teens and asked them if they could tackle any of them. One brave soul gave a fairly good answer to number four, but gave up after that. The teens all agreed that these were scary questions and ones they hoped they would never be asked.

But I had been invited there, along with a young man named Mark Isinger, to show high school students that speaking up for the unborn wasn't very hard to do. We promised them that by the end of our presentation they would have the tools they needed to answer every one of those questions.

Now we could have provided them with twenty-one answers, and told them to memorize them one by one, but that wouldn't have helped them if they ever had to face good ol' question number twenty-two. Instead we showed them how to simplify the abortion debate, how to channel all these different questions down to just one: "What is the unborn?" And then we taught them how to answer that one question. Thus prepared, they were now equipped to answer not only these twenty-one questions, but also twenty-one more, and anything else that might be thrown at them as they spoke out on behalf of the unborn.

At the end, when quiz time came, almost all of the teens could tackle almost all of the questions. They were now much more confident and capable. They were now braver and far more ready to speak out for the unborn.

The course we presented to them is called Pro-life 101. It was designed by bioethicist Scott

Klusendorf to equip students and adults alike to defend the unborn. He coached me and many others so that we would be able to teach the course too. If you are interested in hearing Pro-life 101 email me at editor@reformedperspective.ca. It's a life and death issue – let's learn to speak up.

Questions meant to silence pro-lifers

1. Right after conception the unborn is so small it's tinier than the tip of a pin. Are you trying to tell me that something that small is human?
2. A woman should have a right to control her own body!
3. I'm personally opposed to abortion – I would never have one myself – but I don't think it's my place to tell other people what to do.
4. What if a woman doesn't want a baby? Should we really be bringing unwanted children into the world?
5. I don't think it becomes a child until it is viable, until it can survive apart from its mother, and that doesn't happen till the third trimester, so abortion before that point is okay.
6. Are you really going to force a poor woman who can hardly afford to feed the children she already has to bring another child into the world?
7. You're a man! Men can't get pregnant so you should just shut up!
8. It's my body it; should be my choice!
9. No one even knows when life begins. So how can abortion be wrong?
10. You shouldn't oppose abortion unless you're willing to adopt.

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www.reformedperspective.ca

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

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

If you are interested in the work of Reformed Perspective Foundation and in the promotion of Reformed principles in all spheres of life, especially in your local area, and you need help, call Peter Veenendaal at 1 (204) 745-6238.

Annual Subscription Rates:

Canada \$47.00*

(2 years \$83.00, 3 years \$125.00)*

Canada Airmail \$64.00*

U.S. (U.S. Funds) \$42.00

(2 years \$77.00, 3 years \$112.00)

U.S. Airmail (U.S. Funds) \$53.00

International Surface Mail \$61.00

(2 years \$112.00, 3 years \$165.00)

International Airmail \$85.00

* including 7% G.S.T.

— G.S.T. No. R118929272RT

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

Cancellation Agreement

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Registration: ISSN 0714-8208

Charitable Organization under

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11. What about cases of rape? Are you really going to force a 13 year-old rape victim to suffer through 9 months of pregnancy?
12. Abortion is legal so there's nothing wrong with it. Why don't you get a life!?
13. If you make abortion illegal then women will resort to dangerous "back alley" abortions, and many women could get hurt and even die.
14. What about if the pregnancy is putting the woman's life in danger? Are you going force her to carry the pregnancy to term even if it kills her?
15. It isn't a baby until it leaves its mother's womb and is born.
16. Don't force your morality on me mister!
17. I think abortion is only wrong when the fetus can feel pain.
18. This is such a complicated issue and the two sides just can't seem to agree so doesn't it just makes sense that we should leave this as a personal decision between a woman and her doctor?
19. A fetus isn't human – no more so than an acorn is an oak tree!
20. I'm not pro-abortion, but I am pro-choice.
21. If you're against abortion, then don't have one, but leave me alone.

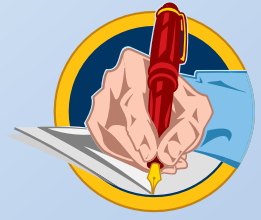


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Readers' Response



Dear Editor,

I read with some interest the *Short and Simple* answer (Nov. 2004) to the question "Can we adopt alternate tunes for some of the Psalms in the *Book of Praise*?"

I submit to the readers that the arguments Rev. VanOene advances against "alternative tunes" are weak, are stated without Biblical reference and do not represent the views of a wide range of members of the Canadian Reformed Churches.

Yes, indeed these melodies may be unique. And they certainly have cultural and historical significance. However, it does not follow that therefore "it is impossible to find" Biblically faithful alternative tunes or that the consequences for doing so "would be disastrous."

And while other melodies may indeed lead to different rhyming, over the years church members have adjusted quite well to revisions to the *Book of Praise*. The vast majority of people continue to sing directly from the book and while some may, from time to time, "sometimes get mixed up in church" this has certainly not been disruptive or even "disastrous."

Preferences for a particular tune and rhyming will undoubtedly follow. But such preferences are already there and likely the reason why some of the current selections are considered "unsingable." However, to suggest that the result of having preferences "will be that the Psalms are no longer the inalienable property of parents and children," goes entirely too far. The Psalms are found in scripture, the inspired Word of God. A particular rhyming for a selection in the *Book of Praise* is not inspired. They do not have the authority of scripture. Revisions will not rob parents and children. Revisions recognize that language is dynamic and changes over time. The message does not change but the words we use to express it may well

change and should. The churches have for years recognized the dynamics of language by adopting translations that speak the language of the day.

Overstated rhetorical questions imply an answer. Such is the question Rev. VanOene poses at the end of his reply: "Must we then surrender to the 'sweet' romantic melodies that are alien to the character of the Psalms?" It's regrettable that anything and everything other than the current edition of "the definitive edition of our *Book of Praise*" is categorically dismissed as "sweet romantic melodies." Such a sweeping generalization is an affront to the practices of those with whom the Canadian Reformed Churches are having ecclesiastical discussions.

It also regrettably strengthens the perception of some that Canadian Reformed Church members think they (as well as their *Book of Praise*) are exclusive. That's a mantle of perception that most of us do not wish to wear.

And even more regrettably, it sends a message to today's generation of Canadian Reformed young people. It says to those who wish to explore Biblically faithful alternative melodies and rhyming for use in the worship services, "Forget about it." I hope they don't.

Ed Vanderboom
Langley, British Columbia

Dear Editor,

In your article, "Now Open Seven Days a week" (Jan/05), I read with some astonishment that John Calvin's apparent confusion about the Sabbath could be connected with the fact that Blessings Bookstores were now open on Sunday!

What should not be overlooked is that John Calvin's teachings substantially represents the Continental Reformed tradition (of which we are a part) and his

teaching on the Fourth Commandment is essentially what we have in our Lord's Day 38 of the Heidelberg Catechism (see also Article 25 of the Belgic Confession). Therefore, if John Calvin was confused about the Sabbath does it not follow that we share in this confusion? To illustrate this I would point to the fact that in the proof-texts for LD 38 *no* reference is made to the Sabbath day as a creation ordinance. (**Note 1:** Some other versions of the HC have the phrase "...especially on the Sabbath, that is, on the day of rest..." but there is *no* reference to Gen. 2:2-3 nor Exodus 20:8-11. *However*, it should be pointed out that the PRC version of LD38 does reference the word "Sabbath" in the above phrase to Leviticus 23:3 which repeats the creation ordinance. **Note 2:** The Christian Sabbath as a creation ordinance can be found in the Westminster tradition cf. WCF 21.7). I would suggest that if we truly believe that the Christian Sabbath is a creation ordinance (as per Gen. 2, Ex. 20, Lev. 23, etc.) then this should be made clear in our LD 38 HC.

However, with that being said, the main point I wanted to address is not how sad it is for Blessings to be open on Sunday (they claim it is for their ministry but I'm not sure how many unbelievers shop there), but rather what *type* of ministry they have. For although one can always buy a Bible there (and some Reformed material can be found if one looks long and hard enough), by and large these bookstores are full of the false teachings of Arminianism / Dispensationalism / Millennialism / Zionism which leads countless Christians astray. This, I believe, is reason enough to cause Reformed Christians to pause before they shop there.

Rick Duker
Edmonton, Alberta

The Slippery Slope towards Polygamy

Why should Christians oppose polygamy if even the patriarch Abraham, the father of all believers, practiced it?

by Johan D. Tangelder

In our Canadian society common sense is in short supply. Perhaps this new century will go down in Canadian history as the age of *uncommon nonsense*. How else can we describe the latest developments? Marriage and family-relations professionals have come to extol “alternative lifestyles.” Textbooks that used to be entitled *Marriage and the Family* are now entitled *Intimate Relationships* or the all-inclusive *Families*. Abnormal behavior has taken on the appearance of the normal.

Down the slippery slope

Though Canada had had a long Christian tradition it is now in sharp decline. The Liberals’ wild experiment in social engineering is rapidly resetting the boundaries of behavior. When you are opposed to same-sex marriage, you are accused of being dominated by a feudal mentality which stifles freedom in the name of an outmoded set of religious taboos. When you suggest that the next step in the Liberals’ social engineering is legalizing polygamy, you are called a wild-eyed fundamentalist. Yet, I believe our society will be rushing down the slippery slope toward polygamy if same-sex marriage becomes legal. Thanks to Canada’s official government commitment to multiculturalism, *culturally* based polygamy has now – in theory – a strong case for parity with sexual orientation rights. If gender is irrelevant to marriage, why can’t two brothers or two sisters

marry? Why not any number? If a man can marry several wives, why can’t a wife have several husbands?

These questions are not farfetched. In 1997, the Law Commission of Canada published a report, *Beyond Conjugalinity*. One of its recommendations was to establish a legal structure validating interdependent personal relationships – sexual partnerships, friends, siblings, etc. In a footnote the authors of the report stated that they saw “no reason in principle to limit registered partnerships to two people.” The Supreme Court of Canada won’t hesitate to push the traditional concept of marriage over the cliff. Its judges are unelected anti-family ideologues, who make laws designed to undermine family

authority and supplant the family with the state.

Defining Polygamy

Polygamy is the practice of having more than one wife at one time. It occurs where women occupy a low station in society. Strictly speaking, polygamy means multiple marriage, but in practice when we use the word we are thinking of “polygyny” (a few, or even many, wives for one man) because polyandry (several husbands for one woman) is quite rare in human history. Polygyny (polygamy) is practiced in parts of Africa, Australia, Melanesia, and elsewhere. It is usually the privilege of a small minority who thereby increases offspring, prestige, and wealth.

The Influence of Islam

The rapid spread of Islam in the West may well force governments to rethink monogamous marriage as the only form. According to the Qur’an a man may have four wives. If some Canadian Muslims want official status for polygamy, what will stop them? Gerald Owen, who apparently views the Supreme Court as the ultimate arbitrator of right and wrong, speculates in the *National Post* (Feb. 19, 2005), “If claims favoring polygamy start working their way through Canadian courts, our judges will have some trouble reconciling the logic of their same-sex marriage decisions with their aversion to polygamy. Probably, they

POLYGAMY AND CANADIAN LAW

On the third of February BC’s Attorney General Geoff Plant warned that Canada’s anti-polygamy law might not stand up to a legal challenge. “There might well be a case where the court would have to deal with religious freedoms arguments, and I think there is at least some risk that those arguments might succeed,” he told the CanWest News Service. Plant’s assessment was confirmed by former B.C. chief justice, Allan McEachern.

will find their way out of this mess by appealing to the principle of equality." However, the judges may also point to the precedent set by England and Ireland where polygamist Muslims are already enjoying special dispensations.

Controversy on the Mission Field

Missionaries working within polygamous contexts have learned through trial and error how difficult this issue is. The question repeatedly arises of what is to be done with regard to the baptism of those who are living in polygamous marriages, especially men (chieftains, etc.) who have a "harem." When monogamy is made a prerequisite for baptism after conversion this means that a candidate for baptism who is living in a polygamous marriage must abandon all his wives except one. But what direction does the missionary provide concerning the man's many wives? The issues are exceedingly complex. It was the divorces of superfluous wives, and the freeing of slaves that raised many questions for missionaries. It means nothing less than breaking up a social system developed and fortified by long centuries of custom. Quite apart from the temptation for the converted polygamist to retain only the youngest and disown the older ones, this demand would force a cruel hardship upon the wives who are dismissed. In most of the existing tribal structures they will be left without any ties or protection whatsoever and in most cases delivered over to prostitution. Several conferences have been held through the years to discuss the issues raised. They struggled with the question: What are the ways and means of dealing with polygamous converts and attaining the monogamous ideals? For example, at the All-Africa Church Conference held in Kitwe, Zambia, in 1963, the participants concluded regarding partners in a polygamous marriage who wish to become church members:

1. The polygamist has a social responsibility for his wives. To demand that he put them away, whether with or without their consent, is to place them in a difficult social position, and to expose

them to moral danger, including that of prostitution.

2. To permit baptism to the polygamist but to refuse him Holy Communion is contrary to Holy Scripture. Polygamists might be entered on the list of "adherents," and be permitted to partake of the Holy Communion, but not allowed to hold a post of responsibility in the church.

Polygamy in the Old Testament

Why should Christians oppose polygamy if even the patriarch Abraham, the father of all believers, practiced it? In referring to the time of Christ and before, Josephus, the Jewish historian and friend of the Romans, said, "it is the ancient practice among us [Jews] to have many wives at the same time." Numerous polygamous marriages are found in the Old Testament. Biblical heroes such as Abraham, Jacob, Elkanah, David, and Solomon, and others had multiple wives. However, we do not know how common such polygamous marriages were and how many wives were involved. The accounts of a number of kings having a relatively large number of wives must not lead us to draw exaggerated conclusions. Royals Courts occupy a special position.

Polygamous marriages were far from ideal. Scripture frankly describes the evil effects of polygamy in the families of Jacob (Gen. 35:22; 37:18-28), of David, (2 Sam. 13:1-29; 15:1ff.), and especially of

Solomon (1 Kings 11:1-12). Every polygamist in the Old Testament paid dearly for his sins. Elkanah's wife was considered a "rival" or adversary by the other, who "used to provoke her sorely, to irritate her" (1 Sam. 1:6).

Although Scripture does not directly condemn the polygamy that occurred in Old Testament times, it was never understood as a reflection of God's original plan for marriage. God permitted it because of the hardness of man's heart (Deut. 24:1; Matt. 19:8). The progressive unfolding of His will in Scripture clearly reveals that His will for marriage is the restoration of the original monogamous relationship.

The Creation Order

Ever since paradise people could have known that God intended monogamous marriage. That monogamy is God's standard for the human race is clear. From the very beginning He set the pattern by creating a monogamous marriage relationship with one man and one woman (Gen. 1:27; 2:21-25). The creation of Adam and Eve as the embodiment of the image of God functions as the foundational paradigm of marriage. The man and woman are joined; they are "one flesh." This "one flesh" concept eliminates polygamy as well as same-sex marriage as an option.

The instruction to be fruitful presupposed the sexual union of the man and the woman and the complementary nature of "maleness" and "femaleness." The creation



of a single male and from his side a female companion as his helpmeet is to provide a permanent spiritual and moral basis for monogamous marriage. As in origin, so in life, the man and his wife coalesce into the unity of one being. Alone, neither the man nor the woman accomplishes the intentions of God in creation. It is together that they are blessed and together that they are commissioned for productivity in raising children and working in God's world. This point is reinforced in Gen. 2:24, where God explicitly pronounces, "It is not good that the man should be alone."

Why not any number? These questions are not farfetched.

In *The Mystery of Marriage: As Iron Sharpens Iron*, Mike Hanson comments on this text: "After we have surveyed, as far as possible, all the other creatures in the world, eventually God presents us with one who is special, one who strikes a deeper chord in us than anyone else was able to do. Although the person may be very unlike us in many important ways, still there is something inside us which recognizes the other as being bone of our bone and flesh of our flesh, akin to us on a level far deeper than personality. This is a blood tie, an affinity of the heart in every sense. It is as if we discover an actual kinship with the one we live, which the marriage ceremony serves only to make official."

Polygamy was an aberration. Monogamy was already the norm in Old Testament times. The law of Moses clearly commands, you "must not take many wives" (Deut.17:17). The writers of the Dead Sea Scrolls took the significant step of

presenting the reform of marriage in terms of a return to the single-hearted solidarity of the first couple, Adam and Eve. They wrote that those who take another wife while the other was alive (possibly by practicing polygamy) sinned against the principle of Creation. . . "Male and female created He them." The story of Adam and the original family stands, therefore, in stark opposition to polygamy. Clearly, monogamy, the marriage of one man and one woman, with an exclusive sexual relationship, is the norm for marriage. Through their teaching our Lord and the apostles reinforced what God intended for marriage right from the beginning of human history.

Jesus and the Creation Order

Jesus Christ, the Son of God, came to restore the original divine ordinance of matrimony (Matt.19:1-12) in its full integrity. He insisted on monogamous marriage as a renewal of the undivided union of Adam and Eve. When Jewish leaders challenged Jesus' teaching on marriage, He responded, "He who created them from the beginning made them male and female" (Matt.19:4). He said, "The two [not three or four] will become one flesh" (Matt.19:5). In other words, the creation order that God established "from the beginning" remains normative throughout human history. Jesus never lent any support to polygamy. Whenever He spoke about marriage or used marriage as an illustration, it was always

in the context of monogamy. Another time He said that if anyone wished to follow Him, He would have to choose Him over his brothers, sisters, mother, and his wife (Luke 14:26). He did not say "wives." Despite the polygamy of the patriarchal era, the verdict of Jesus is clear: "from the beginning it was not so" (Matt.19:8). Christ's view of marriage as monogamous also complements His high regard for women as polygamy invariably demeans women.

The apostle Paul

It should be noted that whenever marriage or married life is mentioned in the New Testament, monogamy is the only form of marriage assumed. The writers of the New Testament all presuppose its monogamous, life-long state. The apostle Paul instructed elders of the church to be "the husband of one wife" (1 Tim. 3:1-2).

Polygamist Muslims are already enjoying special dispensations.

This was said in a mission situation where the elders had to show by example that Christianity was a better way – a higher standard. Monogamy was not only required for church elders but it was recommended for all men. Paul wrote, "But because of the temptation to immorality, each man should have his own wife and each woman her own husband" (1 Cor. 7:2). Monogamous marriage is also symbolic of the relationship between Christ and His bride, the Church (Eph. 5:31-32). As Christianity spread and gained ascendancy, monogamy became the marriage norm wherever the church became prominent.


POLYGAMY AND AMERICAN LAW

In early March Utah and Arizona's Attorneys general – Mark Shurtleff and Terry Goddard – told a combined two-state meeting that they would not go after polygamists. The practice is still theoretically against the law, but it is a law that Shurtleff and Goddard won't enforce.

Christian Marriage

From the Biblical perspective, then, the marriage state consists of one man and one woman at any given time. They enter into the married state intending and promising a life-long union of mutual trust, service, and love. This love (agape) is self-sacrificing. It is the love expressed in John 3:16: "For God so love the world that He gave His one and only Son." In marriage agape demands the full acceptance of the other person. It causes the husband to deal with his wife as a unique individual and thus checks his own tendency toward polygamy. Both husband and wife have dignity or as Adolf Harnack put it, the "infinite value of the human soul." Marriage so understood corresponds to the intention of the Creator, and that alone will meet the needs of our society.

Conclusion

As we reflect on the meaning of marriage for our time, we should remember that its definition does not depend on the passage of time. Morality is not subjective and changing. God revealed in Scripture His standard for marriage. Don't succumb to the lure of political correctness. Christians can and should be a fixed reference point in a changing and chaotic world. They should fear God rather than man. In her compelling book *Total Truth: Liberating Christianity from its Cultural Captivity*, Nancy Pearce wrote: "It is a common assumption that, in order to survive, churches must accommodate to the age. But in fact, the opposite is true: In every historical period, the religious groups that grow most rapidly are those that set believers at odds with the surrounding culture. As a general principle, the higher a group's tension with mainstream society, the higher its growth-rate." 

WRITERS REQUESTED!

We've got questions! Do you have answers?

Calvinism vs. Arminianism

April 20 deadline

How many of us can explain what it means to be Reformed? Are Calvinists fatalists? How do we respond to this and other Calvinist stereotypes: that we're not interested in evangelism, that we're the "Frozen Chosen," the "Once Saved Always Saved." What are the practical differences between Calvinists and Arminians — is this just some theoretical issue that only affects theologians, or do the differences have down-to-earth consequences?

Movies

May 20 Deadline

This magazine issue has been two years in the making and still isn't nearing completion. Are there any movies Christians should watch? We're starting to get skeptical! What should be a Christian's criteria?

Reading the Bible literally

June 20 Deadline

What does it mean to read the Bible literally? Does God use hyperbole in the Bible? How about Metaphors? Similes? Personification? How about symbols, allegories and parables? Are there different ways to read the Bible literally? How do we address those who say that the first few chapters of the Bible are simply a large metaphor, or mere poetry?

The "ism" issue

July 20 Deadline

What is Liberalism and libertarianism? How about Post-modernism and modernism? Darwinism and Racism? Some "isms" seem mostly political and economic, like communism and capitalism, but others seem to delve more into spiritual matters like Mysticism and Occultism, and yet they're all worldviews that compete with Christianity.

Heretics

August 20 Deadline

Is there anything we can learn from the controversies of the past? Are the heresies of today the same as those of yesteryear? What were some of the most notable heretics of the past?

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Circumcision of the Heart

by Jane deGlint

The procedure of circumcision is relatively simple. The foreskin is cut. Yet the wide-ranging physical, medical, emotional, cultural and religious interpretations of this procedure make it a controversial issue. Skeptics view it as barbaric. Jews consider it a holy ritual. Medical experts cannot reach consensus on its health implications. In spite of these diversified reactions one thing is beyond controversy. The procedure leaves a permanent mark. A circumcised man is markedly different from his uncircumcised brother. This permanence of the result makes the procedure highly suitable as a rite of initiation. Those who bear the sign are in; all others are out.

Immediately it must be added that the location of the sign has great significance. The fact that it remains unseen most of the time is highly remarkable. What practical use is an invisible sign? It seems a contradiction in terms. However, it makes its impact the more personal. There is a strong message to the individual, especially to a child of God in the Old Covenant. You belong to the group, but as an individual you are unique. In your individuality and with your special gifts you have a function and task toward others. Moreover, the location of the sign of circumcision is not completely private. It is shared at special moments of great intimacy with a woman who is in a covenant of love with the bearer of the sign. It brings the message home: marital love and procreation serve not only the wedded couple, but serve a higher purpose. Through the act of intimacy it became apparent as well that women were included in the Covenant. Furthermore, whereas the procedure itself retreats to the background once healing has been accomplished, the scar continues to remind the bearer that blood was shed. In order for life and procreation to continue, a sacrifice is needed.

In his wisdom the Lord selected this invasive and permanent procedure as the signet for his covenantal commitment. He declared circumcision to be the sign and seal of his unchangeable love for his people. He will never forsake them or leave them. At the same time the sign held his people accountable. Under divine protection his children must walk in faithfulness to the will of their Lord, both publicly and privately. They are set apart from all other tribes and nations. Their lives find their reason and purpose in God's plan for his people. Though every child of God is special, each individual makes a unique contribution to the whole chosen race.

What practical use is an invisible sign?

The sign of the covenant was first given to Abraham. God made a new beginning with him. The people of his days were serving the Lord only marginally, if at all. Without scruples they had embarked on the road of self-service, which would irrevocably lead to self-destruction. But our faithful Lord remembered his promise of salvation. He did not forsake his plan for the fallen world. Mercifully he intervened. He called one man out of his darkening surroundings to the light of faith. Abraham was chosen to become the father of all those who believe the Word of the Lord.

It was essential that Abraham be removed from his father's house. As the forebear of a renewed nation, he had to leave the tradition and culture which dishonored the God of heaven and earth. Abraham's descendants would need their own identity and place, where the Lord

could nurture them and protect them from idolatrous influences. It must be added that their separation from the world of pagan culture served a higher purpose than their own holiness. Abraham's seed was set apart to safeguard the birth of the Seed, who would shed his blood to save the world.

Even before Abraham received the promised heir, the Lord gave his new people a sign to remind and assure them that they were his chosen race. As confirmation that Abraham would receive a multitude of descendants and the promised land as an everlasting possession, he was instructed to circumcise all the men in his household. The Lord elevated the custom of circumcision to a divine rite of initiation into his eternal covenant. The sign of circumcision held all the essential components. Through procreation the people who were set apart formed the birth canal for the holy Seed, who would save his own by giving his blood. Circumcision became the visible confirmation of covenantal union. United by blood the holy nation was set apart for a life of service to the Lord and to each other.

The Lord kept his promise to Abraham. His physical descendants grew great in number and took possession of the promised land. Appallingly, they did not always treat the Lord with the same respect he bestowed on them. Often they did not take their special rite very seriously. The sons of Jacob abused it to trick their opponents into submission (Gen. 34:18-31). Moses failed to circumcise his son (Ex. 4:24-26). In the desert the Israelites had neglected to circumcise their children, which necessitated Joshua to administer the rite upon entrance into the promised land (Josh. 5:2-9). Many of Abraham's descendants grew insensitive to the Lord's faithfulness. By taking it for granted they

offended their Lord and Keeper. His insistent reminders of his indignant wrath fell on hardened ears.

This attitude of self-satisfaction took on larger proportions over the years. Circumcision was no longer viewed as a physical sign of the Lord's protective care, but it became a source of pride for those who boasted an automatic place of eminence among the nations. God's people forgot the essence of their circumcision. They lost sight of the fact that the Lord had called them to circumcise the foreskins of their heart and to obey his voice (Deut. 10:16). The offence reached the point that the Covenant Lord had to call his curses to remembrance. Israel had to leave the promised land. Both the northern and the southern tribes were taken into exile by heathen kings. It appeared that the Lord's plan of salvation was not workable after all. Sin seemed stronger than grace.

It was exactly in those dark days of exile and rejection that the Lord revealed a deeper layer in his plan of salvation. Through the mouth of his servant Jeremiah he elaborated on the essential meaning of the covenantal sign, to which Moses had already alluded. The Lord is not after cut bodies, but after a contrite spirit. In order to avert the Lord's covenantal wrath, God's people must circumcise their hearts. "Circumcise yourselves to the Lord, circumcise your hearts, you men of Judah and people of Jerusalem, or my wrath will break out and burn you like fire, because of the evil you have done – burn, with no-one to quench it" (Jer. 4:4).

The rekindled reminder to circumcise the hearts initiated the transition to the New Covenant. The work of the Spirit became more pronounced. The Lord does not look at the outside. He never did. The Lord looks at the heart. If a circumcised foreskin was invisible most of the time, a circumcised heart always falls outside physical observance. It can only be seen by the Lord and by those who have received eyes of faith. Circumcision of the flesh required a sharp knife which resulted in loss of blood. The Spirit circumcises the heart with the knife of the Word, which is sharper than a two-edged sword. It pierces to the division



The Lord kept his promise to Abraham.

of soul and spirit, of joints and marrow, bringing out the thoughts and intentions of the heart (Heb. 4:12). Physical circumcision emphasized the covenantal structure of headship and submission. Circumcision of the heart brings this structure to a more participatory level. Through the Spirit both men and women, in their created order, are full participants. "And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, yes, and on my menservants and my maidservants in those days I will pour out my Spirit; and they shall prophesy" (Acts 2:17 and 18, where the apostle Peter quotes Joel 2:28,29).

Circumcision of the heart unites the holy race, regardless to which tribe or nation they belong. Reaching to the ends of the world, God strengthens the circumcised of heart with the sign of baptism. Significantly, this sign, though visible when administered, leaves no scar as reminder. It is only meaningful to those who observe it with spiritual eyes.

The circumcision of the heart connects the Old Testament to the New. Whether the visible sign of belonging was associated with blood to emphasize the need for a sacrifice, or whether the entry into the Covenant is illustrated by the water of cleansing, in both cases it is a matter of the heart and points to the Savior. The heart of a believer needs the surgery of the Spirit. Through the power of the Word,

the Spirit transforms our hearts of stone into hearts of flesh. We are made receptive to the ways of the Covenant. We are able to resist the temptation to serve ourselves. We distinguish between good and evil. We speak the language of the Promised Land. Together with our fellow-citizens we are prepared for entrance into our eternal possession.

The circumcision of the heart is a sign that is meant to be used. It is given to us as a reminder and confirmation of invisible truths. Our Lord is faithful. He will keep his promises. He will protect his holy nation and guide his people safely to their eternal heritage, where they will serve him perfectly. We must set our sight on this spiritual sign. Our eyes are easily distracted by the false saviors of this world, who offer temporary solutions at best. But in the Spirit we can train ourselves to stay focused on the invisible.

Submitting to the Spirit of truth, we learn to depend on the sign of our circumcised heart. It will remind us to focus away from our own trouble to the greatness and goodness of our Father. It will instill in us the hope of glory. It will enable us to overcome our grievances by forgiving each other as we have been forgiven ourselves.

Lord, as sure as you have circumcised our heart, as certain as you have bent our will, as definite as you steer our lives, so confident we can be that your grace is sufficient for all our circumstances. Discerning the sign of your faithfulness, our spiritual eyes see your face shine over us. We are safe with you. What can man do to us?

The LORD your God will circumcise your hearts and the hearts of your descendants, so that you may love him with all your heart and with all your soul, and live (Deuteronomy 30:6).

And when they heard Peter's words they were cut (circumcised) to the heart and said to him and the rest of the apostles, "Brothers, what shall we do?" Peter said, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit" (See Acts 2:37,38).





Short & Simple

Your Questions Answered

Q.

Should Christians donate to the United Way?

A.

The United Way is a loosely knit group of charities with chapters around the world. In Canada most chapters seem to support Planned Parenthood or some other abortion promoter. For example:

- Calgary funds the Calgary Birth Control Association
- Edmonton funds Planned Parenthood
- Fraser Valley United Way supports “Options for Sexual Health” which has the website www.plannedparenthoodbc.org
- Toronto supports Planned Parenthood
- Winnipeg supports “Sexuality Education Resource Centre” which is another pro-abortion group

But different chapters can choose to support different charities, so what is true in Canada may not be true elsewhere. Still, there are innumerable charities asking for our money, and we only have limited resources to give. So it only makes sense that we should ensure our money goes to charities that are clearly doing only good work

Jon Dykstra

Q.

Can Christians be organ donors?

A.

The final answer to this question will be one of personal liberty and conscience in Christ. The Swiss Second Helvetic Confession deals at length with the burial of the dead in chapter 26, paragraph 1. This section answers most of the questions about what we should do with the body, and indirectly this question concerning organ donations.

The Burial of Bodies. As the bodies of the faithful are the temples of the Holy Spirit which we truly believe will rise again at the Last Day, Scriptures command that they be honorably and without superstition committed to the earth, and also that honorable mention be made of those saints who have fallen asleep in the Lord, and that all duties of familial piety be shown to those left behind, their widows and orphans. We do not teach that any other care be taken for the dead. Therefore, we greatly disapprove of the Cynics, who neglected the bodies of the dead or most carelessly and disdainfully cast them into the earth, never saying a good word about the deceased, or caring a bit about those whom they left behind them.

Two Scripture passages tell us more:

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. Rev. 20:13

And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. Job 19:26-27

Why do the sacred Scriptures mention that the sea will give up the dead? Why not speak about those who were burned up or otherwise left no mortal remains to be buried? For practical reasons those who go to the seas have buried their dead at sea. There is no preparation of the body and for the most part the inhabitants of the sea will consume the body. This is a very visual reference to the resurrection of those who left behind no physical body to resurrect. No part of this body is needed for the resurrection in the last day. The resurrected body has no need for any of its present parts which will not still exist in their present state no matter what form of burial is used as noted above in the passage from Job.

“Can parts of the body be removed for use in bringing sight or life to another without desecration of the body of the deceased?” is the only question that appears to matter to the Christian. The answer is yes and without it causing disfigurements that happen naturally in almost all accidental deaths. There is no direct mention in the Bible of organ donation. However there is also no reference whatsoever that would preclude donation of organs before or after death. The choice then is one of conscience and neither right nor wrong from a biblical perspective.

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DYSLEXIA:

*Having dyslexia, or having a child with dyslexia
is not the end of the world*

I hate labels, especially if someone labels you “stupid” or “slow.” Since I was a child, I’ve been labeled with a learning disability. I hate that label. A disability is a handicap, and I am, by no means, handicapped. I learn differently, but who doesn’t?

I have dyslexia, as does 20% of the population. Dyslexia is often associated with slow learners and reading, writing, and math problems. Researches once thought dyslexics had brain or nerve damage, which caused them to have these problems. An older edition of the Webster’s Dictionary even described dyslexia as an “impairment of the ability to read, often as the result of genetic defect or brain injury.” This is wrong. So far a clear cause for dyslexia has not been found.

So what exactly is dyslexia? Well, dyslexia is not a handicap, a brain defect or a disability – I believe it is a gift and that’s the easiest way to explain it.

The Picture Thinker

Dyslexics picture think, actually. “It is widely believed that human beings think in two different ways: ‘verbal conceptualization’ and ‘nonverbal conceptualization.’ Verbal conceptualization means thinking with the *sounds* of words. When using it, a person composes mental sentences one word at a time. Nonverbal conceptualization means thinking with mental *pictures* of concepts or ideas.”¹

To say this another way, when people use “verbal conceptualization” they think in a particular language: if they are English they will think in English and if

they are French they will think in French. But “non-verbal conceptualization” uses the more universal language of pictures. So a Frenchman using “non-verbal conceptualization” might think in a very similar way to an Englishman doing the same.

“Nonverbal thought is much faster, possibly thousands of times faster. In fact, it is difficult to understand the nonverbal thinking process because it happens so fast you aren’t aware of it when you do it. Usually nonverbal thinking is subliminal, or below conscious awareness.”²

“The primary thought process of the dyslexic is a non-verbal thinking mode, which occurs at thirty-two pictures per second. In a second, a verbal thinker could have between two and five thoughts (individual words conceptualized) while a picture thinker would have thirty-two (individual pictures conceptualized). Mathematically, this works out to between six and ten times as many thoughts. . . . Picture thinking is more thorough, deeper, and more comprehensive.”³

So picture thinking has its advantages, but in school, the teacher doesn’t show the child words in pictures. Instead, the teacher shows him the letters C-A-T. The dyslexic sees these letters in forty different variations (upside down, mixed up, inside out, some letters up, some down, etc.) and only one is correct! If the teacher would have shown the class a picture of a cat and then C-A-T, the dyslexic would’ve understood.



Another thing that makes school tricky for the dyslexic is trigger words. These are words, around 200 of them that are abstract words, words with no pictures to form a clear thought (like “of” “the” and “and”).

“In nonverbal conceptualization, each time the picture thinking process is stopped, the person will experience a feeling of confusion because the picture being composed becomes more incoherent. Using concentration, the reader can push back the blanks and continue, but will feel more and more confused the farther he goes. Eventually he will reach the *threshold of confusion*. At this point, the person becomes *disorientated*.”

“*Disorientation* means that perception of the symbols gets altered and becomes distorted, so that reading or writing is difficult or impossible.”

In the sidebar accompanying this article you can see an example of how a dyslexic might read the sentence “the brown horse jumped over the stone fence and ran through the pasture.” Read what the dyslexic says and note the confusion!

Help! My child has dyslexia

If your child has dyslexia it’s not the end of the world, honestly. The sky didn’t fall down when my parents realized I had dyslexia. It fell down in my world, though! I was often picked last in PE classes because I didn’t understand the game or play it right. I was shunned in school and was called many names that I don’t want to repeat. Each of those words hurt; don’t believe the saying: “sticks and stones may break my bones, but words will never hurt me.” Teachers were exasperated with me because they thought I was guessing when I really wasn’t.

In grade seven, I was pulled out of school and put into another, allowing me to start recovering. I was on the brink of suicide, but God in His mercy and love reached out to me and pulled me out of the slimy pit of despair, weeping, and agony.

My parents enrolled me in a course created by Ron Davis, a dyslexia expert, and ever since then I’ve learned to think differently about dyslexia. The Ron Davis program is where I learned to master dyslexia and use the talents from dyslexia in the

| Dyslexic reading | | | |
|---|--|----------------------|-------------|
| HOW A DYSLEXIC MIGHT READ THE SENTENCE: | | | |
| “The brown horse jumped over the stone fence and ran through the pasture” | | | |
| Word: | Reaction: | Sees/thinks: | Says: |
| The | picture process stops; Concentration begins | blank picture | “The” |
| Brown | concentration continues | brown color | “brown” |
| Horse | concentration continues | brown horse | “horse” |
| Jumped | concentration continues | front of horse rises | “jumped” |
| Over | concentration continues | back of horse rises | “over” |
| The | picture thinking stops; Concentration doubles | blank picture | “the” |
| Stone | doubled concentration | a rock | “stone” |
| Fence | doubled concentration | rock fence | “fence” |
| And | picture thinking stops; Disorientation occurs; Concentration triples | blank word | omits word? |
| Ran | Disorientation continues; Tripled concentration | running | “runs” |
| Through | disorientation continues; Tripled concentration | throwing a ball | “throws” |
| The | Picture thinking stops; Disorientation continues; Concentration quadruples | blank word | omits word |
| Pasture | disorientation continues; Quadrupled concentration | a grassy place | “pasture” |

best way I could. I really benefited from this. My math went from grade three to grade seven (thanks to the tutor as well), my handwriting cleaned right up (it’s actually legible!), and I learned to master those silly trigger words in clay and put pictures to them.

Now, I am a healthy 17 year old, still a bit low in self-confidence, but I have a job and am looking forward to college in September.

I just want to add something. What did Leonardo da Vinci, Walt, Disney, Thomas Edison, and Alexander Graham Bell all have in common? Dyslexia, that’s what. Their genius didn’t occur *in spite* of the dyslexia, but *because* of it.

So what can you do for your child if he/she has dyslexia? You can do what my parents did for me. My Mom and Dad were there for me, constantly encouraging me and listening to me. You can check out www.davidisdyslexia.com and find out if there is a Ron Davis program near your area

(you’ll probably have to e-mail them for this info). If your child really isn’t interested in this course, don’t force him to take it. There won’t be any difference, trust me. You can ask your child to read *The Gift of Dyslexia* by Ron Davis; that changed my perspective completely. (My Mom was always reading books on dyslexia and ADD so when she asked me to read “Gift of Dyslexia” I thought it was just another book. How wrong I was!) This is one of the best things you can do for your child other than love him and pray for him. And keep reminding him that God is not some “big guy in the closet,” but rather a Father who loves his sheep and who can be relied on.

¹ Pg 9: *The Gift of Dyslexia*; Ronald D. Davis; "1994

² Pg 9: *The Gift of Dyslexia*; Ronald D. Davis; "1994

³ Pg 98: *The Gift of Dyslexia*; Ronald D. Davis; "1994

⁴ Pages 12, 13: *The Gift of Dyslexia*; Ronald D. Davis; "1994



Calvinism in Kilts

What prompted Scotland to rise from poverty and constant warfare to become the world's first literate society?

Calvinism was key.

review article by Alex Greer

It is not very often that a book comes from a secular historian that would interest the average Reformed Christian reader. But Arthur Herman of the Smithsonian Institution has produced a brilliant treatise of interpretative history in his *How the Scots Invented the Modern World* (though his title is a tad presumptuous, since the Scots alone did not “invent” the modern world). This work combines history, biography and many obscure anecdotes to not only inform the reader about Scottish contributions to Western Civilization, but also explain why and how the Scots did so much despite their poverty and small numbers.

Rising from the depths

Before the Scots set about making their mark on the modern world, their country was one of the poorest in Western Europe. War with England was frequent, and brutal clan feuds in both the Highland and the Lowlands were all too common. The Sixteenth and Seventeenth Centuries further saw wars over religion. (This may sound like modern day Afghanistan!) And yet they became the first literate society and soon produced the likes of James Watt, Adam Smith, Alexander Graham Bell, Robbie Burns and many more.

What would inspire a people who knew only war and poverty to then so quickly become a society of thinkers and innovators? The answer lies with the changes brought about by the Protestant Reformation in the 1560s, which shook Scotland like an earthquake.

A school in every parish

When Scottish Reformer John Knox, and his disciples, returned from their exile in Geneva they not only preached the Reformed faith on the streets and fought for a Presbyterian ecclesiastical order, they also advanced a radical vision of having a school in every parish. In seeing Scotland as “a chosen nation” Knox and his followers desired that every Scot, rich and poor, aristocrat and commoner, man and woman, and Highlander and Lowlander alike, could read the Bible. It took time for this vision to be a reality, and by the early 1700s this unique education system transformed Scotland into one of the most educated and literate nations in Western Europe.

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...their country was one of the poorest in Western Europe.

The Scottish thirst for education went beyond studying the scriptures. With the Calvinist concept of the unity of knowledge Scots came to master the humanities, and also scientific and technical subjects. Education also further heightened the expectations of the common people, and brought about social mobility. The sons of farmers and labourers went on into business and into the professions. In the late 1700s and early 1800s self-made men like civil engineer Thomas Telford built roads,

bridges and canals, and mechanic James Watt perfected the steam engine. Scottish universities had a non-elitist ethos, unlike Oxford and Cambridge, and hence Scottish professors gave a greater priority to academic excellence. In particular Edinburgh University's School of Medicine, which was modeled on the medical school at Leyden, became the best medical school in the British Isles. With their high academic reputation, the Scottish universities attracted many English students.

Edinburgh emerged as the main intellectual center (an “Athens of the north”) of a unique Scottish Enlightenment. True, some of the great thinkers in Eighteenth Century Scotland such as David Hume did stray from orthodox Christian belief, and the Scottish church also strayed from orthodox Calvinism. Still, the influence of Calvinist thought was not totally extinguished. Hume's negative views on human nature resemble that of Calvin rather than that of the other Jean of Geneva, Jean-Jacques Rousseau. It might be fair to say that Hume and other such thinkers were “secular Calvinists.” And in the Nineteenth Century revivals saw a renewal of orthodox belief.

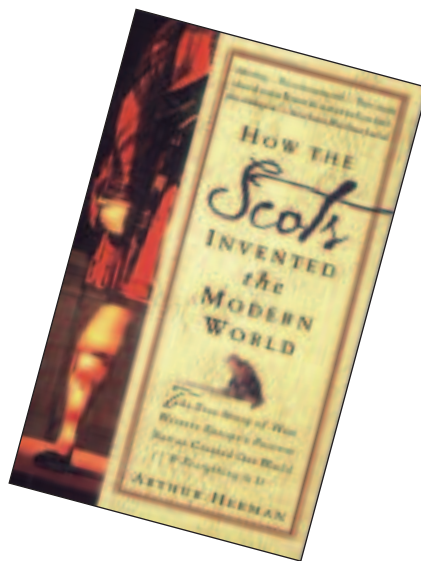
Adam Smith

Herman's analysis of Adam Smith, the father of free market economics, should interest many conservatives. Herman points out that Smith was not an extreme libertarian who gave a green light to big business and materialism. Smith was more of an observer than an advocate, and he concurred with David Hume's pessimistic

How the Scots Invented the Modern World: The True Story of How Western Europe's Poorest Nation Created Our World

by Arthur Herman

Three Rivers Press, 2002
455 pages; Paperback; \$15 US



views of human nature. He saw the free market as a check on human avarice. Along with a lesser known Eighteenth Century Scottish Minister and sociologist Adam Ferguson, Smith recognized that the development of commercial society had its risks of becoming soulless, materialistic and impersonal. Ferguson wrote many tracts on the need to preserve traditional Scottish values as material progress went forward. Given that education preceded the rise of a commercial, and then an industrial society, the Scots were thus able to observe that it was necessary to preserve the memory of their past, and their values of honor, courage, family and community. Ferguson, who had created one of Edinburgh's famous debating societies, the Poker Club, stressed the need for strengthening institutions like the family, the churches, and the militia to preserve and reinforce these values.

As a small country an outlet was needed for Scotland's expanding energy, and that outlet was found in the union with England in 1707. This union was not without controversy and opposition. Herman has ruffled the feathers of Scottish Nationalists by pointing out that by the 1730s Scotland was prospering economically beyond its dreams by tapping into the British Empire's growing cross-Atlantic commerce. Mid-Eighteenth Century Glasgow became a thriving port due to its tobacco trade with Virginia. The "tobacco lords" who owned the ships and warehouses were not misers, but rather used their wealth to enrich the culture and architecture of the city. When

they lost the tobacco trade after America's independence, Nineteenth Century Glasgow and its environs then became noted for their ship building yards. Being educated the Scots, were well up to the challenges of the union and the empire. The expanding British Empire gave the Scots new opportunities to settle and develop colonial lands far away, such as Canada, Australia and New Zealand. By the middle of the Nineteenth Century the practical Scots, both in the homeland and of the Diaspora, stood at a pinnacle of achievement.

Robbie Burns and Sir Walter Scott

What of the old romantic Scotland? Some areas of Scotland, namely parts of the Highlands, were largely untouched by the changes caused by the Reformation and by the Union. Scots of the old ways eventually mounted their last stand in the 1745 Jacobite Rising, which climaxed at the Battle of Culloden where the old Scots were soundly defeated. The memory of this romantic past did not end with Culloden. The Highlanders maintained an oral tradition, which survives to this day, about their defeat. These stories were carried overseas by those who were later displaced in the 1790s land clearances.

The romantic past inspired a literary revival in the late Eighteenth Century. Robbie Burns in his poems and songs, and then Sir Walter Scott in his poems and novels, preserved for posterity the romantic tales and ballads of both the Lowlands and Highlands. Given that the Scots in the early 1800s were a very literate people,

and that many had money to buy books, Scott's novels became bestsellers. Moreover, Scott was popular in England, Europe and America. Herman especially credits Scott with preserving romantic Scotland for the industrial age.

Scottish America

Herman has two fine chapters on the role of the Scots in building the United States of America. One chapter focuses on the colonial period. From the 1707 union, which opened the English colonies of North America to Scottish trade, both Lowland and Highland Scots planted settlements and created ports from New Jersey to Georgia. The greatest numbers of Scottish settlers were the "Scots-Irish." Herman properly notes that the "Scots-Irish," (a name given to them by the English-descended colonists), "were 'Irish' by geography only." They were ethnic Scots, but they came from the northern Irish province of Ulster. The Scots-Irish were very adventurous, and in search of land for their extended family groups they settled the backcountry of Pennsylvania down to the Carolinas and Georgia. Given their anti-authoritarianism the Scots-Irish supplied a disproportionate number of the soldiers for the Continental Army in the American War of Independence.

In keeping with his theme about the importance of education Herman pays considerable tribute to John Witherspoon, a Scottish-born Presbyterian minister, President of Princeton University, and a signer of the American Declaration of Independence. Witherspoon's influence went beyond his denominational label. Although he did not attend the Constitutional Convention Witherspoon educated many founding fathers such as James Madison, and thus is credited as having some indirect influence on some of the thinking behind the U.S. Constitution. As an orthodox Calvinist Witherspoon had the same pessimism about human nature as did David Hume. While Hume was a religious skeptic, his writings were available at Princeton's library. Herman notes: "How can a self-governing republic rule over a vast expanse of territory, which a future United States of America must inevitably do,

without becoming an empire, and therefore acquisitive and corrupt? There seemed to be no clear answer" (p. 219). To give the American people a federal government, at which the risks of tyranny were to be minimized, Witherspoon's student Madison, who upon reading Hume, came to see the need for "countervailing interests" in the federal government, or in other words checks and balances. Such concepts would resonate in *The Federalist Papers* and in the 1789 Constitution. Given the growth of the federal leviathan in the past century the above questions are not stale, but are very relevant.

The other chapter on America examines the role of the three quarters of a million Scottish immigrants who came to its shores during the Nineteenth Century. Unlike the Irish, the Scots were well educated and skilled, and they came not only to work, but also to manage America's growing industries. Unlike the Irish and other immigrant groups like the Jews, the Protestant Scots did not encounter discrimination, nor did they expect special or preferential treatment. The Scots assimilated with ease into WASP America, and in politics they did not form pressure groups and political machines. Entrepreneur Neil Dow was quoted as saying that Scottish immigrants were "the most welcome" (p. 328). Many American Scots became prominent self-made men like steel magnate Andrew Carnegie and telephone inventor Alexander Graham Bell.

Conclusion

How the Scots... excels as a work of interpretative history. Herman, who has also taught at Georgetown and George Mason Universities, has done an excellent task in connecting the dots of Scotland's recent past. He presents some obscure facts, and stories of some obscure Scottish personalities. He has given us a history book which is not merely designed to inspire hair-splitting debate in academia, as this treatise can be understood by scholars and laymen alike. It is not just a chronology of famous Scots, since it further answers how and why these Scots came to achieve what they did. It further relates how the many Scottish philosoph-

ical concepts had a major impact on the expanding English-speaking world.

As education remains at the heart of Herman's thesis, any reader of Scottish descent, or who has been shaped by a Scottish institution, can probably relate personally to Herman's analysis. My great-grandfather was a Scot-Irish Presbyterian small-hold farmer in Northern Ireland. Despite his humble station in the food chain he was literate due to the church's instance on reading and writing. My grandfather took such

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***It might be fair to say
that Hume and other
such thinkers were
"secular Calvinists."***

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an interest in education he became a mathematics teacher, and then a primary school principal. My father then went further in his interest in math and science and he became a civil engineer, and later he came to



John Knox's wish for every Scot to be able to read the Bible pushed Scotland to become the world's first literate society.

Canada, where he helped to design roads and bridges during the post-WWII economic boom. I grew up in a Canadian Presbyterian Church, and many of those in my congregations had the Mac and Mc prefix before their names, and many were also in the engineering field.

Reformed readers will be gratified to learn how Calvinism, with its emphasis on education, has elevated a people out of poverty and barbarism. Also education does carry a danger, and this lesson can be gleaned from Herman's book. Higher learning, and its resulting material success, can sometimes lead to personal arrogance and vanity, and many a learned person of Reformed background has either become lukewarm or has turned against the faith entirely. People can sometime become victims of their own success, and it has not been hard for some to forget their godly heritage which has made progress possible (Deut. 28:15). Today, the Scots are not as on fire for the faith as they once were despite their past sacrifices and achievements.

Still, John Knox has left us a good legacy. Herman's conclusion on this legacy well summarizes the Scottish role in the advance of Western Civilization:

As the first modern nation and culture, the Scots have made the world a better place. They taught the world that true liberty requires a sense of personal obligation as well as individual rights. They showed how modern life can be spiritually as well as materially fulfilling. They showed how a respect for science and technology can combine with a love for the arts; how private affluence can enhance a sense of civic responsibility; how political and economic democracy can flourish side by side; and how a confidence in the future depends on a reverence for the past. The Scottish mind grasped how, in Hume's words, "liberty is the perfection of civil society," but "authority must be acknowledged essential to its very existence"; and how a strong faith in progress also requires a keen appreciation of its limitations. (p. 361)

Many of the questions Herman asks and tries to answer are still relevant for our time, and for Reformed Christians.



Two Ways to Live: know and share the gospel

"I'm a reserved type of person, generally much too shy to speak to someone about my faith. And then the other day we were at a work lunch and I was able to steer the conversation so that we could talk about the gospel. It was amazing. . . ."

"You folk must have been praying for us this past week. It was incredible. We'd been wanting to speak to both my workmate and our next door neighbor about the gospel for ages, and this past week we did. I got to speak to my workmate, and then when I got home my wife was speaking to our neighbor. . . ."

by Veronica Hoyt

These are two real accounts of sharing the gospel from two (rather stunned) participants of an evangelism course that we've attended recently. We were a mixed group of Reformed Christians – men and women, younger and older, some in the workforce, others not – but we all shared an apprehension of sharing the gospel. Would we know what to say? Do we know how to share the gospel without using jargon like *sin, salvation and sanctification*? What if "they" ask a hard question? Besides, they'll think that talking about the hope within me is just too personal for this individualistic age. Do people really want to know, anyway?

Lots of questions; enough, really, to put evangelism into the too-hard basket.

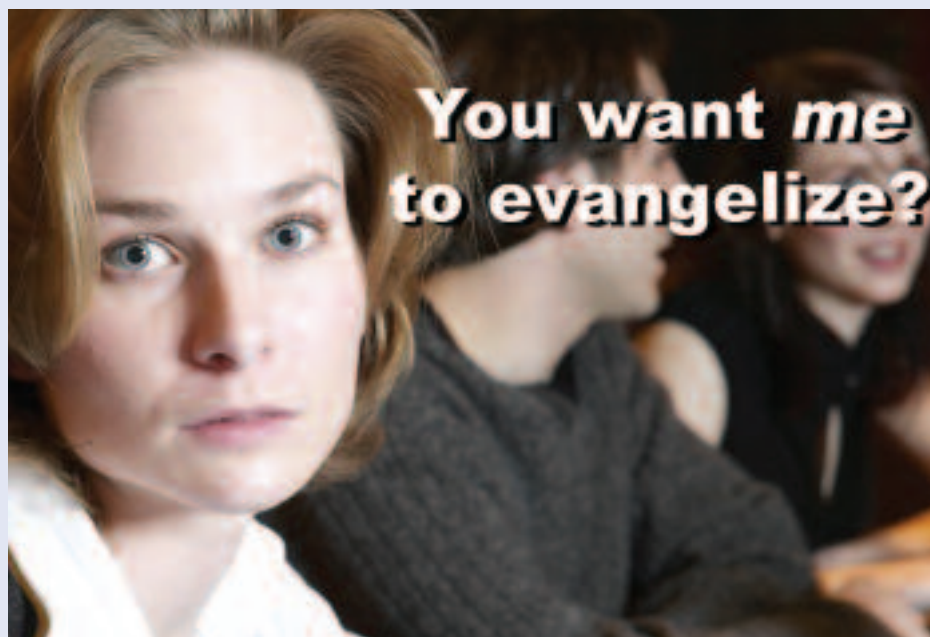
Enter: *Two ways to live: know and share the gospel*. This uncomplicated, helpful and thoroughly Biblical course in evangelism helps to answer these – and more – difficult questions.

Two Ways to Live

So what is *Two Ways to Live*? It is a seven-week course with two main aims: to help you to know and to thoroughly understand the gospel for yourself, and to equip you to share it with others, as you have opportunity. It doesn't seek to make

"Billy Grahams" out of everybody, but it does aim to give participants tools – or a framework – they can use in whatever situation they find themselves. It may be it in a particular conversation at work or after church, or in a relationship with a friend over months or years. It is a course that will prepare you to give an answer for the hope that is in you.

The course is structured around learning – and adapting – a basic gospel outline. Over the weeks, participants progress from thoroughly memorizing this outline, to adapting it into their own style of speaking, helping to make it personal and something that comes from the heart. The gospel outline is broken down into six main points:



Tracking down *Two Ways to Live*

Two Ways to Live: know and share the gospel was first developed in Sydney, Australia, in the 1980s by Phillip Jensen, and is published by Matthias Media. Course material includes participants' manuals, leader's manual and a training video. For more information see their Internet websites:

AUSTRALIA
www.matthiasmedia.com.au


CANADA
www.navigators.ca/resources

UNITED STATES
www.matthiasmedia.com

doing the Two Ways to Live course, I sense that the Lord is not only working in those witnessed to, but also in me. I've been given new skills, but, more importantly, it has awakened a sense of urgency in sharing the gospel. Sharing it is no longer an abstract ideal but something that I can and will do!

Answered Prayer

This sense of excitement is common to most who do this course. We've experienced participants sharing the *Two Ways to Live* outline in buses, airplanes and taxis. Quite a number have been able to talk about the gospel to colleagues at work. One person even managed to use this outline in a group of about 30 of his colleagues at one time, generating a lot of thinking, questioning and discussion. Others have beavered away in personal relationships. And one enterprising pair did some "cold contact" evangelism at a shopping mall one Saturday morning to sharpen their new skills. We've certainly experienced answered prayer: God gave opportunities for witnessing, and also gave the courage, ability and love to do it. I don't mean that the Lord has acted especially miraculously in giving us these opportunities, but that He has certainly used our readiness and blessed it with providential opportunities.

This is not a magical church growth scheme, but a summary of the Bible's primary message to today's world. Have we had swarms of people joining the church? No, but for those who have begun to attend, we are ready – with materials needed for further study of the Bible, and with hearts that believe that God is able to soften the hardest of hearts. After all, He's done this for us, personally – and will do so for all those who belong to Him. And, in the meantime, we join the many who, throughout history, have lived out the words of Psalm 22, the messianic psalm that speaks of the suffering and the triumph of our Lord and King: "Posterity will serve Him; future generations will be told about the Lord. They will proclaim His righteousness to a people yet unborn. . ." (vv. 30 and 31). 

1. *God the creator; humanity ruling under his authority.*
2. *Humanity rebels, wishing to run things its own way.*
3. *God judges (and will judge) humanity for this rebellion.*
4. *In his love, God sends Jesus to die as an atoning sacrifice.*
5. *In his power, God raises Jesus to life as ruler and judge.*
6. *This presents us with a challenge to repent and believe.*

These points are accompanied in the course with a set of six simple diagrams, and an accompanying verse/passage from the Bible, which are part of the memory work. All of these elements are helpful while learning this outline, but are especially so when given the chance to share the gospel. For example, the diagrams are very helpful for visual learners, which many of us are. And, after the conversation is over, the person spoken to can take the outline (including the Bible texts underneath each diagram) away with him for further reference and reflection.

Importance of Prayer

At the beginning of the course, each participant is asked to write down the names of two people they are concerned about. This is shared with the group. Throughout the course, this prayer list is a focus not only for the group's prayers, but also for their thinking about what it means to share the gospel with someone. It helps to give the course a "reality," stimulating

the thought that this is something we can share with real people in real life. For most participants this list becomes a focus in personal prayer, too, and this in turn develops a frame of mind that's waiting and ready to share the gospel. It is worth noting that these two people are only sometimes the ones that the Lord leads into conversations with us. The point is that we are ready for whomever the Lord chooses, and that we are praying for the lost.

This is one person's account:

The two names on my list are those of two Afghani refugees I tutor in English every Thursday afternoon. It is my fervent prayer that God will release them from their bondage to Islam and come to know Him. They know very little English, and so I am not able to tell them about Christ – although, my husband and I have spoken with their son and, through his translating, with them about Christianity. Each week, before I step out of my car and walk to their apartment, I pray: "Lord, please help me to be your ambassador. Help me to show these people the love of Christ. And, Lord, lead them to Yourself!" It's a simple prayer but is heard by Almighty God. An added blessing to this prayer is that, through it, God strengthens and reminds me of what I'm really doing in teaching these lovely people: representing Him (and His people) in a household that needs to repent and serve the Living God.

Throughout the years I have missed (and messed up) many opportunities to witness about the Lord and His Word. Since



Tidbits relevant, and not so, to Christian life

by Jon Dykstra

much more likely the world will see just how silly they are being.

SOURCE: Feb. 10, 2005 *Edmonton Journal*

Modesty rocks

A Christian schoolteacher, after noticing that more and more girls were wearing sleeveless shirts, told the young students that rather than think spaghetti straps they should think lasagna.

SOURCE: Internet?

Lyric of the month

Little man

by O.C. Supertones

Lookin' out for number one's a full time occupation

I'll give to me, myself and I, my own salvation

Some people try to tell me God can save me from my sin

But God can take a number and I'll pencil Him in

Busy oh so busy, I got no time to search
My Sundays are all booked, I've got no time for church

That's for those poor souls, dry as a stone
God bless this child 'cause this child's got His own.

Oh, let my pride fall down, I'm a little man
He who gets the most toys and dies is the winner

I'm livin' the high life with lobster tail dinners

My Lexus, my yacht, my gold chains and rings –

These are a few of my favorite things
But most of all I keep my billfold the closest to my heart

House decorated with million dollar works of art

Roll with the Bigwigs they think I'm the man
But then I stop and look and think about how big I really am

Mammon is an unforgiving God, I cast him away

I live my life to God, not to get paid
Money can't save your soul, don't think it can

I look to God and I feel like a little man.

Quote of the month

"It is better to be uninformed, than misinformed." – a bit of cynicism purportedly from Thomas Jefferson when he was asked why he did not read any of the newspapers of his day.

Ten conversation starters

It took some effort but finally the two of you have managed to sneak away from the kids and for the first time in days you have a chance to sit down and talk. . . but now you can't think of what to say. In their book *Love Talk Starters*, Les and Leslie Parrott outline "275 questions to get your conversation going." Here are a few:

- What part of your wedding day do you remember and appreciate the most?
- Trusting in God can seem pretty abstract at times. Can you think of a time when the two of you did this in very realistic terms? What did it mean to each of you?
- Finish this sentence: "I like to be kissed..."
- If you are crying about something how do you typically want your spouse to respond?
- Most of us idealize great love stories, partly because we only envision the most romantic parts. What kind of potential harm might this cause your own marriage?
- If all that your single friends knew about marriage was what they saw in your relationship, what would they say about it? Be specific.
- What are you doing, or have you done to help your spouse become a better person?
- Complete this sentence: "The purpose of our marriage is..."
- How do you feel about setting goals as a couple? Can you name any goals the two of you have right now?
- On a scale of 1–10 how polite are you to one another? If you are not as polite as you would like, what can you do differently?

The silver lining is silliness

There is a distinctly Christian way to read the news but how often do most of us do it that way? When we, for example, read about how transsexual golfers will now be allowed to play in this year's women's British Open, most often we may tend to despair. This is yet more evidence, we moan, that our culture is disintegrating. While this is an understandable reaction it is hardly a helpful one. And when taken too far it descends into a pessimism that forgets that despite all we see going on around us, our side is actually winning, and in fact has already won! Christians must never forget that Christ's victory (and our own) is assured.

Sometimes we don't react to the news, but simply ignore it. This blissfully ignorant approach may make it easier to sleep at night but it also ignores our prophetic role. We have to engage our culture and tell them the good news and warn them when they are going the wrong way. Ignoring the world is simply not a Christian option.

Finally sometimes we see the news in a more optimistic light and laugh. Stuff like this is just silly! Golf recognizes the significant strength difference between men and women by forcing men to tee off quite a bit further back than ladies. But now, in an effort to be ever so tolerant, guys in drag will be allowed to hit from the women's tees simply because they put on a dress. They still have the male muscles they were born with, but the world wants to pretend that a change of outfits (and possibly plumbing) will make it fair for these men to compete against women. That's laughable, and when we as Christians respond to idiocies like this with laughter we make it that

**Then he took his staff in his hand, and chose five smooth stones
from the brook, and put them in his shepherd's bag or wallet;
his sling was in his hand,
and he drew near to the Philistine.**

I Samuel 17:40

Draw Near to the Philistines

by Christine Farenhorst

The story of David battling Goliath is a favorite one with both adults and children. Even unbelievers like the tale, comparing David to the underdog, the little man, who achieves victory over the impossible dictator. We have all placed ourselves, while reading this story or similar ones, in David's sandals. What would we have done? How would we have responded? Is there courage hidden within our hearts ready to come out at a moment's notice should we be confronted by an imposing, colossal Goliath?

These are good questions! These are essential questions – but not questions one should ponder ahead of time. “. . .do not be anxious about your life,” Jesus tells us, “what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food and the body more than clothing? Look at the birds of the air. . .” (Matt. 6:25ff). “Seek first,” He goes on to say and point out as of primary importance, “the Kingdom and His righteousness. . .” (Matt. 6:33).

Emmi Delbrück was born in 1905, the second youngest child in a family of seven in the Berlin suburb of Grunewald. She



was nine when the First World War broke out and she married Klaus Bonhoeffer, (Dietrich's brother), in 1930, the decade before World War II. The 1930s were a tumultuous decade and held many Goliaths as well as innumerable ordinary every-day Davids who utilized their shepherd's bags. Later, when she was an old woman, Emmi was interviewed about the Nazi era. In her memories lodged long-past anecdotes of friends, mothers, sisters and brothers who had been Davids. Here are some of these memories.

An old “hausfrau”

An old, Christian German hausfrau, about ninety years of age, whose daughter and her husband had become enamored by Hitler, was accustomed to order certain items from a Jewish shop. She bravely continued to do so after a boycott on Jewish shops had been imposed by the government. One day, as her daughter was visiting, some linen was delivered – linen the mother had ordered from a Jewish supplier.

“Mama,” cried the enraged daughter, “I see you are still buying from the Jews.

I'm afraid you must choose – either the Jews or me."

The old mother didn't even pause to swallow but replied to her angry daughter in even tones.

"My child, I choose the Jews."

Continuing to defy the boycott against Jews, this same old woman periodically bought a quarter of a pound of butter at a certain dairy. Not too long after the incident with her daughter, a German officer wearing high, black polished boots, stood outside the Jewish shop.

"Ho, grandmother," he addressed her, "are you sure you want to continue buying butter from a Jew?"

The old lady lifted her cane and smacked the officer so hard on the toe of his polished boots that he winced.

"I shall buy my butter where I have always bought it," she responded and walked into the store with her head held high.

Obviously she was seeking the Kingdom. She was a David – an ordinary, shepherd-bag toting David.

The shooting star

Emmi recounted another David story. At the end of 1941 she was on a tram, a crowded tram, in the city of Kurfürstendamm. The tram made its usual stops and at one of these an old Jewish lady got on. The lady had a conspicuous yellow star sewn onto the lapel of her coat. A man, an average every-day laborer got up in full view of the entire sardine-packed aisle.

"Please," he addressed the Jewish woman in loud but good-tempered Berliner vernacular, "Please take my seat, my little shooting star."

The woman stood immobile, frozen into fear. The conductor lost no time in pushing his way past the people. Red in the face and puffed up with authority, he parked himself in front of the man.

"Surely you know that Jews are not allowed to sit down on trams."

The man smiled at him as if he, the conductor, was insane.

"Let me tell you something, mister. I decide for myself what happens to my behind."

Shoving the man and his misplaced authority aside, he walked towards the door and got out at the next stop. The woman still stood without moving. Emmi Bonhoeffer, a professing Christian herself was also standing among the people on the crowded aisle on the bus. She nudged her way through and pushed the Jewish woman into the empty seat, whispering that she should stay there. Emmi then remained next to the woman until she had to get off. The conductor said no retaliating word and edged back to the front of the bus.

Do not fear to draw near

Does it then take a time of war to bring out the shepherds' bags? Surely not! For are there not Goliaths all around us today? Take, for example, the woman at the checkout counter who curses; the fellow-worker who repeatedly uses God's name in vain; and the neighbor who swears when the snowplow hits his mailbox. They are all Goliaths, to be sure, in various shapes and sizes. Do we need to wait to bring out our slingshots until the Hitlers rule North America? Surely not!

There are many issues today that rank high up there with evil rulers who profane and insult God. Should not classrooms teach that the Creator spoke and it was so? Should marriages not be protected as God designed them? And should not the unborn unhesitatingly be fought for?

Seek first the Kingdom of God and His righteousness. How? By reading the Word of God! By studying the Word of God. Put stones into the shepherd's bag of your mind. Draw near to the brook of prayer and trust that He who formed you in your mother's womb, He Who holds you daily in the palm of His hand, He Who created the heavens and the earth, will not let you fall. The smooth stones lie there for the taking! And do not fear to draw near to the Philistines.

In keeping with this article RP is once again offering free pro-life envelope stickers. These stickers feature a life-size picture of a baby's feet at ten weeks after conception and are a great way to spread the pro-life message on all your outgoing mail. Write into RP and include your postal address and we'll send out 50 stickers to you. Our address is: Reformed Perspective, 13820 106 Ave, Edmonton, Alberta, Canada, T5N 1C9. This is only one small way to be a "David" but it's a good start.



GAY MARRIAGE 101

It's definitely the issue of the day.

If you want to learn more you can check out the RP website where these four articles are posted:

Are Civil Unions an Option? An alternative to gay marriage
Screwtape sounds off on same-sex marriage

4 Stupid arguments against Gay Marriage... and 1 good one
Compromise Isn't Possible: Why even the world should fear gay marriage

www.reformedperspective.ca

"It's Only A Dollar!"

Some churches hold Bingos and sell raffle tickets, so can gambling really be wrong?

by Sharon L. Bratcher

"I think we should have a Bingo night to raise money for our community."

"All you spend is \$1.00 on a ticket and you could win \$1,000,000!"

"Our organization is having a raffle to raise money for the handicapped; will you buy a ticket for only \$1.00? You might win a 10 speed bicycle!"

"I just won \$2,000 in the lottery – isn't that great?"

Often we have friends and neighbors and perhaps even relatives who participate in the lottery, raffles, or other types of games of chance. And among secular and some professing Christian groups, games of chance are popular fundraisers because they are a fairly easy way to raise a large amount of money fast.

I once came under quick attack in a neighbors' meeting for refusing to participate in a raffle. "What do you mean it's against your Christian principles? St. Whoever's church at the corner has Bingo every week, and raffles twice a year to raise money. How could it be wrong?"

It was too difficult on a moment's notice in a suddenly hostile group to formulate and express my reasons. I finally stated that I was not going to defend myself there in front of an entire group; however, I would be willing to explain to them individually at another time just why I was against all forms of gambling. Happily, one Baptist neighbor spoke her agreement with me and the issue ended.

It is sometimes difficult to give a quick answer because there are no specific Bible verses which state, "you shall not gamble."

Is it "only a dollar" and therefore unimportant whether we participate? Or are there principles from God's Word which regulate even this small purchase? Does it become acceptable when the recipient is a worthwhile cause?

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***I once came under
quick attack for
refusing to participate
in a raffle.***

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Furthermore, how do we react to a friend or relative's big winnings? Though the odds are ridiculously high, you might know a winner from time to time. Should someone feel so generous as to spread his/her newfound wealth in our direction, what should be our reply? (The questions only get harder, for instance: what if a relative won a large sum of money – what about accepting a Christmas gift of a new car?)

I spoke with our minister, the Rev. Kenneth A. Kok, concerning how to express an answer to the basic question, "What's wrong with gambling?" He provided three answers:

1. It encourages a "something for nothing" mentality

Throughout the Bible, we clearly find that God expects us to work to provide for our material needs:

- "By the sweat of your face you shall eat bread. . . ." (Gen. 3:19)
- "He who tills his land will have plenty of bread, but he who pursues vain things lacks sense. The wicked desire the booty of evil men, but the root of the righteous yields fruit." (Prov. 12:11, 12)
- "He who tends the fig tree will eat its fruit; and he who cares for his master will be honored." (Prov. 27:18)
- ". . . give her the product of her hands, and let her works praise her in the gates." (Prov. 31:13-31)

Why would we want to get something for relatively nothing? Aren't we thankful to God for all He has given us? Doesn't He provide us with all that we need? And as LD 42, Q 111 of the Heidelberg Catechism states in regards to the commandment "You shall not steal," here we also learn, "In addition God forbids all greed. . . ."

Perhaps we are tantalized with the thought of what we would do if we could only have \$1,000, or maybe \$5,000, or better make it \$10,000, or what if we got a million? With the character Tevye, from "Fiddler On The Roof," we inwardly pray:

Lord, who made the lion and the lamb
You decreed I should be what I am
But would it spoil some vast, eternal plan
If I were a wealthy man?

Does this reflect the same sentiment expressed by Paul in Philippians 4:11-13:

"Not that I speak from want; for I have learned to be content in whatever circumstances I am. I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need. I can do all things through Him who strengthens me."

It is one thing to work hard and have God bless your endeavor. It is another to look for an easy break.

2. It encourages poor stewardship

Gambling often encourages the people with the least amount of money to be irresponsible with what they have. Much money is wasted on chances and this money could be put to better use – saved, spent well, or given to a worthy cause. As Question 111 goes on to say, "...God forbids all greed and all abuse or squandering of His gifts."

Numerous references are listed there. By participating in even a small way, we promote an activity which may be weakening the financial status and even the family life of others. Only one or a few win, at everyone else's expense. Is this loving our brother as we love ourselves? As Question 112 further states, "I must promote my neighbor's good wherever I can and may, deal with him as I would like others to deal with me, and work faithfully so that I may be able to give to those in need."

Even if the "chances" benefit a worthy cause, we still have the question from point 1 regarding our attitude. In this case, if we want to help, we should simply donate the money and not take the raffle ticket.

3. It encourages seeing money as one's savior

People begin, with the larger gambling items, to see money as their savior. Their hope is placed upon money, rather than God. This is evident in the long, long lines which form as the state lottery "pot" soars to \$24 million or more. People call friends in other states requesting the purchase of these tickets for them, just for that chance – that possibility of being one of the ones to win. Conversations at the office turn to: "What will you do with it if you win?" Smiles and sighs. "Pay off all my debts." "Buy a fabulous house." "Quit working here." "Take a trip to Hawaii." Or perhaps even "Make a large donation to the school/church/hospital." It seems, in those few moments of dreaming, as though our main problems in life, i.e., financial ones,

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***There are no specific
Bible verses which
state, "you shall
not gamble."***

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would be solved. We do not believe the various accounts we've read or heard about money causing new problems. But the point here is this: "My God shall supply all your needs, according to His riches in glory" (Phil. 4:19). We must behave as children of God, children who present our needs and desires to Him, who work diligently for them as far as possible, who trust Him to provide, and who accept with

thanksgiving, not as a young child asking after Christmas, "Is that ALL I get?"

"But realize this, that in the last days difficult times will come. For men will be lovers of self, lovers of money, boastful, arrogant... ungrateful, unholy, unloving... without self-control... reckless, conceited, lovers of pleasure rather than lovers of God; holding to a form of godliness, although they have denied its power; and avoid such men as these" (II Tim. 3:1-5).

The next time we are faced with the temptation to "get rich(er) quick," to spend "only a dollar" with the mostly false promise that we might gain much more, let us ask ourselves, "Why am I doing this? Does this reflect a godly, thankful attitude? Am I looking for a different savior?"

God's Word answers the whole question the best:

"Now there is great gain in godliness with contentment, for we brought nothing into the world, and we cannot take anything out of the world. But if we have food and clothing, with these we will be content. But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction. For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs. But as for you, O man of God, flee these things. Pursue righteousness, godliness, faith, love, steadfastness, gentleness. Fight the good fight of the faith. Take hold of the eternal life to which you were called and about which you made the good confession in the presence of many witnesses." (I Tim 6:6-12).



No Room in the Smithsonian Institution



Acknowledging the mere possibility that an Intelligent Designer might have had a role in our origins was enough to turn a praised scientist into a pariah.

by Margaret Helder

The late Stephen Jay Gould used to declare that the practice of science is very much a human activity. The theories which are devised and defended are greatly influenced by the social and political environment of the time, and the personalities involved. On this point we should note that some specialists, defending the majority view, have become heroes, while others, defending alternative interpretations, have become pariahs or outcasts. Nowhere is this more apparent than in the United States.

Go with the flow. . . or else

The examples of Alfred Wegener in the 1920s and Halton Arp in the 1970s come to mind. Both were treated with derision and contempt, Wegener for his views on continental drift (now largely accepted) and Arp for his measurements of closely associated celestial bodies with vastly different "redshifts." Arp's data, if vindicated, could discredit the idea of an expanding universe beginning with the Big Bang. Establishment scientists wanted no part of his data

or views, so they cut off his research grants and forced him to relocate to Europe. Few people cite his work.

There have been many other situations where scientists, initially in good standing, have been ostracized, banished from their jobs and disciplines. If no one will talk to an individual, or fund his research, his career in the United States becomes extremely difficult.

Such personal tragedies continue to the present. The current uproar at the

Smithsonian Institution in Washington is a case in point. Many, but not all, of these controversies revolve around the question of origins. This is such a case.

If God did it, Science won't admit it

Most people agree that the study of nature provides clues to the origin and past history of our universe. Obviously, however, not everyone agrees as to what the testimony of nature is. This controversy stems in part from a disagreement over the very nature of science.

Most secular scientists maintain that nature consists of nothing more nor less than matter and energy. Such an interpretation might apply to everyday processes where cause and effect (involving matter and energy) are routinely observed. As far as origins are concerned however, this expectation obviously breaks down. At some point there will be no natural cause. In contrast to the majority of secular scientists, some practitioners are willing to consider the idea that some aspects of nature cannot be explained through natural processes. These latter scientists therefore admit that in certain situations, an expertise or "know how" beyond the scope of matter and energy, is the only reasonable or possible explanation for what we see in nature. Since this intelligence is beyond nature, it is obviously supernatural. Some scientists, mostly from the Judeo-Christian tradition, are prepared to identify certain phenomena in nature as the product of "intelligent design."

Most secular scientists recoil in horror at the idea that there is testimony to the work of a supernatural creator, or "intelligent designer" to be seen in nature. As Bruce Alberts, President of the National Academy of Sciences wrote in a letter to the *New York Times*: "In evolution, as in all areas of science, our knowledge is incomplete. But the entire success of the scientific enterprise has depended on an insistence that these gaps be filled

by natural explanations, logically derived from confirmable evidence. Because 'intelligent design' theories are based on supernatural explanations, they can have nothing to do with science." (Opinion – Feb. 12, 2005). Dr. Alberts and like thinkers do not mind admitting that they have no explanation for a given phenomenon. What they do object to is the conclusion that certain phenomena can never be explained naturalistically.

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No article favorable to ID had ever been published in a refereed scientific journal.

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Many individuals find themselves in a dilemma. Do they accept the secular definition of science or do they contest it? The penalties are heavy for those who show themselves willing even to consider an alternative such as intelligent design. Most people believe that science is tentative and thus self-correcting. As we have seen however, some issues such as the nature of suitable explanations, most scientists regard as non-negotiable. No one must ever admit that nature is not self-sufficient. Thus by implication, no one must ever admit that the work of God is evident in nature.

Hardly a creationist

A current example of science in action involves Richard Sternberg (b. 1964), curator for the National Center for Biotechnology Information's DNA database (National Institute of Health) and research associate at the Smithsonian Institute's Museum of Natural History. As the curtain rises on the action during the summer of 2004, we find Dr. Sternberg busy with his

professional activities. The holder of two Ph.D.'s in the area of evolutionary biology, he has published more than 30 peer reviewed scientific articles. In addition to research, for three years until recently, Dr. Sternberg edited the *Proceedings of the Biological Society of Washington*, a small scientific journal published by the Smithsonian Institution. With a pleasant outgoing personality and excellent research skills, with appointments to two prestigious institutions, what could jeopardize this man's professional prospects?

My husband and I met Dr. Sternberg almost four years ago at a scientific conference organized by well-known young earth scientists. It is not that Dr. Sternberg was himself creationist – he was not (nor is he now). Nevertheless he came to the conference to discuss different approaches to the theoretical organizing of organisms into logical groups (taxa). A representative of the "process structuralist" approach to categorizing organisms, Dr. Sternberg and like theorists consider that the various body plans (such as cat or starfish) were provided from outside nature by a "formal or final cause." At the conference Dr. Sternberg declared that many molecular biologists no longer try to plot evolutionary trees (lines of descent) from their data. Instead they use fancy mathematical equations which yield clumped patterns. Indeed, he said, evolutionary tree building has collapsed among professional taxonomists and everyone involved is aware of the situation.

Escaped notice

Subsequent to this conference, Dr. Sternberg agreed to allow his name to stand on the editorial board of an online creationist journal *Occasional Papers of the Baraminology Study Group* and in 2004, he published with creationist mathematician David Cavanaugh, a paper on a mathematical approach to taxonomy (*Journal of Biological Systems* 12: 137-167). Although Dr. Sternberg has collaborated with young

earth creationists, this was not viewed by the latter group as a sign of support, but simply as an interest in reasoned discussion. One might say this is science at its best. In any case, the creation-based group was so small that Dr. Sternberg's colleagues neither knew nor cared about this relationship.

An unforgivable act

Dr. Sternberg's good standing in the scientific community changed during the summer of 2004 when he approved the publication of an article by well known "intelligent design" or ID philosopher Stephen Meyer in the Smithsonian's *Proceedings of the Biological Society of Washington*. The problem is not that proper procedures were neglected – quite the contrary. All proper procedures were scrupulously followed. Dr. Sternberg sent the article out for review by three highly qualified specialists. They approved the publication of the article, not because they necessarily agreed with the conclusions, but because they thought the issue was worth discussing. This was Dr. Sternberg's view too.

The problem was that this publication constituted a valuable precedent for a minority approach to science. Many secular scientists had previously pointed to the fact that no article favorable to ID had ever been published in a refereed scientific journal. Thus, these people declared, intelligent design did not qualify as science.

But now such an article has appeared. A howl of protest arose from the secular science community. They looked around for a scapegoat. Stephen Meyer was already considered beyond the pale. Most secular scientists would not recognize Dr. Meyer's credentials or expertise, however impeccable, because of his well known connection with the ID community. However none of this would have happened if Dr. Sternberg had not approved the paper for publication. Dr. Sternberg, a member so far in good standing in the scientific community, would have to be punished.

The article appeared in print on August 4, 2004. The protests began immediately. Hostile stories were published in big name scientific journals, quite something for an article in an obscure journal. According to commentary in the *Wall Street Journal* (January 28, 2005) and *The Washington Times* (February 13, 2005) Richard Sternberg's colleagues at the Smithsonian have taken disciplinary action against him.

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Not only has the museum told Dr. Sternberg that his association with the institution will not be renewed because no one will sponsor him for a further three-year term, but colleagues from the Smithsonian also called his bosses at the National Institute of Health, seeking Dr. Sternberg's termination there too. According to the item in *The Washington Times*, Dr. Sternberg's lawyer was able to avert this by means of some calls to Capitol Hill.

Noticeably absent from the entire furor over the Meyer article has been any discussion of the content of that document. As far as the secular scientists are concerned, the data and argument contained therein are irrelevant to the situation. Dr. Sternberg, in their view, has provided spectacular support for intelligent design. This cannot be allowed. The Biological Society of Washington has since denied the scientific orthodoxy of ID on the basis of a resolution by the American Association for the Advancement of Science which declared ID, by definition, to be unscientific. It was almost as if Dr. Sternberg had been branded a scientific heretic on the basis of his support for a hated view (so suggested David Klinghoffer in the *Wall Street Journal*).

It isn't fact, it's philosophy.


that he has been subjected to discrimination on the basis of perceived religious beliefs. On September 7, 2004 the Smithsonian repudiated the Meyer article and withdrew it from their website. In October Dr. Sternberg was forced to vacate his office and to give up keys to the materials he needs for his research. Colleagues refuse to speak to him.

News Bites



More vague is more acceptable

An interesting contrast to the fate of the Meyer article is one entitled "Chance and necessity do not explain the origin of life" published also in 2004, also in a refereed secular scientific journal (*Cell Biology International*). The authors J.T. Trevors and D.L. Abel declared in the article that three highly improbable tasks had to happen simultaneously for a living cell to appear. Each task required conceptual instructions or designs not available from natural processes. They liken a living cell to a system which requires software, an operating system and hardware. None of these things appears spontaneously. Each needs skilled designers. The authors further declare that appeals to natural processes involving time and chance, are nothing but blind belief – and that science needs to consider other solutions to the problem of origin of life. So what happened to these authors? Nothing. They refer to conceptual instructions rather than intelligent design, and they published in a European journal. Europeans seem less hysterically committed to one view only. Moreover any support for supernatural explanations is not overtly stated in this article.

The whole issue may cause some observers to re-evaluate their support for "scientific" interpretations of origins. If the standard evolutionary scenario is based on such a non-negotiable philosophical commitment, then no discussion of actual information is possible. A lot of people have been fooled into believing that science is objective and reliable, but this is not so. It is time more scientists and laypersons become critical of evolutionary scenarios. After all it isn't fact, it's philosophy. The academic community needs more scientists, not fewer, prepared to discuss alternative interpretations. And Richard Sternberg needs plenty of support. There has to be room in science for people like him. 

Today's New International Version (TNIV), the newest Bible translation, has hit store shelves. It has garnered criticism

for de-gendering many passages in the Bible that used specifically male pronouns. For example, in Psalm 8:4 "the son of man," a title which Jesus often used for Himself, is now being translated simply as "human being." . . . This **BAD TRANSLATING** occurs throughout the New Testament as well. In Heb. 2:17 the TNIV tells us that Christ had to be made like "his brothers *and sisters* in every way." While this is true in one sense, did Christ really have to be made like his sisters in every way? Bible scholar Wayne Grudem has pointed out that this translation "does not quite proclaim an androgynous Jesus, but it surely leaves open a wide door for misunderstanding."

And now for something completely different – a look at some of the good things that have gone on in the last few months. In early March the Islamic Commission of Spain denounced Osama Bin Laden and his terrorist acts. The Commission, which represents roughly 70% of the 300 mosques in Spain, claimed theirs was the first ever "fatwa" issued against Bin Laden. Better late than never. . . . The issue of Human Cloning and whether or not to ban it has been debated in the United Nations for the last year. Several nations were pushing for a declaration that would have called only for a ban on "reproductive cloning" but not "therapeutic cloning." The difference between these two procedures is that in reproductive cloning clones would be allowed to live, while in therapeutic cloning all clones would be killed before birth. By a vote of 84-34 the United Nations adopted a declaration calling for all nations to pro-

hibit all forms of human cloning.

. . . More **GOOD NEWS** – a report in the Feb. 28 *Daily Telegraph* noted that in the past 35 years the number of Africans attending church has more than tripled to 390 million. . . . March 3rd the Arkansas governor signed into law a parental notification bill that requires parental consent before a girl under 18 can get an abortion. Arkansasnews.com quoted one Republican Senator defending the bill as saying, "I just can't comprehend a society where a child can get an abortion without a parent's permission, yet can't get an aspirin at the school office without that permission."

Larry Summers, Harvard's president, got in trouble for a Jan. 14 speech where he suggested that one of the reasons there might be less women involved in the highest levels of science is because men and women are different, leading them to be good at and prefer different things. Observing that men and women are different is very dangerous territory to tread, and the president of Harvard is now being pilloried for his comments, which while stupefyingly obvious, are also **POLITICALLY INCORRECT**. . . . Liberal MP Charles Hubbard took his own stab at unforgivable commonsense when he noted that if marriage is just about love and commitment and not kids, as gay marriage advocates insist, then there is no longer a reason to forbid all types of incestuous marriages. Restrictions on marrying close relatives were justified on the basis of health reasons – children from these couplings are much more likely to be born with some sort of disability. But in the age of gay "marriage" these sorts of health reasons wouldn't apply to two gay brothers, or two gay sisters who wanted to get married – they can't have children together anyway. So if you follow the logic through, same-sex incest is the next rational step. 



Beware of the “Science” in “Social Science”



Some sciences
are more
political than
others

by Michael Wagner

*In the
social
sciences,
scientists
rarely
wear lab
coats*

ence) they are using the word “science” in a much looser fashion than when they refer to chemistry as a science. Nevertheless, the use of that word provides the social sciences with an enhanced degree of prestige. And in this way the word “science” can lend some credibility to what would otherwise be seen as a blatantly political cause.

Politicians rather than scientists

This was very much the case when political science took root as an academic discipline in the United States. As Dennis Mahoney describes the situation in his book *Politics and Progress: The Emergence of American Political Science* (Lexington Books, 2004), many political scientists were very much involved in political activism in the early 1900s. “Unlike most contemporary political scientists, most members of the founding generation did not regard practical politics as ‘extrascientific activity’ but as the source of direction for their scientific activity and the field upon which that activity was ultimately played out” (p. 10). The term that described their discipline, “political science,” gives the impression of

One of the most revered concepts in Western society is “science.”

Something that is said to be “scientific” or proven by “science” has immediate credibility. In some respects this attitude towards science is justified. Certain technological and medical advances have dramatically improved the standard of living for billions of people. The physical sciences like biology, physics, and chemistry con-

tribute greatly to human welfare and help to fulfill the cultural mandate.

But the word “science” can have different shades of meaning and it is commonly used to confer status upon other fields of study that do not have the same degree of precision as the physical sciences mentioned above. For example, when people speak of the “social sciences” (such as anthropology, sociology or political sci-

objectivity and disinterestedness, but these academics were not objective and disinterested. They had a political agenda, and this agenda was advanced under the guise of “political science.”

Academic disciplines normally have associations so that practitioners of the discipline can hold conferences and publish journals. Sometimes these groups are referred to as “learned societies.” In 1904 the most prominent political science group was formed, the American Political Science Association (APSA). For 100 years this has been the premier political science organization in the USA (if not the world). But at its founding it was more than just a dry collection of unbiased academics pursuing objective scientific knowledge. “The American Political Science Association had a political program – implementation of progressive social reform measures. The ‘science’ of which they were the official spokesmen was not neutral in that regard” (pp. 10-11)

Scientists for big government

The social reform movement that so many political scientists supported was known as “Progressivism.” In contrast to the rugged individualism that had dominated American thinking, the central concept of Progressivism was “a society organized for collective action in the public interest” (p. 48). This doesn’t necessarily sound so bad, and Progressivism had positive as well as negative aspects. But it entailed control of society by a powerful government. “Human society was envisaged as capable of permanent and perpetual improvement, and the state was the chosen instrument for accomplishing that improvement” (p. 13). Progressivism thus entailed the use of government power to engineer improvements in society.

The United States Constitution was originally designed to limit the power of the government. Thus due to their support for a powerful and active government, the American political scientists strongly criti-

cized it. The Constitution was said to be written for a different era and therefore inadequate for the twentieth century. Worse, the restrictions on the power of the government imposed by the Constitution were said to be “devices to ensure the continued dominance of the rich over the regime” (p. 91). This negative view of the US Constitution “permeated the whole of the new political science” (p. 92).

The word “science” can have different shades of meaning . . .

Thus as it took shape as an academic discipline in the US during the early years of the twentieth century, political science was a far cry from an “objective” academic activity. It clearly sided with a particular ideological movement. “Progressivism was the closest thing to an official ideology within the American academic community – or at least within the new departments of political and social science” (pp. 48-49). As noted previously, the term “science” gives added credibility to the discipline of “political science,” but it is not “science” in the same sense as biology or chemistry. The use of that term nevertheless aided the promotion of a particular ideology.

Silent on the Nazis

And yet, despite its lack of objectivity, political science was unable to take an appropriate stand when faced with the most tyrannical political movements of the twentieth century, communism and Nazism. “The two great revolutions of the interwar period gave rise to the dictatorship of the Bolsheviks in Russia and of the National Socialists in Germany. Nothing in political science as it was taught and practiced in

America provided or recognized a standard against which these acts of national self-determination and these expressions of the state will in their respective societies could be tried and found wanting. Indeed, to some political scientists, the first of these phenomena appeared as the leading edge of the continuing process of political evolution” (p. 148).

That is, due to the dominance of the idea of progress through state action, some political scientists saw Russian communism as a positive step in human development. The crisis for the discipline as a whole was that on “the question of constitutional government versus tyranny, political science was tragically silent” (p. 148). And for political science not to see the clear difference between freedom and totalitarianism is like biology not seeing the difference between health and illness.

More respect than is due

Political science is more diverse today than it was during the first half of the twentieth century, and there are now even some conservative political scientists (such as Dennis Mahoney himself) who do very good work. But one must be careful about the use of the word “science.” When an academic discipline uses that term it receives the aura that is commonly associated with the physical sciences. But the use of the term “science” to describe political science or any of the other social sciences has a different connotation than when it is used to describe physical sciences such as chemistry or biology. The social sciences are quite different from the physical sciences, but because they also use the same word (i.e., “science”) they receive a greater degree of credibility in the minds of many people. This added degree of credibility is often not warranted. As the case of early twentieth century American political science shows, sometimes the “social sciences” can be less a matter of science and more a matter of politics.



A Christian's Guide to the Internet BIBLE SITES

This is the first in what will hopefully become a long series of reviews of great Internet sites that are helpful for the Christian. If you have a favorite site that just needs to be brought to the attention of the rest of the world – or at least of the readers of RP – let us know by e-mailing us at christiansguide@reformedperspective.ca.

For the Christian there is no more important written resource than the Bible itself. It's been translated into hundreds of languages, read by millions of people, and is considered by many to be the best selling book of all time. It is also available on the Internet. Our five favorite Internet sites are described below. Take note that for some foreign language Bibles you find on these sites you may need to download a special character set in order to display it properly.

Bible Gateway – www.biblegateway.com

This may be the best known Bible site on the Internet and is hosted at the Christian mega site, Gospelcom.net. This Bible site offers the ability to read and search the Bible in dozens of versions, both modern and historical, and in 31 languages such as Dutch, Arabic, Croatian, Hungarian, Maori and Vietnamese. Over 80 versions of the Bible in assorted languages and formats can be accessed via the Bible Gateway.

The instructions for using the site are available in either English or Spanish. For those with poorer vision, the site offers you the option of choosing larger (or smaller) text to make reading easier. If you want, the Apocrypha is also available for reading and searching.

Apronus.com – www.apronus.com/biblesearch

Apronus.com is a site describing itself as “honest stuff on the Internet.” It includes material on chess, theology, philosophy, mathematics, and, of course, the Bible. Apronus offers a fully searchable version of the King James Bible which adds a degree of precision to your search that few other online Bibles can match. While the search engine appears excellent, it's not user friendly. If you're not a computer geek or don't have a need for a high degree of precision in your Bible search, this site is not your best choice.

Unbound Bible – unbound.biola.edu

This site is really interesting. It offers parallel versions of the Bible, allowing you to put up to nine different translations right beside each other on your computer screen. Various Greek and Hebrew versions can be chosen as one or more of the parallel versions searched. The Apocryphal books are also available for searching. The search engine is fairly sophisticated (yet user friendly) supporting Boolean searches that allow you to search for passages with “and/or/not” search terms. Additionally the site has an outline to help you read through the Bible in a year.

An incomplete translation of the site is available in several languages in addition to English such as French and Russian.

A downloadable Bible version is available suitable for your Palm Pilot. (Please note there is no “www” before this website address.)

Bible Keeper – www.biblekeeper.com

This site offers the Bible in 26 versions including the New Testament in Greek and the entire Bible in Gaelic Scots.

Bible Keeper includes some other religious tools such as lyrics to favorite hymns like “Amazing Grace” or “Stand Up for Jesus.” It also offers several e-cards which can be personalized and sent off to your friends.

Bibles for the World – www.bibles-for-the-world.com

This site adds more Bibles and more languages to the collection of online versions hosting a total of 32 different Bibles here. The search engine is limited, allowing you to search through only 3 of the versions available. However, you are able to search several different Bible dictionaries, commentaries and such. There is even a downloadable Bible dictionary, which may be useful even though it was originally published in 1897.

Compiled by all around web guy James Dykstra

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NEW PUZZLES

Riddle for Punsters #109 – “Weighty Reasons”

Gwen needed to lose weight for health reasons but did not do anything about it until her doctor convinced her about the g _ _ _ _ _ y of the situation. It was a matter of too much _ _ _ _ _ .

Problem to Ponder #109 – “Instigate then Evaluate”

Complete the following words, **all of which end with “ate”**; also, the total number of letters in each word is shown in brackets. The first three letters of each word are provided, as well as a definition or explanation for each word. Take a break from chess and put on your literary thinking caps!

- a) eva _ _ _ _ _ ate (8) abandon; withdraw from
- b) exa _ _ _ _ _ ate (10) magnify; overstate
- c) cul _ _ _ _ _ ate (9) come to a final result
- d) exa _ _ _ _ _ ate (10) make more severe
- e) pro _ _ _ _ _ ate (13) put off doing; postpone
- f) del _ _ _ _ _ ate (8) send as a representative
- g) con _ _ _ _ _ ate (10) gather or come together
- h) dis _ _ _ _ _ ate (11) scatter, spread, diffuse
- i) des _ _ _ _ _ ate (9) select; appoint; entitle
- j) cul _ _ _ _ _ ate (9) make fit for crops; develop
- k) agg _ _ _ _ _ ate (9) gather together; collect
- l) per _ _ _ _ _ ate (8) spread through; pervade
- m) int _ _ _ _ _ ate (9) bring together; unify
- n) sat _ _ _ _ _ ate (8) soak or fill thoroughly
- o) rum _ _ _ _ _ ate (8) chew food again, esp. cud

SOLUTIONS TO THE PREVIOUS (FEBRUARY) PUZZLE PAGE

Answer to Riddle for Punsters #108 – “Things are looking rosey!”

Why did Hoe-mer the gardener apply for a high-paying job at a big mansion? He hoped to be able to r a k e in lots of money that, after paying for daily expenses, would l e a v e him with enough money to pay off old debts that were at the r o o t of his financial woes.

Only then would he be able to c u l t i v a t e a positive attitude toward his finances and so s t e m the fear of poverty that had become i m p l a n t e d in his mind.

Answer to Problem to Ponder #108 – “Good Ages for Sports”

Barry, Harry and Larry like different sports. One plays volleyball, one basketball and the third plays soccer. The sum of their ages is 41 years. Harry is older than the one who plays basketball. Barry is 3 years younger than the volleyball player but only two years younger than the basketball player. State the age of, and sport played by, Barry, Harry and Larry.

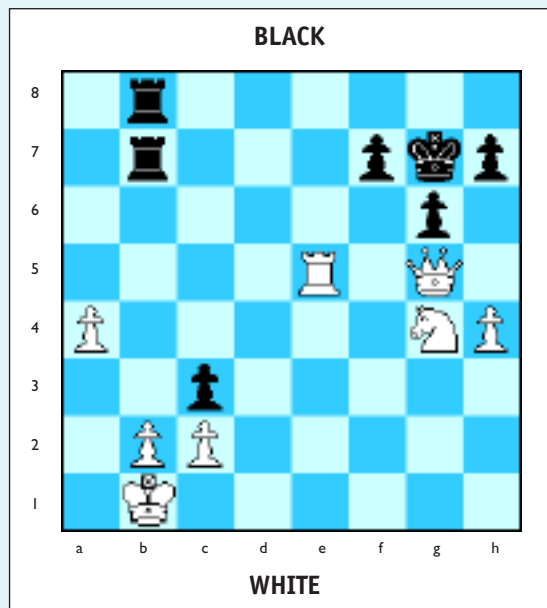
Harry and Barry do not play basketball so Larry must. Barry does not play volleyball either so he must play soccer, which means Harry must play the remaining sport, volleyball. Barry is thus 3 years younger than Harry and two years younger than Larry.

Let x be Barry's age. Harry's age is x+3 and Larry's age is x+2.

The sum of the ages is 41 = x + x+3 + x+2 so 41 = 3x+5 so 36 = 3x so 12 = x.

Thus, Barry is 12 years old and plays soccer, Harry is 15 years old and plays volleyball and Larry is 14 years old and plays basketball.

CHESS PUZZLE # 109



WHITE to Mate in 3

Or, If it is BLACK's Move, **BLACK to Mate in 4**

SOLUTION TO CHESS PUZZLE # 108

WHITE to Mate in 3 Descriptive Notation

1. P-B7 ch K-R1
2. P-B8=Q ch RxQ
3. PxR=Q mate

OR

1. P-B7 ch K-N2
2. PxR=N ch K-R1
3. R-B8 mate

OR

1. P-B7 ch K-N2
2. P-B8=Q ch RxQ
3. PxR=Q mate

Algebraic Notation

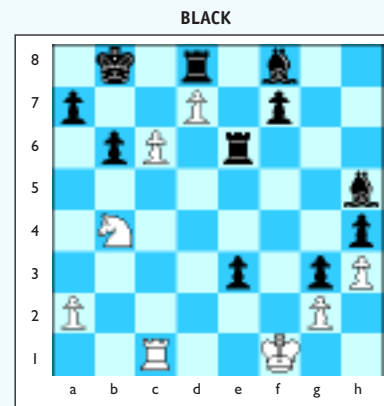
1. c6-c7+ Kb8-a8
2. c7-c8=Q + Rd8xc8
3. d7xc8=Q ++

OR

1. c6-c7 + Kb8-b7
2. c7xd8=N + Kb7-a8
3. Rc1-c8 ++

OR

1. c6-c7 + Kb8-b7
2. c7-c8=Q + Rd8xc8
3. d7xc8=Q ++



WHITE

Or, If it is BLACK's Move,

BLACK to Mate in 3

Descriptive Notation

1. _____ P-K7 ch
2. K-N1 P-K8=Q ch
3. RxQ RxR mate

OR

1. _____ P-K7 ch
2. K-K1 BxN ch
3. R-B3 BxR mate

Algebraic Notation

1. _____ e3-e2 +
2. Kf1-g1 e2-e1=Q +
3. Rc1xe1 Re6xe1 ++

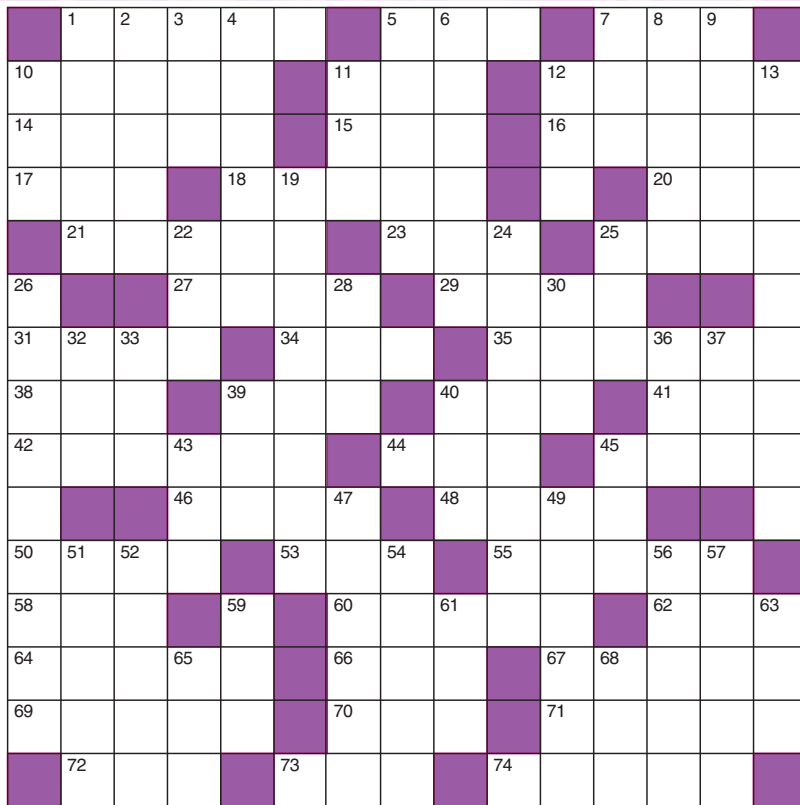
OR

1. _____ e3-e2 +
2. Kf1-e1 Bf8xb4 +
3. Rc1-c3 Bb4xc3 ++

Crossword Puzzle

Series 12, No. 11

Last month's solution
Series 12, no. 10



| | | | | | | | | | | | | | | | | |
|----|---|---|----|---|----|----|----|----|---|----|----|---|----|---|----|----|
| 1 | T | I | G | E | R | 6 | T | H | E | 9 | A | V | 11 | A | S | 13 |
| 14 | A | D | O | R | E | 15 | E | E | L | 16 | V | I | S | T | A | |
| 17 | N | E | A | T | S | 18 | A | W | E | 19 | I | D | I | O | M | |
| 20 | G | A | D | T | I | P | 23 | C | O | D | 25 | A | N | E | | |
| 26 | O | S | S | A | 27 | N | O | R | T | E | 30 | O | N | E | S | |
| | | | 31 | C | R | E | T | E | | 33 | A | P | C | | | |
| 35 | M | E | N | T | O | R | | D | | 38 | L | A | S | E | R | |
| 42 | O | R | O | | 43 | O | T | S | | 44 | A | L | E | | 46 | A |
| 47 | C | A | R | A | T | | | 49 | L | 50 | L | A | U | D | E | D |
| | | | 52 | R | S | A | | 54 | A | 55 | M | A | S | | | |
| 56 | M | A | Z | E | 58 | B | L | O | O | M | 61 | E | C | H | O | |
| 65 | O | M | E | | 66 | O | R | A | | 67 | N | A | P | | 69 | H |
| 70 | L | I | B | E | L | | 72 | U | R | D | 74 | A | L | I | V | E |
| 76 | A | G | R | E | E | | 77 | R | E | A | 78 | T | E | L | E | S |
| 79 | R | O | A | N | S | | 80 | A | B | Y | 81 | S | I | D | L | E |



ACROSS:

1. Hurts a toe
5. Refreshing beverage
7. Obsessive compulsive disorder (abbr.)
10. Big African animal
11. Opposing argument
12. Give a false impression
14. Brief appearance by an actor
15. Goal
16. Special gift
17. Exist
18. Popular girl, especially at the ball
20. Black bird
21. Dialect
23. Road curve
25. Asian country
27. Type of horse walk
29. Head adornment
31. Having no value, void
34. Table part
35. Musical term
38. Arid
39. Expression meaning 'perfectly all right'
40. Black and white seabird
41. Allow
42. Effort and power
44. Life saving initials
45. Editor's note
46. Abound
48. Proofread
50. Valley, or dale
53. D.A.'s office
55. Leg part
58. Mineral
60. Remains behind
62. Irish army initials
64. Beneath
66. Containing sulfur (comb. form)
67. Arm joint
69. Strictness
70. Slippery fish
71. Swamp plants
72. Imitation, suffix
73. Make a mistake
74. No longer fresh

DOWN:

1. African river, flowing into Lake Chad, a.k.a. Chari
2. Determined the duration of a race
3. French one
4. Child's wound
5. A plain weave fabric
6. Entangle
7. Poetic word
8. Not murky
9. Famous princess
10. Reformed Church in America (abbr)
11. A weight watcher's important abbreviation
12. Email or text message abbr. (be there soon)
13. Good manners and conduct
19. Hired someone
22. Not well
24. Weekday
25. Anger
26. Attempt, try
28. Shrill shriek, traditionally caused by a mouse sighting
30. Irritate
32. Ornamental vase
33. A solid caustic
36. Popular sandwich
37. Sheltered side
39. Years of life
40. Imitate
43. Map abbr.
45. Stock (abbr.)
47. An archaic Mister
49. Newspaper filler
51. Arnold's nickname
52. Narrow shelf
54. A different one
56. A defamatory statement
57. Wear away
59. Airport abbr.
61. Take sick
63. Expressions of disappointment
65. Long time
68. Pasture