

**REFORMED**

# Perspective

A MAGAZINE  
FOR THE  
CHRISTIAN  
FAMILY

Volume 28 No 3

January 2009



## THE NEW ATHEISTS:

**ANGRY, ABUSIVE,**

**...and entirely unoriginal**

# 2009 Anno Domini

## This is the year of the Lord

Guest Editorial

by Pete de Boer

The new year has begun with problems spawned by the previous one: greed has led to economic failure, post-modernity has erased all respect for truth and commonly-held values, and the church of Jesus Christ seems insignificant in the face of Islam's growing influence. In this kind of reality how does a reformed magazine dare to begin its first issue of 2009 proclaiming it to be the year of the Lord?

It is because we are Reformed, because we turn "back to Scripture" (for that is what "reformed" means) that we can understand that what we see around us is not a world gone off track, but rather a world that is unfolding exactly as planned by the Word Who created it.

But instead of turning to Scripture we are so easily affected by the perspectives of those who share our world but not our worldview. We awake to newspaper headlines or radio/TV newscasts about events nearby and across the globe. As the day progresses we have to deal with the realities of our work, the places where God has put us. We might be in manufacturing, farming, retailing, working in or with the justice system, government or education or even at home as mothers and children or retired folk; but each of us is affected by outside influences that come with built-in prejudices and interpretations (worldviews) that are not "reformed."

### Good diagnosis, inadequate cure

The best of these "outside influences" can offer noteworthy diagnoses of the problems we face, but the solutions they offer fall far short of the mark.

For example, Mark Steyn wrote a controversial book entitled *America Alone* in which he details the surge in Islam. In it he chronicles that only among the Islam is there sufficient reproduction to increase their number in coming years. In all other materially prosperous societies, except the United States of America, the present rate of reproduction will lead to the eventual, or even rapid, demise of that nationality.

His solution? "If America is to avoid the Continents' fate, she needs to talk up self-reliance and individual innovation. . . ."

In his book *Culture Warrior*, Bill O'Reilly outlines in impressive detail a secular progressive agenda that is aggressively pursued by such organizations as the American Civil Liberties Union, much of the American press, as well as the elite in Hol-

lywood. His summary of this agenda will not look strange to Canadian readers either:

- A sharing of the wealth by targeting the affluent for most of the government's revenue
- Lax school discipline on American children to promote their so-called liberties.
- Naked hostility to religious values and their expression in public.
- A "one-world" approach to foreign relations that would prevent the U.S. government from imposing a policy that would benefit America first.
- A touchy-feel vision of our society that places individual self-expression and rights over self-sacrifice and adult responsibility.<sup>2</sup>

However, his solutions are not from a Reformed perspective either. He encourages his readers to fight back and to defend American traditions developed over the past 230 years. We need to, he says:

- Keep our promises.
- Focus on other people, not ourselves.
- See the world the way it is, not the way we want it to be.
- Understand and respect Judeo-Christian philosophy.
- Respect the nobility of America.
- Make fact-based judgments.
- Respect and defend private property.
- Develop mental toughness.
- Defend the weak and vulnerable.
- Engage the secular-progressive opposition in a straight-forward and honest manner.

Joseph Farah in his recent book *Stop the Presses* diagnoses yet another problem: how the mainstream media has been taken over by government and Hollywood. It no longer functions as the "Fourth Estate" – the watchdog over government – but has instead become their lapdog. His conclusion and hope also miss the mark. He sees a solution in man, believing that an imminent turn-around is about to take place via the development of a revitalised news media using the Internet.

### The solution they all missed

When we read books like these (and we should – it is only by reading them that we can learn what is happening in our time) what should our response be? Only by turning back to Word of God can we find the perspective that will clarify the things we see, hear and read. Only there can we find our directions for living in such times.

When we turn to Scripture we'll see that our hope will not be found in an Internet-based, revitalized new media, as Farah envisions. It won't be found in having more babies, as Stein suggests. It won't even be found in a revitalized (and even Scripturally-sound) moral code, as O'Reilly proposes. Farah, Steyn and O'Reilly have outlined some symptoms of our sickness. But because they aren't searching the Scriptures, they don't understand the true nature of our disease – the world is in rebellion against God. What then is the cure? Nothing less than turning back to God.

**Truth is there to be discovered**

2009 may not appear to be a time in which Christian values and principles are being upheld, nevertheless, all things belong to and are directed by God. "The Lord has established his throne in the heavens, and his kingdom rules over all." (Psalm 103:19). The horses and their riders in Revelations indicate that God is in charge. He sends the Gospel out on a white horse to conquer the world. He sends judgements out on the other horses. He is in charge.

As redeemed children of God our primary thankfulness to God are our prayers to Him in His Son, Jesus Christ; then we are assured of His grace and Holy Spirit. Every Sunday morning we may hear a summary of His will as we worship Him. It gives us joy to live in thankful obedience to it.

Later this year the Reformed world will celebrate the 500th anniversary of the birth of John Calvin. In his forward to the book *John Calvin – Man of the Millennium*, Joseph C. Morecraft III notes that "Calvin sought to demonstrate how God's Word applies to all of life and culture. . . ." ". . . Calvin believed that reason, unaided by divine revelation, cannot attain God's truth. The right foundation for man's life must be built on *Sola Scriptura* – Scripture alone."

As we begin the year of the Lord 2009 our *Reformed Perspective* will seek the help of John Calvin and others to understand how the Word of God enlightens us about the things we observe and experience. May God bless our work!



**What's Inside**

2009 is a year of notable anniversaries, some good – John Calvin's 500th birthday! – and some not so good – it's been 150 years since Darwin's *Origin of the Species* was first published. This issue we're going to focus on Darwin's legacy, with an article on his book and the reaction at that time, and an article by Johan Tangelder on atheists. It's been said that Darwin made it respectable to be an atheist; today a new breed of atheist is trying to make it deplorable to be a Christian.

Can we improve our democratic process? In 2000 the Arizona Democratic Party held its nominating primary using electronic election technology which allowed voters to vote from home via the Internet, instead of heading to polling stations. By making it easier to vote they increased the number of people casting ballots sevenfold from what it had been in 1996 – the online voting made the democratic process easier, so many more participated. A good thing, right? It all depends on how you answer this question: do we want to encourage that segment of the population that finds it too difficult to take an hour out of their day once every 4 years to drive down to a poll, to now vote because it will take them less than 15 minutes? Is that going to improve our democracy? If so, can we improve it even more by knocking the whole thing down to 30 seconds or less? Or might there be another way we can make improvements? Allan Stares weighs in with his alternative.

This marks your last chance to enter RP's "Write Right Now" letter-writing contest. We have been raised with and bathed in the Truth, but others haven't been so privileged. If they are going to hear God's Truth, it will have to be through us, and writing letters is one good way. We might not feel all that talented when it comes to writing to public officials, and businessmen and newspapers but as Jay Adams notes in his article in this issue, if we think sharing God's truth is a task worth doing then it is about time we all started doing it.

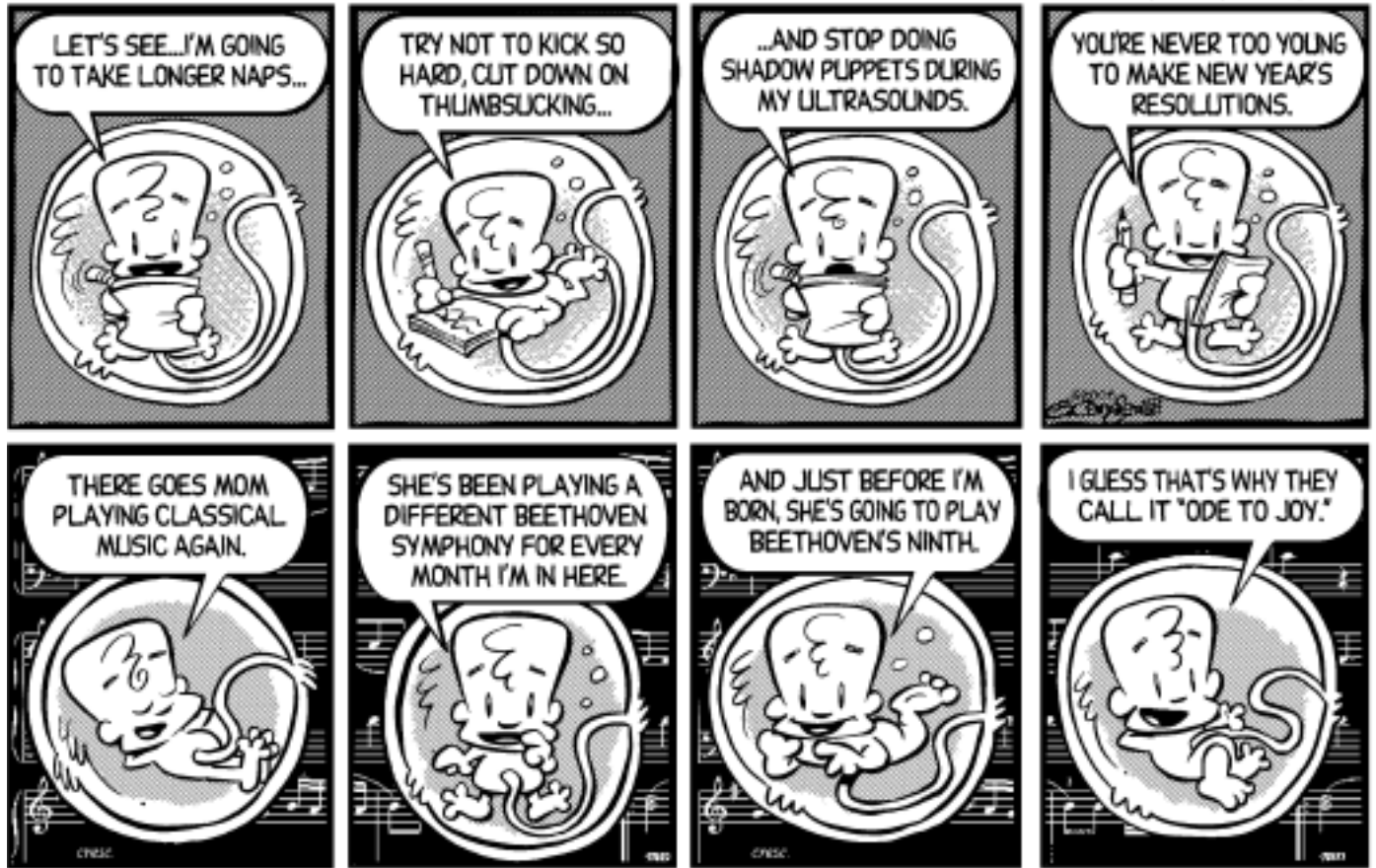
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# Umbert the Unborn

by Gary Cangemi



## REFORMED Perspective

www.reformedperspective.ca

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

**Address for Administrative Matters (Subscriptions, Advertisements, Change of Address):**

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International Surface Mail \$68.00 (2 years \$124.00, 3 years \$182.00)

International Airmail \$100.00 \*including 5% G.S.T. – G.S.T. No. R118929272RT

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

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**Registration:** ISSN 0714-8208

Charitable Organization under Canada Income Tax Act

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# Nota Bene

## News worth noting

by Sarah Meerstra



### Plants got rights!

A new Ecuadorian constitution gives explicit rights not only to humans, but to all of nature. The constitution, pushed forward by the country's extreme-leftist leader, states the following:

"Persons and people have the fundamental rights guaranteed in this Constitution and in the international human rights instruments. Nature is subject to those rights given by this Constitution and Law." Specifically, the constitution states, "Nature or Pachamama [the Goddess Earth], where life is reproduced and exists, has the right to exist, persist, maintain and regenerate its vital cycles, structure, functions and its processes in evolution."

What does this mean? Essentially this demotes humans to the level of all



living things, no more worthy of protection or life than the lowliest creature. The implications of this could be far reaching. If every plant has the legal right to "persist" and "regenerate its vital cycles," what does this mean for the logger? The farmer? The gardener pulling weeds?

Similarly in Switzerland, scientists are now legally required to respect plants' "dignity" when conducting experiments and research into genetic modification. A team was set up to specify exactly what constituted an affront to plants' dignity. They produced a 22-page document on the topic: *The moral consideration of plants for their own sake*. It stated that vegetation has an inherent value and that it is immoral to arbitrarily harm plants by, say, "decapitation of wildflowers at the roadside without rational reason." On the question of genetic modification, most of the panel argued that the dignity of plants could be safeguarded "as long as their independence, i.e., reproductive ability and adaptive ability, are ensured." In other words: it's wrong to genetically alter a plant and render it sterile.

Source: *The Weekly Standard*, Nov. 24, 2008; *The Wall Street Journal*, Oct. 10, 2008

### Not an "inclusive" disease?

In November 2008 Ottawa's Carleton University's Student Association voted to drop its annual Cystic Fibrosis fundraiser. Their reasoning? They argued that the disease had been recently revealed to only affect white people, and primarily men and that therefore, it was inappropriate for the CUSA to donate money to researching a cure. Supporters of the motion argued that, "all orientees and volunteers should feel like their fundraising efforts will serve their diverse communities."

The decision was strongly criticized and compared to choosing not to raise money for breast cancer because it only affects women. The decision was later recanted after the facts turned out to be false – while more common among Caucasian males, the disease can affect both women and men of all races.

Source: *The National Post*, November 25, 2008



### Hollywood doesn't represent

A recent poll has found that a majority of Americans believe that Hollywood doesn't share their moral values. The poll, titled *American Attitudes on Religion, Moral Values and Hollywood*, found 61% of respondents agreed that religious beliefs were under attack in America, and 59% agreed that "the people who run the TV networks and the major movie studios do not share the religious and moral values of most Americans." Forty-three percent also believed there is an organized campaign by Hollywood and the national media to weaken the influence of religious values in this country. When asked if the United States was becoming "too tolerant in its acceptance of different ideas and lifestyles" 49% agreed and 43% disagreed.

The poll was commissioned by the Anti-Defamation League.

Source: *Reuters*, November 17 2008





**Sex on TV linked to teen pregnancies**

A study, which tracked over seven hundred 12-to-17-year-olds for three years, found that those who viewed the most sexual content on TV were about twice as likely to be involved in a pregnancy as those who saw the least.

The study is the first to investigate this link and will be published in the American Journal of Pediatrics. "Watching this kind of sexual content on television is a powerful factor in increasing the likelihood of a teen pregnancy," said lead researcher Anita Chandra. "We found a strong association."

There has been an increasing concern about teen pregnancy rates, which after years of decline may have started inching up again, fueling an intense debate about what factors are to blame. Although TV viewing is not likely the only factor to blame, Chandra and others said, the study provides the first direct evidence that it could be playing a significant role. "Sexual content on television has doubled in the last few years, especially during the period of our research," said Chandra.

Source: *The Washington Post*, Nov. 3, 2008

**Threaten Christians but don't disagree with gays**

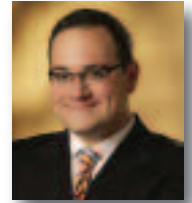
The Alberta Human Rights Commission is facing accusations it's applying a double standard in its hate and discrimination prosecutions. The commission, which earlier this year ordered a Christian pastor to post an apology and a renunciation of his Christian view on homosexuality, in 2003 dismissed a complaint against a rock group whose lyrics encouraged listeners to "kill the Christian."

The commissioner dismissed the complaint on the argument that the Christians were not a "vulnerable" enough group and asserted that it was not a "credible" threat. Ezra Levant, himself a subject of the commission's inquiries, has written on his blog that the ruling is:

"not jurisprudence; it's not coherent; it pretends to adhere to precedent, but it clearly doesn't. It's legal mumbo-jumbo to cover up the bald political fact here: [the commissioner] thinks it's fine to call for the murder of Christians. And this same anti-Christian bigot sentenced Rev. Boissoin to a lifetime of silence about his faith."

Source: Lifesite News, November 3 2008

**More double standards. . .**



In a strange twist, Ezra Levant is complaining because the Alberta Human Rights Commission (AHRC) *didn't* find him guilty of hate. Levant is protesting after the AHRC dismissed a complaint brought against him for republishing the same letter for which Alberta pastor Steve Boissoin was found guilty of hate speech in 2007.

The complaint, filed by Edmonton-based homosexual activist Rob Wells, accused Levant of hate speech for republishing the letter, in which Boissoin expressed his disapproval of the homosexual agenda. Levant had republished the document on his blog as an act of protest, following the Alberta HRC's decision against the pastor. Levant then challenged the commission to prosecute him for publishing a letter that had previously been found to be "likely to incite hatred" against homosexuals.

The Alberta commission dismissed the complaint and now Levant is exposing their hypocrisy. He notes there is no reason why he should have been let off the hook while Boissoin was forced to spend tens of thousands of dollars on lawyer's fees, and was fined \$7,000, ordered to apologize to the complainant in the case and to never again publicly speak about his views on homosexuality.

Levant concludes, "It's legal for a Jew like me to publish [Boissoin's letter]. It's illegal for a Christian like Rev. Boissoin to publish it. That's sick."

Source: Lifesite News November 21, 2008

**Mormons, Catholics targeted by homosexual groups**

Mormon meeting halls and Roman Catholic organizations have become the victims of violence, vandalism and serious threats for their support of California's Proposition 8, an amendment passed with popular support to define marriage as the union between one man and one woman.

One radical homosexual group wrote that Mormonism is "a breeding ground for oppression of all sorts and needs to be confronted, attacked, subverted and destroyed." Writing about the vandalism of Mormon meeting halls, they said, "Let this be a warning to the Mormon church, dissolve completely or be destroyed. The choice is yours."

The headquarters of the Knights of Columbus, a Roman Catholic fraternal organization, was mailed envelopes with white powder, sparking anthrax fears before the powder was proven harmless.

"No matter your opinion of Proposition 8, we should all agree that it is wrong to intimidate and harass churches, businesses and individuals for participating in the democratic process," Ron Prentice, of ProtectMarriage.com, said in a statement.

"Amidst all this lawlessness, harassment, trampling of civil rights and now domestic terrorism, one thing stands out: the deafening silence of our elected officials," said campaign co-manager Frank Schubert.

Homosexual protesters are also boycotting and picketing business owners who supported the proposition, assisted by AntiGayBlacklist.com, where the names of individuals who contributed to Yes on 8 are publicized and subjected to boycotting and other pressures. It would be great if Christians in California used the same list to find out what businesses to support.

**Amsterdam's Red Light dims**

After legalizing prostitution in 2000, Amsterdam has announced plans to close many of its business that 'generate criminality', including brothels, gambling parlors and marijuana cafes. "It appears that the most liberal city in the world has reached the end of 'tolerance,'" said Daniel Weiss, senior analyst for media and sexuality at Focus on the Family Action. "They have stretched the bonds of so-called human freedom and found that it becomes violent, criminal and abusive – a detriment to society."

Source: *Citizenlink*, December 8, 2008



# THE RICH KEEP GETTING RICHER . . .and that's a good thing!

by Michael Wagner

Capitalism helps everyone. That might be hard to believe right now, with the worldwide economy in the doldrums, and with many fingering capitalism as the culprit. But before we jump on the anti-capitalist bandwagon, and before we ask the government to take over larger areas of the economy, it would be a good idea to look back and get a proper understanding of the good capitalism has done.

The fact is, capitalism is responsible for lifting billions of people out of poverty and creating improved standards of living that previous generations couldn't have dreamed of. Swedish scholar Johan Norberg has written a brief overview of this phenomenon in *The Wealth of Generations: Capitalism and the Belief in the Future*.

## Marx got it only half right

It's likely that Karl Marx, the originator of Marxism, developed the sharpest anti-capitalist theory. According to Norberg, Marx believed "that capitalism would make the rich richer and the poor poorer." If someone was making money in a free market situation, it must be at the expense of someone else. That is, somebody was losing money if another was gaining money. Thus over time the upper class would accumulate more wealth at the expense of the middle class and lower class. The middle class would be pushed into the lower class, and the original lower class would basically starve.

## Everyone richer

Marx made this prediction during the industrial revolution of the nineteenth century. Despite its undeserved bad reputation, the industrial revolution resulted in a dramatic rise in living standards. "When Marx died in 1883, the average Englishman was three times richer than he was when Marx was born, in 1818." Since that time capitalism has continued to raise living standards to the point that "The poor in Western societies today live longer, with better access to goods and technologies, and with bigger opportunities than the kings in Marx's days."

Marx's original theory was obviously a failure; standards of living rose rapidly for all classes due to capitalism. So Marx's disciple, V. I. Lenin, had to rework the theory to explain how workers in Western countries were doing so well economically. Lenin argued that the capitalist class of the Western countries looted the poor, undeveloped countries, and gave a portion of the loot to the workers in their own countries. The rich countries were made richer because the poor countries were made poorer. Quite simply, the rich countries took the wealth of the poor countries.

.....

***The poor in Western societies today live longer, with better access to goods than the kings in Marx's days***

.....

But like Marx's theory, Lenin's theory contradicts the facts. As Norberg explains, the problem with Lenin's view "is that all continents became wealthier, albeit at different speeds. Sure, the average Western European or American is 19 times richer than in 1820, but a Latin American is 9 times richer, an Asian 6 times richer, and an African about 3 times richer. So from whom was the wealth stolen?"

Capitalism benefits every class, every sector of society, and not just one special group or certain exploitive nations. In fact, Norberg describes the success of capitalism in alleviating poverty in the last three decades or so as "the greatest untold story ever."

The proportion in absolute poverty in developing countries has been reduced from:

“40 to 21% since 1981. Almost 400 million people have left poverty – the biggest poverty reduction in mankind’s history. In the last 30 years chronic hunger has been halved, and so has the extent of child labor. Since 1950 illiteracy has been reduced from 70 to 23% and infant mortality has been reduced by two-thirds.”

This has occurred during a period where many countries around the world have shifted away from socialism and socialistic policies towards capitalism and free market policies.

### Using creativity to create wealth

It’s common to think of creative people as being writers, painters, musicians, and others in the fine arts. But some of the most creative people in the world are entrepreneurs. These are people who use their creative abilities to provide products and services in new and innovative ways. By doing so they create new jobs for countless people and generate wealth where previously none existed. Capitalism allows the greatest freedom and opportunities to people whose creative talents are in the economic sphere. This is a key reason (perhaps the key reason) for the success of capitalism.

A thriving economy requires entrepreneurs but socialism stifles and punishes entrepreneurs. Generally speaking, socialists consider businessmen to be the exploiters of workers, therefore these “exploiters” must be heavily regulated and controlled.

Capitalism, on the other hand, unleashes the creative powers of entrepreneurial businessmen, and thus becomes a driving force for generating new wealth and economic development. As economic history clearly demonstrates, capitalism is the only system that leads to prosperity. Yes, the rich do get richer under capitalism *but so do the poor!*



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- this is for non-commercial groups (whose philosophy and worldview is in accord with that of *Reformed Perspective*, so we reserve the right to refuse any ad).

Send your requests to [editor@reformedperspective.ca](mailto:editor@reformedperspective.ca)

Deadline for inclusion in the April issue is February 10.

# 18 Isn't Enough

## Being alive for a couple of decades doesn't seem qualifications enough to vote

by D.Allan Stares

After watching the recent elections develop in both Canada and the United States, I think that it is well past time that we started to talk about some serious changes to the way we do this democracy thing. I am not referring to the craziness of proportional representation. I am certainly not thinking of a concerted effort to address voter apathy. I think it is well past time that we talk seriously about disenfranchisement.

Presently, all one must do to qualify to cast a vote in our system is to attain the prodigious age of eighteen. Well, eighteen years is a very long time, when you are five, and eighteen year olds are known for their ability to make consistently wise decisions, when you are not paying attention, but perhaps there should be more required of a person than hanging around on the planet for a little under two decades to qualify them for a part in choosing who gets to lead the country, city, or school board.

Perhaps, just perhaps, drawing breath for any period of time is not much of a qualification for anything.

Can I possibly be suggesting that there should be some discrimination involved in the setting of voting lists? I am not suggesting it; I am stating it clearly. It is time we removed a large portion of the population from the rolls until they prove that they belong there. Cue the gasping.

### Duty half-done

There have been forests of trees killed to print stories bemoaning the lack of enthusiasm that North Americans have for voting. It seems as if voter turn-out has been in free fall for a long time and, oddly, no one cares. The reasons given for this phenomenon are many and varied and usually shift the focus onto the boring, or distant, or untrustworthy candidates that fail to spark the imagination of the electorate, rather than placing it squarely on the shoulders of the electorate where it belongs.

People who don't vote don't vote because they are either imprudent, ignorant, witless, or a happy little jumbled up admixture of all three. Perhaps a thing easily gained is a thing lightly valued. At the end of the day, I am glad that they don't vote.

My greatest concern is held for those who vote because they have been told that it is their "civic duty" to exercise their "right to vote." This is a load of garbage. Voting is not an inalienable right. The Canadian citizen only has a right to vote as

a companion to the privilege to live in a country which allows its citizens to vote. A citizen's civic duty is not to vote, it is to be well enough informed to vote wisely.

Booker T. Washington, a long time ago in a country not that far away, proposed that voting franchise should be limited to those of all races who possessed some combination of education and property. He suggested property because it meant that they had a stake in any decisions that would be made. He emphasised education so that they would be capable of making some sort of informed evaluation of those who would be making decisions regarding the above mentioned property. He did not have a problem with these requirements even though he was an ex-slave and most of the people he knew possessed neither property nor education. He was more concerned with the long-term health of the country he loved than whether everyone felt part of the process.

### Simple pass or fail

I would not be as restrictive as Mr. Washington, perhaps because I am not as hopeful as Mr. Washington.

I would like to see a simple quiz administered to all who wish to vote which evaluated their familiarity with a few basic facts and demonstrated that they were concerned with more than how to fit their "right to vote" between getting off work and finding a parking space at the mall.

The prospective voter would be required to identify the main policies advocated by each of the political parties involved, fill in a punch card with the answers, and hand it in before they were given a ballot. Anything less than a perfect score would allow the prospective voter to try again the next time an election is called. Three or four years of thoughtful study should be enough to earn them a ballot.

The last question on the quiz would be a simple one. It would read something like "What do you stand to gain by voting for your candidate?" The answer would gauge their understanding of what has to be the basis of modern democracy. If anything at all is written on that line other than "nothing," disqualification would be swift and irrevocable.

If you think that elections are about promoting your own best interests, you have already disqualified yourself.





# *My life of preparation for seeing my Lord*

by Jane deGlint

## *The witness of a dying girl*

My life is nearing its end. Many part of my body have already stopped functioning. I wonder how much longer I will be able to talk. I can hardly breathe, and moving my mouth takes great effort. After each sentence I need a break. It might take several weeks before my story is finished. My sister is writing the words down for me. My fingers cannot hold a pen anymore.

I love my sister. The smile that appears on her face right now tells me that she loves me too. In a way we are one. After I die, I will continue to live through her. And with my death a part of her will die. We have often talked about death, ever since I was six years old. She was five at the time. Death became a part of our lives. But most of the time we did not worry about it. It was just how it was. We both felt that we were normal.

In the years before I was diagnosed we were already very close. I always felt a great need to protect my sister. I cannot say "little sister," because I did not grow very well and she grew very fast. When she was two years old she had already outgrown me. But she was so vulnerable and, it seemed, so gullible.

One time we were playing outside with the children of the neighborhood. I noticed that my sister was sitting on a bench with another girl. The other girl was showing my sister a book. Immediately I became suspicious. The girl did all the talking, and my sister listened intently. I rushed over to the bench and demanded to see the book. Without hesitation the girl showed me too. "Look here. This is a picture of Mary. The priest says that she was born without sin. That is why Jesus is perfect. Isn't that wonderful?" I was stunned. What a lie! "Don't believe that!" I said in shock. "Jesus is the only person who is perfect." I tried to pull my sister off the bench, but she did not come. In a panic I rushed home to my mother. Thankfully she came along with me to save my sister.

In the year that I was scheduled to go to grade one I became very sick. My parents told me that I had never been healthy. I vomited often, even in my sleep. And I had crushing headaches.

One night I woke up feeling ill and exhausted. In the arms of my mother I lost consciousness.

My parents had neither phone nor car. My dad rushed on his bike to our family doctor, who was aware of my inexplicable headaches and vomiting spells. He came right away. An ambulance was called. The following day I was diagnosed with a brain tumor. I underwent surgery, but it proved impossible to remove the tumor completely. Further tests indicated that my endocrinal functions were disabled. My life would be short. My growth would be stunted. My debilitating headaches and bouts of vomiting would return at unpredictable intervals. And I would always need medication.

I remember that my parents sat silently beside my hospital bed. Usually my mother cupped her hand over my upper arm. My Dad often massaged my feet through the thin hospital blankets. When I started to become stronger, the nurses would help me sit up in preparation to meet my parents.

One day my dad came alone. "Lisa," he said with an over-size smile, "This morning the Lord enriched our family with a set of twins. You now have two brothers." I had not even known that my mom was expecting. My dad told me that the boys were born in a maternity hospital, and that my mom was fine. As evidence he presented me with a postcard from her. It said, "Dear Lisa, I am sorry that I cannot see you for a little while. I will pray for you. May the Lord bless you and be near you. I love you. Mom."

It so happened that I was discharged from the hospital on the same day that my mother came home with the twins. My mother's oldest sister, a self-proclaimed spinster, moved in with us to assist my mother. But Hannah, my dear sister, was not home. She had been sent to my grandparents' house for the entire duration of my hospital stay. Upon my pleading she came home earlier than planned. Her return restored my sense of belonging and revived my sense of purpose. Life made sense again.

To everyone's amazement I recuperated to the point that my education became a relevant issue again. My expected date of entrance into grade one had passed almost a year ago. Moreover, it would not be possible for me attend full days and I was not able to walk very far. For those reasons the Christian school at the other end of town was no longer a viable option. After much agonizing my parents enrolled me in a school nearby, a two-minute walk from our home. I attended in the morning; in the afternoon I slept. This became my routine for many years.

My sister was sent to the Christian school, of course. It was lonely for each of us. But there was enough time left to play together. We alternated between two games: hospital and school. When we played hospital our dolls were the patients, my sister was the parent and I took the role of doctor. For playing school my sister joined the dolls as student, while I was the teacher. It was not that I wanted to dominate. My sister was naturally cooperative, while I needed to share my hospital experience and my interaction with teachers of unfamiliar convictions.

And we talked. We talked when she came to sit beside my living room bed during the relapses of my illness. We talked when we went for small walks around the neighborhood. And we talked in our bedroom, when we were supposed to sleep.

In a way our conversations reflected our games. They dealt with hospital and school. But my sister was an equal partner when we talked. In great detail she sketched her long walks to school, her music lessons, her babysitting jobs, all those things that I could not participate in. Her joys and pains became mine, as my setbacks and limitations became hers. I was driven to help her cope and make her resilient. After all, she would continue to live after I was gone.

The fact that I would die had become such an accepted reality that I could choose to ignore it. Even so, it regularly pushed its way to the foreground. I could see it in my mother's tearful eyes when she tried to ease me through an excruciating vomit spell. I could hear it in the voice of my aunts when they called me their "little soprano," a nickname I had earned for my supposed singing qualities. I faced with it three times every day when I swallowed my assortment of pills.

It was most obvious at those times when I needed surgery or radiation. But those were also the times that I was carried higher than the earthly realms. Our pastor or elder would visit me, usually with my parents present. It was a comfort to all of us, including himself I think, when he read from the Bible. God's Word revives the soul and strengthens the spirit. The Lord is our Shepherd. The death of God's saints is precious to Him. He will raise us up at the sound of the trumpet. We will wash our clothes in the blood of the lamb till they are whiter

than snow. God's comfort reaches far enough to carry us through death.

My periods of near-death were often miraculously followed by a new burst of life. The medical professionals were as baffled by my improvements as they were puzzled by my setbacks. It seemed death was as elusive as life.

My early teenage years were the most difficult. The endocrinologist has put me on a very strict diet. I felt an urge to accomplish great things, but I was restricted by a body that was rapidly falling apart.

Worst of all, my childlike faith was attacked by pangs of doubt. God disappeared behind a cloud. My fevered questions found no answers. Till graciously God Himself pushed the cloud away. My assurance of faith had deepened. My matured mind understood how faith enlightens understanding.

There was one urgent question, however, that seemed reasonable, though highly unmentionable. It first occurred to me when my dad told me that my mom had given birth to my brothers in a hospital. No one had ever told me where babies came from. One day I asked my sister. She did not know either, but we decided to join forces in our search. We asked our grandmother straight out. She was very flustered, and told us to wait till we were older. We thought at thirteen and fourteen we were old enough. Eventually we did find out, from a medical encyclopedia that my sister borrowed from the high school library for that purpose.

At age seventeen I became blind. My muscle capacity started to decrease rapidly. My weight loss was unstoppable. By my nineteenth birthday I was confined to my hospital bed.

Still, I was alive. I still loved my parents and my sister and my brothers, and the people of our church, and our neighbors. Most importantly, I felt sure of the Lord's nearness.

A few months ago it was decided that my condition would not benefit anymore from radiation or surgery. I was sent home to die. I know it is stressful for my parents. I admire them. Every day my brothers sit with me for a while. I cannot see them, but their voices boom and their hands feel big. And my dear sister, my soul mate, spends an hour with me every day to write this testimony about God's faithfulness.

I do not need my eyes to see how the Lord had guided me through my life. He never left me alone. He surrounded me with his people. He cleaned me with the blood of Jesus. He gave me many opportunities to witness the truth to my neighbor, from the girl with the book about Mary to many fellow patients and hospital staff. He gave me a thankful heart. He prepared me to meet my Lord.

How I long to see Him. . . .



# Don't just think about it. . .

## ON WRITING

by Jay Adams

Just a word or two about writing. Since I've been able to do a great deal of writing in my life, I thought I'd pass along one suggestion that may help if you are one who has always wanted to write but didn't know how to get started.

It used to be when I sat down to write that I'd always wait until I was "in the mood" for writing. That was OK, except for one thing – I rarely was in the mood! That bothered me, because I just couldn't make any headway that way. It's what they call writers' block.

Then, I began to muse about how those newspaper guys could write fairly readable columns every day! How did they do it? To think of it, they didn't even have the incentive I had – they were simply out to make a buck; I wanted to minister through writing. Then, it came to me. Eureka! They must write whether they feel like it or not.

So, I decided that I would sit down and write – whether I felt like it or not. I did, and I found out that to do so was the way to "get into the mood." Sometimes it takes a paragraph – or even a whole page of writing – before the "mood" comes over me, but inevitably, whether tired, invigorated (as much as an 80 yr. old can get), or whatever, it happens! So, I suggest, have at it, you inspired writers. There's no better way to start than to start. Sure, you may have to throw a page or so away, but then turn the next page into the first one. It's only by then that you've probably got something worth saying anyway!

### Don't ask me

"It's time someone said something about it!" or "You ought to write a book about..." I hear those sorts of things all the time. But, wait a minute – why should I be the one to do it? What about you? If you're the person with the burden, you ought to write the book – or the article – or do that "something" – or keep quiet! I'm about up to here [look up into the sky at a passing cloud, please] with people who see needs, express their desires for others to meet them, and themselves do nothing but talk. When they pressure others to "do something," they seem to think that they've exhausted their responsibility. Not so!

Now, another thing (since I'm at it) let me tell you that all of that pressuring usually will get you nowhere. At least with me. If I write about a matter, it's because I want to do so – not because I've been pressured into it. I once wrote some-



thing under such pressure, but it was the worst thing I ever wrote (except, come to think of it, some papers in college). I'm sure that others besides me have experienced people with pet concerns grabbing their arms and demanding, "You must do something about that!" If they are bold enough to tell you what to do, why don't they show some of that boldness by doing it themselves?

There are people who have clout who could do what the rest of us can't do as well – but won't. There are people without clout who could do what the rest of us can't do as well – but won't. It runs both ways. But whether or not you have clout – do that something you always keep talking about, and we won't have to struggle to overcome your insistence that we do something you could do better anyway.

Sure, I know – You've "never done that before," have no expertise, training, or whatever. So what? Try anyway. There was a time when the rest of us who are doing something couldn't either. But we had to get started. 95% of the task is right there – get started, make a first attempt. Then stick to it until you achieve your purpose. Get the resources, if you need them. Learn the skills necessary to pull it off, if you haven't yet acquired them. Spend time discovering what is necessary to get the job done. Then, do it rather than wasting your time and theirs trying to convince others to fulfill your desires or dreams! At any rate, get with it – do something and stop bugging others to do it for you!

*Dr. Jay Adams is Dean of the Institute for Nouthetic Studies and the author of more than 100 books. This is a compilation of two of his blog posts which can be found at ([www.nouthetic.org](http://www.nouthetic.org)).*

# VERY LAST CHANCE!

## RP's letter writing contest

February 28

The deadline for *RP's* letter writing contest is ~~January 31~~

If you haven't entered already, what's holding you back?

Time? Letter writing doesn't have to be time-consuming – a quick encouraging email to your local MP for the way he voted on an important bill doesn't need to take more than five minutes.

Ability? You don't need to be a gifted writer to tell the local businessmen down the corner that you won't be shopping there now that they've decided to sell pornographic magazines.

Motivation? If you don't think writing can be a powerful and effective means of having an impact, you just haven't been paying attention. It's not the only way, certainly, but it is a great way. Go back and read Jaclyn Penninga's article "One comment card and one email" in the Oct 2008 issue and get writing!

### Requirements

- A copy of the letter, which should be no longer than 800 words.
- An explanation of between 100 and 400 words outlining:
  - a) who the letter is to
  - b) why you chose to write them
  - c) what, if any, response you received
  - d) anything you may have learned (for example, what you definitely would not do, or would do, next time)
- Entries should be sent to [editor@reformedperspective.ca](mailto:editor@reformedperspective.ca) and include the submitter's postal address and phone number, and be dated no later than January 31, 2009.

### Judging Criteria

The letters can be written to any sort of public figure or organization: politicians, newspapers, businessmen, TV journalists or personalities, the local PTA president, or maybe a public school board member. It doesn't matter so

much about the who, just so long as the point of your letter is to present a biblical-based position to a public figure who should hear it.

The judges will be evaluating the letters using the following criteria:

- Brevity – Get right to the point.
- Creativity – Get your letter noticed
- Argumentation – Get your argument clear and logical

### Prizes

We have three prize packs – each includes \$50 cash, a copy of the award winning documentary *Shakytown* (which chronicles how Christians in San Francisco banded together to speak out against gay marriage – see [www.shakytown.com](http://www.shakytown.com) for more info) and an [Abort73.com](http://Abort73.com) t-shirt that winners can choose from the vast selection on their amazing pro-life website, [www.Abort73.com](http://www.Abort73.com).

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# IN A NUTSHELL

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

by Jon Dykstra

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### “How much do you have to hate a person. . .”

“I don’t respect people who don’t proselytize; I don’t respect that at all. If you believe there is a heaven and hell, and people could be going to hell, or *not* getting eternal life, or whatever, and if you think it’s not really worth telling them this because it could make things socially awkward, and atheists who believe people shouldn’t proselytize – ‘just leave me alone, keep your religion to yourself’ – how much do you hate somebody to not proselytize? How much do you have to hate somebody to believe that everlasting life is possible, and *not* tell them that?”

“I mean, if I believed beyond a shadow of a doubt that a truck was going to hit you and you didn’t believe it, and that truck was bearing down on you, there’s a certain point that I tackle you. . . and this is *more* important than that.”

*Entertainer and avowed atheist Penn Jillette on evangelism.*

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### Provoking atheists every which way

Ray Comfort has debated atheists on the street, on the Internet, and in even a forum hosted by American Atheists, Inc. He has used some conventional arguments, but doesn’t stop there. On his TV show he once argued that a Supreme Designer must exist because the banana – with its pull-tab on top, its freshness indicating system, and its ridged no-slip surface – is so clearly designed for human consumption.

Is this a great argument for the existence of God? Not so much. But while Comfort sometimes lacks in the quality

of his argumentation, he more than makes up for it in sheer quantity. For the last couple of years he has been posting several dozen times each month on his Atheist Central blogsite ([www.ray-comfortfood.blogspot.com](http://www.ray-comfortfood.blogspot.com)) and provoking atheists with the likes of this quote from C.S Lewis:

“Supposing there was no intelligence behind the universe, no creative mind. In that case, nobody designed my brain for the purpose of thinking. It is merely that when the atoms inside my skull happen for certain physical or chemical reasons to arrange themselves in a certain way, that gives me, as a by-product, the sensation I call thought. But if it is so, how can I trust my own thinking to be true? It’s like upsetting a milk jug and hoping that the way the splash arranges will give you a map of London. But if I can’t trust my own thinking, of course I can’t trust the arguments leading to atheism, and therefore have no reason to be an atheist, or anything else. Unless I believe in God, I can’t believe in thought; so I can never use thought to disbelieve in God.”

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### Five ways to save gas

With prices dropping at the pumps, saving gas isn’t quite the priority it was just a few months ago. Still, saving gas is never a bad idea, so in the “better late than never category” here are five ways to save gas, and money:

1. **DON’T BE A BRAKE-TAPPER** – Every time you tap your brake pedal you’re transforming gas into brake-pad heat. So if you’re constantly hitting the brake, then the gas, then the brake

again, learn to drive more smoothly, back off the bumper of the car in front of you, and anticipate traffic slowdowns so you can ease off the gas rather than stand on the brake.

2. **AVOID IDLING** – If you’re at a standstill, and likely to be there for more than 10 seconds, you can save gas by turning off the engine. Just ten minutes of idling each day, 5 days a week, will cost the average car owner roughly \$150 a year (assuming gas is \$1/liter).
3. **INFLATE AND ALIGN YOUR TIRES** – If your tires are under-inflated by 5 pounds you may lose 2% of your fuel efficiency and if your wheels are badly misaligned that can cut 10% off your fuel efficiency.
4. **GET A GPS** – A GPS navigator will help you get where you’re going the most direct way possible, and if you’re prone to getting lost, this fun toy will pay for itself quickly by saving you all the gas you use wandering about.
5. **USE AN ALTERNATIVE FUEL** – What’s the ultimate gas saver? Use a completely different sort of fuel – calories – and walk or bike to where you want to go.

Source *365 ways to save gas* by Ronald M. Weier

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### On marriage and headship

“The woman was made of a rib out of the side of Adam; not made out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved.”

– *Matthew Henry*



# O Tempora! O Mores!

by Christine Farenhorst

What times! What manners! So said Cicero a long time ago. Perhaps he was not exactly referring to what we refer to as manners, or proper etiquette, habits we try to instill in our children when they are young. We exhort them, or ought to exhort them, to say “please” and “thank you” and to be neat, even when they are very little. As well, when they reach a certain age we begin to show them how to use utensils when they eat.

It used to be, actually in Cicero’s time as well (106-43 BC), that people ate with their fingers. It is said that in the Roman time of Julius Caesar, a commoner ate with five fingers but a person of breeding only used three fingers, not using the ring finger or the pinkie. This rule of etiquette lasted a long time. A book on manners dated around 1530, also records that when one dined in good society, “It is most refined to use only three fingers of the hand and not five. This is one of the marks of distinction between the upper and lower classes.”

There were different sets of rules in different time periods. All reflected, however, a desire to act in a way that was proper and decent. A thirteenth century book says you should not “spit on the table in the manner of hunters” and that you should not “gnaw a bone and then put it back on the dish.” It also enjoined people not to “blow one’s nose facing the table so that nothing falls on the table.” A century later, and perhaps one step up on hygiene, it is recorded that “A man who clears his throat when he eats, and one who blows his nose in the tablecloth, are both ill-bred, I assure you.” Knives were used at board but it was written down that you should not “poke your teeth with your knife, as some do; it is bad habit.” A fifteenth century etiquette book on good table-manners published, “Do not put back on your plate what has been in your mouth,” and “Do not chew anything you have to spit out again,” as well as “It is bad manners to dip food into the salt.”

Philosopher and humanist educator Erasmus of Rotterdam (1466-1536) was a solid advocate of instilling table manners into children at an early age. He also posed some rules and regulations among which is the following advice:

- “If you cannot swallow a piece of food, turn round discreetly and throw it somewhere.”
- “Retain the wind by compressing the belly.”
- “Do not be afraid of vomiting if you must; for it is not vomiting but holding the vomit in your throat which is foul.”

- “Turn away when spitting lest your saliva fall on someone. If anything purulent falls on the ground, it should be trodden upon, lest it nauseate someone.”
- “You should not offer your handkerchief to anyone unless it has been freshly washed. Nor is it seemly, after wiping your nose, to spread out your handkerchief and peer into it as if pearls and rubies might have fallen out of your head.”
- “To lick your greasy fingers or to wipe them on your coat is impolite. It is better to use the tablecloth or the serviette.”

## Stick a fork in it

Our English word fork comes from the Latin word “furca” which denotes a farmer’s pitchfork. But old pitchforks unearthed at several archeological sites in Europe were obviously not eating utensils. History does tell us that eating forks first appeared in the eleventh century.

As many new fads perhaps go, they were frowned upon. The church condemned the use of forks, saying that God had given each person fingers. These fingers had been specifically created to handle His bounty and to use a foreign pronged object was very sinful.

In spite of the Church’s condemnation, silver and gold forks began to appear more and more in well-to-do households. There is the story of an eleventh century Venetian noblewoman who had a gold fork custom-made and who proudly ate with this creation. Shortly afterwards, she fell ill and died of the plague. The clergymen in her city preached that her death was divine punishment for using a prideful implement.

One hundred years later, Thomas à Becket (1118-1170), after spending some time in Italy, introduced the fork to England. The fork, by the way,

*When we talk about a fork in the road we almost always mean the two-pronged variety*



at this point only had two prongs and legend has it that noble-men also used them for dueling. The utensil did not become popular quickly. An inventory in 1307 of King Edward I's possessions showed that although he owned thousands of knives, and hundreds of spoons, he only owned seven forks. Six of these were silver and one was gold.

So what were the manners over these centuries which people employed while eating? They used a variety of ways to eat – some of which, no doubt, will delight the hearts of children anytime and anywhere were they to be employed today. People were wont to spear pieces of food with a knife and lift the knife directly to the mouth; or they might spear food with the knife, drop the food into a spoon and then lift it into the mouth. Or as well, they might use the three-finger method, taking the food from the knife with the three fingers permitted. Those who persisted in the use of the now some two-hundred-year-old-plus fork, were still labeled as proud, finicky and effeminate.

As late as 1626, an Italian document reports that the wife of a nobleman ordered a servant to “cut her food into little pieces, which she then ate with a two-pronged fork.” The document mocked the woman, calling this “an affectation beyond belief.”

In the 1670s an English etiquette book advised “Do not try to eat soup with a fork,” showing that even at this date, the fork was definitely not a regular visitor at the well-laid table.

In the 1700s, the French began to use four-pronged forks. Not all French people, of course – but just the nobility. As well, the nobility began to set the table using plates, glasses and other cutlery besides the fork. The lower classes, although most people owned a knife and a spoon, still ate from a common dish, causing etiquette books of that time to read: “When everyone is eating from the same dish, you should take care not to put your hand into it before those of higher rank have done so.”

### Silver spoons and dull knives

So what about the spoon? Spoons are actually older than forks. The word spoon comes from the Anglo-Saxon “spon,” which means “chip.” It was originally a thin, slightly concave piece of wood, which was used for broth. Wealthy people had them made from bronze and silver. During the Middle Ages, apostle spoons were popular, the handles being shaped in the form of one of the apostles. Often a wealthier child was given a spoon during the ceremony of baptism. It is from this custom that the saying “born with a silver spoon in your mouth” comes – a silver spoon meaning that the child's family was wealthy enough to give a silver spoon as a baptismal gift.

Knives have been around for a long time as well and were used for eating, hunting and fighting. They were multi-faceted and also served as toothpicks. In the 1630s, a man by the name of Armand Jean de Plessis, also known as Duc de Richelieu, ordered his steward to file the points off the sharp house-knives. Since the Duc was the Cardinal and chief minister to Louis XIII, he was obeyed without question. His practice of having blunt knives at his table was copied by others and reduced the rather dangerous custom of using knives as toothpicks.

## WHEN WE SIT DOWN TO EAT

### Wisdom from the book of Proverbs

#### 15:16-17

Better is a little with the fear of the Lord than great treasure and trouble with it.

Better is a dinner of herbs where love is than a fatted ox and hatred with it.

#### 17:1

Better is a dry morsel with quiet than a house full of eating with strife.

#### 19:15

Slothfulness casts into a deep sleep, and an idle person will suffer hunger.

#### 20:1

Wine is a mocker, strong drink a brawler; and whoever is led astray by it is not wise.

#### 23:1-2

When you sit down to eat with a ruler, observe carefully what is before you; and put a knife to your throat if you are a man given to appetite.

#### 23:6-8

Do not eat the bread of a man who is stingy; do not desire his delicacies; for he is like one who is inwardly reckoning. “Eat and drink!” he says to you; but his heart is not with you. You will vomit up the morsels which you have eaten, and waste your pleasant words.

#### 23:20-21

Be not among winebibbers, or among gluttonous eaters of meat; for the drunkard and the glutton will come to poverty, and drowsiness will clothe a man with rags.

#### 25:16

If you have found honey, eat only enough for you, lest you be sated with it and vomit it.

#### 25:21-22

If your enemy is hungry, give him bread to eat; and if he is thirsty, give him water to drink; for you will heap coals of fire on his head, and the Lord will reward you.

Often the knife and fork were crossed at the end of a meal. This signified a cross and was a gesture of piety, recognizing that God had provided the meal.



*Knives are very old, but it was only in the 1630s that a cardinal invented the deliberately dull knife.*

### Little tablecloths

Whether one ate with five or with three fingers, these fingers became greasy and dirty. And so we come to the napkin, or serviette. The word napkin comes from the French word “naperon” which means “little tablecloth.” The first napkins used, again by the well-to-do, were large – the size of towels. Water was often provided in bowls, scented by herbs, and into these fingers were dabbled before they were wiped on the large serviettes. Sometimes guests used these napkins to wrap up leftovers to take home. As well, by the 1600s, napkins were folded into different shapes to designate the various persons or occasions for which they were used. For example, napkins might be folded in the shape of an ark for clergymen, or in the shape of a hen for women.

A 1729 etiquette book read that a large serviette was for “Wiping the mouth, lips, and fingers when they are greasy. For wiping the knife before cutting bread. For cleaning the spoon and fork after using them.” And “when the fingers are very greasy, wipe them first on a piece of bread, in order not to spoil the serviette too much.”

Once the fork began to be used more, however, the napkin lost a great deal of its appeal and usefulness.

In the eighteenth century, a Mr. Doily opened a shop in London, England. This shop sold small circular napkins used to protect the tablecloth when serving desserts. It seemed people spilled much during dessert time! Mr. Doily’s napkins became known as doilies.

The English, who used the French word “naperon” or “little tablecloth,” began tying the little tablecloth around their waist and calling it a “napron.” This, in time, became what we now call an apron.

### Christian use of cutlery?

Interesting and fascinating history. There are those who say that table manners are at an all time low these days. Or do times change? When we first came to Canada, my parents were appalled that Canadians ate bread with their fingers. They continued to eat sandwiches with a fork and a knife until their death. My husband, during a work stint up north recently, met an Inuit man who as a youth had been down for a visit to

southern Ontario. During that visit he had sat down to a meal and had been baffled by seeing a fork for the first time in his life. The northern Inuit, you see, used only an ulu, or a curved knife when they ate and did not have forks at all when this man was younger.

So, is it possible for a person to be a Christian at the dinner table? Is there a Christian use of cutlery? It is a thing which we might smile about initially. But truthfully, is there any part of our lives which we can separate from the Gospel? Paul admonishes us to let our manner of life be worthy of the gospel of Christ. . . (Phil. 1:27). Let us take this advice to our hearts and to the hearts of our children. Consequently, here are some suggestions to implement in the coming year 2009.

Let the children not despise the good food set in front of them at mealtimes. Do not overfeed between meals, or they will despise the good food in front of them at mealtimes. Let children not put more on their plates than they are capable of eating. Let them wait for the hostess before partaking of the food. Let them not speak with their mouths full. Do not let them overeat. Do not let them dominate conversation around the dinner table. Do not let them eat if they have been lazy and casual about their chores. Do not serve strong drink at the family dinner table. Let children thank God each mealtime with their mouths for the blessings of the table. Let them, when they are old enough, help set that table, clear it and do the dishes. Let them listen to God’s Word at the end of each meal so that they can digest both physical and spiritual food. Set them examples in all these matters.



*How did people eat alphabet soup before the spoon was invented?*



# The Kingdom Work of the Corporate World

by Dick Doster

Scanning the church directory you couldn't help but notice: in almost every household, someone was, or had been, involved in business. Which means, if this church is typical, that God has called all but a handful of His people to some form of commercial enterprise. He hasn't called them to missions or the pastorate or to any other "full-time Christian work," but to profit-driven, money making, dog-eat-dog, secular business.

What, we might be tempted to ask, is God thinking? Christians are "not to conform any longer to the pattern of this world" (Romans 2:2), and yet business is relentless in its temporal demands. It's a zero sum game: When one salesman wins, others lose. For lawyers to succeed, they must cause others to fail. If I work for Chevrolet, it's my duty to steal customers, market share, and profits away from Toyota. Hardly a picture of a caring community.

Christians are commanded to do nothing out of selfish ambition (Philippians 2:3), but business, at its essence, is striving and acquisitive. It grows or dies. Microsoft, Google, Exxon-Mobil, and Wal-Mart swallow up weaker competitors. They expand across the globe, their profits unfathomable, as the value of their stock continues to soar – almost always at the expense of weaker, more vulnerable competitors. This is raw, naked, unvarnished ambition, and it makes business, at best, an awkward environment for humble souls who "consider others better than themselves" (Philippians 2:3).

We most easily spot the "pattern of this world" in man's reverence for wealth. And the singular goal of nearly every business ever mentioned on the pages of *Forbes* or *Fortune* is to earn as much profit as humanly possible. When they evaluate corporate performance, Wall Street analysts, the press, and investors all join in Jerry Maguire's once-famous chorus: "Show me the money!"

And the evidence from the church directory is indisputable: God's people willingly – and even gladly – join forces with these worldly, ambitious, profit-hungry organizations who, they hope, will share the wealth. . . with them. And they do so knowing that it is impossible to love God and money (Matthew 6:24), and knowing, as surely as they know the chief end of man, that the love of money is the root of all kinds of evil (1 Timothy 6:10).

Certainly, business is no place for those who have "set their minds on things above, not on earthly things" (Colossians 3:2). And yet, that is precisely where God has put them. And that can only mean one of two things: either most Christians need to find new work, or they need a new perspective on the institution of business.

There are, when we look closer, hundreds of biblical and godly reasons for Christians to be in business. And many of them fall into one of these three categories.

## Business and our first responsibility

In Genesis 1:26, God lays out His plan for the human race: "Let us make man in our image, in our likeness, and let them rule. . . ." Two verses later, He commissions Adam and Eve: "Be fruitful and increase in number; fill the earth and subdue it."

That cultural commission, writer/theologian Paul Marshall argues, is more than a set of commands or instructions. Its emphasis is not on what God tells the man and woman; but on why He created them in the first place. As His consummate act of creation, God forms a creature "to be our image and rule" over the Earth. "Ruling" Marshall says, is "built into our very being. . . . If we do not take up our responsibility for God's world, we defy not only His command, but also our very nature and the very purpose for which we have been created."

Stamped with God's image, Adam and Eve were to continue God's creative work in the world. They were to take the raw materials God left behind and continue shaping, molding, and improving His creation. As Michael Wittmer, a professor at Grand Rapids Theological Seminary, notes, "God's world was flawless, but it wasn't finished."

He didn't create computers, but they were here waiting for His image bearers – working together and combining their diverse skills and talents – to put the pieces together. He didn't create phonograph records, 8-tracks, audiocassettes, CDs, or iPods, but the raw materials existed from the beginning, waiting for man to make one discovery, then another, each generation building and improving on the work that had come before. God didn't create television, telephones, or microwave ovens, but the elements were all here, awaiting the creative prowess

of His image bearers – engineers, scientists, and industrial designers, working in concert with one another – to call them into existence.

Man invents, produces, and improves products, writer Nathan Bierma says, “because we’re following our mission. . . . We do this out of instinct, obeying God’s command to fill the Earth and subdue it.”

In the August 2006 issue of *byFaith*, readers discussed the importance of the arts. As God’s image-bearers, many said, we are meant to create, and the arts are the vehicle for our imaginative expression. But have you ever thought about the creative power of business?

Consider the things that make your life richer, more comfortable, more convenient, and more productive. Think about all the things that make you safer, healthier, and wiser. They are all products of business innovation. There is no more creative force in the world than business, and God has placed most of His people there, not to pursue money or power, nor to satisfy their selfish ambition – but to create, rule, fill, and subdue the Earth. Christians go to work each day to transform God’s world, to make it better than it was the day before. And they do it in obedience to God’s first command – as an act of worship, and for the sake of His glory.

### Business is how we love our neighbors

The Pharisees wanted to test Jesus, and so they asked Him for the single greatest commandment. He replied with two. “Love the Lord your God with all your heart and with all your soul and with all your mind. . . . And ‘Love your neighbor as yourself’” (Matthew 27: 37-40). Here, essentially, is every believer’s duty: love God, love others, and love yourself. The rest takes care of itself.

God has placed most of His people in business because it is there, working with others in a common purpose, that is how

we fulfill these duties. In *The Fabric of this World*, Lee Hardy discusses Luther’s concept of vocation. Hardy summarizes Luther, saying, “Vocation is the specific call to love one’s neighbor, which comes to us through the duties which attach to our social place or ‘station.’” (Calvin, in response to a freer labor market, would emphasize “gifts” rather than “station.”)

“The call to love one’s neighbor goes out to all,” Luther believed, “but what this call requires of me in particular is discovered in those vocations which I presently occupy.” In the 21st century, as much as when Luther said it, “It is ‘through the human pursuit of vocation. . . that the hungry are fed, the naked are clothed, the sick are healed, the ignorant are enlightened, and the weak are protected.’”

Luther saw the connection between the cultural commission and the great commandments. He understood that God continues his creative work in this world through those who bear His image, explaining that: “God even milks the cows through those called to that work.” In the 21st century it is business, blending the skills of diverse people, that brings the human race under God’s providential care.

In *God at Work: Your Christian Vocation in All of Life*, Gene Edward Veith also cites Luther: “When we pray the Lord’s Prayer we ask God to give us this day our daily bread. And He. . . does it by means of the farmer [think Cargill, Inc. or Archer Daniels Midland] who planted and harvested the grain, the baker [who, while working for Sara Lee, Pepperidge Farm, or Flowers Bakeries] made the flour into bread, we might today add the truck drivers who hauled the produce, the factory workers in the food processing plant, the warehouse men, the wholesale distributors, the stock boys, the lady at the checkout counter. Also playing their part are the bankers, futures investors, advertisers, lawyers. . . . All of these were instrumental in enabling you to eat your morning bread.”

Calvin affirmed much of Luther’s thinking. In his *Commentary on the Harmony of the Gospels*, he criticized the common



interpretation of the Mary / Martha conflict found in Luke 10 (“Lord, don’t you care that my sister has left me to do the work by myself?”) He refused a dualistic understanding of that passage, writing: “We know that men were created for the express purpose of being employed in labor of various kinds, and that no sacrifice is more pleasing to God than when every man applies diligently to his own calling, and endeavors to contribute to the general advantage.”

Zwingli also concurred. In *Of the Education of the Youth*, he added: “. . .[it is] those who exercise themselves in righteousness that they may serve the Christian community, the common good, the state, and individuals that are ‘the most like to God’.”

### Business is how we care for the poor

Business is the means by which we rule and subdue the Earth. It is an instrument through which we love our neighbors. And it is, in an ultimate sense, the only solution to poverty.

At the most fundamental level, business provides wealth to share. Psalm 37:25-26 says, “I have been young, and now I am old; yet I have not seen the righteous forsaken, or his descendants begging bread. All day long he is gracious and lends; and his descendants are a blessing.” When God’s people prosper, they’re generous and take care of the poor. There’s a related idea in Ephesians 4:28: “Let him who steals steal no longer; but rather let him labor, performing with his own hands what is good, in order that he may have something to share with him who has need.” Paul seeks more than a transformed heart (let him steal no longer); he understands that for-profit work in the secular world is how we care for those in need.

But there’s far more to business, as an institution, than that. In his book, *Business as a Calling*, Catholic theologian Michael Novak argues that “capitalism makes it possible for the vast majority of the poor to break out of the prison of

poverty – to find opportunity – to discover full scope for their own personal economic initiative; and to rise into the middle class and higher.” Those who live in democratic, capitalistic societies, Novak says, “walk the walk of the free – erect and purposeful and quick.”

The Scriptures remind us often of God’s concern for the poor. They command us to respect them, to have compassion for them, and to seek justice on their behalf. And that is surely one reason God has called His people to business, the only institution that can have a permanent effect on their poverty.

Some might argue that it is technology and science – and not business – that have improved life for the poor and made living conditions more bearable. But, Novak rhetorically asks, “Whence came the drive to advance technology – and not only through gaining knowledge about it, but by bringing it to markets that carry it to billions of individuals – if not from an enterprising, dynamic market system?” He pushes the rhetorical argument further, asking, “How many pharmaceuticals do you have in your home that were developed in communist countries or for that matter, in Third World countries?”

The former Soviet Union, Novak points out, trained more scientist and technical experts than any country in the history of the world. Yet they accomplished little for the greater good of mankind. Why? They had no moral or economic incentive. And even if one had existed, there was no market system – no vehicle – for moving knowledge out of the lab and into people’s lives.

Management guru Peter Drucker once said, “The greatest need in underdeveloped countries is people who build. . . an effective organization of skilled and trained people exercising judgment and making responsible decisions.” The poor, Drucker was saying, need business if they’re to have a chance of changing their circumstances.



As we think about “kingdom work” and jobs that have value, it’s helpful to remember that only business – not the Church, not government, not ministry, nor non-governmental organizations (NGOs) – creates new wealth. And wealth is the only cure for poverty. We must, therefore, encourage believers to go into business, to create new products and wider distribution (in obedience to the cultural commission) in order to create new wealth (good stewardship), which creates more jobs (loving our neighbor, caring for the poor). Adam Smith, the 18th century economist and philosopher, once said that new wealth is the road to “universal opulence,” which he defined as “the condition in which the real wages of workers keep growing over time, until the poor live at a level that in 1776 even kings and dukes did not enjoy.”

A realistic hope for a better (economic) future, Michael Novak says, “is essential to the poor. . . .” And that is why God’s people must build profitable businesses.

### Transforming business for the kingdom

Suzy Schultz and Mako Fujimura are talented artists. Their Christian worldview informs and inspires their work, and both are critically acclaimed by Christians and non-Christians alike. Novelists Marilynne Robinson and Bret Lott are believers who sculpt words into beautiful stories that enrich millions of lives. Musicians from Bach to U2 have, in response to God’s call, created the world’s best music.

Christian artists add beauty and complexity to God’s creation, transforming the raw materials of paint, language, and sound into finished products that proclaim God’s glory.

Where are their business counterparts – the entrepreneurs and corporate executives who, with the same passion, reshape

the world through business? And who, intentionally and for the sake of God’s glory, manage the power of free markets to make the world more productive? Where are the Christians who are propelling the world’s best corporations?

God’s people can, as agents of His redemptive plan, transform business, stripping it of selfish ambition and pursuing instead what’s best for their neighbors. Through business, God’s people can harness mankind’s creativity, and with it nurture His creation, developing products that make the world more satisfying. Through the economic power of commerce, Christians can make the world safer and healthier. The members of Christ’s Church, distributed in offices around the world, can transform greed into good stewardship, showing the world that business has a biblical responsibility to create new wealth and provide a fair return to investors (Matthew 25:14-28). But, with an eye toward the consummation of Christ’s kingdom, we also create wealth in order to create new and satisfying jobs, which offer the hope (and perhaps a glimpse) of a coming world where there is no poverty.

God has placed His people in business so that they can – in humility, and making full use of the talents and resources He’s given – serve customers, employees, suppliers, and the world at large, looking out for the interests of others and providing for their needs.

On their deathbeds, many Christians will regret that they didn’t love their neighbors, care for the poor, or advance Christ’s kingdom as they should have. They might therefore, with their final breath, gasp: “I wish I’d spent more time at the office.”

*This article originally appeared in the 2006 11th issue of byFaith magazine. It is reprinted here with permission.*



# THE ANGRY NEW ATHEISTS

by Johan D. Tangelder

Books by the “New Atheists” – Richard Dawkins, Sam Harris, and Christopher Hitchens and others – are best-sellers. These authors address audiences ranging from a Unitarian church to the New York public library to college campuses. Dawkins complained about one grueling day in Toronto when he was booked for “five television interviews and one radio, all in one day before breakfast.”

Why do they find such an eager hearing? Because our society wants to find justification to turn from God. And that’s

what these authors deliver: they tell their eager audience that a decline in traditional religious belief will lead to a smarter, more scientifically literate and even a more civilized society. Some of these New Atheists even resort to insults when talking about people of faith. George Weigel notes that “in the early 19th century, it was thought that an atheist could not be a gentleman; today the atheists argue that religious conviction is for slobs and morons.”

So who are these New Atheists?

## Richard Dawkins

Richard Dawkins, an Oxford University professor, is now so identified with his attacks on religion that he is described as the “nearest thing to a professional atheist since Bertrand Russell,” who was one of the most prominent British atheist philosophers of the twentieth century. Anthony Flew, a British philosopher and ex-atheist and now a deist, called Dawkins “a secularist bigot.” He says that Dawkins is not interested in truth as such. But he is primarily out to discredit an ideological opponent by any available means. Dawkins is called a “Darwinian fundamentalist” even by some of his secular colleagues. Why? Because Dawkins has made some pretty outrageous statements, including arguing that early religious instruction is a form of child abuse.

In his book *The God Delusion*, Dawkins speaks often of a need for “consciousness-raising” among atheists in America, and the need for atheists “to come out of” the closet, much as homosexuals have been doing in ever-larger numbers in recent decades. Dawkins does not mince words in his diatribe against God and the Christian faith. He accuses God of breaking into a “monumental rage whenever his chosen people flirted with a



*Richard Dawkins finds meaning in life traveling the world telling people there is no meaning in life.*

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rival god” and calls it “nothing so much as sexual jealousy of the worst kind.” He calls Yahweh an immoral monster: “What makes my jaw drop is that people today should base their lives on such an appalling monster as Yahweh – and even worse, that they should bossily try to force the same *evil monster* (whether fact or fiction) on the rest of us.” He calls conservative Christians in the United States the “American Taliban” who constitute a profound threat to democracy.

But with all his negativism Dawkins is unable to offer any hope for the world. In *A Devil’s Chaplain*, he asserts that the universe we observe has no design, no purpose, no evil and no good. There is “nothing but pitiless indifference.”

## Sam Harris

Sam Harris’s objective is nothing less than to convert believers into atheists. In his book *Letter to a Christian Nation* Sam Harris asserts that he “set out to demolish the intellectual and moral pretensions of Christianity in its most committed forms.” And the God whose existence he denies, he also hates. Harris asserts that the God of Abraham is a ridiculous fellow – capricious, petulant, and cruel – with whom a covenant is little guarantee of health or happiness.

But why is Harris so vitriolic in his opposition to God if He does not exist? Harris argues that religion is a curse of the human race. He describes the Bible as inarticulate, morally repugnant and false. He also complains about the “failure of our schools to announce the death of God in a way that each generation can understand.”

## Christopher Hitchens

Christopher Hitchens, an Oxford graduate with a degree in philosophy, politics, and economics, went into journalism, making a name for himself as a writer for Britain's left-of-centre weekly, *The New Statesman*. He immigrated to the US in 1981 and shortly afterwards began writing for *The Nation*, a left-wing magazine that in the 1980s was fiercely opposed to President Reagan and often devoted space to the Soviet viewpoint in the Cold War. He calls himself not so much an atheist as an anti-theist.

His book *God is not Great: How Religion Poisons Everything*, published in 2007, became a bestseller. In it he lambastes the Christian faith. He believes people of faith are in "their different ways planning your and my destruction."

He shows contempt for people who disagree with him and at times can be cruel and vindictive. For instance, just days after Rev. Jerry Falwell died in May 2007, Hitchens called him "a toad" and claimed Falwell didn't even believe in what he preached. He charges that Mel Gibson's *The Passion of Christ* is "a soap-operate film." And he calls Gibson "an Australian fascist and ham actor, who adheres to a crackpot and schismatic Catholic sect consisting mainly of himself and of his even more thuggish father." He calls John Calvin "a sadist and a torturer and killer." He insinuates that the great mathematician, physicist, and theologian Blaise Pascal (1632-62) was a hypocrite and a fraud, whose "theology is not far from sordid." Even Mother Teresa does not measure up to Hitchens' standards. He charges that the man who originally made her famous was "a distinguished if rather silly British evangelist (later a Catholic) named Malcolm Muggeridge."

Hitchens is convinced of the presumed intellectual superiority of atheism. "We no longer have any need of a god to explain what is no longer mysterious," he writes. "What believers will do, now that their faith is optional and private and irrelevant, is a matter for them." Religion is man-made. He asserts that any of the teachings of Christianity are, as well as incredible, also mythical, and immoral. He claims that the Old Testament recommends genocide, slavery, genital mutilations, and other horrors. And those who tell this "evil story" should be "condemned by those who shrink from cruelty to children." And in the New Testament Paul expresses "both fear and contempt for the female."

In *Is Christianity GOOD for the World? A Debate* Douglas Wilson, pastor of Christ Church (Moscow, Idaho) and Senior Fellow at New Saint Andrew College shows the weaknesses of Hitchens' arguments. Wilson tells Hitchens, "You praise reasons to the heights, yet will not give *reasons* for strident and inflexible moral judgments, or why you have arbitrarily dubbed certain chemical processes 'rational arguments'."



*Hitchens in front of an adoring throng.*

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Hitchens tells Wilson, "There is no need for revelation to enforce morality, and the idea that good conduct needs a heavenly reward, or that bad conduct merits a hellish punishment, is a degradation of our right and duty to choose for ourselves." Hitchens says to Wilson "Our morality evolved. Just as we have. Natural selection and trial-and-error have given us the vague yet grand conception of human rights and some but not yet all of the means of making these rights coherent and consistent. There is simply no need for the introduction of extraneous or the supernatural." Wilson replies: "Your entire worldview has evolution as a key foundation stone, and evolution means nothing if not *change*. If so, all our innate morality changes with us."

## New Atheism's basis for morality

How then can the New Atheists accuse anyone of wrongdoing? If morality is completely subjective then can they condemn any action, however repugnant it may appear to them? Is there any real right or wrong? And if there are moral standards, on what are they based?

Atheists make the assumption that there is no authority for rightness and wrongness of human behavior outside human beings themselves. They are the measure of all things. They decide how our world is to be understood and interpreted, and who we are. They argue that the process of evolution is the basis of morality. Their faith in biological evolution knows no bound.

But what these New Atheists are teaching is not new. The leading philosopher of evolutionary theory was Herbert Spencer (1820-1903). His *Principles of Ethics* assumes throughout that the more evolved man displays the better conduct. Right and wrong have meaning only in relation to creatures capable of pleasure and pain. Spencer insisted that the ethics we now know is not absolutely right but only relatively so. In his *Evolutionary Ethics* Julian Huxley (1887-1975) insisted that the development of moral consciousness is a part of the general process of evolution, and he ties in the growth of awareness of moral values with the level of civilization in which a person lives. In his *Religion Without Revelation* he declares that man's most sacred duty, and at the same time his most glorious opportunity, is to promote the maximum fulfillment of the evolutionary process on this earth, and this includes the fullest realization of his own inherent possibilities.

But if morality is only an evolutionary product, there is then no question of a moral right or wrong. Morality depends then strictly upon the attitude, opinion or belief of the person making moral judgments. If morality is strictly subjective, then raping and killing humans is not really wrong. We just have the *feeling* that they are wrong. In this view of morality there are no objective moral standards that are binding. If I were to say a particular action is wrong, all I would really be saying is "I don't like this action" or "That action offends me." My attitude would be revealed, but that's all. The only true goal of human beings then is the practical pursuit of "self-interest."

Consequently, there is nothing in this evolutionary view or morality which produces a strong moral conviction to care for the weak, the aged, and the handicapped.

But some actions have to be either right or wrong regardless how a person feels. As G.K. Chesterton put it, "You cannot possibly know what is wrong with the world unless you have some idea of what is right."

### **The consequences of atheistic morality**

What does a world without objective morality look like? By debunking all religious views of life, it insures that social

life will be dominated by whoever's self-interest happens to be the strongest. Beliefs have consequences. The NA gloss over the destructive atheistic ideologies that have led to far greater loss of human life within one century than "religion" (let alone "Christendom") with its wars, Inquisitions, and trials. Atheism, not religion, is the real force behind the mass murders of history.

Over the course of the last one hundred years or so at least one hundred million human lives have been sacrifice on the altars of "progress," "development," "social justice," "brotherhood," "national identity," and other abstract "humanistic" ideals.

## NOTABLE QUOTABLES

### On Atheism

#### **Why so virulent Hitchens?**

"It amazes me to find an intelligent person who fights against something which he does not at all believe exists."

– *Mahatma Gandhi*

#### **Does an evolved ape have dignity?**

Without God man has no reference point to define himself. 20th century philosophy manifests the chaos of man seeking to understand himself as a creature with dignity while having no reference point for that dignity.

– *R.C. Sproul*

#### **Can't they see the artistry?**

"I can see how it might be possible for a man to look down upon the earth and be an atheist, but I cannot conceive how he could look up into the heavens and say there is no God."

– *Abraham Lincoln*

#### **Why is there meaning?**

"My argument against God was that the universe seemed so cruel and unjust. But how had I got this idea of just and unjust? A man does not call a line crooked unless he has some idea of a straight line. What was I comparing this universe with when I called it unjust? If the whole show was bad and senseless from A to Z, so to speak, why did I, who was supposed to be part of the show, find myself in such violent reaction against it? A man feels wet when he falls into water, because man is not a water animal: a fish would not feel wet. Of course, I could have given up my idea of justice by saying that it was nothing but a private idea of my own. But if I did that, then my argument against God collapsed too – for the argument depended on saying that the world was really unjust, not simply that it did not happen to please my private fancies. Thus in the very act of trying to prove that God did not exist – in other words, that the whole of reality was senseless – I found I was forced to assume that one part of reality – namely my idea of justice – was full of sense. Consequently atheism turns out to be too simple. If the whole universe has no meaning, we should never have found out that it has no meaning: just as, if there were no light in the universe and therefore no creatures with eyes, we should never know it was dark. Dark would be without meaning."

– *C.S. Lewis*

#### **Are we living like Atheists?**

God is dead not because He doesn't exist, but because we live, play, procreate, govern, and die as though He doesn't.

– *Chuck Colson*

Mikhail Bakunin (1814-1876), who influenced several of Russia's most radical revolutionaries, hated God. For instance, he said that, "if God really existed, it would be necessary to abolish him." The godless Soviet experience thoroughly demonstrates that if God is eliminated from public life, a horrible deity inevitably is erected in his place. In December 1917, in Soviet Russia all the monasteries were closed down. A few days later, the Christian marriage ceremony was replaced by a civil rite. Lenin's successor, the ruthless dictator Joseph Stalin, is a heinous example of an atheist in power. He hated Christianity. In 1939 he ordered the wholesale destruction of church buildings all across Russia. And he reduced human beings to "mere objects" and "things" which are relatively easily manipulated and controlled. In his 1970 *Nobel Prize Lecture* Alexander Solzhenitsyn says that the atheist Soviet system demanded victims by the millions. It has no firm, generally-approved concepts of goodness and justice. All such concepts are fluid and liable to change, "which means that one should always act in the way that is most profitable to one's own party."

Hitler too was fanatically anti-Christian, though this was partly hidden from the German public. In conversations recorded in *Table Talk*, Hitler made it quite plain that he had nothing but contempt for the core beliefs of Christianity. For instance, he said that the reason why the ancient world was so pure, light, and serene was that it knew nothing of the two great scourges: the pox and Christianity. In 1941, shortly after the invasion of Soviet Russia, Hitler asserted that the coming of Christianity had been "the heaviest blow that struck humanity."

The godless Hitler and Stalin showed us what happens when people start believing that man is the measure of all things, including right and wrong.

### **Biblical basis for morality**

The case against God, as presented by the NA, should not worry a believer. When the NA stray into the terrain of Biblical studies, they show an amazing unfamiliarity with it. They definitely fail to notice the unfolding "redemptive movement" of God's self-revelation to His people within the Old Testament. For example, Israel's deliverance from slavery in Egypt largely generates the motivation for Israel's own treatment of slaves, foreigners, and underprivileged within its borders. Rights and wrongs are clearly stated in laws which are personally revealed by God. Yahweh is not a "monster" but a loving, gracious initiative-taking God (cf. Deut. 30:19-20). Human beings are not things, they have been created in God's image as co-rulers with God over creation. This fact establishes the fundamental equality of all human beings. It de-

fines racial equality. For instance, God approved of Moses' marriage to a black woman (Num. 12). Job recognizes that he and his slaves have the same Maker and come from the same place – their mother's womb (Job 31:15). Later in Amos 2:6 and 8:6 slavery again is repudiated. The conviction that each individual human being is of inestimable value, the belief that justice and righteousness must prevail – these beliefs attest to the decisive impact of the Christian religion upon modern society and culture. From the Christian point of view, therefore, as Nicholas Berdyaev noted, "every single soul has more meaning and value than the whole of history with its empires, its wars and revolutions, its blossoming and fading civilizations."

Unlike the NA, Christianity insists on the absolute incapacity of human beings to solve their most pressing problems by themselves. Christianity, therefore, denies the core belief of the NA, namely faith in the possibility of autonomous human control over the world. Therefore, there are moral obligations that are binding upon everyone, regardless of whether or not one wants them to hold or want to fulfill them. A claim such as "It is wrong to torture a person to death for fun" seems to be true and the obligation it prescribes seems to be binding on all human beings. It is hard, after all, to imagine that such an obligation is binding only because of the desire or goals of an individual or of a society. As Wilson points out to Hitchens, "You believe yourself to live in a universe where there is no such a thing as any fixed *ought* or *ought not*. But God has gifted you with a remarkable ability to denounce what *ought not* to be." And, so because you reject Him, you have great sermons but no way of ever coming up with a text." And, says Wilson, "The Christian faith is good for the world because it provides the fixed standards which atheism cannot provide and because it provides forgiveness for sins, which atheism cannot provide either. We need the direction of the standard because we are confused sinners. We need the forgiveness because we are guilty sinners. Atheism not only keeps the guilt, but it also keeps the confusion."

### **Conclusion**

Should we be concerned about the "popularity" of the NA? Of course, we should. History testifies that when God is eliminated from public life, another deity will inevitably take his place. The NA boast in their own "wisdom" and abilities. But we look to the Cross, which is God's merciful provision that executes autonomous pride and exalts humility. And what the world calls success, God calls foolishness, and what is of little value in the world is of great value to God (cf. 1 Cor. 1:25).



# Spirit of the Age

## 150 years after Darwin's *Origin of Species*

by Margaret Helder

It has been suggested by some people that the Christians handled the threat posed by Darwin's book *The Origin of Species* in very inept fashion. Such observers declare that the Christians relied mainly on appeals to authority and prestige, and that their scientific arguments were uninformed.

But such criticisms miss the point. Influential English society had already abandoned an orthodox Christian faith and they were more than ready for Darwin's ideas. The situation was similar among academics in the United States. There were no arguments which could have changed these hearers' minds. They heard what they wanted to hear and ignored what they did not like.

### Two lines of defense

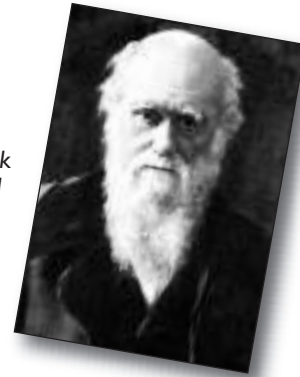
There were two lines of defense against Darwin's theory then, as there are now. The first was theological, and the second was scientific. Naturally the first to speak out were prominent churchmen. One of the most famous defenders of the faith was Samuel Wilberforce (1805-1873), Bishop of Oxford, and son of the famous William Wilberforce who campaigned so long for the emancipation of the slaves in the British Empire. The Wilberforce family was known for their devout faith. Thus in a review of Darwin's book, Bishop Wilberforce wrote:

"Man's derived supremacy over the earth: man's power of articulate speech; man's gift of reason; man's free will and responsibility: man's fall and man's redemption; the incarnation of the Eternal Son; the indwelling of the Eternal Spirit all are equally and utterly irreconcilable with the degrading notion of the brute origin of him who was created in the image of God, and redeemed by the Eternal Son assuming to himself His nature."<sup>1</sup>

Other authors have quoted other theologians of the period. An account, hostile to Christians, was written in 1896 by Andrew Dickson White (1832-1918), first president of Cornell University. Among the cases he described was the following:

"Burgon, Dean of Chichester, in a sermon preached before the University of Oxford, pathetically warned the students that 'these who refuse to accept the history of the creation of our first parents according to its obvious literal intention, and are for substituting the modern dream of evolution in its place, cause the entire scheme of man's salvation to collapse'.<sup>2</sup>

Mr. Darwin's book  
is 150 years old



Another case cited by Dr. White involves a publication of the American branch of the Anglican Church: "A leading journal representing the same church took pains to show the evolution theory to be as contrary to the explicit declarations of the New Testament as to those of the Old, and said: 'If we have all, men and monkeys, oysters and eagles, developed from an original germ, then is St. Paul's grand deliverance – All flesh is not the same flesh; there is one kind of flesh of men, another of beasts, another of fishes, and another of birds – untrue'"<sup>3</sup> (see 1 Cor. 15:39). Apparently there were numerous articles and sermons along these lines. What more could the clerics have said?

### Distancing God

An interesting book by Reformed biophysicist Cornelius Hunter points out that Victorian society in England had long since abandoned traditional Christian faith. Indeed they were poised, ready to embrace such views as Darwin's. In his 2001 book *Darwin's God: Evolution and the Problem of Evil*, Dr. Hunter declares that the Victorians considered that God, while good, was nevertheless remote and impersonal. They had long ago abandoned any belief in the Biblical picture of God as the avenger of sin. These people expected that the creation of such a good God should be perfect and ideal. They did not want to blame God for death, disease, and disasters. Darwin's natural process thus seemed to them an ideal way to separate God from the unfortunate details of nature. The Victorians thought they were doing God a big favor by not blaming Him for disasters. The details of Biblical revelation concerned them not at all since they had long ago stopped paying attention to the Bible.

According to Dr. Hunter the attitude of the Victorians had further consequences:

"Darwin's solution distanced God from creation to the point that God was unnecessary. One could still believe in God, but not in God's providence. Separating God from creation and its evils meant that God could have no direct influence or control over the world."<sup>4</sup>

This approach to theology and the study of nature ideally suited the influential people of the time. Not only did they not have to worry about God, but they could contemplate and research all sorts of theories, none of which involved any supernatural intervention.

Bernard Ramm (1916-1992), a prominent Baptist theologian, in a book on religion and science (1954), agreed that the spirit of the age went against the nineteenth century Christian defenders of the faith. To the question "Why did the populace, the universities, and even much of the clergy yield to the critical and scientific attacks on the Bible?"<sup>5</sup> he replied:

"The progress of modern thought is then such as to put a premium on criticism and skepticism, and to put anything religious, theological, or syncretical at a great disadvantage even before the debate commences. . . . The entire *psychological* and *social* advantage was with the radical or critic as over against the orthodox."<sup>6</sup>

In this intellectual climate, it is evident that the Biblical statements by clerics, however distinguished, would have little impact on the majority of the people.

### The beginning of theistic evolution

Soon there arose schools of thought that sought to accommodate Christian faith to evolution. James McCosh (1811-1894), eleventh president of Princeton and a prominent Presbyterian clergyman, along with Harvard University botanist Asa Gray (1810-1888), also Presbyterian, declared that just as God demonstrated his sovereignty in predestination (supernatural selection), so also God shows his sovereignty in natural selection (the Darwinian process of origins). According to them, Darwin's mechanism of origins serves to increase our wonder in the process of creation.<sup>7</sup> These men had a profound effect on Christian thought in the United States.

It is the evangelicals who are considered by most observers to have led the fight against evolution. This, however, is not exactly the case. Baptist theologian Bernard Ramm was a bitter opponent of the creationists whom he called "hyperorthodox." In his 1954 book *The Christian View of Science and Scripture*, he declared that the hyperorthodox are inept but unfortunately still around. Of these people he further declared that their pronouncements "lacked the measured control of cultured men."<sup>8</sup> He further insisted that the views of these people are "far more rigid and dogmatic than Scripture itself. [!!!] Hyperorthodoxy in trying to be loyal to the Bible has developed an exaggerated sense of what loyalty to the Bible means."<sup>9</sup> He therefore insisted that, "Sad has been the history of the evil that good Christian men have done in regard to science."<sup>8</sup> And he therefore declared that the hyperorthodox must not be allowed to speak for all evangelical Christians as such a position is "impossible of credible defense."<sup>10</sup>

Having thus disposed of the Biblical literalists, Bernard Ramm then undertakes to reinterpret Scripture. The original creation was not as good as we might suppose, he suggests:

"God did not say that creation was perfect, but that it was good. In Scripture it is heaven which stands for perfection.

The book that started it all.



The earth is the scene of man's probationary existence, and it is good but not heavenly perfect. Creation is a *system* which involves certain features, and necessarily so which appear to us as dysteleological (diseases, storms, tornadoes etc.)"<sup>11</sup> It is not surprising therefore that Dr. Ramm believes that "there was death, disease and bloodshed in Nature long before man sinned."<sup>12</sup> In similar vein he further remarks "There is not one clear, unequivocal, unambiguous line in the entire Bible which would enable us to point to the vast array of fossil life and state that all death here involved is by reason of the sin and fall of Satan."<sup>13</sup> The "hyperorthodox," of course, would reply that most fossils were deposited during the flood which was a consequence of the fall of Adam, not Satan!

It is evident that a large body of Christians, over many generations, would agree that the efforts of the Biblical literalists/hyperorthodox/creationists have "increased the gap between Christianity and the scientists, have embittered the scientists, and have done little to provide a working theory of any creative dimensions for the rapprochement of science and evangelicalism."<sup>14</sup>

It was Darwin's pronouncements on nature, of course, which hastened the cascade of theological reinterpretation and indeed the movement towards rejection of all faith. A book published in 1875 on religion and science by American academic William Draper concluded:

"Institutions that organize impostures and spread delusions must show what right they have to exist. Faith must render an account of herself to Reason. Mysteries must give place to facts. Religion must relinquish that domineering position which she has so long maintained against Science."<sup>15</sup> This man was not in a charitable mood toward Christians.

### An embarrassing attempt

There were certainly some opponents of Darwin who showed more zeal than common sense. For example the story of Philip Henry Gosse (1810-1888) is remembered to this day. A self-taught naturalist, Philip Gosse was nevertheless so well regarded that he was even elected as a Fellow of the Royal Society, which was then, as now, England's highest academic honor. Through his contacts in the Royal Society, he learned in 1857 about Darwin's ideas a full two years before the publication of *The Origin of Species*. Horrified by the implications of evolution, this Christian man (Plymouth Brethren) rushed into print a 370 page book on geology, which was not even his field of expertise. His conclusion was that God had artificially placed fossils in the rocks and

that their presence there had nothing to do with anything. The response to this book *Omphalos: an attempt to untie the geological knot* (1857), was universally negative and it certainly served to cast Christian naturalists into an unfavorable light.

### Agassiz does better but is also ignored

It is a popular misconception however that the capable scientists were all on Darwin's side. The case of Louis Agassiz (1807-1873) is particularly illuminating. This man was an expert in fossil fishes. He had published a book on the topic which included a description and analysis of over 1,700 fossil species including their anatomy, geographical distribution, zoological character, and location in the geological column. So well known did he become in Europe that in 1846 he became a professor at Harvard. In 1859, a few months before the release of Darwin's book, Agassiz published his monumental *Essay on Classification*. Comparing the books of Agassiz and Darwin, one commentator declares:

"The *Essay* and the *Origin* represent two entirely opposed interpretations of nature and no sharper contrast between the assumptions of special creationism and the concept of the evolution of species ever appeared than in the language of these two volumes."<sup>16</sup>

According to Edward Lurie, Agassiz had asked a modern and pertinent question, but to this he supplied a traditional answer. It was not that Agassiz was unqualified for his researches, on the contrary:

"It was a primary characteristic of the intellectual divergence between advocates of special creationism like Cuvier and Agassiz and proponents of the developmental hypothesis such as Chambers, Lamarck or Etienne Geoffroy Saint-Hilaire, that upholders of classical biology were far superior in their actual experience of nature and their command of specialized subjects."<sup>17</sup>

## CREATION ONLINE

**Want to be able to respond to almost any evolutionary attack?**

**Here's are the online resources to turn to.**

The three main creation information websites, Creation Ministries International, Answers in Genesis, and Institute for Creation Research, have many features in common. All include a featured article of the day, commentary on current events, online resources, book store, events calendar and the like. There however some differences.

**Creation Ministries International**  
<http://creationontheweb.com/>

Founded in Australia in 1977, this organization has published *Creation* magazine (formerly *ex nihilo* or *Creation ex nihilo*) since 1978. This organization thus has a large library of articles from past issues of its publications. It also features translations of some articles into a long list of other languages. The number of articles available depends upon the language chosen.

**Answers in Genesis**  
<http://answersingenesis.org>

Originally part of the Australian group, the American branch separated in 2006. It retained the name Answers in Genesis which had formerly applied to the whole group. This organization then began to publish its own magazine called *Answers* magazine. Since it is so recently established, it does not have the reservoir of articles available from CMI. The material available under the Education heading, however, provides information on excellent resources.

A prominent feature of its website is cartoon commentary on various issues and video clips in cartoon format.

**Institute for Creation Research**  
<http://www.icr.org>

This organization has always emphasized the value of creation-based research in nature. Under the heading Home, the site map is the most useful way to find what is available here. The "Features Articles" provide good information. There is a quick search and an advanced search to find material on specific topics. Free subscriptions to online and print publications are available through this website and the articles are always interesting.

### Other resources

There are many other websites available on the topic, some more useful and reliable than others. One of the very best websites is David Coppedge's

**Creation-Evolution Headlines**  
<http://crev.info/>

David Coppedge is Team Lead for System Administration of the Cassini Program (satellite carrying out research around Saturn). His personal website features daily commentary on scientific articles just published. His site has been functioning for several years and has a tremendous collection of informed comment on an astonishing variety of scientific topics. His tone however may annoy some readers since he frequently comments that a published scientific discussion is irrelevant, wrong or just plain ridiculous. However he always provides good reasons for his comments.

*For links to a variety of other recommended web sites, categorized according to level of difficulty and nature of the material provided, see the Creation Science Association of Alberta's website at [www.create.ab.ca](http://www.create.ab.ca)*

Although he was so qualified, Agassiz' colleagues, and indeed the whole academic world soon stopped listening to him since they did not like his conclusions. Thus Lurie points out: "Agassiz had not changed; his audience had."<sup>18</sup>

### The rise of Darwin. . .

It is evident that people believed what they wanted, whatever the facts or the arguments were. All too soon it became the popular perception that "intelligence is on the side of unbelief, and that only childish or sentimental or uneducated people still trust the contents of the Bible."<sup>19</sup> This sequence of events certainly appears to have been inevitable. However since we know that God is working out his plan in history, this no doubt is under His control.

For one hundred years after the publication of *Origin of Species*, little was heard about evolution in schools. Then in 1959 the Soviets sent Sputnik into space to the chagrin and embarrassment of western scientists, particularly Americans. They blamed themselves for not promoting evolution more. Geneticist Hermann Muller, Nobel laureate and professor at Indiana University, wrote an article entitled "One Hundred Years Without Darwin are Enough." In it he declared: "We dare not leave it to the Soviets alone to offer to their rising generation the inspiration that is to be gained from the wonderful world view opened up by Darwin. . . ." <sup>20</sup> Thus, he declared, we have no right to starve the masses of our youth intellectually and emotionally just because of the objections of the "uninformed."<sup>21</sup> And so educators began vigorously to promote evolution and to exclude any alternatives from the classroom. This happened in all the western countries but no place more so than in the United States at the present time where a teacher is not allowed even to discuss a creationist comment raised by a student.

### . . .and signs of his coming fall

Since the 1960s however, creationists who are qualified scientists have become better able to encourage each other through professional societies and meetings. The rise of research institutions and other organizations has fostered the production of increased numbers of excellent books suitable for a wide range of ages and levels of difficulty. Anyone seeking information can find it in books, or DVDs or on websites. Creationists may be a minority, but there is plenty of support and encouragement for those who seek it. This was not always so in the past.

Our response to all this is to remain faithful. We refuse to change our interpretation of Scripture to suit the current whims of scientists. Does Scripture reliably describe historical events? Indeed it does. Does nature bear testimony to God's work and character? Indeed it does. Then let us provide our children, and anybody who asks, with suitable books on science and on Scripture. As the bulk of society becomes ever more determined to stamp out any discussion on the issue of creation, we will never give up. Indeed we must always be prepared to make a defense to anyone who asks for a reason for the hope that is in us (1 Peter 3:15).

### Footnotes

- <sup>1</sup> 1860. cited in Henning, Foord and Mathias's *Crises in English History 1066-1945*, 1949, Henry Holt & Company, New York p. 451
- <sup>2</sup> cited in Philip Appleman's *Darwin* 1970, Norton Critical Edition p. 428
- <sup>3</sup> Appleman p. 424
- <sup>4</sup> Cornelius Hunter's *Darwin's God: Evolution and the Problem of Evil*, 2001, Brazos Press p. 16
- <sup>5</sup> p. 18
- <sup>6</sup> p. 19
- <sup>7</sup> Appleman p. 447
- <sup>8</sup> Bernard Ramm's *The Christian View of Science and Scripture*, 1954, Eerdmans p. 27
- <sup>9</sup> p. 29
- <sup>10</sup> p. 28
- <sup>11</sup> p. 93
- <sup>12</sup> p. 334
- <sup>13</sup> p. 335
- <sup>14</sup> Ramm p. 31, italics his
- <sup>15</sup> William Draper's *History of the Conflict between Religion and Science*, 1875, D. Appleton and Company, New York p. 367
- <sup>16</sup> Edward Lurie ed.'s *Essay on Classification*, 1962. The Belknap Press of University of Harvard Press p. x
- <sup>17</sup> p. xxii
- <sup>18</sup> p. xxiv
- <sup>19</sup> Ramm p. 24
- <sup>20</sup> p. 545 in Appleman
- <sup>21</sup> p. 547



## \* \* \* Back in Print \* \* \*

# ...and we escaped

By the late Rev. G. van Dooren



In the seemingly minor altercations of a rural Dutch congregation, important issues were at stake: the Kingship of the Lord Jesus Christ over His congregations and the dependability and trustworthiness of the promise of Gods covenant. The deposit of faith had to be guarded over against hierarchism and subjectivism. The true doctrine and the right church polity had to be proclaimed and maintained even in a village church during the dark years of a global conflict.

May this simple narration enliven the study of the history of the church especially among the young people of the Canadian Reformed Churches and may it confirm all its readers in the belief that the triune God still gathers and defends His holy and catholic church.

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# Soup & Buns

## Sabbath Customs

### Expanding on the commandment

by Sharon L. Bratcher

An assignment in our community college World Religions class required us to attend and report on “a place of worship unlike your own.” I chose to visit an Orthodox Jewish service, which met on a Saturday, considered their Sabbath.

To prepare for the visit, I phoned the synagogue and read their website to learn about their service and community. On the website I read the announcement: “The eruv is up.” What, I wondered, might that mean?

After the service I approached two gentlemen and found them pleased to explain the concept to me. Later, at the library, I consulted *The Jewish Encyclopedia*:

**ERUV** (lit. “mixing”) A legal device used to facilitate the observance of the SABBATH and FESTIVALS. As a device instituted by the rabbis, the eruv can be used to mitigate only the effects of rabbinic decrees. It may not be used to bypass or modify any Torah-mandated law. . . . In Torah law, it is forbidden on the Sabbath to carry anything between a public and a private domain or for four cubits within a public domain. This law, however, does not prohibit carrying from one private domain to another.

It goes on to explain the Eruv Hatserot (eruv of courtyards) wherein tenants in an apartment building can be considered one private domain. Before the Sabbath, one tenant may take a loaf of bread or other food item and hand it to an occupant of another apartment, expressing out loud that this is now the joint property of all. The second person must raise it up at least 4 inches, and then return it, after which it is blessed and placed in a location accessible to everyone. Now the entire area is considered one private domain.

Even more intriguing was the Eruv Reshuyot, or “eruv of domains.” This is what was referred to on the synagogue website, and it is the most commonly used meaning for the term *eruv*:

By surrounding an area – in Israel this may include an entire city – with a “partition” made of posts at least 10 hand-breadths (40 inches) high, linked by string or wire going over the top of each post, the area is considered to be a single domain, and once an eruv reshuyot has been made, it is permissible to carry within the entire area on the Sabbath.

Thus streets in the area are no longer considered a public domain. The Jewish gentlemen explained that a heavy-duty string was run along the telephone lines from pole to pole in the neighborhood surrounding their synagogue. Each week someone was responsible to look and make sure that it was still in-

tact, lest they violate the Sabbath. Then the announcement went out: “The eruv is up.”

Most of the people seek to live within that surrounded neighborhood, so they will be within the private domain on the Sabbath. That way they can carry their books, their food, and their children to the synagogue. Most Orthodox Jews will not drive on the Sabbath either. If they do live outside and drive in, they must park outside of the eruv.

God gave a commandment to “Remember the Sabbath, to keep it holy.” From then on, teachers added interpretations and rules, some making it more difficult, and others, like the “eruv” relaxing those rules a little. The “eruv” only applies to rabbinic decrees, not the actual Torah. It seems to allow consideration of varying opinions and circumstances.

*The Jewish Encyclopedia* explained other situations that can be altered by a short procedure and a blessing. For instance, rabbinic law prohibits going more than 2,000 cubits (about 1000 meters) from the outskirts of one’s city on the Sabbath. But if desired, a person can go beforehand to a place nearly 2,000 cubits away and leave enough food there for 2 meals. This defines the place as his Sabbath “abode,” therefore allowing him to walk there and then go another 2,000 cubits afterwards.

It is fascinating, and yet sad to see the lengths to which people go to determine how to follow the commandments and serve God. These hair-splitting exercises miss the entire point of the Sabbath, which is to ensure a day to revel in worship of our Creator and LORD, rejuvenate spiritually, and make time for fellowship and loving service.

The Orthodox Jews are not the only ones who create rules for Sabbath keeping. Christian families sometimes create customs beyond “church attendance” and “not working” which aid them in keeping the day holy. But sometimes these customs end up nearly becoming the commandment itself, causing their adherents to frown upon people with different methods. Families in a congregation disagree, and difficulties arise when the kids compare notes and ask “why?”

Should we pass judgement on one another, or should we leave it up to each family to prayerfully choose their Sabbath/Lord’s Day customs? God says, “Remember the Sabbath Day to keep it holy.” *Holy* means set apart, sacred, devoted to God, and it includes attitudes and words as well as actions. We should start with this word and see where the Lord leads us.

# ENTICING ENIGMAS AND CEREBRAL CHALLENGES

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

## NEW PUZZLES

## Chess Puzzle # 151

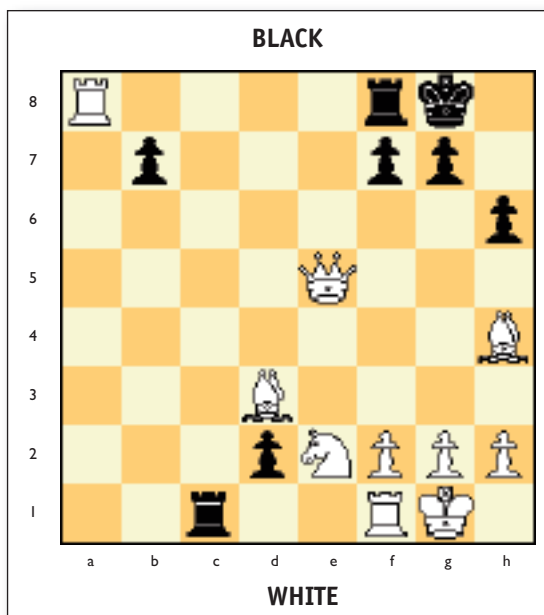
### Riddles for Punsters #151 – “Family Shoe Sales”

Why did Roberto take over the family shoe business?  
If he did not, he would have felt like a \_\_\_\_\_. Yet, that was not the reason. Roberto liked to be straight - \_\_\_\_\_ about things, liked working out sales \_ \_tals and wanted to be the one to \_\_\_\_\_ up the store computer each morning.

### Problem to Ponder #151 – “Row, Row, Row Your Boat” (Continued)

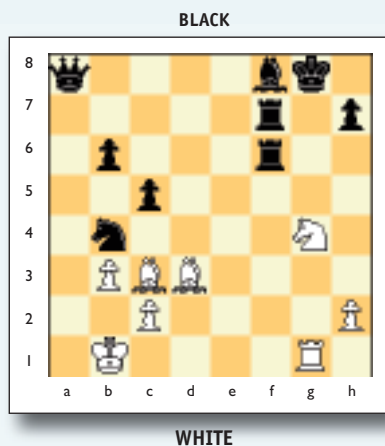
Abdul always rows his boat at a regular speed of 30 m/minute. He aimed his boat toward the other side of the river where his beloved Katrina awaited but a current carried him and the boat downstream at a rate of 10 m every minute. In the Solution to Problem to Ponder #150 (see below on this page) it is shown that Abdul was carried downstream by 120 m and that rowing upstream (against the current) at a net speed of 20 m/minute it would take Abdul 6 minutes to travel the 120 m upstream.

- d) Suppose Abdul is so surprised to end up downstream that he just sits there. Katrina, tired of waiting, puts her large, waterproof picnic basket in the water, jumps into the basket, then floats downstream to Abdul. How long does her trip downstream take?
- e) Suppose Katrina starts to float downstream at the same time that Abdul starts to row upstream. After how much time will they meet and at what distance downstream from where Katrina started (namely, the spot where Abdul could have rowed to if he had compensated for the current and could have saved us all a lot of calculations!)



**WHITE to Mate in 3**

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



### SOLUTION TO CHESS PUZZLE # 150

#### Descriptive Notation

1. NxR dbl ch K-R1
2. R-N8 mate

#### OR

1. N-R6 dbl ch K-R1
2. R-N8 mate  
or NxR mate  
(R on f6 is pinned)

#### Algebraic Notation

1. Ng4xf6 +(dbl) Kg8-h8
2. Rg1-g8 ++

#### OR

1. Ng4-h6 +(dbl) Kg8-h8
2. Rg1-g8 ++

or Nh6xf7 ++

(R on f6 is pinned)

#### BLACK to Mate in 4

#### Descriptive Notation

1. ----- R-B8 ch
2. RxR RxR ch
3. BxR Q-R7 ch
4. K-B1 QxBP mate

#### Algebraic Notation

1. ----- Rf6-f1 +
2. Rg1xf1 Rf7xf1 +
3. Bd3xf1 Qa8-a2 +
4. Kb1-c1 Qa2xc2 ++

## SOLUTIONS TO THE PREVIOUS (DECEMBER) PUZZLE PAGE

### Answer to Riddles for Punsters #150 – “Support You Can Bank On”

Why did the bank manager become a supporter of a political party?  
He was interested in raising funds for them on account of the principles by which the party wanted to govern.

### Solution to Problem to Ponder #150 – “Row, Row, Row Your Boat”

Abdul always rows his boat at a regular speed of 30 m/minute. He aims his boat toward the other side of the river, 360 m away, where his beloved Katrina awaits. However, Abdul (who is facing backward as he rows) does not notice that there is a current which is carrying him and the boat downstream at a rate of 10 m every minute.

- a) How long does it take Abdul to row the 360 m to the other side? (Note that this time of crossing is not affected by a current perpendicular to it, since both motions are concurrent.)  
The time to cross to the other side is  $\text{time} = \text{distance across} / \text{boat speed} = (360 \text{ m}) / (30 \text{ m/minute}) = \mathbf{12 \text{ minutes}}$ .
- b) How far downstream has the current taken him by the time the boat hits the shore and he realizes that Katrina is upstream?  
Distance downstream = current speed x time to cross =  $(10 \text{ m/minute}) \times (12 \text{ minutes}) = \mathbf{120 \text{ m}}$ .
- c) At what speed will Abdul be able to row against the current and how long will it take him to row straight upstream to where Katrina is waiting with a fried chicken picnic lunch?  
Abdul can row against the current at a speed of  $30 - 10 = \mathbf{20 \text{ m/minute}}$ . Thus, it will take him time = distance/speed =  $120 / 20 = \mathbf{6 \text{ minutes}}$ .

# Crossword Puzzle

Series 16 No 2

Last month's solution  
Series 16 No 1

1	2	3	4	5		6	7	8		9	10	11	12	13
14						15				16				
17						18				19				
	20				21					22		23		
24			25	26				27		28				29
30	31	32					33		34			35	36	
37				38		39		40				41		
42						43						44		
45				46	47				48	49		50		
51			52					53			54			
			55			56		57						
	58	59			60		61				62	63	64	
65					66		67			68				69
70						71				72				
73						74				75				

	1	S	P	R	U	C	E		6	C	A	B	A	N	A							
11	S		12	R	A	S	H		13	L		14	S	A	R	I	15	E				
16	W		17	I	E	N	E	R		E		18	H	A	R	M	19	E	L			
20	E	N	S		21	S	O	L	A	R		23	L	I	R	A	S					
25	A	R	E		26	A		27	N	E	V	E	R		29	V	O	L	E			
30	T	I	N	C	T		31	T		32	T	E	S	T		33	E	D	E	N		
	S			34	T	R	E	E		35	S	T	E	W						E		
		37	A	S	E	A		38	A		S		39	I	N	T	O					
42	S					43	L	I	M	E		45	S	N	O	W			47	S		
48	M	A	S	C		52	C	E	N	T		53	T		54	E	V	I	55	C	T	
56	A	L	T	A		57	E	N	T	E	R		58	R		59	A	N	O	A		
60	R	A	I	N		61	Y		62	D	R	A	I		63	N		64	N	O	R	
65	M	E	N	T	O	R		E		67	S	C	R	I	P	T						
	Y		69	T	E	G	U		E		70	E	C	O	N		S					
		71	I	S	R	A	E	L		72	E	N	S	I	G	N						

**ACROSS:**

- 1. Garden invaders
- 6. Exist
- 7. Love a lot
- 14. A variation of Abram
- 15. \_\_\_ culpa
- 16. Rock-like deposit that becomes a reef
- 17. Horse holders
- 18. School subj.
- 19. Take ill (Scot.)
- 20. Kind of family room
- 21. Type of lizard
- 23. Cleared, for short
- 24. Corn has these
- 27. Girl's name
- 30. Come out of one's shell
- 34. Publishes for circulation
- 37. Son of Jacob
- 38. Western's opposite
- 41. Newspapers In Education
- 42. Finish
- 43. Slang for girl
- 44. Certain time zone
- 45. Fish eggs
- 46. Big bird
- 50. Protecting shelter
- 51. Fervent
- 52. Hockey team
- 55. Close by
- 57. No charge
- 58. A high, craggy hill
- 61. Scoundrel
- 62. Every one
- 65. Ethical
- 67. Vegetable
- 68. Normal
- 70. Actor's workplace
- 71. Drink
- 72. Roof-like structure
- 73. Cosmetic gel
- 74. \_\_\_ Miserables
- 75. Long, narrow gravel ridge

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**DOWN:**

- 1. Hostile conflict
- 2. Always
- 3. A Great Lake
- 4. Musical mover
- 5. Short Message Service, a.k.a. texting
- 6. Prayer endings
- 7. Nevada city
- 8. Fierce bird
- 9. Pretend
- 10. Christian woman in N.T. who made clothes for the poor
- 11. Out-spoken, so to speak
- 12. Hostile incursion
- 13. Large deer
- 21. Level piece of ground
- 22. Arabic chief
- 24. Level of government
- 26. Years of life
- 28. Nursing degree
- 29. Preliminary test
- 31. A landed estate
- 32. Put a stop to
- 33. Look fixedly
- 35. Family member
- 36. Large duck
- 39. Sergeant, for short
- 40. Judge and priest of Israel
- 46. A single unit
- 47. Bright light
- 48. Fruit center
- 49. Hasten
- 52. Fill with anger
- 54. Contracts a car
- 56. Regal
- 57. Chemical smells
- 58. Carry bag
- 59. Spoken
- 61. Strong wind
- 63. Chance
- 64. Tardy
- 65. Food preservative
- 66. Certain side of the ship
- 68. American Indian people
- 69. Roman household god