

REFORMED

Perspective

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FOR THE
CHRISTIAN
FAMILY



On Ducks. . .

Your worldview is dressed funny

Being out-of-step with today's fashionable ideas

Guest Editorial

by Michael Wagner

It can be embarrassing to be out of style. Clothes that were once so current and in, can seem ridiculous only a few years later. Fashions come and go.

The same is basically true with ideas and worldviews, although they don't change as quickly and easily. There are trendy ideas in every age that most people believe simply because most people believe them. They follow the trends they see in the mainstream media and it can be quite socially awkward to hold to different ideas than everybody else. It's easier to go along with the crowd. Without necessarily being self-conscious of this process, people will absorb the common views of their surrounding society.

Trendy ideas

Two of the biggest trends Christians have been fighting are abortion and homosexual rights. Over the course of the last couple of decades, as it became increasingly popular to view homosexuality favorably, most people just went along with the tide. Now same-sex marriage is the current fashion – people used to be against it, and now more and more are favoring it for really no other reason than it's the current trend. But fashions come and go and the current popularity of homosexuality is temporary. As former British Prime Minister Benjamin Disraeli put it, "Change is inevitable. Change is constant."

It remains, however, a temptation for Christians today to compromise with the latest views and downplay the Bible's opposition to homosexuality and abortion. Some Christians have already gone this route. But that's just a short-term solution to make them feel comfortable in the face of a hostile society. Those who fall into the trap of compromise will be embarrassed in the long run. They may fit in with current fashion now, but that fashion will change, as all fashion does. Then where will they be? More importantly, of course, they will one day have to give account to the Lord for their compromise.

Self-defeating fashions

Like some clothes, some ideas fall out of fashion because they simply aren't practical. Women's corsets and men's high stiff collars were once a necessity among the well-dressed, but because both interfered with the rather necessary task of breathing the fashion trend turned against them. This turn around can take some time – witness today's dangerous but still oh-so fashionable stiletto shoes, and baggy low-slung pants – but eventually the impractical does disappear.

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***It's easier to go along with
the crowd.***

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In the world of ideas we see this happening with our culture's currently fashionable views about sexuality – promiscuity is the trend. This idea that people should be "free" from sexual restraints leads inevitably to the need for disposing of the results of "sexual freedom" (abortion) and the state-enforced acceptance of those who live sexually-immoral lives (homosexual rights). But because abortion kills children and homosexual behavior is sterile both trends are self-defeating. How can any society that celebrates abortion and homosexuality thrive in the long-term? It can't. Already many European countries have birthrates below the level necessary for population replacement. Either these societies will fade away through natural demographic changes, or they will abandon their "post-Christian" views on sexuality. There is no other alternative.

End of this trend is in sight

Some commentators believe the original populations of these European countries will be replaced by Muslim immigrants and their children. Islam does not embrace the contemporary sexual views dominating the Western countries. Muslims tend to have lots of children. Whether or not Islam takes over Europe through natural demographic change, the currently fashionable views favoring abortion and homosexuality are only temporary. They will go out of fashion in the future. Traditional views of sexual morality will be vindicated because people who hold these traditional views believe that having children is good.

It's awkward in some respects to uphold the Biblical view of sexuality in contemporary society. Christian morality is out-of-step with the prevailing fashion. But the prevailing fashion is foolish. It is self-defeating and it cannot provide a basis for a thriving society. It will pass. In the future, people will look back on the current period of history with astonishment. It will be incomprehensible to them that educated, intelligent populations could believe that abortion and sterility are beneficial to society. There is no future without children.



What's Inside

In 1995, after almost forty years as a minister in Canada and missionary in the Philippines, health problems forced Rev. Johan Tangelder to step down from the pulpit. When we confront difficulties like this, it can be hard to understand how God is working this for the good of those who love Him (Rom. 8:28), though in hindsight we can sometimes get a glimpse of how God is using even the bad for His glory. Rev. Tangelder could no longer preach, but he was now free to write! And over the last 13 years he has done so, prolifically, becoming a regular contributor to publications including *Outlook*, *Christian Renewal* and of course *Reformed Perspective*. Through his writing the Lord used Rev. Tangelder to teach even larger numbers than he did through his preaching.

On July 23, 2009 Rev. Johan Tangelder was called home to be with his Lord and Savior. In this issue we feature one of his last contributions, on the sovereignty of God, with two articles still to come in the following months. We will miss the insight and experience he shared with us generously in varied and almost innumerable contributions, but thank the Lord for the gift He gave us all in Rev. Tangelder.

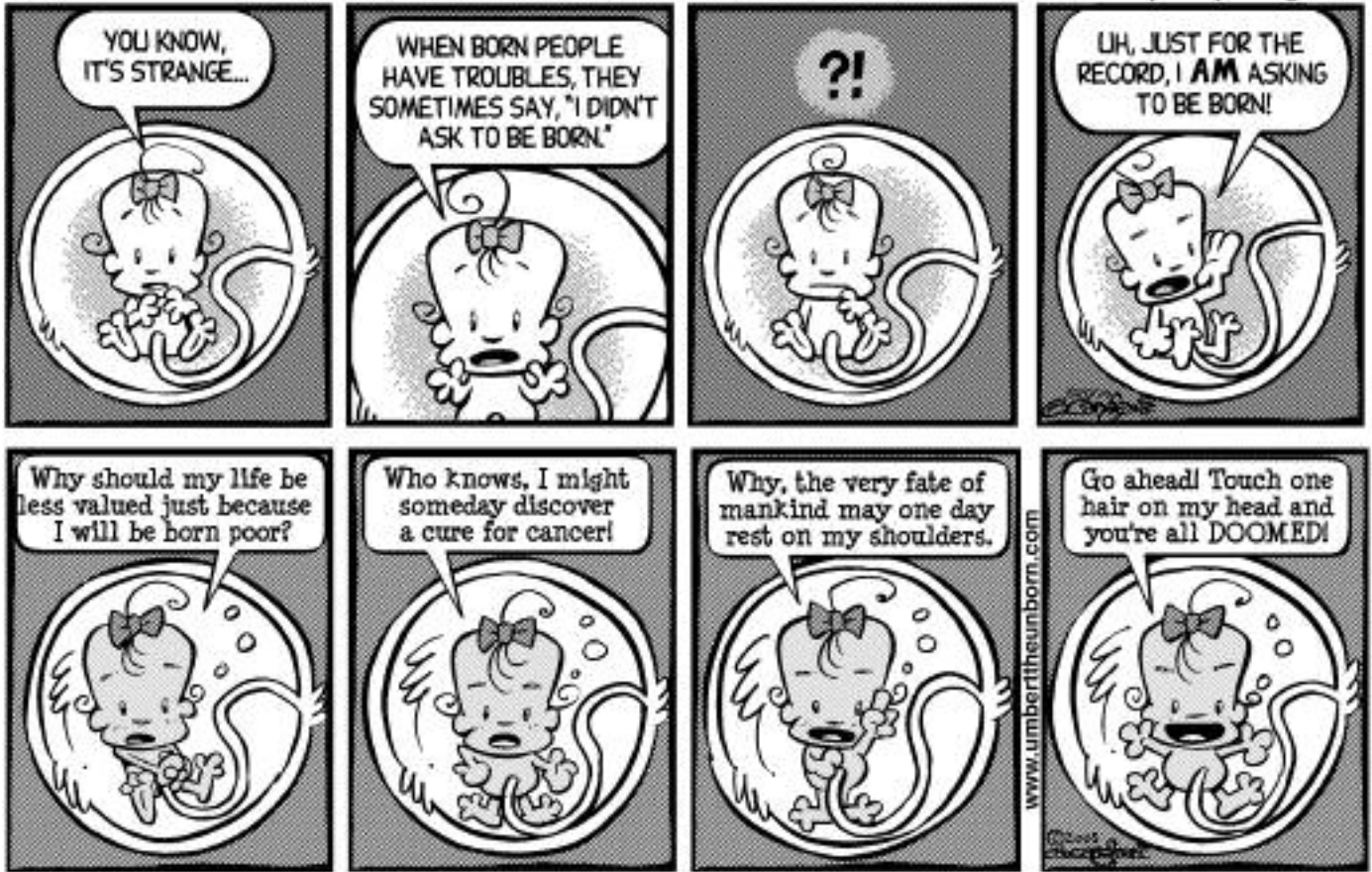
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Umbert the Unborn

by Gary Cangemi



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Nota Bene

News worth noting

by Sarah Meerstra



India sees thru sex-education

God may have told us to “be fruitful and multiply” but that’s the very last thing that India’s Health and Family Welfare Minister wants his country’s citizens to do. And now he’s got a very interesting plan to impede procreation.

First he would like couples to postpone marriage until after 30 years of age, but the more intriguing part of his plan includes calling for efforts to be made to get electricity to more of the rural population. His theory? “If there is electricity in every village,” he said, “then people will watch TV till late at night and then fall asleep. They won’t get a chance to produce children. When there is no electricity there is nothing else to do but produce babies. . . 80 per cent of population growth can be reduced through TV.”

Related to this, the Indian government has rejected western-style sex education programs, saying they do nothing to solve the problem of teenage pregnancy but only exacerbate the problem by promoting sexual promiscuity.

According to the government, the proposed curriculum, which was prepared with material from UNICEF, had

Is TV a
contraceptive?



“shocked the consciences” of the country and was described as “quite frightening.” If implemented, the report said, it would “promote promiscuity of the worst kind.” Those petitioning against the curriculum had pointed to the increasing rate of teenage pregnancies in other countries, noting that in France, schools are equipped with nurses to distribute “contraceptive pills” to girls the morning after “unsafe sex.” The report also noted the situation in the UK, in which schools are “connected to abortion centers to terminate teenage pregnancies.”

Source: LifeSiteNews.com July 31, 2009

Why young people leave the church

A new book, authored by Ken Ham and Britt Beemer, claims to have found a startling reason why two thirds of young people who grew up in the evangelical church will leave by the time they reach their twenties.

Already Gone: Why your kids will quit church and what you can do to stop it, presents the findings from an intensive research study which questioned 1,000 20-29 year-olds who used to attend church regularly.

The survey found, much to Ham’s surprise, a “Sunday School syndrome,” indicating children who faithfully attend Bible classes in their church over the years actually are *more likely* to question the authority of Scripture. Sunday School participants were, in fact, more likely to leave the church, believe the Bible to be untrue, and defend abortion, same-sex marriage and premarital sex.

While the book explores several reasons for this, one of the key factors, argues Ham, is the way in which parents and churches have taught children to understand the creation account. When children are taught to doubt the historical truth of the Genesis account, he argues, the entire authority of Scripture is questioned. Combined with an atheistic public school system which teaches that religious stories are just that – stories – young people come to question the truth of the Bible and its relevance for their lives.

Another purpose of the book, therefore, is to show how young people can be given “answers to help them understand you can really believe God’s Word, that it “connects to reality and it’s really a book of history.”

Source: WorldNetDaily.com, June 14, 2009

Pornography in the church

In a culture in which unfettered sexuality is the norm and pornographic materials are available at the click of a mouse, a recent study shows that the church has not escaped unscathed. In a poll of 1,000 respondents, fully 50 per cent of men and 20 per cent of women admitted to being addicted to pornography.

Says Audrey Barrick, a *Christian Post* reporter, in "Porn Addiction Flooding Culture, Church," "For the first time in history, the American culture has point-and-click pornography; porn stars have MySpace pages; and the Internet and reality TV have provided new platforms for young women to flaunt their sexuality, as reported by the Associated Press. In April, more than a third of the U.S. Internet audience visited sites that fit into the online "adult" category, according to comScore Media Metrix." While these are numbers for the wider Christian community it would be naïve to think that Reformed men and women are immune.



Fortunately, because they've recognized the extent to which this problem has filtered into the church, one company has created something to help. Covenant Eyes has developed a program which monitors internet usage of those who have signed up, and emails reports to other individuals who have agreed to act as "accountability partners." Any questionable or inappropriate sites will be highlighted. For more information about the program, visit www.covenanteyes.com.

Pro-life leaders under threat

The May 2009 shooting death of late-term abortionist George Tiller has created an increasingly hostile environment towards pro-life leaders, prompting death threats and making necessary round the clock protection from the authorities.

The American Life League, and organization founded after *Roe v. Wade*, issued a statement relating to the threats and violence, speaking of the violence that pro-life advocates at every level face as they, "stand in beautiful and striking contrast to both the violence inherent to the abortion mill and the street-side violence and drive-by intimidation of abortion supporters."

Source: PewSitter.com, June 16, 2009

Vaccines produced with non-fetal stem cells

Following the World Health Organization's (WHO) declaration of a swine flu pandemic, Children of God for Life, a pro-life group specializing in vaccine information, has announced that several pharmaceutical companies are producing swine flu vaccine using cell cultures that are *not* derived from aborted embryos.

The organization's executive director announced in a press release Swiss-based pharmaceutical giant Novartis was the first to create a swine flu vaccine produced in a cell culture using canine kidney cells, rather than fetal tissue. Other companies are also following their lead.

"This is great news for families worldwide," she stated. "Other companies such as Sanofi Pasteur are using aborted fetal cell line PER C6 as their cell culture. Concerned families who may not have otherwise used the swine flu vaccine will now have a moral choice! . . . There is simply no reason to use aborted fetal cell lines. We are deeply grateful that Novartis technology is the frontrunner!"

Source: LifeSiteNews.com, June 22, 2009



Bill C-384 proposes to legalize euthanasia and assisted suicide. Will we not learn from the past?

"Whatever proportions these crimes finally assumed, it became evident to all who investigated them that they had started from small beginnings.

The beginnings at first were merely a subtle shift in emphasis in the basic attitude of the physicians. It started with the acceptance of the attitude, basic in the euthanasia movement, that there is such a thing as life not worthy to be lived.

This attitude in its early stages concerned itself merely with the severely and chronically sick. Gradually the sphere of those to be included in this category was enlarged to encompass the socially unproductive, the ideologically unwanted, the racially unwanted and finally all non-Germans."

- Dr. Leo Alexander, The New England Journal of Medicine, 1949 (Dr. Alexander served as a medical adviser at the Nuremberg trials and co-authored the Nuremberg Code.)

The photo on the left is not that of Dr. Alexander. All provided by . . .

Get this ad in your newspaper

ARPA Canada (the Association for Reformed Political Action) is asking its members to encourage their local ARPA groups to sponsor ads in local newspapers.

While the primary focus of ARPA Canada is to meet with MPs and to have a voice in the political scene, it also believes in the importance of bringing current political issues before the general

public in local communities. To that end it has created some sample ads pertaining to current proposed euthanasia legislation which local ARPA chapters could sponsor in local publications.

If you would like to see ads such as the one pictured here published locally, please contact your local ARPA representatives and encourage them (verbally, and of course financially) to do so!

Source: ARPA Canada, August 6, 2009-08-10



Getting government to do it

...and the green movement showing their ghoulish side

by Rene Vermeulen

Two years ago the generally conservative Mr. John Howard was replaced as prime minister by Mr. Kevin Rudd, a man it is sometimes hard to figure out. So in this article I want to have a look at our new prime minister.

Kevin Rudd is certainly a man with wide experience. He is highly educated, speaks Mandarin Chinese and during his time with the Department of Foreign Affairs he was posted to Australian Embassies in Stockholm, Sweden and later in Beijing, People's Republic of China.

On faith and politics

Of particular interest to us is an article he wrote in 2006, and thus before he was elected Prime Minister, in *The Monthly Essays* in which he looked at the German theologian, pastor and peace activist, Dietrich Bonhoeffer. He called his article "Faith in Politics" – Kevin Rudd regards himself as a Christian. Originally a Roman Catholic he later became an Anglican.

He chose to write about Dietrich Bonhoeffer, the German pastor who fought against the Nazis and was generous in his praise of the man:

He was a man of faith. He was a man of reason. He was a man of letters who was as well read in history and literature as he was in the intensely academic Lutheran theology of the German university tradition. He was never a nationalist, always an internationalist. And above all, he was a man of action who wrote prophetically in 1937 that "when Christ calls a man, he bids him come and die." For Bonhoeffer,

whatever the personal cost, there was no moral alternative other than to fight the Nazi state with whatever weapons were at his disposal.

As many *RP* readers will know, three weeks before the end of World War II, Dietrich Bonhoeffer was hanged by the German SS because of his complicity in a plot to assassinate Adolf Hitler.

In the article Kevin Rudd sought, "to examine what [Bonhoeffer's] life, example and writings might have to say to us, 60 years after his death, on the proper relationship between Christianity and politics in the modern world."

It was interesting to see what Mr. Rudd concluded. While professing to be a Christian Mr. Rudd makes it clear that he does not believe in the validity of Christian parties. In that he points to the situation in the USA and cites what a Reverend Jim Wallis wrote:

God is not partisan: God is not a Republican or a Democrat. When either party tries to politicize God, or co-opt religious communities for their political agenda, they make a terrible mistake. The best contribution of religion is precisely not to be ideologically predictable nor loyally partisan. Both parties, and the nation, must let the prophetic voice of religion be heard. Faith must be free to challenge both right and left from a consistent moral ground.

He has a legitimate point to make – we should not be loyal to a party, even one that claims to be Christian, but rather should be loyal only to God. Too often, Christians have supported one party even when that involved voting for someone who was clearly ungodly.



Prince Philip wanted to return to earth as a killer virus.

At the same time, if a political party refuses to acknowledge God as sovereign – if the party refuses to be a Christian party – then we can hardly be surprised when it becomes an ungodly party.

Though Mr. Rudd is against specifically Christian parties, he does believe Christians should be involved in political debate. Thus he argues that a core, continuing principle shaping the engagement between Christianity and Politics should be that Christianity, as Bonhoeffer would argue, must always take the side of the marginalized, the vulnerable and the oppressed.

This tradition is very much alive in the prophetic literature of the Old Testament. It is also very much alive in the recorded accounts of Jesus of Nazareth: his engagement with women, gentiles, tax collectors, prostitutes and the poor – all of whom, in the political and social environment of first-century Palestine, were fully paid up members of the “marginalized, the vulnerable and the oppressed.”

So what should we think of Mr. Rudd? One notable problem is his emphasis on turning to the government – he wants Christians to push the *government* to action on behalf of the poor, but forgets that charity doesn’t begin with the government; it be-

gins at home. *We* must help the poor. And if Mr. Rudd is so very concerned with the marginalized, he could set the example of how Christians should act by using his own considerable wealth to help the poor.

Green doctrine spells death to humanity

On a different topic: an article in a magazine I read called *News Weekly* has a commentary by one Bill Muehlenberg about some of the extremism of those who are green (“Those Friendly Radical Greens Are At It Again”). Many holding to that perspective argue that the world’s population is getting too big. In the article he quotes British philosopher Bertrand Russell who in 1953 said this:

At present the population of the world is increasing at about 58,000 per diem. War, so far, has had no very great effect on this increase, which continued throughout each of the world wars. . . . War. . . has hitherto been disappointing in this respect. . . but perhaps bacteriological war may prove more effective. If a Black Death could spread throughout the world once in every generation, survivors could procreate freely without making the world too full. . . The state of affairs might be somewhat unpleasant, but what of it?

Prince Philip, the husband of Queen Elizabeth made this disturbing comment in 1988: “If I were reincarnated, I would wish to be returned to earth as a killer virus to lower human population levels.”

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John Davis, editor of Earth First! Journal noted, “I suspect that eradicating small pox was wrong.”

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John Davis, editor of *Earth First! Journal* noted, “I suspect that eradicating small pox was wrong. It played an important part in balancing ecosystems.” And Dr. Lamont Cole, professor of ecology at Cornell University had this delightful thought: “To feed a starving child is to exacerbate the world population problem.”

These are some of the thoughts being promoted by influential people who would condemn the work being done by missionary societies in countries where there are immense problems with hunger and other difficulties.





HOW MUCH?

by John Voorhorst

When it comes to tithing the most common question Christians seem to ask is, “how much do I need to ‘pay’ to church?” The most common answer is “10 per cent” But that answer is flawed in at least two respects.

Wrong answer, wrong question

First, while I’ll admit I’m not a theologian, from my study of Scriptures I’ve come to conclude there was more than just one type of tithe, and when you add them all up I believe God’s people during the Old Testament were required to contribute approximately 26 per cent of their gross earnings. This was for the maintenance of the gospel and the schools including any assistance to the poor amongst them. Rarely today will we find someone who is contributing to church and school at that level!

But the bigger flaw is the second one. When I was growing up my Dad suggested that I use 10 per cent as a guideline and I must confess that I also taught my children to use that same guideline. However, over the past number of years I have come to the conclusion that I have started from the wrong perspective in my discussions over the years about tithing. We were asking, “How much must I pay to the church?” and that is the wrong question to ask. I also am convinced that when the Bible speaks of first fruits it means first fruits of our gross, not first fruits or leftovers after deductions and depreciation.

A better question

So let’s see if we can determine what the question really should be. To answer that it may be beneficial to look at an old stand-by quotation. Abraham Kuyper once said, “There is not a square inch in the whole domain of our human existence over which Christ, who alone is sovereign, does not declare, ‘Mine!’”

Or even better yet, let’s go to God’s Word in Psalm 24:1-2: “The earth is the LORD’S, and everything in it, the world, and all who live in it; for he founded it upon the seas and established it upon the waters.”

This is a familiar passage to most Reformed Christians, as is Kuyper’s quote. So how then can we still ask, “How much of *my* money should I pay to church?” The question is wrong, very wrong. It is God’s world, God’s money and God’s church.

The question we *should* ask is, “How much of God’s money may I use to sustain and maintain the family, the home, the

car, the farm, the business, that God has given me?” That is how we truly live out the notion of first fruits. Do you see the difference? It is God’s money. We have been given it to use. He grants us the gift.

And ultimately that is why it becomes important to have a budget. A budget gives us a tool to measure our success at using God’s gifts responsibly. If we do not know how much money is being used frivolously how can we end the day thanking God for caring for us? Or how do we dare to start our day by asking God to “give us this day our daily bread” if we do not know – or refuse to acknowledge – how much of His money we wasted the previous week? An honest self-evaluation, done with a budget, will help us to stop making lame excuses for our small contributions to Kingdom work.

This principle that it’s “God’s money” extends across all classes of income. The poor may not excuse themselves from giving because they have little. And the wealthy among us must view their riches as a gift from God, a gift that should not be treated as something “earned,” but rather as evidence of God’s rich provision to them. Our sinful tendency, rich and poor, is to trust in our own riches as our means of security, which is why these principles of stewardship and first fruits actually get harder as your income increases. Sometimes the wealthy make arguments to the effect that “Yes, I know that I could easily pay much more, but you know, if I pay more, then those who are not as richly blessed may look at the total money coming in and use that as an excuse to not pay their share.” But using this as a justification for not giving their first fruits is just as wrong-headed as the notion among the low-income earners that “the rich” should be responsible for the financial maintenance of church and school.

The blessing we could be

If every one of us, across all income classes, took seriously the notion of stewardship, sacrificial giving, and first fruits, there would be substantial surpluses in all the Reformed churches, and there would be ample money to fund not just one or two mission posts, but dozens of them. In Canada today, even the poorest among us is wealthier than 90 per cent of the world and God will ask us on judgment day, “What did you do with the riches I gave you?”



Tidbits relevant, and not so, to Christian life

by Jon Dykstra

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Two reasons not to evangelize

"It's too hard – I'm just not good at that sort of thing."

Charles Spurgeon's response: "We must school and train ourselves to deal personally with the unconverted. We must not excuse ourselves but force ourselves to the irksome task until it becomes easy."

"I'm too scared."

Ray Comfort's response: "Rarely do I approach a stranger to witness to him without a feeling of weakness. Fear sits on my shoulder like a sinister bird, and whispers words of inadequacy. But I have learned to thank God for fear, because without it, I wouldn't pray. I wouldn't bother. It is my own weakness that makes me pray. My weakness makes me whisper, 'Help me, Lord,' and thus becomes my strength."

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The political dictionary

Words defined with a political flavor:

- ANARCHY: Exception to the rule
- BUREAUCRACY: Capital punishment
- DIPLOMACY: The art of saying "Nice doggie!" . . . till you can find a rock.
– Will Rogers
- ECONOMIST: Somebody who sees something happen in practice and wonders if it will work in theory
– Ronald Reagan
- FOREIGN AID: Transfer of money from poor people in rich countries to rich people in poor countries
- FORTUNE-TELLER: see economist
- FREEDOM: The right to be wrong, not the right to do wrong.
– John G. Diefenbaker
- GOVERNMENT: A necessity we could do without

INFLATION: Cutting money in half without damaging the paper

POLITICS: The art of looking for trouble, finding it everywhere, diagnosing it incorrectly and applying the wrong remedies.
– Groucho Marx

STRIKE: An effort by employees and unions to increase egg production by strangling the chicken

SOURCE: from across the worldwide web

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Affirmative action bake sale

Affirmative action is an attempt to right the wrongs of racism. But rather than ending discrimination on the basis of skin color, it just targets a new group of victims. On university campuses where affirmative action is in use, some lower scoring black or Hispanic students will be granted admission over white students that have better marks. Color of skin trumps grades on a report card.

But affirmative action isn't without its critics, and in recent years some conservative students have set out to expose this reverse racism by hosting "affirmative action bake sales." In one, hosted on the UCLA campus, cookies were sold with a twist. The same cookies were offered at different prices depending on the customer's race and sex. The pricing, as recorded by syndicated columnist and UCLA alumnus Walter Williams, was 25 cents a cookie for Black, Hispanic and American Indian females, with their male counterparts charged 50 cents. White females were charged a dollar, while white males and Asian men and women were charged two dollars per cookie.

The bake sales caused near riots on some campuses but as Walter Williams asked, "Why be offended by a money version of racial preferences? After all it's identical in principle to admission prac-

tices sanctioned by university communities across America. . . treating people differently by race. . . if racial preferences, highlighted by the cookie, are wrong and offensive, why wouldn't it also be wrong and offensive in the University's admissions practices?"

The counter to racism is not reverse racism, but to realize that there are in fact, no races. As the Bible tells us, we are all one blood – sons or daughters of Adam and Eve. To paraphrase Martin Luther King, Jr., it's about the content of our character, not the melanin in our skin.

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Fridge discoveries

Okay, you've found some interesting ingredients in the dark deep recesses of your fridge and you're wondering:

1. Can I still eat this?
2. What can I make from this?

Stilltasty.com is the place to go for answers to that first question. Punch in "hotdogs" into their search bar and you find out cooked dogs only last 3-4 days in the refrigerator.

Recipepuppy.com is the place to go if you're wondering what you can turn your 2-day-old hotdogs into before they go bad. Punch in "hotdog" and a few other leftover (but still good!) fridge ingredients like "cucumber" and "mashed potato" and voila, 123 different recipes possibilities pop up. Add the lemon you just found in the fruit drawer and the possibilities double! An amazing site.

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Quote of the month

"Man is certainly stark mad. He cannot make a worm and yet he will be making gods by the dozens."

– Michel de Montaigne 



POLITICAL GROUPS WORTH KNOWING



by Mark Penninga

We are not alone! If you care for the moral well-being of this nation, it might seem at times that you are one of a very few who do, but the truth is far more encouraging. We are not alone – organizations abound who exist to stand up for truth and righteousness in the public square.

It is true, however, that these organizations are not large well-staffed charities and non-profits. Most are very small and therefore it is important that their respective missions complement (and don't duplicate) each other. They can use your help, so becoming familiar with these organizations may prove to be quite helpful as you get involved with the particular issues that you care about.

Institute of Marriage and Family Canada (IMFC)

At one point in time, Focus on the Family Canada had a public policy department that worked hard to promote family-friendly laws and to counter the rising tide of court decisions against the family. In the past five years they have taken a new approach by eliminating this department and starting a think-tank in Ottawa. The IMFC's mission is to produce quality research that supports marriage and family and then to get that research into the hands of Canada's decision makers. They cover issues such as divorce, corporal punishment, cohabitation, and childcare.

What they offer you:

Their website (www.imfcana.org) provides much of this research at no cost to the public. They go out of their way to

write it in a way that most people would have no problem reading and making sense of it. Subscribe to their free eReview (email) to stay updated on some of the studies and articles they are completing.

My Canada

The slogan of this new political action group is "motivated young people for a strong Canada" and that sums them up well. This charismatic group has been on fire since they started in 2005. Their mission is to educate young people about what is going on in our nation to motivate them to make a difference. Some of their priority issues include responding to abortion, human trafficking, the human rights commissions, and the plight of Canadian aboriginals. As a result of their efforts, they have been able to meet with more MPs than any other Christian or social conservative group. They hold large events called *The Cry* to call out to God for justice through prayer, worship, and fasting.

What they offer you

Although their charismatic approach may be different than what we are used to, their perspective on the issues is very similar to ours. They are also very active within Parliament which means that they are well connected and aware of developments on important bills before most others are. Their newsletter (sign up at www.4mycanada.ca) provides excellent updates on many justice and life issues and is well worth subscribing to.

Christian Legal Fellowship (CLF)

The CLF is a national association of lawyers and law students who desire to integrate their faith with their work in law. Although the majority of the efforts are devoted to assisting their members, they also have been involved in many legal interventions and submissions on important cases at all levels of courts. They are a strong voice in defence of religious freedom, parental rights, and the sanctity of life.

What they offer you

If you are a lawyer or law student, this is a very valuable association to join. But even if you aren't it is a valuable organization to be aware of because you can make use of their referral service if you ever need legal help. There is probably a lawyer in your area who would be very capable handling the issue you need help with. Like the other organizations listed here, they also provide an electronic newsletter which is worth subscribing to because it will keep you up to date on court cases that we need to be aware of.

Evangelical Fellowship of Canada (EFC)

As their name suggests, EFC serves as the gathering house for evangelicals in Canada. One of their arms is the *Centre for Faith and Public Life* in Ottawa. Their Ottawa team has earned great respect over the years for their thoughtful contributions to Canadian politics and law. They have built strong relationships with many leaders and work hard to bring a biblical perspective on matters that evangelical churches care deeply about.

What they offer you

EFC's public policy resources have a quality that surpasses most other organizations. Their website (www.evangelicalfellowship.ca) has a social issues section that includes many in-depth positions papers, briefs, factums and other helpful documents on many of the same issues that we care about.

Canada Family Action Coalition (CFAC)

This organization is based out of Calgary and aims to make Christians aware of national issues that impact the family. They are known for being a hard-hitting and strong conservative voice. They also take on issues that few other organizations dare to go near, including internet child sex crimes and polygamy. Most people prefer to talk about issues that are viewed as more positive and politically correct, such as homelessness and poverty. But CFAC is sometimes a lone voice who dares speak about these other matters that demand attention by our governments.

What they offer you

CFAC is similar to ARPA in that it encourages the grassroots to get active on these issues. Sign up for their newsletter

(print and electronic) to get updates. They also have a podcast that is available through their website for those who want to get more informed that way. They are also in the midst of a major campaign to increase awareness of the need to clamp down on internet child sex crimes. They need help with this. Go to www.familyaction.org for more information.

Why all these groups?

There are more groups that are involved and worth getting to know. Some of them, like the ECP Centre, have already been noted in this magazine. Others include Life Canada, Signal Hill, the Euthanasia Prevention Coalition, Physicians for Life, REAL Women of Canada, the Christian Heritage Party, and the Canadian Centre for Bioethical Reform.



Many of these groups are working towards the same goal but in different ways.



Politics, like religion, is both complex and divisive. There are many ways to achieve political goals. A think tank like the IMFC takes a long-term approach by hoping to influence policymakers through good research. An action group like CFAC tries to rile up the grassroots to petition their MPs to put in laws against crimes against children. And a group like EFC works quietly but directly in Parliament and our courts by submitting their perspective through quality submissions and briefs. Ultimately many of these groups are working towards the same goal but in different ways. This is a good thing. We can use many more groups and many more people within each of these organizations because the battle front is so large and these issues are important.

ARPA Canada works alongside all of these organizations. When possible, we benefit from each other's resources or combine our efforts on specific issues. But we also respect that we are working with different groups in Canada (ARPA of course is working with the Reformed churches) and we have different philosophies and theological perspectives that will influence how we carry out our work. This requires discretion and wisdom. Our hope is that ARPA Canada will provide you with the tools and research you need to be salt and light in Canadian politics. But we realize that we cannot do it on our own. Please visit the websites of these organizations and keep them in mind as you exercise your calling as prophet, priest, and king in this country.





Imperfect marriages reflecting perfect light

by Jane deGlint

It is a most amazing reality that our human marriages reflect the most intimate aspects of God himself. This profound mystery is often defied and denied. Adultery makes a mockery of the holiness of marriage, while the devaluation of modesty paves the way for random, self-centered gratification. It seems that the created image of God's eternal essence lies broken. Certainly, the reflection is scattered. But in spite of the incessant assaults on the image, the truth behind it cannot be destroyed. This truth remains constant. The relationship between a man and his wife is a reflection not only of our three-in-one God, but also of the relationship between Christ and his bride.

This fact is the cornerstone of all marriages in all cultures. In general a society flourishes when the boundaries of marriage are respected. Spouses can concentrate on their tasks. Families are stable. Children feel secure. This even applies to societies where one husband has more than one spouse, or vice versa. Be it in a broken form, marriage is sacred.

But if respect for marital faithfulness has benefits among those who live without the light of the Gospel, how much more beneficial must it be among the children of God when marriage is held in honor. Those who acknowledge that human marriages reflect a divine truth are greatly blessed. This blessing lights up healthy marriages. It puts the unmarried state in a new light. And it ignites healing in marriages that suffer from the brokenness of sin.

In a healthy marriage each spouse loves and respects the other. The partners do not promote their own honor, but delight in the success of their loved one. The shift from being single to forming a two-oneness was gradual but fundamental. In the absence of self-centeredness their oneness has flourished into a strong bond. The honor of the one is the honor of the other. Each spouse unwittingly or outspokenly gives the other credit for his/her accomplishments.

It would be foolish to assume that healthy marriages between two believers are exempt from sinful desires or from attacks by the evil one. But the Spirit guides struggling believers through these precarious moments. He leads them back to faithfulness and self-denial. The moment of weakness has become an opportunity for reaffirmed commitment. The marriage has grown stronger through deepened love and confirmed

faith. The ensuing gratitude rekindles the awareness that one's marriage reflects a mysterious divine truth.

At first sight it might seem that the unmarried do not reflect a spiritual reality. They appear to be mere onlookers, who are often burdened by hurt feelings and unfulfilled desires. In their company we find childless couples, who struggle to find fulfillment as their marriage fails to be fruitful.

From the viewpoint of created physique and purpose it is true that unmarried people are unable to reflect the two-oneness. Childless couples do experience intimate interaction, but with the unmarried they share the fruitlessness. Though they were created to procreate, they don't. In many cultures single people and childless couples are looked upon with compassion at best, disdain at worst.

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***The rough edges of our marriages
reflect the perfect light of God's
faithfulness.***

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What a relief to see the eunuchs among man in the light of the Spirit! What perspective unfolds! The eunuchs for the kingdom of heaven receive special honor. They reflect the eunuch-hood of the First-born in the Kingdom, our Lord Jesus. Completely set aside for the Kingdom he dedicated his life for service. As prototype of the redeemed he had many spiritual children whom he saved from the curse of sin. Likewise the childless and unmarried have many spiritual children as they dedicate themselves to kingdom service. Moreover, they are a prelude to the new order of the new earth, where the created order of this earth will be dissolved in the marriage of the Lamb and his bride.

We do not understand this fully. Some of us may not even look forward to a world where marriage as we know it has become obsolete. This concept goes diametrical against our current disposition. But we have the barren and the eunuch to help

us visualize the future reality. Our eternal heritage does have physical or geographical components, but it is foremost spiritual.

This new reality is foreshadowed by the spiritual legacy of the single and childless. By joining many families as an honorary member single people hold the congregation together. They form a cross-generational link as they relate equally to parents and children. Many homes of childless couples become havens for youngsters who need time-out from their own family. A new order is foreshadowed. Our ultimate fulfillment does not lie in the current created order, but in the perfect spiritual union that will exist between our Lord and his people.

A broken marriage does not foreshadow any future glory. Rather, it is a public insult to the image of spiritual union and fulfillment. For that reason the Lord hates divorce. It defames his character. If sin can so readily destroy the image, can the depicted truth be dependable? Is man's unfaithfulness proof that God cannot be trusted?

Broken marriages among unbelievers are already an insult to the Lord. How much more detestable is unfaithfulness between Christian partners. The holiness of our Lord requires that as believers we must make every effort to restore any broken reflection of his faithfulness.

The greatest damage to the spiritual health of a marriage is caused by selfishness. Rather than follow the Christ-like willingness to serve, even to sacrifice, a husband or wife chooses to dominate. One spouse takes control. All things must happen to please him or her. This control can be established by several means. It could be sly manipulation. Often it is aggressive confrontation. At times it manifests itself in willful withdrawal from obligations. In all cases it leads to a situation where fear replaces love, whether it is the fear to lose control or the fear for the whims of the controlling spouse.

In such situations both the controlling and the controlled spouse are in danger of looking outside their marriage for a more suitable partner. The excessively dominant partner would prefer a more submissive spouse, while the suppressed partner longs for a more supportive companion. A marriage thus troubled can lead to a breach, also among believers. Even if the breach does not become public, it is obvious within the privacy of the home. But whether public or private, it is an abomination to God.

Sooner or later most marital distortions are noticed by fellow-believers. The office-bearers may detect hints during a family visit. One spouse may dominate the conversation by putting the other down, or by elevating him/herself, or by making large issues of relatively unimportant matters. Typically he/she either sidesteps queries about his/her intimate life with the Lord. Marital trouble may also become public when one or more members of the stricken household start to confide in a fellow-believer.

A troubled marriage affects the whole congregation. There is sympathy for the pain that is suffered and anger about sinful behavior. But there is also the strong sense that the situation does not bring honor to the name of the Lord.



However, the broken marriage will bring the congregation closer to Lord if they bring it before the throne of grace. Instantly the attention is drawn away from the brokenness of man and is directed to the beauty of God's majesty. Man may break his vows, but the Lord remains faithful. Man may be selfish and boastful, but our Savior was humble and sacrificed himself. Man may hate his neighbor, even his spouse, but our Savior loves his church. As we stand before God's throne as congregation we start to examine ourselves. How do we reflect such selfless love in our lives? Thankfully we are reassured that the Lord will be faithful. Whether he will heal the broken marriage or not, he will be near when the husband or wife or child come to him for refuge.

Merely imposing a set of guidelines does not necessarily heal a broken marriage. As each marriage is unique, so is the task division between husband and wife. But there are strict requirements for the soul. There must be a willingness to reflect God's faithfulness and sacrificial love. Those spouses who by the grace of God learn to walk with the Spirit will more and more reflect the greatness of the Lord in their words and deeds, whether the marriage is healed, breaks down, or continues with a limp.

The many aspects of the Lord are reflected within the wide variety of marriages: from the flourishing marriage to the struggling, from the childless couple to the very fruitful, from the handicapped husband to the athletic wife, from the unemployed breadwinner to the double-income family, from the married to the unmarried for that matter. Together these marriages reflect the paradoxical mystery of God. The Lord is powerful, but his Son made himself nothing, even taking the very nature of a servant. The Lord created mankind to marry and be fruitful, but spiritual fruitfulness holds the promise of a new order. Together husband and wife reflect the image of the triune God, yet each individual believer is a temple of the Holy Spirit.

The rough edges of our marriages reflect the perfect light of God's faithfulness and love in several directions. But one day these reflections will be bundled into a mighty ray of God's glory.

"Be imitators of God, therefore, as dearly loved children, and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God." Ephesians 5:1-2



The 1929 *Persons* Case:

A SANCTIFIED PIECE OF LEGAL LORE

by Patrick Brode

Lord Sankey, of the UK Privy Council, was one of the Law Lords, who in 1929 reversed the *Persons* Case on appeal from the Supreme Court of Canada, and was an individual who thought he knew better than anyone else. Thanks to him, we have the “*Persons*” case – that sanctified piece of legal lore that has led to a statue on Parliament Hill of the so-called “Famous Five.” In addition, law review journals are full of praise for this noble Law Lord who supposedly single-handedly raised women up to the level of equality. Sankey himself was a peer, and a progressive politician; it is, therefore, not surprising that his decision was not only heavily political, but also wrongly decided.

Robert Sharpe, a justice of Ontario’s Court of Appeal and Patricia McMahon, a Toronto lawyer, have written a book in praise of Sankey. The book is called *The Persons Case: The Origins and Legacy of the Fight for Legal Personhood*, (2007). The book details the proceedings that led to Sankey overriding Canadian law and settled constitutional interpretation, and imposing his personal view that the law should be changed to enable women to sit in the Senate. Not for a moment do the authors of this book question the legitimacy of Sankey’s method. Right from the first page, they advise us that the decision was a “bold legal step” and that it became “the most powerful metaphor in modern Canadian constitutional jurisprudence.”

The case itself sprang from a petition initiated by five well-educated and accomplished Alberta women. Among them were Irene Parlby, the first female member of the Alberta cabinet and Nellie McClung, an elected member of the Alberta legislature. Foremost among the five, however, was Emily Murphy, the first female police magistrate in the Commonwealth. The authors portray Murphy as a compelling figure: she was, indeed, a vigorous author, social reformer, world traveler and women’s advocate.

Emily Murphy: Support the family unit at any price

In 1916, Emily Murphy had proposed a special women’s court and was appointed to preside over it. Striking an independent line, she saw the role of the magistrate as not just handing out punishment, but inquiring into how women got into trouble with the law and how they might change to get out. However, the authors seem uncomfortable with Murphy, particularly her support of the integrity of the family unit “at virtually any



Canada’s other federal law-making body: the Supreme Court

price” and her opposition to abortion, which she called “murder in embryo.” No shrinking violet, Murphy nominated herself for the Nobel Prize in 1923 and fearlessly put herself forward to the Prime Minister as the appropriate individual to be the first female to fill a seat in the Senate Chamber.

Even at that time many were criticizing the Senate as a useless body to which no one, male or female, should be appointed. Nevertheless, Emily Murphy craved the appointment and lobbied hard for it. Her problem lay in the wording of the *British North America Act* of 1867 which simply stated that only “qualified persons” could be appointed and, in 1867, those persons were males. Despite all her political string pulling, Ottawa politicians were unwilling to seek a constitutional amendment. So Murphy and her colleagues turned to the courts.

When the case was heard by the Supreme Court of Canada in 1928, the judges were unanimous that the framers of the *BNA Act* could only have meant that men were qualified for the Senate in 1867, and, as the Act had not been amended, there was nothing further they could do. As one of the justices stated in a different context, “The reforming department of the State is not the Courts of Justice, but Parliament.” As disgraceful as journalists might have regarded it, the decision was legally correct and consistent with all other precedent on how Canada’s constitution was supposed to be interpreted.

John Sankey: Lord Chancellor from the Left

Privately, Murphy distrusted any notion of democratic change and did not want the issue to be put to a vote in Ottawa, “as I had excellent reasons for believing it would be defeated. . .” So, bypassing the elected representatives, she pursued an appeal to London to the Judicial Committee of the Privy Council.

That body would likely also have ruled against her, except for a fortuitous change of government. The British Labour Party came to power in early 1929 and John Sankey, a prominent sympathizer with the left, was appointed to the most powerful judicial post in the land of Lord Chancellor. Ten years earlier, he had been the chairman of a commission to investigate the coal mining industry. His conclusions, that state ownership of production was the only answer, was wisely shelved by the government of the day. Nevertheless, Sankey had proved his Labour credentials and was a top choice for the Lord Chancellor’s position.

Canadian judges: Persons could well refer to women

The *Persons* case was the kind of progressive cause that John Sankey relished. He prefaced his decision with a comment that “The Canadian Supreme Court was unanimously of the opinion that the word ‘persons’ did not include female persons.” This was unforgivably inaccurate for the court had said no such thing. The Canadian judges had stated at several points that the word persons could well refer to women. But what the

court faced was the interpretation of the phrase “qualified persons” in the context of *BNA Act* of 1867. It was a distinction Sankey chose to ignore.

Lord Sankey and “the living tree”

A pervasive theme of his judgment was that legal rules are not rules at all: they mean whatever the judges want them to mean at a given moment. As he artfully phrased it, the Canadian constitution was a “living tree capable of growth and expansion within its natural limits.” Unlike the Supreme Court of Canada, he chose to ignore the standard rules of interpretation and decided that the *BNA Act* should be read as if it had been passed in recent years, not in 1867. However progressive that may have seemed, it was an attempt, as a Canadian legal scholar of the time noted, “to take into account matters of political expediency”, not to interpret the law as it existed.

Ironically, the decision had little impact at first. Ten days after the judgment the New York stock market collapsed, the depression was on and whether or not a woman could serve in Canada’s Senate had become an issue irrelevant to all, except perhaps Emily Murphy. But even she was to be disappointed, for the first woman appointed to the red chamber was not herself, but Cairine Wilson of Ontario. Still, it was undeniable that the decision was a landmark. Nellie McClung concluded that now that the Senate doors were open to women, there were only two other great institutions closed to them, “the church and beer parlours.”

Don’t look past the means – they’re all we have

by Jon Dykstra

It was a good result, gone about the wrong way. And now we’re paying the price.

The 1929 “Persons” Case is lauded by feminists as the decision that granted Canadian women official recognition of their “personhood.” This truth is more mundane – women had already been recognized as persons in Canadian law in a number of ways, being granted the right to vote in provincial elections in Manitoba, Alberta and BC in 1916, and federally since 1919. The first female Member of Parliament had already been elected eight years earlier, in 1921. Compared to those events, this 1929 decision was far less important for

women; it only granted women the eligibility to be appointed to the Senate.

While the feminist fervor surrounding the 1929 decision has been overblown, there’s still a good reason this case should be famous. Or, rather, infamous. In Patrick Brode’s accompanying article, he explains that the decision by England’s Privy Council (which was, at the time, the highest appeals court for Canadians) was one of the first instances of judicial activism. Instead of interpreting the law in light of the lawmakers’ intent, the Privy Council read in their own perspective. Instead of lawmakers making laws, we now had judges making law.

The legacy of the *Persons* case, however, has become very apparent within the past thirty years. The authors accurately note that, especially after the enactment of the *Charter of Rights* in 1982, “it is Lord Sankey’s approach to constitutional interpretation that has dominated the Supreme Court of Canada’s approach to *Charter* interpretation.” Judges intent on overriding existing laws have frequently invoked the “living tree” metaphor as justification.

Judge-driven social policy

This is a wonderful outcome, the authors conclude, for the metaphor has a “timeless quality, because it infuses constitutional interpretation with life.” There is only a passing reference (buried in a footnote) to the writings of Rainer Knopff and F.L. Morton who have called into question the legitimacy of judge driven social policy. Judicial activism has given us a situation in which the Supreme Court has negated Canada’s laws on abortion, leaving the country one of the few democracies with no legislation at all protecting the unborn. Such activism also led to the infamous *Askov* decision in which thousands of cases were peremptorily dismissed due to a judicially imposed notion of delay, and to a situation where, recently, the Supreme Court overrode twenty years of its own jurisprudence to conclude that unionized collective bargaining is a protected constitutional right. Not only does the living tree change from moment to moment, it seems more to resemble an uncontrolled weed: what was the law last year is no longer the law today; and what was acceptable social policy for generations is suddenly swept aside by a judicial decree.

The judicial activism this decision spawned culminated in the 1998 Delwin Vriend Decision, in which Canada’s Supreme Court rewrote our Charter of Rights by adding in the phrase “sexual orientation.” That addition has, in turn, spawned its own maladies – it’s no stretch to say the reason we have same-sex marriage in Canada today is because of this 1929 decision.

Clearly none of the five women who pursued the *Persons* Case could ever have imagined that this would be the result some 70 years later of their “backdoor” method of changing the law. It might seem, then, that the moral to this story is that well-worn bit of wisdom, “the end never justifies the means.” But when they first chose to bypass the lawmakers and appeal

An elitist judiciary

All of this change is effected by a judiciary that, much like the Senate, has no responsibility to the electorate. The *Persons* case was really a celebration of “Olympianism,” the notion that the Lord Sankeys, who end up on the bench, are not just the lucky recipients of political favour, but actually have some innate ability to understand what is best for us. There is a mistaken notion that these unelected elites are somehow endowed with a superior intellect to decide what the rest of us need. Ultimately, the *Persons* case is a commemoration of elitism, not equality and democracy. We have paid the price for this elitism, for example, in the Canadian courts finding same-sex marriage in the constitution – an entity that the Supreme Court of Canada never found before in its over 100 years of existence. There is no telling what else the courts will find using Lord Sankey’s “living tree” interpretation of our laws.

Lord Sankey’s argument is not a cause for celebration.

This article is reprinted with permission from the May/June 2008 edition of REALity magazine, the bi-monthly newsletter of REAL Women of Canada. REAL Women is a “non-denominational organization of independent women” who lobby the government, monitor the activities of the UN (by sending observers to a variety of their conferences) and just generally act as a counter to that particular brand of feminism so prevalent in the halls of power which is more anti-man and anti-family than pro-woman. It’s an organization RP readers might find well worth supporting, grounded, as it is, in Judeo-Christian principles. Past issues of REALity can be found online at www.realwomenca.com, where you can also subscribe via PayPal for a \$25 one-year subscription.



instead to judges to get the law changed, the “Famous Five” would never have thought they were embracing evil means to achieve a good goal. It would have seemed at worst a good trick to achieve a great goal. And the devil was undoubtedly asking them the same rhetorical question he asks us all: “What harm could it do?”

The simple answer is, we don’t know. We can never know what the outcome of our actions will be – God hasn’t given us that power. We can, however, evaluate our actions to see if what we are doing right now glorifies God. It isn’t simply that the end doesn’t justify the means; it’s that it is only the means and not the end, that God has given us to glorify Him.



Who can YouTube? You can YouTube!

(or *I tube, YouTube, We all tube!*)

by James Dykstra

Alberta and Saskatchewan wildlife officials have been looking for poachers seen to shoot ducklings out of season and from inside their car. Quebec police accepted the surrender of a man who allowed his seven-year-old son, barely able to reach the pedals, to drive the family car. What do both of these tales have in common? Law enforcement officials became aware of the offence because video of the activities was posted on *YouTube*.

What's it for?

What is YouTube? It is a free Internet site where people post videos for others to see. Predictably most of the videos are nothing terribly exciting. People make films of their lives in order to share them with friends and family. Some, like the videos by *Common Craft*, can help you learn about everything from *Twitter* to the American Electoral College. Other videos portray more vulgar parts of life, like the views of American radio shock jock Howard Stern. Still other videos are made by important people so they can share their views. Those people include President Barack Obama, the British Royal Family, and even the Pope. YouTube is a site where you can see videos portraying the most banal, the most vulgar and the most influential content that humanity can create.

YouTube's popularity has led to imitators. Some, like *Vimeo* or *Yahoo Video*, want a piece of the video pie and will allow you to post almost anything on their site much like YouTube does.

Others, including sites like *TeacherTube* set up for the education community, and *GodTube* (now called *Tangle*) which was established as a place for Christians to post videos, want to cut through the video clutter and vulgarity of YouTube and accept only videos on educational or religious themes respectively. Still other sites like *TED.com*, inspired by the power of YouTube video, have posted video on their own sites and bring you some of the world's most important thinkers in short talks as much as twenty minutes long.

Time to put up

Video is everywhere on the Internet, but why should it matter to you? Almost everyone has been told by their parents, or told their own kids, that we shouldn't go to movies, or watch TV because most of the content is suspect or even blasphemous. When my parents would tell me that, I always asked why Christians didn't set up their own TV station or make their own movies. My parents told me it was too expensive and Christians couldn't possibly manage to do that. But now they can do something very similar.

To make a video is a fairly simple process:

1. *Film it* – First you need a video camera and, depending on what you're doing, it doesn't have to be expensive. It could be a cheap webcam for a stop-motion video, a video shot with your digital camera, or something a little more polished with a high definition video camera worth a few hundred dollars.
2. *Edit it* – If you have a computer, you already have simple video editing software. If you've got a PC you have Movie Maker, and if your computer is a Mac you likely own iMovie.

So for hundreds of dollars, or even for tens if you're frugal, you could make a simple video and post it on YouTube. It may not be the quality of a television show or a movie you'd see at the theatre, but it is something that hundreds and even thousands of others can now see.

You have this ability, so what do you do with it? Christians often cry that the media will not accurately portray what they think about homosexuality, seven-day creation, independent schools, or abortion. They complain that the media has an anti-Christian bias and it's impossible to get the Christian message out to the masses without it being distorted.

The media may have an anti-Christian bias, but we can get the message out there. We have the tools to make simple videos, and, with practice, we can make them quite appealing and very sophisticated. And YouTube offers us a way to put the video on the Internet.

If we are creative, we can draw people's attention to the video we made. We could take out an ad in the paper, paste posters up in our neighborhood, write an article about it on our blog, or call our local community paper and offer to write a story about it. The great part is that as your video becomes popular, YouTube itself may feature the video on its front page listing of popular videos. This, of course, draws more attention to your video and makes it even more popular.

YouTube is not just about vulgar, silly, or unimportant videos. It's about a fundamental shift in power. Previously the mainstream media could choose to publish our views or not, accurately or inaccurately. Now the excuse that the media hates us is gone. We, as Christians, have the power to make our views on important issue available on sites like YouTube. The opportunity to get our message to the ends of the earth is right there waiting for us. Are we up to the challenge?

James Dykstra is a history and computer teacher



Salt n' Light Contest

The ARPA Canada/Reformed Perspective *Salt n' Light YouTube Contest* keeps getting more exciting. We've just added a sponsor for the contest – CV Benefits – who will be awarding two \$250 grand prizes for the best videos. One of the grand prizes will go to the best video as selected by our judges with the other being selected by popular vote on www.reformedperspective.ca.

So put your creativity to good use by making a short video that's social or political in nature and communicates our Christian worldview. There is no cost to enter and **every entrant receives a complementary 1-year subscription to *Reformed Perspective***.

Rules and Details:

1. Entries will be judged on creativity, technical merit, overall impact (the "wow!" factor) and, of course, their Christian worldview. Entries need not quote Scripture, or be explicitly Christian, but cannot conflict with the Bible, as it is summarized in the Belgic Confession, the Heidelberg Catechism and the Canons of Dort.
2. The video clip must be original and produced for this contest.
3. Entries must conform to copyright laws (including the use of music).
4. Maximum length is 6 minutes.
5. More than one person may make the movie, but only one *RP* subscription will be given per entry. A person may submit more than one entry, but will be given only one subscription.
6. Entrants are responsible for posting it on YouTube and marketing their movie to get more votes.
7. Viewing and voting will be done through the *RP* website (not YouTube).
8. The *RP* and ARPA Canada judges reserve the right to decline submissions or not award a grand prize.
9. Voting begins on October 1st, 2009. Late entries may be accepted but will be penalized by not having as much time to receive votes from the public.
10. Enter by emailing Jon Dykstra at editor@ReformedPerspective.ca and including your name and postal address (for the subscription) as well as the church you are a member of, the video's name, YouTube (or equivalent) web address, and social or political theme.

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The psychological profession and homosexuality: Lunatics running the asylum?

by Matthew Cullinan Hoffman

A man goes to a psychologist with a problem. “Doctor,” he says, “I’m suffering terribly. I feel like a woman trapped inside the body of a man. I want to become a woman.”

The psychologist responds: “No problem. We can discuss this idea for a couple of years, and if you’re still sure you want to be a woman, we can have a surgeon remove your penis, give you hormones for breast enlargement and make other changes to your body. Problem solved.”

Gratified, the first patient leaves, followed by a second. “Doctor,” he says, “I feel terrible. I’m a man but I feel attracted to other men. I want to change my sexual preference. I want to become heterosexual.” The psychologist responds: “Oh no, absolutely not! That would be unethical. Sexual orientation is an immutable characteristic!”

The irony of this little tale is that, while reading like a joke, it is in reality an accurate description of the mental health professions today. While dismissing and condemning reparative therapy for homosexual orientation, the majority of psychiatrists and psychologists in Anglophone North America have embraced the concept of “sex change,” a procedure that does nothing more than mutilate the patient to appease his confused mind.

The American Psychological Association perpetuates the madness

In its most recent statement on the topic, the American Psychological Association (APA) has softened its tone somewhat against psychologists who do reorientation therapy for homosexuals. However it maintains that, “Contrary to claims of sexual orientation change advocates and practitioners, there is insufficient evidence to support the use of psychological interventions to change sexual orientation.”

The refusal of the organization to accept the increasingly strong evidence against its position is another reminder of how entrenched the sophistry of sexual hedonism has become among the leaders of the organization.

In recent years, a number of studies have been published in peer-reviewed psychology journals, indicating that signifi-

cant numbers of patients who voluntarily participate in therapy to change their sexual orientation are successful and happy with the results. Combined with numerous individual testimonies by former homosexuals, evidence in favor of the practice is overwhelming.

However, in its new report, *Appropriate Therapeutic Responses to Sexual Orientation*, the APA’s leadership declares that all of those studies can be dismissed because, in its words, “None of the recent research (1999-2007) meets methodological standards that permit conclusions regarding efficacy or safety.”

The report therefore conveniently disposes of the most recent studies on the topic – the ones that undermine the APA’s position. The only studies that remain are ones done before the resurgence of the reparative therapy movement, in the 1970s, when the APA declared that homosexual orientation and sodomy really weren’t unhealthy after all. New research is rejected in favor of research that is now over 30 years old, applied to therapeutic practices that may no longer be in use.

However, the authors of *Essential Psychotherapy and its Treatment*, a standard text in medical schools, disagree with the APA’s leadership, and say that the newer studies vindicate sexual reorientation therapy.

The newest edition (2009) notes on page 488 that, “While many mental health care providers and professional associations have expressed considerable skepticism that sexual orientation could be changed with psychotherapy and also assumed that therapeutic attempts at reorientation would produce harm, recent empirical evidence demonstrates that homosexual orientation can indeed be therapeutically changed in motivated clients, and that reorientation therapies do not produce emotional harm when attempted (e.g., Byrd & Nicolosi, 2002; Byrd et al., 2008; Shaeffer et al., 1999; Spitzer, 2003).”

The APA’s latest report, done by a task force composed of psychologists with long records of homosexualist activism, also claims as “scientific facts” that “same-sex sexual attractions, behavior, and orientations per se are normal and positive variants of human sexuality – in other words, they are not indicators of mental or developmental disorders” and “no empirical



studies or peer-reviewed research supports theories attributing same-sex sexual orientation to family dysfunction or trauma.”

These unbelievable statements fly in the face of more than a century of scientific, peer-reviewed studies and clinical observation that indicate that much homosexual behavior originates in deficient family relationships and is associated with a wide range of diseases and pathological behaviors.

Studies have shown that homosexuals disproportionately come from families in which sons or daughters lack a healthy relationship with one or both of their parents, or in situations in which the homosexual was the victim of child sex abuse by a same-sex adult.

Homosexual behavior is also statistically associated with a host of diseases, disorders, and pathological behaviors, including venereal and other diseases, promiscuity and unstable relationships, anxiety disorders, depression and suicide, alcoholism and drug abuse, domestic violence, pederasty, and early death.

Even the homosexual Gay and Lesbian Medical Association admits that homosexuals suffer disproportionate rates of disease and self-destructive behavior.

Although the homosexualist leadership at the APA tries to rationalize these relationships by claiming that they are caused by social stigma or other factors, their claims ring hollow. Many stigmatized groups exist in society that display none of the pathological tendencies of homosexuals, and these tendencies appear even in countries that are very tolerant of homosexual behavior, such as the Netherlands.

Homosexuality on the defensive

The very existence of the report, however, is evidence that the homosexualist establishment currently in power at the APA is on the defensive, and seeking to preserve its ideology of sexual permissiveness as a paradigm in the psychology profession.

After surrendering itself to a hedonistic ethos in the 1970s and 80s, the American psychological practice has been transformed into a vehicle for patients to rationalize and reconcile themselves with self-destructive, irrational, and narcissistic behavior, paying an “expert” to soothe their consciences by assuring them that “science” is on their side.

However, an increasing number of mental health professionals whose institutions were stolen from them by political activists in the 1970s are now rising up to take back their profession in the name of true science, and patient health.

Former APA President Dr. Robert Perloff has publicly endorsed the National Organization for the Research and Treatment of Homosexuality (NARTH), the largest American organization devoted to the treatment of unwanted homosexual attractions, and has denounced the APA’s campaign against such treatment.

“The ideology of those who oppose efforts to try to facilitate transfers from SSA, that is, Same Sex Attraction, to heterosexual attraction, must not, must not stand in the way of those homosexual persons who desire to live their lives heterosexually, a choice which is unarguably theirs to make,” he said in a videotaped statement played at NARTH’s 2008 annual meeting.

Dr. Robert Spitzer, who has been called the “architect” of the American Psychiatric Association’s normalization of homosexuality in the 1970s, provoked outrage from the homosexualist establishment when he admitted in 2001 that his own investigations had convinced him that sexual reorientation therapy can work.

His study, published in the peer-reviewed *Archives of Mental Health* in 2003, found that a majority of his sample of 247 people had developed heterosexual urges or had ceased to be predominantly homosexual after only one year of therapy. None of the subjects said that they had been harmed in the process.

After presenting his paper before the American Psychiatric Association in 2001, Spitzer said: “I’m convinced from people I have interviewed. . . many of them. . . have made substantial changes toward becoming heterosexual. I came to this study skeptical. I now claim that these changes can be sustained.”

Other prominent figures in psychiatry and psychology have also raised their voices in protest, including Dr. Jeffrey Satinover, a psychiatrist and physicist who has testified before Congress in favor of reparative therapy, and has denounced the hijacking of the mental health professions by homosexualist ideologues in his book, *the Trojan Couch*.

“Some of my psychiatric and psychological colleagues have woven for themselves their own set of illusory robes of

authority, and for the past 35 years have been proclaiming doctrines in the public square that depend upon the authority that derives from the public's belief that these robes exist," Satinover said in a recent interview.

"The diagnostic change that in 1973 removed homosexuality as a formal disorder from the American Psychiatric Association's *Diagnostic and Statistical Manual of Mental Disorders* (DSM), a change that many now accept as simply indisputable in spite of the fact that it was based wholly on fiction," he added.

"The question isn't just homosexuality, said Satinover, "but rather, freedom from all sexual constraint. This has been an issue for civilization for thousands of years. . . We now have so little of a moral compass that we're really completely at sea. We're awash in the tide of unconstrained instinctive behaviors which are all being labeled 'okay' because nobody really has a sense, any more, as to what's right and what's wrong."

Whither psychology?

The debate over reparative therapy for homosexuality runs deeper than the issue itself. It is arguably a debate over the future of the psychological professions as a whole.

Although there are signs that an increasing number of mental health experts are taking an honest look at the facts regarding homosexual behavior and sexual orientation therapy, there are other signs that portend an even darker future for the profession.

In 1998, the APA released a study by three psychological researchers from Temple University, the University of Pennsylvania, and the University of Michigan, claiming that the "negative potential" of adult sex with children was "overstated" and that "the vast majority of both men and women reported no negative sexual effects from their child sexual abuse experiences." It even claimed that large numbers of the victims reported that their experiences were "positive," and suggested that the phrase "child sex abuse" be replaced with "adult-child sex."

The APA not only passed the paper through its peer review process where it was approved by multiple psychologists associated with the organization, but actually published it in one of its journals, *Psychological Bulletin*. Moreover, when objections were raised by radio talk show host Dr. Laura Schlessinger and various pro-family groups, the organization defended the article for an entire year. It was also defended by the American Association for the Advancement of Science, which chillingly stated that it "saw no clear evidence of improper application of methodology or other questionable practices on the part of the article's authors."

Although the sheer insanity and destructiveness of the content should have prevented the APA from publishing the article in the first place, the sexual libertines in charge of the organization only issued a muted retraction after the U.S. Congress joined the fray, passing an unprecedented resolution condemning the study.

The publication of the paper was only one example of such lunacy by mental health professionals in peer-reviewed journals. One of the three authors of the study, Robert Bauserman,

has a history of publishing pedophilia-advocacy "studies," including one for the now-defunct journal *Paidika*, *The Journal of Paedophilia*, whose editors admitted to being pedophiles.

Since the 1998 article, Bauserman and fellow author Bruce Rind have gone on to write more articles defending child sex abuse, which have appeared in such mainstream journals as the *Archives of Sexual Behavior* (2001) and *Clinical Psychology* (2003). Apparently, the psychology profession is comfortable with Bauserman and Rind's work, and intends to continue publishing it.

Another apologist for child sex abuse who has received acceptance, affirmation, and recognition from the mental health professions is Dr. Theo Sandfort, who is currently an Associate Professor of Clinical Sociomedical Sciences (in Psychiatry) at Colombia University. Sandfort published a study in 1981 that claimed that boys as young as 10 years old had "positive" experiences in their "sexual relationships" with adults.

While he was co-director of the research program of the Department of Gay and Lesbian Studies at the University of Utrecht, Netherlands, Sandfort interviewed 25 boys from between the ages of 10 and 16 who were in such "sexual relationships" – that is, they were being sexually abused by adults. In fact, the abusers themselves took Sandfort to their victims so he could interview them. When the victims gave Sandfort their "positive" responses, he duly recorded them.

"For virtually all the boys. . . the sexual contact itself was experienced positively," Sandfort wrote, without a hint of irony.

The fact that Sandfort was promoting the sexual abuse of minors with the help of their victimizers didn't seem to faze him. Nor did it faze his then-employers at the University of Utrecht. Nor did it faze the prestigious University of Colombia, which later gave him a professorship, even after he went on to write articles such as "Pedophile relationships in the Netherlands: Alternative Lifestyles for Children?" and books such as "*Childhood Sexuality: Normal Sexual Behavior and Development*" (2000).

It hasn't fazed the APA either, which has named Sandfort a "fellow" of the organization since 2002.

The defense and even the promotion of mental health experts who defend child sex abuse is a terrifying, but expectable movement down the slippery slope of sexual hedonism embraced by the powers that be at the APA. It not only threatens homosexuals, who are deceived by the seductive argument that their orientation is nothing to worry about, but psychology and psychiatry themselves.

The outcome of the current battle over the science of homosexuality may well determine the future of the mental health professions as a whole. Will they turn back from the brink, or plunge into the abyss? And what will become of the societies that heed their counsel?

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The sovereignty of God

**Arminians don't like it, and deny it.
Calvinists don't understand it, but know there is no denying it.**

by *Johan D. Tangelder*

Despite it being proclaimed as “back” by no less than *Time* magazine, Calvinism is not well-regarded by most Western Christians and particularly Americans. Calvinism does not, after all, fit the America mantra of “choice, choice and more choices.” Even to us, we can see that the much better theological fit for this type of thinking is certainly Arminianism. Of course we shouldn't be so very concerned about what type of theology best fits with American thinking, but should instead be seeking out what sort of theology best fits God's revealed Word – we're concerned with what is True, not what is popular.

So what is True then, Calvinism or Arminianism?

Well, both the core, and the most controversial element of Calvinism is the belief in God's absolute sovereignty – He rules over all, including us, and the choices we make. In Arminianism the limits of salvation are based fundamentally on human responses – God invites us, and we decide whether we want to “let Jesus into our hearts.” Arminians hold that all people are sufficiently enabled to accept the gospel, if they'll just decide to do so. Consequently, Arminianism tends to overestimate human ability.

This debate is therefore basically about the relationship between divine action on the one hand, and human responsibility on the other, in salvation and history.

Arminian critique of Calvinism

Arminians are extremely critical of the Calvinist view of salvation. Some claim that, to be consistent, a Calvinist needs to be a thoroughgoing determinist – a fatalist even. They caricature Calvinists as believing, “God will do what He will do, and has already decided who He will save, so it doesn't matter what we do.”

We Calvinists, therefore, are hard-pressed to give an account for sin and evil in a way that is morally plausible. If God determines everything that happens, then it is hard to see why there is so much sin and evil in this world and why God is not responsible for it. If God determined all things, including our choices, surely He would not determine the sort of evil and atrocities that we have witnessed in history?

Arminians charge that Calvinists can't make coherent sense of our claim that God makes a bona fide offer of salva-

tion when he tells us to “repent and believe!” Furthermore, Arminians consider God's sovereignty over human affairs is a threat to human freedom and responsibility. They claim that the doctrine of election casts God in the role of an arbitrary despot who is indifferent to human choice.

Arminians also claim that Calvinism offers the false hope of “once chosen, always chosen.” They caricature God's predestination of the elect as a warrant to sin, since if you are elect, you will always remain elect, no matter what you do. Calvinism is said to lack the clear warrant to speak the most liberating word of encouragement available for persons struggling with their faith and doubt. How can anyone have assurance of salvation if you don't know whether or not you belong to the elect?

Limiting the sovereignty of God

It's clear then that the dispute between Calvinism and Arminianism represents starkly opposing theological views, at the heart of which are profoundly different views of God.

Though an emphasis on the sovereignty of God is frequently associated solely with Calvinism, it's not unusual to hear Arminians also speaking about God's supreme power and authority, and how He controls all things. That's because Arminian pastors preach from the very same Bible we have, and there is no avoiding the conspicuous theme running through the Scriptures that God rules over all.

Thus the Arminian's objection to the doctrine of sovereignty arises not from the Bible, but rather from man's basic dislike for this disturbing and humbling aspect of God's character. If God is in charge, we aren't, and we don't like that.

An evangelical theologian claims that the kingly model for understanding God's authority is out-of-date. In our democratic times, he argues, it is more understandable and easier to comprehend God as Parent or as Friend, or even as Judge. We may call God Stronghold, Shield and Savior, but not King. I suggest that the wide variety of contemporary formulations of God to redefine His sovereignty are the direct result of denying a knowledge of God through His self-revelation in the Scriptures. So in evangelical sermons we seldom hear of God's

demand for total submission to the authority of His appointed king, Christ Jesus.

Another practical result of refusing to recognize God as the sovereign Lord over all is to carefully exclude Him from the decision-making institutions of our national life. If He is sovereign over all, then it's clear there is no excluding Him from anything we do. But if we won't acknowledge that, then we can pretend it is possible to exclude Him from certain parts of our life – we can kick Him out of our schools and workplace, and separate not just church from state, but God from government.

Our limited minds

So is God's sovereignty limited? Absolutely not! The Bible everywhere declares that God is sovereign. All creation, from the falling of the smallest raindrop to the fate of the nations is in His hands and has a place in His plan. As someone puts it, "Scripture contains no hint that God has limited his sovereignty in any degree. God is Lord, from Genesis 1 to Revelation 22. He is always completely sovereign."

Can we logically explain this doctrine? As James Montgomery Boice notes, "We may not understand that doctrine. We may still wonder why God tolerates sin. But still we won't doubt the doctrine nor retreat from its consequences."

This doctrine gives meaning and substance to all other doctrines. "It is," as Arthur Pink observes, "the foundation of Christian theology." But God's sovereignty also means we must acknowledge Christ as King over every sphere of human activity, over the entire domain of human life, whether in education, politics, or business. And if God is not sovereign, how can we then believe in the fulfillment of prophecy? God is fully sovereign. He is active in all events and He always accomplishes His will. He assures us that the world in which we live is not chaotic, without a future. Instead it is under His fatherly control. He rules history and guides it to its goal. He restores and renews all things. He is the God who will one day consummate earthly judgment and redemption through the returning risen and ascended Savior.

Sovereignty of God in salvation

In Reformed theology God's sovereignty is the ground of predestination and election, and God's glory the chief goal of His decrees. The doctrine of election permeates and controls the whole Bible. From the beginning of the Bible to its end we are presented with the story of a universal purpose carried out through a continuous series of particular choices. For example, Abraham is chosen to be the pioneer of faith and so to receive the blessing through which all the nations will be blessed. The ground of election is not in those who are chosen, but in God Himself. The Bible states explicitly that God chose the redeemed "according to the good pleasure of His will" (Eph. 1:5). While not coercing the will, God irresistibly and effectively draws the elect to faith.

Without God reaching out to us, we would never become members of God's family. On our own, we would not even think

about the need for salvation. We are sinful by nature. Sin is the wrong orientation of all human existence since Adam's fall, an orientation from which no one can free himself. The sinful inclination inherited from Adam pervasively impacts every area of our lives and bends every faculty toward the self and away from God. As C.H. Spurgeon notes: "There is hardly any doctrine more humbling than that of human depravity or original sin. . . The evil nature of man brings with it the fact that his will is altogether perverted."

God's gracious election, however, does not take away the need for individual repentance and faith in Christ. God's sovereignty is a reality, and man's responsibility is a reality too. God surely demands accountability for our actions (e.g. Acts 2:23). In other words, when a sinner is saved, all the glory belongs to God; when a sinner is lost, the sinner must take all the blame.

The blessings of sovereignty

The Bible presents the doctrine of God's sovereignty as a source of great comfort and blessing to the saints. The evil in our life is real evil; our suffering is real suffering. But God is still in control and has a good purpose in all of it, even though we probably cannot see it now. Knowing that God is sovereign provides a deep sense of security. Christians will persevere in faith until the very end, when Jesus returns in glory or when they die. God perseveres with them (1 Pet. 5:10). The assurance that we will reach our eternal home gives us courage to keep walking with the Lord.

Much of Johan Tangelder's writing has been collected at www.ReformedReflections.ca.



I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation. Romans 1:16

Amsterdam, Holland 1936 – London, ON, July 23, 2009

The Lord took unto Himself beloved husband of Helen,

JOHANNES DIRK TANGELDER

on July 23, 2009 at the London University Hospital.

Loving father and grandfather of

Kitchener, ON: Alice Ann and Tony VanderGeest
Christian, Brendan, Caleb

Ilderton, ON: Bernard and Sharon Tangelder
Rachel, Laura, Anna, Luke

Strathroy, ON: Johan and Carol Tangelder
Ethan, Cayla, Julia

Toronto, ON: Mary Tangelder

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***But the word is near you, on your lips and in your heart
(that is, the word of faith which we preach).
Romans 10:8***

Yet so often Man wants to work his own way into Heaven

by Christine Farenhorst

In 1190, Richard I of England, also known as Richard the Lion-Hearted, together with Frederick Barbarossa of Germany and Philip Augustus of France, set out on the Third Crusade for the recovery of the Holy City, that is, Jerusalem. In 1191 the city of Acre was captured; Jerusalem was not. After a year or two of senseless warfare in which knights and their contingents vied with the Arabs (under the leadership of the Muslim Prince Saladin) for the tomb of Christ, Richard made a treaty with Saladin and returned home to England.

Ignored by all

During these many skirmishes and battles, many soldiers and sailors were killed – English, German and French men. One of the sailors involved was an old tar by the name of Daniel Bryan. Not a great deal of use any more, because he was a good age and quite deaf, Daniel Bryan was tolerated rather than deemed part of the crusade team. Transferred from one ship to another, he was deployed to a vessel under the command of a Sir Sydney Smith during the siege of Acre. All the fighting and action took place on land. Daniel Bryan, whose menial duties were on board, repeatedly asked to be transferred to land where he felt he might be of some possible use. To his great disappointment, he was denied again and again. That is to say, no one paid any attention to his requests. He was an old man and rather to be pitied and made fun of than to be honored and listened to.

Acre was stormed a number of times by the troops. A breach was finally made in the wall and the city was captured. The soldiers were delighted and ecstatic.

But many of the men had been killed in action and among them was a French general. The Turks decapitated the general and after cutting his body with their scimitars, left behind a mangled heap of human remains on the field. Dogs attacked this heap and the spot became a shocking spectacle as well as a



Daniel, after obtaining a pickaxe, a shovel and a rope, walked over to the breached area and persuaded the soldiers there to let him down on the beleaguered side, the side which the Turks were now attacking.

source of disgrace – especially to the ship in which the general had traveled – the same ship in which Daniel Bryan was a sailor.

“Have you buried the general today?” he asked fellow sailors who had served on shore.

“No,” they replied.

“Why not? You must bury the general’s remains. It is the honorable thing to do.”

“Go and do it yourself, old man,” they retorted, angry and ashamed that a greybeard should accuse them of a duty in which they were loath to participate.

There came a morning, soon afterwards, in which Daniel Bryan obtained shore leave; permission ostensibly to see the town. He went ashore with the surgeon of the ship in the jolly-boat, a boat kept hoisted at the stern of the ship. The surgeon

went on to the hospital and let Daniel go off by himself. Daniel, after obtaining a pickaxe, a shovel and a rope, walked over to the breached area and persuaded the soldiers there to let him down on the beleaguered side, the side which the Turks were now attacking, intent on getting the city back. As he was getting ready to descend into enemy territory, some of the men were shamed into offering to go with him. Point-blank, he refused their company, although in a kindly way with a smile on his face. "No, you are all of you too young to be killed. As for me, I am old and deaf. My loss would be no great matter.

Even though fighting was still heavy and ongoing, Daniel was lowered down the rope with the axe and shovel slung over his shoulder. He reached the ground safely and directly proceeded to make for the place where some of the bloody and decaying remains of the French general were lying. The French, on top of Acre's wall, suddenly perceived the sailor, and stopped battling; as did the Turks. As a matter of fact, the war seemed to halt altogether and in the quiet that followed, only the sound of Daniel's pickaxe breaking up the stony ground, was heard. It was followed by the grainy noise of the shovelfuls of dirt being flung around the grave which was dug.

Daniel Bryan consigned what was left of the broken and mangled body into the earth. He then covered the remains with dirt. On top of the dirt he meticulously piled a heap of stones, placing one large stone at the head and another at the foot of the mound. It was a very plain grave, without any marker except for these stones. Daniel, after he was finished with his work, amid the watchful eye of both sides, took a piece of chalk from his pocket and inscribed, "Here you lie, old crop", on one of the large stones. Putting the chalk back into his pocket, he once more slung the pickaxe and shovel over his shoulder and trekked back to the breach. Here he was hoisted back inside the city. The conflict between the two sides immediately resumed.

Not alone

A few days later, the captain of Daniel Bryan's ship ordered him into his cabin. Daniel obliged. Hat in hand, he stood before the commander, Sir Sydney Smith.

"Well, Daniel," the captain said, "I hear you have buried a French general."

"Yes, sir," Daniel responded, "I have."

"Was anyone with you?"

"Yes, sir, there was."

The captain was puzzled. He had been told by most of the men under his command that Daniel had gone out alone, and that no one had helped him in the grizzly but heroic work of burying the general.

"But it is reported," Sir Sydney Smith continued, all the while looking hard at Daniel, "that you were alone."

"I was not, sir."

"Well then, who was with you?"

"God All Mighty, sir."

"Oh."

The captain continued to stare at Daniel. Then he smiled and sat down. "A very good Assistant indeed, Daniel. Will you have a drink with me?"

"Thank you, sir. That is most kind."

Properly place zeal

There is no doubt that the Crusades were foolishness. A mistaken notion that God's kingdom lay in an earthly country, a human city, a city which, if captured, would help establish man's righteousness. The crusaders were filled with zeal and yet it was a zeal without understanding.

Romans 10:8 says: *But the word is near you, on your lips and in your heart (that is, the word of faith which we preach); and yet so often man wants to work his own way into heaven.*

And yet two lessons can be gleaned from this sad piece of history – firstly that we must not blindly trust leaders, church leaders or others, who take us on a path away from salvation by Christ alone through faith alone. And secondly, that when we put sincere faith in God into action God will bless that faith.



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On Ducks and DNA

by Margaret Helder

Sometimes we forget that scientists like to be amused just as much as other individuals, and the illustration in the November 20/08 issue of *Nature* is certainly amusing. You see five ducks swimming serenely in a row. Above the water line, they are all identical but below the surface one duck is propelled along by a massive tricycle, one has extremely long legs with webbed feet, one has normal legs, one is propelled by a motorized propeller and the last one sits serenely on top of a gigantic octopus.

It all makes one think of the sentiments expressed by “Little Buttercup” in the English operetta *H.M.S. Pinafore*. She warbles:

*Things are seldom what they seem,
Skim milk masquerades as cream...
Black sheep dwell in every fold
All that glitters is not gold.*

To this a mystified Captain Corcoran replies: “Very true, so they do,” and “So they be, frequentlee.”

Inside vs. outside

The amusing illustration in the *Nature* article, was actually promoting a similar idea. Organisms may look similar on the outside, it declares, but on the inside, their genetic information may be vastly different. The significance of this is that it is contrary to evolutionary expectations.

Recently fancy computerized machines have enabled scientists to document the detailed code of instructions inside many organisms. Each strand of DNA inside a cell contains coded instructions for the formation of a cell’s inner workings. Initially scientists had certain expectations about what they would find when they compared the DNA from various organisms.

Like a postal code

Some aspects of the DNA code can be likened to postal codes. About thirty years ago the Canadian Post Office set out to develop a six digit code which could represent any address in the country. Not surprisingly, the codifiers chose different initial letters to designate different large blocks of territory. The choice of initial letter then proceeds through the alphabet as one moves from east to west. Thus A, B, and C represent eastern maritime addresses while R, S, and T represent western prairie

provinces and V represents the province farthest west. Then within each block of territory, as one proceeds to digits farther to the right, the address designation becomes more specific. Thus for Edmonton for example, T5 designates communities north of the river while T6 represents those south of the river. The next digit designates different neighborhoods in the city. T6K and T6L for example, are adjacent communities. And so the system works to more and more specific addresses as one proceeds to the right in the code.

The point is that closely similar codes – those that differ only by one or two digits on the right hand side – are expected to be situated close together. Thus if we found that the postal codes T5B 4M3 and M7H 2J4 were neighbors inside Edmonton, we would declare that this was contrary to our expectation. Similarly, if we found that T5B 4M3 and T5C 3S2 were located on opposite sides of the country, this too would be contrary to what we would expect according to the understood rules governing postal codes.

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Some aspects of the DNA code can be likened to postal codes.

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In like manner there are rules that allow us to compare our expectations of the chemical codes in DNA with our observations. It is our expectation that the DNA in offspring from one set of parents will be found to closely resemble each other. If we found that two presumed siblings had vastly different coding inside their cells, then we might suspect that these individuals are not siblings. The more different the coding is, the more distant their lines of descent might appear. One might conclude if the codes are very different, that the individuals are not even from the same continent.

Some aspects of the DNA code can also be compared to an adult assembling a child’s toy. The box, with “some assembly required” written on the front, is opened and various component parts fall out along with an instruction sheet. The brave parent

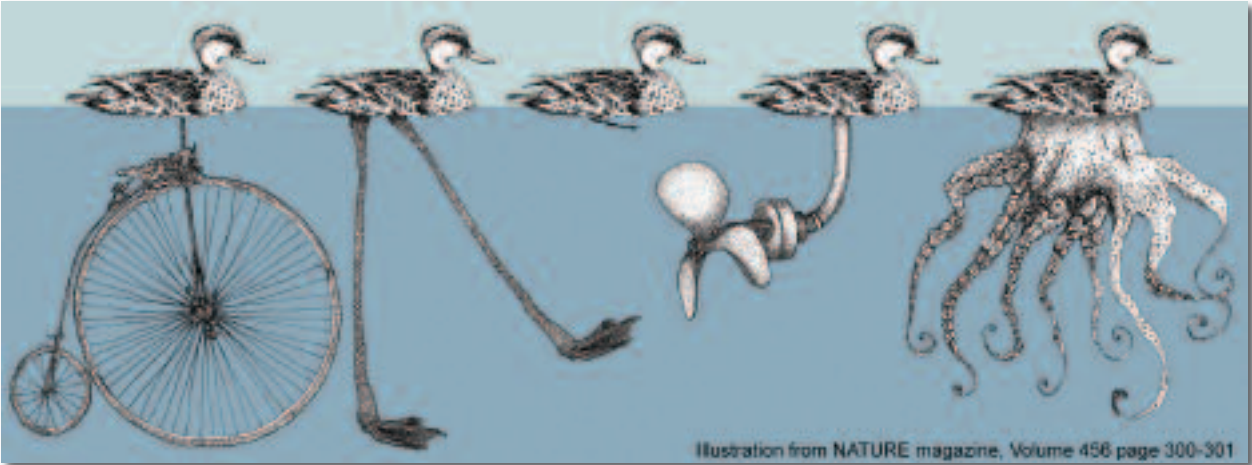


Illustration from NATURE magazine, Volume 456 page 300-301

duly sets to work and assembles the toy. Unfortunately, there is another box to be opened and a similar toy needs to be assembled. The parent thinks this one should be easy, but alas, the component parts are all differently shaped and the instructions are different too. However in due course the second toy is assembled, and behold, it looks and works much like the first toy. The parent realizes, however, that these two toys come from totally separate sources. Even if the first company had wanted to produce a slightly more elaborate model, it would not change the basic components and instructions. It would merely modify the initial program as required.

It is the same with DNA coding in an organism's cells. Even if the end result looks and works the same, if the instructions and component parts in the cell are very different, we suspect that the organisms have entirely separate sources, or lines of descent.

Similar appearance = similar DNA?

As scientists built up a database of DNA coding in various organisms, they knew what they expected to find. Based on evolution theory, they expected that organisms with a close evolutionary relationship would exhibit similar DNA codes, and those with a remote connection would show much different collections of code.

In previous generations, scientists looked for similarities in form and function among organisms to draw conclusions about evolutionary relationships. Thus catlike animals would all be placed in the same group. Obviously the experts expected that the results of DNA coding studies would reflect the relationships already established on the basis of similarity in shape and biology. But often that's not what happened.

The illustration of the ducks, so similar above the water line, represents the form and function of organisms. The vastly different controlling mechanisms represent the here-to-fore hidden differences in the DNA controls inside organisms.

Similar DNA despite very different appearances

The first sign of unfulfilled evolutionary expectations was when the DNA from a spectrum of organisms was compared. Often the most similar DNA coding was not found among organisms

that looked the most similar. The response of the scientific community to this unfulfilled expectation was to change the groupings of organisms so that the pattern of DNA differences once again gave a picture of gradual change. The problem with this solution however is that the new groupings did not make much sense. Now creatures were grouped together as closely related, in an evolutionary sense, that did not have much in common at all. Hence we now have a classic "conflict between molecules and morphology [shape]." As a result, over the past twenty years, we have seen a "radical re-ordering of relationships" among many animal groups (*Nature* Feb. 12/09 pp. 812 and 816).

The same holds true for plants. Obviously, when people say that DNA sequences have confirmed their evolutionary expectations, this is not the case. Rather the scientists have rearranged their groupings, often in illogical ways, to make the DNA fit an evolutionary scenario. The ducky illustration, however, applies more closely to other problems for evolution theory.

Biochemists firstly noticed that many creatures which have few characteristics in common, nevertheless have many genes (stretches of DNA coding) which are "virtually identical" (*Nature* Nov. 20/08 p 300). This fits both evolution theory and design (choice by the Creator). Evolutionists interpret this as showing lines of common descent, however remote.

Different DNA despite similar appearances

But at the same time, the experts have found "closely connected species can connect up their genes in very different regulatory networks while keeping the end result deceptively unchanged" (p. 300). Not only have the scientists found that similar organisms may use genes in different ways, but they may even use entirely different genes to produce the same result (p. 301).

This discovery of very different codes in organisms that appear so similar is, of course, not predicted by evolution theory. Naturally these experts are looking for explanations that will still fit their theory. Thus "Now researchers are trying to understand how evolution finds the solutions it does, and why. Some think that this 'underground' variation was selected for. Some think it appeared by chance" (p. 300). When scientists appeal to chance for an explanation, it means that they have no explanation.

Does DNA dictate?

The scientific commentator also suggests that the life processes of organisms may be controlled, not by the specific structural and functional molecules that we see coded for in the DNA, but by some ill-defined managerial system that organizes how the components and processes are used. Thus he says: "The information that determines biological function lies at a higher, more abstract level, in the entire network of genes, proteins and other factors that each act on the others in a series of nonlinear feedback loops" (p. 301).

We could compare this situation to a construction site where the supervisor (the higher level of control) manages the workers rather than one in which the individual workers do their own thing. Results in the latter case would be determined by who the workers were, but in the former case, results would be determined by the supervisor's intelligent plan.

What's your presupposition?

The article in *Nature* declares that the situation "feels very counter-intuitive" (against common sense). But is it? It all depends upon one's basic premises. If evolution is the basis for one's interpretation of nature, then the results do not make sense: very similar organisms (often microorganisms) using very different molecules to achieve the same result. The higher abstract level of control speaks of the use of super intelligence and intelligent choices rather than of chance to achieve similar results with different components. For example, based on differences in DNA coding, two collections of single celled algae which share fancy glass walls around their cells but differ in shape, are presumed to have embarked on separate paths of descent "90 million years ago" while at the same time undergoing as much chemical change as we would see between fish and mammals in a period of 550 million years! (*Nature* May 14/09 p. 185). That is like finding postal codes beginning with V in one case, and B in the other, that apply to neighbors in the same city!

It is obvious that many DNA data do not fit evolutionary expectations. However, the scientists involved simply look for alternative evolutionary explanations. It seems evident that this irregular pattern of DNA coding better fits an explanation involving intelligent choices by God the Creator.

The evolutionist may retort that this does not prove the case for creation. Fair enough. There is no proof to be had in science. The evolutionists claim that all data can be accommodated within their worldview – this is not proof, but preference. Similarly we insist that all data fit Biblical revelation. In the case of DNA, the information from nature does not fit evolutionary expectations very well at all. It does fit the creation model better.

Don't expect ducks, however, to show the scale of internal diversity illustrated in the *Nature* article. That was merely for purposes of illustration. However, if anyone sees a duck driven by a propeller, let me know!



Cornerstone Christian Care Society (CCCS), Inc.

"...to promote the interest of the mentally and/or physically disabled, through care in the widest sense..."

Seeking job applications for the fulltime position of:

Program Director (Day Program)

Cornerstone is currently developing a day program for adults with developmental disabilities in Carman, Manitoba. Director is responsible to develop and manage the program and to oversee daily planning and operation of a day program.

Job Requirements:

- Enthusiastic, self-motivated, innovative, and responsible individual with an interest in building and expanding program(s) to enrich the lives of individuals with special needs.
- Education and/or experience in the field of personal support work and/or developmental disabilities would be an asset.
- Interest and ability to provide personal support to individuals with special needs.
- Skills in administration, supervision of staff and/or community programs are an asset.
- Membership in a Canadian Reformed Church or United Reformed Church is required.
- Competitive salary and benefits and opportunity for further education.

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Direct Service Worker (Day Program)

Reporting to the Program Director the Direct Service Worker is responsible for providing personal support to individuals with disabilities in pursuing their vocational, recreational, and social goals.

As a Direct Service Worker you will gain valuable experience and skills while having the ability to enjoy and build the community we live in.

Job Requirements:

- Enthusiastic, caring, responsible, and independent individuals with an interest in facilitating a challenging and learning environment for individuals with special needs.
- Education and/or experience in the field of personal support work and/or developmental disabilities would be an asset.
- Interest and ability to provide personal support to individuals with special needs.
- Membership in a Canadian Reformed Church or United Reformed Church is required.
- Competitive salary and benefits and opportunity for further education.

Applications can be sent via mail at the address below or by e-mail to info@cornerstoneccs.ca.

Inquiries may be made in confidence to

Tyson Kamminga at (204) 269-6986 or Jody Kuik at (204) 222-7310.

Cornerstone Christian Care Society, Inc.

PO Box 45030, Winnipeg, MB R2C 5C7

info@cornerstoneccs.ca



Soup & Buns

Emptying the Nest

by Sharon L. Bratcher

When I was young and single, I longed to be married and to have children. I married my husband at 23 and during the next 14 years God blessed us with six children. I enjoyed the little squirmy bodies all over the place with hundreds of hugs each day, marches through the living room singing at the top of our lungs, and afternoons at the playground or the beach.

Oh sure, it was a busy time, especially when three were in cloth diapers, or several were ill. Sometimes it was difficult – even overwhelming. But I never regretted having the bunch of them. I delighted in the personality and humor of each one and enjoyed their company, more happy for summer vacation than for school time. I thrilled to their accomplishments and tried hard not to fall apart at their bad decisions.

Now we have three married, one living in an apartment, and another away at University most of the year. It's come down to my husband and me and one teenager (who aches to be 18, as they all do at this age).

When they were little, there were some days when I longed for one hour's break from the constant chatter around me. Now I find myself longing for an hour to hear them tell me all about their day. Suddenly it hits me: this "empty nest" era isn't just a tacked-on short section of life. My sister-in-law recently lost her grandmother who was 105! Grandma's 82-year-old daughter was taking care of her since she got sick at age 102. Is it possible that I still have almost half my life to live yet? We may well have at least a third of it where we are *not* taking care of children. Now what?

More to do

What will I do with this next part of my life? Strangely I've begun to wonder, "What do I want to be when I grow up?" I imagine there will be grandchildren. I do have interests I'll now have more time to pursue, and I don't mind working full time now that the household is smaller. Twenty to thirty years, with my body slowing down and aching and, Lord willing, with husband Dennis and me in a quieter, neater house. (Or not?)

It makes me wonder what is the best way for me to spend that time to God's glory? Perhaps I ought to get my body into better condition for the long haul ahead. At moments, the idea of living that long seems scarier than being done with it all and moving on to Heaven. I don't know if I have the energy.

Then the next day I'm back to planning, and organizing, and enjoying. I see all the projects that I might do in the future and the ways in which God might use me. I see someone who needs encouragement, or I tell a co-worker about the Lord. I worship on Sunday, and pray and read during the week. God still has me here on the earth, and He wants me to glorify Him in every way that I can.

"Getting ahead" isn't a goal that just means getting into a less worrisome position financially. Nor does it just mean measuring life as we always have, by school years, September to June, first ours, and then the children's.

The fact is that "getting ahead" spiritually is *still* as important as it ever was. We might, as some would say, "know what we believe" but there are so many new things to learn from Scripture and so many new ways to apply it. Even if we have twenty to *fifty* years to go – we will never learn it all.

Three quotations

When I was 20 I had an 83-year-old friend who shared Psalm 37:25 with me: "I was young and now I am old, yet I have never seen the righteous forsaken or their children begging bread." She encouraged me to trust the Lord always, just as the *Heidelberg Catechism's* Lord's Day 9 states: "In Him I trust so completely as to have no doubt that He will provide me with all things necessary for body and soul." We can hold onto that.

As the old hymn "Be Still My Soul" states: "In every change, He faithful will remain." Life will always be full of changes, but He is ever faithful, loving, wise and strong.

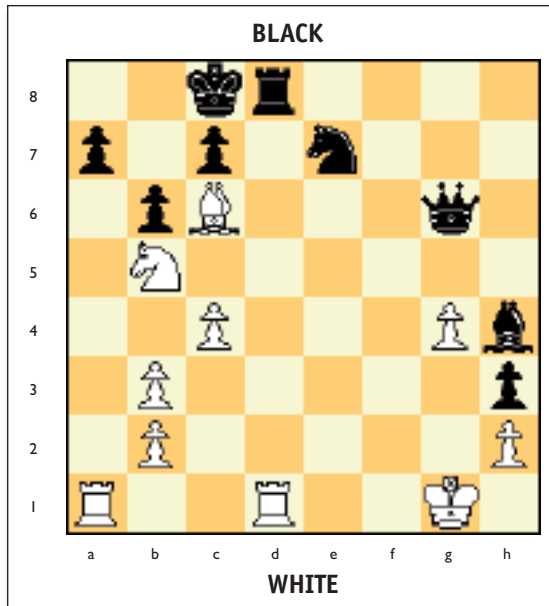
God brings us differing "seasons" of life. Whatever stage you are in right now, live it fully, for Him.



ENTICING ENIGMAS AND CEREBRAL CHALLENGES

Send Puzzles, Solutions, Ideas to PUZZLE PAGE, 43 Summerhill Place, Winnipeg, MB R2C 4V4 OR robgleach@gmail.com

Chess Puzzle # 158



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

NEW PUZZLES

Riddles for Punsters #158 –

“Take Care, Mr. Bear – Don’t be Beat by the Heat”

Why did the bear grizzly fail to complete a 10 km hike on a hot summer day? The heat was becoming un _ _ _ _ able and the grizzly could walk no _ _ _ ther. Such a sad t _ _ _ !

Problem to Ponder #158 – “Splashing for Fun Under a Hot Sun”

Angela’s parents bought a backyard swimming pool for her to play in on hot summer days. The empty pool needs about 500 litres of water to be filled to the proper level. Tap water comes out of the garden hose at about 8 litres per minute. After waiting one hour, Angela goes into the not-yet-filled pool and starts playing. Her splashing causes an average of 3 litres of water to go onto the grass around the pool each minute.

(a) How long will it take the pool to be filled to the proper level once Angela goes into the pool?

As soon as the pool is filled, the tap is turned off and Angela continues to splash around for one and a half hours more before going inside the house to get dried off.

(b) How long will it take to drain the no-longer-full pool if water comes out of the pool’s drain hole at an average rate of 20 litres per minute?

SOLUTIONS TO THE PREVIOUS (JULY/AUGUST) PUZZLE PAGE

Answer to Riddles for Punsters #157 – “Mountain Memorabilia”

Why was the mountain not allowed to drive? Because it was told that it had t u n n e l vision.

What was the name of the mountain’s favourite movie? R o c k y.

What was the mountain’s favourite name? C l i f f o r d.

Why did the hippie mountain get arrested at a rock concert? It was charged with being s t o n e d.

Why did the mountain like math class? Given a list of numbers the mountain could easily s u m m i t.

Answer to Problem to Ponder #157 – “Enough InFOURmation?”

Denise, Sandra, Jeremy and Nicholas are siblings. Denise is 9 years older than Sandra but 3 years younger than Jeremy. Six years from now Denise will be twice as old as Sandra. One year ago Nick’s age was one half of what Jeremy’s age was. How old are the four siblings now?

Let X be Sandra’s age, D be Denise’s age, J be Jeremy’s age and N be Nick’s age (in years).

Substitute $D = X+9$ into $D+6 = 2(X+6)$ to get $(X+9)+6 = 2(X+6)$ therefore $X+15 = 2X+12$ so $15 = x+12$ and $3 = X$ so **Sandra is 3 years old.**

Using $X = 3$ in equation $D = X+9$ get $D = 3+9 = 12$ and **Denise is 12 years old.** From the given info $D = J-3$ so $J = D+3 = 12+3 = 15$ and **Jeremy is 15 years old.** From the info, $N-1 = \frac{1}{2}(J-1)$ so $N-1 = \frac{1}{2}(15-1)$ so $N-1 = 7$ and $N = 8$ and so **Nick is 8 years old.**

SOLUTION TO CHESS PUZZLE # 157

WHITE to Mate in 2

Descriptive Notation
1. RxKNP ch K-R1
2. N-N6 mate

Algebraic Notation
1. Re7xg7 + Kg8-h8
2. Nf4-g6 ++

OR
1. _____ B-B3 ch
2. N-Q5 Q(or R)xP mate

Algebraic Notation
1. _____ Bb5-c6 +
2. f2-f3 Rd1-g1 ++

OR
1. _____ Bb5-c6 +
2. Nf4-d5 Qa7xf2 ++

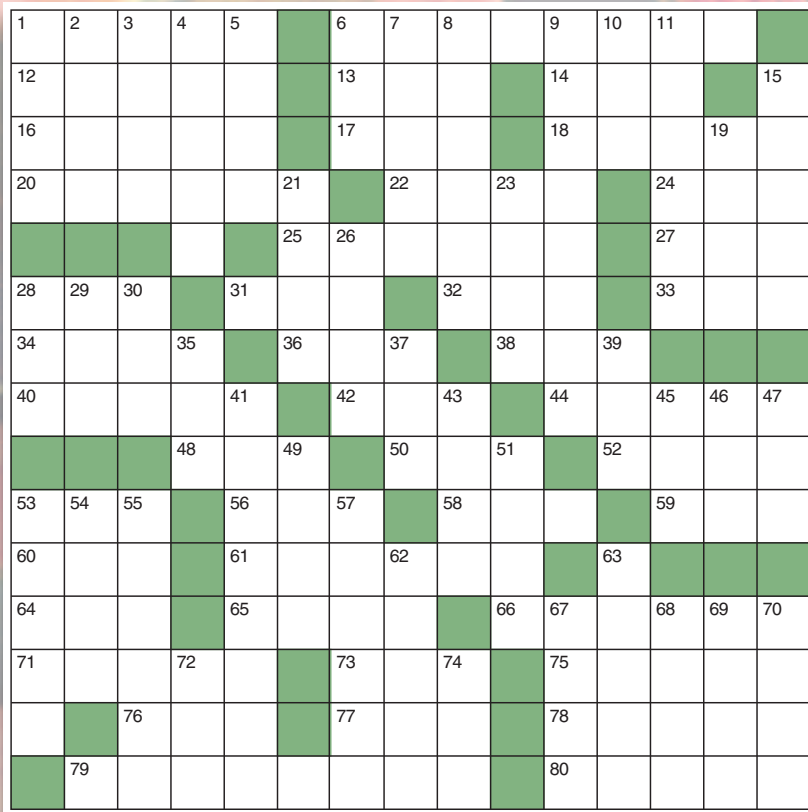
BLACK to Mate in 2

Descriptive Notation
1. _____ B-B3 ch
2. P-B3 Q(or R)-KN8 mate

Crossword Puzzle

Series 16 No 9

Last month's solution
Series 16 No 8



ACROSS:

1. Barter
6. Partner
12. Start afresh
13. Exist
14. Expert
16. Lacking sense
17. Between tic and toe
18. Thread (comb. form)
20. A literary work that ridicules human follies
22. A.k.a. Ch'ing, a Chinese Dynasty
24. Scottish uncle, of old
25. A peninsula on the Black Sea
27. Nothing
28. Everything
31. Not extroverted
32. Head part
33. Hot beverage
34. One who gets things done
36. Over something, poetically speaking
38. Also
40. A mocking imitation of something
42. French seasoning
44. Martini accessory
48. Peak of the mountain
50. Thieve's home
52. Patriarch found in Num. 24:24
53. Head topping
56. Boat helper
58. Agree obviously
59. Lonely number
60. Fuss
61. Walks
64. Male sheep
65. Vend
66. Something that cures
71. Intelligent
73. Long time
75. Not dead
76. Shoe part
77. Compass point
78. Shy
79. Machine found in most households
80. Berate

DOWN:

1. White powder used in treatment of acidosis
2. Girl's name
3. Univ. subject
4. Tough material
5. Liquid holder
6. Made a lap
7. Native of Iraq
8. Old bronze coin of France
9. Marsupial
10. Cold drink addition
11. This will become concrete
15. Engraved upright stone
21. Repeating sound
23. Tidy
26. Whiskies
28. Newspaper items
29. Kind of rabbit
30. A constellation
35. Decay
37. Colour
39. Spanish shout
41. Sound of walking
43. Borrow out
45. A.k.a. Igbo, a Nigerian people
46. Vein (comb. form)
47. Before, poetically speaking
49. Peel a potato
51. Snack between meals
53. Stern and unpleasant
54. First man
55. A fruit or a vegetable?
57. Soften in feeling, become more compassionate
62. Solo
63. Derived from apples
67. Devours
68. Lengthy car
69. Opposite of good
70. Nest of trout or salmon
72. Computer term
74. Father of Abner (1. Chr. 9)

Joyce