

REFORMED

Perspective

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FOR THE
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FAMILY

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The fiasco of Canada's Human Rights Commissions

A RADICAL WAY TO TREAT PEOPLE

Guest editorial by
James Dykstra

The Golden Rule vs. the Silver Rule

You can come across some astonishing things when you're surfing the Net instead of working on end-of-term report card marks – on the National Public Radio website (www.npr.org March 28) I came across a fascinating article on 31-year-old Julio Diaz. While heading home on the New York subway one evening, Diaz got off one stop early so he could eat supper at his favorite diner. As he headed for the stairs, he was accosted by a teen who pulled a knife and demanded money. Diaz handed the youth his wallet. And then he did something that astonished me. . . he took off his jacket.

He didn't do this because he was some sort of martial arts master preparing for a fight. He did this because he thought the teen needed to keep warm "if he was going to be robbing people for the rest of the night."

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***The basic command
– to treat others as you'd
like to be treated –
is not widely understood***

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His actions astonished the youth too, who demanded an explanation for Diaz's kindness. Diaz told the teen that if he was willing to risk his freedom for a few lousy dollars, well, he must need the money a lot. All Diaz was going to do with that money was get something to eat, and he thought the teen must be a lot more desperate than he was.

This surprising story ends with Diaz taking the teen to the diner for supper. The teen returned Diaz's wallet, and Diaz sent him off with a gift of twenty dollars.

Gold is better than Silver

This story is all the more astonishing because it's true. It reads like a fairytale. I told this story to my Grade 9 class and many of them would not believe that someone would actually do something like this. And, yet, isn't this what is demanded of Christians when they are told to do to others what they wish others would do to them?

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***How hard is it really to be
radically good to others?***

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The basic command – to treat others as you'd like to be treated – is not widely understood. Other religions have variations of this Golden Rule, but somehow they lack the same power. Confucius, for example, taught that that we should "do not to others what you do not want done to yourself." In other words, if you don't want someone to punch you in the nose, you should not punch others in the nose. This still significant but less perfect "Silver Rule" forbids you from harming people. The Biblical Golden Rule tells you to do good to people.

This is a big difference between the two. The Silver Rule tells you not to gossip. The Golden Rule tells you to find good things to say about even those people about whom it is difficult to say anything good.

The Silver Rule tells you not to take money from people. The Golden Rule tells you to help people who need money.

The Silver Rule tells you not to bully people. The Golden Rule tells you to stand up to someone who is bullying people.

The Silver Rule is the norm

“Do to others as you’d have them do to you” is a really tough standard. It’s much easier, as the Buddhists urge, to “hurt not others in ways that you yourself would find hurtful.” It is clearly a sign of God’s guiding hand in the world that the Silver Rule, at least, is understood by almost everyone. It is a sign of a fallen world, that so many people don’t really get the Golden Rule.

Probably the most telling part of Diaz’s story is that people find it astonishing at all. Diaz did not set out to have dinner with his attacker, but by offering his jacket he did try to help him. If someone wants your tunic, give him your cloak as well (Matt. 5:40). If someone wants your wallet, why not give him your jacket? If your enemy wants to harm you, shouldn’t you pray for them (Matt. 5:44) and try to show them love?

I don’t know if Diaz is Christian – the article didn’t say – but I can say his actions modeled the Golden Rule. The fact that there are still people like Diaz out there shows God is still merciful towards his creation. The fact that actions like Diaz’s are surprising shows that we Christians really need to get out there and be more obvious. In Jesus we have the best possible example of someone living out the Golden Rule. Considering the radical way God treated us, how hard is it really to be radically good to others?



What’s Inside

In this one issue we’ve gathered everything you need to know about human rights, from how Canada’s human rights commissions are abusing these rights, to where these rights come from, and how Christians should talk about them.

Canada’s human rights commissions were, at least in theory, set up to preserve and protect citizen’s rights. Over the course of the last decade they have instead, been used by homosexual activists, and more recently Muslim extremists, to persecute their opponents, a large proportion of which are Christians. So in this issue we have Mark Penninga mapping out just how bad the problem is, and Tim Bloedow, the author of *No Sacred Ground*, a new book on Canada’s commissions, outlining just what we need to solve the problem.

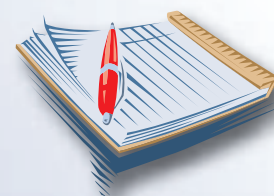
Part of the solution involves educating Christian on just what rights are, where they come from, and how we should talk about them. So we’ve recruited Johan Tangelder to explain the faulty way our culture thinks and talks about rights, and then Stephen Pidgeon to teach us the truth about rights. Or rather the Truth about rights, for rights are a gift from God that, if properly understood, clearly reveal his character.

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Readers' Response



Dear Editor

In an article on math (Feb. 2008) I argued that logic derives from God's constant and non-contradictory nature. Arnold Sikkema objects to this (Letters to the editor, June 2008). He asserts that God was free to create any logic He pleased, without any constraint. Presumably, God could have created a universe where, for example, the law of non-contradiction didn't hold. Hence, this law is true only because of the way that God created this particular universe; non-contradiction is not co-eternal with God.



I maintain, however, that our knowledge of God should be based on the Bible, God's self-revelation to us, rather than on speculative arguments about possible – or impossible – universes. The Bible reveals God as eternal, true, unchangeable, wise, just, etc.

Further, the Bible tells us that this universe is *not* an arbitrary creation. God did in fact constrain Himself in creating this world so that it *does* display aspects of His character. God created this world for His glory, to reflect His attributes of power, divinity, wisdom, justice, mercy, etc.

In sum, there are no grounds for doubting that God is eternally non-contradictory. On the contrary.

John Byl, Surrey, BC

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Nota Bene

News worth noting

by Sarah Meerstra



UK government closing Catholic adoption agencies

Roman Catholic adoption agencies in the United Kingdom are being put in a difficult position in light of "equality" legislation passed early this year. The legislation forbids discrimination on the basis of sexual orientation, and that includes in matters of adoption. In other words, these Roman Catholic adoption agencies will be forced to place babies with homosexual couples.

While some of these agencies are severing ties with the Roman Catholic church and choosing to operate under the new rules, some have chosen to close their doors rather than compromise their beliefs. The first agency to do so is one that has been in operation for more than 150 years.

One agency, however, is choosing to defy government legislation and to con-

tinue placing children only with heterosexual couples. This decision has made them a target for many pro-gay lobbyists and is likely to lead to a long court battle that will put the new legislation to the test.

One Catholic Labour MP, commenting on the legislation and its effects on the Catholic agencies, said, "It's a tragedy... there is something very wrong when some of the better and more efficient agencies feel they have to close because they can't conform to what the Government is demanding. I don't think there was any need for this legislation at all. It was forced through and was all done to avoid discrimination but all it has done is to introduce discrimination against agencies that operate according to the principles of a religious faith."

Source: LifeSiteNews.com, June 6, 2008; *The Daily Mail*, June 8, 2008

Pro-life ads to be allowed after all

The city of Hamilton will likely be reversing its decision to pull pro-life ads from city bus shelters and other public places. The original decision was made after 3 complaints were made about the ads, which depict a pregnant woman and contain the caption: "Nine months: the length of time an abortion is allowed in Canada."

The Hamilton Right to Life Association responded to this decision by filing a Human Rights complaint against the city. This complaint seems to have compelled the city to revise their rules and change their stance on the issue rather than be portrayed as violators of human rights.

The new policy will give greater freedom of expression not only to pro-life groups, but also to all forms of religious messages.

Source: LifeSiteNews.com, June 5, 2008



Money available to kill patient, but not to cure her

An Oregon woman with advanced lung cancer has been informed that her state health plan will not cover medication prescribed by her doctor to slow the growth of her cancer. It will, however, cover assisted suicide, should she decide to kill herself.

The woman was informed that the state would not pay for medication to prolong life or change the course of her disease. Thankfully, the manufacturer of the medication she needs has agreed to provide her with it at no charge.

Oncologists in the state say that they are seeing an increasing trend towards a refusal of funding for medication for patients with recurrent cancer. Assisted suicide, however, is always funded by the state.

Source: Associated Press, June 3, 2008

Catholic magazine won't be prosecuted

The Canadian Human Rights Commission has dropped a complaint made by homosexual activist Rob Wells against *Catholic Insight* magazine. The complaint argued that the magazine promoted hatred of homosexuals because its authors wrote strongly against the homosexual lifestyle.

The Commission wrote that they decided "to dismiss the complaint because the material is not likely to expose a person or persons to hatred or contempt based on sexual orientation." It added that "the file on this matter has now been closed."

The complaint has been dropped but not before *Catholic Insight* was forced to spend \$20,000 defending itself. The complainant, Rob Wells, did not have to bear any costs, despite his groundless accusations.

Source: LifeSiteNews.com, July 4, 2008

Liberal leader opposes protection for unborn victims of violence

Canada's Liberal Party leader Stephane Dion has declared that he will do all he can to block passage of Bill C-484, which would make it a criminal offense to harm an unborn child during an attack on the child's mother. At a press conference, Dion stated, "I want to give my word to all the women of Canada that the Liberal Party of Canada is against (reopening) woman's right to decide as a debate. We will not allow that to happen."

Despite his statements, the bill has passed its first two readings in the house, and has the support of at least 27 members of Dion's own party.

Responding to Dion's comments, Conservative MP Rona Ambrose said, "I think he's fear-mongering women on this issue. . . When a woman does make a choice to have a child and she is attacked violently by someone . . . with the intention of killing her and her child, there should be repercussions for that."

Source: LifeSite News June 6, 2008

R.C. Sproul now defends 6-day creation

Well-known scholar and theologian R.C. Sproul has taken a stand as a 6-day creationist who believes in a young Earth. Sproul, who has written over 60 books and has taught extensively at various universities and seminaries, was non-committal about the age of the Earth and length of creation for most of his career. In his most recent work, however, he dissects and dismisses other views on creation, writing, "For most of my teaching career, I considered the framework hypothesis to be a possibility. But I have now changed my mind. I now hold to a literal six-day creation. . . Genesis says that God created the universe and everything in it in six twenty-four-hour periods. According to the Reformation hermeneutic, the first option is to follow the plain sense of the text. One must do a great deal of hermeneutical gymnastics to escape the plain meaning of Genesis 1-2. The confession makes it a point of faith that God created the world *in the space of six days*."

Perhaps Sproul's stand on this issue will compel other evangelical academics to reconsider their stance and to take the Bible at face value.

Source: CreationOnTheWeb.com



Alberta pastor fined

Alberta pastor Stephen Boissoin has been fined \$7,000 by the Alberta Human Rights Commission for an anti-homosexuality letter he published in a local newspaper. He has also been told to refrain from speaking out against homosexuality in any public forum and to issue a public apology to the complainant, an associate professor at the University of Calgary, in the same newspaper in which he published his original letter.

"Children as young as five and six years of age are being subjected to psychologically and physiologically damaging pro-homosexual literature and guidance in the public school system; all under the fraudulent guise of equal rights," Boissoin wrote in the letter which resulted in the complaint.

Source: LifeSite News, June 9, 2008

Brazilian courts uphold embryonic stem cell research

In a very close, 6-5 vote, the Brazilian Supreme Court has voted to uphold legislation that permits embryonic stem cell research, turning down an appeal that argued that it was unconstitutional because it violated human life.

Oddly enough, this debate is occurring in a country that places significant restrictions on abortion, allowing women to abort their child only if the pregnancy is the result of rape or if the pregnancy poses serious threats to the life of the mother.

Source: Associated Press, May 29, 2008

Pro-life student groups to be banned?

At a recent meeting of representatives from the Canadian Federation of Students a motion was brought forward and successfully passed to shut down any official recognition of pro-life groups on Canadian university campuses. Student money will now be used to promote pro-abortion messages and to curtail the activities of pro-life organizations.

This decision comes only a week after the pro-life group at Capilano College in BC arranged an agreement through the human rights commission to be recognized as an official campus group next year. To politely express your concerns, contact:

Canadian Federation of Students
National Office
170 Metcalfe St., Suite 500
Ottawa, Ontario K2P 1P3
Telephone: (613) 232-7394

Source: LifeSiteNews.com, May 28, 2008

DON'T YOU GO CALLING ME AMERICAN!

The Canadian media's anti-Christian bias is manifesting itself in a new way

by Michael Wagner

During Canada's same-sex marriage debate many conservative Christians became politically active for the first time. This was not a welcome phenomenon to Canada's media establishment who, for the most part, refused to give Christians favorable media coverage.

Anti-Christian media bias isn't particularly noteworthy, but what was intriguing this time around was just how the media slanted their stories against conservative Christians. By 2005 it was becoming more and more common for the media to portray Canadian Christian activists as somehow being connected to America.

Anti-American for a reason

Now, I'm not anti-American, but historically there has been a powerful strand of anti-Americanism inherent to Canadian identity. It has a legitimate place in our history when you understand Canada's past.

The first large influx of English-speaking immigrants to Canada – the Loyalists – were refugees from the American War of Independence. Their sons had to fight off American invaders in the war of 1812. In a sense, then, the first two generations of English-speaking Canadians had to fight the Americans in wars. Then there was a serious threat of American annexation for much of the rest of the nineteenth century, the Fenian raids, and so on. There's a solid basis, historically, for concern about the Americans.

So when the media started accusing conservative activists of being somehow linked to the country to the south, it was an accusation that hurt. And that, of course, was the intent.

A strange sort of name-calling

A good example of this kind of media slant is an article entitled "Enter the evangelicals: U.S. fundamentalist groups have a foot in Canada's political door, and they're pushing it open" which appeared in the July 30, 2005 issue of the *Vancouver Sun*. It referred to "...a widespread U.S.-based campaign against Canada's proposed same-sex marriage legislation." It claimed that "...dozens of powerful conservative Christian networks in the U.S. are helping shape Canada's cultural and political landscape."

It goes on to claim that, "religion scholars say the size, wealth and sophistication of the U.S. Christian right gives it unprecedented influence north of the border." And it quotes an "expert" as saying that "Real Women of Canada is doing the job for American evangelical activists." That last statement is particularly absurd. Real Women was formed by Canadian women who were dealing with

specifically Canadian issues, and it has always concentrated on doing what is best for Canadian families. You can't get much more Canadian than Real Women.

But again, the way these issues were portrayed in the media, it seems that social conservatives were viewed as some sort of American stooges whereas social liberals were the "true Canadians." After all, if the conservative Christian view was the result of American influence, the corollary was that "true Canadians" are social liberals who support such things as abortion, homosexual rights, and pornography.

But in light of the history of this country, is that an accurate portrayal of what it has meant to be a "true Canadian"? When you look at our history, do you see that kind of social liberalism before the 1960s? The short answer is "no."

Linked to the left

The truth is, social liberalism is the true interloper in Canada. It came to us in the sixties hand in hand with the Sexual Revolution, that introduced the country to most of the destructive "lifestyle choices" that conservative Christians oppose today. And who were the leaders and promoters of the Sexual Revolution? People like anthropologist Margaret Mead, "sex researcher" Alfred Kinsey, pornographers Hugh Hefner and Bob Guccione, to name only a few. These people are not Canadians. The major leaders of the Sexual Revolution were Americans. Why is it that the great pioneers of Canada's social liberalism are all. . . Americans? That should give us a clue about what is really going on here. The



Canada's media is portraying the country's Christians as somehow being linked with America.

American magazine *Playboy*, to take just one example, has been perhaps the greatest propaganda organ for the Sexual Revolution in North America. It has circulated widely in Canada in the past. Why don't modern self-appointed Canadian nationalists complain about the influence of *Playboy* magazine?

The point is, when you begin to scratch the surface of social liberalism in Canada, you often find an American underneath. Who has been Americanizing our country? Social conservative Christians? I don't think so. It's likely that the most prominent homosexual rights activist in Canada for the last 30 years has been former NDP MP Svend Robinson. Mr. Robinson is originally from Minnesota. According to Wikipedia he's a dual citizen – that is, he retains his American citizenship. He's still American! If American influence is a concern to some members of the Canadian media, then Robinson's citizenship should be on the table.



I am Canadian!

So let's be clear about who has been "Americanizing" this country. The Left likes to play this game of pin the tail on the American. But this is a game that conservative Christians should win. We can beat them at their own game. There's enough material in Canadian history, in fact, that there could be a new Canadian nationalism – a conservative Canadian nationalism – based on Canada's historic Christian culture. Not some American-

inspired sexual fantasy world like the Left believes in, but genuine Canadian history and culture.

Did you know that Christianity has been a major component of Canada's culture since the first settlers arrived here from Europe? Of course you did. But how come self-appointed Canadian nationalists never talk about defending Canada's Christian heritage? Where do you think Canada's historic traditions of democracy and human rights come from? From the Charter of Rights and Freedoms? No. Canada had a long history of genuine democracy and human rights before the Charter that was practically the envy of the entire world.

Getting back to our roots

People need to understand that history is very important. When individuals meet and want to get to know each other better, what do they talk about? Where they were from originally, who their family is, perhaps where they went to school, the jobs they've had, things like that. That's their personal histories. Who you are is defined to a large degree by what you've done and where you've been.

In some respects countries, too, are defined by their histories. When you look at the history of the western prairies – the last major region settled in this country – you find that often one of the first buildings the pioneers would build was a church. Throughout rural Alberta there are old churches: old Ukrainian Catholic and Ukrainian Orthodox churches in areas settled by the Ukrainians, old Lutheran churches in areas settled by Germans and Scandinavians, old Roman Catholic churches in areas settled by Quebecois, old Presbyterian, Anglican, and Methodist churches in areas settled by people from Ontario and Britain. So there's probably dozens of these old church buildings all around the province, many of them no longer in use. But you know what? Those people didn't build

any abortuaries, they didn't build any porno shops, they didn't build any gay bars. Sure, people back then had vices, because everyone is sinful, but they called vices "vices." They didn't call them "alternative lifestyles." But they built churches, church after church after church. Why? They really believed Christianity was important. And Christianity remained important for a number of subsequent generations. That's the true history of Canada for much of its existence.

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From a Reformed perspective, much of that Christianity was defective. But the point is that almost all of the people had conservative social values. The legalization of abortion, the advance of the homosexual movement and the spread of pornography have all occurred since the late 1960s. That's how recently much of this stuff has occurred. For most of Canada's history the people here were a religious people with conservative social values. When Christians defend conservative social values we are defending what Canada has historically really been all about. The other side doesn't like what Canada has historically stood for – they wanted Canada to be different. In this respect social conservatives are the true patriots defending Canada's Christian culture and history. There's much about the history and culture of this nation that seems to be forgotten. It's worth recovering – let's get it back.



HOMEFRONT

The Organist

by Jane deGlint

The extended Turnski family was special. Without exception they were intelligent people, who applied their knowledge and insight in practical, down-to-earth ways. A slim majority of them practiced medicine, but there were also lawyers, ministers and accountants. Their giftedness was complemented with a physical wholesomeness and a well-proportioned appearance. Gratefully, and not without humor, they acknowledged that they owed both their gifts and their looks to their ancestry, which included Russian Jews, German scholars and Dutch physicians. In their typically modest way they marveled about the fact that they were both physical and spiritual children of Abraham.

After years of wandering over the European continent they all settled in the center of the Netherlands, around the city of Utrecht. Those who practiced the same profession met each other at meetings and conferences. But all of them were convinced such occasional contact was not enough. They felt the need to stay in close personal touch with each other. At least once every five years they organized a gathering for the entire family. At these faithfully attended retreats they played games, went for walks and, most importantly, strengthened the family ties by exchanging updates on personal affairs. The Turnski family was very close-knit.

At one such gathering the young Maurice Turnski had found a moment to wander over the large estate where the family retreats were held. Filled with young confidence and wonder he touched the wild flowers and looked up at the tall trees. The whole world made perfect sense to him. He was here all by himself to decide which paths to walk; his whole family was close by; and God was looking after everything in the whole world. Unconcerned and absentminded Maurice chose to sit down on a bench.

"What are you doing here, young man?"

Startled Maurice looked up into an older, stern face. He recognized the man as a member of the family, but he did not know his name or his exact relationship to him.

"Sir, I am just sitting here. I mean no harm."

"Very fine, young man. If you do not mind I will sit beside you for a while. What is your name?"

"My name is Maurice, Sir. Maurice Turnski."

"Maurice. To my knowledge you are the first Maurice Turnski."

"Yes. I am named after my mother's brother."

"Very well. Maurice sounds like a staunch name. Somewhat like my own. My name is Matthew. Who are your parents?"

"Patrick and Sylvia Turnski."

"Silvia. Very striking. Her parents must have had a knack for choosing descriptive names. Is your mother tall and beautiful?"

"Yes, sir."

"It's all in a name. But call me Matthew. Tell me, what do you want to become when you grow up?"

For a moment Maurice did not speak. Then he spoke hesitatingly, with a bit of embarrassment.

"I want to be an organist."

"An organist?"

"Yes, I would like to play on church organs."

"Have you ever played on a church organ?"

"No, but I have had piano lessons. And I hear the organ on Sundays."

"Did you ever talk to your parents about this?"

"No. My dad thinks I will make a good doctor."

"How old are you?"

"Twelve, sir, uh, Matthew. Almost thirteen."

"Very good. Excellent. I will get in touch with you. Keep practicing your piano. Good bye."

Suddenly Maurice was alone again, but he was no longer confident within his soul. He was flustered and bewildered. He had told his deepest desire to an unknown relative. It made him very insecure. Would Matthew tell his parents about their son's strange wishes? Should he talk to his parents himself? Maybe he could ask his sister first. Yes, that is what he should do. Talk to his sister.

Shortly after they came home from the family reunion he looked his sister up in her room. He had always trusted Evelyn. As the oldest child and only daughter she had a special relationship with each of her six brothers. Evelyn listened with keen interest and empathy. Her conclusion was immediate. "It will happen, Maurice. Wait for Matthew."

That was it. No encouragement. But no criticism either. And the implied approval of Matthew's involvement was a form of endorsement.

In anticipation Maurice became more passionate about his piano playing. He started to play his assigned pieces from



memory. But he took his dedication a step further. He gave his hands free reign over the keys. To his astonishment he discovered that his music was able to call up moods and pictures. His time of waiting bore the fruit of improved skill and awakened creativity.

Especially in hindsight the wait of three months seemed short. One Friday afternoon Matthew appeared at the house. Without paying any attention to Maurice he headed straight for Patrick's study and closed the door behind him. The last few moments of the wait were agonizing. Finally Matthew came out and approached Maurice. "Come along, boy. Quick."

They hastened to Matthew's car. Taking rural roads they drove to the city of Utrecht. It was obvious that Matthew knew his way through town. They came to a halt near an ancient church.

"Here we are, boy," he spoke. "Follow me."

Together they walked over the cobbled city square to the entrance of the imposing church building. Maurice followed Matthew through the large door. Walking past pillars and rows of wooden chairs they arrived at the door below the organ. Matthew produced a key from his pocket and opened the squeaking door. As they climbed the narrow, spiraled staircase Maurice lost all sense of direction. They came out through a little door and stepped unto a narrow platform. Maurice found himself surrounded by organ pipes.

"Keep going, Maurice. Meet Marie de Montaigne."

A petite woman descended from the organ bench. She embraced Maurice with her warm smile and mellow voice. "So nice of you to come here, Maurice. My friend Matthew told me you would like to get to know an organ. I am happy to introduce you."

With an inviting motion of her arm she welcomed Maurice to the bench. The young boy felt his heart pound at the impressive sight. There were three manuals. Above them was the music rest which displayed an undecipherable page of an old music book. Looking down from the bench he observed the pedals; it made him wonder where to rest his feet.

"Do not worry about the pedals. They come later. Play something that you know."

Marie sat down beside him to manage the stops. Maurice straightened his back. He took a deep breath, and started to play. The music of the pipes engulfed him. The vibrations amplified his emotions into a strong stirring that took firm hold of him. He became driven. As in a trance he explored the sounds. It

was amazing. He called up moods and painted pictures. The high vaults and stone floors trembled in response.

When the music came to a natural pause Marie placed her hand on Maurice's arm.

"You have a gift, Maurice, the gift to heal with music, and the organ is your instrument."

On the way home both Matthew and Maurice had a need to say something, but their over-stimulated minds did not immediately produce the thoughts and words. Eventually Maurice found an image to express his emotions. "Matthew, I think an organ is like a car, except it is more complicated. I only sat beside the driver today. How will I ever learn to drive myself?"

"You will play the organ before you can drive a car," came Matthew's answer. "I will be in touch with you again. Keep practicing."

Soon it became clear what Matthew had in mind. Every Saturday he drove Maurice to Utrecht for an organ lesson with Marie de Montaigne. After about a year he invited the entire Turnski family to the church in Utrecht for an organ recital by their relative Maurice. Nearly all of them came.

Patrick spoke a short word of welcome and proudly introduced his son. Hearing the words of his dad Maurice straightened his back. He started to play. The presence of his family added an unexpected dimension to his playing. His phrasing became more distinct and convincing. His creative accents and embellishments became more pronounced.

At the end of the program Evelyn stood up to address the audience. "God had already given many gifts to our family. Now he even added a gift which we can use to praise him with music. Maurice would like to play the one hundredth psalm for you now, and you are invited to sing along."

And sing along they did, young and old. The sound of their voices made Maurice dizzy with delight. He became a part of something greater than himself, greater than the organ, greater than his family. The voices moved him and he moved the voices. It was an interplay that rose above the vaults of the building. It transported their souls to the realm of glory, where God is eternally praised.

The organist had found his way.

"Shout for joy to the LORD.

Worship the LORD with gladness.

Enter his courts with praise.

For his faithfulness continues through all generations."



Human rights without Christ

How do non-Christians talk about human rights?

by Johan D. Tangelder

Everyone is talking about human rights. . . but very few are willing to explain just what they mean by this term. For example, where do non-Christians say that human rights come from? How do they explain their origin? How do they define them and what do they say about their limits? What exactly is the world's view of human rights?

Some of the answers to these questions can be found in *Does Human Rights Need God?*, a recent book of essays that includes Muslim, Confucian, Jewish and even secular humanist contributors. These contributors come from a diversity of faiths and philosophies and while they all agree that there are such things as human rights they don't agree on much else.

Don't ask why, or from where

It was the horrors of World War II that prompted the creation of the most famous human rights declaration. The United Nations was formed in 1945 and soon after, with great hope and expectation, hundreds of human rights groups started discussing key rights questions: Which rights? Belonging to whom? Claimed before what authorities? Rooted in what foundation? Connected with what responsibilities?

From this came the *United Nations' Universal Declaration of Human Rights* (UDHR) written in 1948. Other, similar human rights declarations were made: for example the *European Convention of Human Rights* in 1953, and the *Helsinki Conference Accords* in the years 1973-75. But the best known declaration remains the United Nation's UDHR.

Despite the shared language of human rights in all these declarations there was (and remains) considerable disagreement over the origins of such rights. While commenting on the debates that preceded the UDHR's drafting, French Catholic philosopher Jacques Maritain said: "We agree on these rights, providing we are not asked why. With the 'why,' the dispute begins."

The text of the UN declaration follows Maritain's advice, intentionally remaining vague and general on the "why" of human rights. It affirms that "the inherent dignity [of and] the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world," but bases these rights on an unnamed, unspecified, ungrounded, "common understanding."



Eleanor Roosevelt and the United Nation's
Universal Declaration of Human Rights

In *A World Made New; Eleanor Roosevelt and the Universal Declaration of Human Rights*, Harvard law professor Mary Ann Glendon also describes the ways in which the drafters of the declaration were keenly aware that their goal was a political consensus, not a philosophical or moral treatise on human nature and the rights and dignities attending human nature. But because no one agrees on where human rights come from, governments and organizations have been unable to arrive at a universally accepted definition of what exactly human rights are.

The quasi-Christian approach

Christians also talk about human rights, but that doesn't mean they offer a Christian perspective on these rights. Jimmy Carter, the 39th President of the US (1977-1981), professes to be a born-again Christian and has repeatedly stressed the importance of religion in his life.

During his presidency the protection of human rights formed a cornerstone of his foreign policy. In a commencement speech at Notre Dame, May 22, 1977, he declared that dignity and freedom are “fundamental spiritual requirements.” “Fear” and “despair” can be removed by “faith” in democratic values. He expected Americans to be an example to the world. He said that their faith in human freedom would continue “to inspire and to persuade and to lead.”

Carter spoke of human rights as moral obligations and about the lack of them as a moral crisis. But in his view this moral crisis was not caused by a loss of faith in God, but rather by a loss of faith in man’s ability to solve the world’s problems democratically. In other words, Carter’s address on human rights was more secular than Christian.

Secular thoughts

Instead of a Christian approach, Jimmy Carter’s view breathes basically the same secular-humanist spirit which pervades the UDHR, and most other modern political documents. They make human reason and “the will of the people” the ultimate norms in human affairs. There is then no room for God as the highest authority, and the cause of human rights then gets reduced to a political power struggle between personal, national, and international interests. Man is the master of his own destiny – not subject to revealed truths or divine norms. Human rights are declared autonomous – independent from God – and man himself begins to determine the criteria of right and wrong.

So today secularists use “human right” rhetoric to push religion out of the public square. Any appeal to God’s Word is not considered relevant and Christians are told to leave our faith in the closet. According to secularists religion is a private affair and, as such, it has no business in the public square. We have no right, they say, to bring our faith up in this forum.

But are secularists devoid of religion? Not all! All citizens are believers. Secularism is a particular ideology with a particular history, content, and strategy. It is an anti-religious ideology with a particular agenda. As I read *Does Human Rights Need God?* I thought about the stifling anti-Christian secular spirit at work in Canada. In our Canadian society, religious freedom faces considerable pressure. Secularists seek to keep religion in its place (in the private sphere), while other beliefs are allowed free rein in the open. We face a kind of secular neo-sectarian fundamentalism that seeks to shut down opposition to its agenda – at every turn. Iain T. Benson observed in his *The Freedom of Conscience and Religion in Canada: Challenges and Opportunities* that in the past decade and a half in Canada religious liberty has been eroded. Denominational education rights in Newfoundland and Quebec have been eradicated. Religious communities and individual believers are often not accorded the respect they deserve and to which they are entitled. Benson says, “In Canada many religious believers and groups speak openly about feeling excluded and threatened by developments they see around them. The breadth and depth of this concern is not something that any citizen should take lightly given the important role that religious beliefs play in society.”

Does Human Rights Need God?

Edited by
Elizabeth M. Bucar and
Barbra Barnett
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391 pp; Paperback;
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Secular feminist theories

A blatant secular view of human rights is set forth by Courtney W. Howland in her contribution to *Does Human Rights Need God?*. Howland is blatantly anti-Christian in her views. She claims that religious fundamentalist legal structures regard women’s sexuality as potentially dangerous and destructive to men. She charges that “Christian fundamentalists” believe women are inferior and she insists that there is high incidence of spousal abuse in “fundamentalist Christian homes.”

In fact, Howland believes that in the United States the “Christian fundamentalists” are a direct threat to the secular state in their attempt to turn the United States into a Christian country. Therefore, according to her, the state is obliged to stop the destructive activities of such “fundamentalist Christian” groups. Howland argues that any “group” which accepts the historic Christian faith and desires to live it in the public square as well as at home, is “fundamentalist,” and a threat to society. She wants the freedom, the right, to propagate her “secular fundamentalism,” while urging restrictions on the rights of “religious fundamentalists” to live their faith.

Confucian perspectives

China’s human rights record remains poor. There is no such thing in China as freedom of the press or academic freedom. For journalists, the only perfectly safe subject to write about is the love life of a butterfly. The practice of religion outside official channels is forbidden. Strikes are illegal.

To resolve societal problems the Communist Party is advocating a return to the traditional Asian values embedded in Confucianism. But in his contribution to *Does Human Rights Need God?*, University of Chicago Divinity School Professor Anthony C. Yu explains the problems of accommodating Chinese culture to the doctrine of universal human rights. He argues that according to Confucian tradition, the understanding of the individual is so intertwined with the community as to call into question any hope of reconciling Chinese culture with human rights.

Confucius (551-479 BC) left a legacy which is more than a spiritual discipline, it is an approach to life, a way of behaving. And it manifests itself in “typical Chinese” personal behavior, including respect for one’s family, respect for age and respect for authority. Traditionally, therefore, individuals in China are less important than the wider community. Group interests – the

family, clan, village, workplace and, in the twentieth century, the state – come first; individuals come last. So individual human rights are a very strange thought in this communist country. Yu warns that even affirming the *possibility* of adapting the Confucian view to the human rights doctrine presupposes a radical change in how the person and the group are conceived in China.

Islamic attitudes

All Muslim member states except Saudi Arabia voted for the *Universal Declaration* after stating their misgivings about the meaning of Article 18, and noting the intentional rejection of making any particular religion the determinative source for human rights.

This disputed Article 18 states:

“Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.”

If Islam is in disagreement with article 18, how can Islam ever support democracy? There is a real tension, if not an inconsistency, at this point between the traditional Islamic responses to conversion and the UDHR. They do not believe in the freedom to worship. Conversion to Christianity or any other religion is generally regarded as a betrayal of family and the community. It is apostasy which deserves the severest punishment. How can anyone claim that Islam supports human rights when Sunni philosopher Abul A'la Mawdudi says, “Islam is a one-way door; you can enter through it but you cannot leave”?

Human rights abuses

Everyone talks about human rights and some progress has been made in the advance of human rights, but the stark

reality is that abuses continue to occur all around the world. The examples are numerous: accounts of murder and torture of street children in Brazil, kidnapping and forced prostitution of women in Thailand, in South Africa human trafficking is the third largest source of profits for organized crime, behind only gun trafficking and drug smuggling, and in Zimbabwe dictator Robert Mugabe's brutal regime has also curtailed any right to freedom of expression and staunches the free flow of information.

In fact, Africa as a continent has an atrocious human rights record. Pansy Tlakula, a member of the African Commission of Human and Peoples' Rights and Special Rapporteur on Freedom of Expression in Africa, observes, “Failure by state parties to take seriously their own human rights instruments and institutions will sadly ensure that the rights and freedoms enshrined in the charter remain paper rights for the people of Africa.”

Conclusion

Why do we witness the erosion of human rights, especially the right of freedom of worship? The question of liberty and tolerance for Christians as well as non-Christians has become increasingly problematic with the continual growth of government interference in nearly every sphere of life.

Is it possible that the current failures of human rights protection stem from the concerted effort to avoid addressing the rationale of human rights? What are human rights based on? *Does Human Rights Need God?* Of course, human rights need God! We can see from the world's human rights struggles just what happens when man refuses to acknowledge that human rights find their origin in God. Otherwise human rights are left with no basis at all and can be given, taken away and manipulated. That's what we see happening today, and we should not be surprised at the resulting chaos.



Five Lines FREE

Do you have an event going on you'd like to let everyone know about? Let us know, and we'll post it here, in *Reformed Perspective's* new Five Lines Free column.

If your Young People's, Ladies Aid, school, church or other non-profit group is selling cookbooks, hosting a speaker, putting on a rally, or staging a play you can post the details here.

Send your requests to editor@reformedperspective.ca.

Deadline for inclusion in the October issue is September 10.

ECP Centre fundraiser in Langley, BC on September 18, 2008. Proceeds to build our legal fund to support Christians' freedom to publicly proclaim Christ without hindrance from the State. Tickets \$100. Email doug.schouten@ecpcentre.org for more info.



ARPA Canada Ontario Tour Oct 20-25 in Burlington, London, Chatham and possibly elsewhere. Come learn how the Reformed churches in Canada can shine our lights in Canadian politics. See your local church news or www.arpacanada.ca for more info.

Requirements:

- Ad should include information such as What, Where, When, How much and Contact info
- Ad must be no more than 200 characters (and that's including spaces)
- Ad must be for events that go beyond the local – if it's just for your congregation you can advertise it in your bulletin
- this is for non-commercial groups (whose philosophy and worldview is in accord with that of *Reformed Perspective*, so we reserve the right to refuse any ad).

THE FOUNDATION OF HUMAN RIGHTS

Our rights come from what God prohibits

by Stephen Pidgeon

Human rights. A noble phrase, to be sure. But in a godless world, there are no rights, because a human *right*, to be a *right*, must demonstrate an authority greater than the authority of the state. This is why in a fascist state there are no rights, because there is no authority recognized as being superior to the state. Where there are only the edicts of the state, there are no rights, only *privileges* and *crimes*: privileges the state grants (and can take away) and crimes it forbids.

Rights, privileges and crimes all have similar natures. They all spring from prohibitions. Take the edict “you shall not commit the crime of murder.” The crime is defined by a prohibition on human behavior. Similarly, the right to life springs from the Godly prohibition on human behavior found in the commandment “thou shall not murder.”

This is the common nature between crimes, privileges, and rights. However, when the state respects no authority greater than the state (fascism), rights become nothing more than privileges that are granted by the state. Only when the state recognizes Divine Authority is there an opportunity for human *rights*.

On crimes:

The state typically defines crimes in two general categories: *mala in se*, and *mala prohibita*. *Mala in se* are crimes that are inherently evil, like murder. *Mala prohibita* are crimes only because the state says they are, like, for example, going 55 miles/hr in a 40 miles/hr zone.

The state which fails to recognize Divine Authority cannot declare crimes *mala in se*, – inherently evil – because there can be no good and evil without the recognition of a moral order superior to the state. Likewise, a state which fails to recognize Divine Authority can make no claim to the “rule of law” rather than the “rule of edict.” The rule of law implies that members of the ruling class can be held accountable to a standard which has greater authority than the state. When the state recognizes no authority superior to the state, there is no law – there is only tyranny.

On privileges:

The state typically grants privileges under two general categories: grants based on the pragmatic effect of the privilege (weighing the degree to which the privilege will do the most good for the greatest amount of people), or grants based on feudal relationships. Feudal societies are present now in most western countries, most Marxist countries, and virtually all dictatorships. Under feudalism, your rights are based upon who you know, not on equal status under the rule of law.

However, for some unknown reason, the people behind the granting of privileges have a need to establish some basis for each grant, and usually, these bases are set forth within their roster of privileges. By setting forth reasons, the granting of privileges doesn’t appear to be what it actually is: the exercise of naked force.

For instance, the Preamble of the United Nation’s *Universal Declaration of Human Rights* declares the foundations for the “rights” proclaimed therein as:

1. the declaration of the international family of governments (we say it is so)
2. the proclamation of the common people (the common people say it is so, at least so much of their opinion that we were actually willing to listen to)
3. the necessity to create the rule of law in order to stop rebellion (the pragmatic reason)
4. faith in equal human rights and human dignity (patronizing the religious community with a “faith” statement that is otherwise patent nonsense, since there are no human rights or human dignity under secular humanism).

The *Universal Declaration of Human Rights* was adopted by a mere majority of the general assembly of the United Nations, with the Soviet bloc and Saudi Arabia abstaining. Because the vote was not unanimous, the declaration is not even “global” let alone “universal.” Furthermore, because it makes no claim to Divine Authority, it is setting out only a roster of privileges. Further still, it is non-binding on all of the member states. Consequently, calling the document a Universal Declaration of Human Rights is a patent lie. In reality, it is merely the Advisory Declaration of a Majority of the UN General Assembly as to preferred government-granted privileges.

***In 2006,
the governing Socialists
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and orangutans.***

The Canadian Human Rights Act is modeled on this *Universal Declaration*, adopting similar class distinctions. Initially, the Canadian Human Rights Act did not protect people on the basis of their sexual orientation, while the Universal Declaration did. The CHRA was subsequently amended by judicial fiat to encompass this group.

On human rights:

As I have said, the commonality among crimes, privileges, and rights, is that they spring from prohibitions on human interaction. Crimes and privileges are proscribed by the actions of the state, although quite often that state will call the privileges they grant “rights” when in fact, the edict itself is a tort or even a crime (anti-discrimination legislation which claims to set forth a “human right” is in fact a civil wrong when the sanction is a fine, and a crime when the sanction includes incarceration).

Privileges may approach actual rights only when they correctly (that is to say, *rightly*) identify the right as pronounced within the Godly order (such as the right to worship freely), but when such “rights” are granted by the state – and therefore subject to revocation – they are not rights; rather, they are state-granted privileges.

Consider how far we have strayed from this understanding. In 2006, the governing Socialists in Spain submitted a bill to grant “human rights” to four species of *animals*. The species were chimpanzees, bonobos, gorillas and orangutans: the so-called “great apes” or “pongids.” The Spanish government sought to attach “human” rights to apes by edict of the state, apparently because they believe that apes are human too.

Human rights spring from prohibitions on *human* behavior. The right to free speech – a trait indigenous only to humans – for instance, springs from the prohibition on the government to act contrary to free speech.



DO WE HAVE A "RIGHT" TO LIFE?

by Jon Dykstra

If you've ever attended a pro-life rally or an abortion protest you've heard fellow Christians talking about the unborn's "right to life." But is this a phrase that Christians *should* use? Does it have a biblical basis? Can Christians claim a right to life, or for that matter, any rights at all?

It all depends on what you mean by the term "rights." As sinful creatures we are dependent on God's grace. He doesn't *owe* us anything. So are we in any position to make demands of Him, to make any claims of "rights" before Him? Clearly not.

But as Stephen Pidgeon explains in his article, just because we have no rights before God doesn't mean we don't have rights given *by* God. In the Ten Commandments God spells out a number of prohibitions, and it is from these prohibitions that our rights spring. God has said, "Thou shall not murder" so from that we all have a God-given right to life. No man, no group, no government has the right to murder us because God has forbidden it. Because this right comes from a God-given prohibition no authority on Earth may take this right from us.

Of course, God still may – we are his, and He can do with us as He pleases. We have no rights before God. But we do have God-given rights that we can hold to before Man. And the unborn too, can claim a God-given right to life.

God-given rights

Now, consider the Godly prohibitions set forth in Exodus 20:

I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shall have no other gods before me.

Thou shall not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shall not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And showing mercy unto thousands of them that love me, and keep my commandments.

Thou shall not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that takes his name in vain.

Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work: But the seventh day is the Sabbath of the LORD thy God: in it thou shall not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.

Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God gives thee.

Thou shall not kill.

Thou shall not commit adultery.

Thou shall not steal.

Thou shall not bear false witness against thy neighbor.

Thou shall not covet thy neighbor's house, thou shall not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

It is from this roster (although this is not an exclusive list) that our “human rights” spring. Let me stress here that we have no “right” as opposed to the will of God – He is the author of our faith, our salvation and our rights. But from this roster, human rights accrue to us because *if God has prohibited it, who is man to overrule?*

We therefore have a right to hold our God as superior to all other proposed gods, including the state, the financial system, the school system, the dollar, consumerism, capitalism, Marxism, fascism, communism, socialism, and so forth. God has commanded us to have no God before him; we therefore have a God-given right to be free from the state placing itself above God. From the time of Nebuchadnezzar to the modern world, there is a failure of certain leaders to recognize that it is God who establishes powers and authorities on earth according to His purpose. As Nebuchadnezzar put it:

“I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honored him that lives for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?” (Daniel 4:34-35).

By means of the prohibition in the Second Commandment, we obtain the human right to reject idol worship. No state has yet to recognize this right, yet Germans had a God-ordained right not to worship the idol of Nazism. Russians had a God-ordained right not to worship the idol of Vladimir Lenin. Americans have a God-ordained right not to worship pagan idols. Canadians have a God-ordained right not to worship secular humanism. All of us in the modern world have a God-ordained

right not to worship the religions of mother earth, the sun, the solstice, science or Darwinism. We have a God-ordained right to reject idols.

And so it goes. We have a right to be free from adultery. We have a right to own our property and to be free from theft. How broad is the right to property? The Tenth Commandment declares that we have a right to any thing that is ours. This includes our marriages, our families, our employment relationships, our intellectual property, our real property and our personal property. Thou shall not steal, and thou shall not covet. It is from these prohibitions that we claim God’s ordination of our right to property.

Right to life

But let us take a moment to discuss the right to life. God says, thou shall not kill. The Hebrew term used in this instance is *rashach* (to intentionally kill a human being) rather than the term *shachat* (to take the life of an animal or human). This prohibition creates the right to be free from murder – the right to be free from someone intentionally taking your life. This is the source of our God-ordained right to life.



***When the state
recognizes no authority
superior to the state,
there is no law – there
is only tyranny***



Because this right is God-ordained, and because the right cannot spring from any other source, our obligation as human beings is to determine not *our opinion* of when the right attaches to things human, but to determine *God’s opinion* as to when the right attaches. To authorize the intentional termination of human life by our interpretation – if such an inter-

pretation falls short of the Godly mark – is the authorization of *shachat*.

“For thou hast possessed my reins: thou hast covered me in my mother’s womb. I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and *in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them*” (Psalm 139:13-16).

For those of you who insist on arguing, “life begins at conception,” you would do well to re-read this passage. Human life began before any members of the human body were fashioned. The ordinance of the soul had its beginning at the beginning of time, according to the will of the Creator:

“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.” (Romans 8:29-30).

We have a right to life, because it has been ordained by the Father in the form of the prohibition *thou shall not murder*. We must obtain the sense of this, because there can be no question that the rising international state is concluding quickly that there are too many people on earth, who are eating too much food, using too much oil and creating too many “greenhouse gases.” Unless the state is reminded that there is an authority to which the state will ultimately answer, their solution, which is almost always death, will soon be upon us, particularly when they conclude that your right to life is merely a state-granted privilege – one that they gave, and one that they can take away.



Pastor Boissoin vs. Goliath

While Alberta's Human Rights Commission is
acting the party of the big bully,
Pastor Stephen Boissoin is honouring God
as a modern-day David

by Mark Penninga

Most of us know the biblical story of David and Goliath very well. It is a story of courage, strength, and justice. Most of all, it is a story of how God used David, a shepherd boy, to defeat the giant Goliath.

We are in our own David and Goliath situation today with Christians throughout the country being stomped on by Canada's human rights commissions (HRCs). Alberta Pastor Stephen Boissoin is one example – and his story needs to be told. His ordeal with the Alberta HRC forces us to question how we will respond. Are we going to be like the men of Israel who shook in their boots whenever Goliath came out to challenge them? Even worse, will we just shrug our shoulders and not care? Or will we be like David, who courageously fought back with the Lord's strength because he realized it was God's Name that was being dishonoured?

The context:

If you follow the news, you've probably heard at least a bit about two high profile cases involving *Western Standard* magazine publisher Ezra Levant and *Maclean's* columnist Mark Steyn. These two were hauled off to human rights commissions because of things they had published and written.

But while these two journalists have gotten most of the media attention there are many lesser-known cases involving people who do not have a lot of money or a media empire behind them to help fight their case. Canada's HRCs have been carrying out their persecution for years and few people seemed to care. I know of at least two cases involving businessmen from Reformed churches in Canada who have been hauled before these commissions for refusing to do work which was not in keeping with their faith.

Before explaining Pastor Boissoin's case, it is helpful to know a few things about the Human Rights Commissions. Long time Calgary newspaperman Nigel Hanniford has written a policy paper entitled "the Commission of Human Wrongs." In it he explains that the commissions were estab-

lished across the country in the 1960s and 1970s "to provide quick, inexpensive remedies outside of the regular court system for victims of discrimination in the areas of employment and accommodation." But by the 1980s the commissions began to be used by activists as an easy tool for censorship. The reason why these commissions are so effective in the hands of these activists is because they do not follow the standard proceedings of justice. Here are some examples of how HRCs are open to exploitation:

- If a case is accepted, the complainant does not have to pay any of the costs, even if they lose the case. On the other hand, the defendant must cover all of their own legal expenses, even if they win. Therefore, simply being brought before a HRC is a penalty, even if you are not guilty.
- It doesn't matter if any harm *actually* occurs. It's enough that something is *likely* to occur, regardless of whether it ever does.
- Regular legal defences of truth, fair comment, and lack of intent to harm don't apply in the HRCs. In other words, you can be convicted for simply saying the truth, and nothing but the truth, if someone finds that truth offensive.
- The regular rules of evidence that apply in courts are lax and even neglected completely. For example, when I attended the BC Human Rights Commission trial involving Mark Steyn and *Maclean's* magazine, the "prosecutor" was allowed to use quotes from Internet bloggers as evidence against Steyn. How can anybody defend themselves against every random thing some person might blog about them?
- Pastor Boissoin has also reported that at least one HRC (Alberta) is also in a conflict of interest because it hands out grants to groups that it thinks promote equality and diversity (including Alberta Parents Families & Friends of Lesbians and Gays). And they claim to be impartial and objective?



**Stephen Boissin: Fined \$7,000
for his Christian stance
against homosexuality**

Pastor Boissin's case

Stephen Boissin lives in Red Deer, Alberta. He is the director of a Christian drop-in centre for youth in the city. Back in 2002, in the midst of the public debate about the definition of marriage, Boissin wrote a letter to the *Red Deer Advocate* in which he argued that there is a "militant homosexual agenda" to teach children that same-sex acts are "normal, natural and even productive."

One of the readers of this letter was offended. Darren Lund, who was then a local school teacher and is now a University of Calgary professor, filed a complaint with the Alberta Human Rights Commission (HRC), arguing that Boissin's letter was "hate-mongering." He also claimed that the letter to the editor led to an assault on a homosexual youth that happened two weeks later.

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***The defendant must cover all
of their own legal expenses,
even if they win.***

.....

Given the points made about the HRC proceedings it was not too much of a surprise that Pastor Boissin was found guilty by the Alberta HRC. The weak standard of justice meant that Boissin could not do much to defend himself. A regular court could have considered how Boissin actually lived a life that was very respectful of everyone. As a *Today's Family News* story reported, the young people who attend Boissin's drop in centre strongly defended his character. "Over half the kids here are gay or bisexual – for a fact – and Steve has never said, 'You can't come in.' He treats everyone equally, blind, deaf, black, gay," Maggie, a 17-year-old volunteer who calls herself 'very gay,' told the *Herald*." A regular court would have also thrown out the argument that this letter led to an assault on a homosexual youth. The only evidence that Lund gave for that was that the victim of the assault claimed to have read the letter and felt unsafe. It did not matter whether the actual assailant was motivated, or even read, the letter by Boissin.

Feelings were enough to subject Boissin to a lengthy trial and huge expenses. But that was not the end of it. On May 30 of this year, he was given his fine. He has to pay \$7,000 (including \$5,000 to Lund, for the "ridicule and harassment" he endured), write a letter of apology, and he was ordered to never again publish "disparaging remarks" about homosexuals in "newspapers, by email, on the radio, in public speeches, or on the Internet." In other words, this pastor is not allowed to preach what the Bible says about homosexuality.

Thankfully, Boissin is not backing down. He is appealing the decision and rallying support for his cause. He is an example to us all that being persecuted for standing up for our faith is not something to become angry or cynical about. In an article on his website he writes "As hard as this persecution has been I publicly praise God for giving me the convictions that put me in this troubling position. I would rather be here and suffering tenfold worse than to be one that does not know or trust in Him!!!" Pastor Boissin has his own website where you can find out more: www.stephenboissin.com.

What can be done?

When David saw Goliath spewing out his insults against God and the Israelites, he decided to do something about it. Even the reprimand of his older brother didn't stop him. He was willing to take on Goliath, even if it meant his own death.

I'm not claiming that Canada's human rights commissions should be attacked – we rightly believe that we must respect our authorities. The HRC's may not be legitimate bodies, but it is the responsibility of our federal and provincial governments to address this. But, like David, we can't stand on the sideline like everybody else. We must respond, keeping in mind that we must be respectful.

So what exactly can we do? Here are some suggestions:

Action suggestions for "those who just don't have any time"

1. Pray – All Christians must have time to pray. Bring these HRC's before God in prayer. Pray also for courage for our leaders, that they will be willing to take steps to address the commissions.
2. Get informed – if you don't know much about these cases, it would be a good idea to question the information sources you rely on to stay informed. How much of your news is coming in through the secular channels? If you don't have much time, consider cutting out some of your time in front of the TV and replacing that time with some good news sources. One way to stay informed is to subscribe to

ARPA Canada's free e-newsletter. It comes out every two weeks with news and action suggestions. Just go to www.arpacanada.ca to sign up.

3. If you have been blessed with more finances than you need, send a cheque to some of the Christians or others who are currently facing charges and have to pay their own legal bills (though do make sure that your money is going to a properly administered account). These people need a lot of money to fight their cases. Website addresses for some of these cases are included in the sidebar article "" that accompanies this piece. They include contact information or the ability to donate online. If you don't have access to the web, phone us toll free at 1-866-691-ARPA (2772) for the same information.

Action suggestions for those who do have more time

1. Do the above steps, but also write a letter or make a phone call to both your provincial and federal elected representatives (since HRC's are both provincial and federal), calling for changes to the HRC's or even their disbandment. There is currently a motion before the House of Commons to look into the HRC's. Encourage them to act on this quickly.
2. Get involved with a local ARPA group or encourage other people around you to get involved on this issue.
3. Draw more attention to the abuses in the HRC's by writing a letter to the editor of your local newspaper.
4. Do some of the actions suggestions that are available on the ARPA Canada website (www.arpacanada.ca) and e-Luminary newsletter.



OTHER RECENT HRC CASES

Orville Nichols

Mr. Nichols, a 71 year old Saskatchewan marriage commissioner, has been fined \$2,500 for refusing to conduct a marriage ceremony for a homosexual couple. Mr. Nichols was charged and found guilty despite the fact that he referred the couple to a different commissioner who was willing to perform the ceremony. He recently requested funds to help him appeal this decision. On June 18 he filed an appeal. To find out more, and how to support Mr. Nichols go to www.orvillenichols.com.

Christian Horizons

Christian Horizons is an evangelical Christian organization that provides homes to thousands of disabled people in Ontario. They required that their employees sign a contract in which employees promised to uphold a number of lifestyle requirements, including refraining from sex outside of a heterosexual marriage. One employee entered into a lesbian relationship and consequently was approached by her employer because of this violation of her contract. After leaving her job, she took her case to the Ontario HRC. This spring, the OHRC ruled that Christian Horizons must not only pay a fine plus lost wages, they also have to put all of their employees through a training session to teach them to be open to alternative lifestyles. In addition, they have to get rid of their lifestyle requirement contract.

Christian Horizons is only appealing part of the ruling and has agreed to no longer require employees to sign a lifestyle contract.

Catholic Insight magazine

The magazine *Catholic Insight* is currently facing a charge from the Canadian HRC as a result of a complaint from homosexual activist Rob Wells. His complaint consists of snippets of quotes taken from the magazine over the past 14 years. The magazine has pointed out that most of these quotes have been taken completely out of context.

Though they received notice on July 4 that their case had been dropped they have already had to spend \$20,000 defending themselves and neither the court, nor Rob Wells will pay for any of those costs.

Christian Heritage Party

Rob Wells (see the previous case) has also launched a complaint against both the CHP and its leader Ron Gray. Like the other cases, this one involves articles dealing with the topic of homosexuality. It remains unclear how a HRC can even take a political party to trial.

Go to the ARPA Canada website (www.arpacanada.ca – click on Issues and Research > Justice and Freedom) for an excellent video interview with Ron Gray on this case. Go to www.chp.ca and click on the link for "A Crucial Case for all Canadians" to find out how to donate to his defense fund.



Ron Gray: charged because his political party opposes special rights for homosexuals



Canada's human rights commissions can't be Fixed.

It's time to

KILL THE COMMISSIONS

by Tim Bloedow

Other articles in this issue of *Reformed Perspective* address some of the problems and gross offences associated with Canada's human rights commissions (HRCs). The purpose of this article is to propose solutions to address these problems.

The obvious solution is also the best one – eliminating the HRCs completely. People who believe that there is some necessary value to HRCs need to step outside of the modern Canada bubble and develop a bigger picture of how other people deal with the problems that HRCs handle. I am not aware of a single other country in the Western, Judeo-Christian, democratic tradition that has set up a system of human rights commissions and tribunals – Canada's "Human Rights" machine is unique.

Death demanded by many

Practically – or strategically – speaking, some people may hesitate to call for the complete abolition of Canada's HRCs because they want to align themselves with a strategy that seems more politically attainable and because they don't want to appear extreme. Thankfully that's not a problem anymore because a growing number of credible individuals are calling for their abolition.

The most well-known of these people is probably conservative commentator and activist Ezra Levant. To some the publisher of the now defunct *Western Standard* magazine may seem extreme, but he's credible and articulate enough that

CTV regularly uses him as the conservative voice on their political panels.

Nigel Hannaford is also calling for the complete abolition of Canada's HRCs. He is a relatively well-known conservative journalist, who currently serves on the editorial board of the *Calgary Herald*. In a report he recently prepared on these human rights commissions for the Frontier Centre for Public Policy he says, "Those functions of HRCs that remain useful to society should be transferred to the regular court system and the HRCs retired."

Others in Canada's mainstream media have argued for more moderate reforms – eliminating only the censorship role of Canada's HRCs – but have added that if reform is not possible, complete abolition is favorable to the status quo. As one example take Saskatoon *Star-Phoenix* contributor Bronwyn Eyre. Few would call her a social conservative "reactionary" – she recently wrote a column in favor of criminalizing spanking. Nevertheless she wrote a column in June about the BC Human Rights Tribunal hearings in which *Maclean's* magazine had to defend themselves from Muslim complainants. In concluding her article, she wrote, "If you allow debate, you may even discover people aren't so terrible. . . . I suggest we dismantle the human rights tribunals and, with the money, send all parties to debate across the country."

In other words, the complete abolition of these anti-democratic, anti-Christian commissions is both the principled Christian thing to do, and a realistic possibility.

Government should mind its own business

The HRCs have clearly become abusive, but do they really deserve to die? What about all the *good* work they do? Originally they were set up to address discrimination in employment and housing – isn't this an aspect of the HRCs that should be preserved?

I don't think so. I hold strongly to the conviction that the civil magistrate has no legitimate function in combating so-called discrimination – it's just not the government's job. Many Christians accept the state's intrusion into this area because it has become so much a part of the culture we live in we unquestioningly accept it.

But if you believe the state should be involved in arbitrating concerns over "discrimination" there are at least two points you should consider.

1. Arbitrary – Let's help people with freckles

When the state becomes an anti-discrimination watchdog it takes on an almost Messianic and divine role. The state plays god. How so? Well, somebody has to decide what are legitimate ways to classify people in order to implement "discrimination" policy. Do we group people by hair color and ban "blonde jokes"? Do we classify people by the ratio between the lengths of their legs and their torso? Or by the existence and size of their freckles? Why do we classify people today by sex/gender, marital status, race, ethnic origin, sexual orientation

and disability? Who decided that? And why only those?

Ultimately the decisions on how to group people in order to benefit from what amounts to special rights and/or income redistribution policies flows out of a value system. In our society right now it flows out of our modern socialist/secular-humanist ethos, not a Judeo-Christian worldview.

2. Socialist – If you have money you must be evil

Another way to demonstrate the absurdity of the modern “discrimination” theory that the HRCs were originally formed to address and look at the relationships between employers and employees, and between landlords and tenants, from a different angle. Anti-discrimination laws ban discrimination by employers towards employees, but not by employees towards employers. Anti-discrimination laws ban discrimination by landlords towards tenants, but not by tenants towards landlords. Why are anti-discrimination laws structured this way? Is a racist mentality by an employee any less immoral than a racist attitude by an employer?

Of course not. The reason discrimination laws are structured this way is that they are rooted in the radical socialist notion of “power imbalances” in society. This used to be considered a rabid, far left idea, but it has become so much a part of modern thinking that even many Christians don’t dispute it anymore. Socialists have advanced the notion that there are systemic power imbalances in society – between men and women, whites and blacks, Christians and heathens, employers and employees, landlords and tenants, etc. The state, therefore, has to engage actively in society to socially engineer equity (by which they mean parity of outcome, not equality of opportunity). Anti-discrimination laws, therefore, are primarily about protecting the employee – the poor, weak, vulnerable employee – from their employer – their oppressive, exploitative, unjust, evil employer and are



Should freckled folk get special rights? Why not?

only secondarily about discrimination, such as racism.

Human rights commissions, then, spring out from our country’s entrenched socialist morality.

Censoring “hate”

But it gets worse. The HR’s have expanded from dealing with discrimination in employment and housing to now trying to censor “hateful” speech. In view of the widely accepted “group rights” thinking today, it would be a long, hard battle to eliminate HRCs entirely. Such a victory is probably impossible outside of broader cultural renewal and a strong re-education campaign that re-introduces Canadians to the Christian religion and a viable alternative ethic. God has a lot of work to do yet in the Canadian church before the church is ready to offer this vision again to Canada.

There is, however, a broad – and ever widening – base of support to combat the onerous and intolerable censorship agenda of Canada’s HRCs. Recent ridiculous HRC cases have fueled the fire. Some of these include cases against:

- *Western Standard* publisher Ezra Levant for printing the Danish Mohammad cartoons.
- *Maclean’s* magazine for publishing a Mark Steyn article that argued demographics and will-power are on the side of the Islamists, since Western populations are having far fewer children than Muslim countries.

- Rev. Stephen Boissin for writing a letter to the editor of his local paper protesting against the promotion of homosexuality (see Mark Penninga’s article *Pastor Boissin vs. Goliath*).

It would be a worthy endeavor, therefore, for Christians to join with the many others in Canada who at least want to see the censorship provisions of today’s HRC’s revoked. Nigel Hannaford proposed, as alternative strategies to the complete abolition of the commissions that, “failing this ideal solution, human rights codes should be amended by the removal of speech restrictive sections or, if this too is beyond the reach of timid politicians, the specific inclusion in legislation of common law defenses such as truth and fair comment.”

It has to start at the top

Mr. Hannaford added: “The onus is on the federal government to take the lead.” He makes a good point. It is important to remember that there is a federal HRC and that every province also has their own provincial operation. They govern different jurisdictions and the federal government is only responsible for the Canadian – the federal – Human Rights Commission.

I’ve seen some people who, outraged over the operation of these HRCs, haven’t investigated the situation sufficiently, and who then call on the federal government to solve the entire mess. The reality is that it can’t. It can only amend or abolish the Canadian HRC. People have to appeal to their provincial governments to deal with their provincial human rights machines. I understand that this is an incredibly depressing prospect, particularly in Ontario with a leader of the non-calibre of Dalton McGuinty and an even weaker opposition leader in PC leader John Tory. But this is the nature of the political structure.

Keith Martin leads

The Conservative federal government, however, can and should take the lead. A libertarian Liberal MP, Keith Martin from

NO SACRED GROUND

"Human Rights" Thought Police Clamping Down on Christians

by Tim Bloedow

2008, 100 pages; Paperback; \$12

reviewed by Michael Wagner

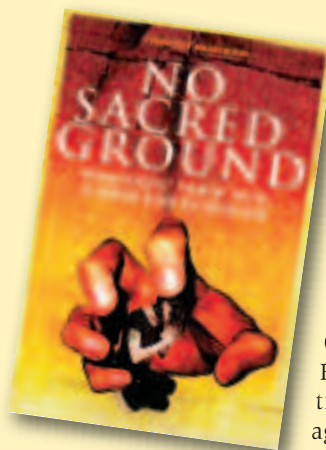
You know you're living in unusual times when government agencies officially view the seventh commandment as a threat to "human rights." But protecting the sexual behavior of "sexual minorities" who have historically suffered from discrimination is now a major priority of Canada's so-called "human rights commissions."

One of the most ominous decisions by a human rights commission occurred earlier this year in Ontario when an organization called Christian Horizons was fined for discriminating against a lesbian employee. Christian Horizons is an evangelical service organization for disabled people, and it requires its employees to accept certain rules, including the seventh commandment. One particular female employee agreed to abide by those terms, but later became a lesbian and therefore had to resign because of her failure to maintain Christian Horizons' lifestyle standards. So she complained to the Ontario Human Rights Commission (OHRC).

Naturally, the OHRC accepted her claim and awarded her thousands of dollars at the expense of Christian Horizons. An agency that serves the public is not allowed to require its employees to live by Christian sexual moral standards, even if the employees have agreed to those standards. That would be discrimination against gays and lesbians.

There is much about this decision that should concern Christians and Tim Bloedow's book is the best place to learn about the decision and its implications – and there are potentially serious implications for all Bible-based churches and ministry organizations.

Bloedow's quote from *Calgary Herald* columnist Nigel Hannaford puts the issue nicely: "Today's consensus places equality above biblical teachings as the supreme moral virtue.



Indeed, for mankind's greater comfort, the very concept of sin has been banished and this OHRC decision is a case in point. For it does not merely find Christian Horizons discriminated against a lesbian employee by insisting on its moral code. It says the moral code must go – AND

goes on to tell [Christian Horizons] what it must think: out with Scripture and in with contemporary understandings of human rights. Our moral code is better than your moral code, believe it."

Tim Bloedow explains what this means for conservative churches in the future – perhaps the near future. This is a book that should be read by all church officers and leaders of Christian-based organizations. None of us can predict the future, but we can look at the "signs of the times" to see how we can reasonably prepare for what's ahead. As the "human rights" agenda continues to advance, it will often be the office bearers who will be called upon to make important decisions for the churches. They should be well-informed about the kinds of issues they may soon be facing, and this book will help them in that task.

Bloedow uses very sharp language at certain points in the book, due to his passion on these issues. But he is a man who has "understanding of the times, to know what Israel ought to do" (1 Chronicles 12:32, ESV).

This is a short, inexpensive book with an important and timely message for all Christians who are concerned about our country. You can purchase a copy at www.christiangovernment.ca.

British Columbia, has taken the first step for them. He has tabled a Private Member's Motion, M-446, in Parliament that calls for the elimination of the offending provision in the Canadian Human Rights Act, Subsection 13(1).

Subsection 13(1) says that it is "a discriminatory practice" to communicate "any matter that is likely to expose a person or persons to hatred or contempt by reason of the fact that that person or those persons are identifiable on the basis of a prohibited ground of discrimination." It is under this section that Mohammed Elmasry filed his complaint before the CHRC against *Maclean's* magazine.

It is a highly subjective and ill-defined section. As criminologist John Martin of the University College of the Fraser Valley wrote in the *Vancouver Province* earlier this year, "The section gives human-rights commissioners the authority to gaze into the future and convict people based on what 'might' happen. No acts of hatred or contempt need take place. No intent to incite hatred or contempt need exist. All that's required is a vague notion of what might cause hatred or contempt somewhere down the line." As Mark Mercer, a philosophy professor at Saint Mary's University, Halifax, wrote, "A person of sense in 1990 [the

year that the Supreme Court of Canada, in a 4-3 split decision ruled the Section constitutional] could easily have predicted that Subsection 13 would soon be used, as it has indeed come to be used, to bully people away from saying what sitting commissioners happen not to want to hear."

Working province by province

Not all provincial human rights codes are identical. The worst for prosecuting "hate," "discrimination" and thought crimes seem to be B.C., Alberta, Saskatchewan and Ontario. Christians in those provinces in particular should call

for reforms of their provincial codes as well as the federal Human Rights Act. There are a number of people and organizations that can be contacted for the necessary information on these jurisdictions including:

- Ezra Levant (www.ezrlevant.com)
- the Canada Family Action Coalition (www.familyaction.org)
- ARPA Canada www.ARPACanada.org
- the ECP Centre (www.ecpcentre.org)
- Campaign Life Coalition (www.campaignlifecoalition.com).

The prime minister stays silent while MPs get active

A growing number of Members of Parliament have spoken out publicly about their concerns regarding the way the Canadian Human Rights Commission (CHRC) operates, and are expressing support for Keith Martin's Motion. The greatest frustration for freedom fighters though is that Justice Minister Rob Nicholson and Prime Minister Stephen Harper have remained very quiet on this controversy.

Nevertheless, in Mr. Harper's tightly controlled government, he has allowed ministers like Jason Kenney to speak out against the HRC machine without facing party discipline. The tabling of a motion in the House of Commons' Justice Committee by Conservative MP Rick Dykstra also seems to be indicative of the government's support for a CHRC-reform agenda.

Whatever one thinks of the federal government's strategy, it seems that in spirit they share the concerns of Canada's freedom fighters over the way the CHRC operates. Canadians, however, should not let up in our demands for action. We must continue to put pressure on the federal government and insist that they honor the conservative – and Canadian – value of free speech (along with the related freedoms of religion, conscience and assembly). The Conservative government essentially needs to take the proposal that Keith Martin made in M-446, incorporate it into government legislation and push it through Parliament.



Guilty! Guilty! Guilty!

"In the three decades of the Canadian human rights commission's (CHRC) existence, not a single defendant has been acquitted; not one. **The Commission has a staggering 100% conviction rate.** Interestingly, more than half of the complaints have been launched by just one person – a former employee of the CHRC."

– Dr. Keith Martin, Member of Parliament

"I've been asked about the Canadian Human Rights Commission's 100% conviction rate, and if the rejection of the complaints against *Maclean's* and *Catholic Insight* mean they're no longer battling 1000. The answer is: they've never lost a case they've prosecuted. They simply chose to drop the aforementioned two cases because of political heat. . . . Every single section 13 thought crimes case the Canadian Human Rights Commission has taken to the Canadian Human Rights Tribunal 'court' has resulted in a conviction. In other words, **if the CHRC takes you to 'court,' there's really no point in showing up – you'll be found guilty.**"

– Ezra Levant, publisher of the now defunct Western Standard magazine

"[Canada] is today a country where you can say or write things that are true and yet still be brought before a tribunal. That tribunal can fine you; it can order you to pay money to the people who complained about your words; it can force you to issue an apology; it can do all three. That's not all though. The people who complained will not need to hire a lawyer. Their costs will be picked up by the state, by the taxpayers.

You on the other hand, will have to hire a lawyer to defend yourself. And there will be no award of costs at the end, so that even if you win, you will still be out of pocket to your lawyers tens of thousands of dollars. Of course, you will not win. Why? Because in the entire history of these Canadian tribunals, hearing these cases, those people like you who have been hauled before these tribunals have never won – not one single time [on cases citing Section 13.1 of the Human Rights Act – the hate crimes provision].

The complainants always win."

– James Allan, University of Queensland Professor of Law

A Fool and His Money

by Christine Farenhorst

Perhaps because money is such an integral part of many people's lives, there are a great many quotations about money. Charles Dickens, much impressed with the poverty of the working class of his time, wrote, in his novel *David Copperfield*:

"Annual income twenty pounds, annual expenditure nineteen six, result happiness. Annual income twenty pounds, annual expenditure twenty pounds ought and six, result misery."

Henry Ford said: "Money is like an arm or a leg – use it or lose it."

Voltaire said: "When it is a question of money, everybody is of the same religion."

And the Bible says in 1 Timothy 6:10: "For the love of money is the root of all evil."

Born to plenty

In the mid 1700s, one James Neild was born in Knutsford, Cheshire. Apprenticed to a goldsmith in London, he acquired talent for that trade and did rather well. As a matter of fact, he did so well that he became comfortably wealthy. He purchased estates in Buckingham, Kent, Middlesex, and Surrey. Respected, he was elected to the office of magistrate in these counties, even attaining the post of high-sheriff in Buckinghamshire.

All this wealth and honor did not make him vain or proud. He was a generous man who gave of his moneys to various causes, especially the cause for the improvement of prisons. And he also began a society for the relief of persons imprisoned for small debts.

James Neild married one Elizabeth Camden, the pretty daughter of a respectable family in Surrey. John and Elizabeth had children. But only one son, whose baptized name was John Camden Neild, survived infancy. John Camden was born in 1780. James, his father, saw to it that he received a good education. At the age of 21, John matriculated with a Bachelor of Arts degree from Trinity College in Cambridge and three years later, he graduated with a Master of Arts degree. He went on to study law and in 1808 was called to the bar. What proud and contented smiles there were on the faces of James and Elizabeth. At times, they would visit the cemetery and note the several small graves of the other Neild children. But though they would gladly have had a houseful of children, they were comforted by the fact that John Neild lived and, indeed, was very clever as an established and well-spoken lawyer.



Alone

In 1814, father James Neild died. Elizabeth either shortly before or shortly after, also breathed her last. And so it was that at the age of 34, John Camden Neild was alone in the world. His parents, however, had left him a considerable fortune estimated at \$250,000 pounds. There was talk in the various counties; there were matrimonial gleams in the eyes of many a mother with eligible daughters; and there was talk in drawing rooms of how it was expected that John would be as benevolent a figure as his father had been.

It soon became evident, however, that John Camden was not the man his father had been. Frugal was the word first used by his tenants. Then that word degenerated into "slightly parsimonious." In the end people simply said, "The man is miserly. No point in asking him anything."

It also became obvious that John Camden was not interested in marriage. He never called on anyone but took up a lone residence in one of his late father's houses in Chelsea. There was, according to the housekeeper, very little furniture. John Camden, she said, slept on a bare board which he shared with a large, black cat.

Miserly and miserable

John Camden's main occupation during the course of that year and the years that followed, became visiting the properties which he had inherited. As lessee of the parsonage in Chelsea, it was his responsibility to see to it that the house was maintained in good order and that the church was in good repair. But when the roof of the church leaked, he had the chinks and fissures covered with strips of painted calico, remarking that this repair ought to last his lifetime. As the roofers sat atop the church, he sat on the roof as well, all day, even eating his lunch there so that no one could shirk work for a moment.

Although John Camden had money enough to buy decent clothes, he felt such expenditure was wasteful. He wore the same dress, day in, day out, in all seasons. This wardrobe consisted of a blue, swallow-tailed coat with gilt buttons, brown

trousers, short gaiters and shoes, which became, over time, patched and down at the heels.

His housekeeper was forbidden to brush the swallow-tailed coat. "It destroys the nap and will make it wear out faster," he said, wagging his finger at her.

John Camden's stockings and linen shirt were usually full of holes and while he inspected land, often staying for a free over-nighter at a tenant's cottage, the mistress of the cottage would mend the holes while he lay in bed. He had, after all, no other clothes.

John Camden was a short, stocky man. He stood only five feet in his tattered stockings. A short bull neck bulged out underneath a round head and he perennially carried an umbrella in case of rain. He had no over-coat, considering such an article a luxury. Often his tenants, poor day-laborers, were better dressed than he was.

Once when traveling to London on some business, the coach stopped at an inn so that the travelers could refresh themselves. It was a bitterly cold day. All the passengers alighted from the coach and availed themselves of the warmth, food and drink of the inn. All except John Camden that is. Talking amongst themselves and taking John Camden to be in penury, the travelers took pity on him, pooled resources and bought him a good, hot glass of brandy and water. He thanked them, drank the hot drink, and did not enlighten them as to whom he was.

In the year 1828, when John Camden was 48 years old, he once stayed the night with one of his tenants. Quieter than usual, he made an even sorer impression than he generally did. Worried about him, the tenant's wife checked up on him as he lay in bed and found that he had attempted to cut his own throat. Staunching the blood flow by applying pressure, she saved his life. There had been a sudden decline of certain stocks into which John Camden had just invested. Thanks to the tenant's wife, he lived. Or did he?

Occasionally, but very seldom, John Camden would treat a clergyman to dinner. But when that clergyman asked for assistance in establishing a Sunday school, he curtly refused, as he usually did when asked for charitable donations. It is recorded that he did once donate one pound for the Sunday school at North Marsden; and that he contributed some pounds towards a day school somewhere else; and also that he was an annual subscriber to the London Asylum for the blind; and as well that he promised 500 pounds towards the building of an infirmary. But when the infirmary plans materialized, he withdrew the offer.

A foolish investment

How sad a life John Camden lived! He was given much – and he buried his talent. John Camden died August 30, in 1852, at the age of three score and twelve. And the British newspaper, always quick to report eccentricity, pounced on the story.



He gave the money to an earthly sovereign

The amazing truth was that the entire estate which John Camden Neild had left behind, had been bequeathed by him to Queen Victoria – and the estate was now worth double what it had been in 1814. The will, which left one hundred pounds to the two executors, read, in part:

"... to her Most Gracious Majesty, Queen Victoria, begging her Majesty's most gracious acceptance of the same, for her sole use and benefit, and her heirs, &c."

John Camden was buried in the church which he had had repaired with calico strips. There was an immense turnout for the funeral. Curiosity! No one cried or expressed any sorrow whatsoever.

The Queen took possession of the properties left her. She increased the executors' bequests to one thousand pounds each. As well, she provided for John Camden's housekeeper, for whom he had made no provision. And the queen also gave an annuity to the tenant's wife who had saved his life when he had attempted suicide. She restored the church and inserted a stained glass window bearing the inscription:

"This Reredos, and the stained glass window above it, were erected by her Majesty Victoria (D.G.B.R.F.D) in the 18th year of her reign in memory of J.C. Neild, Esq., of this parish, who died August 30, 1852, aged 72."

And the question echoes. Why leave something to an earthly monarch, when everything belongs to the heavenly monarch? And the answer reverberates. Because the fool says in his heart, there is no God.





The role of athletics in Christian schools

How, and why, do we do it different?

by John Jagersma

As I walk through the hallway, past the office and head for the exit doors, I hesitate for a moment in the foyer. From behind the gym doors my ears are inundated with a barrage of noise: the voices of parents urging on their children; the focused instructions from two sets of coaches; shoes screeching in protest against the polished floor, and the excited voices of students encouraging each other.

Having spent more than my fair share of time in the gym over the last 7 years coaching Junior and Senior High volleyball and basketball, I instinctively connect those sounds to a host of positive feelings. The hours spent in our gym and those of other schools, in vehicles traveling to games, and in hotel rooms and banquet halls at provincials and other tournaments have given me wonderful memories of excitement, laughter, and a sense of bonding as teammates and coaches. Additionally, my role as athletic director has allowed me to see at first hand the incredible dedication that coaches and parents put into building a successful program.

Questions

However, there are times that I wonder about the role that sports play in our schools. Are the memories positive because of the games we have won? Should the deciding factor for enjoyment in sport be success, and how do we measure success? If I were to sit down with alumni from our schools and reminisce about their favorite sports memory would they talk about the mood at practice, the personal growth they experienced, the friends they made, or would they summarize their experiences through a list of personal and team accolades? The more I ponder this the longer my list of questions grows.

Rather than address each question in turn, I will instead attempt to describe what I think an athletic program in our Christian schools should look like, in the hope that knowing what *should* be will shed light on the questions about what *is*.

On the broadest level, I feel our athletics, just like our academics, our intramural activities, and our staff, committee, and school board decisions, should be a product of the vision the parents have for our schools. For my school that is summarized as a place that has “such harmony and support from its parents, staff and students that it forms a powerful voice glorifying God and demonstrating hope in a broken world” (Parkland Immanuel Christian School Vision Statement). Although other schools may phrase it differently, that underlying intent is similar throughout our Reformed schools. Our athletes, our coaches, and our parents need to see this as the starting point for all the decisions we make regarding athletics.

Putting the vision into practice

Now this all remains “pie in the sky” philosophizing if we aren’t able to move forward with specific goals that come out of our vision. The next step in accomplishing a God centered sports program is to put the focus of athletics on building programs that, like the vision, develop:

- a love for learning
- an awareness of our place as Christians in this world,
- and an environment where leadership skills can be nurtured and developed.

If we tackle each of these goals individually, beginning with a love for learning, we can see some specific aspects that must be considered. In our practices we need to challenge *all* athletes to develop their talents. We must then also be willing to allocate time for all our athletes in game situations where they can apply this learning.

How do we measure success?

In order to realize this, the individuals who coach our children need to be willing to make this their focus. Parents

also play an instrumental role. They need to set personal and attainable goals for their children and the team they play on that fit the broader goals we share as Christians. We can’t expect our children to be encouraged by their development if their coaches and parents evaluate their performance based only on the outcome of the game.

About more than winning

This doesn’t mean that we don’t care about winning. As any of the athletes I have coached can attest too, I try hard to use whatever knowledge and strategies I have gained to put my teams in a position to perform their best. Winning is certainly a goal. But this doesn’t mean that winning is *the* focus, the scale with which we measure success.

Rather, winning should be regarded as secondary to, and a product of, skill development. I think it is accurate to say that the percentage that a team wins is significantly influenced by the caliber of the athletes on the team. If the primary focus is winning, then the success of the season could be in large part determined prior to any game being played by simply looking at your roster. Another external factor is the level of the competition. Find a low enough level and any team can find on-court success; find a high enough level, and any team will fail. However, if the goals for the team are intrinsic and focused on factors within their control, then the athletes can still participate in a competitive environment, develop a love for playing the game, and grow in leadership, regardless of the outcome.

This difference in focus should also be apparent on the court. When we play in tournaments do spectators realize that our athletes are Christians? Are our core values on display in the way we conduct ourselves as parents, coaches and athletes? Do our teams consistently display sportsmanship on and off the court? Can they handle winning, losing, questionable refereeing, aggressive opponents, heckling fans, or other challenging situations with grace? The answers to these questions go a long

way to defining whether our sports programs are truly successful.

Now, I freely admit that the athletes I have coached would be able to supply anecdotes concerning times that I have failed to reflect these qualities myself. However, if the goal of positive behavior is emphasized, then the times we fail aren’t ignored, but instead become opportunities to remind each other of the values we are pursuing through sport. The openness with which we display our faith, the goals we set as a team, the way we play the game, even the amount of time we allocate on a weekly basis to sports all need to be done to the glory of God.

Worth serious thought

Indeed, much thought should be given to how many weekends we are willing to fill up with sports, how many valuable family meal times we allow our children to miss, and how much recognition we attribute to the sports program.

The difference in focus should also be apparent on the court

On the other hand, the time and attention we do invest in school sports needs to be recognized. I believe that being involved in athletics is either a positive or negative investment in the development of our children; it’s never a neutral value. That’s why it’s important for parents, as the people primarily responsible for the child’s upbringing, to consider what message is being instilled in their child through sports. And when our schools do provide such a positive, Christian environment (as I am confident many of our Reformed programs do) then it is important that the value of such a program be recognized and supported by the larger school society.

Perhaps my greatest hope regarding Christian school sports is that the ath-

letes that leave our programs do so as more confident, involved, and positive Christians. There seems to be a recurring discussion about a lack of leadership among the youth that comes up at home, church and school. Athletics offers a venue where the skills of a strong leader can be promoted and developed. Through the role-modeling of coaches, parents and peers, our athletes can be encouraged to be godly, humble, confident, and motivated members of our school and church community.

This means that we need to recognize positive behavior, and consistently and systematically provide opportunities for our students to fill leadership roles. On the flip side, we need to instill in our athletes the awareness that involvement in athletics is a privilege that is not disconnected from their behavior at school

or at home. When inappropriate behavior at school does not influence our students' involvement in extracurricular activities we do them a disservice. Challenging athletes to assume responsibility and leadership in sports should reinforce the vision for our students that we are intent on fulfilling in our school as a whole.

When I consider our sports program in light of our school vision I see there is much that we should be thankful for. There are many times when our athletes' Christian values are prominently on display in the athletic arena. Our coaches and parents regularly share stories of other spectators commenting on our team's positive behavior. Over the years our athletes and teams have consistently been recognized for sportsmanship at the provincial level. Many of our coaches

and parents serve as role models to our students in dedication and leadership. Our alumni continue to be involved in a wide range of sports after leaving our school. However, there should always be a striving among our community to consider why we do what we do. It is my hope that by reflecting on what our school sports programs should look like, we can continue to develop and improve athletic involvement in our schools.

I originally wrote a version of this article as part of a writing activity with my English 9 students. It was focused specifically on my school, Parkland Immanuel Christian, but I have attempted to expand the scope to make it applicable to a broader Reformed audience. I freely admit that it is not an exhaustive discussion on the topic, but is instead intended to encourage further thought and discussion.



5 QUICK QUESTIONS TO CONSIDER

1. In sports, what is success? How should Christians measure success?
2. Where should sports rank in our priorities and how much is too much?
3. Alternately, how little is too little? This question is rarely asked, but if sports are supposed to teach the importance of commitment and dedication then students will need to put in hours of practice. So along with considering how much is too much coaches and parents need to ask, how much time is too little?
4. Do our school sports teams reflect Christian character? Do they honor God?
5. Are our student athletes taking the lessons they learn in school sports with them when they graduate? Do our church sports teams honor God?



Tidbits relevant, and not so, to Christian life

by Jon Dykstra

World's toughest riddle

According to one (very unreliable) source 97 per cent of Harvard students could not answer this within 5 minutes, but 84 per cent of kindergarteners tested could. Can you?

*I turn polar bears white
and I will make you cry.
I make guys have to pee
and girls comb their hair.
I make celebrities look stupid
and normal people look like celebrities.
I turn pancakes brown
and make your champagne bubble.
If you squeeze me, I'll pop.
If you look at me, you'll pop.
Can you guess the riddle?*

SOURCE: Adapted from a riddle winging its way around the Internet.

Answers: The answer kindergarteners give quickly is "no," which is the correct answer to the question at the end – can you guess this riddle? – since this riddle has no correct answer. Harvard students refuse to give up and so don't get an answer within five minutes.

When we ask, "Why Lord?"

Scottish preacher Samuel Rutherford (1600-1661) was well acquainted with suffering: he lost his wife to a lingering illness, and lost two children during the same period. He had to endure frequent illnesses, and was persecuted because of his faithful preaching of the Word, eventually being sent into exile. Why did this steadfast servant have to endure so much hardship? Rutherford saw God's plan in it all:

"If God told me some time ago that He was about to make me as happy as I could be in this world, and then had told me that He should begin by crippling me in all my limbs, and removing me from all my usual sources of enjoyment, I should have thought it a very strange mode of accomplishing His purpose. And yet, how is His wisdom manifest even in this! For if you should see a man shut up in a darkened room, idolizing a set of lamps and rejoicing in their light, and you wished to make him truly happy, you would begin by blowing out all his lamps; and then throw open the shutters to let in the light of heaven."

When we are devastated by loss, will we respond as faithfully? Can we continue to praise God even when we are laid low? John Piper (1946-) responded to Rutherford's example by turning to the LORD and asking Him for help:



Bill was setting himself up for disappointment

"Oh how I pray that when God, in His mercy, begins to blow out my lamps, I will not curse the wind."

Quote of the month

"Outside of a dog, a book is man's best friend. Inside of a dog, it's too dark to read." – Groucho Marx

Finding the time

A friend recently told me about a plan she put into motion years ago – she decided that on her drive to work each day she wouldn't listen to anything in her car. Instead she would use that time to pray, to dwell on what God has done for her, and to sing to Him. So now she brings different concerns to God each day of the week – I found out, for example, that on some Wednesdays she has prayed for me, asking God to equip me to be a good spiritual leader in my marriage. Every morning for the 40-50 minute commute to work it is just God and her, and she loves it. Then, on her afternoon drive home she listens to good books on CD – anything from the *Narnia* series to *Les Misérables* or even an audio recording of the Bible.

I thought that was pretty impressive. I occasionally listen to books on CD in my car, but the one thing I never do is drive in silence. I think I'm part of a generation that finds too much silence a scary thing. I want the radio; I want a CD; I want the distraction. And consequently I would never even thinking of praying in my car. But I'm going to re-think that now.



SPACE ELEVATORS:

Onward and upward. . . maybe

by Margaret Helder

Sometimes modern man gets a little carried away with what technology can do for him. While the word “impossible” certainly has a negative ring, there may indeed be some projects that will be extremely difficult to achieve. Unusual projects, however, catch the imagination and may well attract publicity and funding.

There are few ideas today more “far out” than the idea of a space elevator. The amazing thing is that many serious scientists support this dream. In addition, this pursuit is backed by some funding support.

Already in the 1800s

The concept of a space elevator actually goes back a long way. Many of the earlier proponents, but not all, considered that such technology would be possible some day. The first to propose such a scheme was Russian scientist Konstantin Tsiolkovsky (1857-1935). In 1895, impressed with the Eiffel Tower, he proposed the idea of a cable connecting an earth-based tower with a “Celestial Castle” located far out in space. This man recognized that there must be a point in space at which the gravitational force (pulling toward earth) and the centrifugal force (pulling outward from the spinning earth) are, in fact, balanced. At this geostationary altitude, an object would remain in a fixed position above the earth. He also calculated the distance of this position above the earth. It turned out to be 35,786 km above sea level. Not surprisingly, he concluded that such a long cable was an impossibility.

Tsiolkovsky also was the first to suggest how rocket powered space flight might work. As we all know, human powered space flight became a reality, which indicates that the ideas of this man are worthy of attention.

From science to Science Fiction. . .

For many years the idea of space elevators was known only to Russians. Indeed a non-technical article on this topic was printed in *Pravda* in 1960. It elicited no flicker of interest in the west. Finally in 1975, American Jerome Pearson at the Wright-Patterson Air Force Base in Ohio, published a technical description of the concept in an obscure journal *Acta Astronautica*.

This time the world noticed. Science Fiction author Sir Arthur C. Clarke (1917-2008) consulted with scientist Pearson as Sir Arthur wrote *The Fountains of Paradise* in 1978. In the story, engineers construct a space elevator on the mythical island of Taprobane, based on the author’s Sri Lankan home. Sir Arthur, of course, is best known for the 1968 book and subsequent movie *2001: A Space Odyssey*. Considering the high profile of Sir Arthur C. Clarke, it is not surprising that western scientists soon began to toy with the concept of space elevators.

. . .and back again

Space elevators left the realm of science fiction and entered the realm of serious science when a conference on the topic was held at Marshall Space Flight Center in 1999. Conference organizer David Smitherman has since collected together the design features originally proposed at the conference. His book *Space Elevators: An Advanced Earth-Space Infrastructure for the New Millennium*, clearly describes the challenges which must be overcome if space elevators are ever to become reality. The basic idea involves a ribbon shaped cable attached to an earth based structure at one end and to a heavy counterweight in space situated well beyond the geosynchronous orbit position. The cable is expected to remain taut because of the constant rotation of the earth. Some kind of device will be needed to climb the ribbon/cable.

Various designs have been suggested for a base station located on earth. The taller the tower, obviously, the shorter needs to be the connecting cable between space and earth. One suggestion was a 50 km tall tower. The building of that structure would certainly be fraught with hazards such as lack of oxygen, and high winds would greatly imperil such a tall structures. The winds, however, tend to be less dangerous near the equator. Therefore most experts situate the tower near the equator, often out at sea. Moreover platforms on seagoing vessels would be able to move, thereby avoiding dangerous weather, it is to be hoped. Obviously platforms based at sea would involve relatively short towers.

The really critical issue is the composition of the more than 40,000 km long cable. Calculations have revealed that there is no known material which could support its own weight



.....
***There
 are few ideas today
 more "far out" than the
 idea of a
 space elevator***

***With current technology,
 a space elevator's tether would cost
 upwards of a half trillion dollars***

(Photo courtesy of NASA Marshall Space Flight Center).

as the cable is unfurled upward. Nothing could ever be built upward that high.

A better idea, everyone agrees, is to launch a gigantic spool of cable into space and then, from orbit, unwind the cable downward. A geosynchronous satellite could be used as the site from which to lower the cable. As it is unwound from space, the cable would be called a tether.

This approach – starting at the top and unfurling the cable downward – seems the best and only way to go. However it too has enormous problems. Calculations carried out by four American engineers in 1966 suggested that the strength of the cable would have to be twice of that of the strongest materials known, materials such as graphite, quartz or diamond.

More realistic today

But then in the 1990s came the development of carbon nanotubes with precise positioning of carbon atoms in a hexagonal lattice. This arrangement of carbon atoms has been found to be exceptionally strong. Once carbon nanotubes were discovered, engineer David Smitherman of NASA/Marshall's Advanced Projects Office realized their potential for space ele-

vators. He then organized the space elevator conference of 1999. American scientist Bradley Edwards, with NASA funding, researched possible tether designs. He calculated that the minimum required tensile strength for a space tether was 63 Giga-Pascals (GPa). To give you an idea of just how strong this is, Kevlar measures up to only 4.1 GPa while the strongest steel exhibits a GPa of only 5.5.

This tether would be paper thin and about one meter wide. Ideally, he declared, the tether should have a strength of 130 GPa as a safety precaution. Unfortunately, when he measured 2000 epoxy bonded single walled carbon nanotubes, he found that the strongest measured only 52 GPa.

More recently, during the past year Nicola Pugno at Torino Polytechnic in Italy, carried out work on the tensile strength of carbon nanotubes. He had calculated that if this lengthy rod had one atom out of place, the tensile strength would drop from 100 GPa to 80GPa. Now however his calculations showed that there would be at least one defect four atoms long. This tiny imperfection would reduce the tensile strength to 45 GPa, far less than the required 63 GPa. The implications of this weakness are that the cable would have to be made 600 times fatter at the space based



end than would otherwise be the case. Considering the required length, these additional requirements would make the cable impossibly heavy and impossibly expensive.

The theoretical tensile strength of perfect carbon nanotubes might reach about 150 GPa. However perfection seems to be an unrealistic expectation, especially with such very long cable. As of 2006, carbon nanotubes cost \$25,000 per gram and even a thin cable might have a mass of 20,000 kg meaning the cable would cost in the range of a half trillion dollars! However, like many other manufactured goods, the price of carbon cable is expected to fall considerably in the years ahead. So while this isn't possible in the short term scientists consider that a cable with the density of graphite and a tensile strength of 65-120 GPa could reasonably be mass produced at a feasible price.

First experiment had problems

A further recent event demonstrated the difficulties with new space technologies such as tethers. On September 25, 2007, the European Space Agency's Foton-M3 spacecraft deployed a tether test. The \$3.8 million experiment, called the Young Engineers' Satellite 2 (YES2) project, was designed to demonstrate the effectiveness of tethers as a cheap way of returning small objects to earth from space. The tether, a 0.6 mm thick super-strong polyethylene fibre called Dyneema, was 30 km long. It was supposed to unfurl with a small payload attached. Once at maximum extent and above the target landing site, the cable would be cut thereby allowing the capsule to parachute to earth. Unfortunately the cable unwound too slowly so that only 8.5 km was deployed instead of 30 km. This meant that the capsule blew off course and was not immediately located. There is no doubt about it, space based experiments are expensive and difficult.

Once the cable composition is solved, the system will need some kind of device to climb upwards. At the present time, the most popular suggestion involves powerful lasers, reflected upwards by means of gigantic mirrors, with a photovoltaic array on the climber. The climber might move by electromagnetic propulsion (maglev) or some kind of rollers which stick to the cable.

Competing

Like the Ansari X Prize which did so much to promote private space flight, private and government funded competitions are encouraging research and innovation. The WireFly X-Prize Cup was founded in 2005 by the creators of the Ansari X-Prize. Two-day competitions each year between university and high school teams, have served to demonstrate that space elevators are at best, a far distant technology.

The NASA sponsored Elevator:2010 competition or Space Elevator Games also was founded in 2005. Each year it offers a \$500,000 prize to the team that can comply with its stringent objectives. In 2006 organizers sought a device capable of rising along some sort of ribbon at the speed of one metre per second to a height of 60 m. There were no winners although a team from the University of Saskatchewan came close. In 2007 both the height and speed requirements were doubled. Canadian teams represented a quarter of the twenty entrants with teams from Universities of Alberta, British Columbia and Saskatchewan as well as McGill and Queen's Universities all enrolled. Unfortunately the University of Alberta withdrew at the last minute for lack of funding. So far no team has won the competition although a team from Massachusetts Institute of Technology used the first 100% carbon nanotube ribbon (weighing only 2 grams) in the competition. It is evident that whatever the merits of the space elevator idea, university students are having fun developing various component designs.

Many, many hazards

Should a space elevator actually be developed and deployed, earth-based storms and space-based satellites as well as meteoroids and micrometeorites all pose danger for the equipment. If no precautions were taken, all satellites with orbits below the top of the elevator could be expected eventually to collide with the elevator cable. Most active satellites could steer out of the way but orbiting debris and inactive satellites would need to be swept aside or removed by garbage collector devices. Natural objects like meteoroids and micrometeorites are less predictable. The latter are the most dangerous as they travel at high speeds and at high concentrations at certain altitudes. The cable might therefore better be designed as a mesh rather than a ribbon so that any one impact would exert minimal damage. Any severing of the cable could be catastrophic. This raises the question of international conflict and the difficulty of protecting the installation.

Considering all the difficulties with the design of the space elevator, one may well wonder why the idea is so attractive to some scientists. Obviously it is fun to try to meet a difficult challenge. In addition, the cost of shipping cargo to space would drop to a few dollars per kilogram (kg) compared to today's cost of \$22,000 per kg on the Space Shuttle. Whether the space elevator ever becomes a reality or not, it is evident that some developments will prove interesting and useful to our society. However we would not want to see governments waste too much money on such a dubious scheme.

Private citizens, however, are free to support whatever they like.





Soup & Buns

Watching the dominoes fall

by Sharon L. Bratcher

Sometimes clear-cut Truth comes with a domino effect.

Most of us have stood dominoes up on their ends near one another and then tapped the first one and watched as it tapped the next, and the next, until they all fell down in a long jagged line. Each domino affected the others until the entire line fell.

Learning Truth can accomplish the same reaction. The Holy Spirit may take a verse that you have read a hundred times and pop it out at you, causing you to realize how a truth applies to your life. In awe, you reflect on it, or discuss it with a friend. As you meditate over the next day or two, you see how that truth affects other concepts you live by, and others, and others. If *this* is true, then *that* must also be true. Hmmm. . . You analyze your various actions and attitudes over the past months or years and see your own faults. You may begin to see others in a better light, suddenly understanding why they reacted to you as they did, or why they said such and such, or excluded you from some activity. Grief takes over. You feel so sinful, and as the dominoes fall, you wonder if you will ever improve or recover.

Cutting Truth

God's Truth has cut you like a two-edged sword, and you feel the sting. Your sins have been separated from your self-righteousness and your inaccurate thinking. You feel very humble. It is important to make time to meditate on this matter further while it is still fresh in your mind, rather than returning to busyness and setting it aside indefinitely. You find that you owe someone an apology, and that you need to spend time repenting to the Lord and thanking Him for this insight, and you are encouraged by such verses as Psalm 103:8-14, including "so the LORD pities those who fear Him. For He knows our frame; He remembers that we are dust." You feel pretty dusty right then. You look back on decisions you made, and occasions where you shot your mouth off, and you see your actions as clearly as if you were watching yourself steal the neighbor's one and only sheep with the prophet Nathan there to rebuke you.

God uses such apologies to bring reconciliation between people. He gives us the courage to write the note or to say the words personally, taking full responsibility for our actions.

God's will be done

Sometimes the truth that knocks over all the other dominoes is not really a sin, but just an aspect of personal relationships that you didn't know or understand before that has suddenly become clear. Once a colleague and his wife explained to me that I was referring to everyone as "friends" and that it would be helpful for me to realize that many were only acquaintances or companions. This changed how I applied my energy to each group, and how much I revealed of my personal life. I remember "feeling" the dominoes falling as I drove home reflecting on this new knowledge.

Recently I was struck with the fact that I have not been sincerely praying "Thy kingdom come, Thy will be done." My prayers of late have been more like "please take care of all of us and don't let any of us face any discomfort." To pray for God's will to be done in this world is to acknowledge both His sovereignty and His power. It is to declare that His will is more important than my own desires. It is to ask daily what He may be trying to accomplish in my workplace or my church or family, and ask Him to guide me to be a part of *that* goal. It is so different than just "making it through the day" at work and hoping that my annoying young co-worker will quit soon. It is so different from looking for ways to impress others at church with my funny stories or my great insights.

Praying for God's will to be done also takes a lot of pressure off of us trying to control and organize everything. We don't have to design a plan for evangelizing our co-workers, nor fret over its possible failure – we do need to be patient and loving and watch for opportunities to speak a word about the Lord. We don't have to figure out exactly how to help a distressed child – we do need to pray fervently and watch for opportunities to show love in action. God is so incredibly creative that He very often chooses ways that we would never invent or consider. He is God, our King, our Ruler, and what He says goes. And if we don't like it, then it's we who need the Truth to change us.

And let the dominoes fall where they may.



ENTICING ENIGMAS AND CEREBRAL CHALLENGES

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

NEW PUZZLES

Riddles for Punsters #146 – “Dental Advice”

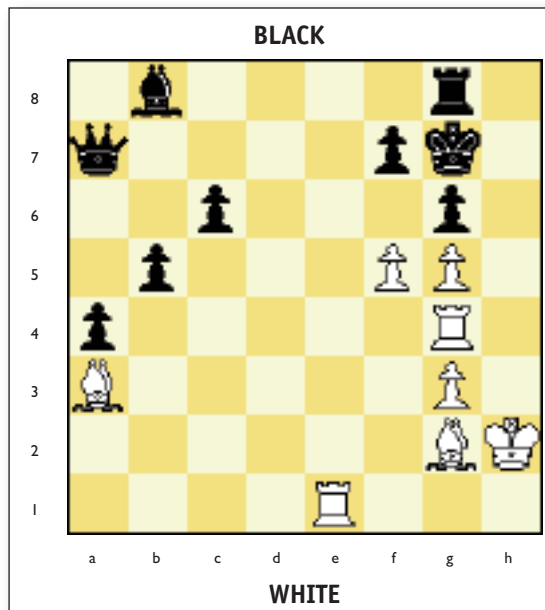
Why did Denny the fox wear his false teeth only when he was in his home? Because they were _ _ _ t u r e s .

Problem to Ponder #146 – “You CAN do This”

The 20 WORDS to be found contain “CAN” **somewhere** in them. The number of letters in the needed word is indicated in round brackets after the hint. For example, “A caged bird (6)” has the answer “CANARY” while “Scarce (5)” has the answer “SCANT”.

- | | |
|---------------------------------|-------------------------------|
| a) A fish-eating bird (7) | k) Grouchy (12) |
| b) A container (8) | m) A weapon (6) |
| c) A nationality (7) | n) Amazing (7) |
| d) _____ Of Dort (6) | o) The Promised Land (6) |
| e) Light, not fluorescent (12) | p) A type of oil (6) |
| f) North of the U.S.A. (6) | q) A waterway (5) |
| g) A fruit (9) | r) A type of worm or sore (6) |
| h) A shelter (6) | s) One running for office (9) |
| i) _____ and Tax Collectors (9) | t) A river _____ (6) |
| j) It can produce light (6) | u) Sweet, can be eaten (5) |

Chess Puzzle # 146

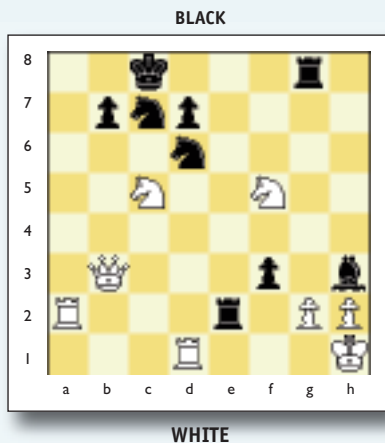


WHITE to Mate in 2

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

SOLUTIONS TO THE PREVIOUS (JUNE) PUZZLE PAGE

SOLUTION TO CHESS PUZZLE # 145



WHITE to Mate in 3

Descriptive Notation

1. NxN ch K-Q1
2. N/B5xNP ch K-K2
3. Q-B7 mate

Algebraic Notation

1. Nf5xd6 + Kc8-d8
2. Nc5xb7 + Kd8-e7
3. Qb3-f7 ++

BLACK to Mate in 2

Descriptive Notation

1. _____ BxP ch
2. K-N1 P-B7 mate

Algebraic Notation

1. _____ Bh3xg2 +
2. Kh1-g1 f3-f2 ++

Answer to Riddles for Punsters #145 – “Full of Compassion”

Deborah, although a math whiz, forgot to take her money with her to the gas station. She had filled her car's gas tank before she realized that she could not pay for the gas. A kind stranger felt pity and paid for the gas for her. Deborah was, of course, very **t a n k f u l** for this.

Answer to Problem to Ponder #145 – “Continual Calculations”

Cindy picked a positive whole number. Deborah, a math whiz, subtracted 3 from it then multiplied the result by 5. That result she then squared. The result of that she divided by 20 and ended up with 5 as the final result. What number did Cindy choose initially?

To get the number, work **backwards** from 5 doing the inverse (**opposite**) operation. **5 times 20** is 100. The **square root** of 100 is 10. **10 divided by 5** is 2. **2 plus 3** is 5. So **Cindy's original number was also 5**.

Charley then picked a negative integer. Deborah, wanting to complicate things, subtracted 3 from it then multiplied the result by 5/3. Next she added 16, then divided the result by 12. Finally she took the **AVERAGE** (mean) of that result and the number 4, producing 2 1/4 as the average. What negative number did Charley choose?

Another method is to solve the corresponding equation, which is

$$\frac{\frac{5}{3}(x-3)+16}{12} + 4 = 2 \frac{1}{4}$$

Multiply both sides by 12 (getting 4 1/2 on the right) THEN subtract 4 from both sides, getting $\frac{5}{3}(x-3)+16 = 1 \frac{1}{2}$ NOW multiply both sides by 12,

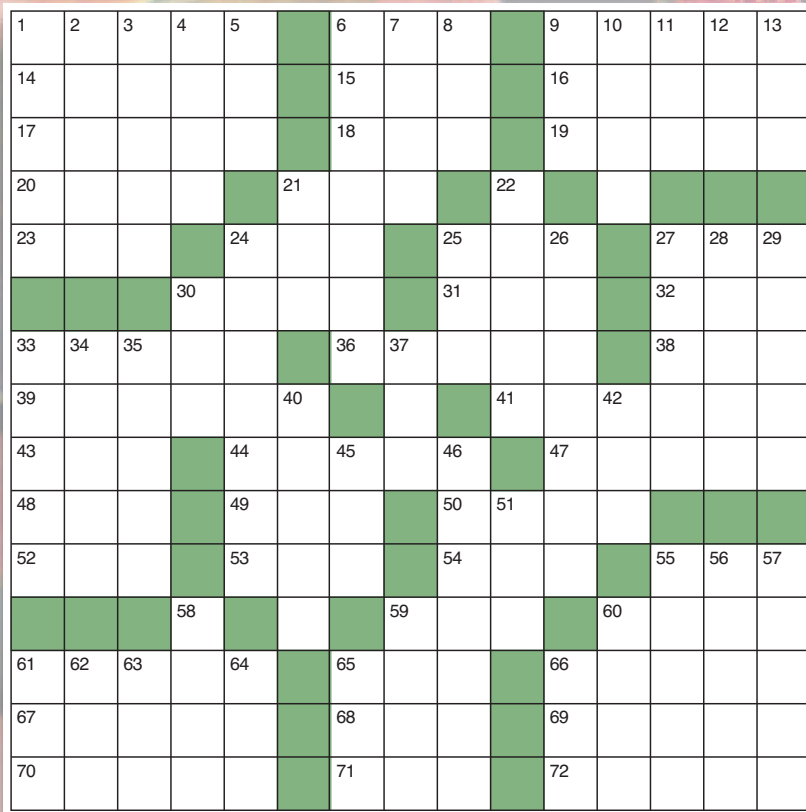
get $5(x-3)+16 = 6$ then subtract 16 from both sides, get $5(x-3) = -10$ then multiply both sides by 3, get $5(x-3) = -30$ then divide both sides by 5 to get $x-3 = -6$ then add 3 to both sides to get $x = -3$.

Thus, **Charlie had picked the number -3**.

Crossword Puzzle

Series 15 No 9

Last month's solution
Series 15 No 8



ACROSS:

1. Edge along furtively
6. Wind mover
9. Popular summer hotspot
14. Aromatic herb
15. Tell a fib
16. Possessor of an object
17. City on island close to Montreal
18. Summer drink
19. Retains
20. Special sci. class
21. Had dinner
23. Fox's home
24. Movie or photograph
25. Family friend
27. Made a lap
30. Atmosphere
31. Ever, poetically speaking
32. Greek goddess who rescued Odysseus
33. One way to cook a chop
36. Black and white raccoon cousin
38. At this moment

39. Root vegetable
41. Only one
43. Drink cooler
44. Vented outside
47. Strong beam of light
48. Little veggie
49. Golf accessory
50. For a long time
52. Curvy letter
53. Unit of energy
54. Head part
55. Basic Assembly Language (computers)
59. Fitting
60. Green mineral
61. Angry
65. Expert
66. Turkish ruler
67. Beach accompaniment
68. Noise
69. Goodbye! (Sp.)
70. Creep around
71. Sum up
72. Cheat by avoiding paying a debt

DOWN:

1. Supper side
2. Lacking sense
3. Kind of couch
4. Law school admission test
5. Slippery fish
6. Kind of hat
7. Teacher's helper
8. Born
9. ___-choy
10. Pitcher
11. Scottish one
12. Mushroom found under trees
13. Paycheck abbr.
21. A light breeze
22. Garden starters
24. Beat, like blood in the arteries
25. Write down
26. Summer habitat
27. Vocalizes harmoniously
28. Kind of lizard
29. Tall structure
30. ___ Baba
33. Complain
34. Runs fast
35. Original thoughts
37. Mimic
40. Ancient Greek temples
42. Nat'l Assoc. of Realtors
45. Reginald, to his pals
46. Where little swimmers fear to tread
51. Deep container
55. Herb
56. Improvised
57. Dog controller
58. Kind of tree, like a Virginia willow
59. Sour and sharp
60. Wear out with overuse
61. ___ a Wonderful Life
62. President Reagan, to his friends?
63. Overwhelming reverence
64. Large deer
65. Computer programming language (abbr.)
66. Dog foot

Joyce