

Reformed

A MAGAZINE FOR THE CHRISTIAN FAMILY

OCTOBER 2016
Volume 35 Issue No. 12

PERSPECTIVE

CELEBRATING 30+ YEARS

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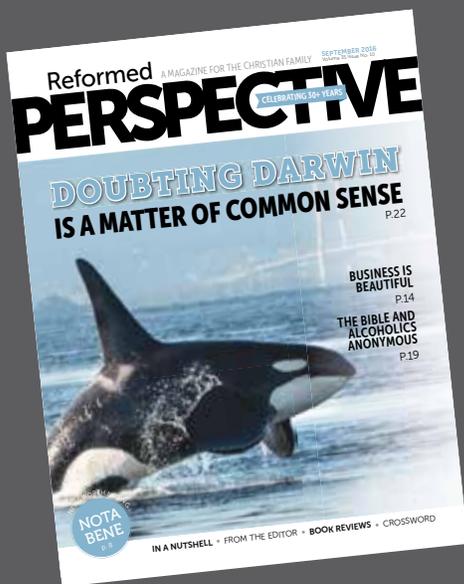
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A MAGAZINE FOR THE CHRISTIAN FAMILY

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

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Annual Subscription Rates:

Canadian Funds – 1 year \$50.00, 2 years \$93.00, 3 years \$137.00*
Canada Airmail \$73.00,* U.S. Airmail (U.S. Funds) \$80.00
U.S. Funds – 1 year \$55.00, 2 years \$100.00, 3 years \$145.00,
International Surface Mail \$69.00 (2 years \$125.00, 3 years \$184.00)

International Airmail \$115.00

***including 5% G.S.T. – G.S.T. No. R118929272RT0001**

We acknowledge the financial support of the Government of Canada, through the Canada Periodical Fund (CPF) for our publishing activities.



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Registration: ISSN 0714-8208

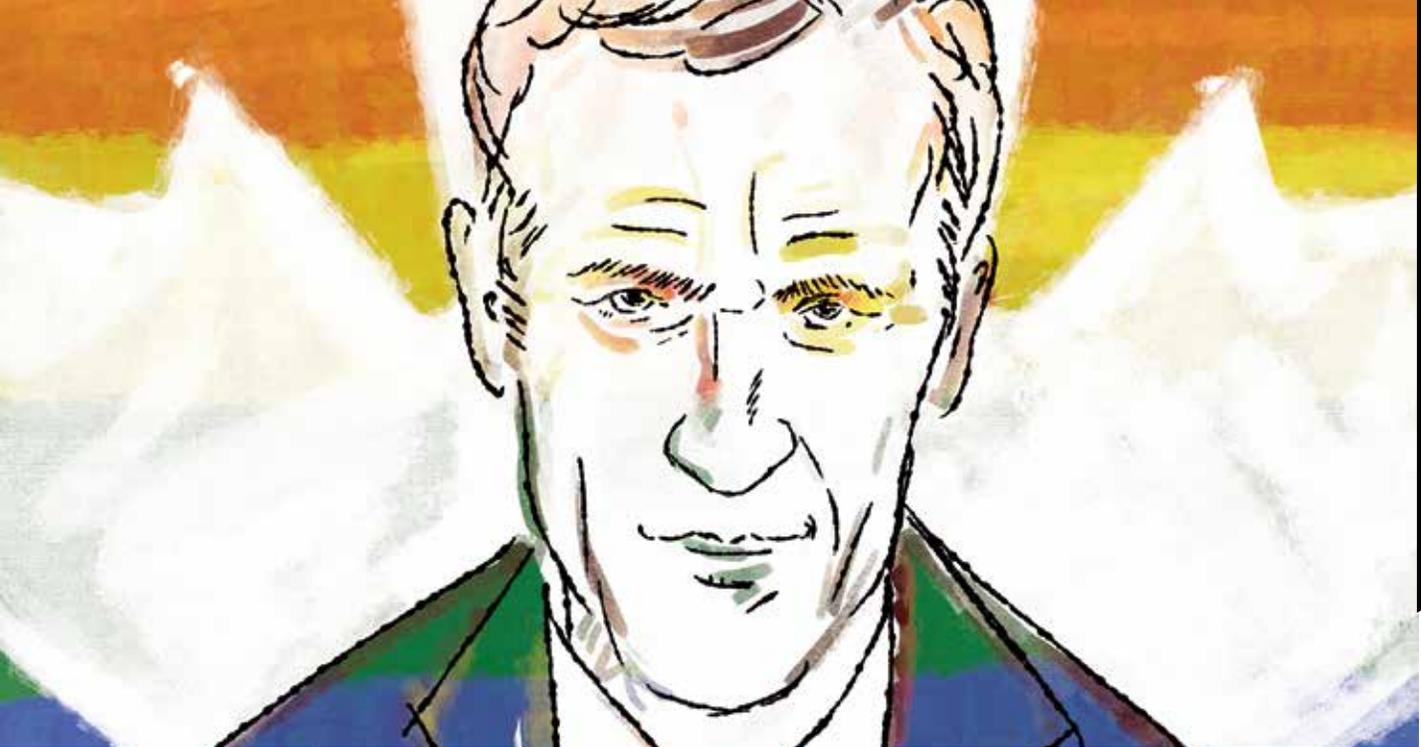
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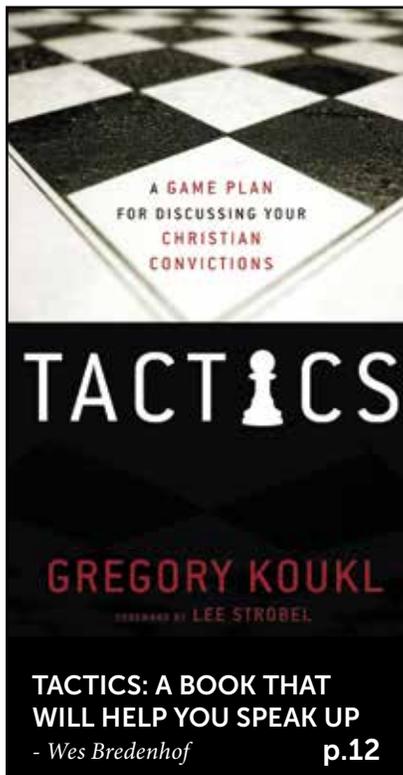
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THE RISE AND FALL OF CANADA'S MOST EFFECTIVE OPPOSITION MP

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READER RESPONSE

DEAR EDITOR,

In the past, *RP* has had some excellent articles about visual art and how Christians should relate to it. That is why I was surprised at the bit in the July/August "In a Nutshell" column that quotes an American artist known for his controversial paintings (one depicts Santa crucified) as saying:

abstract paintings, such as the work of Jackson Pollock, aren't really art.

As I tell my high school art students: realism isn't your only option. There are many ways artists, including Christian artists, can express, illustrate, and create art that isn't representational, yet still articulates truth and experience. If someone has trouble understanding a certain genre of visual arts, such as abstract expressionism, it is of great benefit to study art history and read artists' statements to help discover meaning.

Too often the church rejects visual arts, or at the very least, considers it irrelevant. Yet God makes it clear (Exod. 31, 35) that all artistic talent comes directly from him! Even art created by unbelievers can be used for God's glory. That's the great thing about art: each observer will experience a piece of art differently depending on their own beliefs and life experiences. So even Jackson Pollock's paint-dribbled canvases can evoke feelings of joy, grief, or confusion – all true human emotions. Perhaps emotions

EDITOR'S RESPONSE:

Art is a fascinating topic, and your letter raises some very interesting points. One of the big questions concerning art is, "How do we evaluate it?" By what standard? The world has suggested many standards, some of which include:

- realism - how closely does it depict what it intends to portray?
- the message - does it challenge conventions? does it say something important
- the emotional state of the receiver - how does this make me feel?
- the intent of the artist - what was he meaning to portray?
- composition - how the different elements in the piece interact?

And I'm sure you would know many more.

But where the fun comes in is in thinking through how God looks at paintings, sculptor and art of all sorts. Sometimes an argument is raised that there are no

that Mr. Pollock himself felt as he painted them.

As well, God himself creates abstract art. Look through the lens of a microscope at grass cells, tears, or blood vessels. Check out viruses, vitamins, or slivers of stone. All of them so amazing and none of them look like something recognizable. Such incredible abstract designs are fashioned by the Master Creator himself.

Sheila Van Delft
Surrey, BC



standards at all by which to judge art. But we know that simply isn't so. Yes, there is a subjective aspect to art, but no, beauty isn't simply in the eye of the beholder – there are standards by which we can discern what is better and worse. That's why, as RC Sproul Jr. once put it, we have flowers on our table, not a pile of dog poop; we all know that the one is beautiful and the other is not. There are standards... and the fun is in seeking them out.

So what are those standards? That's not an easy question to answer, and many a Christian has written many a book

on the topic. But they all believe in the quest. And I think the quest – to discover God’s thoughts on art – is a very God-honoring activity.

In this little Pollock bit, one standard I was suggesting was skill. That was the point being raised by Robert Cenedella, and that fact he is a secular artist only makes it the more interesting. The Bible, when it touches on art, also speaks about the skill of the artisans (Ex. 28:3, 31:1-10, 35:25-35, 1 Kings 7:13-14, 1Chron 22:15, etc.). But the question being raised here is this: is something good art if there is no way by which it could be bad art? In other words, if a style of art puts itself (or has been put) outside of the reach of standards, then by what *standard* can we say it is good?

You raise an interesting point about God’s “abstract” art. But is there skill behind God’s abstract work? Why are we amazed at the incredible designs of the microscopic world? Because they are *designed*. Great skill is evident even on this unbelievably small scale. So I would argue that God’s “abstract” work is very different from Pollock’s.

That’s not to say that skill is the only or even the primary standard by which to evaluate art. In some works it might be other aspects of the piece that make it excellent and praiseworthy. One example that comes to mind is a song,

Hurt, by the aging Johnny Cash. In the video he sits surrounded by his awards but apart from his wife, who had died some time ago. And he sings in a wavering, faltering voice:

Everyone I know goes away / In the end
And you could have it all / My empire of dirt

His voice is not nearly what it once was, so if we were to evaluate his performance based on his singing skill, then we would have to say this is one of his worst outings. But there are so many more measures than just this one. What makes Cash’s performance so powerful here is that it is so very *authentic*. Here is a man, successful by any worldly measure, but one who understands now, nearing the end of his life, that it all turns to dust. In that context his faltering voice only adds to what he is saying. He is living the very words he sings.

So skill is one standard, and truth (or authenticity) another. Are there other standards? Definitely! What are they? That would be a very fun topic to explore in a future issue of *Reformed Perspective*!

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FIRST AND SECOND THINGS

Power is a wonderful servant, but a terrible master

by Jon Dykstra

Where have all the outspoken social conservative politicians gone? Can we find them amongst Canada's conservative parties?

Sometimes there seems reason to hope. In Ontario, the Progressive Conservative's new leader Patrick Brown had a history of pro-life politics, and he once voted against gay marriage. Sadly, he was only a false hope; he's promised to protect the pro-abortion status quo, and now marches in gay pride parades.

In BC, recently, there was one politician who spoke up when the province decided to add "gender identity" and "gender expression" to its human rights code. Laurie Throness quietly noted that he and others view gender as being fixed, not fluid. But while this lone voice did speak up, he wasn't willing to vote against the bill. It passed with 70 votes for and none against – Throness abstained.

How about Alberta? Surely in red-neck Alberta there must be an outspoken Christian politician? No. The two conservative opposition parties either won't speak on moral issues, or agree with the governing New Democrats. The headline of a recent *LifeSiteNews.com* article put it this way:

No Alberta politician willing to stand up to NDP gymt's 'totalitarian' LGBT school agenda?

WHY IT'S SO BAD

Why are Christians so badly represented? We might think it's because there are no Christian politicians, but that's not the real reason. There are plenty of Christian in the Ontario, BC, and Alberta legislatures.

The reason we don't hear from them is because they are acting according to a set sort of strategy. They believe:

- If you want to make a difference, that's easier to do if you get elected.
- You can't get elected if you take strong public stands on moral issues
- Ergo, it doesn't make sense to take strong public moral stands.

This strategy helps Christians get elected, but it's also why we can't find politicians speaking on abortion, euthanasia, gay marriage, transgenderism, gay/straight alliance clubs, sex-ed curriculums and the issues that matter to us most. This is why no one is speaking up in Ontario and BC and Alberta and most everywhere else. For strategic reasons, our elected Christians *are silencing themselves*.

It's a catch-22: speak up and you won't get elected; don't speak up and you may get elected, but without any mandate to make change, so what's the point?

Is there any way out of this seemingly no-win scenario?

PUT FIRST THINGS FIRST

Yes, if Christians voters and Christian candidates reorder our priorities.

In his essay "First and Second Things" C.S. Lewis wrote about the damage that's done when we start treating secondary priorities like they are the most important ones. He gave as an example a man who makes alcohol his focus. While alcohol can be a source of pleasure, that comes to an end when drinking becomes a man's *priority*. When he overvalues alcohol, then he's liable to lose his house, his job, and maybe even his family. And, ironically, he'll even lose the pleasure he once got from drinking back when it was a minor matter to him.

We need to understand that achieving power isn't our goal – it isn't a "first thing" for us. Our first thing is our message – the change we want to push for. Power, then,

is a secondary thing to our message. We want to win a seat to have a platform from which to push for change. Power is a *tool*, not our *purpose*. It is an incredibly useful tool – having the platform that comes with being an MLA or MP means we could be heard by far more when we do speak out. But it is still just a tool, and only useful to us so long as we view it as a tool, and we don't overvalue it.

If we make it our priority, that's when everything goes wrong. While power is a wonderful servant *it is a terrible master*. When getting elected is our first priority, then everything else – including our message – must serve that goal. That's when Christian politicians will silence themselves *even when advocating for change was the original reason they got involved in politics*. If winning is first it makes sense to stay silent on any issues that could lose us votes.

In making power our first priority, we lose the ability to wield it in a useful manner. If we do win, we'll be elected without any mandate for change. And we'll still have reason to be fearful about talking on controversial issues because doing so will undermine our *re-election* chances.

Like Lewis's drunk who in overvaluing drink loses out on all the pleasures of it, Christians who overvalue power lose out on the ability to use it.

WHEN OUR MESSAGE IS FIRST

So that's why there are so few Christian politicians speaking out: misordered priorities.

What happens when we put first things first and bump power down off its perch? Then strange and wonderful possibilities present themselves!

When our message becomes our first priority, then we can evaluate power, and

the quest for it, in light of how it will serve our message. Then we compare it with the other tools at our disposal and evaluate them as to which will best help us be heard.

Now, if seeking power requires us to stay quiet, then it seems quite likely some of our other tools are going to be better at getting us heard. But what are those other tools? Well, as we've seen over the last several years, a Christian lobby group - even a small one - can be *very* effective at getting our message out. Writing letters to the newspaper, talking to our neighbors, visiting MLAs and MPs in their offices, setting up large-scale demonstrations, and funding court challenges are all ways we can speak out loudly and clearly.

Running for office is another possibility, so long as power remains a secondary concern. A candidate who isn't fixated on winning can be fearless and creative. That can be quite the contrast when his competitors are maintaining a strategic silence on all the controversial issues. I've been part of a losing campaign where the candidate was the subject of more than a hundred articles, endorsed by one of the city's daily papers, and the subject of TV news and radio reports. He lost, but his message was better served by a loud losing campaign than it could ever have been with a quiet winning one.

WHAT AN IMPACT A FEARLESS POLITICIAN CAN HAVE!

But you know what would be better still? Winning loud!

It's hard, but possible. And to see what can be done when a politician wins in a fearless fashion, we need only look at the example of Svend Robinson. This homosexual activist won a seat in Parliament and then used that platform to become Canada's most effective MP (see Michael Wagner's article this issue). He made his message his priority and that allowed him to use his power to full effect. As MP he advocated for homosexuality and for assisted suicide, and never stopped talking about what mattered to him most. He kept up the pressure, and despite only being a member of the

opposition, he got the changes he was after *because he would not be quiet*.

PARTIES ARE TOOLS TO USE, NOT TEAMS TO JOIN

We can also learn from the way Robinson viewed his political party. While he was a long-time member of the NDP, he was not a team player. To him the party was another tool to use, not a team to join. It was valuable only in so far as it helped him be heard.

Christians need to make this same shift in our thinking. In Alberta, BC and Ontario the most conservative parties want our help, and our contributions, and our vote. They want us to join their team... but they have no interest in representing our biblical views. They are only interested in us in so far as we can be used to further *their* ends.

It's time to turn the tables on them. We need to understand that political parties are only useful to us in so far as they can help us achieve *our* ends and further our message. Like Robinson we need to see them as a tool to use, not a team to join.

If that seems disloyal, it's only because we're again mixing up first and second things. We join political parties as a means by which to do good and godly work - to speak in defense of what God holds most precious. That is our priority, and the party is only useful in so far as it helps us do what we've set out to do. We don't owe them anything.

OPPORTUNITIES TO SEIZE?

Can parties today still be useful to us? Some certainly are not. On the federal level, the NDP and Liberals have shut the door on pro-life Christians. These are tools we no longer have any access to.

Provincially things are getting difficult too, but there may still be some opportunities. In Alberta, for example, we could target a riding the likes of Barrhead-Morinville-Westlock. It includes at least four conservative Reformed congregations and the current MLA, Glenn van Dijken, is a Wildrose Party member but no conservative (he supports Bill 10, which requires even private schools to create a Gay-Straight Alliance Club if a student requests it, and he doesn't support

the unborn). If we stack the Wildrose nomination meeting with Reformed and other Christians, we would stand a good chance of replacing him. By picking our spots and focusing on ridings that suit our strengths, it's possible we could be loud *and still win*.

Then imagine the possibilities! For at least the next four years our winning candidate could make use of the platform God gave him to speak out fearlessly, repeatedly, winsomely, creatively and did we mention fearlessly? He could say what no other politician today has the courage to say, speaking God's Truth to a nation that is in such desperate need of it!

CONCLUSION

In making winning our priority, we've made our message a secondary something to be sacrificed if it gets in the way. Since speaking out on abortion, homosexuality, or transgenderism does hurt at the polls, Christian politicians are silencing themselves on these and every other contentious moral issue.

It's only when we listen to Lewis and put first things first, prioritizing our message, that we have any chance at being heard. Then a political candidate can speak without fear. Only then can he employ his creativity to present his message as loudly as possible. Only then will he dare address today's most controversial issues.

He might not win; he probably won't. But win or lose he'll be heard by at least some. Win or lose the quiet Christian politician is heard by none. 



Jon Dykstra can be reached at editor@reformedperspective.ca.

NOTA BENE

News worth noting

enormous range of opinions among scholars about:

- how each of the thousands of subsystems of the climate system will respond to rising atmospheric carbon dioxide concentration.
- how much warming will come from the added CO₂.
- how much harm and benefit will come from that warming.
- how much benefit will come from the fertilizing effect of rising CO₂ on almost all plants.
- how to balance those harms and benefits against the benefits of the energy derived from fossil fuels; and
- what would be the costs and benefits of efforts to reduce CO₂ emissions by substituting other energy sources for fossil fuels

He continued:

Earth's climate system is one of the most complex natural systems ever studied. It consists of thousands of subsystems — feedback mechanisms — most of which we still don't understand. We don't know how strong they are or in some cases even whether they increase or decrease warming or the balance of benefits and harms from it.

Providing energy to everyone is one of the most complex activities ever undertaken. The cost of reducing fossil fuel use — which now delivers about 85% of all energy in the world — is scores of trillions of dollars that could be used otherwise with far more benefit.

How many lives could be saved if we spent those trillions another way? How many millions could be saved with access to clean drinking water? Or a cure for malaria? Or access to housing? Or by the employment opportunities created by natural resource development?

This debate isn't over. For the sake of the world's poorest we can't let it be.

SOURCE: Lawrence Solomon's "They call this a consensus?" in the June 19, 2007 National Post; E. Calvin Beisner's "Why Christians Should Oppose Calls to Punish 'Climate Skeptics'" posted to Stream.org on May 6, 2016

GLOBAL WARMING: WHY THE DEBATE ISN'T OVER

BY JON DYKSTRA



It's been more than 20 years now that we've been told that the global warming debate is over. In 1992 Vice President Al Gore famously declared "Only an insignificant fraction of scientists deny the global warming crisis. The time for debate is over." However, as the *National Post's* Lawrence Solomon pointed out, Gore made this claim even as a Gallup poll reported:

...that 53% of scientists actively involved in global climate research did not believe global warming had occurred; 30% weren't sure; and

only 17% believed global warming had begun. Even a Greenpeace poll showed 47% of climatologists didn't think a runaway greenhouse effect was imminent; only 36% thought it possible and a mere 13% thought it probably.

So Al Gore was lying and we should have been questioning his hype then.

Is it different now? We're still being told the time for talking is done, and yet "warming" has become disputable enough to necessitate a rebranding — now it's the "climate change" debate that's over. Clever. Who can debate that the climate is changing? After all, as Heraclitus declared, change is constant.

But, despite what we're being told there is still a lot to discuss.

Think it's a given that we should spend trillions to slow global warming? It's nowhere near that simple. As E. Calvin Beisner pointed out in a *Stream.org* article in May — there are an

PRO-LIFE FORMER MP JOINS THE CONSERVATIVE LEADERSHIP RACE

BY MIKE SCHOUTEN



Although the vote is not until May 27, 2017 the pool of candidates to replace Stephen Harper as leader of the Conservative Party is getting crowded. And it includes some who are staking their bid on biblical values.

The latest to jump in is Pierre Lemieux, a veteran of federal politics who lost his seat in the last election. A letter to supporters in the riding he formerly represented outlines that,

There are many reasons why, but a key one is that I feel that this is an extremely important time in the Conservative Party – both in terms [of] choosing a leader, but also in encouraging as many people as possible to join the party.

The letter also states that, “Pierre is pro-life and believes in the sanctity of life from conception through to natural death.”

Lemieux is the second candidate to openly declare his pro-life leanings. **Brad Trost**, who serves as MP for Saskatoon-University announced his intention to contest the leadership earlier in the summer. In an interview with ARPA Canada’s *Lighthouse News*, Trost said that and he is joining the race because, “I believe we need a conviction-based, broad-spectrum conservative.” He went on to say, “I don’t understand why Canada is the only democratic country in the world without an abortion law.”

While Lemieux and Trost have declared their interest, only four candidates have, to this point, formally registered for the leadership race. They are Kellie Leitch, Maxime Bernier, Michael Chong and Tony Clement.

Although Ms. Leitch voted against Motion 312 (which was for a parliamentary study on the definition of “human being”) she was quoted last year as saying she was pro-life.

Maxime Bernier has been up front with the fact that he doesn’t want to open up debate on abortion. He did

say that if a private member’s bill was brought forward he would allow a free vote on it.

Earlier this year Michael Chong told the *Globe and Mail* that “if he were prime minister, his government would not legislate on matters related to abortion,” but he added: “I won’t prevent a back-bench member of my caucus from speaking up on these issues nor will I prevent them from voting freely in the House of Commons.”

Tony Clement ran for the leadership in 2002 and was quoted as saying, “I believe there are some instances where the woman’s right to choose does trump other concerns and there are instances where that is not the case.” Since then he voted against both Motion 312 and Bill C-510, a bill that would have made coercing a woman to have an abortion a crime.

Six others are rumoured to be working on a leadership bid: MP’s Deepak Obhrai, Andrew Scheer, Lisa Raitt, former MP Peter McKay, Dr. Dan Lindsay and Kevin O’Leary.

SOURCES: Jason Fekette’s Defeated MP Pierre Lemieux to join Conservative leadership race, trumpeting social conservative views” posted to NationalPost.com, August 22, 2016; J. Hodgson’s “A Conversation With Max Bernier” posted to Poetical.com, May 1, 2016; Daneil LeBlanc’s “Michael Chong launches bid for Conservative leadership” posted to TheGlobeAndMail.com, May 16, 2016; Zi-Ann Lum’s “Kellie Leitch, Status of Woman Minister, Tells Crowd She’s Pro-life” posted to HuffingtonPost.ca, Oct. 1, 2015; Richard Mackie’s “Witmer third to declare pro-choice beliefs” posted to TheGlobeAndMail.com, Nov. 20, 2001; Picture of Brad Trost is by Art Babych / Shutterstock.com

CANADIANS SPEND MORE ON TAXES THAN ON NECESSITIES

BY JON DYKSTRA



The Fraser Institute is reporting that in 2015 ...the average Canadian family 42% of their income on taxes, compared to 38% on food, clothing, and shelter combined.

42%? Really? That might seem high, but when we recall all the different sorts of taxes Canadians have to pay, it does add up: there are income taxes and property taxes, payroll taxes, sales taxes, and then also various “sin” taxes too (on alcohol and gas).

We’ve grown accustomed to paying these taxes, so it might not even strike us as all that shocking that the government gets more of our budget than we spend on the basic necessities of life. But consider the warning Samuel gave Israel when they were insisting on a king. He told them a king would oppress them and, among the demands he would make, the king would “take the tenth of your grain and

of your vineyards” and “take the tenth of your flocks” (1 Samuel 8). Samuel was warning that the king would demand a tithe from them. Today our government demands four times that amount!

To end on a less dour note, let’s look at the positive. As the same report notes, in 1961 Canadians paid 34% of their income to taxes, but also paid 57% of their income for the basic necessities. So that means in 1961 91% of Canadians’ income went to food, clothing, shelter, and taxes. Today we cover that with just 80% of our income.

SOURCE: Milagros Palacios, Charles Lammam and Feixue Ren’s “Taxes versus the necessities of life: The Canadian consumer tax index 2016 edition” in the Fraser Research Bulletin, August 2016. Infographic used with permission of the Fraser Institute.

ESPN.COM EMBRACES NUDITY

BY JON DYKSTRA

Sports Illustrated has been featuring near nudity in their swimsuit edition for years now. Pictures from that annual issue were also featured prominently on their website, so if a fellow wanted to follow the happenings of his favorite team, but didn't want to see barely clad women, then he'd best head to rival sports website, *ESPN.com*.

But no longer.

On July 5 the *ESPN.com* front page featured a nude picture of Mixed Martial Arts fighter Conor McGregor. The picture was from *The ESPN Magazine* "Body Issue" in which prominent athletes pose nude. *ESPN* started the Body Issue in 2009 as competition to the *Sport Illustrated* swimsuit issue, but until this year the nudity wasn't front and center on the website. Conor McGregor's exposure

was a departure and the website's Public Editor, Jim Brady, heard from annoyed and disgusted readers.

So is *ESPN.com* going to listen and stick to reporting on sports? Nope. Brady noted that while he had heard a lot of complaints, they seemed to be exclusively from people over 40. And when he polled friends and co-workers he found that no one he knew under 30 thought the pictures were offensive. So *ESPN* is going to show flesh. And if you're offended, they're sorry you're such a prude.

So what's a sport fan to do when the continent's two most prominent sports websites are selling sex? Well, there are still other options. In Canada there's *TSN.com*, which, while it has ties to *ESPN* (*ESPN* has a minority stake), doesn't have links to the Body Issue on their website.

But nudity isn't the only problem.



With the NBA moving their 2017 All-Star Game from North Carolina because the state didn't want men in women's washrooms, and the NHL embracing homosexuality with promotions like "pride tape," and the NFL putting on half time shows that we don't wouldn't want our children to see, it's clear that professional sports are, overall, embracing evil.

I love my NBA. But if this league, and the NHL, and the NFL and so many others, and the media that reports on them, are all intent on shaking their fist at God, is it time to tune out?

SOURCE: Picture by Leonard Zhukovsky / Shutterstock.com

WOMAN SETS OUT TO BE 1000 POUNDS

BY JON DYKSTRA

Twenty-seven-year-old Monica Riley weighs 700 pounds and is eager to hit 1000. To get down her 8,000 calories a day, her boyfriend of 4 months "funnel-feeds" her milkshakes. The Texas woman wants to become so fat that she'll be completely immobile.

"What attracts me to being immobile is you get to be like a queen. Like, back in the Egyptian ages, the fatter you were, the more loved you were, I guess?"

Her mom hates what she's doing. And the news outlets that covered her story in September portray what she's doing as shocking. The world still gets that this is bad.

But for how long?

Monica says, "I understand [my mom's] concerns, but it's my life, and gaining weight makes me happy."

Her claim of autonomy is the very same that now drives the push for euthanasia: my life; I can do what I want. And her "no limits" pursuit of happiness – putting feelings above all else – also drives the transgender movement. The thing about shock is that it eventually fades. When it does, will the world have any basis on which to object?

Christians can see through this craziness only because we have God's Word. Our clarity is a gift from God. Now, if we love our neighbors shouldn't we share the insight we've been given? We need to let them know that if we pursue happiness without constraints then happiness will always be fleeting. We need to share that while feelings can mislead, God can be trusted. We need to point out that pursuing morbid obesity is wrong for the very same reason that cutting oneself is wrong, and that cutting off one's genitalia is wrong –



our bodies are not our own, but have been entrusted to us by God to use and to care for. So we should not take pleasure from doing our bodies harm.

In a world gone mad, evangelism has become as simple as sharing the biblical basis for sanity: "You know that what this woman is doing is wrong, but you can't really come up with a reason. I'm a Christian and I can, because I understand the world very differently than you do. Can I share with you how the world looks through my eyes?"

SOURCE: Aimee Brannen's "I won't stop until I'm too fat to move": Morbidly obese model who dreams of weighing 1000lb eats 8,000 calories a day - and loves being fed through a FUNNEL by her boyfriend" posted to DailyMail.com Sept 6, 2016

SHOULD WE NAME TERRORISTS OR FOCUS ON THE VICTIMS INSTEAD?

BY ELISSA DYKSTRA



Does the way media reports terror attacks make a difference?

Various French media providers certainly believe so. In the days following the July 26 murder of a French Catholic priest by Muslim radicals, six French news networks stated they would not publish the names of the two attackers.

Their reasons for not doing so? The news outlets stated that they did

not want to make the perpetrators "posthumously famous," nor promote continued terrorist activity. The thought was, if terrorists are hoping for fame, then we should do the opposite.

Suicide has been widely recognized as being "contagious," spawning imitators, especially when given attention by media. In the case of terrorism, the connection is not yet as clear, but is a reasonable leap. ISIS thrives through the videos it shares, recruiting through filmed acts of terror. Mass shooters often point to another killer as a sort of role model for their actions. Mass media may not be able to stop this entirely, but to focus coverage away from perpetrators and on the victims is certainly a step in the right direction.

SOURCE: Carolyn Moynihan's "Can we stop making terrorists and shooters famous?" posted to Mercatornet.com on July 28, 2016

A POLITICIAN WITH BACKBONE IS A WONDERFUL THING

BY JON DYKSTRA

Jesus warns in Matthew 7 not to judge lest we be judged by the standard we are applying to others. This warning can also be turned around and used as a defense against hypocrisy – if someone wants to condemn us, one good defense is to use their standard against them. That's what North Carolina's Lt. Governor Dan Forest in September. That's when the US National Collegiate Athletic Association (NCAA) announced they were pulling seven college championships out of North Carolina because of a state bill that bans men who wish they were women from using women's washrooms. (In July the NBA pulled the its 2017 All-Star game out of the state for the same reason.)

Forest was having none of it, and responded with this press release:

The NCAA's action sends a message to every female athlete and female fan attending their events that their privacy and security in a bathroom,

shower or locker room isn't worth the price of a ticket to a ballgame. We have seen the NCAA's attitude towards women before when they stood by and did nothing during the rapes at Baylor. For years, we've seen the NBA turn a blind eye towards women victims of domestic abuse at the hands of their star players. Why should we be surprised now at the NCAA continuing this pattern of discrimination and degradation of women? The line has now been drawn in the sand, first by Hollywood, now by the NBA and NCAA, either accept their "progressive sexual agenda" or pay the price. North Carolina will not play that game. We value our women too much to put a price tag on their heads.

More needs to be said – someone has to point out that we can't change our gender just by wishing – but this is a very good start, and better by far than we're getting from other politicians.



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TACTICS: A BOOK THAT WILL HELP YOU SPEAK UP

by Wes Bredenhof

What would you do? You're in a public place and you encounter a woman with a pentagram hanging on a necklace. Maybe it's a fellow student at university. Perhaps a neighbor. You see this pagan five-pointed star and what would you say? For most of us, we probably wouldn't say anything at all.

But that would be a missed opportunity, according to author and apologist Greg Koukl. When Koukl encountered a store clerk with a pentagram pendant, he used the moment to ask some key questions of the young woman. His well-placed questions challenged her to think about her way of looking at the world.

Koukl's book *Tactics* teaches how to use the same method in all kinds of circumstances. Koukl wants to help Christians learn to share their faith in a winsome and Christ-like manner. He wants us to be confident in promoting the Christian worldview and its values.

AN UPGRADE ON WHAT I HAD

For some years I've been teaching my pre-confession students a short unit on apologetics, teaching them how to defend and promote the Christian faith. I don't just want to them to know *what* they believe; I also want them to know *why* they believe it. They should be equipped to deal with people who don't believe and who might challenge them on their faith. For this apologetics unit, I've been using Richard Pratt's *Every Thought Captive* as a textbook. Pratt's

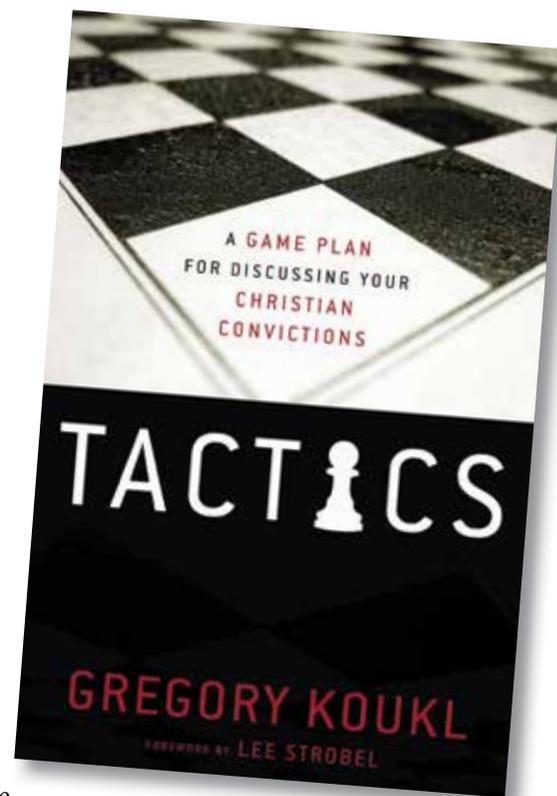
book is good in many ways, but I've been looking for something better. Koukl's *Tactics* recently came across my desk and I thought I might explore that as an alternative.

At first I was skeptical. I've explored other options over the years, some even from Reformed authors, and I've been disappointed. So far as I know, Gregory Koukl isn't a confessionally Reformed fellow, so how could this possibly work out as my new apologetics textbook? After all, I believe it is crucially important for our apologetics to be grounded in our Reformed theological convictions.

REFORMED IN APPROACH...

Well, what a surprise! If Koukl isn't Reformed, his approach sure sounds Reformed in most places. As mentioned above, he teaches readers to ask carefully crafted questions. He calls this the "Columbo Tactic," after the famous bumbling-but-very-effective TV detective. These Columbo questions are meant to dissect the unbeliever's worldview and poke holes in it so that they see that their worldview is incoherent and inconsistent. He wants us to help the non-believer see that even if they have a very nice house, it has no solid foundation. Anyone familiar with Reformed presuppositional apologetics is going to recognize the language and approach.

Besides asking well-crafted questions, Koukl also suggests a few other strategies. One of them he calls "Taking



TACTICS:
**A Game Plan For Discussing Your
Christian Convictions**
by Gregory Koukl
2009 / 207 pages

the Roof Off." This involves getting into someone else's worldview or argument and taking it for a "test drive" to see where it ends up. In the words of Proverbs 26:5, it is "answering a fool according to his folly." In this excerpt, Koukl shows how that might work:

The story is told of an atheist philosophy professor who performed a parlor trick each term to convince his students that there is no God. "Anyone who believes in God is a fool," he said. "If God existed, he could stop this piece of chalk from hitting the ground and breaking. Such a simple task to prove he is God, and yet he can't do it." The professor then dropped the chalk and watched it shatter dramatically on the classroom floor.

If you meet anyone who tries this silly trick, take the roof off. Apply the professor's logic in a test of *your own* existence. Tell the onlookers you will prove *you* don't exist.

Have someone take a piece of chalk and hold it above your outstretched palm. Explain that if you really exist, you would be able to accomplish the

simple task of catching the chalk. When he drops the chalk, let it fall to the ground and shatter. Then announce, “I guess this proves I do not exist. If you believe in me, you’re a fool.”

Clearly this chalk trick tells you nothing about God. The only thing it is capable of showing is that if God does exist, he is not a circus animal who can be teased into jumping through hoops to appease the whim of foolish people.

Later in the book, one learns why Koukl’s approach is reassuringly comfortable to a Reformed apologist: by and large he learned it from Francis Schaeffer, who in turn learned it from Cornelius VanTil (the father of modern Reformed apologetics).

What I appreciate most about this book is that it isn’t top-heavy with

theory. Koukl provides the basic approach and then spends the greater part of the book illustrating how to use it. And he illustrates well. His writing is clear, concise, and enjoyable to read. I think my pre-confession students are going to love it!

ONE CAUTION

Were there any issues or concerns? Let me mention one. In chapter 2, Koukl discusses the use of our minds and logic. A lot of what he says there is good and true. However, on page 32, he makes what he recognizes will be a controversial statement to some: “Therefore the mind, not the Bible, is very first line of defense God has given us against error.” This is because, he says, the mind is first in terms of the order of knowing things.

I know what he is trying to say, yet he seems to create a false dilemma between

the Bible and the human mind when it comes to our knowing. For us to know rightly, we need to have our minds regenerated by the Holy Spirit and our thoughts guided by the Word of God. It’s not a case of *either...or*, but *both...and*. In the words of Psalm 36:9, it is in God’s light that we see light. Our thoughts are meant to follow after God’s thoughts.

CONCLUSION

Obviously I’m going to highly recommend this book to anyone else teaching apologetics, whether to young people or others. In school Bible classes or church catechism classes, this little book could add some extra punch to your instruction. Moreover, for anyone just interested in becoming better at sharing our Christian hope with others – which should be all of us – you need to read this book too. 

DISARMING A NAME CALLER BY ASKING THEM TO *DEFINE* THEIR INSULT

Greg Koukl’s “Columbo” approach involves asking pointed questions to get a person to expose the holes in their own arguments, assertions or insults. In *Tactics* he provides an example of this approach in action when someone, instead of trying to counter your argument, resorts to calling names.

If you have already been labeled intolerant by someone, ask, “What do you mean by that?”Though I already have a pretty good idea of what the person means when she says I’m intolerant, asking this question flushes out her definition of “intolerant” and sets the state – in my favor...

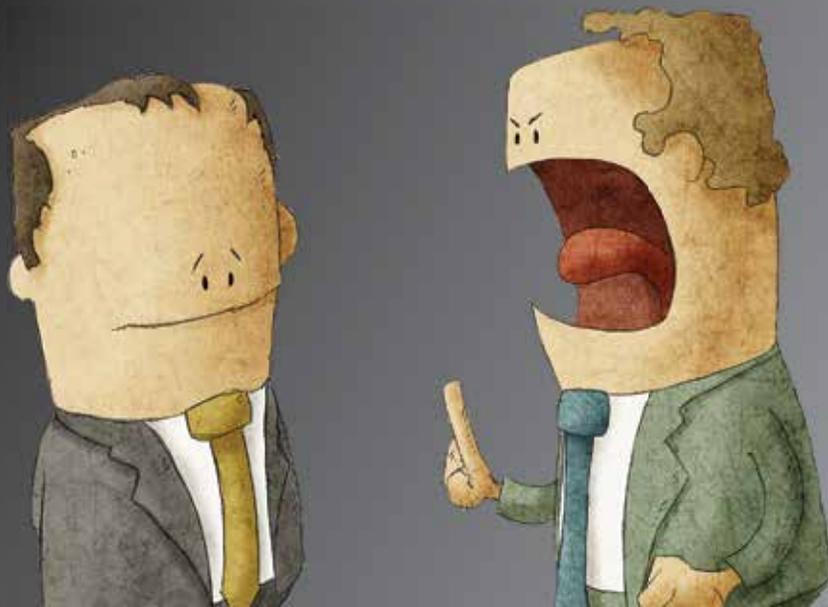
“Can you tell me what you mean by that? Why would you consider me an intolerant person?”

“Well, it’s clear you think you’re right and everyone who disagrees with you is wrong.”

“I guess I do think my views are correct. It’s always possible I could be mistaken, but in this case I don’t think I am. But what about you? You seem to be disagreeing with me. Do you think you own views are right?”

“Yes, I think I’m right, too. But I’m not intolerant. You are.”

“That’s the part that confuses me. Why is it when I think I’m right, I’m intolerant, but when you think you’re right, you’re just right? What am I missing?”



THE LORD LOVES A CHEERFUL GIVER

Remember this: whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.
– 2 Corinthians 9:6-7

by Mitchell Ramkisson

The subject of “giving” is one that must be approached with a certain amount of caution, and respect.

Our giving is, in one sense, a private matter. Jesus spoke of “not doing your charitable deeds before men,” and “not letting your left hand know what your right hand is doing” (Matthew 6:3). We should avoid seeking public accolades for our giving, and in that sense giving is a private matter between us and our Lord. For others, avoiding the topic of giving might simply be a way of hiding their greed and selfishness, and their lack of generosity.

In another sense, giving is very public matter. How so? Well, whether we are giving for the right reasons or wrong, or not giving at all, giving is always spiritual matter. In the 2 Corinthians 9 passage quoted above the Apostle Paul (speaking by the Spirit of Christ) makes it clear that this is a topic that is not “off limits” – it is one that Christians can and should discuss.

In this article, then, we want to reflect upon the command in verse 7 to be “cheerful givers.” We will look at what that means, what should motivate us, and some practical application.

WHAT IT MEANS TO BE A “CHEERFUL GIVER”

Interestingly, the Greek word translated *cheerful* is the same word from which we derive our English word, hilarious. When we think of hilarity we think of laughter, joy. The

sense of Paul here, then, is that we are to give *joyfully, with gladness, happily*. Stinginess, covetousness, greed, selfishness are to be far away from us as God’s people.

This principle of cheerful giving is already set out in Deuteronomy 15:7-8 where Israel is told that if there was a poor man among them, they were not to “harden their hearts or shut their hand” from him. Instead they were to “open their hands *wide* to him and willingly lend to him sufficient for his need, whatever his needs” (NKJV). God’s people, then, are to be generous, gladly giving, blessing as we have been blessed, giving our first and best to God.

The opposite of this would be a giving solely because we have to; to merely keep the elders off our backs. Paul condemns (v.7) giving “reluctantly or under compulsion.” We are not to give out of grudging obligation. The sense of Paul here is that of giving because we have to but we don’t really want to. It betrays an attitude of “What I have is mine, and the more I give means less for me.” One scholar says that, “we give because it’s wrung from our hands.” It’s an uncaring attitude for others because we care more about ourselves.

Far from this kind of a sinful, despicable attitude is the Biblical attitude: giving *cheerfully*. It’s not to be merely a matter of obligation or legislation. We’re to give from a heart that is eager to serve the Lord; that sees how privileged we are to be used in God’s work of establishing

His kingdom; that believes that our cheerful giving pleases the Lord.

WHAT SHOULD MOTIVATE US TO GIVE CHEERFULLY?

Here are four motivations for us to give with joy.

1. *It’s all His*

Why should we be eager to give? Simply put, we should want to give because we understand that it is the Lord who gives first. All that we have belongs to *Him!* “The earth is the Lord’s, and everything in it” (Ps. 24:1). He says, “The cattle on a thousand hills is Mine” (Ps. 50:10).

2. *It’s ours to use here*

We are but stewards. God allows us to use His possessions while we are on earth. And one day we will leave all that we’ve pursued and accumulated in this life. And how we use our monetary blessings is quite often an indicator of our comprehension of these simple truths. And, sadly, the state of our hearts.

3. *He asks it of us*

Also worthy of consideration is the command of God to “Bring an offering and come into His courts” (Psalm 96:8). That is, we’re to come before God (to Church in our context) with a gift in hand. Deuteronomy 16:16 says it even stronger: God’s people “shall not appear before Me empty-handed.”

And so, undoubtedly what we call

“The Offering” is a very significant part of worship. Based on such verses we could go so far as to say that if we have not given to the offering we have not worshipped well. And if we are not contributing to “The Budget” there is a failure to recognize that every one of God’s children is involved in kingdom work.

4. Consider what He has given us!

But of course the greatest motivation to us giving cheerfully is that the Lord Himself has given the best and greatest offering. He “gave His only begotten Son” (John 3:16). He “did not spare His own Son, but delivered Him up for us all” (Romans 8:32). Hebrews 9:28 speaks of Christ as being “offered once to bear the sins of many.”

We might say, then, that God our Father has set the greatest example of giving in all of history for us. He freely offered up His most treasured possession, the One whom was dearest to His heart: His own Son- the Spotless Lamb.

Paul condemns giving “reluctantly or under compulsion.”

SOME PRACTICAL APPLICATIONS

Practically speaking, cheerful giving it’s a *matter of preparation*. It ought not to be that we think of the offering only when it’s announced. A child of God ought not to be digging around in his/her wallet or purse *seeing what they have handy or can spare*. We ought to come prepared, and decided about what we are going to give to this cause.

In our congregation the deacons give us lists of the offering causes in the upcoming months. They include blurbs about the causes for that Sunday. And they remind us what the causes will be for next

week. And so no one has any excuse to show up unprepared. These causes should have been discussed as a family, and prayed about beforehand around our tables.

In 2 Corinthians 9:3ff Paul reminds the Church in Corinth that he was planning to visit them to collect the generous gift that they had promised. But he had sent some brethren ahead to ensure that the gift was ready. There was always the chance that some would simply forget; some would put their money to other uses; maybe some were just procrastinators. And so they needed a little nudging – so they could begin to give, maybe a little at a time, but always moving toward their goal.

Maybe the brethren would remind the Christians of the principle taught by Paul in 1 Cor. 16:1-2:

Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so you must do also: On the



Jesus and giving: In Matt. 6:19-21 Jesus speaks of the very temporary nature of wealth, and the eternal ramifications of how we put it to use here and now.

“Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also.”



The widow's mites: The widow of Luke 21 gave from her poverty. We have much more, and yet in that abundance we sometimes find ourselves asking how little we can give ("Do we still have to give a tithe?") rather than looking to how much we can help with what God has entrusted to us.

first day of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come.

He says to "lay something aside" on the first day of the week. Out of their earnings there was to be a portion that was given to the work of the Lord's Church. Based on the principle taught here we could apply this to ourselves this way: *each Sunday* we are to ensure that we bring an offering to the Lord – an amount we have thought about, and prayed about, and given with thankfulness.

Worthy of our attention is what Paul says in v.2 of that passage: "let *each of you* lay something aside." He's addressing every member of the Church – young and old, rich and poor. It doesn't matter that we belong to a large congregation; and that others do very well and can afford to carry the expenses of the Church. God says, "each of you." No one is excused. No excuse is valid. Every member is to give.

Notice as well the words, "*storing*

up as he may prosper." Another way of saying that is, *give according to how much God has blessed you.* Some earn more than others. Some are only able to give a fraction of what others give. It doesn't matter to God that we match the other people. What *does* matter is that we give *cheerfully!*

And the more we prosper the more we're to give. It's not just a matter of "giving 10 per cent." Maybe we're actually able to afford 20, or 25 per cent. In his book *Spiritual Disciplines for the Christian Life*, Donald S. Whitney speaks of a lady who realized that she could live on 10 per cent of her income. So she gave 90 per cent

It doesn't matter to God that we match the other people. What does matter is that we give cheerfully!

to the Church. Not everyone can do that. And the Bible is not saying you *have* to. But we *are* to give in proportion to what we earn. Again, from the heart.

CONCLUSION

If we struggle to give cheerfully, the question we might want to ask ourselves is this: do I trust God to provide for my needs? Listen again to 2 Cor. 9:6: "he who sows bountifully will also reap bountifully." And so let us not be afraid to give generously. If we give to God with a thankful and generous heart He will provide for us.

This is not to promote the "prosperity gospel." We don't give to God, as the heretics teach, so that He will in turn make us rich. We give because we trust that He has always, and will always, provide for us His children.

David wrote: "I have never seen the righteous forsaken, nor their children begging bread" (Ps 37:25). Think of the widow that Jesus observed – who put *all she had* into the temple treasury. That's trust. And if that is our attitude – generous, thankful, and *cheerful* giving we will be blessed – with a greater joy than we could ever have keeping it all to ourselves. We will be growing and rejoicing in the fact that we are storing up *greater* treasures – in heaven. Indeed, we will be learning the truth of what Jesus said: that *it is more blessed to give than to receive.* RP

Rev. Mitch Ramkissoon is the pastor of Parkland Reformed Church of Ponoka, AB, a congregation in the United Reformed Churches in North America. This year Rev. Ramkissoon preached a three sermon series on cheerful giving, which can be found at:
TinyURL.com/cheerfulgiver1
TinyURL.com/cheerfulgiver2
TinyURL.com/cheerfulgiver3



Beware of Covetousness

And He said to them, "Take heed and beware of covetousness for one's life does not consist in the abundance of the things he possesses. (Luke 12:15)

by Christine Farenhorst

The thesaurus defines the Victorian Age, (1837-1901), as a period in British history during the reign of Queen Victoria. It is said that her character and moral standards restored the prestige of the British monarchy but also gave the era a rather prudish reputation.

Strangely enough, however, a number of happenings recorded during this time period were wagers – bets which certainly cannot be defined as prudish but which can be defined as coarse and as lacking in compassion.

STRANGE WAGERS

For example, once when a passer-by collapsed in the street, a number of aristocrats inside the building into which the poor man was brought, bet on whether he would live or die. Another example is that of rich Lord Alvanley,

(1789-1849), a gambling dandy, and a member of the Prince of Wales' circle, who triflingly bet on a race between two raindrops slowly trickling down a fancy club window. The amount he put down on the raindrop he favored was a whopping 3,000 pounds, an amount 300 times the annual earning of a general servant. Many of these inappropriate wagers were minutely recorded in a book published in 1892.

There were other ridiculous bets placed during this era – bets which indicated a desire for fame and attention. In 1891, in Bristol, a sixteen-year-old boy named John Magee, wagered that he could swallow fifty-three marbles. Why fifty-three? Perhaps those were the number of marbles the other boys standing around owned between them. John Magee proceeded to swallow all fifty-three of the marbles, and apparently seemed none

the worse for the swallowing, although perhaps a little heavier in weight. A friend, a little anxious about possible repercussions, took him to a hospital where he was kept for observation and where doctors later extracted forty-three of these marbles.

Again, with the desire to appear strong and to become famous, in 1899 a High Wycombe citizen placed a bet during the town's Christmas fair that he could enter a cage of lions and emerge unscathed. Perhaps this in itself was not so spectacular, but he actually vowed that he would sit down in the cage, smoke a cigar and drink a bottle of champagne to the health of his friends, all the while in the company of the large cats. This he did, while a crowd of onlookers gaped and wondered what would happen. The lions, part of a circus, left the man alone during this suicidal feat and he

descended from the cage amid wild applause.

Victorian England was not the only place in which strange bets were made. In 1896, and again in 1900, in the United States, William McKinley ran against William Jennings Bryan for president. In 1900, McKinley won for the second time. Prior to the voting, a Henry Winsted of Kinkley, Indiana said he would engage in a butting match with a full grown ram if McKinley was elected, whereas a John Burns, of the same town, said he would drink three pints of hard cider while standing on his head in a barrel, if Bryan was voted in. Another fellow, a Samuel Carpenter of Wisconsin, who was an ardent supporter of Bryan, said he would wear all his clothes backwards for four years if McKinley won the election.

WHAT ARE WE TO MAKE OF GAMBLING?

How people love attention, and how they are apt to magnify themselves! So what are we to make of gambling? We can chuckle at the above stories and anecdotes and tell ourselves we would never go this far and that such ridiculousness would never touch our lives.

Leland Ryken, who served as professor of English at Wheaton College for more than 50 years, wrote in his book *World Saints: the Puritans as they Really Were*:

It is true that the Puritans banned all recreation on Sundays and all games of chance, gambling, bear baiting, horse racing and bowling in or around taverns at all times. They did so, not because they were opposed to fun, but because they judged these activities to be inherently harmful or immoral.

My father, a man who loved to play games, was very opposed to his children playing card games upon our first moving to Canada from Holland. He had seen, in his youth and later in his ministry, too many people who had lost their paychecks because they played card games in local pubs – card games in which wagers and money bets were all too common.

The Bible actually contains no specific command that says: You may not gamble. But it does contain principles for walking in a way which is pleasing to God. The tenth commandment, for example, clearly speaks of the sin of coveting. And coveting is one of the reasons people gamble and play the lottery.

We had some pleasant neighbors, Bob and Jane, in a previous home in which we lived. During the last years we knew them, the wife took a job as a waitress and Bob and Jane decided together that they would use her tips, for fun they said, to visit a casino and place some bets. They would only use the tips – no more and no less. Sometimes they won a little

and sometimes they lost it all. But before they knew it, they were hooked. As a matter of fact, the husband became so hooked he gambled away his home, his mother's home and his marriage.

GOVERNMENTS HOOKED ON GAMBLING

In 2014, the Quebec government made over \$1.2 billion in gambling profits. Almost 70 per cent of the people in Quebec gamble – mainly on lottery tickets. It seems to be a popular pastime. It has been studied and recorded that 0.6 per cent are pathological gamblers, and 1.2 per cent are at risk of becoming so. There are sad consequences for families as seen in the case of our erstwhile neighbors. Before gambling was legalized in Canada and before lottery corporations were set up, it is said that these things were run by organized crime. On the defensive, the Quebec government has set up treatment programs for pathological gamblers with free accessible services.

The province of Ontario has 33 casinos containing more than 25,622 slots and gaming machines. There are a whopping total of 651 table games through which a person can lose lots of money.

In the United States, land-based casinos made approximately \$315 billion dollars in 2015.

Meanwhile, Macau, China, is the largest casino market in the world,

IS BUYING STOCKS LIKE GAMBLING?

by Jon Dykstra

Some Christians won't invest in the stock market because they believe that investing there is really no different than buying a lottery ticket. Both, they argue, are examples of gambling, which God forbids.

But are they really so alike? Consider these two ways in which gambling differs completely from stock market investments.

1. Your gain is someone else's pain

In gambling there is no way for all the players to win. The gambler's goal is to get other people's money while doing nothing for them – it is a zero sum game, with every gain happening only at the expense of someone else's loss.

The gambler wishes to get something for nothing.

With stocks, it is very different. While the stock market has its ups and downs, over time the trajectory is ever upward, as the economy expands, and as we continue to learn how, through automation, to become ever more

productive. That means it is possible for all investors – or at least all of the patient, cautious sort – to win. An investor's gains need not come by making others lose; instead they can come from helping a good company grow. So an investor's return can come from supporting companies that are creating good products, or offering wanted services, or in some other way, being productive in a way that paying customers appreciate. And then the return he gets will be in exchange for the help he provided: *it will be something for something.*

the gaming industry contributing significantly to the economy of Macau. Its gross gambling revenue in 2014 was \$44 billion. Staggering amounts of money!

WASTING GOD-GIVEN RESOURCES

1 Timothy 6:10 states: "... the love of money is the root of all evil." It is a clear statement. It is a statement which calls gambling sin. The talents given by Jesus to each and every believer are to be used by us. These talents include time, money and witnessing ability. We are going to be asked how we, as servants, have used our talents. If they have been wasted, gambled away, we need only look to the end of the parable told by Jesus in Matthew 25 to find out what happened to the man who was wasteful and abused his talents. Our time and our resources belong to God Who bought us with a price (1 Cor. 6:20). We may not fritter away His resources.

General Cadwallader Colden Washburn, (1818-1882), an American business man, politician and soldier who was the governor of Wisconsin from 1872-74, said in his annual message to the state in 1873:

Some law seems to be required to break up the schools where gamblers are made. These are everywhere. Even the church, (unwittingly, no doubt), is sometimes found doing the

Nothing is so demoralizing or intoxicating, particularly to the young, as the acquisition of money or property without labor.

work of the devil. Gift concerts, gift enterprises and raffles, sometimes in aid of religious or charitable objects, but often for less worthy purposes, lotteries, prize packages, etc., are all devices to obtain money without value received. Nothing is so demoralizing or intoxicating, particularly to the young, as the acquisition of money or property without labor. Respectable people engage in these chance enterprises, and ease their consciences with the reflection that the money is to go to a good object. It is, therefore, not strange that the youth of the state should so often fall into the habits which the excitement of games of hazard is almost certain to engender.

Perhaps we never will and do not even contemplate disgracing our persons by crossing the threshold of a casino. But are we making correct choices in all the areas of our lives? It is good to recall how godly men in times past have exhorted others in matters of living godly lives. One Joseph Alleine, an English

nonconformist pastor (1634-1668), and one who was imprisoned several times for his steadfast perseverance in ministry, wrote these sound words:

The unsound "convert" takes Christ by halves. He is all for salvation, but not sanctification. He is all for the privileges, but neglects the person of Christ... Many men do not love the Lord Jesus in sincerity... they desire salvation from suffering, but do not desire to be saved from sinning. They would be saved and keep their lusts; they are content to destroy some sins, but cannot leave the lap of Delilah. They cannot be cruel to the right eye or hand. O be infinitely careful here, your soul depends upon it!

One of Webster's definitions of gambling is "to risk losing (something valuable or important) in order to do or achieve something" Mind what you do with your time, money and daily witness. 

Of course, someone could buy stock in all sorts of evil companies too, so we're not trying to say here that buying stocks is always good. Our point is more limited: whereas a gambler can only gain by other's pain, it's possible for an investor to gain by helping others.

2. You're not going to gain

Another problem with gambling is that it is a waste of the resources God has entrusted to us, because in gambling the odds are always stacked against the gambler. Slot machines, provincial lotteries, 50/50 raffles, casinos: all

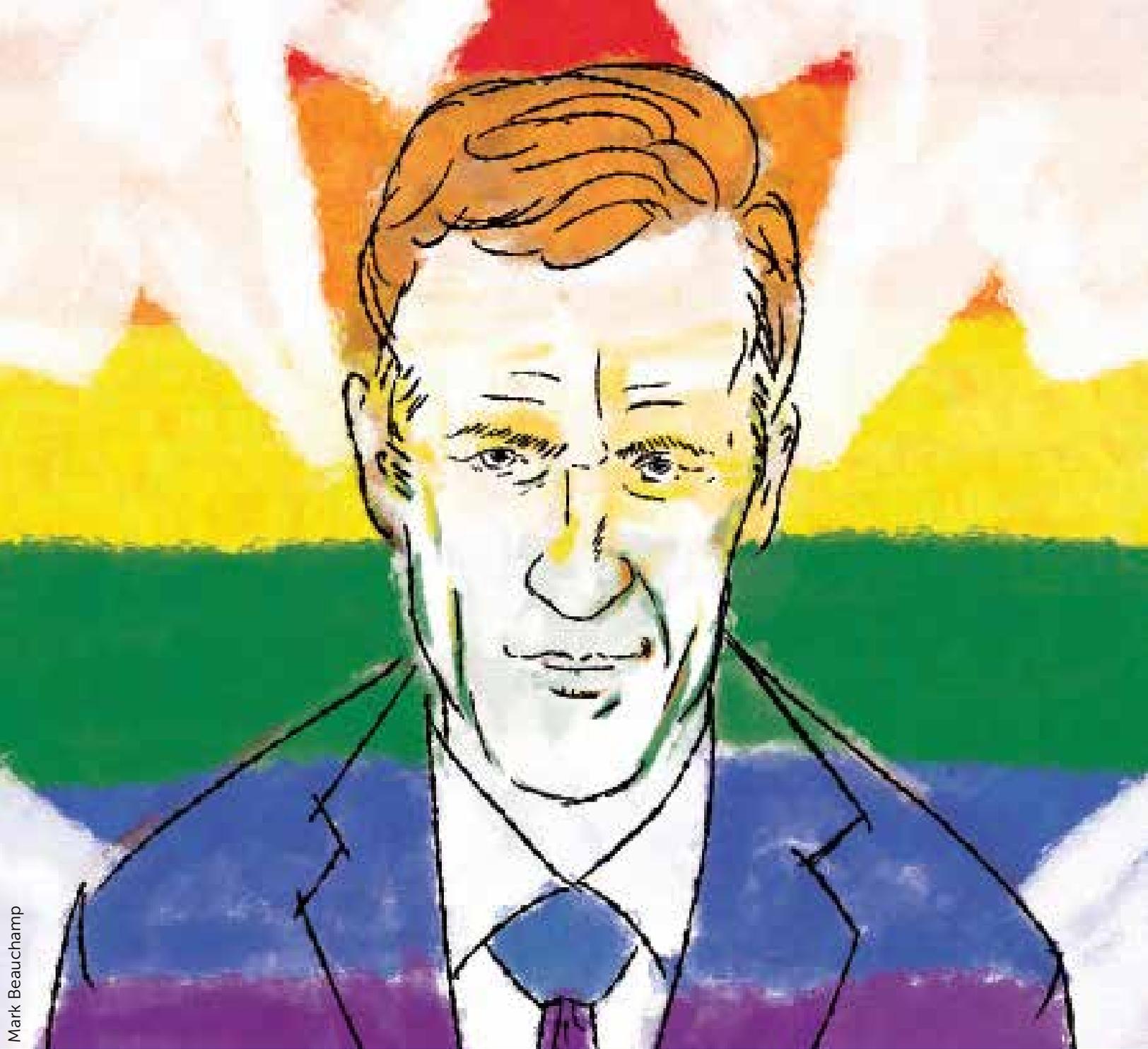
of them are a source of revenue for governments because they are designed to pay out less than they take in. Sure, a fellow might make some short-term gains, but any gambler that keeps at it is sure to lose...and quite possibly everything he has.

But in the stock market the very opposite is true. More gains are made than losses. If you have no other ideas as to what to do with your money, then placing it in a diversified portfolio is one of the safest places to put it. With next to no risk you can increase the resources God has entrusted to your care.

Conclusion

So, to sum up, whereas a gambler is always trying to win at others' expense, stock market investors can gain by helping others do better too. And while the odds are stacked such that over time a gambler will lose all he has, stock market investments overall continue to grow over time.

So is buying stocks like gambling? It sure doesn't need to be.



Mark Beauchamp

THE RISE AND FALL OF CANADA'S MOST EFFECTIVE OPPOSITION MP

by Michael Wagner

It's hard to conceive of any way that a Christian politician could, in today's Canada, win a mandate to turn the country in a Christian direction. So if seizing power seems an unreachable goal, is there any other means by which Christians could prove influential in the political sphere? Yes. As Svend Robinson proved, you don't need to be in government to have enormous influence – you just need to be fearless, dedicated, hardworking, and outspoken. And did we mention fearless?

Svend Robinson was by far the most influential opposition Member of Parliament in Canadian history. He was not a force for good, however; Robinson used his influence to push Canada to the Left, especially on social issues. He was the first openly homosexual elected politician in Canada, and also worked to expand abortion rights, and legalize assisted suicide.

Robinson's life and influence are chronicled in Graeme Truelove's 2013 book *Svend Robinson: A Life in Politics*. Truelove is an adoring fan including only the occasional bits of criticism, and that from other left-wing critics, like some of Robinson's NDP colleagues who did not appreciate his brash and publicity-hungry style. Still, Truelove's book gives us a look at how much can be accomplished by a politician unconcerned with playing it safe.

EARLY LIFE

Svend Robinson was born in Minneapolis, Minnesota on March 4, 1952. His parents were both left-wing activists and his father was an English professor. However, according to Truelove, Robinson's father was also an alcoholic with an anger problem, and had a hard time holding onto a job. As a result, the family moved frequently, mostly within the United States. Then in 1966, in conscientious objection to the Vietnam War, Robinson's family moved to Burnaby, BC where his father got a position at Simon Fraser University.

From an early age Svend Robinson demonstrated that he was intelligent, driven and as Truelove puts it, he had a "monumental capacity for hard

work." In 1972 he won the University of British Columbia's (UBC) most prestigious award. He was appointed to a BC government commission on post-secondary education in 1974 and subsequently to the UBC Board of Governors in 1975. He was still in his early twenties.

For most of his student years at UBC Svend was married to a woman, Patricia Fraser. Eventually, however, he gave in to his homosexual urges and his marriage ended. He graduated from UBC with a law degree in 1976 and then spent a year at the prestigious London School of Economics in England.

All through this time Svend had been active in numerous left-wing causes and organizations including the New Democratic Party (NDP), as both the president of BC Young New Democrats, and as a member of the Provincial Executive and Federal Council of the NDP.

NDP CANDIDATE

Returning from England, Robinson became the NDP candidate for Burnaby's federal riding in 1977. Working as a lawyer during the day, he spent much of his free time campaigning for a federal election that wasn't held until 1979.

As a young, first-time candidate, Robinson tried to get support wherever he could. Truelove notes that Robinson

used his socialist background to personally convince the Burnaby Club of the Communist Party not to run a candidate against him, assuring him a handful of votes that could make the difference in a close race.

On May 22, 1979, he won his seat in the federal election and became an NDP MP. His first private member's bill proposed the complete decriminalization of abortion, which was still partially restricted at that time.

Prime Minister Joe Clark's minority government fell a few months later and a new election was held in 1980. Robinson was re-elected. Pierre Trudeau became Prime Minister again and renewed his drive to change Canada's constitution.

ROBINSON'S CHARTER INFLUENCE

One of Trudeau's main goals was to have a Charter of Rights and Freedoms added to Canada's constitution. A special parliamentary committee was formed to carefully review the proposed Charter and to reshape it as necessary. Robinson was one of two NDP MPs on this committee. In this role, he had a crucial impact on the shaping of the Charter.

Robinson proposed numerous changes, some of which were adopted and some of which weren't. His influence, however, was substantial. Truelove quotes journalist Michael Valpy as writing that Robinson, "perhaps more than any other opposition MP, has been the architect of the Charter of Rights."

Robinson proposed adding "sexual orientation" to the list of protected categories in the Charter. That was rejected by Justice Minister Jean Chrétien. However, Chrétien said that future courts were free to interpret the Charter as if sexual orientation was protected. That would be up to the courts to decide. Chrétien's caveat ensured that "future courts would be empowered to take evolving social mores into account and expand the list themselves."

Today, few people remember the central role played by Robinson in

... few people remember the central role played by Robinson in the framing of the Charter.

the framing of the Charter. However, Truelove correctly notes that

an examination of Robinson's contributions to the debate at the time, and of the ways in which the courts have embraced his point of view in the years since repatriation, suggests that his name deserves mention among the movers and shakers who crafted this

defining feature of the Canadian legal landscape.

STACKING THE WITNESS LIST

In 1985 the government of Prime Minister Brian Mulroney established a parliamentary subcommittee to seek public input on the Charter's equality rights provisions. The committee would travel across the country holding hearings for this purpose.

Svend Robinson was appointed to this subcommittee. He immediately began to contact homosexual activists across the country to get them onto the list of presenters to the committee. Truelove writes that this tactic of "stacking the witness list" is common across the political spectrum. Whatever the case, Robinson successfully stacked the list with activists who would argue that homosexual rights should be protected by the Charter. In this way, politically-active homosexuals had a disproportionate influence on the subcommittee.

His tactic was very successful and the subcommittee's report was overwhelmingly favorable to the homosexual rights cause. The Justice Department's 1986 official response to the subcommittee's report echoed its commitment to homosexual rights. This was a major success for the gay rights movement in Canada.

FRIEND OF MORGENTALER

Brian Mulroney and the Progressive Conservative Party had come to power in the federal election of 1984. Robinson had been re-elected at that time. Besides his efforts on behalf of homosexual rights, he also pushed hard for the liberalization of Canada's abortion law, proposing bills to that effect. Furthermore, Truelove writes that Robinson

worked closely with pro-choice advocate Dr. Henry Morgentaler (one pamphlet circulated by opponents in Burnaby called him Morgentaler's "best friend" in Parliament) and accompanied him to the Supreme Court in 1988 as Morgentaler appealed his conviction for performing illegal abortions.

The 1988 Morgentaler decision struck down any legal restrictions on abortion in Canada. It came out in January, and the following month Robinson, for the first time, came out publicly as a homosexual. He was the first elected official in Canada to do so.

Many people believed that his public "outing" would hurt his political career, but they were wrong. The culture had changed enough that a significant body of opinion supported him. In fact, donations to his NDP riding association poured in from all over Canada, and it raised more money for the 1988 federal election than any other NDP riding association. That would also be the case in subsequent elections.

ASSISTING SUICIDE

Besides abortion and homosexuality, Robinson worked hard on behalf of assisted suicide. He supported a woman named Sue Rodriguez who had a debilitating disease and challenged the criminal prohibition on assisted suicide in court. She argued that the prohibition violated her Section 7 Charter right to security of the person.

Rodriguez lost in a 5-4 Supreme Court decision in September 1993. The prohibition on assisted suicide was ruled to be constitutional. In spite of the decision, Rodriguez wanted to proceed with an assisted suicide anyway. As Truelove relates, she

needed someone else to help her end her life when the time came, so she asked Robinson. He felt privileged to be asked, and despite the serious legal risk, he agreed to help.

He was the only person with her when she died in 1994 but he was not charged with any crime due to a lack of evidence.

He continued to push unsuccessfully for the legalization of assisted suicide. His 1997 parliamentary motion to create a committee to write legislation legalizing physician-assisted suicide was overwhelmingly defeated in the House of Commons.

LEADERSHIP CAMPAIGN

In 1989 Robinson supported Yukon MP Audrey McLaughlin in her campaign to be the federal NDP leader. She won the leadership but the party lost most of its seats in the 1993 election. She resigned in 1994 and the following year Robinson launched a campaign to become NDP leader. He represented the most extreme left-wing faction of the NDP.

Among his early supporters was future NDP leader Jack Layton. A Toronto city councilor at the time, "Layton was put in charge of fundraising, and the Ontario campaign was launched in the living room of the home he and [Olivia] Chow shared."

The leadership convention was held in October 1995. With three candidates for the leadership, Robinson finished first on the initial ballot ahead of second-place Alexa McDonough and third-place Lorne Nystrom. Nystrom intended to have his delegates support McDonough to block Robinson's path to the leadership. Sensing defeat, Robinson decided to concede to McDonough before the second ballot was held as a way to unite the party. It didn't work.

McDonough and her people thought that Robinson was trying to upstage them by throwing the convention to her. This led to continuing rifts within the party between McDonough and Robinson. And many of Robinson's supporters were outraged that he conceded defeat after winning the first round of balloting.

SPINNING A HIKING ACCIDENT

On December 31, 1997, Robinson was hiking alone on Galiano Island in BC and fell off an 18-metre cliff. He was severely injured. Concerned he might die alone in the wilderness, thoughts of his Cuban lover, Max Riveron, inspired him to muster all of his strength to try to find help. He was successful and subsequently recuperated in hospital.

This was a terrible experience, of course. But Truelove writes that Robinson saw a potential political benefit:

He hoped that he could use the story of his fall to demonstrate that the love between homosexual partners was

as real and as powerful as the love between heterosexual partners.

HOMOSEXUAL RIGHTS ACHIEVEMENTS

In the early part of the 2000s, same-sex marriage became a major issue in Canada. Unsurprisingly, “Robinson was acknowledged as one of the leaders of the same-sex marriage movement.”

However, he was actually more concerned about adding “sexual orientation” to the law against hate propaganda. He introduced his own bill, C-250, in 2002 to accomplish this goal. Despite the fact that it was a private member’s bill, it was passed by the House of Commons in September 2003 and by the Senate in April 2004. According to Truelove, “Today he keeps a framed copy of the bill hanging over his desk at home.”

BECOMING A THIEF

After years of highly effective political work, Robinson’s career came crashing down when he stole an expensive piece of jewelry.

The spring of 2004 was a very significant time for Robinson. On March 20 a special event was held in Vancouver to celebrate his 25 years in Parliament. The speaker for the occasion was the world-famous left-wing American intellectual Noam Chomsky. The 2,500 attendees gave Robinson a standing ovation. This was the height of his career.

However, three weeks later, on April 9, Robinson stole a ring valued at \$21,500 from a jewelry auction in Vancouver. He just took the ring, put it in his pocket and went home. Subsequently, he was overcome with guilt and turned himself in, apologizing profusely for his crime.

The fallout ended his political career. As Truelove relates,

If the Office of the Attorney-General had announced it was satisfied with Svend’s apology, and that he wouldn’t be charged, he might have run again. But no such announcement came, and he was left in limbo

A federal election was imminent and Robinson had to let someone else run in

his place.

Eventually he was charged. Interestingly, Truelove implies that the government was pushed into charging Robinson by a conservative organization:

In mid-June an Alberta-based lobby group, run by publisher and former Reform Party activist Link Byfield, ran an ad in *The Province* which read, “Two months ago MP Svend Robinson was caught stealing. Will he be charged with theft?” With one week to go in the election campaign, Svend was charged.

WHY DID HE DO IT?

In the wake of this scandal Robinson was diagnosed with bipolar disorder. His supporters explained the theft as being a result of his anguished mental state, or the stress he experienced from encountering virulent homophobia.

Strangely, despite being an ardent atheist, Robinson himself explained his criminal behavior in a rather Christian way. When asked about the theft by Truelove, Robinson replied:

In all of us there’s, you know, there’s bad and good. Maybe this was bad. Maybe I just, you know – temptation overcame me. I don’t know.

Robinson tried to make a political comeback by running for the NDP in Vancouver Centre in the 2006 federal election. He was soundly defeated by the sitting Liberal MP.

Subsequently, Robinson and Max (who got “married” in 2007) moved to Switzerland where Robinson works as the senior advisor for parliamentary relations at the Global Fund to Fight AIDS, Tuberculosis and Malaria.

CONCLUSION

Truelove is correct in writing that Robinson was “more effective than perhaps any other opposition MP of his generation.” His hard work and determination led to numerous accomplishments in pushing Canada to the Left. Robinson was a “superhero for left-wing activists.”

Robinson’s success and influence in

What made Robinson so effective? And what can we learn from his approach?

Canada are unmistakable. However, it’s interesting to note how Robinson’s career crashed and burned immediately after he reached the pinnacle of success. His 25-year parliamentary anniversary, with adoring crowds and celebrity endorsements, was soon followed by a criminal act that ruined his career and severely tarnished his legacy.

Perhaps the end of his career can be compared to that of a political leader mentioned in the Bible who was also at the height of power when “he was brought down from his kingly throne, and his glory was taken from him” (Daniel 5:20, ESV).

But there is a more important point to consider. What made Robinson so effective? And what can we learn from his approach?

He succeeded because of his commitment to his principles. Make no mistake - Robinson is a godless man, but most certainly a principled one. And what his career demonstrates is that a clear commitment to principles, and a determination to advance those principles, can be an effective political strategy. He would not stop talking about the issues that mattered to him. His outspokenness meant he could never have become prime minister but it also meant that while others politicians were too careful, too tactical, or simply too cowardly to speak out, Robinson was being heard.

A principled politician may not be able to rise to the highest positions of power, but what Robinson shows us is that such a politician can still be an influential player who makes a distinctive contribution to the direction of the country. We would do well to imitate his fearless, principled, outspoken approach. 

Cooking up a recipe for Contentment

or, how to teach your child to appreciate broccoli

by Rob Slane



One of the most common complaints I hear from other parents is how they have been unable to get their children to eat certain types of food. As you will no doubt guess, I am not talking here about burgers, or candy, or other items packed with sugar or fat. Somehow the problem most of us seem to have with those sorts of foods is getting our children to understand the idea of moderation.

But when it comes to green things that have come out of the ground, or things off a tree or bush that contain vitamin C, somehow many of us struggle.

I have watched more than one parent giving up. The battles took their toll and the child won. And so they have a whole list of things that they “can’t” give to their children: They won’t touch broccoli, they can’t eat parsnips. They won’t touch carrots, they can’t eat peas. They’ll eat potatoes, but only as long as they are roasted or fried. If they’re boiled or mashed, you can forget it.

OUR KIDS EAT EVERYTHING

So this is going to sound like boasting, or that we just happened to have been blessed with a bunch of abnormal children – it really is neither – but in my six-child household, every child eats everything we put in front of them. Okay, that’s not strictly the case. There are one or two foods maximum that they really, really don’t like, and we accept this.

However, whilst we accept that there may be the odd food item that they really, really struggle with, this is a far cry from tolerating the kind of food whining that leads to a great long list of don’ts and can’ts.

As I say, I hope that doesn’t come across as boasting. It’s not that we haven’t gone through the same battles that most parents seem to go through – it’s just that we were determined to win those battles, rather than pandering to the whims of a two-year-old who will gladly eat another chocolate pudding, but won’t touch their tomatoes.

MORE IMPORTANT THAN WE MIGHT BELIEVE

I believe that this battle is a far more important one than we might be tempted to think. It is not simply a case of physical health, though that is important. Nor is it just a case of establishing parental authority, though that is crucial too. Even more important than that, the meal table in our formative years is very much a training ground for how we will end up coping with the things that providence will throw at us over the course of our life. Why is that so?

The Scriptural route to contentment is to cultivate thankfulness, and so in 1 Thessalonians 5:18, Paul says that we are to “give thanks in all circumstances; for this is the will of God in Christ Jesus for you.” Even more pertinent to this discussion, the Scriptural route to contentment around the table is to give thanks for the food that is set before us: “For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving” (1 Timothy 4:4). Which would exclude fussing!

The key to getting our children to eat without fuss is to therefore to instill thankfulness in them. However, this might well seem to be somewhat of a paradox. If they won’t eat, how can they be thankful? And if they’re not thankful, how then can they eat without fuss?

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THE SCRIPTURES GET IT BACKWARDS; SO SHOULD WE

The Scriptures are often quite counter-intuitive on issues where we are exhorted to do something that we don’t really want to do. Take the end of Psalm 31, for instance, where we read this: “Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.” That sounds counter-intuitive because it seems to be the wrong way around. Surely if we’re lacking courage, we need God to strengthen our heart first. But no. It actually says that if we want our heart to be strengthened, we first need to be of good courage.

A similar pattern is found in the Sermon on the Mount, when Jesus says, “For where your treasure is, there your heart will be also.” Again, it sounds to us a little upside down. Surely our treasure follows our heart. Well maybe it does, but in this passage what Jesus is emphasizing is that where we put our money, our effort and our resources, there our hearts will be.

In other words, if we want to be strong in heart, we are exhorted to be courageous. If we want to have more of a heart for, say, the overseas missionary work our church supports, the best thing we can do is to contribute more money to it, which will have the effect of engaging our hearts.

The same principle is true of thankfulness. If we don’t feel like being particularly thankful, the biblical antidote is to be thankful. And the more we strive to be thankful in the little things, the more we will find it easy to be thankful for all things. This is the secret of contentment.

IT STARTS WITH THANKFULNESS

Which brings us back to the fussy food issue. Children often have a natural disposition to fuss, whine and complain about food. What happens if we indulge that? We are not only teaching them that they can have a list of foods they don’t have to eat, but far more importantly we are teaching them to be unthankful and discontented. Or to put that another way, we are teaching them that “everything created by God is *not* good, and *many*

things are to be rejected and *not* received with thanksgiving.”

But if we strive to instill thankfulness in them, even for the things they say they don't like, they will be far more likely to imbibe a spirit of thankfulness, which in turn will make them far more likely to eat what is put in front of them.

If we indulge their discontentment, do we suppose that this spirit will stop at food? Unlikely. I have no empirical evidence for this, no great studies that I can turn to make an explicit case for cause and effect, but I do know that I live in a generation that is far less contented and thankful than previous generations. It is a generation that fights for its perceived rights, and is often unable to accept when it doesn't get those “rights,” or when it doesn't get stuff now.

OUR GRANDPARENTS SURVIVED

Where was this learned? I think a lot of it was learned around the meal table, and by that I don't just mean whether or not a child actually gets to eat around the table with their parents – though that is

of course a crucial factor. No, I'm talking about intact families, but families where everybody is eating something different, because the fussiness has been indulged and there is a long list of stuff that won't be touched.

A few decades ago, this wouldn't even have been an issue, since there was far less choice of food and most people could only dream of being able to afford the kind of stuff we have now. The family would eat the same food because that's all there was. Today, we have so much more at our disposal and children are usually very much aware of that. How do we tackle it?

A mistake I have seen many make is to assume that when children say they don't like this or they can't eat that, that they really don't like this or they really can't eat that. More often than not, this is a trick and what they really mean, although they won't express it this way is, “This isn't on my list of 10 favorite foods, and so I'm not going to touch it.” I've listened to more than one parent who has fallen for that tactic, and who

has sounded like an ambassador for their child and their fussiness by reeling off a long list of food their children apparently just cannot have. I'm sorry, I don't believe it. If there were any truth in it, children decades ago who had no alternative choices given to them would have starved. But they didn't.

CONCLUSION

None of that is to imply that this is easy. In my house it has, at times, been extremely difficult. In fact, it still is. However, I believe that the rewards for persevering and for insisting that your child eats the same food as the rest of the family are huge. The ordeal of seeing that two-year-old resist eating that green stuff can be extremely trying. However, it is nothing compared to the joy of seeing them finally come to terms with the fact that they are going to have to eat it, but even more than that, then seeing them slowly coming to like it. In fact, this is the best way to train your child for a life of thankfulness and contentment that I can think of. 



Prayer and Comfort in Sachsenhausen

by George van Popta

This is the story of my paternal grandfather's last year on earth. He was a man of unwavering faith despite suffering arrest, incarceration, indignity, illness, and death. He was active in the Dutch resistance movement against Nazism and encouraged fellow prisoners in the various jails and camps in which he was held. Here is the story of his resistance, arrest, incarceration, and death in the Nazi concentration camp Sachsenhausen.

This story is a reworking of a chapter (pp. 192-200) out of the book *Velsen Bezet en Bevrijd* (The Occupation and Liberation of Velsen) by Guus Hartendorf (used here with his permission) and published by Velsbroek, 2000, translated by the late Rienk Koat of Langley, B.C. in 2000.

In 1912 Taeke van Popta, at the age of 30, became the principal of a Christian school in IJmuiden, a port city in the Dutch province of North Holland. He soon became engaged in all manner of other activities, such as youth groups, catechism, and consistory, and was the initiator of a Christian Society for Mariners. In the classroom and at the youth clubs he gave many young people in IJmuiden a sense of self-awareness and responsibility to the Lord and the neighbor. In the providence of God this laid the groundwork for subsequent resistance work against the Germans in World War II in which he, friends, and former students would be involved.

ARRESTED

By the time the Second World War broke out, my grandfather, Taeke, was retired, yet he remained active in the field of education. He did a great amount of work for the Society of Christian Teachers in the Netherlands and Overseas, the Protestant Christian Teachers' Society, and he was on the Executive for the Reformed School Society.

On January 9, 1942, the Nazis enacted a law in the Netherlands that prohibited the employment of Jewish personnel in all schools. Taeke had strong objections to this decree and did not hesitate to communicate this in letters to various school boards. This would be his undoing. He was arrested for the first time in the early hours of January 18, 1944. Several days later he was released and he soon after wrote about his experience:

A few weeks ago Jan Fidler, formerly secretary of the Anti Revolutionary Party [a political party supported by many Reformed people] was apprehended in IJmuiden. About a week later Mr. Geert Visser, who works at the employment office, and I were taken from our homes. At twelve midnight the doorbell rang, with police in front and at the back of the house. The house was searched and I was then taken away by the Germans. In the police van I found Geert Visser.

On the following Thursday Fidler as well as both Geert Visser, and a brother of his who had also been arrested, were released and allowed to go home. I was released on Friday.

The problem was the issue of counterfeit permits to restricted areas along the coast. Jan Fidler was suspected to be involved in this business, and then it was thought that a small group was involved, which resulted in trying to find its members among the good acquaintances of Jan Fidler. Fortunately, I had nothing to do with this. But initially one didn't know what the meaning of all this was, and so I had expected that I would be a prisoner for quite awhile. After the hearing I thought that I would be in prison for at least half a year. So we felt we had received quite a break.

During the search in the house, the deportment of the policemen was civil. At the farewell the children saw to it that I could take along a Bible and Psalter. Next morning I started to sing in my cell, and both Jan Fidler and Geert Visser, who were in an adjacent cell, were singing along. We sang quite a few psalms and hymns, and after the meals we took turns reading from the Bible and praying. Because of the little window in the door we could understand each other quite clearly. Others, too, started to sing along to the extent of their knowledge of psalms and Christian hymns.

When Jan Fidler and Geert Visser were no longer there, the other prisoners asked me to continue reading and praying. They were prisoners who didn't know a single psalm or hymn. I made an attempt, and it was only during "Ere zij God" [a beloved Dutch Christmas hymn] that a few could join in. But our reading and praying were much appreciated, and were listened to silently and reverently.

And so it was that we three had some blessed days there. Yet we were very glad that this affair so quickly took a turn for the better, and that we could go home again. Meanwhile I was enriched with some knowledge about life.



German bunker on the coast of the Netherlands.

The fact that faith had been a support for many prisoners became clear from other conversations and published writings. Geert Visser's brother Jur, arrested on March 1, 1945, wrote:

You ask why there were so many Reformed people active in the resistance movement? This came about because of the outstanding education they had received in catechism classes and youth societies. Church, also as a body working in society, ranked first. The school was an extension of the family. You could rely on that community. They were, mostly, dutiful Dutchmen. "Old" Van Popta, as he was respectfully nicknamed, had trained us in the youth society. Likewise by means of his articles in the church bulletins he instructed us to resist the National Socialist Party [the fascist political party in the Netherlands loyal to the German Nazis].

Taeke's daughter-in-law, Ida, wrote:

My father-in-law was deeply involved in everything related to Christian education, but in doing so he could be rather careless. Correspondence with several school boards about the Nazi decree to lay off Jewish personnel were never properly disposed of. This was also the reason that we, my husband Wiepke and I, but also the other children, more or less forbade Father to engage in other resistance work as well. By virtue of his work he had established a huge number of acquaintances, and he well known since one half of IJmuiden had attended his school. He was, so to speak, part of the Reformed circuit.

A few months later the Germans raided Taeke's house again.

The police report of May 5, 1944, reads:

By order of the captain, chief of the police force, arrest was made of Taeke van Popta, born January 7, 1882, principal of a Christian school. Incarcerated in cell J, Tuesday, May 9, 1944, at 14:30. The arrested Van Popta was transported to the Security Police in Amsterdam, under escort of H. A. de Jager.

Apparently, the Nazis had uncovered certain written publications at a different location in the Netherlands. The documents were advisory letters and recommendations to various Christian school boards. When he was interrogated, Taeke assumed total responsibility for all the letters because otherwise the inevitable result would have been the rooting out of the entire resistance movement of the Protestant

Christian Schools, and many more arrests would certainly follow.

ARRESTED AGAIN

We learned some of the details of this, his second arrest from a tribute written by a Mr. Dirk Bothof, a fellow prisoner at that time.

Early 1944, during a house raid, some incriminating papers were found in colleague Van Popta's handwriting. These papers contained what was considered to be illegal advice in the field of education. After having been interrogated several times, and then returned to his cell, he was confronted with the name of a person who might well have been the author of some of the incriminating material. As matters stood, however, Van Popta received the courage to protect all areas of Christian education from additional hazard by accepting the full responsibility for all the incriminating documents.

It was my painful duty to witness this confrontation personally. I was the last one (before the cell door was definitively closed behind him) to give him a handshake and look him straight in the eye. And when I, deeply moved, wished him God's strength and nearness, his eyes lit up and he was at that moment completely reconciled with his dire circumstances and he apologized for the troubles he had caused the Society and me personally. High-spirited and unbroken he entered his solitary confinement. His work will remain a blessed memory in the domain of Christian education.

The letters that Taeke sent to his wife, Regina, permit us to follow the further developments after his arrest. He describes

the situation he found himself in through rose-colored glasses, but since all letters were censored, this attitude comes as no surprise. On May 9 he was transported from IJmuiden to Amsterdam, where, as he reported, was interrogated in a “civil manner.” On May 19 he was transported again, to camp Vught, a Nazi prison and transit camp. On June 4 he wrote the following to his family:

Dear Regina and all of you,

Don't expect me to return soon. Another destination is quite possible. Life is good. Food is good and sufficient, plenty of bread. Then there are the parcels as well. Would like to get some sugar, syrup, toothpaste and brush, my pocketknife, suspenders, and a woollen vest.

Have done all kinds of work.

Exercising, cleaning barracks and camp grounds, compressing rags, peeling potatoes, sorting potatoes and bagging them. Have a chance of landing a good job, thanks to some intervention. I'm able to cope well, am in good spirits and think that Regina will be too.

Keep courage as you did in January. Hygiene, sleeping accommodation, and medical supervision are excellent, but there is uncertainty, lack of freedom, home life, personal work, almost no Sunday observance to speak of, yet continue to pray, read the Bible, and experience the communion of saints, also in this place. Jan Bruinsma [brother-in-law] was here, too, but is now in Venlo. Don't change Aaf's [eldest daughter] plans. Somehow we'll manage to muddle through all this. We are safe in God's keeping, Who ordains everything. This should bring forth the fruits of trial. I am longing to get a sign of life from you.

Your loving T.

In his second letter (of June 18) Taeke emphatically requests them not to send him food parcels each week, since the food rations of his family are smaller than what he gets in camp. He makes it sound as though everything is just fine there. But he would appreciate it if the writers would utilize the full allowable length of a letter, i.e. four full pages, his wife three pages and the children the remainder. About his stay in Amsterdam he wrote:

It was rather congenial in Amsterdam. First with 2 Roman Catholics, later with 4 prisoners of which 3 Reformed. Nothing was struck out in your letter. Will let you know if this should happen. Best regards, your loving T.



The gates of the concentration camp Sachsenhausen, near Berlin. “Arbett macht frei” translates as “work sets you free.”

In his third letter, of July 2, Taeke thankfully acknowledged having received some tasty items and comments on the successes his children achieved in school. He asks for some toiletries and a pair of socks. He lets them know that he has gained twelve pounds. The mood is dampened in the middle of July, for he wrote on July 25 that he was no longer permitted to receive mail or parcels in retaliation for the escape of a number of prisoners from his barrack.

After “Crazy Tuesday” – the landing of British Airborne troops near Arnhem in the eastern part of the Netherlands – camp Vught was evacuated. The prisoners were transported to an unknown destination in Germany. A parcel sent to Taeke did not reach him, and some of it was returned to the family. Prisoners who had been released were unable to give any information about Taeke to the Van Popta family.

NEWS FROM SACHSENHAUSEN

For several months the family lived in uncertainty, until the arrival of a letter in November of 1944 from a Mr. Pierre Hartendorf who had been a fellow prisoner of Taeke. Mr. Hartendorf had been arrested in July of 1944 because he had been hiding Jews. He met Taeke at the Vught prisoner camp. After “Crazy Tuesday” he and many fellow inmates were transported to Sachsenhausen, a concentration camp, near Berlin. There Mr. Hartendorf met Taeke. After his release Hartendorf received hundreds of letters from all over the country, from people seeking information about their relatives who had also been prisoners in Vught or Sachsenhausen. Hartendorf was as helpful as he could be and wrote letters to families of prisoners known to him. He wrote the Van Popta family as well. Here follows a passage from his letter dated November 7, 1944:



Rusting barbed wire at the Sachsenhausen concentration camp in Germany.

Dear Mrs. Van Popta,

Quite unexpectedly, on Thursday morning Nov. 2, I was released from Concentration Camp "Sachsenhausen" and sent home. I frequently socialized with your husband and, although I was unable to say farewell to anyone during my last day there, I would like to tell you that spiritually and mentally he is doing well. I think that I would be acting in accordance with his wishes by forwarding to you his best regards.

Yours truly,
Pierre Hartendorf.

Soon after he paid a visit to Mrs. Van Popta to speak with her and the children about the hardships the prisoners had to endure, for, felt he, one could not do this well by letter.

Another fellow prisoner, Mr. A. Wittebol from Maastricht, wrote the family after the liberation of the Netherlands:

The first time I saw your father was in Vught, but that was for only a few weeks. Thereafter we met again in Sachsenhausen, where life was difficult. But your Father was still in good health there and always full of life. This was most noticeable when he talked to us. The routine was that the available ministers would come together in the morning to decide on the Scripture text for the day, which would then be relayed by the pastors with a few devotional words to those who were interested.

Your Father did this too, and although he was not a pastor he did this with so much fervor that quite soon every morning he was surrounded by a sizable crowd. This was not permitted, and he was, as I recall, warned twice by the guards, since the crowd had become so large that it couldn't help but attract their attention. By virtue of his talks he encouraged and supported many in their difficulties. Since I left Sachsenhausen on November 17, I am unable to write about later events there.

THE LAST LETTER

It is in January of 1945, shortly before his death, that Taeke wrote his last letter to his family. So as to avoid any difficulties with the censors he wrote it in German. The envelope stated: "Geöffnet Oberkommando der Wehrmacht" [opened by Army Headquarters]. Taeke wrote the letter while facing death and in it said farewell to his loved ones:

My dearest Regina and all of you,

Trying to reach you by this letter; should it arrive, please write me. Still in good health and cheerful. The one who trusts will never be dismayed. Work is not heavy; sufficient clothing. But less food. Until now God has helped me. Pray that I may be permitted to return my love to you. You'll be suffering hunger and cold. Hope and pray that you'll get through it all. Winter has started, but it's not too cold. Still sleeping well. Prayer and consolation: Ps 25 - "Forgive my transgressions for thy goodness sake." Ps 73 - "Though in grievous suffering my heart and flesh may fail." As in Romans, in all these we are more than conquerors. Longing for you and news. That is a strengthening bond. Greetings to family, friends, and dear grandchildren. I can see Jaapje [oldest grandson] before me. Am always praying for you. Our prayers join one another. May God protect you. I am in His school. All earthly things pass away. Life and love are everlasting.

Greetings to all.
Your loving T.

On January 21, 1945, Taeke passed away in the concentration camp from dysentery. The family only learned about his death on June 3, 1945, after a fellow prisoner contacted Regina.

Three years later she received word from an official at the municipal registry office that her late husband's death had been officially recorded on December 5, 1947. The written notice ends with these words:

For the sake of finalization, you are advised that application for transcripts of these records may be made at this office, to be accompanied by cogent reasons stating the objectives for their issuance, and by remitting any administrative charges incurred thereby.

A more chilly and business-like tone is hardly conceivable. Any attempts by family to locate Taeke's grave remain unsuccessful.

AN ACCOUNTING

There is a short sequel to the Taeke van Popta episode. Tjeerd van der Weide, mayor of the municipality of Velsen, had been personally involved in the arrest of Taeke. After the war he was apprehended for his involvement and tried by the Special Court Assembly in Amsterdam, September 23, 1946. According to a news report on the session, Van der Weide had delivered Van Popta over to the Nazi Security Police. The newspaper account included this admission from Van der Weide: "Yes, I started the ball rolling, but I didn't realize the consequences it would have."

During Van der Weide's trial, Prosecutor Nicco Sikkel read a letter in which the former mayor had written that things had become boring in IJmuiden: "We, too, should start with raids." He then went on to express the opinion that for each "pro" (German sympathizers) that were killed ten "anti" (anti-German) must die."

Mr. Sikkel went on to say that the name of Mayor Van der Weide was mentioned with fear and trembling in IJmuiden and throughout Velsen. The summons lists a large number of criminal offences. The prosecution demanded the death sentence.

Finally, Van der Weide was called to the stand and a newspaper reported him as saying:

For years I was convinced that I would eventually be shot. In what manner I did not know, but now it does not come unexpectedly. I would very much like to say, however, that I am terribly sorry that people have suffered because of me. I don't consider the death penalty the worst thing that could happen to me; I think it is much more grievous that I have betrayed my country. Therefore I beg for clemency.

There was to be no clemency. On June 6, 1947, Van der Weide was executed as one of the few collaborating Dutch mayors. 



A watchtower at a former Dutch concentration camp.

WHY WE REMEMBER

by George van Popta

Stories like this one are inspiring...but are they important? Why do we need to hear about men like Taeke van Popta and remember their stories?

We need to listen because they are part of the great cloud of witnesses that surrounds and encourages us. His is but one of the accounts of Dutch Christians who risked everything for the sake of others. Many men and women living in the Netherlands during the perilous times of World War II and the Nazi occupation did what was right to help Dutch Jews, despite the cost. For countless it meant terrible suffering and even death. They were ordinary people who did extraordinary things – but only because they had an extraordinary God. Strengthened by Scripture, song, and prayer, they withstood the powers of evil to obey the command to love their neighbors as themselves. Doubtless, they had times of despair, but remarkably one often reads about how thankful they were for God's provision. We do not know what we have yet to undergo as we await the return of our Savior. We, ourselves, may be persecuted, or we may witness the persecution of a segment of society which calls us to stand up for our neighbors.

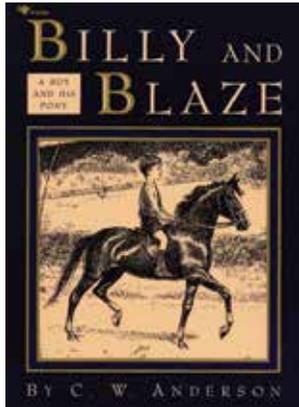
That's why we need to remember and never forget the faithful obedience of those who have gone before us and let the remembrance encourage us to stand up for God and our neighbor.

By Jon Dykstra

BILLY AND BLAZE

BY C.W. ANDERSON

56 PAGES / 1936



C.W. Anderson (1891-1971) was only a middling author, but a fantastic illustrator. He wrote 30 children's books about horses, including a series about a boy Billy, and his horse Blaze

The adventure starts in this, the first book, with the horse-loving Billy getting his birthday wish: his very own pony. If your children like horses even a little bit they will love these books, because every second page is filled with another illustration of a horse in action. Anderson's sketches are big, and detailed, and beautiful. The stories are straight out of a simpler time – Billy and his friends are respectful to their parents, and their adventures involve exploring, rather than troublemaking.

So they are nice stories, but what really makes these books special are the pictures...and that there are 11 books in all. After all, when a parent finds a solid book our children love, we find ourselves wishing there were more to enjoy!

Our local library has 10 of the 11 books and our four and six year old have really enjoyed them. After their dad reads it, they'll look through them again, peering intently at the pictures. The only downside I can think of is that this will make a horse-loving boy or girl just a bit more "pony-crazy." But...oh well.

MADE IN HEAVEN

BY RAY COMFORT

78 PAGES / 2012



This picture book isn't a children's book – we gave it to my mother-in-law for her birthday – but it is certainly a book children will love. Here we find 32 instances, gorgeously illustrated with full-color pictures, of where mankind has built better machines by trying to imitate (as best as we can) the wondrous design we find in God's creation.

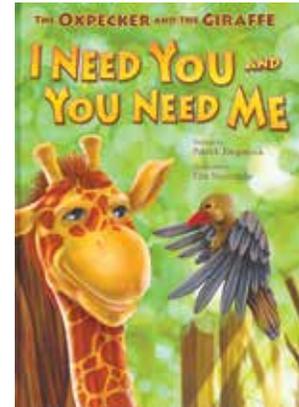
So the fronts of trains have been shaped like Kingfisher beaks to reduce shock waves, while window wipers were inspired by blinking eyes. And Velcro came about when an engineer noticed the many burrs sticking to his dog. If the world's smartest engineers are looking to nature to figure out how to build better machines, then isn't that good evidence that the world around us didn't come about by fortunate happenstance?

Comfort concludes with a 3-page gospel presentation, encouraging readers to ask God for forgiveness. We might wish that he'd also encouraged readers to attend a good church, but if we're giving this to anyone (and it could be used as a good evangelistic "tract") then we can make that suggestion ourselves. This would also make a wonderful gift for anyone – man, woman, or child – interested in the marvelous way God has designed creatures, both big and small.

THE OXPECKER AND THE GIRAFFE: I NEED YOU AND YOU NEED ME

BY PATRICK FITZPATRICK

32 PAGES / 3013



Giraffe is tired of his near-constant companion, the Oxpecker bird and wants him to go away. Or as he says it in the book:

*You're always climbing on my skin.
Your company is wearing thin,
You are nothing but a pest,
Fly away and let me rest.*

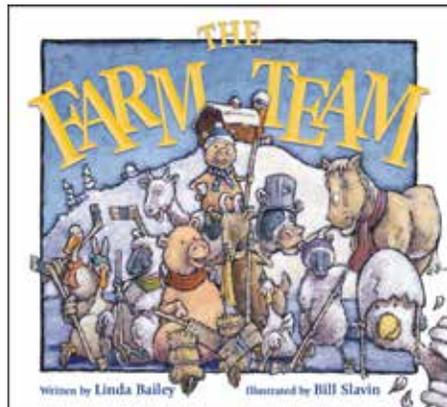
But Oxpecker knows something Giraffe doesn't: "I need you and you need me." Oxpecker feeds itself by eating the blood-sucking bugs that want to take a chunk out of Giraffe. That keeps Oxpecker's tummy full, and also keeps Giraffe nearly pest-free! The author, a creationist, makes it clear that such interdependence should have us glorifying the God who made them both.

Vibrant pictures and a nice rhyming rhythm to it make this a fantastic educational book. But evaluating it simply as a picture book – evaluating it on an entertainment scale – then it is good rather than great. Our under 6 kids enjoyed it, and we had a good talk about it, but they haven't been as interested in re-reading it as some others. So this would be ideal for a school library, but for parents it might be better to borrow than to buy.

THE FARM TEAM

BY LINDA BAILEY

32 PAGES / 2006



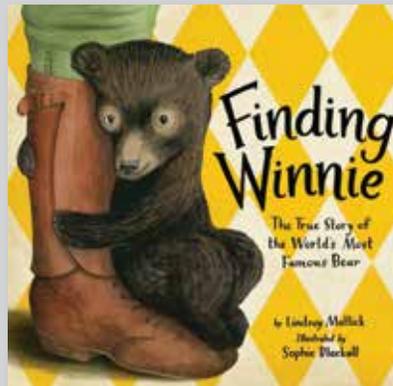
The Farm Team is about a bunch of chickens, pigs, sheep, and one cow, who love hockey and want to bring the championship trophy back home. For the last 50 years, the Bush League Bandits have always come out on top, but this year the Farm Team has a great goalie and they think they have the right stuff to get it done.

One problem: the Bandits are cheaters! When the score gets tight their porcupine drives for the net and punctures the Farm Team's porky goaltender. How's the Farm Team going to handle it with their best player injured? Never fear, coach Clyde (a Clydesdale) will think of something!

Parents could use this book to teach children a little about sportsmanship – the Farm Team are great examples of hardworking and clean playing good sports.

But the real value of this book is in just how fun it is to read out loud. There's lots of action, some good twists, and some very fun play-by-play dialogue to shout out. It's the kind of book that is so well written it made it easy for me to become quite the performer. My kids loved it, and even my wife, who was busy making supper as we read, really got into the action.

So a good dose of Canadiana and a great big heaping of fun.



FINDING WINNIE

BY LINDSAY MATTICK

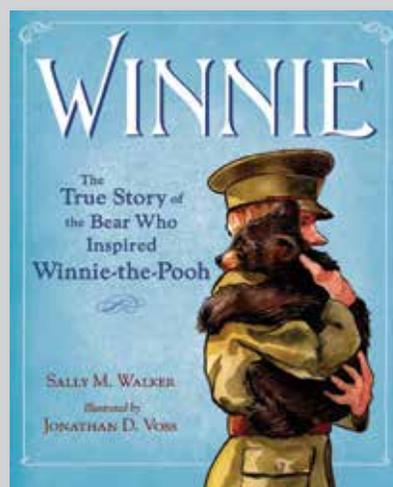
56 PAGES / 2015

It turns out that Winnie the Pooh, a teddy bear who had fantastic and entirely fanciful adventures, was named after a real bear whose adventures were quite something too, and of the genuine sort.

Just as *Winnie the Pooh* starts with a father telling his son a story, so too *Finding Winnie* begins with a parent telling her child a bedtime tale. In this case the storyteller is the great granddaughter of the man who gave the first Winnie his name. Harry Colebourn was a vet living in Winnipeg. When the First World War began Harry had to go, so he boarded a train with other soldiers and headed east. At a stop on the way he met a man with a baby bear. To make a long story shorter, this bear – named Winnie after Harry's hometown – ended up in the London Zoo where a boy named Christopher Robin, and his father A.A. Milne came across him and were utterly entranced.

This is brilliant, and a homage of sort to A.A. Milne's stories. It's true, so there is quite a difference between his Winnie tales and this author's, but the same gentle humor, the same whimsy, the same charm are present in both.

This will be a treat for fans of Winnie the Pooh no matter what age.



WINNIE

BY SALLY M. WALKER

40 PAGES / 2015

Last year a second picture book came out about the bear behind the bear. *Winnie: the True story of the Bear who inspired Winnie-the-Pooh* is also very good, very fun, and different enough that after reading *Finding Winnie* it is still an enjoyable read as well.

Compared to most any other picture book *Winnie* is remarkable – really among the best of the best – but it does lack a little of the Milne-like charm of *Finding Winnie*, and so ranks second among these two books.

IN A NUTSHELL

TIDBITS RELEVANT,
AND NOT SO,
TO CHRISTIAN LIFE

BY JON DYKSTRA

WORD OF THE MONTH

A frequent contributor to the magazine, Rob Slane, has coined a new word that would be a good one to sock away from when we need it, because need it we shall:

HITLER HAD HELP

We raise our children to be obedient and to respect those in authority. But have we also taught them that a time may well come (doesn't it seem inevitable?) that their country, their boss, their co-workers, union, friends and maybe even their parents, may ask of them something that the only proper response will be "No, I cannot do that, because that is contrary to what God has said"?

In this book *Hitler, God, and the Bible*, author Ray Comfort explains that the only reason Hitler was able to kill as many as he did was because he had so many obedient followers.

Almost every part of Germany's bureaucracy had a hand in the killing process. Churches and the Interior Ministry produced the necessary birth records identifying those who were Jewish. The Finance Ministry confiscated Jewish wealth and property. The Postal Service delivered the notices of deportation and denaturalization. The Transportation Department arranged for trains to transfer Jews to concentration camps. Even the private sector cooperated in the efforts. Businesses fired Jewish workers. Pharmaceutical firms tested drugs on camp prisoners. Companies bid for contracts to build the crematoria. Universities fired Jewish professors and expelled Jewish students. It seems that the whole country unified to make the procedure work like a well-oiled machine.

One of the lessons we must pass on to our children – a lesson for all time – is that it is no excuse to say "I was just following orders" when you know those orders are evil.

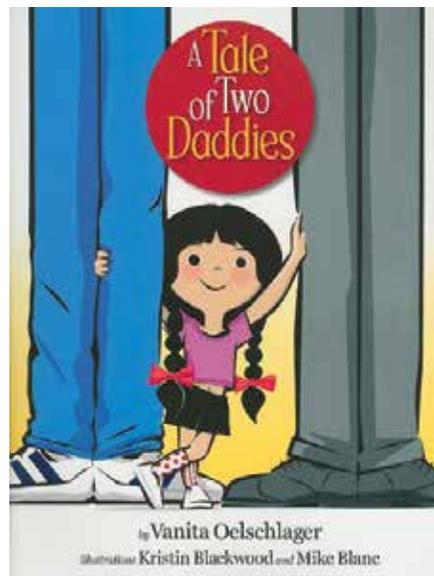
LURKING ON LIBRARY SHELVES

When I noticed *A Tale of Two Daddies* among the books we'd picked up from the library, I was hoping my first grader hadn't read it yet. No such luck. But she reassured me, "Don't worry dad, it's a good book – it's about a girl with a daddy and a poppa."

"A poppa?"

"Yup."

Crisis averted – our neighbor's girls call their grampa "poppa" and my little one, in her blessed naivete thought this book was about a girl, her daddy, and her grampa. No harm done, but it was another reminder of what lurks on the library shelves, even in the picture book section.



Homophobaphobia: the fear or loathing of those who believe homosexuality to be sinful.

Those who indulge in homophobaphobia are, of course, homophobaphobes, and while we haven't had a word to describe them before, it's not for lack of numbers – they are legion! Of course, as Rob Slane has pointed out, we must not hate them, lest we ourselves then become homophobaphobaphobes!

SOURCE: Rob Slane's "Homophobaphobia" posted to *TheBlogMire.com* Mar 18, 2013

THERE IS A HELL. JESUS SAYS SO.

Some theologians, included big names like Rob Bell and John Stott, don't believe in hell, or at least that it is eternal. Instead Stott suggested that lost souls might be annihilated and cease to exist.

However, as Thor Ramsey notes in his book *The Most Encouraging Book on Hell Ever*, this doctrine does serious damage to our understanding of God's holiness and justice. And what then are we to make of what Jesus says in Matt. 26:24: "It would have been better for that man if he had not been born"?

Jesus is saying for Judas, non-existence – having never existed at all – would be better than something else. ...Jesus is clearly saying Judas is on his way to hell. But from the perspective of annihilationism the question becomes: Is non-existence better for someone than an eternity of non-existence? *Huh?*

If annihilationism is true, then what Jesus said here about Judas is pretty much nonsense. ...Jesus was basically just babbling. And he didn't do that."

Hell does exist; Jesus says so. And the world needs to be told to turn from their sin and flee God's coming wrath.

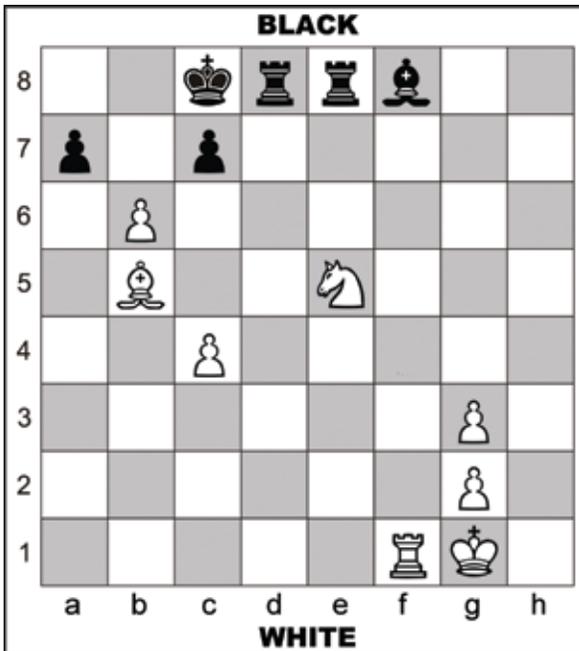
TRUDEAU VS. TRUDEAU ON PRIVACY AND BILL C-16

In May the Liberal government introduced Bill C-16, which, among other things, would amend the *Canadian Human Rights Act* to ban discrimination on the basis of "gender identity or expression." It is a "bathroom bill" (and much more) that seems to pit Justin Trudeau against his father. As political wit, Alan Cruikshank, put it:

"While Pierre Trudeau said he didn't want the State in the bedrooms of the nation now Justin Trudeau is saying he wants the State in the washrooms of the nation."

ENTICING ENIGMAS & CEREBRAL CHALLENGES

Chess Puzzle #236



WHITE to Mate in 3

Or, if it is BLACK's Move, **BLACK to Mate in 3**

Riddle for Punsters #236

"Shuffle the Cards?"

Why did the tailor like to play card games?

He felt competent playing games that had four ____ _ ____ _ s and liked to be able to provide others with a good d ____ _ ____.

Problem to Ponder #236

"Road Trip Statistics?"

Due to the low value of the Canadian dollar, the van Johnson family drove across the border from the United States into Canada for a road trip. They drove at an average of 100 km/h for 13 hours, 110 km/h for 5 hours, 80 km/h for 8 hours and 50 km/h for 6 hours. Their vehicle averages 10 km/L and the average price of gasoline on their trip was \$1.10/L. They stayed three nights at hotels (each providing a free continental breakfast) at an average price of \$153 per night (including taxes). Besides the free breakfasts, they ate 4 lunches and 3 suppers on their trip. The average meal price paid was \$22.50 per lunch and \$42.25 per supper. Snacks for the trip they brought from home. They spent an average of 75 minutes in restaurants for each lunch and supper and spent a total of 210 minutes for gas fill-ups with washroom breaks and a total of 12.25 hours sightseeing on the trip and stayed an average of 8 hours per night at each hotel. All expenses were in Canadian dollars and the average exchange rate was \$0.77 US for each \$1 Cdn.

- In Canadian and American funds, **how much did the road trip cost** the van Johnson family?
- How long (in hours) did the entire trip take them?**
- Finally, what was the average **cost of the trip per minute**, in both Canadian and American funds?

Last Month's Solutions

Solution to Chess Puzzle #235



WHITE TO MATE IN 3

BLACK TO MATE IN 2

Descriptive Notation

- QxP ch KxQ
- R-R2 ch K-N1
- RxN mate

Algebraic Notation

- Qh3xh7 + Kg8xh7
- Rg2-h2 + Kh7-g8
- Rh2xh8 ++

Descriptive Notation

- Q-K8 ch
- K-N2 Q-QN8 mate

Algebraic Notation

- Qe8-e1 +
- Kc1-b2 Qe1-b1 ++

Answer to Riddle for Punsters

#235 - "Crafty Changes"

Why did the retired plumber move to Scotland?

He wanted to learn how to repair bagpipes.

Why did the retired carpenter volunteer at an art museum?

It allowed him to still do some framing.

Answer to Problem to Ponder

#235 - "Summer Activities - By Whom?"

Debbie, Natasha, Greg, Ivan and Tim each have a different summer activity that he or she is doing this week. Neither girl knows how to water ski. Greg's leg is in a heavy cast due to a broken ankle and so he is on crutches. Debbie, who does not have a driver's licence because her eyesight is very poor, also does not have a backpack. Ivan's brother owns a speedboat. One of the girls recently bought a compass. Using reasonable assumptions based on the clues provided, who does each of the activities?

Fishing? **Greg** Water skiing? **Ivan** Swimming? **Debbie**

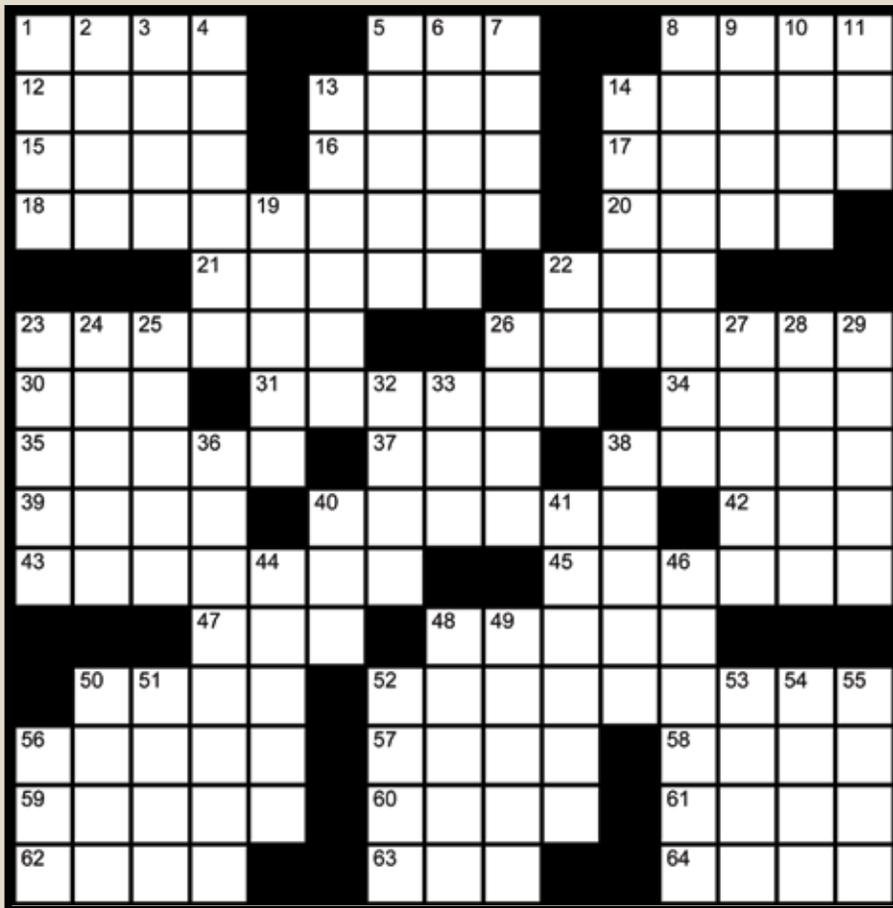
Hiking? **Natasha** Tennis? **Tim**

Reasoning: Due to his cast, Greg can only do fishing. One of the girls bought a compass for hiking but it was not Debbie who does not have a backpack and has poor eyesight so Natasha does the hiking. Ivan's brother's speedboat pull's Ivan as he does water skiing. Her very poor eyesight makes it reasonable that Debbie swims rather than playing tennis. That leaves Tim who must be the tennis player.

Send Puzzles, Solutions, Ideas to Puzzle Page,
43 Summerhill Place, Winnipeg, MB R2C 4V4 or robgleach@gmail.com

CROSSWORD PUZZLE

BY JEFF DYKSTRA SERIES 3-2



LAST MONTH'S SOLUTION SERIES 3-1

ACROSS

1. Short, often pointless, argument
5. Grain used for bread or whisky
8. Canadian equivalent of Spam
12. Cookie that looks like a sandwich
13. "we... ____ for the hope of" (Gal. 5)
14. Swedish "crown" (monetary unit)
15. "it... became ____ rivers" (Gen. 2)
16. "diseased ____ on the skin" (Lev. 13)
17. Coffee brand (for someone of high status?)
18. What any car lot claims to do to the others
20. Image regarded as sacred (variant spelling)
21. "the whole imperial ____" (Phili. 1)
22. Parents and teachers associating together

23. Inter; bury; place in a tomb
26. "to gain the ____ over them" (Es. 9)
30. Scandinavian handwoven rug
31. Site of 1942 Pacific aircraft carrier battle
34. Margarine made from vegetable oils
35. Tall, slender, and lanky/long-limbed
37. Slang term for a tabloid newspaper
38. Explored a cavern; or gave in easily
39. "nor anything ____ in all..." (Rom. 8)
40. "Make a roof..., and ____ it" (Gen. 6)
42. Mother of all living (Gen. 3)
43. Outing with you back by dark (two words)
45. Tuft or fringe at the end of a garment
47. Informal term for a semi-trailer tractor

48. Enlist, or sign up for a class or school
50. "a ____... sailing for Italy" (Acts 27)
52. Credible; reasonable; feasible; persuasive
56. Scold; chastise; rebuke; admonish; lecture
57. Kiln for drying hops (or part of a roast?)
58. "my feet like the feet of a ____" (Ps. 18)
59. Commotion (partially *furious* or *uproarious*)
60. Times the plane is estimated to arrive
61. Volcano in Sicily that erupted in May
62. Treble or bass ____ (musical sign)
63. Number in a directory (abbreviation)
64. Units to measure circle's angle (not degrees)

DOWN

1. Bean curd (often used as meat substitute)
2. Mineral needed more when eating 1 Down
3. Hatfield vs. McCoys, for example
4. Do without; part with; abstain from
5. Less common (and not as well done?)
6. "The land will ____ its fruit" (Lev. 25)
7. *and others* (used in "Works Cited" entries)
8. Island that blew up in 1883, causing tsunamis
9. Portuguese and Spanish word for *wolf*
10. "____ the plan" (well informed about it)
11. Taxi (variant spelling)
13. Japanese horseradish with strong flavor
14. Weaves some great yarns (together)
19. Card game forming sets and sequences
22. "____ her back as she... has" (Rev. 18)
23. "if... I have _____, my error..." (Job 19)
24. Spiral-horned antelope from southern Africa
25. Flower that rhymes with pansy
26. "Gift of the ____" (O. Henry short story)

27. "The ____ and the Shoemaker" (fairy tale)
28. Chief magistrate of Anglo-Saxon town
29. ____-Ay-Ee-Oooo (Swiss musical yell)
32. "the mountains shall ____... wine" (Joel 3)
33. Pale in complexion (especially due to illness)
36. Eliminate; eradicate; wipe out (three words)
38. Anarchy; complete disorder and confusion
40. "Can a ____ tree... bear olives?" (Jam. 3)
41. Walks with a confident, even arrogant, gait
44. More ready to eat (especially used of fruit)
46. Tricky baseball pitch also called a snapper
48. Make extremely happy or joyful
49. ____ spray (used to empty your sinuses)
50. Hasidic term for *synagogue*
51. "Those who... ____ a goldsmith" (Is. 46)
52. "I'm a ____, and I didn't even know it!"
53. Second letter of Greek alphabet
54. "Even sinners ____ to sinners," (Luke 6)
55. "the rings... in their ____." (Gen. 35)
56. It breaks down ozone. (abbr.)