

Reformed

A MAGAZINE FOR THE CHRISTIAN FAMILY

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PERSPECTIVE

CELEBRATING 30+ YEARS

LEST WE FORGET

On May 5, 2015 the Netherlands celebrated the 70th anniversary of the end of World War II with a re-enactment of their liberation



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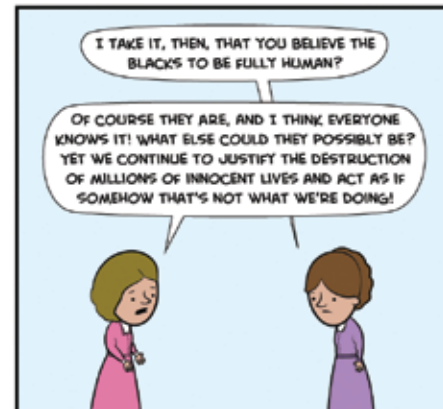
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200 YEARS LATER:





FROM THE EDITOR

Persistent widows, one and all

During the election campaign it wasn't always clear who our next prime minister was going to be. What was clear was that no matter who won, the unborn were going to lose. We had a pro-choice prime minister going in, and we have one still. And the situation we face is that before we next go to the polls again another half million children will be killed.

This is wickedness on a grand scale, but it's also a routine sort of evil. It happens to one baby at a time, every couple of minutes or so, and during regular business hours. A boy, then maybe a girl, one after another, ripped from their mother's womb, torn apart and the pieces collected. Just another profitable murder, efficiently executed, done at the insistence of the child's parents and with the approval of this government and this prime minister.

We could see this result coming, but now that we're here what's to be done? Parliament is decidedly pro-choice, so

does that mean we can't do anything for the unborn legislatively?

No. Jesus told a story two thousand years ago about a persistent widow (Luke 18:1-8) and while He didn't intend it first and foremost to serve as a guide to how best to engage in effective pro-life political action, it is that too. There once was a judge, Jesus tells us, "who neither feared God nor cared what people thought." Living in the same town there was a widow in need of help, and her only means of getting justice was to turn to this judge. So what to do when faced with an unjust judge?

"[She] kept coming to him with the plea, 'Grant me justice against my adversary.' For some time he refused. But finally he said to himself, 'Even though I don't fear God or care what people think, yet because this widow keeps bothering me, I will see that she gets justice, so that she won't eventually come and attack me!'"

This woman got her justice, and not because she won the judge over, and not because the unjust judge was replaced by someone better. No, she got her justice because she would not shut up. In a country in which there are no electable pro-life leaders, this is what we can still do – we can persist! We can continue speaking, writing, demonstrating, donating, and volunteering, knowing that no matter how dire the political circumstances are, God can make use of our persistence in big ways and small to bring justice to the unborn and glory to Himself.

And we must also remember the real point of this parable, which Jesus told to encourage us to *persistent in our prayers*. Casting our vote is important, but it is only a small, one time thing. Our God is big and ever near us. And He wants to hear from us – He asks us to be persistent in our requests to Him. So let us pray for the unborn and for our country without ceasing!

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

NOTA BENE

News worth noting

EZRA LEVANT MAKES THE CASE FOR ETHICAL OIL

BY JON DYKSTRA



Earlier this year Canadian journalist and well-known personality Ezra Levant made a trip south of the border to try to convince Americans that Canadian oil is not only a good deal, but an ethical one. It might sound strange to call Canada's oil "ethical" but Levant argued on the *Glenn Beck Radio Show* that it is the ethical alternative when you consider where the US has to get its oil if it isn't buying it from Canada. Then they

have to turn to countries like Saudi Arabia, Venezuela and Iran where human rights are not respected. As Levant explained,

...every day, your president says no to [Canadian oil], he's saying yes to Venezuelan crude – what I call conflict oil compared to our ethical oil....Where are the progressives saying, "I don't want Sharia oil. I don't want gay-hanging, women-stoning oil?"

HILTON AND THE PERSISTENT ANTI-PORN ACTIVISTS

BY JON DYKSTRA



This summer the Hilton chain of hotels announced they had removed all porn channels from their hotels, which are in 85 countries around the world. Part of the credit of this change, accord to Pat Truman, head of the National Center on Sexual Exploitation, was due to "the public pressure." His group organized a three year campaign that saw the company's top executives getting as many as 1,000 emails each week asking for the removal of the porn.

While Truman didn't mention the parable of the persistent widow (Luke 18:1-8), his efforts bear a striking resemblance to hers. In this story Jesus tells of a widow who kept asking for justice day in and day out, and got it from a judge who was motivated only by his wish to have her leave him alone. While the point of this parable is about much more than laying out an effective method of dealing with uncaring officials, as Hilton management can attest, it is indeed an effective method.

BRITISH MPS VOTE DOWN ASSISTED SUICIDE

BY JON DYKSTRA

In September British parliamentarians voted 330-118 against a bill that would have enlisted doctors to help kill suicidal patients. As one MP and medical doctor stated: I have never considered that death was a good treatment for anything."

SOURCE: <http://www.lifenews.com/2015/09/11/british-parliament-overwhelmingly-defeats-bill-to-legalize-some-assisted-suicides/>

ANIMAL RIGHTS VS. ANIMAL WELFARE

BY JON DYKSTRA



If you think that a dog's owner shouldn't be allowed to beat it for fun, you might think you support animal *rights*. But Wesley Smith, the author of *The War on Humans* wants us to understand that as a stand for animals' welfare. Why the different word choice, and why does it matter?

It's because those making the loudest call for animal rights are also those who have the least interest in animal welfare. As Smith explains:

Advocates of animal *rights* ideology seek to end all domestication of animals. Advocates of animal *welfare*, on the other hand, seek to create ever-improving standards of animal husbandry.

Christians know we have been put in charge of the animals – we are stewards of creation – and even the wild ones are ours to be managed and cared for. But animal rightists want us to think of animals not as objects of care, but as our moral equivalents. As

Ingrid Newkirk (one of the founders of People for the Ethical Treatment of Animals) put it: "When it comes to pain, love, joy, loneliness, and fear, a rat is a pig is a dog is a boy." No Ms. Newkirk: while a lonely boy is a sad situation, a lonely rat is a cause for celebration – would that all rats were single!

As Smith concludes:

You may think you are for animal rights when you are really for animal welfare. It is time to use the correct terminology so that "animal rights" becomes a scorned and shunned movement.

SOURCE: <http://www.nationalreview.com/human-exceptionalism/423163/animal-rights-zealotry-hates-animal-welfare-wesley-j-smith>

TRANSGENDERS CLASH WITH HOMOSEXUALS OVER GENDER

BY JON DYKSTRA



The organizers of a small pride parade in Glasgow this August ran into a big problem when they decided to back transgendered folk over homosexuals and ban drag queen acts. It turned out that homosexuals *like*, and transgender folk *dislike* drag queens. But why?

It's because drag queens are often meant to mock the idea of gender distinctions. The men wear over-the-top outfits – gaudy skintight dresses, enormous high heels, pasted on make-up – and present themselves as

caricatures of women, all in an attempt to muddy and mock that which makes men distinct from women.

Meanwhile, even as transgenders – men who want to be women, and women who want to be men – are dissatisfied with their own gender, they still believe that the two genders are distinctly different. Why lop off bits, and get bits added on in an effort to approximate the other gender if this other gender is merely a "social construct"? As parade organizers put it:

It was felt by the group within the Trans/Non Binary Caucus that some drag performance...hinges on the social view of gender and making it into a joke, however transgender individuals do not feel as though their gender identity is a joke.

In the end parade organizers reversed

their ban, and as a result pleased homosexuals, but offended the transgenders.

The internal disagreement in the supposedly "inclusive" lesbian, gay, bisexual and transgender (LGBT) community highlights how there simply is no neutral ground – sides will have to be picked and, inevitably, people offended. Some Christians wonder why we can't just get along with LGBT folk. Well, as this incident shows, even if we gave up on defending God's truth as it concerns sexuality, and instead simply affirmed whatever positions on gender the LGBT community wanted us to affirm, we would still have to make a choice about which of their mutually exclusive positions we were going to affirm.

In other words, there's no avoiding offending someone, so let it be because we told them the truth.

WHY POLLING IS LESS RELIABLE

BY JON DYKSTRA

In 1948 the polls were near unanimous that Thomas Dewey was going to be president. When the *Chicago Daily Tribune* didn't have time to wait for all the election results to come in before they went to press, they decided to craft their front-page headline based on what the polls promised. So the early edition of their November 3rd paper proclaimed: "DEWEY DEFEATS TRUMAN." But the polls got it very wrong. When President-elect Harry Truman was handed a copy of the *Daily Tribune* he held it up for the cameras and quipped, "That ain't the way I heard it!"

Polling practices have been refined since then and seemed to reliably predict the results of many an election, or at least "19 times out of 20." But, according to Wilfrid Laurier University's Barry Kay, that's changing. He has been involved in polling since 1980 and notes that "after 2000 the numbers started getting worse."

Some recent polling blunders include this year's British national election. The polls were predicting a coalition government, but the Conservatives ended up with a solid majority. The Canadian elec-



tion polls released at almost the same time had different parties in the lead, one saying the Conservatives, another the Liberals.

So why might polls be getting less reliable? Fewer people have landlines and more have caller ID. According to the Abacus Data Insider, one third of Canadians no longer have landlines, and many of those that still do use caller ID to bypass pollsters. In the US the switch to cellphones is even more pronounced with 45% of American using

just cellphones, and another 15% using primarily cellphones. While pollsters are still able to call cellphones, people on cellphones, concerned about burning through their minutes, are far less likely to participate. So polls are becoming less reliable because they are forced to sample from a less and less diverse group: those who have landlines, but not caller ID.

SOURCES: Denye O'Leary's "Do poll results matter in the Internet age?" posed on September 24, 2015 to Mercatornet.com;

ASHLEY MADISON REAPS WHAT IT SOWS

BY JON DYKSTRA



Ashley Madison, a dating website specifically targeted to married people – it encourages married men and women to cheat on their spouses – was hacked in mid July. A group calling itself "The Impact Team" broke through Ashley Madison's cyber-security and stole users' data, including their real names, and then threatened to expose users' identities if the website wasn't shut down. It wasn't, and they did – user information was

made public on August 18.

Ashley Madison called in the police, and then in a news release went on to denounce the hackers.

The criminal, or criminals, involved in this act have appointed themselves as the moral judge, juror, and executioner, seeing fit to impose a personal notion of virtue on all of society.... We are continuing to fully cooperate with law enforcement to seek to hold the guilty parties accountable to the strictest measures of the law.

So a company whose slogan is "Life is short - Have an affair" can without any awareness of the irony, demand that

the guilty be punished? As *Reformed Perspective* contributor Rob Slane noted, maybe the hackers were simply following the sort of lifestyle that Ashley Madison encourages: one in which the shortness of life is used as a justification for indulging in whatever pleasure you can find, even if they come at the expense of honesty and morality. As he writes:

How about this: "Life is short. Hack a company and release their details." This is not my maxim. But Ashley Madison... [has] no right to object. Maybe the hackers were just enjoying themselves.

SOURCES: www.theblogmire.com/life-is-short-hack-a-company

WHAT'S THE BEST RESPONSE TO A WEDDING CAKE REQUEST?

BY JEFF DYKSTRA



What do you say to a homosexual couple who asks you to bake a cake for their wedding a month from now?

That was the question that Joel Belz posed in his *WORLD* magazine column earlier this year. A little over a month later, he revealed the difficulty that both he and over 200 readers (including five in prison!) had in answering. By the end of this second column, Belz was no closer to an answer. What made Belz's challenge tougher were two of his conditions: it had to be a brief reply, and, like Christ himself was prone to do, the couple's request had to be answered with a question.

What further complicates the situation is the fact that we don't know the couple's motivations. Are they simply unaware of our Christian moral convictions? Or are they trying to cause trouble? So

any answer to the question needed to challenge the couple to make their intentions clear (so that we need not cast pearls before swine [Matthew 7:6] if they hate the gospel and those who bring it).

And our response needs to honor "Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect" [1 Peter 3:15].

So if this stymied Belz and his readers, how can we answer it? Well, we can start with what we've been given in the first question of our Heidelberg Catechism. Here is my response to, as Belz calls it, "the baker's challenge":

"I am a conservative, Bible-believing Christian, and I believe that I belong, body and soul, both in life and death, to my faithful Lord and Savior Jesus Christ. Do you want me to disobey my Savior?"

The couple (one or both of them) have three possible responses:

1. "Yes, we do!" – in which case, you may still face a human rights tribunal, but you have made the issue clear and

exposed their hostility to Christ and Christianity;

2. "No, we don't, so we withdraw our request!" – which may keep you out of legal trouble and still give you a chance to explain your moral stance as a working out of your hope in Christ, rather than as simply an individual issue of conscience;
3. "We don't understand the problem." – which may be the answer we should most hope for since it allows us, with gentleness and respect, to explain how our hope in Christ compels us to honour the commands of God.

What is most important in any response to a request to do something that compromises our Christian convictions – abortion, euthanasia, Sunday work, shading the truth on a tax return, or celebrating a homosexual wedding – is to love Christ more than even our conscience (because it's about Him, not us), to confess, as it says in Lord's Day 1:

"Because I belong to him, Christ, by his Holy Spirit, assures me of eternal life and makes me wholeheartedly willing and ready from now on to live for him."

WOMEN BLINDS HERSELF ON PURPOSE?

BY JON DYKSTRA

Jewel Shuping is a 30-year-old woman who claims to have blinded herself deliberately because she had, since she was six, felt the need to be blind. In late September and early October her account was covered in dozens of newspapers, but because all the stories were based on one original, some have questioned the veracity of her story. But whether she did the deed or not, the support she is getting is real – in all the newspaper coverage her act is being treated as something to consider and debate, as if it weren't clearly crazy.

This is how we witness to the world. We can speak truth plainly to a world that

still knows this is wrong but which doesn't have the ethical, philosophical or logical basis from which to condemn it. We can be that light on the hill simply by saying such radical things as:

- "Deliberately blinding yourself is foolish."
- "Amputating a nether-region body part won't make a man a woman."
- "Men are different than women (so they shouldn't play in women's sports leagues)."
- "Helping a depressed person commit suicide is not helping them."
- "A person is a person no matter how small."

- "Right and wrong exist...and if you don't think so I'm taking your wallet."
- "All religions are not equal; some are false and nasty."
- "Two moms or two dads can't beat having a mom and a dad."
- "Rights are given by God, not the State."
- "Equality has no basis except that God made us all in His image."

These are increasingly radical notions, but all written on our hearts (Romans 2:15) and as the world descends into foolishness, the contrast with the wisdom of God will be all the more apparent...if we have the courage to share it.

OUR REMARKABLE SUN

by Spike Psarris

Evolutionists like to claim that our Sun is merely an average star, just one among billions. There's no reason to believe our Sun is unusual... or so they say. After all, if our Sun were special, that might support the idea that a benevolent Creator made it for us!

Nevertheless, our Sun is special indeed. As I pointed out in my DVD, *Our Created Stars and Galaxies*, stars come in a variety of sizes, colors, and temperatures. As a single "Class G" star, our Sun is very well suited to support life on Earth. Most other stars are not.

CALM...

For example, the most common stars (about 75 percent of all stars) are red dwarfs. These stars commonly emit flares: eruptions of superheated material, radiation, and charged particles blasted out into space. They do this so frequently that they're often called "flare stars." Large-enough flares can sterilize any planets orbiting these stars.

Although our Sun occasionally releases small flares, they're gentle compared to what we see elsewhere. We've seen other stars produce "superflares" up to 10 million times more energetic than those from our Sun.

Is our Sun so quiet merely because of its size, temperature, and other characteristics? No. Even among Sun-like stars, our Sun is unique.

A 2012 study¹ of solar-type stars found that many had erupted in superflares. Of 83,000 stars that were observed, 148 erupted in just 120 days of observing.

Extend this rate out, and each solar-type star would have more than a 50% chance of erupting every 100 years. This result is consistent with previous studies that showed that solar-type stars erupt about once per century.

...AND QUIET

Over thousands of years, a typical Sun-like star should have multiple massive eruptions. Yet there is no evidence that our Sun has ever emitted a superflare.

As the study's summary in *Nature* noted, "The flares on our Sun are thousands of times punier than those on similar stars." But why?

Secular astronomers are scratching their heads over this. They attribute the Sun's gentleness to a lack of large sunspots. But that doesn't really explain anything. Why should the Sun have smaller sunspots than other solar-type stars? They don't know.

But creationary astronomers aren't surprised by this. As Isaiah 45:18 says, the Lord created the heavens and Earth "not in vain... He formed it to be inhabited."

Since our Sun was designed by a masterful Creator to support life, we shouldn't be surprised that it supports life very well.

Meanwhile, secular scientists are still grasping for some excuse to deny a Creator. They still wish to find other worlds like ours, so that ours won't seem so unique.

But even the most "habitable" places

they can find are hellish planets like Gliese 876d. Here's artist Inga Nielsen's conception of what the surface of this planet might be like.²



CONCLUSION

Our Earth, Sun, and Solar System are fearfully and wonderfully made to be our home – and to proclaim the glory of their Creator. May His name be praised!

END NOTE

¹ www.nature.com/news/superflares-erupt-on-some-sun-like-stars-1.10653

² Illustration by Inga Nielsen (Hamburg Obs., Gate to Nowhere) <http://apod.nasa.gov/apod/ap120429.html> and included here under "fair use"

Spike Psarris was once a civilian engineer in the United States military space program, entering it as an atheist and evolutionist and leaving it as a creationist and a Christian. He has produced two wonderful DVDs about what God is up to in space – "Our Created Solar System" and "Our Created Stars and Galaxies" – and will soon be releasing a third. They are available at his website www.creationastronomy.com.

THE VICTORY OF FAITH

by Reimer Faber, about his uncle

This story, about occupation forces,
The Nazi's place in all the conquered lands
Of evils that regime gladly endorses,
And of the blood that coats their wicked hands.
No justice can be found in any court;
That process is by them fully ignored –
They execute men merely on suspicion
Eradicate resistance is their mission.

There was a man, painter by occupation,
Who found safe-homes for all who had to flee.
That Nazis wanted his elimination,
But could not prove that it was really he
That kept so many people from their grasp;
And therefore could not him in irons clasp.
So they just sent a death-squad to his house,
To kill him in the sight of kids and spouse.

It was an evening; curfew had just started.
They loudly banged with fists on his front door,
Such racket only enemies imparted –
A friend could not have come here anymore.
The man jumped up to quickly heed their call –
He realized it would not be good to stall –
And opened wide before much time expired;
Then instantly the fatal shots were fired.

Mortally wounded, slumped against the front door
His wife rushed from the back to give support
And just in time to ease him to the tile floor,
Asks him if he's prepared to meet his Lord.
He answers "Yes," so firmly he replied,
His little girl now kneeling by his side:
"Is Daddy going to the Lord Jesus?"
"I am, my dear, " are the last words he wheezes.

The burial drew the whole population
From every faith, and unbelief, alike.
It seemed like a defiant declaration
Of faith, by which the enemy to strike.
The church just held a fraction of the throngs,
Outside they heard only the mourners' songs.
But when all gained the cemetery ground,
The monster crowd a deathly silence found.

With words of creed the resurrection teaching,
The minister addressed with booming voice,
The sound barely the outside rows be reaching
Announced a song, which was the widow's choice.
Then suddenly in waves of thunder rolled
Thousands of voices, now their God extolled.
To foes, a sound they thought that them defied,
But through this song they on their God relied.

"How would I have despaired in my affliction,
If I had not believed that in this life
The Lord would show His goodness, His protection.
I would have perished in my tears and strife;
Wait for the Lord, be strong and undismayed –
The Lord is faithful, why then be afraid?
Take courage for His steadfast love is sure,
Wait for the Lord, His mercy shall endure."
(Psalm 27:6 *Book of Praise*)

{ IN A TIDBITS RELEVANT, AND NOT SO, TO CHRISTIAN LIFE } NUTSHELL

BY JON DYKSTRA

“BUT THE BIBLE PROMOTES SLAVERY!”

“The answer to such people is that if they cannot understand books written for grown-ups, they should not talk about them.”

– C.S. Lewis in *Mere Christianity* on how we should approach people who attempt to ridicule the Bible by taking a small bit of it out of context. (He was specifically addressing ridicule directed at the thought of people playing harps in heaven – Rev. 14:2 – but his point applies more broadly.)

PSALM ONE HUNDRED AND SIXTY-SIX

Anyone who knows anything about Corrie Ten Boom knows that this was a woman of great faith – she hid Jews in World War II because she trusted the Lord would take care of her, no matter what might happen.

In her autobiography *The Hiding Place* she also shows herself to be a woman of great humor, recounting a version of this joke/riddle from those days.

"Do you know how Psalm One Hundred and Sixty-Six begins?"

"But there is no Psalm One Hundred and Sixty-Six! It goes only to 150."

"Shall I recite it for you?"

"Please do!"

"Shout for joy!"

"Ah, but that's only the beginning of Psalm One Hundred!"

"And Sixty-Six too!"

SCIENTIFIC TO SAY THE SUN GOES AROUND THE EARTH

Some Bible critics say that Joshua 10:12-14 can be used to show that the Bible is not trustworthy when it comes to scientific matters. Here we read that at Joshua's command the Sun stood still and as we all know it is the Earth that moves, not the Sun. So this passage gets it wrong, right?

Not so fast!

Even today we talk about the Sun as if it moves – setting and

rising – and no one complains that we're being unscientific when we do so, or doubts our ability to be clear about other matters. For example, when a house builder says his latest building project will be done in six days we won't assume he actually meant six million years just because we also heard him talk about seeing the sun rise that morning. Days still mean days even when someone talks about the sun rising.

But let's pick nits for the moment and consider if there is *any way at all* we can find fault with Joshua's statement. Sure, it makes sense in common terminology, but it still doesn't make sense scientifically speaking, right?

Not so fast!

It turns out it is perfectly valid, *scientifically speaking*, to talk of the Sun being in motion around the Earth. Why? Because all motion is relative – i.e. it is measured compared to some other object. Most of the time the other object we are comparing our motion to is not explicitly stated – when we go driving, or running, or even biking, we are measuring our motion relative to the ground but we never actually state that. So when we say a train is traveling 20 miles an hour east, it would be more scientifically precise to say it is traveling 20 miles/hr. east relative to the ground. But the ground isn't the only frame of reference we use – we can choose to use another. If a fellow was on this train, and walking 10 miles an hour towards the back (westward) we could say he was travelling 10 miles an hour eastward, *relative to the ground* or we could say he was moving 10 miles an hour westward *relative to the floor of the train*.

When it comes to our Solar System we most commonly – because it has the strongest gravitational pull – speak of motion as it is compared to, or *relative to, the Sun*. And relative to the Sun it is the Earth that is doing all the moving. But we could choose a different frame of reference. Relative to the center of the Milky Way Galaxy the Sun is moving too. Now if we chose the Earth as our frame of reference (a logical choice, since this is our vantage point) and described all motion *relative to the Earth* then we

BE THIS GUY!

Pictured, amidst a sea of Nazi salutes, one man stands alone. His identity is uncertain but a likely candidate is Gustav Wegert. According to his family, because Wegert was a believing Christian he would generally refuse to perform the Nazi salute. When someone would greet him with a "Heil Hitler!" he would respond with only a "Good morning." He was a highly skilled worker and thus, while his boss would pressure Wegert to fall in line, he also covered for Wegert. However, Wegert seemed more concerned with what God thought than what his boss or his peers thought. Like Elijah before him (1 Kings 18:22) he was willing to stand apart...for God.



could say, *scientifically and accurately*, that it is the Sun that goes around the Earth! And that's just the reference point that Joshua chose to use.

So Joshua 10:12-14 can't be used to undermine the clarity of the clear six-day creation account in Genesis 1 and 2. In fact, if you find someone trying to do just that, we should instead understand this attempt as undermining the critic's credibility! They are simply a fault-finder, able to find problems even when those problems need to be manufactured.

INNERANCY: A SMALL HUGE DIFFERENCE

In his book *Everyone's a Theologian*, R.C. Sproul notes how two very different positions on innerancy can seem quite similar at first glance. He writes:

...note the difference in the following two statements:

- A. *The Bible is the only infallible rule of faith and practice.*
- B. *The Bible is infallible only when it speaks of faith and practice.*

The two statements sound similar, but they are radically different. In the first statement, the term *only* sets Scripture apart as the one infallible source with authoritative capacity. In other words, Scripture is the rule of our faith, which has to do with all that we believe, and it is the rule of our practice, which has to do with all that we do.

These words change their orientation in the second statement. Here the word *only* restricts a portion of the Bible itself, saying that it is infallible only when it speaks of faith and practice. This is a view called "limited inerrancy," and this way of viewing Scripture has become popular in our day. The terms *faith* and *practice* capture the whole of the Christian life, but in this second statement, "faith and practice" are reduced to a portion of the teaching of Scripture, leaving out what the Bible says about history, science, and cultural matters. In other words, the Bible is authoritative only when it speaks of religious faith; its teachings on anything else are considered fallible.

JESUS NEVER SAID?

In a guest appearance on the *Piers Morgan Live* talk show that used to run on CNN, the host asked Dr. Michael Brown about Jesus' thoughts on homosexuality.

HAMLET & THE IDES OF NOSHAVEMBER

To shave, or not to shave? That is Noshavember's question...
Whether 'tis nobler in the cold to buffer
With brittle whiskers the winter's cold
Or to take blades against a beard and mustache
And by much scraping, trim them. To shave, to sweep --
No more -- and like a sheep this cold to fend
The cold's ache planned by frigid natural shocks
That earth is heir to. 'Tis a consternation
I surely wouldn't miss. To fly, to flee --
To flee -- from nasty cuts; ah! There's the Band-aid.
Yet then to flee from cold - what whiskers come...

— Kevin Bratcher



PIERS MORGAN: Can you point to a *single* public utterance by Jesus Christ – the Christ in *Christianity* – about gay people or about a gay lifestyle? Can you name one *single* thing?

DR. MICHAEL BROWN: I'll name three for you Piers. Number one, in Matthew 5 Jesus said he didn't come to abolish the Torah but to fulfill. He takes the central morals of the Torah to a higher level. [Second] in Matthew 15 he says that *all* sexual acts committed outside of marriage defile a human being, and [third] in Matthew 19 He says marriage as God intended is the union of one man and one woman for life. Look, Jesus did not [directly] address wife-beating or heroin-shooting, but we don't use that argument for silence.... We should love our neighbor as ourself, but that doesn't mean that we approve of everything of our neighbor.

WORDS THAT MEAN THEIR OPPOSITE (OR CLOSE TO IT)

- Stylist to customer: I can **clip** your hair, certainly, but would you like me to **clip** it off or together?
- The general manager was tired and wanted to **resign**. But the money was too good, so instead he decided to **resign**, this time with a four-year deal.
- Giving Forgetful Fred **oversight** of the packing led to many **oversights**.
- The UN gave us **sanction** to impose **sanctions** on Iran.



IS IT EVER PERMISSIBLE TO LIE?

by Piet Jongeling

People who are in the public eye must be prepared to face the criticism of onlookers and bystanders if they want to stay in business. I have experienced that quite often in my life as journalist, politician, and author. One of those experiences was a letter I received recently and which I would like to share with you. The letter read as follows:

Dear Mr. Jongeling:

Some time ago I had to do an essay on the topic of "the white lie" for a Reformed young peoples group. I would like to share part of my introduction with you. I wrote:

In a book about Dr. R.J. Dam I read that the question of the "white lie" became a vital issue during the German occupation of the Netherlands, and that Dr. Dam discussed this issue several times, and in great depth. On the one hand he rejected the easy acceptance of lying that was so often the case during the war. On the other hand he showed a real understanding of the Biblical dilemma Christians faced here: to speak or not to speak lies, and to do so in love for God and for their neighbor. He understood how difficult it would be always to

witness to the truth if he were to fall into the hands of the enemy. So as much as he hated the necessity of lying, he maintained that if he were forced to speak, he would never want to put other people's lives in jeopardy.

Clear enough.

How different is Jongeling! In the booklet Called and Gone, an interview with Peter Bergwerff and Tjerk de Vries, Jongeling says: "I have lied faster than a horse can trot." Such a statement forces me to classify Jongeling with the many people who during the war stole like the gypsies.

Thus far a part of my introduction. As could be expected, your quote about "lying faster..." was brought up in the question period. I promised the young people at the meeting that I would get in touch with you to

ask you to please elaborate further on that statement, preferably in the light of Dr. Dam's position. I will soon be speaking on the same topic at a men's society meeting. I could then include your explanation in my paper. Hoping you will comply with my request, etc...

DISCUSSING IT IN OUR CELL

Thus far the letter. Didn't someone once say: "Give me just a single line of your writing, and I'll hang you by it?" Somehow this brother letter-writer manages to use my words "lied faster..." to put me in the lineup with those who, according to him, "stole like the gypsies" during the war. Now, the issue of whether it is ever permissible to lie has been the subject of much public discussion in the past, and it is most certainly a relevant question. So let us consider what was and what was not allowed under God's law during the German occupation.

First of all, it is necessary to read my "quote" in the context of the interview in which it was given. In *Called and Gone* I related the events surrounding my arrest in March 1942 and the interrogations that followed. A member of our resistance group had been arrested and an anti-Nazi pamphlet had been found on him. Under heavy pressure and torture the

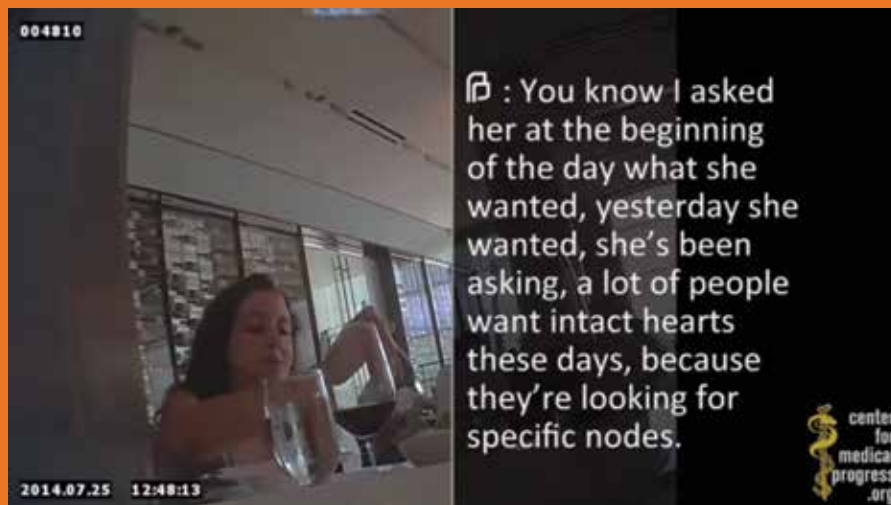
Didn't someone once say: "Give me just a single line of your writing, and I'll hang you by it?"

We were dragged out for questioning one at a time.

man finally admitted that he had received the document from me. That was the truth – I worked in the distribution center from which our group spread its literature. After his confession I was promptly picked up. But the search of my house yielded no evidence: everything had been quickly gathered up and hidden somewhere else. In this excerpt from the *Called and Gone* interview I continue recounting my experience in German custody.

We were both questioned for days on end, first in the police office and later in the remand center in Groningen. It still amazes me how wonderfully well it all ended up. We were locked up in separate cells, although in the same block. Between us there was an empty cell. But we soon discovered that with a bit of effort we could talk via the large heating system pipe that ran through the back of all the cells. We were dragged out for questioning one at a time. When he returned – often after being tortured – I asked him what questions they had asked him, and what answers he had given. And later, when I faced the same questions, I made sure that my answers corresponded with his...
...for some time I shared a cell with Rev. J.W. Tunderman. He was minister in Helpman and on January 6, 1942, the Gestapo dragged him out of his home. In December of that same year he died in Dachau. Together with him I have prepared my case as well as possible in the circumstances ... I lied faster than a horse can trot.

As was to be expected, the interviewers zeroed in on that last



Can Christians do pro-life undercover work?

by Jon Dykstra

On July 14 the pro-life group Center for Medical Progress (CMP) released a video, secretly recorded, of Planned Parenthood's Senior Director of Medical Services, Deborah Nucatola, discussing over dinner the prices for harvesting body parts from the unborn children they were aborting. For the next three months CMP has gone on to release (to this point) nine other videos, at a rate of about one a week, each more gruesome than the one before it.

Though the mainstream media was slow to cover the videos, the regular ongoing release of new videos has made it impossible to ignore them. The CMP's undercover work has made Planned Parenthood's murderous work a public political issue, so big that it is being discussed in the presidential candidate's debates. The CMP videos have also led to four states cutting Medicaid funding for Planned Parenthood. Then, on Sept. 18, the US House of Representatives voted 241-187 to freeze the abortion giant's federal funding for one year while an investigation is conducted. By any measure, the impact of these videos has been phenomenal.

But some Christians have criticized the pro-life group behind the videos, because their undercover work involved the CMP hiring actors to pretend to be potential "fetal tissue" buyers. In plain speak, they lied. And some Christians think that, no matter

the good that resulted, they were wrong to do so because it is always wrong to lie.

In his July 20 blog post "The Ethics of the Righteous Sting Operations" (dougwils.com) Douglas Wilson argues that. "Scripture fully allows (indeed requires) deception under certain conditions, while flatly forbidding it in others." And if we want to discern the one from the other "then we have to do some Bible study."

Wilson takes his reader to Ex. 1:17-20 in which the Hebrew midwives lie to Pharaoh, in order to save Hebrew babies' lives. Wilson notes there is a pretty direct parallel to the baby-saving activities of the CMP, with one difference. While the midwives were acting on behalf of their own people, the pro-lifers are acting on behalf of babies with no ties to them. "If there is a difference," Wilson writes, "this video sting was even nobler."

He also references Nathan's confrontation with David about Bathsheba (2 Samuel 12) describing Nathan's activities here as "deceiving someone in order to be able to confront them with the truth." He writes that Nathan's point was "to deceive and then unveil the deception in such a dramatic way was as to unmask the unrighteousness being confronted....The point is to reveal, not hide."

The parallels to CMP's activities are clear. We can and should thank God for the astonishing work this group has done on behalf of the unborn!

Rev. Tunderman said simply: 'You must not tell them the truth. If you do, many others will perish.'

statement. They asked me: "Lied faster than a horse can trot? Did you give that any thought at that moment?" I replied:

Yes, I did. But in a way one also acts intuitively in such a situation. Sitting in the cell together, Rev. Tunderman and I, we discussed the issue for hours on end. Tunderman was very straightforward. He said simply: "You must *not* tell them the truth. If you do, many others will perish." Of course, one could say, as later Prof. Greijdanus did, that in such a case you should remain silent. But that doesn't work. Those hoodlums use the most inhumane methods to make you talk. Besides, there are situations when silence does not help either. Take as an example, a farmer who is hiding fugitives, as so many did in those days.

"Are you hiding anyone?"

"I won't tell ... I won't tell..."

No, refusing to answer is not a practical solution. That's why I

believed it was my duty to lie. To this day I still believe that. They hit me, they hurt me, but I had built up a watertight story and that is why I could stick to it. There are situations like that in the Bible. Think of Rahab and her lie; think of Gideon with his torches in the empty jars. Those were well-designed ruses with only one intent: to mislead the enemy.

Thus far the quotes from the interview.

I maintain to this day that I acted, though spontaneously, yet not rashly, when I did not share the truth with those torturers in the Scholtenhuis prison. Had I remained silent, assuming for a moment that I could have kept that up even to death, the result would have been heavier pressure on my fellow inmate. And he had already succumbed once. He would most likely have been forced to mention more names. But now it became possible to communicate via the heating pipe, so that we could make up a story that steered their whole investigation to a dead end, so that further arrests were prevented.

ON THE NINTH COMMANDMENT

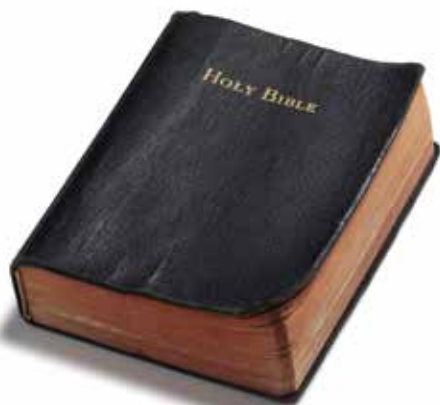
During the war hundreds, perhaps thousands, of people pondered how best to deal with such cloudy ethical dilemmas.

Some preachers tried to provide Scriptural leadership on these matters. Rev. Tunderman did that for me in our cell. Rev. B. Holwerda did it in his preaching. In his collection, *The Gifts bestowed on us by God, Part IV*, we find a sermon on Lord's Day 43 (the ninth commandment), held on Sunday, January 24, 1943. That was in the middle of the war, when the matter of "white lies" was extremely relevant. And it was at a time when many

ministers of the gospel had already been dragged away into concentration camps because they had said things on the pulpit which were not to the liking of the occupying forces.

This did not deter Rev. Holwerda. He let the light of God's Word shine on those points that, especially amidst the terror of war and the confusion of the occupation, most had to be clarified. Holwerda explains that the commandment "You shall not bear false witness against your neighbor" brings us into the realm of the courts. These courts are in place so that the government may avenge unrighteousness in a righteous manner. To that end, proper order is to be maintained, and everyone is called upon to give his full cooperation with these courts. Therefore, when so requested, one must speak the truth. But it would be another thing altogether if telling the truth would become instrumental in the abuse of justice. Then, according to Holwerda, witnessing to that truth has become senseless. As he puts it:

When the Lord asks His children to walk in the truth and to act in truth, there is something more and different at stake than simply providing factually accurate information. Communion with God and our neighbor comes first. Therefore, in the life of obedience to this ninth commandment the key question we need to ask is not whether we are at odds with the facts, but rather whether we are shortchanging our neighbor... If I am put under pressure to make a statement which clearly would deliver my neighbor (or myself) up to unrighteousness and render him defenseless against the brutal force of the father of lies, woe then to me if I dare speak the truth! For then I sacrifice my neighbor on the altar of the facts. But the ninth commandment forbids me to sabotage justice. Therefore, it commands me to sabotage unrighteousness — if need be,



"Holy Writ forbids us to lie. But... is every form of lying at all times forbidden?"

through an incorrect declaration. If need be, I must be willing to sacrifice the facts for the sake of the urgent needs of my neighbor...

Holwerda continues with examples from the Bible. And he warns against abuse.

Let no one say: We may do as we please; the minister has said so... No, you shall love your neighbor, honor his rights, defend his good name and reputation, and so ensure that there is room for him within society. And

you shall love him "as yourself." You shall also protect your own rights. All this is necessary, otherwise society will collapse and sink in the mire of lawlessness.

A REFORMED THESIS

In 1979 the Korean minister Bo Min Lee was promoted to doctor of theology at the Kampen seminary. His thesis was entitled: *Mendacium officiosum*, with this explanation as a subtitle: "A discussion of the so-called white lie, with special emphasis on Augustine's views." Although there is quite a bit of

Latin in this dissertation, it is written in a clear and readable manner. A comprehensive critique is not in place here, but a few lines and conclusions may suffice to illustrate the point I am trying to make.

The concept *mendacium officiosum* is usually represented by the English expression "a white lie," but that does not properly express what is contained in the Latin phrase. "Officiosum" means something like: "in the service of..."

According to the author, the phrase expresses the service we are sometimes called to deliver to our neighbor or

"I'm fine" and other lies we tell

by Jon Dykstra

In Canada we don't have Nazis at our doors asking about Jews. And yet we still lie. When a telephone solicitor calls we tell him we "can't talk right now" whether we can or not. And the waitress asking "How are you?" is given an "I'm fine" whether we are or not. And children who want to play with Mom or Dad are told "later" whether there will be time then or not.

Why do we, Christian folk that we are, lie like this? No one is being saved from torture; no lives are at stake. We lie because at the time it seems the quicker thing to do, and because the "half-truths" we're telling seems harmless enough. We lie because we doubt the sincerity of the people around us: "He can't really want to know how I'm doing, can he?" And when we lie often enough, then the lying spills out of us as a matter of habit.

There is a temptation to dismiss these "little lies" as harmless. However the Bible is quite clear about the overall need for honesty and the value of truth in our day-to-day lives (Col 3:9, Lev. 19:11-12). We find that the very character of God prevents Him from ever lying (Num. 23:19) and

indeed Christ is so inseparable from honesty He is called "the truth" (John 14:6). So if we want to imitate Him then we too should be concerned about honesty.

Consider also the damage done from our ordinary lies. One example: how many parents make a habit out of lying to their kids? How many of us make promises we can't keep and make threats we don't carry out? When a parent's "yes" doesn't mean "yes" and our "no" doesn't really mean "no" how can we be surprised when our children don't accept anything we say as the final word? Experience has taught these kids that Mom and Dad's "no's" are at best half-truths, because half the time a bit more badgering will result in a favorable "yes."

Now, in some instances we may not be able to deduce the harm caused by a bit of deception – who gets hurt when we lie to a telephone solicitor? But consider the harm that comes from the fact that if we are not habitually honest we all too easily become habitually deceptive. Sin separates us from God



(and would do so permanently but for the grace of God) so we should never dismiss any sin as inconsequential.

If you don't think you lie, consider this challenge, taken from Diane M. Komp's book *Anatomy of a Lie*: carry a small notebook with you to tally every time you lie, or are tempted to lie, and ask yourself "why?" Keep this up for a week, or even just a day, and if you may well be astonished at how often you are lying, and how often it is for no discernable reason at all!

Of course becoming more aware of our sin isn't any sort of place to stop. Now that the need for repentance is clear, go to God, ask Him for forgiveness, and ask Him to help you speak the truth in big things and small.



AUSTRIA'S MAUTHAUSEN CONCENTRATION CAMP CREMATORIALS :

We are not to bear false witness *against* our neighbor, but what about bearing false witness *for* him? What if a lie would save him from here?

to ourselves through the means of speaking an untruth. But "white lie" also indicates the critical situation in which we find ourselves and which makes the speaking of such an untruth a means of protecting ourselves and our neighbor.

Augustine and many theologians after him reject any speaking of untruth, even if it results from the desire to prevent a terrible evil from befalling a neighbor; for instance, murder or rape.

Bo Min Lee claims that such a radical rejection by Augustine and his followers results from an erroneous separation of the body as the lower part of man and the soul as the higher part, an idea that has its roots in the Greek world of thought. He also demonstrates that the church father could only maintain that outright rejection by following an incorrect exegesis of all kinds of Scripture passages.

THE SCRIPTURES

The dissertation's third chapter, entitled "Scriptural givens," begins as follows:

It is as clear that Holy Writ forbids us to lie. Texts such as "You shall not bear false witness against your neighbor" (Exodus 20:16) and "Do not lie to one another, seeing that you have put off the old self with its practices" (Colossians 3:9) leave no doubt. And Augustine did not leave any of this open for discussion.

But some passages of Scripture create problems and leave us with the question: is every form of lying at all times forbidden?

The author then introduces a long list of texts of which the first is Rahab's misleading answer when Jericho's king demanded that she hand over Israel's spies (Joshua 2). The Bible praises

Rahab because of her attitude towards the spies and the people of Israel, as we can read in these four passages:

Joshua 6:17: And the city and all that is within it shall be devoted to the Lord for destruction. Only Rahab the prostitute and all who are with her in her house shall live, because she hid the messengers whom we sent.

Joshua 6:25: But Rahab the prostitute and her father's household and all who belonged to her, Joshua saved alive. And she has lived in Israel to this day, because she hid the messengers whom Joshua sent to spy out Jericho.

Hebrews 11:31: By faith Rahab the prostitute did not perish with those who were disobedient, because she had given a friendly welcome to the spies.

James 2:25: And in the same way was not also Rahab the prostitute justified by works when she received the messengers and sent them out by another way?

It's clear that nowhere in the Bible is Rahab's lying denounced. However, many exegetes hold that Rahab also wasn't praised for her lying, and that it was Rahab's *faith* that was praised. They insist that it was still wrong of her to utter lies to save those spies.

Bo Min Lee rejects this form of reasoning. In an extensive discussion of the relevant passages he shows that such conclusions are based on a twisted exegesis. Rahab is being praised in the Bible for her "faithful works," and the misleading message she gave is a vital part of those "faithful works." The same holds true for many other cases where the Bible describes how misleading statements were made with a virtuous purpose and were clearly crowned with a blessing. Think of the God-fearing midwives in Egypt (Exodus 1), of Jael and Sisera (Judges 4:18-22), of the woman of the house of Bahurim (2 Samuel 17:17-20), and also of several stratagems which have only one purpose: to impart to the enemy an erroneous image of reality. The author of the dissertation then comes to this conclusion:

The Bible does not prohibit what Rahab and others have done, and therefore we have no right to introduce such a prohibition now. We realize that the *mendacium officiosum* may never become a matter of routine. Such "lies" may only be used in borderline situations.

He continues to explain then that such borderline situations are governed not only by the ninth commandment, but that the other commandments are often relevant as well. That, too, he illustrates with a number of Scriptural examples.

Again, it is impossible in the

short space of this article to relate the many arguments Bo Min Lee produces in his thesis. He also gives ample coverage to opposing views, but refutes their ideas in a most convincing manner.

A FORCED CHOICE

During those critical days of war and occupation many Christians were confronted with the problem of what to do if one fell into the hands of the enemy. I was one of them. What do I do if a factually correct answer can cost others their freedom or even their lives? We had no time then to have an interesting theoretical discussion on that matter. It was literally a matter of life and death. Many, and I was one of them, concluded:

I must *not* reveal the facts. And silence, even if I could keep that up, will not help. And just as a ruse aimed at spreading disinformation by fake actions is acceptable during times of war, so misleading the enemy with words is also acceptable — even mandatory.

That, in the jail cell, facing death during the torturous interrogations, was not a choice one made rashly. But it was a choice that was suddenly forced upon people, and their correct decision has saved the lives of others. It was a choice for which I in my circumstances have prayed and for the outcome of which I have given thanks to God, the Father of truth.

And if someone, like my letter-writer, equates that with the activities of those who in wartime "stole like the gypsies," he should really reflect a bit more deeply on the meaning of the ninth commandment, also as it affects his own speech. **RP**

This article first appeared in Reformed Perspective thirty years ago this month.

The late Piet Jongeling was featured regularly in early issues of the magazine.

Jongeling's Best Books

Piet Jongeling (1909-1985) might be better known in Canada by his pen name, Piet Prins, under which he authored dozens of children's books, including several about how the Dutch lived during World War II. During the occupation Jongeling worked in the Resistance until he was arrested and sent to a concentration camp. After the war, in addition to writing children's books, he was the editor of a Reformed daily newspaper and a member of the Dutch Parliament.

Many of his children's books can be purchased at www.inhpubl.net but the translations of some are better than others. Very good ones include:

Shadow Series – living through WWII

- *The Lonely Sentinel*
- *The Hideout in the Swamp*
- *The Grim Reaper*



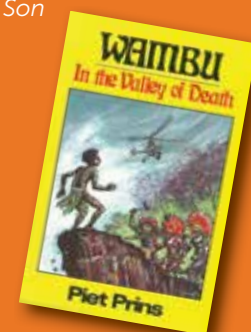
Scout – a most remarkable dog

- *The Secret of the Swamp*
- *The Haunted Castle*
- *The Flying Phantom*
- *The Sailing Sleuths*
- *The Treasure of Rodenysteyn Castle*
- *The Mystery of the Abandoned Mill*
- *Distant Journey*



Wambu – cannibal boy turns to Christ

- *The Chieftain's Son*
- *In the Valley of Death*
- *Journey to Manhood*





Edith Cavell: A Brave Guide

by Christine Farenhorst

150 years ago, on December 4, 1865, English woman Edith Cavell was born. 100 years ago, on October 12, 1915, during the First World War, she was executed.

Instilled with a desire to please her Creator God, Edith Cavell became a nurse; she lived what she professed, and died bravely at the hands of German soldiers. Her crime? Assisting Allied soldiers escape from German-occupied Belgium. In a seemingly hopeless situation, she persevered and did not shun the victor's crown. She was a gift given by God to His Son Jesus Christ and, as such, saved for eternal life.

Throughout the fifty years of Edith Cavell's life, she was content to work hard and live humbly. She was a godly woman and, therefore, a godly historical example. The Bible instructs us to teach our children about such historical examples. Psalm 78:4 reads: "We will not hide them from their children, but tell to the coming generation the glorious deeds of the Lord and His might, and the wonders that He has done." At a time in history when examples of godly women are few and far between, much needed strength and encouragement can be drawn from the life of this lady who put all her trust in Jesus Christ, her Savior.

*The following is an excerpt from the Christine Farenhorst historical fiction novel of Edith Cavell's life, called **A Cup of Cold Water**, (P&R Publishing, 2007). At this point Edith has been helping many Allied soldiers escape out of German territory.*

December 4, 1944 - Brussels, Belgium

Breakfast was generally served at an early hour in the *L'Ecole Belge d'Infirmieres Diplomees*, the Belgian School of Lay Nurses. Too early some of the nurses said.

"It is actually 7 o'clock, you know," José said at 6 o'clock one morning, as he bit into a thin piece of toast. Puzzled, everyone stared at him and he went on. "The Germans changed our time yesterday. We are now on German time and no longer on Belgian time. All the public clocks have been put ahead."

"Well, I'm not going to pay the slightest bit of attention," Gracie said, glancing at her wristwatch, "That's just plain silly."

"Well maybe," Pauline added hopefully, "we should get up later." She eyed Edith but Edith was looking at cook in the doorway.

"Excuse me, Madame," the cook said, "there is someone to see you in the kitchen."

Edith got up, wiped her mouth on a napkin and left the dining room quietly after glancing at Elisabeth Wilkins. Elisabeth nodded to her, indicating that she would supervise while Edith was gone.

TWO MORE

Louise Thuliez, one of the resistance workers Edith had come to know, was waiting in the kitchen. She had come in through the back entrance. Brown hair hidden under a kerchief, the young woman was obviously relieved when Edith walked in. Ushering her through the hall towards her own office, Edith could feel the woman's tenseness.

As soon as the door closed behind them, Louise spoke. There was urgency in her tone. "I have two men waiting to come to the clinic."

Edith nodded. "Fine. Direct them here. I'll see to them."

Louise nodded, brusquely put out her hand, which Edith shook, and disappeared. Left alone in her small office, Edith passed her right hand over her forehead in a gesture of weariness. Running a hospital in peacetime was not easy, but running it in wartime, with mounting bills for food and medicines

which would never be paid by the patients, was next to impossible. She had received some money from Reginald de Cröy and Monsieur Capiou but the men who had been sent to her regularly since Monsieur Capiou's first appearance all had hearty appetites. Resources were at the breaking point. With a glance at the calendar she saw it was her birthday and with a pang she realized that it would be the first year she had not received letters from Mother, Flo, Lil, Jack and cousin Eddie. She swallowed. Jack growled softly and she looked out the window. Two men were approaching the walkway. Bracing herself, she smoothed her hair, patted the dog and went out into the hall to await their knock.

Although most of the men sent to the school only stayed one or two nights, some of them stayed longer. As Edith awaited the arrival of the new refugees, she wondered how long she would need to provide them with shelter. If they were ill, they would be nursed right alongside German patients. Many of the nurses in the school were unaware of what was going on. All they saw were extra patients — bandaged, limping and joking patients.

The Café Chez Jules was situated right next to the school. To recuperating soldiers, as well as to idle men with nothing to do for a few days, it became a favorite gathering place. The Café served watered-down wine and at its tables the men played cards, chatted and lounged about. But even if the Germans were not yet suspicious, word quickly spread around the Belgian neighborhood that Allied soldiers were hiding in the nursing school.

Once again, as she had done so often, Edith opened the door. A short, thickset man looked Edith full in the face.

"My name is Captain Tunmore, sole survivor of the First Battalion of the Norfolk Regiment." He spoke with a heavy English accent. "And this," Captain Tunmore went on, indicating the man at his side, "is Private Lewis of the Cheshire Regiment. Password is yorc. We're both looking to get across the border."

Edith shook their hands. They were a little nonplused that this small, frail-looking lady whose hand totally disappeared in their grasp, was rumored

to be so tough.

Captain Tunmore, noting a picture on the wall, remarked, "Hey, that's Norwich Cathedral!"

"Do you know Norwich?" Edith asked.

"It's my home. I was born on its outskirts."

Edith took another look at the man. The fact that he said that he was Norfolk born, gave her, for just a small moment, the feeling that she was home, that she was looking into her mother's face.

"Well, gentlemen," she smiled, "I'm afraid you'll have to spend Christmas here with us as there is no guide to take you until after the twenty-fifth."

Captain Tunmore and Private Lewis had come without identity cards. Edith, consequently, took photographs of the men herself and had contacts make identity cards for them. After Christmas, she arranged to have them travel towards Antwerp in a wagon but they were discovered and barely made it back safely to the clinic a few days later. Edith, therefore, prepared to guide them out of Brussels herself.

"Gentlemen, be ready at dawn tomorrow. I'll take you to the Louvain road. From there you're on your own."

"I WAS THIRSTY..."

At daybreak, Edith taking the lead and the men following her at a discreet distance, the trio made their way to a road outside of Brussels. Once there, Edith passed the soldiers a packet of food as well as an envelope of money. "In case you need to bribe someone — or in case you get a chance to use the railway," she said. Shaking their hands once again, she turned and disappeared into the mist.

On the walk back, Edith reminisced about how she had walked these very paths as a young governess with her young charges. It now seemed ages ago that they had frolicked about her, collecting insects, drawing, running and pulling at her arm to come and see some plant which they had found. Now she understood that God, in His infinite wisdom, had used that time to intimately acquaint her with this area. How very

strange providence was! At the time she had sometimes felt, although she loved the children dearly, that her task as a governess was unimportant – trivial perhaps. Yet it had equipped her for the role she now played. Smiling to herself she thought, “Why am I surprised? After all, does not the Bible say that it is important to be faithful over a few things.

A noise to her left interrupted her reverie and she slowed down. A German guard suddenly loomed next to her. “Halt! *Papieren, bitte* — Stop! Papers, please.”

Silently she took them out and waited. He waved her on after a moment and she resumed her way. What would her father have thought about these activities, she wondered?

“Out so early, my Edith?” she imagined him asking.

“Yes, father. Just a little matter of helping some soldiers escape to the front lines. If they are found, you see, they’ll be sent to an internment camp somewhere, or they might be shot.”

“What about you, my Edith?”

“Oh, don’t worry about me, I’ll be fine. And besides, what else can I do? These men, these refugee soldiers, father, they just come to me. They arrive on my doorstep and look so helpless, so afraid that I will turn them away.”

“Well, my Edith, you are doing right. Remember the words of the Lord Jesus, child: ‘I was thirsty and ye gave me drink: I was a stranger, and ye took Me in.’”

“I remember, father. I remember.”

“And in the end ... in the end, Edith, He will say ‘Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.’”

“I know, father.”

NO TIME FOR CHILDHOOD

Throughout the spring of that new year, 1915, Edith continued to rise early on the mornings that soldiers were to leave for the frontier. English, French, and Belgians – they were all men eager to leave so that they could help the Allies. Between five and seven in the morning, she would accompany the men to the planned rendezvous point with the next guide, generally a tramway terminus or a point in some street.

Arriving back after one such venture, in the early days of March, she found Elisabeth waiting for her in her office with a very guilty-looking Pauline and José at her side.

“What is the trouble?” Edith asked as she took off her coat.

“Would you like me to tell her, or shall I?” Elisabeth’s voice was angry.

José shuffled his feet but he met Edith’s gaze head-on. Then he spoke. “I encouraged all the families on Rue Darwin to set their alarm clocks at the same time. I told them to set it for six o’clock in the morning, the time I knew a single patrol would be passing.”

He stopped. Edith sighed.

“And,” she encouraged, “what happened?”

“Well, when all the alarms went off at the same time, the soldier jumped a mile into the air. You should have seen—”

“Was anyone hurt?” Edith interrupted him.

“No, no one,” Pauline took over, “everyone only let their alarms ring for five seconds exactly. After that they shut them off at the same time. It was deathly quiet in the streets and all the people

watched the silly soldier through their curtains as he looked behind him and around corners and pointed his silly rifle at nothing. We laughed so hard.”

Edith sat down. “Do you have any idea what could have happened if that soldier had shot up at a window? Or if he had kicked open a door and ...” She paused. They really had no idea about the seriousness of the times in which they were living. She sighed again and went on. Pauline looked down at the floor and José appeared fascinated with the wall.

“You ought to know better than anyone, José, how dangerous it was what you did. After all, you have come with me many times to help soldiers find their way through and out of Brussels so that they can escape to safety. War is not a game.”

After they left her office, thoroughly chastened, Edith sat down at her desk, put her head into her hands and wept. Childhood seemed such a long way off and the Germans were stealing much more than blackberry pie. **RP**



Edith Cavell's execution was used as a rallying cry in Britain, Canada, and South Africa, and in both World War I and II.

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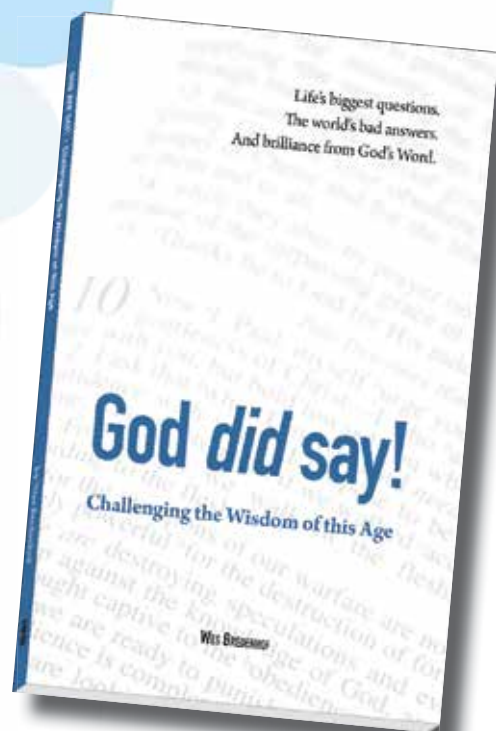
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MAKING THE MORAL CASE FOR FOSSIL FUELS

BY MICHAEL WAGNER

Are fossil fuels a friend or foe, blessing or curse? To environmental activists like Jane Fonda there is a clear answer – earlier this year the American actress told the Canadian Broadcasting Corporation: “We cannot drill anymore. All the fossil fuel that’s in the earth has to stay there now.” Like most environmentalists, she sees fossil fuels as being harmful to the environment and therefore wants their use to be stopped.

The trouble is, if her prescription was followed, and all fossil fuels currently in the earth were left there, millions of people would probably die – maybe billions. Western civilization is powered by fossil fuels, so if their use

was abruptly ended, society would be reduced to abject poverty at the very least. Imagine no longer being able to buy gasoline for your vehicles or natural gas for your furnace. How many people currently living in Canada could survive one winter without fossil fuels? Not very many. It would only be a question of whether we starved or froze.

In short, people like Jane Fonda are asking those of us who live in cold countries to commit mass suicide by foregoing an essential life-preserving resource. (To be clear, Fonda doesn’t hate Canadians; she isn’t wishing us all dead. She is talking this way in ignorance, not malice.) While fossil fuels have their drawbacks – like everything

does – they are tremendously beneficial and have been a big factor in the creation of the wealthiest civilization in history. It is important to realize that on balance, fossil fuels are a good thing. Discontinuing their use will make life much worse, not better.

THE MORAL CASE FOR FOSSIL FUELS

This is the point Alex Epstein makes in his powerful new book *The Moral Case for Fossil Fuels*. He demonstrates the importance of fossil fuels to modern life and also shows that the harmful side effects of using them have been dramatically exaggerated by modern environmentalists. He views the situation this way:

Ultimately, the moral case for fossil fuels is not about fossil fuels; it's the moral case for using cheap, plentiful, reliable energy to amplify our abilities to make the world a better place – a better place *for human beings*.

When we make a judgment about the morality of using a particular substance, we need to judge it against a specific standard. Epstein points out that many modern environmentalists don't see meeting human needs as the highest goal. Their standard is different: "It is holding *human nonimpact* as one's standard of value, without regard for human life and happiness." In their view, the planet and its naturally occurring environment should not be disturbed. Human activity is largely assumed to be harmful. In other words, "the Green movement wants you to look at *all* transformation of our environment as environmentally bad."

THE RIGHT MEASURING STANDARD

Epstein suggests a different standard, namely, using natural resources for the benefit of humans. He notes that, "Aiming at human well-being, which includes transforming nature as much as necessary to meet human needs, is a lot different from aiming to *not* affect nature."

Epstein is not arguing from a Christian perspective, but the standard he suggests of aiming at human well-being closely resembles the Biblical view. As God said to Adam and Eve in Genesis 1:28:

Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and

over the birds of the heavens and over every living thing that moves on the earth.

The task given in this verse sounds very different from a goal of "human nonimpact."

IMPROVING HUMAN LIFE

Filling and subduing the earth can be expected to have a substantial impact. This should not be seen as a bad thing. According to Epstein, if we use

...a human standard of value, we *need* to have an impact on our environment. Transforming our environment is how we survive. Every animal survives in a way that affects its environment; we just do it on a greater scale with far greater ability.

Fossil fuels have been essential in improving human well-being, and their continued use is necessary to maintain the current standard of living: "Fossil fuel technology transforms nature to improve human life on an epic scale. It is the only energy technology that can currently meet the energy needs of all 7+ billion people on this planet."

One of the most significant ways fossil fuels have benefitted humanity is in agriculture. Machines using diesel or other fossil fuels have dramatically increased food production in the last 100 years or so. It would be impossible to feed the world without these machines. And there is no fuel on the horizon that could replace the fossil fuels they need. In other words, if we were to suddenly stop producing fossil fuels, there would be widespread famine and death around the world. Currently, every industry that requires

cheap, fast and efficient transportation is completely dependent on fossil fuels. This is a fact of modern life.

GLOBAL WARMING

The biggest concern about fossil fuel use is that it leads to global warming. Burning fossil fuels releases carbon dioxide (CO₂) into the atmosphere. The build-up of carbon dioxide leads to a "greenhouse effect" whereby the earth's average temperature increases. Epstein writes, "There is a greenhouse effect. It's logarithmic. The temperature has increased very mildly and leveled off completely in recent years."

That is, the burning of fossil fuels has, in fact, raised the amount of carbon dioxide in the earth's atmosphere. But the effect on the planet's temperature has been quite small. Some scientists have used that small increase to create computer models that claim to predict future temperature increases based on current rates of fossil fuel use. They assert that the continued use of fossil fuels will lead to catastrophic climate change. So far none of these models have been accurate.

As a result, Epstein writes, "The entire modern enterprise of catastrophic climate change predictions, the enterprise that threatens our energy supply, is based on equating a *demonstrated scientific truth*, the greenhouse effect, with extremely speculative projections made by invalidated models."

The predictions of dramatic increases in the earth's temperature, leading to catastrophic climate change, have not been borne out. There have not been rapid increases in the temperature in the last few years as all the models predicted.

Thus every prediction of drastic future consequences is based on *speculative models* that have failed to predict the climate trend so far and that *speculate a radically different trend than what has actually happened in the last thirty to eighty years of emitting substantial amounts of CO₂*.

It would be impossible to feed the world without these machines. And there is no fuel on the horizon that could replace the fossil fuels they need.

DEATH BY CLIMATE

People who warn about the dangers of global warming or climate change often express concern about disasters caused by storms that they expect to result. They believe there are more storms due to the burning of fossil fuels, and those storms are becoming more intense, thus leading to increased property damage and loss of life. The facts are quite otherwise, however. As Epstein points out,

In the last eighty years, as CO₂ emissions have most rapidly escalated,

the annual rate of climate-related deaths worldwide *fell* by an incredible rate of 98 percent. That means the incidence of death from climate is *fifty times* lower than it was eighty years ago.

As fossil fuels have been increasingly used, the number of storm-related deaths has dropped dramatically. That is because fossil fuel energy enables humans to build sturdier buildings and to move people away from areas where storms are about to hit. “The more fossil

fuel we use, the safer – dramatically, dramatically safer – we become from climate-related dangers.”

Many people seem to think that the environment is naturally safe and humans make it dangerous. But the environment has always been dangerous to human life.

Thus, when we think about how fossil fuel use impacts climate stability, we are not asking: Are we taking a stable, safe climate and making it dangerous? But: Are we making our volatile,

Does Jane Fonda want you dead?

No, not exactly. But she does want us to quit extracting fossil fuels from the ground, likely in favor of “renewable energy” sources which have not yet shown an ability to meet our energy needs in a mass affordable way. So if we did as Fonda wishes – if we stopped pumping out the crude and coal and natural gas – we would be left to starve (food production takes fossil fuels) and if we made it to year’s end then we could look forward to freezing in the cold Canadian winter. (Photo by Gareth Cattermole)



“in the entire world, there is not one real or proposed independent, freestanding solar or wind power plant. All of them require backup.”

dangerous climate safer or more dangerous?

POLLUTION

In the early years of mass fossil fuel use a lot of pollution was released. The early coal-burning factories in nineteenth-century England produced large amounts of smoke and soot that made breathing difficult in the industrial areas. Even in China today there are areas where air pollution from burning coal is so bad as to be a health hazard.

But in the Western countries, technological development made possible through the use of fossil fuels has dramatically mitigated pollution. Air quality in the Western countries has been improving in the last few decades, even as the burning of fossil fuels has increased. Epstein concludes, “It’s clearly possible to increase fossil fuel use while decreasing pollution.”

Or, to put it another way, “The energy we get from fossil fuels enables us to improve our environment – including mitigating or negating our own negative contributions.”

CLEAN ENERGY

Environmentalists often advocate for the use of “clean energy” such as solar power, wind power, or renewable energy from biomass (plant or animal matter). So far, however, none of these energy sources can be produced efficiently and reliably.

Solar power and wind power are especially unreliable because they require sunshine and wind which are both periodic. They cannot be depended upon because the energy they produce is intermittent. “Which is why,” Epstein notes, “in the entire world, there is not one real or proposed independent,

freestanding solar or wind power plant. All of them require backup.” That backup is usually provided by fossil fuels.

It might be nice if some sort of clean energy could be developed to replace fossil fuels. But nothing of that sort exists today on the scale that is needed. As Epstein writes, “There is zero evidence that solar, wind, and biomass energy can meaningfully *supplement* fossil fuel energy, let alone replace it, let alone provide the energy *growth* that is desperately needed.”

CONCLUSION

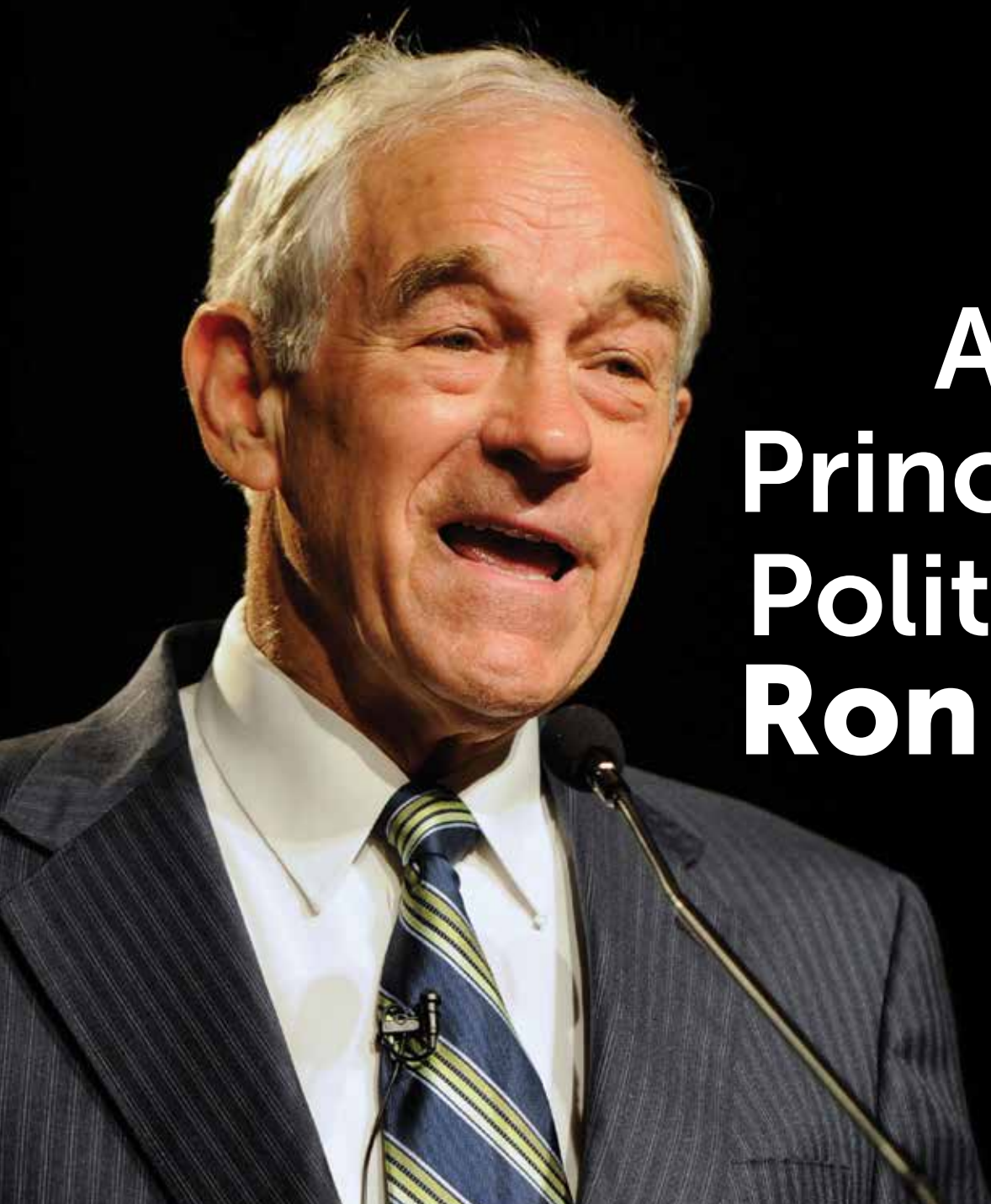
People who think modern civilization could exist without the large-scale use of fossil fuels are deceiving themselves. As Epstein explains:

Fossil fuel energy is, for the foreseeable future, necessary to life. The more of it we produce, the more people will have the ability to improve their lives. The less of it we produce, the more preventable suffering and death will exist. To not use fossil fuels, therefore, is beyond a risk – it is certain mortal peril for mankind.

As a result, it would be immoral to prohibit the use of fossil fuels. Doing so would be prohibiting something necessary for human survival and well-being. With this in mind, people like Jane Fonda who campaign against fossil fuels are more dangerous than the fossil fuels themselves. Until some new efficient and reliable energy source is developed, modern civilization will continue to be dependent upon the use of fossil fuels as its main energy source.

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A Rare Principled Politician: Ron Paul

by Michael Wagner

The practice of politics notoriously requires compromise. Every politician must bend at some point in order to be electable. Many politicians are very malleable and change their views with the currents of popular opinion. This contributes to their continuing electoral success. Those who won't go with the flow have a harder time succeeding and will get weeded out over time.

Occasionally there are exceptions to this rule. One of the most outstanding examples in recent years has been Congressman Ron Paul who ran for the Republican nomination for president in 2008 and 2012. His career and the principles he represented are described in a book by journalist Brian Doherty called *Ron Paul's Revolution: The Man And The Movement He Inspired* (Broadside Books, 2012). Paul is best

known as a "libertarian" but his views also appeal to many conservative Christians.

DOCTOR TO POLITICIAN

Ron Paul was originally a medical doctor who became involved in politics. In his medical career he delivered about 4000 babies, and his knowledge of fetal development contributed to his pro-life views. But it wasn't the abortion issue

that ignited his participation in electoral politics. Instead, it was his views about money and government finance.

While practicing medicine, Paul had been reading a lot about the importance of free enterprise economics as the basis of prosperity. Then, in the early 1970s, President Nixon implemented wage and price controls to curb inflation. Paul was incensed that an American president would implement such socialistic policies and he decided to do something about it.

He ran as a Republican candidate for the US House of Representatives in the 1974 midterm election but lost. When the victorious Democratic candidate later resigned the seat, Paul was again the Republican candidate in a special election and this time he won. He served a few months as a Congressman but lost the seat in the 1976 general election.

He ran again in 1978 and won. He kept the seat until he decided to run for the Republican nomination for a Senate seat in 1984, but lost that contest to Phil Gramm.

LIBERTARIAN PARTY

Although Paul had been a strong supporter of Ronald Reagan during the 1970s, he became disillusioned with Reagan's presidency during the 1980s because of the lack of progress in shrinking the size of the federal government. Thus he joined the Libertarian Party and became that party's presidential candidate in 1988.

With the failure of his Libertarian Party presidential campaign, Paul went back to his medical practice and also produced newsletters on financial and political matters.

He decided to run for Congress again in 1996. Although he had rejoined the Republican Party, party leaders were no longer supportive of him and tried to derail his candidacy. They convinced the local congressman to switch from the Democratic Party to the Republican Party, and they supported that guy with money and prominent endorsements. As Doherty puts it, "The Republican Party did not want Ron Paul to be a congressman again."

DR. NO

Nevertheless, Paul won and remained in office until 2012. During his time in office Paul became known as "Dr. No" because he voted against so many measures. He believes that the US federal government should be restricted to the powers authorized under the US Constitution. Much of what the federal government currently does is very questionable from a constitutional perspective. It has grown far beyond the bounds of its stated authority.

Paul is thus known as a "constitutionalist" for this view. He is more popularly known as a "libertarian" because his views involve a very minimal role for the government. He does not compromise his views on these matters even when standing by principle makes his own constituents angry with him.

Doherty quotes one congressman as saying that Paul

is very predictable: If proposed legislation expands government or involves activities which he does not consider specifically authorized by the Constitution, then he will vote No.

And Paul does not shy away from unpopular stances, even when they involve going against the flow. Doherty quotes Paul as saying, "when I take a vote contrary to a prevailing attitude, instead of hoping no one will notice I send out a press release." There are 435 members of the House of Representatives, and sometimes the vote tally would be 434-1, with Paul being the odd man out.

Some people believe Paul's pro-life position contradicts his libertarian views. But that is not so. As Doherty points out, if an unborn child is a person (and he or she is), then "a libertarian believing in laws against abortion makes exactly as much sense as a libertarian believing in laws against murder."

PAUL'S APPEAL

Paul's constitutionalist and libertarian views have made him very unpopular in many places including large portions of the Republican Party. On the other hand, during his presidential campaigns, his

There are 435 members of the House of Representatives, and sometimes the vote tally would be 434-1, with Paul being the odd man out.

stances have resulted in a great diversity of people supporting his candidacy. Doherty notes that Paul campaign meetings would often bring together

the usual Paul fan motley: concerned veterans, pierced anarchists, conservative Christian moms, real estate brokers and homeschoolers and weapons enthusiasts and peace hippies.

Although Paul's core supporters have usually been libertarians, he has also gathered a good number of conservative Christian supporters. Doherty writes,

Paul could appeal to the religious right not just on the economic libertarianism and hard-money stuff – which resonated well with them then and now – but on social liberty issues such as free speech and just being left alone by the government to shape your own life in your own way. He could remind these people who valued homeschooling and the health of their own small religious communities that they should fear a government that interferes in their personal cultural choices – even if it means having to let the government respect choices they don't personally like.

Doherty also notes that Paul's personal life should endear him to conservative Christians. He is a "serious family man,

devoted to one woman, successfully raised five children with many happy devoted grandchildren and even great-grandchildren in their wake, a serious Christian.” Wikipedia lists him as being Southern Baptist.

REPUBLICAN PRESIDENTIAL CANDIDATE

Paul created a stir during both of his attempts to win the Republican presidential nomination, but he was never a front-runner. However, his campaigns did create a lot of excitement among libertarians, constitutionalists and some other segments of the conservative movement. He refused to endorse John McCain as the Republican nominee in 2008 and was therefore not allowed to speak at the Republican convention in Minneapolis. As a result, his supporters organized another event, the “Rally for the Republic,” that ran concurrently with the Republican convention in Minneapolis.

The Rally for the Republic drew over ten thousand people and celebrated the constitutionalist and libertarian ideas promoted by Ron Paul. Doherty writes, “It had Ron Paul singers and Ron Paul intellectuals and Ron Paul economists and Ron Paul celebrities and, most of all, it had Ron Paul.”

During his 2012 campaign for the Republican nomination, Paul decided not to run again for Congress, so his career as an elected official was over. However, his son, Rand Paul, was elected as a Senator from Kentucky in 2010 and is currently seeking the Republican

presidential nomination for 2016.

THE REVOLUTION: A MANIFESTO

During 2008 Paul wrote a book explaining his principles and policy positions. It is entitled *The Revolution: A Manifesto* (Grand Central Publishing) and it became a *New York Times* number-one bestseller.

One of the most important matters that Paul addresses in this book is his controversial views on foreign policy. Unlike most conservatives, he believes the United States should have a non-interventionist foreign and military policy. That is, the US should not become involved militarily unless it has been threatened or attacked. “Americans have the right to defend themselves against attack; that is not at issue,” he writes. But what is an issue is the use of American military power against other countries that have not harmed the US.

The most famous example of interventionist foreign policy was the invasion of Iraq under President George W. Bush in 2003. But there have been other recent examples such as President Clinton’s attack on Serbia in 1999. And in 2011 President Obama authorized the use of offensive military force against Libya despite the lack of any threat against the US coming from this country. This is what Paul opposes.

In fact, Paul points out that the unnecessary use of American military power abroad causes more problems than it solves. He writes that, “when our government meddles around the world, it can stir up hornet’s nests and thereby

jeopardize the safety of the American people.”

Perhaps his most controversial position is his belief that attacks against Americans abroad, and even against the US itself such as 9/11, can result from people who think they must fight back against what they see as American imperialist aggression. Paul cites Michael Scheuer, chief of the CIA’s Obama bin Laden Unit in the late 1990s (and a conservative), in support of this view. Paul writes,

His point is very simple: it is unreasonable, even utopian, not to expect people to grow resentful, and desirous of revenge, when your government bombs them, supports police states in their countries, and imposes murderous sanctions on them. That revenge, in its various forms, is what our CIA calls blowback – the unintended consequences of military intervention.

SMALL GOVERNMENT, AT HOME AND ABROAD

Interestingly, Paul’s foreign policy views reflect those of the original conservative movement before the Cold War. As he notes,

The so-called old Right, or original Right, opposed Big Government at home and abroad and considered foreign interventionism to be the other side of the same statist coin as interventionism at home.



Christianity vs. Libertarianism

by Jon Dykstra

Can a Christian be a libertarian? Libertarianism, in broad terms, is an ideology that believes that the individual must be free to do what he wills, and that his freedom is the very measure of what is good or bad. The individual is god, and all must bow to his will, his choices, his freedom.

Of course we know it is God who defines good and bad, and some of what He declares good includes restrictions on our freedom. We also know it would be foolish to make our sinful will our master. So if these are the definitions we use, Christians should not be libertarians

But Christians will find among libertarians, allies who are just as eager as we are to oppose the State’s attempt to be all and do all for all citizens. Both groups oppose the State as god, and thus want smaller government and more personal responsibility. So, as a wise man once said, Christians should never be libertarians, but we should regularly be mistaken for them.

Being in favor of limited government means supporting a small role for the government in domestic policy, but also a small role (or no role) in the affairs of other nations. This is a consistent and principled position.

Furthermore, it is useful to note that the aggressive use of military power abroad involves a huge cost in money and lives. As Paul puts it, “we waste a staggering amount of manpower, hardware, and wealth on a bloated overseas presence that would be better devoted to protecting the United States itself.”

A considerable amount of money is wasted on foreign aid as well. Over the last few decades there has been tremendous progress in raising the living standards of millions of people in underdeveloped countries. But foreign aid is not the reason for that. Paul notes that,

the economic success stories of the past half century have arisen

Ron Paul’s view is that many problems would be solved if the US federal government was restricted to the role authorized for it by the US Constitution.

not from foreign aid but out of the extraordinary workings of the free market, the great engine of human well-being that everyone is taught to hate.

CONCLUSION

All in all, Ron Paul’s view is that many problems would be solved if the US federal government was restricted to the role authorized for it by the US Constitution. In both domestic and foreign policy the federal government has grown far beyond its constitutional limitations. The framers of the Constitution did not envision such a large and interventionist federal

government.

One might think that many American politicians would support following the Constitution. In rhetoric many will speak well of it when doing so is convenient. But in recent years it has primarily been left to Ron Paul to publicly argue for constitutional limitations on government power, especially when doing so is politically unpopular. Receiving harsh criticism for supporting unpopular positions has not caused him to back down. That is because he stands on principle. He will not waver even when the political consequences are harmful to his career. This marks him as a rare bird in contemporary politics. RP

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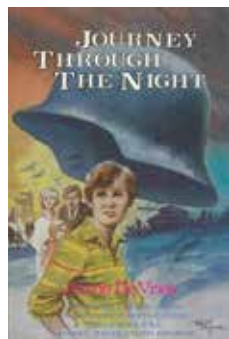
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LEST WE FORGET

BY JON DYKSTRA

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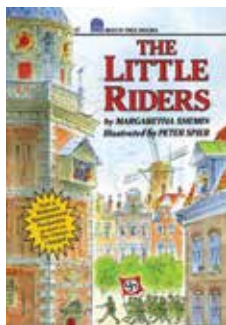
Some children's series are so good it can seem foolish to recommend them



— everyone must already have read them, right? But just in case there is someone out there who doesn't know about Anne DeVries' *Journey Through the Night* this is an absolute must-read! John

DeBoer is only a teenager, when the Germans take over the Netherlands, and his family doesn't entirely intend to work in the Resistance. But they are Christians, so John's father sees no choice but to help. A four-book series, it has gone through more than 30 printings. It can be purchased at tinyurl.com/JourneyNight and is recommended for 12 to 112.

Margaretha Shemin's *The Little Riders* is a very different Dutch WWII book: one of the heroes is German! Short chapters, and simple line drawings from Dutch artist Peter Spier, make this an accessible story for children as young as Grade 1.



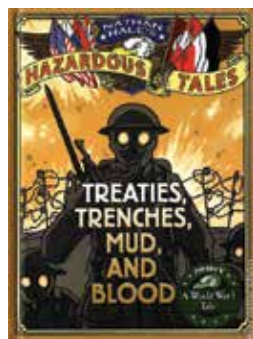
In *Afterwards I Knew* Christine Farenhorst shares seven short stories and one poem about the world wars. I would buy this collection just to have the very first story, *The Hound of Heaven*, to read



to my children. It is about a German, who was a soldier in the Second World War, explaining to his grandson that he was once a very different man, a mean man, running from God. But God was faster still! Recommended for 12 and up.

3 GRAPHIC NOVELS

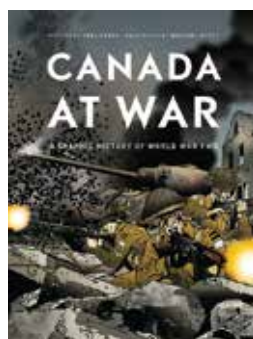
Nathan Hale's *Treaties, Trenches, Mud, and Blood* tells the story of World War I,



and makes it a bit more kid-palatable by using animals as stand-ins for the various nations: the English are bulldogs, the Ottomans are otters, the Russians are

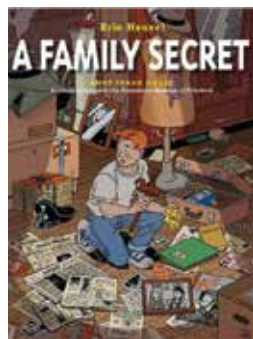
bears, and because the Germans are eagles, the Americans get stuck being bunnies. Hale does a good job of laying out the facts, which means detailing the slaughter, but also lightening things up with doses of humor whenever he can. Recommended for 10 and up.

While Paul Keery's *Canada at War* is a graphic novel it might be better understood as an illustrated history book. He does a masterful job of explaining Canada's role in the second



World War II — how our country went from having next to no military to, in the space of just five years, becoming the third most powerful fighting force in the world. It is bit grim (without being gory) and lacks the humor found in Hale's offering. For 12 and up.

In Eric Heuvel's *A Family Secret* a young Dutch boy of today discovers that during World War II his family was divided — one great uncle fought for the Nazis and another joined the Resistance! Published by



the Ann Frank House (and drawn in a *Tintin* artistic style) this is a fantastic book. 10 and up.

3 CLASSIC MOVIES

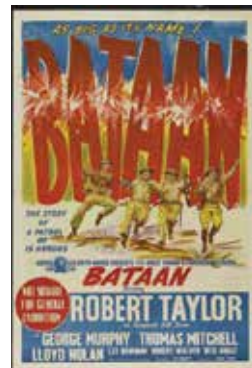
Any list of classic World War II films would have to include *Casablanca*



(1942). Rick Blaine is a bitter lonely man, and he's also the hero of our story. That's what sets *Casablanca* apart from (and above) the many other very good WWII

movies: it isn't about heroes doing heroic things, but rather lonely, broken, and even wretched people in difficult conditions doing the right thing in the end. That might sound depressing, but it isn't. These are folk we can empathize with, so when they pick principle over pragmatism we're right there with them, cheering them on, and hoping that we would do the same.

While *The Sea Hawk* (1940) is set in the 1500's it is very much about World War II, which was just commencing at the time of filming. Spanish king Phillip II, intent on conquering the world, could only be more Hitler-like if he wore a tiny little mustache. British sea captain Geoffrey Thorpe and his band of merry men stand in for the Allies, attacking Spanish ships to free English slaves.

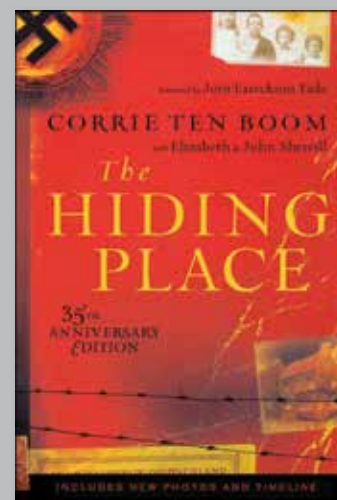


Bataan (1943) is an average film but with one of the most impactful endings I've ever seen. When the Allies are booted out of the Philippines a small band of soldiers is left behind to harry the advancing Japanese.

THE HIDING PLACE

BY CORRIE TEN BOOM

272 PAGES / 1971 (2006 REISSUE)



If you know only the barest details of Corrie ten Boom's life story you might mistake her for a superwoman. After all, this is a lady who lost her father and sister to the Nazis, and who had to endure depravation and cruelty of a German concentration camp and yet she still managed to forgive the very people who did her so much wrong. The grace that flowed from her was certainly extraordinary!

However, while Corrie was a special woman, her biography is about God's greatness, not her own.

In the first third of the book she shows how God was preparing in her early life. Part of that preparation was the gift of a wise father. Once, when she was a little girl, she overheard someone talk of "sex sin" so she went to her father and asked him, "Father what is sexsin?"

He turned to look at me, as he always did when answering a question, but to my surprise he said nothing. At least he stood up, lifted his traveling case from the rack over our heads, and set it up on the floor. "Will you carry it off the train, Corrie?" he said. I stood up and tugged at it. It was crammed with the watches and spare parts he had purchased that morning. "It's too heavy," I said.

"Yes," he said. "And it would be a pretty poor father who would ask his little girl to carry such a heavy load. It's the same way, Corrie, with knowledge. Some knowledge is too heavy for children. When you are older and stronger you can bear it. For now you must trust me to carry it for you."

And I was satisfied. More than satisfied— wonderfully at peace. There were answers to this and all my hard questions – for now I was content to leave them in my father's keeping.

Later, still as a child, she has her first encounter with death – a small baby in an apartment on her same block has passed away – and she can't stop worrying about what she would do if her father and mother died. She can't eat, and can't stop crying. In response her father points his little girl to her Heavenly Father.

Father sat down on the edge of the narrow bed. "Corrie," he began gently, "when you and I go to Amsterdam – when do I give you your ticket?"

I sniffed a few times, considering this. "Why, just before we get on the train."

"Exactly. And our wise Father in heaven knows when we're going to need things, too. Don't run out ahead of Him, Corrie.

When the time comes that some of us will have to die, you will look into your heart and find the strength you need – just in time."

And that is just what Corrie finds when, years later, this 48-year-old ordinary woman finds herself as the leader of a Resistance cell, hiding Jews and members of the underground, stealing ration cards from the Nazis, and providing whatever help she could to whoever came asking. And that is what she found still in the midst of the Nazi concentration camp, surrounded by cruel guards and biting fleas. God gave her just what she needed, just when she needed it.

This is a wonderful story that will be encouraging to anyone contending with discouragement, sickness, and death. Miss ten Boom wants us to know that God never stops being good, even when we are wavering as things around us go so very badly. Then we can trust Him. We can count on Him because He loves his children!

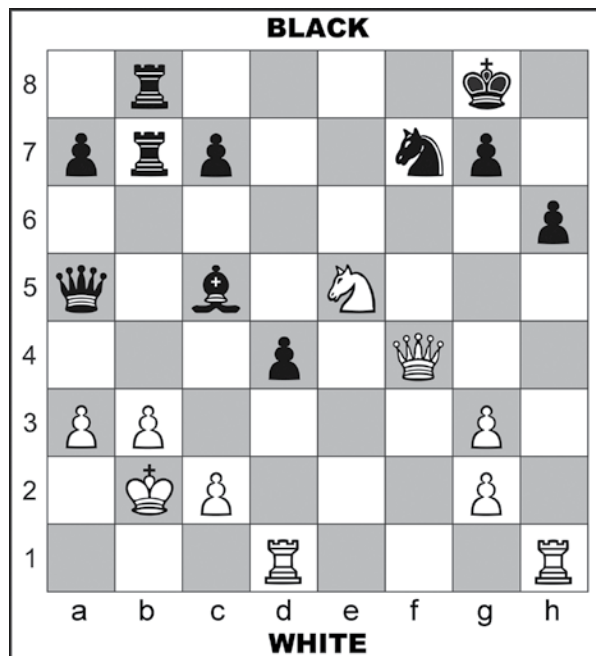
I'd recommend *The Hiding Place* to anyone 16 and up and suggest it as a very good offering for a reading group – it could foster some wonderful discussions!

There is also a "young reader's edition" but this abridged version has only a flat, impersonal narration to it – Corrie's unique voice is gone. So give it a skip, and go with the original, even for "young readers."

And if you're looking for more great World War II biographies two others to consider are *Unbroken* by Laura Hillenbrand, and *Things We Couldn't Say* by Diet Eman.

ENTICING ENIGMAS & CEREBRAL CHALLENGES

Chess Puzzle #225



Riddle for Punsters #225

"Keeping Track of their Skills"

Why did Schultz want a job with the railroad? He had no _____ work experience but he heard that they give lots of free on the job _____ ing.

Problem to Ponder #225

"Fruit Salad Anyone?"

Unscramble the following names of common fruits. E.G. PREAG = GRAPE.

PLEAP = _____ PLENAPIPE = _____
 MOWMERLATE = _____ TRYWEBARRS = _____
 RANGETINE = _____ RARESPYRB = _____
 PLANETOCA = _____ LOMENSKUM = _____
 DACOOVA = _____ LYERUBBER = _____
 NICETRANE = _____
 FRAGEPURI = _____

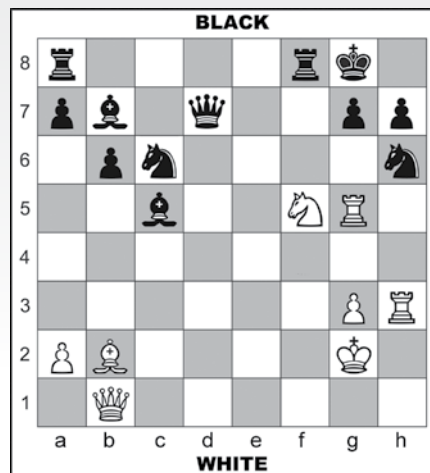
WHITE to Mate in 3

Or, If it is BLACK's Move,

BLACK to Mate in 4

Last Month's Solutions

Solution to Chess Puzzle #224



WHITE TO MATE IN 3

Descriptive Notation

1. NxN ch K-R1
2. N-B7 ch RxN
3. QxP mate

Algebraic Notation

1. Nf5xh6 + Kg8-h8
2. Nh6-f7 + Rf8xf7
3. Qb1xh7 ++

BLACK TO MATE IN 3

Descriptive Notation

1. ----- Q-Q7 ch
2. K-R1 N-Q1 ch
3. Q-K4 BxQ mate

IF

1. ----- Q-Q7 ch
2. K-B3 N-K4 mate

Algebraic Notation

1. ----- Qd7-d2 +
2. Kg2-h1 Nc6-d8 +
3. Qb1-e4 Bb7xe4 ++

IF

1. ----- Qd7-d2 +
2. Kg2-f3 Nc6-e5 ++

Send Puzzles, Solutions, Ideas to:

Puzzle Page,
 43 Summerhill Place,
 Winnipeg, MB
 R2C 4V4
 or
 robgleach@gmail.com

Answer to Riddle for Punsters #224

"Beach Decision"

Jasmine could not decide if her family should go to the beach. It started out to be a sunny day but the weather forecast of an afternoon thunderstorm tended to cloud the issue. The family went anyway and found that the beach was so crowded that there was sanding room only.

Answer to Problem to Ponder #224

"Water Within Reach, Fun at the Beach"

At Wet-water Beach on a holiday Monday, 30 adults and 56 children had arrived by noon, at which time 20% of the adults and 50% of the children were in the water. Three hours later there were 34 more adults and six times as many children in the water. At that time, 2/5 of the children and 3/5 of the adults were NOT in the water. If an average of four people per vehicle came to the beach, how many vehicles were in the parking lot at 3 p.m.?

By noon, 20% of 30 adults = 6 adults in the water and 50% of 56 children = 28 children in the water.

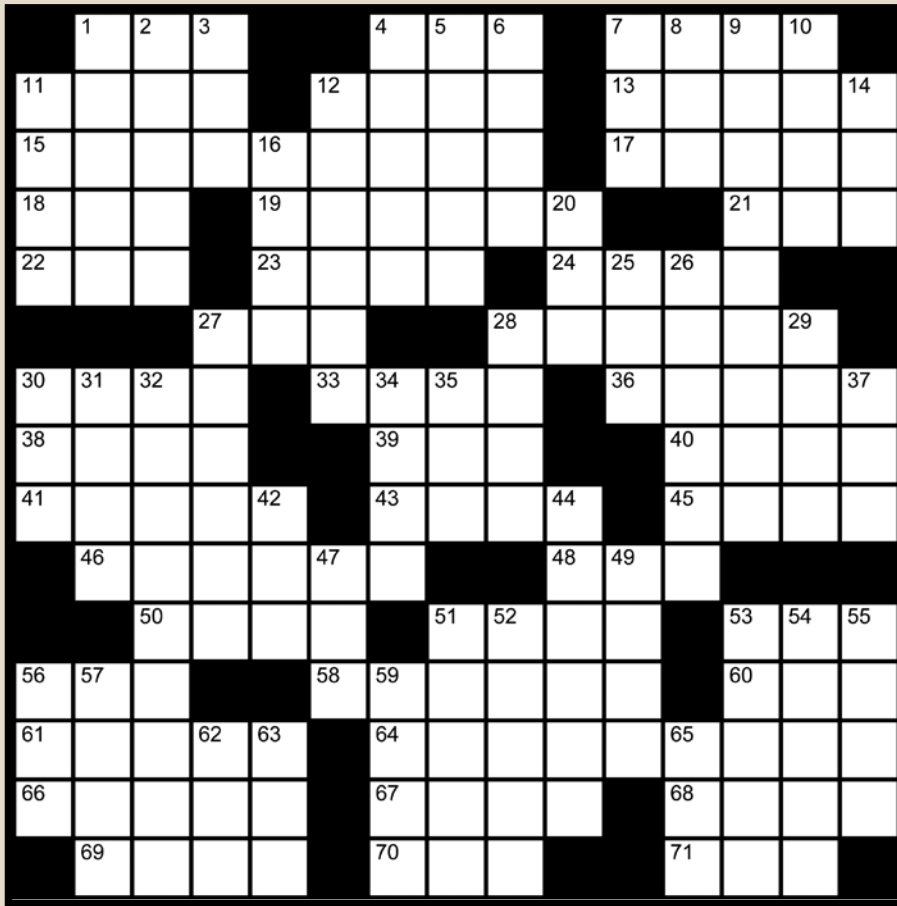
By 3 p.m., 6 + 34 = 40 in the water = 2/5 of total adults A since 3/5 were NOT in the water. Thus 40=(2/5)A so 5(40)=5(2/5)A so 200=2A **so 100 = A.**

By 3 p.m., 28 x 6 = 168 in the water = 3/5 of total children C since 2/5 were NOT in the water. Thus 168=(3/5)C so 5(168)=5(3/5)C so 840=3C **so 280 = C**

Thus, there were 100 adults and 280 children = 380 people so there were 380 / 4 = 95 vehicles at 3 p.m.

CROSSWORD PUZZLE

BY JEFF DYKSTRA



SERIES 2-2

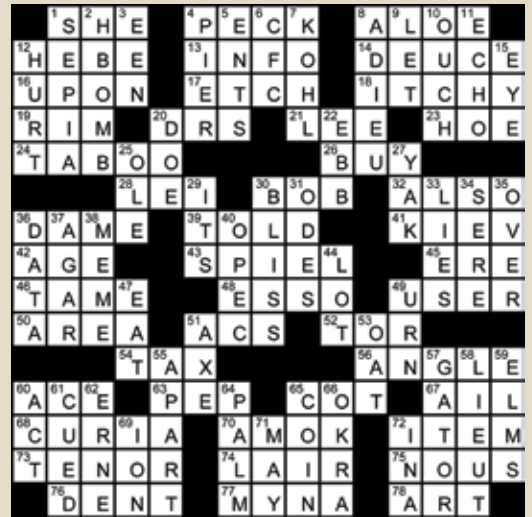
PUZZLE CLUES

ACROSS

1. Tool to pierce a slave's ear (Exodus 21)
4. How much of *seven* is in (and begins) *several*?
7. Nickname for Barbara
11. Distinctive quality surrounding something
12. Not mad; in your right mind
13. Hockey player on an Edmonton team
15. Born before the due date; rushing to judgment
17. Foreigner living in ancient Israel (Ex. 23)
18. Baglike structure, often containing eggs
19. Hat found in 1940s detective movies
21. Sound of a sibilant snake
22. Large deer also known as wapiti
23. Method of shipping (but not by ship)
24. Shot on a golf green
27. All-natural container for peas
28. Be appropriate for; befit
30. Edible preparation of dried seaweed
33. Small two-masted boat
36. They are *Green* in the 1960s TV comedy.
38. What Rumpelstiltskin *did* to straw
39. Often sliced up after the morning service
40. Prefix relating to blood: e.g. _____globin
41. Dull; unoriginal; clichéd; trite
43. "...to the _____ of the earth" (Ps. 48)
45. "An _____! A craftsman casts it," (Is. 40)
46. It has a "lid" inside it and on top.
48. "...they _____ and were well filled," (Ps. 78)

50. You're allowed to overrun the first one.
51. "...he _____ grass like an ox." (Job 40)
53. System used to classify blood groups
56. Prefix relating to treatment of nature
58. Body of water parted by God through Moses
60. "...their feet _____ to evil," (Prov. 1 - ESV)
61. "Awake and _____ yourself" (Ps. 35)
64. Something that keeps us from doing wrong
66. Change or transform (something)
67. Last word in prayer
68. "...you shall come _____ the ark," (Gen. 6)
69. Island (inhabited by Man or other Wight?)
70. The month between Feb. and Apr.
71. Children need Pas and _____

LAST MONTH'S SOLUTION



SERIES 2-1

DOWN

1. Relating to the sense of hearing
2. Result of a car crash or a ship running aground
3. Take it on the _____ (become a fugitive)
4. Citizen of Mecca's country
5. Enlist; get registered
6. Go off course
7. Snake that really gets around
8. Feel ill (due to too much French garlic?)
9. Description of feet with ill-fitting shoes
10. "Do you see as man _____?" (Job 10)
11. Part of a cathedral containing the altar
12. "Keep _____ my steps...." (Ps. 119)
14. Qualified medical caregivers (abbreviation)
16. Large bushy hairdo
20. Large primate shipped to Solomon (1 Kings 10)
25. Canada's neighbor
26. Friend who fixes your wi-fi connection
27. Mexican party game, typically for birthdays
28. Lost blood; released excess compressed air
29. Meeting absence excuse: Didn't get the _____!
30. Traitorous WWII Dutch group (abbreviation)
31. Large *warm*-blooded (!) predatory fish
32. Small single-motored boats
34. Peak or highest point
35. The opposite of lose
37. Latin name for *sun*
42. Two of these = 32 oz, or almost one kg
44. Cotton fabric that feels like satin
47. Poetic version of *over*
49. Russian overlord
51. Swelling caused by excess fluid in part of body
52. Common flower mostly originating in Eurasia
53. Venue for athletic competition
54. Competes athletically, but not a big hit
55. To a position on; upon; on top of
56. Epoch; historical or geological period
57. Abbreviation for the first column of a table
59. One variety of a cheesy Dutch favorite
62. Type of seasoning, for *Henri et ses amis*
63. Something both *here* and *there* have in common
65. Edge (of a cup or a wheel, especially)

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