

Reformed

A MAGAZINE FOR THE CHRISTIAN FAMILY

MARCH 2014
Volume 33 Issue No. 5

PERSPECTIVE

CELEBRATING 30+ YEARS

NEVER
FORSAKING
P.8

TROUBLE WITH
BANANAS
P.26

DIRECTION
MATTERS

P.18

NEWS WORTH NOTING...
**NOTA
BENE**
p. 6

IN A NUTSHELL • FROM THE EDITOR • BOOK REVIEWS • CROSSWORD

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DIRECTION MATTERS:



WHY WE SUPPORT GESTATIONAL LIMITS

– Jon Dykstra, André Schutten, Mike Schouten & Mark Penninga

p.18



NEVER FORSAKING

– Christine Farenhorst

p.8



SAVING HUMANITY BY KILLING HUMANS

– Michael Wagner

p.14



TROUBLE WITH BANANAS p.26

– Margaret Helder

BEING CLEVER AND CLEAR

p.5 – Jon Dykstra

NOTA BENE p.6

IN A NUTSHELL p.13

HIROSHIMA p.12 – Link Byfield

FREEDOMINION.CA FINED 125,000 p.30



Join us for the March for Life this May 8

Join thousands of others and speak up for Canadian pre-born children in a mass rally on Parliament Hill and a March for Life through the streets of Ottawa on Thursday, May 8.

WHERE: First Baptist Church
140 Laurier Avenue West, Ottawa

WHEN: 10:00 a.m. May 8, 2014

Before the March, please join us at a Reformed Protestant prayer service co-hosted by Jubilee Church and ARPA Canada. The message this year will be delivered by Reformed Christian blogger Tim Challies, followed by an interactive Pro-Life 101 presentation by André Schutten and a motivational call to action by Mike Schouten.

A free, paper-bag lunch is available for all those who RSVP attendance to Niki@arpacanada.ca.

Put the PROTEST back in Protestant!

Being clever *and* clear

Fighting abortion incrementally isn't immoral...but it can be dangerous

Should Christians support a bill that would make abortion illegal after the second trimester?

Some say no, and argue that such a bill would save third trimester babies at the expense of babies in the first and second trimester. They insist this sort of bill is immoral.

Others, myself included, say that a bill like this is a solid first step, to be followed by many more incremental steps like: a ban on sex-selective abortions, a parental notification law, an informed consent law, etc. As this month's feature article, "Direction Matters," endeavors to make clear, there is nothing immoral about this sort of incremental, step-by-step approach to ending abortion.

But an incremental approach does come with some dangers that we need to be aware of if we are going to steer clear of them.

BRILLIANT AND DANGEROUS

The *genius* of an incremental approach is that it gains us support from people who would normally never be on our side. For example, a bill that banned sex-selective abortion could see us side by side with feminists who are upset that sex-selective abortions almost exclusively target unborn baby *girls*. Pro-lifers working with feminists? Who would ever have thought?

The *danger* of this incremental approach is that when we try to recruit people who don't share our convictions, things can get a little confusing. We can find ourselves being tempted to downplay, hide or even deny our convictions to get along with our strange bedfellows.

Twenty years ago, an Alberta pro-life group called the Committee to End Tax-Funded Abortions (CEFTA) tried their own incremental approach and fell prey to this temptation. They knew that while most Albertans supported "a woman's right to choose," more than 70% balked at having to pay for that choice. So CEFTA hammered on this financial angle,

demanding an end to the tax-funding of abortion.

But they did more than just focus on the financial; they denied they had any interest in the unborn. Supporters were even willing to concede that abortion was a private matter between a woman and her doctor, but asked, "...why are the taxpayers in the room writing the cheques?"

CEFTA didn't put an end to tax-funding for abortion. What they did do was portray the pro-life movement as being concerned more about money than about the unborn.

A POWERFUL PULL

We're going to face the same temptation to be quiet about or even deny our convictions. For example, do we think feminists are going to want to work with us to ban sex-selective abortions if we're upfront about the fact that our end goal is to ban *all* abortions? Will we be able to get a parental-notification law passed if voters know we intend this as just a first step towards making abortion entirely illegal? There is an enticing logic to staying quiet about our convictions, and that's why this is such a powerful temptation.

But we can't stay silent. The only way we'll end abortion in Canada is if everyone understands that it is a precious unborn human being from conception onward. So if, for example, we support a 6-month gestational limit, then we need to be clear that life really begins at conception. If we stay silent and leave people with any other impression, then we will be doing the very thing our critics have accused us of – saving some at the expense of others. We must not protect third-trimester babies by downplaying the humanity of babies in the first and second trimester.

CLEVER AND CLEAR

So how do we recruit unlikely allies a better way? We need to be upfront about our *differences*, even as we emphasize our *common ground*.

If we were talking with a feminist neighbor about a sex-selective abortion bill, our side of the conversation might sound like this:

"Freda, I've finally found something we can agree on! What do you think about a girl being aborted simply because she's a girl? That should get a rise out of a feminist like you. Come join us – we're trying to get this banned!"

Or say you and your pro-choice university classmate were discussing a bill that would ban abortions after the second trimester:

"Life begins at conception, but if we can't agree on that point, let me ask you: what do you think about late-term abortions? You have to agree that it's a baby at 6 months, right? Then come join us and save at least these children!"

Our position – where we differ – is made clear. Then a pointed question – one that asks our listener to be consistent with *their* stated position – highlights our common ground. It can be that simple.

CONCLUSION

The incremental strategy will pair us with people who don't think like we do, and that will bring with it the temptation to stay quiet about our differences. But this is a temptation that loses a lot of its pull once we are aware of it.

So let's move forward eagerly, recruiting allies wherever they can be found, while pledging to always, always advocate for *all* unborn children. Let's ask God to give us the wisdom to combine cleverness with clarity. Then, the Lord willing (and for the first time in a quarter century), we'll start passing laws protecting unborn babies.

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

NOTA BENE

News
worth
noting

UN HUMAN RIGHTS COUNCIL INCLUDES BIGGEST OFFENDERS

BY ANNA NIENHUIS



Belgium-based non-profit group recently announced the disappointing finding that eight countries on the United

Nations Human Rights Council openly allow restrictions on religious freedoms. Each of these countries imprisoned people in 2013 for various reasons relating to their expression of religion, from Christianity to atheism. While Libya was once removed from the Council for eight months due to extreme suppression of protestors, it was reinstated when the leadership changed, and is one of the countries on the list for suppressing religious freedom.

How ironic that a United Nations body designed to protect and preserve human rights worldwide should be complicit in limiting those same human rights.

SOURCE: Brian Pellot's "Report: 8 countries on UN Human Rights Council restrict religious freedom", Dec. 31, 2013, christiancentury.org.

TWU CHRISTIAN LAW SCHOOL UPDATE

BY ANDRÉ SCHUTTEN



In the October 2013 issue, *RP* published an article titled "A Time to Fight: Christians Need to Get Behind TWU's Law School." At that time Trinity Western University (TWU) was still awaiting approval on whether its proposed law program was worthy of national standards. On December 16th and December 18th respectively, the Federation of Law Societies of Canada and BC's Minister of Advanced Education approved TWU's

application for a law school following an intense and rigorous 18-month review process.

That was great news. But since then opposition to the law school has only intensified. Hard-left and anti-religious (or, more accurately, anti-Christian) activists embedded in most law faculties across the country have lobbied their provincial law societies to not recognize the law degrees issued by TWU. Bar associations in many provinces, run by the same group-think types, are passing similar resolutions. All of this despite the fact that the two decision-making bodies responsible for approving the law school were very thorough in their investigation of the Christian law school (and its controversial community covenant), and despite the fact that the Supreme Court itself has already weighed this exact issue in 2001, ruling in favor of religious freedom for religious institutions.

The backlash against TWU can be

described as vitriolic. Too many lawyers and law professors are incensed that a community might actually hold on to their religious views about marriage. These lawyers and professors seem to think that Christians - or, at least, conservative Christians - shouldn't be allowed to be lawyers. That narrow-minded view is an embarrassment to the profession and a clear demonstration for the need for more diversity in law faculties.

TWU will, most likely, have to fight legal battles in the very near future. They will fight for the basic right of religious institutions to be able to hold to religious definitions of marriage. You can see, I'm sure, the implications for all religious institutions should this right be denied. Such litigation will be costly; TWU does not have a legal defense fund set up, but donations can be made to their school of law at www.twu.ca/giving/projects/school-of-law.html.

NEW MUST-SEE PRO-LIFE FILM

BY JON DYKSTRA



An hour-long pro-life documentary was released via the 'Net in late January, and it is a must-see. *Babies Are Murdered Here* is first and foremost an encouragement for anyone sitting on the sidelines to get active and start saving the unborn.

Where the film gets controversial is in the makers' argument that we must name the sin that is going on behind clinic doors. They want Christians to start using stark, clear terms, like "murder" and "murderer" to clearly and accurately identify these shameful deeds. As RC Sproul Jr. explains early on:

We want to go into these neighborhoods – if we go into these neighborhoods – and whisper and invite and plead. And what we

need to be doing is shaming this behavior. We need to be showing people what's going on...

Friends I've spoken to who are actively involved in pro-life activism have questioned whether using the word "murderer" will shame women, or simply make pro-lifers look hateful, condemning and graceless.

That's a good question, and a good reason to watch this film. The men and women we see witnessing are carrying large signs that read "Babies are Murdered Here" but there isn't a hint of self-righteousness about them. They are clear, and generally pretty winsome; too; truth is being coupled with grace. I find their approach comparable to pro-lifers who make use of large graphic pictures and pair that with soft-spoken words.

There are many other ways we can present the Truth, so we don't have to use the words "murder" or "murderer." But the film makes a convincing case that we must not deny their accuracy. According to the conventional pro-life presentation, abortionists are murderers, and the mothers are *victims*. That's a lie we have to stop repeating.

It's a lie that obscures the crime these women are setting out to do. As RC Sproul Jr. explains:

It is, perhaps, the most heinous crime I can imagine. It is the most "against nature thing" I can imagine, for a woman who has been gifted by God and called by God to nurture and protect her children to instead turn around and murder that child. It is not just an ordinary murder. When we commit an ordinary murder the other person can fight back. When we commit an ordinary murder it's not the very fruit of our own bodies. It is a wicked, wicked, vile thing, and we need to say so... without diminishing the depth and the scope and the power of the grace of God in Jesus Christ.

We need to be clear about the crime we hope to prevent. We want to save these mothers from becoming murderers. We want to save those who have already become murderers. This is why they need the Gospel. And this is why we need to be there sharing it with them.

You can watch *Babies are Murdered Here* for free online at BabiesAreMurderedHere.com.

KIDS ONLINE MORE THAN EVER

BY ANNA NIENHUIS



A recent MediaSmarts survey reveals that kids in Grades 4 to 11 have more access than ever to devices allowing them to access the Internet, with fewer rules in place to limit that use. Compared to data collected in 2005,

when the majority of students still accessed the Internet from a home desktop, the majority of students now go online through portable devices such as cellphones, tablets, gaming consoles, and MP3 players. By Grade 4 almost half of kids have their own phone or regular access to someone else's. By Grade 11 only 37% of students report using a shared family computer to go online, and more than half of those Grade 11 students sleep with their phones to avoid missing messages.

This decrease in the accountability and the increased access to the Internet poses problems for parents concerned with how their teens are using their time online – there is a pressing need for parents to step in with

limits and guidelines.

On a more encouraging note, 84% of those surveyed have at least one rule relating to their Internet use, and the majority of students report being aware of dangers online and feel confident in protecting themselves. However, overall, rules have decreased significantly since the 2005 survey, and are more likely to be in place for girls than boys. With the stats on availability being very clear, parents need to stay more aware than ever of current trends and be involved in teaching their children proper Internet use and the value of unplugging.

SOURCES: Misty Harris' "The wild, wild web: Fewer parents enforcing Internet rules for kids", Jan 22, 2014, Canada.com; <http://mediasmarts.ca/ycww/life-online>



NEVER FORSAKING

by Christine Farenhorst

VOWS THAT ENDURE POINT US
TO THE FAITHFULNESS OF GOD

When I was a teenager, seventeen or so years old, I recall very clearly the day our cat, our black male cat, padded through the yard towards the backdoor meowing up a storm. My mother was mystified: Whitefoot was usually quite well-behaved. It was my mother who fed and, generally speaking, took care of Whitefoot's feline needs. Consequently, when she opened up the back door to let him in, she spoke to the cat in soothing tones, patted him on the head and offered him some food.

However, he would not be pacified, neither by food nor coddling. Asking to be let out again, he loped off into the field behind our house only to return some five minutes later, caterwauling once more. Shaking her head, my mother re-opened the back door. Accompanying Whitefoot, a female puss stood by his side on the welcome mat. She was heavily pregnant and obviously in need of a good meal. Softhearted, my mother, who was partial to cats, fed the stray. But that was not the end of the matter. Whitefoot insisted, by walking in and out, that he wanted his wife of sorts to stay. When the mummy-to-be did come into the house (for my mother softened to her plight), her male counterpart led her to the hallway closet where she proceeded to have a batch of kittens. It was beautiful in a way to see a creature take care of its partner. A little shadow of Eden perhaps, or a small foretaste of what is to come.

We are not animals. But we do live in a day and age when marriage vows are easily broken, and divorce rates are high. (According to Statistics Canada, about 38 per cent of all marriages that took place in 2004 will have ended in divorce by 2035.) For this reason it is good to remember what was said in Genesis 2 and quoted by Jesus in Matthew 19:5-6:

For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh. So they are no longer two but one. Therefore what God has joined together, let man not separate. (NIV 1984)

We make vows when we marry. From time to time, it is good to re-read these vows. One form for the solemnization of marriage reads, in part:

Marriage, then, is a divine ordinance intended to be a source of happiness to man, an institution of the highest significance to the human race, and a symbol of the union of Christ and His Church. We may, therefore, as Christians look with confidence for grace in the discharge of our mutual responsibilities and for guidance and help in our common perplexities and trials.

CHARLIE AND ANNA

In 1974, my husband and I moved to Chesley, Ontario, about half an hour's drive from Owen Sound. He had just graduated from veterinary college, and we were eager to meld into a small and intimate community. Sometimes he picked me up, and we took our two small daughters along on some of his day-calls. There were also the odd times when we employed a babysitter so that I could come with him for an on-the-job date, visiting some of the folks my husband

years, and that she had become ill during the second or third year of their marriage. Diagnosed with multiple sclerosis, she was, at first, quite able to keep up with her housekeeping. Charley had a good job at a furniture factory and kept working. When Anna became more and more disabled, however, his job whittled down to part time, and now, at this point in their lives, he stayed at home full time. He dressed her, fed her, put denture powder on her teeth, set them in her mouth, and read her the local newspaper as well as numerous books.

When I walked into the kitchen-dining room of sorts that Tuesday afternoon, he was just washing her face. The washcloth was a clean rag and Charley scrubbed – scrubbed hard enough it seemed to me, to wear away her translucent skin. But Anna, a frail woman, smiled all the while he was washing her. Probably because he was smiling down at her as well. Laundry hung everywhere from lines strung up between the rafters. I had to bend over not to disturb towels and linens as I walked over to shake hands. Anna sat in a black leather wheelchair. Her hands

Aside from teaching, Benjamin spent most of his life giving constant attention and care to his bride.

deemed interesting to meet. Thus it was that one Tuesday afternoon he picked me up to accompany him on some of his calls.

"You'll find Charley Fisk an amazing man," he told me, "and while I needle his dog, you can go in and meet his wife."

"Just like that?" I said.

"Sure," he smiled, "she'd love the company, and he'd be tickled that someone would look in on her."

As we drove through town, my husband told me that Charley and Anna Fisk had been married about twenty-five

were thin and white and rested in her lap. I took one of the limp hands into my own and said, "How do you do," and, "Pleased to meet you." Then I shook Charley's hands. There was a firm grip, squishing my own, I feared, into pulp.

"So glad you stopped by," Charley said, "shall I make you a cup of tea?"

My husband walked in at this point, and he shook his head. "No, thanks, Charley. We have to get going again. I just thought I'd bring in my wife to meet you."



Both of them smiled at me. I smiled back. There were numerous bowls of cat food on the floor, and several cats lounged about on the windowsill and on the hospital bed by the window. Charley saw me glance at the bed and explained.

“That’s where Anna sleeps,” he said, and then pointing over to an old couch across from it, he continued, “and that’s where I sleep, so I can keep an eye on her.” He winked at me, and I blushed. He laughed.

“The truth is,” he went on, “that this way we can see one another at night.”

The marriage form from which I quoted earlier goes on to say to the bridegroom:

...do you promise that you will, with the gracious help of God, love, honor and maintain her, live with her in the holy bonds of marriage according to God’s ordinance, and never forsake her, so long as you both shall live?

I do not recall much else about Charley and Anna. But I do know that they were examples, shining examples, of the commitment and self-sacrifice Jesus calls us to have for one another.

BENJAMIN AND ANNIE

Benjamin Breckinridge Warfield was a Charley Fisk of sorts. Warfield’s earthly sojourn lasted from 1851-1921, and so was before our time. But we will meet him in heaven. Here on earth his fame is well-documented: Warfield was a world-renowned theologian who taught New Testament at Princeton Seminary for some thirty-plus years.

Although it is not my intention to

comment on his theology, but to dwell on his devotion and care for his wife, it is of great sweetness to know that he lived out what he believed. His comments on Romans 8:28 are particularly enlightening. He is recorded to have said about this verse:

The fundamental thought is the universal government of God. All that comes to you is under His controlling hand. The secondary thought is the favor of God to those that love Him. If He governs all, then nothing but good can befall those to whom He would do good. Though we are too weak to help ourselves and too blind to ask

she was twenty-four. Full of dreams for a bright future filled with travel, children and day-by-day sharing, they were, perhaps, little prepared for what was to come their way.

At the onset of their marriage, Benjamin took Annie with him to Leipzig, Germany. The trip was to be part honeymoon, part continued study. Consequently, as well as hitting the books, Benjamin took Annie on a walking tour in the Harz Mountains, the highest mountain range in Northern Germany. The trails in and around this area are wonderful, with thick woods and delightful plateaus, boasting a variety of birds and flowers. A favorite hobby of Benjamin was collecting birds’

...it is of great sweetness to know that he lived out what he believed.

for what we need, and can only groan in unformed longings, He is the Author in us of these very longings, and He will so govern all things that we shall reap only good from all that befalls us.

Upon graduating from seminary, in August of 1876, Benjamin married Annie Kinkead, a girl who was a year younger than himself. She was, apparently, a witty, clever and beautiful girl – one who was well-educated and his equal in conversation. He was twenty-five and

eggs, butterflies, moths and geological specimens. One can well imagine the couple, hand-in-hand, stopping to exclaim at this wonder and that in God’s creation, Benjamin busily explaining as they hiked. Then they were suddenly overtaken by bad weather – an awe-inspiring, terrific thunderstorm. This hard-hitting storm so affected Annie that shortly afterwards she seemed to be subject to some kind of nervous disorder.

Doctors classified it as neurasthenia, a condition marked by physical and mental exhaustion (perhaps similar to

chronic fatigue syndrome). For the rest of their lives this condition, gradually growing worse, was to cast its umbrella over the couple. Although not much information is available on the exact status of Annie's health, it is a fact that by the mid-1890s she had become increasingly housebound. They had no children.

Aside from teaching, Benjamin spent most of his life giving constant attention and care to his bride. Preaching only in local churches, and residing within walking distance of the seminary, he never, according to most accounts, left Annie's side for more than two hours at a time. Each day he read to her, sat by her side studying and writing, and had conversation. Such is the providence of God. Annie died in 1915, and Benjamin followed her some six years later, in 1921.

"This at last," says Genesis 2:23,24, "is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man. Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh."

HAROLD AND JANE

One of the men who truly kept his wedding vows with an earnest love is a man by the name of Harold Burchett. Through the years he served as pastor to churches in New Hampshire, Rhode Island, Ontario and Virginia, and eventually gave up his ministry in 1998 to become the full-time caregiver of his wife Jane who had developed Alzheimer's. Caring for someone with Alzheimer's is a difficult and painful job. Harold Burchett's church suggested he write a book about his deep experience of God's grace while caring for his wife. A volunteer caregiver came to his home once a week so that he could spend time in his study in the church next door. Below is a small, but very poignant anecdote that illustrates the "never forsaking principle" more clearly than anything else. Harold Burchett relates:

... A cry in the night both awakened and informed me. The worst had happened. I rushed around to Jane's

side of the bed and urged her toward the bathroom, trying to minimize the trail of urine across the carpet. The balance of the discharge pooled at our feet on the bathroom floor and mat. Quite naturally at that moment, I pleaded and coerced with all my energies to get her to be seated on the stool. She stayed standing.

My energies were next directed to holding her in place while I removed the soaked nightie and protected the uninvolved areas. The moment of truth for me came while I was on my knees attempting to cleanse and remove Jane from the havoc. Her blows were landing on my unprotected head. My silent outcry was, "For this I get that!"

Right then heaven suddenly opened over my deep well. I could see and hear – not with eyes and ears but with heart – the Lord Jesus saying, "Now you know some of what I suffered for, and from, you. And what you did, you did with healthy brains!" It is clearer now that "God demonstrates His own love for us in this: While we were still sinners, Christ died for us" (Romans 5:8). Jesus' death was indeed for "God's enemies" (verse 10).

This same thought was underscored for me one morning while I was still serving as senior pastor. My secretary interrupted my studies to tell me that the volunteer caregiver at home was calling because of an emergency. Jane was refusing to finish dressing so they could not go out to lunch as planned. "Get her topcoat on, and bring her to me," I suggested.

The plan fell apart at the church door. Slipping off the covering cloak, Jane strode into the hallway of the office wing dressed as she was at home: little nightie with two skirts and a pair of slacks underneath. I stepped from my office at the opposite end of the passage. What a pitiful sight she was, standing there at the far end of the hall, alone, unprotected, exposed! All the church's administrative and pastoral offices open on that busy hallway. It seemed a mile long as I

rushed to meet her.


Being so intent on gathering Jane into my arms and shielding her from view, I was not conscious of those around. I drew her directly into my

But Anna, a frail woman, smiled all the while he was washing her. Probably because he was smiling down at her as well.

office. There in safety and seclusion, I held her until she understood that all was well.

My understanding also opened. I saw it clearly. The Lord Jesus had rushed to my aid and, bearing my shame and sin, He now shields me from all accusation. He shows more love to His Bride than I could ever show to mine.

Harold and Jane Burchett had a good marriage that lasted more than half a century. But Harold testified in his book *Last Light* (which is very highly recommended reading for all) that a new and tender caring developed between them in those last years – a caring beyond anything they ever dreamed of in earlier years.

A marriage, a good marriage, reflects the tender care God has for His people. Suffering providentially seems to bring instruction, insight and encouragement into Christian marriages. May we all be so blessed as to never forsake – for He never forsakes us. 



THE PARALLEL BETWEEN HIROSHIMA & ALBERTA'S OILSANDS

by Link Byfield

WHAT MAN OBLITERATES, GOD ALLOWS HIM TO RESTORE

Neil Young, 68, has been writing and playing rock music nonstop since hippie days, so it's probably hard for anyone under retirement age to dislike him very much – or, on the other hand, to take him very seriously. All the same, he has a loud amp, and when he likens the Athabasca oilsands of northern Alberta to Hiroshima – as he has been doing since September – people hear about it.

Young finished a four-day Canadian concert tour in January, which raised \$500,000 for aboriginal anti-development legal challenges in northern Alberta. It was also to raise awareness of the allegedly Hiroshima-like effects of oilsands surface mining on Alberta's environment.

THIN SKIN

By the time Young and his retinue rolled their five big luxury diesel buses up to a concluding media conference, they had reason to be pleased. Still, certain things rankled. Young said the media should stop obsessing about his Hiroshima comment, even though he still thinks it's true. And he wished people up in

the oilsands capital of Fort McMurray, Alberta, would stop posting sarcastic pictures of their town's natural beauty on "#myhiroshima," and calling him a liar.

McMurrayites have started "NeilYoungLies.ca," where they cite, source and reject six claims Young makes against their city and their main industry. They say it isn't like Hiroshima; the mined areas are restored to wilderness afterward; the rivers always leached oil; there is no credible evidence of increased cancer in the area; almost all the oil they produce is consumed in North America, not China; local air quality is measurably better than San Francisco's where Neil Young lives; and no Indian treaties have been broken – in fact, Indians appreciate oilsands jobs.

What may also have been making the aging rocker a bit crotchety was the scorn he drew from many print media saying he didn't know what he was talking about.

GOD HELPS MAN SUBDUE THE EARTH

The reality is, argued Michael Den Tandt in the *National Post*, neither Young nor any other anti-oil activists

and eco-preachers have ever offered a credible alternative to oil, and until they do they are merely amusing themselves by confusing the public. Peter Foster in the sister *Financial Post* pointed out that Hiroshima references (to describe global warming) actually began with scientists. He says scientific catastrophism has depended all along on an alliance of like-minded scientists, artists, politicians and activists, whose aims and methods are political, not scientific.

Christians who take seriously the stewardship task God assigned to Man in Genesis 1:28 might well conclude that this political cabal obstructs rational environmental development instead of helping it, and that God allows even man-made wastelands to be healed. Sixty-nine years after Hiroshima was blasted flat by the world's first nuclear bomb, today it is a beautiful, robust city of over a million people. Likewise, after each oilsands pit is stripped, it is returned to wild verdure. RP

This article is reprinted with permission from a January 22, 2014, posting on www.TheChristians.com.

IN A NUTSHELL

BY JON DYKSTRA

TIDBITS RELEVANT,
AND NOT SO,
TO CHRISTIAN LIFE.

THE REAL DENIERS

“If anyone could rationally be labeled a climate-change denier, it would be one of those who hold the absurd view that our climate was tranquil until we started to emit significant amounts of CO₂.”

– Tom Harris, executive director, International Climate Science Coalition.

SOURCE: Tom Harris’s “HARRIS: Time to get real about climate change” in *The Washington Times*, Oct. 14, 2010.

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While you may prefer your books in paper, you can’t beat the price of these free e-books. All three are available right now at Amazon.com.

- *What is the Trinity?* – This booklet, by RC Sproul, is one of many he’s written that are available for free. Others include: *Does God Control Everything?*, *Can I Know God’s Will?* and *Who is the Holy Spirit?*
- *The Foundling* – A very different sort of Christian teen fantasy. Set just after the flood, this is the author’s first series, so some of the writing isn’t as smooth as it could have been. But the story is inventive, and the main character is a hoot. Teens will love this.
- *Love the Least a Lot* – I’ve read quite a few pro-life books, and there are a lot of good ones to equip you to speak up for the unborn, but I don’t know if I’ve read anything that was more of a challenge and encouragement to just get at it.

These three seem to be permanently discounted while other great Christian e-books are free for only a limited time. To be notified of some of these deals, “like” our Facebook page at [Facebook.com/ReformedPerspectiveMagazine](https://www.facebook.com/ReformedPerspectiveMagazine).

GREAT WARNINGS II

In Sigmund Brouwer’s *The Lies of Saints*, the hero Nick is helping out his friend Kellie who is laid up in the hospital, the victim of a particularly nasty car crash. Nick is a good friend, and the perfect gentleman – he knows she has a boyfriend, so he would never think to act on his attraction. Or so he thinks. But a pastor that knows both of them – the 80-something Samuel Thorpe – is more than a little concerned. He knows that what a man intends can change quickly, given the wrong sort of circumstances. So when Nick pops by the pastor’s office for a visit, Pastor Thorpe decides this is the time for a needed, awkward conversation.

“It’s a ticklish business to be friends with a woman,” Samuel said, “particularly one like Miss Kellie. She’s fine-looking, and smart and of good character. I’m certain you’re not blind to that. I doubt for that matter, that it’s escaped her notice that a woman could do worse than land a man like you. But as you mentioned, she’s in a committed relationship, Nick.... Now I’m not suggesting that you have or intend to do anything inappropriate. But it’s like driving a car. Good drivers

aren’t the ones who can handle a car in a skid and keep it on the road. Good drivers are those who recognize when conditions are bad and take action not to get into trouble in the first place.”

“Kellie’s in trouble,” Nick said. “She needs help. That’s all I’m doing.”

“You don’t have to justify your motives to me. Just beware of them yourself. All I’m saying is if there’s trouble way up the road, it’d be a lot better for you to see it coming and slow down before you reach it.”

TWO KEY QUESTIONS

Douglas Wilson on two key questions to help us assess the state of public figures and private ones, too.

First, just as we evaluate individual lives by the video, and not by the snapshot, so also we should measure churches, denominations, seminaries, and so on, in the same way. In short, there are two fundamental questions to ask — the first is, *where are they?* and the second is, *what direction are they headed?*

On a two-lane road between Heaven and Hell, two cars can be at the same place in the road, but still headed in completely opposite directions. To expand the illustration, one car can be closer to Heaven, but headed the wrong direction, and the same for another car closer to Hell, but outbound.

SOURCE: <http://dougwils.com/s7-engaging-the-culture/crowdsourcing-adam.html>

GREAT WARNINGS

Sign in store: “Unattended children will be given an espresso and a free kitten”

A large, dense crowd of people is shown from a high angle, filling the entire frame. The image is overlaid with a semi-transparent red color, creating a monochromatic effect. The text is centered over the crowd.

SAVING HUMANITY BY KILLING HUMANS

IT'S AN IDEA THAT KEEPS BEING REPACKAGED

by Michael Wagner

According to humorist P. J. O'Rourke, people who believe the world is overpopulated are really saying to everyone else that there's "just enough of me, but way too much of you." They don't see themselves as part of the overpopulation problem, only other people. The solution is reducing the number of *other* people.

The belief that the world is overpopulated can be traced back to British political economist Thomas Malthus (1766-1834). Malthus persuasively (but erroneously) argued that human population growth always outstrips the growth in food production and, as a result, famine is inevitable. He believed that widespread death through "natural" causes like disease could help keep the population down and avoid starvation, so he opposed efforts by the medical community to fight disease.

That sounds horrible. Who in his right mind would want to thwart the eradication of disease? Although no one would likely accept that view today, there are nevertheless plenty of people who accept Malthus's basic position that there are too many people in the world. Many of these people would call themselves "environmentalists."

THE ANTIHUMAN MOVEMENT

According to Dr. Robert Zubrin, an American aerospace engineer, Malthus spawned "the antihuman movement" or "antihumanism." This movement exists in many guises, but they all come down to opposing the flourishing of the entire human community. Zubrin analyses the long-term influence of Malthusian views in his book, *Merchants of Despair: Radical Environmentalists, Criminal Pseudo-Scientists, and the Fatal Cult of Antihumanism*.

Antihumanism has manifested itself in a number of different forms over the last two centuries. The dominant forms have been the eugenics movement and environmentalism. Whatever the form, the basic premise of antihumanism is that there are not enough resources to go around to support the world's population. As a result, as Zubrin writes, "human aspirations and liberties must

be constrained, and authorities must be empowered to enforce the constraining."

In sum, then, the antihuman movement believes that population growth and economic growth pose substantial threats to long-term human well-being. To solve this problem, we need socialist-style government to restrict freedom and coercively enforce policies that will save humanity and the planet. Anything less than this will lead to disaster. Only an all-powerful government can save us.

MORE THAN OUR MOUTH

The fundamental assumption of Malthusianism seems to ring true, and this provides the persuasive power to the antihuman movement. It appears to be common sense to believe that the more people there are on earth, the less that each person can have for himself or herself. Thus it's reasonable to see a reduction in population as a way of

*Humans beings don't
just consume...
they also create*

ensuring that there will be plenty of resources for everybody.

But that's *not* the way the world actually works. Human beings don't just consume resources, they also create resources by working and by developing new technologies. As Zubrin points out,

The more people there are, the greater the potential for innovation. Every human mouth comes not just with a pair of hands, but with a brain. That is why as the world's population has increased, the standard of living has also increased, and at an accelerating rate.

DARWIN AND DEATH

Charles Darwin's idea of "the survival of the fittest" contributed to the Malthusian worldview. In Darwin's view, species improve over time because the weaker

members die off while the stronger ones survive. From an evolutionary perspective, that is a good thing. Eliminating the weakest members of a species strengthens the species as a whole. This process applies to humans just as much as to other living beings.

From this perspective, death becomes something positive, because it eliminates the deadweight – the unfit are winnowed out by their death. And the least fit humans should be allowed to die for the benefit of everyone else.

Zubrin points out that this Darwinian view is the opposite of the Christian view:

For thousands of years, the Judeo-Christian civilization had held life to be good, and death to be evil. Based on this ethic, Europeans had always viewed death as an enemy to be overcome, not a beneficial force. By rejecting the truth that the advance of humanity is achieved through what people accomplish during life, in favor of evolution by elimination, Darwinism reversed this.

Darwin's view led to eugenics, the idea that the human population can be improved by eliminating undesirable traits. Of course, in practice this means eliminating undesirable people, usually the disabled, the less intelligent, and otherwise "lesser" people. In some circles, especially among the Nazis, it also meant eliminating inferior races.

ENVIRONMENTALISM

With the defeat of the Nazis, eugenics lost its respectability. But the antihuman movement found a new cause, environmentalism. In some cases, environmentalism has led to needless human deaths.

During the latter part of World War II, many American soldiers were dying from mosquito-borne illnesses, such as malaria. As well, thousands of civilians in Italy were dying of typhus, another insect-borne disease. To solve this problem, the American military began using a chemical called DDT to kill the bugs. The success of DDT in eliminating

the spread of disease was astounding. Zubrin writes, "Never before in history had a single chemical saved so many lives in such a short amount of time."

In the years after the war, DDT was used throughout the world, saving millions of lives. However, in 1962 American science writer Rachel Carson published a book entitled *Silent Spring* that claimed that DDT was killing off birds in large numbers and could lead to their extinction. Her book was widely read and accepted as fact. To make a long story short, DDT was banned by the US government as a result. Insect-borne sicknesses revived and have killed millions of people since that time.

But Carson's claims about DDT were not true. It was not killing off birds. Zubrin says that, "considered as a scientific work, Carson's book can only be described as a mendacious fraud."

Had the claims been true it would still have been the case of many millions of humans being saved, at the cost of birds. Unless you are anti-human, that is an easy choice to make. And yet the antihuman movement got this substance effectively banned.

OVERPOPULATION

Shortly after Carson's book became a sensation, the antihuman movement began loudly ringing the alarm about alleged overpopulation. A scientist named Paul Ehrlich wrote *The Population Bomb*, and it was released in 1968. According to this book, by the 1970s or 1980s hundreds of millions of people would starve to death. "In the face of this reality," Ehrlich wrote, "freedom is no longer a luxury we can afford." Freedom is the problem; dictatorial government is the answer.

Ehrlich's book was very popular and became a bestseller. He was a media star. Zubrin points out that besides opposing individual liberty, Ehrlich also advocated "the replacement of older values with a radically new worldview that rejects not only Judeo-Christian morality, but all that it implies." Freedom and Christianity were seen as key obstacles to

human well-being.

Nineteen sixty-eight was also the year the Club of Rome was formed by an elite group of businessmen, scientists, bureaucrats and politicians. They shared the view that the world was running out of resources. In 1972, the Club of Rome published a book entitled *The Limits of Growth* which claimed that the earth would soon run out of vital materials such as essential metals and oil. The result would be the collapse of civilization: "Unless humanity repented and accepted severe limits to its aspirations, the end of the world was nigh."

However, reality has been very different than the Club of Rome's fear-mongering predicted. Instead of running out of these materials, more

In fact, as of 2011, there are now more obese people than starving people in the world.

became available than ever before.

Human ingenuity and resourcefulness triumphed over the doomsayers.

The belief that the world is overpopulated is still held by many people today. But the empirical evidence contradicts that view. As the human population has grown, food production has grown even more. In fact, as of 2011, there are now more obese people than starving people in the world. Rather than there being a problem of not enough food, we're having a problem with too much food. Take that, Malthus!

GLOBAL WARMING

The hysteria about overpopulation and running out of resources has faded to some degree. But the antihuman movement hasn't given up yet. Currently, the movement's biggest crusade is about global warming. In this view, freedom must be restricted to prevent humans from overheating the earth.


Zubrin points to the relationship between previous false alarms and the current frenzy. He says that,

...the global warming argument recasts the basic Malthusian line in a novel form, but with the equivalent end result. Instead of claiming that human activity must be limited because there are not enough resources, it is said that what is limited is not resources, but the right to use resources. It all amounts to the same thing: there isn't enough to go around, therefore human aspirations must be crushed, and authorities must be constituted that are capable of doing the crushing. Q.E.D. Tyranny is necessary.

CONCLUSION

In all of its forms, the antihuman movement seeks to restrict human freedom and reduce the number of people in the world. Human beings are considered to be the problem. But contrary to that view, people are actually making the world into a better place. As Zubrin points out,

Each human life, on average, contributes to improving the conditions of human life overall. We live as well as we do today because so many people lived in the past and made innumerable contributions, great and small, toward building the global civilization we now enjoy. If there had been fewer of them, we today would be poorer.

Zubrin then logically concludes that, "The world needs more children." Needless to say, this is antithetical to the view held by environmentalists and other antihuman movement devotees. But it is exactly what a Christian would want to conclude. God's command to "be fruitful and multiply, increase greatly on the earth and multiply in it" (Genesis 9:7, ESV) is not a recipe for degradation of the earth and human suffering, but the opposite. Overall, people make the world better, not worse. 

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illustrations by
Mark Beauchamp

REACTION MATTERS:

THE DIFFERENCE BETWEEN *LEGAL*, *DECRIMINALIZED* AND *REGULATED* ABORTION, & WHY WE SUPPORT GESTATIONAL LIMITS

by Jon Dykstra, André Schutten, Mike Schouten & Mark Penninga



It has been 26 years now since the Supreme Court struck down Canada's last abortion law in their *R. v. Morgentaler* decision (1988). Soon after, the Mulroney government made an attempt to craft a new law. But Bill C-43 was a piece of legislation that would have protected only some pre-born children. Those involved in Canada's pro-

life movement during the early 1990s were divided on whether or not an imperfect law was something they could support.

Today this issue is still being debated. On the one side there are those who argue we should not support legislative measures that protect some but not all pre-born children.

And here on the other side we are arguing for

advancing abortion legislation one step at a time. We wholeheartedly believe that Bible-believing Christians can, in good conscience, support partial restrictions on abortion, including gestational limits.

IN DEFENSE OF DEBATE

Trying to save the pre-born is a fight to which many Christians have devoted a significant part of their lives. It is an issue we are passionate about and heavily invested in. It is, consequently, very hard for us to discuss strategy in a dispassionate manner. But when we turn to the Bible we see there is good reason to try.

Proverbs 18:17 tells us, “The first to present his case seems right, until a second comes and questions him.” Finding out who is right is often aided by hearing both sides. Proverbs 27:17 makes a similar point: “Iron sharpens iron, and one man sharpens another.” We need to imitate the Bereans (Acts 17) who were willing to hear, but then went to the Scriptures to test what was being said to them.

In what follows, we are going to make our case for the morality of advancing abortion legislation one step at a time. We know some will disagree, but we hope that we can interact, as fellow Christians, in a God-honoring manner, having patience with one another and showing love to each other, as we search for the truth on this matter.

WHAT WAS UNCLEAR WITH BILL C-43 IS CLEAR TODAY

It’s been 26 years since Canada’s abortion law was struck down and 23 years since its intended replacement, Bill C-43, was defeated in the Senate. Many pro-life organizations celebrated the bill’s defeat. It was a piece of legislation that, according to then justice minister Kim Campbell, abortionists would have “no need to fear.” She wrote, “The legislation is designed to protect a doctor from being convicted under the new law (and) protect nurses and other medical staff acting under the doctor’s direction.”

...abortion in Canada is completely legal from conception until the child is fully outside its mother.

While the bill did offer more restrictions on abortion than we presently have, when compared to the law the Supreme Court had struck down only three years before, it had far fewer protections for the pre-born. There was also some reason to hope that if this bill was defeated it could be replaced with a better one. Few would have expected

that for the next two and half decades no such bill would be forthcoming.

But here is the key point: the situation then was far murkier than it is today. Then it was unclear whether a better bill might be passed, and it was unclear whether this bill limited evil or expanded it. Compared to the completely lawless situation they then had, the bill offered some limitations. But compared to the previous abortion law from just three years before, this bill greatly expanded the evil that could be done.

There is nothing murky about the situation we now find ourselves in. Today we have had 26 years of unfettered abortion, and 23 years of governmental cowardice – no prime minister has ever again tried to pass an abortion law.

So if a bill is proposed today that offers any limitations on abortion, it would be clear what direction this is taking us: towards limiting evil, and away from its expansion.

THE COUNTER-ARGUMENT

But some pro-life groups are convinced that any law that saves only some is unjust, and can’t be supported. Their argument goes something like this:

Since Canada has no abortion law, promoting a law that restricts only some abortions (for example, making abortions after 12 weeks illegal) would mean that we are legalizing and

PROTECTED NOW



condoning all of the abortions that are not banned (e.g., those happening before 12 weeks).

In a January 2014 editorial, *The Interim*, a Canadian pro-life newspaper, put it this way:

We...find politically motivated compromise that creates arbitrary demarcations to protect some human lives but not others to be abhorrent, adding the insult of age discrimination to the injury of death by abortion. Protecting pre-born life requires political action, not political compromise.¹

So the question we have to answer is: if we promoted a law that would restrict abortion to 12 weeks' gestation, would we be legalizing and/or condoning the abortions that are permitted?

ON LEGAL AND ILLEGAL

To answer that question properly, we have to understand what is actually meant by the terms *legalizing*, *decriminalizing*, and *regulating*. From there we will explain why we all should support regulating abortion. But by no means should we support abortion being legal, let alone condoned.

Confused? It actually isn't too complicated. Please take a few minutes to walk with us through a few points.

1. What is not illegal is legal.

In our legal system, unless something is illegal it is presumed to be legal. For example, walking your dog without a leash is presumed to be legal unless and until a bylaw is passed requiring a leash. We could not say, before the bylaw was passed, that walking your dog without a leash was not legal; it *wasn't* illegal, and so it *was* legal.

We also need to make a distinction between something being *legal* and something being *legalized*. The common use of the word "legal" can simply be interpreted as "allowed" or "permissible." Similarly, the term "legalized" can mean the process of removing a prohibition against something that is currently not legal (i.e., the process of making something permissible).

With abortion in Canada there are no laws that regulate the practice (although some doctors' manuals might advise some limitations). So, there are no laws regulating which procedures can be used, how late in the pregnancy the procedure can be done, or what information should be shared with the patient. And there are no waiting periods, age restrictions, parental notifications, etc.

Generally speaking, we can say that abortion in Canada is completely legal from conception until the child is fully outside its mother. Abortion has yet to be regulated since the 1988 decision of the Supreme Court made it fully legal.

2. New restrictions do not make abortion legal. It is already legal.

Even if there is no abortion law, abortion remains legal. Adding restrictions doesn't make it legal, nor does it make abortion more legal. Some of what was legal is now made illegal (e.g., abortion after 12 or 18 weeks' gestation), thereby saving some lives and limiting evil. That is exactly what the Bible calls the State to do – to limit evil.

Some might object, "Wouldn't a law prohibiting abortions after a certain number of weeks arbitrarily divide humans into 'protected' and 'unprotected' classes?" The continuum of human life begins at fertilization and ends at natural death. Currently under Canadian law only "born" humans have protection, so our law today already divides humans into "protected" and "unprotected" classes. If the law was changed to reflect increased protection by

PROTECTING MORE



extending it to “pre-born” humans from 20 weeks to birth, then fewer babies would fall under the unprotected class, thus limiting the injustice of abortion. We certainly do and would support any initiative that would move more humans into the “protected” class.

3. In a country where there are no restrictions or laws pertaining to abortion, regulating abortion is a step toward making abortion illegal.

We have already established that abortion is allowed in Canada for any reason. In this case, regulating it does not mean we are granting something that was illegal the legitimacy of legal status. Rather it means limiting and regulating by law something that once had absolutely no restrictions. Note as well that regulating abortion is worthy of support only if we are moving in a direction that limits abortion.

In a 1968 Canada, our argument in favor of a gestational limit law would fail: a gestational limit of 12 weeks would have *expanded evil*, greatly increasing the number of children left unprotected. However, in a 2014 Canada, proposing such a gestational limit is fully in accord with the Bible because such a limit would *restrict evil*, greatly increasing the number of children protected.

It is understandable that pro-life organizations do not like to promote a law that doesn't protect all pre-born children. We would all much prefer to see a complete ban. But the alternative is to maintain the legal reality of abortion-on-demand. A ban is simply not possible in a democratic state in which the people's hearts are against God and against life. The Bible teaches us that the role of politics is to *restrict evil*. The reality is that the law won't be able to *eradicate evil*.



WRONG DIRECTION: From pre-1969 to the present, Canada's laws on abortion went from a total ban on abortion to a regulated form of abortion (with some limits in place) to total decriminalization of abortion in 1988, leaving us with absolutely no restrictions.



RIGHT DIRECTION: In order to put the genie back into the bottle, we will have to reverse the legal process. In order to move from decriminalized abortion (no laws or restrictions whatsoever) to making the procedure illegal, we will need to pass through the murky middle where we, as Christians, are uncomfortable to be.

FURTHERMORE...

Two further points need to be made.

First, there is a very real sense in which *all pro-lifers have already endorsed a step-by-step approach to eliminating abortion, even though these steps will protect only some children*. All pro-lifers support efforts to defund abortion. By doing so, they support a process that would protect some children, but not others. Under defunding, abortion remains legal as long as the mother or the father pays for the abortion. Someone could argue, “I won't support that defunding law because it only saves poor babies while all the babies of rich mothers who can afford the abortion will still be terminated.” That may be so, but defunding abortion is a step in the right direction. Such a law does not say that abortion is right; it does say (implicitly) that you can do it as long as you pay for it yourself. So consistency demands that those opposed to gestational limits should also object to abortion defunding. Or that those who support defunding also support gestational limits.

Second, one of the objections to

this step-by-step approach is that it supposedly condones the death of those we cannot yet save. But saving some does *not* mean we condone the death of those we can't save. As Jonathon Van Maren pointed out in a 2012 article, many Jewish children were saved during the Second World War (including by some of our parents and grandparents) because they were small enough to hide in the

If you think we are wrong, please... explain why. Be specific.

homes of brave families who took them in. Not only could they hide, *more* could hide in a small space than adults or seniors. Nobody would ever say – or even think the thought – that, because these families saved children and not adults, they were condoning the deaths of the adults that they couldn't save. Clearly

then, *when we can save only some, saving them does not condone the death of any others we could not save!*

OUR CHALLENGE

In this article we've explained that gestational limits would not legalize abortion because it already is legal. We've also argued that saving some does not condone the death of those we cannot yet save. And we've tried to show that all pro-lifers already support legislative efforts that will protect only some children (in this case, the children of poor mothers).

We want to conclude with a challenge. If you think we are wrong, please address these points one by one and explain why. Be specific. Please show how abortion in Canada is, in any sense, not already completely legal right now. Show how a gestational limit that will protect only some differs morally from a defunding

effort that will protect only some. And explain why those who saved Jewish children weren't condoning the death of their parents (who they couldn't save), but today when we try to save some pre-born children (via a gestational limit) we are supposedly condoning the death of the children we aren't able to save.

CONCLUSION

In Canada we have opportunity right now to save some of the many pre-born children being killed by abortion. We value them all. However, in today's political, social and legal climate, we can't save them all – we can't eliminate this evil. But we can take steps to limit it. We can take steps to protect more and more children. We can save some now, while continuing to push for further protection for *all* children in the womb.

Gestational limits would be a step in the wrong direction in any country in

which abortion was currently banned. But in a country such as Canada, where all abortions are legal, this is a step in the right direction. This would restrict evil. So direction matters – it makes all the difference.

Of course, political and legal action in the pro-life cause can't happen in isolation, so this is certainly not the only pro-life work that needs to be done. Far from it! The political/legal action discussed above must happen in concert with continued education, abortion awareness, cultural engagement, prayer, crisis-pregnancy counseling, adoption efforts, etc. Together, and by God's grace, we can work towards the end of state-sanctioned abortion in Canada!

ENDNOTE

¹ <http://www.lifesitenews.com/news/the-lessons-of-bill-c-43>

RP



Since 1971 the Canadian and American Reformed Churches in western Canada/USA have been supporting mission work in Brazil.

Based in Recife and Maragogi, Chris Boersma continues the work of Mission Aid amongst the schools and churches of the reformed federation while supporting the missionaries Rev's Ken Wieseke & Julius Vanspronsen.



Chris was born in Canada but spent a large part of his childhood in Brazil during the term of his father, missionary Ralph Boersema. Chris & his wife Thecia have 3 children and are expecting a a fourth from the hand of the Lord!

We covet your prayers as our brother continues to labour in the field.

Chris & Thecia Boersema

Miguel, Martin & Brianna



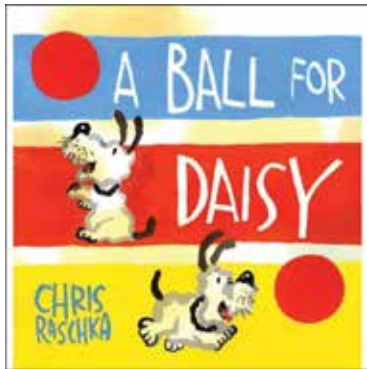
REVIEWS

WORDLESS WONDERS FOR PRE-READERS

Jon Dykstra

A BALL FOR DAISY

BY CHRIS RASCHKA
2011 / 32 PAGES



In the spirit of this wordless book, I first thought to do a wordless review and draw it all instead. But that wasn't working out so well – some pictures may be worth a thousand words, but mine are not.

Chris Raschka's, on the other hand, certainly are, full of color and motion. My three year-old needed only a little help to be able to follow the storyline. I "read" it to her once, and then she was able to retell it with her own spin.

The story is about a girl and her dog Daisy, and the ball Daisy loves to chase. But what's a good story without some adversity to overcome? At the park another dog grabs the ball, starts running away with it, and, before Daisy and her owner can do anything, it *pops the ball!* Daisy is devastated – dog and owner head home where Daisy curls up on the couch, and sadly drifts off to sleep.

Of course the book doesn't end on such a dour note. The next day they head to the park, only to find the other dog there again, but this time its owner is there, too, and she is holding a big blue ball! Daisy and the other dog run after each other chasing this new ball – I think this is the beginning of a beautiful friendship.

ICE

BY ARTHUR GEISERT
2011 / 24 PAGES

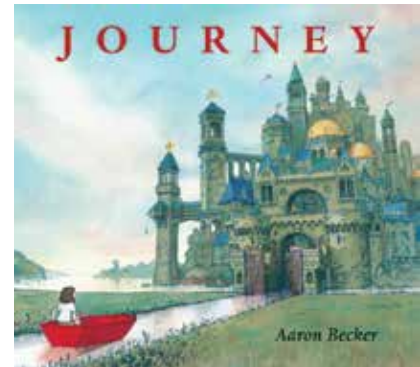


Of the wordless books I've run across, Arthur Geisert's *Ice* is one of the most fun. It is the story of a clan of pigs living together on an island, enduring a hot, hot summer. The island's water reservoir is just about empty, so the pigs get their airship ready. Then they sail off, traveling 'round the world to the North Pole where they snag and drag an iceberg back to their home. Ice saws and pick axes are used to carve up the iceberg and deposit it in their reservoir. Ice for everyone! My two-year-old and I lingered over each two-page spread, noting all the many things that the pigs were up to. The next day I had a fun time hearing her version of the story as she "read" it aloud.

The only downside to the book is its small size – it is over too quickly.

JOURNEY

BY AARON BECKER
2013 / 40 PAGES



If your children loved Crockett Johnson's *Harold and the Purple Crayon* you'll want to check this one out. While Johnson wrote her own sequels, Aaron Becker's *Journey* might be the most worthy successor.

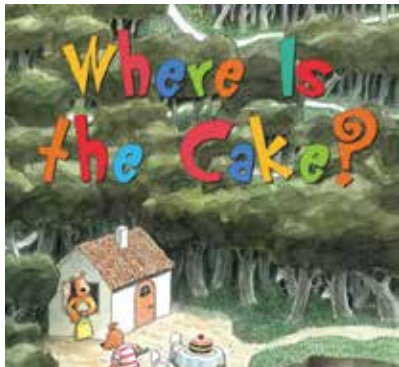
There are some notable differences: Harold's world is a blank page, ready to be drawn on, while *Journey* has lavish full-color spreads; Harold is narrated, while *Journey* is a completely wordless book. But in both books a child equipped with a large crayon and an even larger imagination sets out on an adventure of their own crafting.

Journey begins with a bored little girl trying to get her mom, her dad, or her sister to come play with her. But her family is too busy, so the girl retreats to her room where she draws a red door on her wall, and opens it to an entirely new world. A quickly drawn red boat allows her to float down a forest stream to a castle that has moats running all through it, and friendly guards who wave her through. Like Harold, she, too, in a moment of quick thinking, conjures up a balloon to save herself from a big fall. The adventure continues into the clouds, where she comes upon a strange king, his stranger airship, and a beautiful bird that looks almost as if someone – someone with a purple crayon – had drawn it!

You can find reviews of other wordless books at ReallyGoodReads.com

WHERE IS THE CAKE?

BY THÉ-TJONG KHING
2007 / 32 PAGES

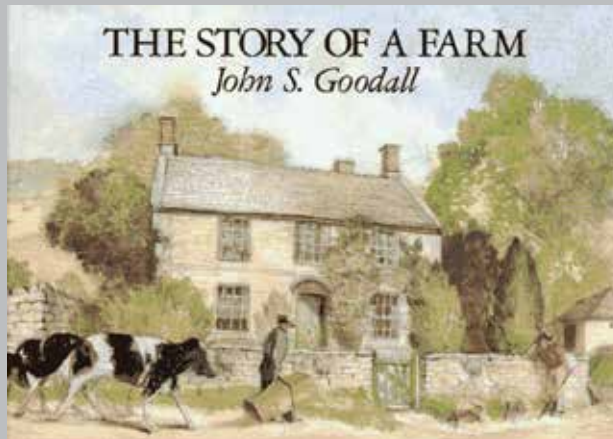


Thé-Tjong Khing was born in Indonesia, studied in the Netherlands, and is now one of the Netherlands' best-known illustrators and authors. His books have been translated into several languages, and *Where is the Cake?* must have been the easiest, as it is a wordless book.

The main story involves a chase after two possums who have taken Mr. and Mrs. Dog's cake. But there are more than 30 characters on each page, and almost as many other secondary storylines!

My daughter and I had a great fun trying to keep track of what everyone was up to. While it is wordless, it still lends itself to a lot of interaction. I was constantly talking to her about what must have happened "in between" the pages and congratulating her as she found Mr. and Mrs. Dog once again. She loved it, and her dad did, too, because it was book I could read again and again (as parents are often required to do) and keep finding new things.

There is a sequel called *Where is the Cake Now?* which continues the story. It is also very good, but doesn't quite duplicate the charm of the original.



JOHN S. GOODALL'S THE STORY OF...

John Goodall's books are unique, unlike any other wordless stories I've seen. Most wordless or near wordless books are intended for the pre-reading set. But Goodall's books seemed to be aimed at an older age group.

He has a series of *The Story of...* titles that tackle "an English Village," "the Seashore" and "a Castle," and in each the lack of words leaves readers, or rather viewers lingering over each picture. So it isn't wordless to make it accessible to the very young; it is wordless to bring the focus to the pictures, and the impressions left by them.

For example, in *The Story of an English Village* Goodall starts us with a picture of a 13th century castle under construction on a large hill, and then in the following two-page spread he shows us this same setting in one-hundred-year leaps, until we arrive near our modern day. These are pictures to linger over, then flip back to, comparing the next century with the last.

In this book, and many others, Goodall makes creative use of a half-page stuck between each two-page spread. This is a bit hard to describe, and apparently was unique to Goodall – he may have invented this technique – so let me try to make things a little clearer. Imagine a book with a picture spanning both pages and right in the middle of these two pages is a single half-page. This page is full height, but only half the width of the book's other pages, so when it is turned, it gives us a new perspective on the goings-on in the middle of the two-page spread while leaving the outer edges unchanged. If you didn't follow that, let's just say it is pretty cool, and you should track down one of these books in your local library to check it out.

Though the books have 40 to 50 pages, their lack of words do make them short reads, and though the brilliant pictures are worth poring over, children probably won't return to these again and again. That makes them less than ideal for home libraries, but very good choices to get out of your local library, or to purchase for a school library. Many of his *The Story of...* series would be great for a teacher tackling English history.

Most of Goodall's books seem worth checking out, the exception being his *Naughty Nancy* books about an obnoxious little girl mouse, who is more nasty than naughty.



TROUBLE WITH BANANAS

DISEASE, AND POLITICS, MAY
DO IN THIS APPEALING FRUIT

by Margaret Helder

Very few human endeavors are not contaminated with political infighting, and food production is no different in this regard. Thus the story of banana production should not surprise us, although it may make us sad.

BIT OF BANANA BACKGROUND

The cultivated banana seems to have appeared in Papua New Guinea, perhaps about 3000 B.C. or slightly earlier. Southeast Asia was apparently already a primary center for diversity among wild banana species. It was presumably as a result of natural hybridization that edible bananas (these have no seeds) began to appear. Perhaps the local people also tried their hand at hybridizing. At any rate this region boasts a tremendous variety of cultivated bananas.

As a result of hybridization and other mutations, edible (cultivated) bananas are actually sterile. Some display the customary number of chromosomes in their cells, one set from each original parent (therefore diploid), but others have three sets of chromosomes (triploid) or four sets (tetraploid). None of the edible varieties produce seeds, so they have to be propagated vegetatively (cloned), from suckers or parts of the underground stem, or from sterile tissue culture (the fancy modern method).

ONLY A FEW BANANA SPECIES ARE EDIBLE

Most of the edible banana cultivars came either from the species *Musa acuminata* or *Musa balbisiana* or a hybrid cross between these two species. The most popular commercial bananas include various Cavendish cultivars, Gros Michel and the East African Highland

banana. Each cultivar has different characteristics. Most are not suitable for export to other countries. At present only Cavendish cultivars are available in Europe and North America. Previously Gros Michel was the commercial cultivar of choice, but a fungus disease wiped out that crop. Now there are fears that Cavendish cultivars may suffer the same fate. There is nothing to replace it thus far.

However, we have the capacity to produce bananas resistant to disease, but perhaps not the political will.

As of 2013, bananas were the fourth most important of the main food groups. The countries which produce the most bananas include (in order of importance) India, Uganda, China, Philippines, Ecuador, Brazil and Indonesia. However, these are not the major exporting countries. Those are Ecuador, Costa Rica, Columbia, Philippines and Guatemala.

The fact is that 90% of the banana harvest is consumed locally, grown and consumed by subsistence farmers. Since their bananas do not have to survive the rigors of long-distance shipping, the variety of edible bananas available to the subsistence farmers is huge. Many of the cultivars are starchy plantain bananas, consumed like potatoes or flour. The nuances of flavor and texture are endless. Such subsistence farmers have few interests in common with the managers of huge plantations of Cavendish bananas, destined for western markets.

DISEASE STRIKES

At first, in the nineteenth century and before, the most popular desert banana was the Gros Michel cultivar. Its flavor and resistance to damage in shipping were excellent. However, in 1876 a serious fungus disease was discovered to be killing Gros Michel banana trees in Australia. This disease, now known as “Panama disease,” is caused by the mold *Fusarium oxysporum cubense*.

A country like Costa Rica stands to lose about 8% of her workforce if the export trade in Cavendish bananas is lost.

This fungus is a wilt disease in that it kills the whole plant by blocking the water-conducting vessels. Worse still, it seems unstoppable. There is no known fungicide that works against it, and it is exceedingly contagious. The fungus spreads in the soil, water and propagated plants already exposed. By 1950 the Gros Michel plantations were devastated worldwide, and growers switched to the Cavendish banana, which was more delicate but at least resistant to Panama disease.

This fungus could soon provide the death knell to the Cavendish banana crop.



The Cavendish banana was barely established as the new plantation crop when a new fungus disease, “Black Sigatoka” or *Mycosphaerella fijiensis*, was observed in Fiji in 1963. Experts suspect, however, that it was already well established in Southeast Asia and the South Pacific by this time. Unlike Panama disease, this new fungus is able to attack a wide range of banana cultivars, including plantains, desert bananas and cooking cultivars. It does not kill the whole plant, but it reduces productivity up to 50% and makes the bananas unappealing for consumption. Fungicides work to a certain extent, but the chemicals seem less and less effective. For large plantations, airplanes or helicopters are required for aerial spraying. The high cost of the chemicals means few subsistence farmers can afford them.

And there are other diseases. A bacterial wilt disease was reported in Ethiopia in the 1960s. In 2001 it was observed in Uganda, the country with the second largest banana crop in the world. But there was worse to come. In 1993 in Southeast Asia a new aggressive strain of Panama disease was observed. The new strain, called Tropical Race 4 or TR4 for short, aggressively attacks Cavendish bananas which were formerly

resistant to this fungus. The disease is now found in Taiwan, Indonesia, Malaysia, Philippines, China and northern Australia. More bad news came when the fungus was observed in Jordan in October 2013 and Mozambique in November 2013. Most experts expect the fungus to turn up in Latin America in the near future. This fungus could soon provide the death knell to the Cavendish banana crop. That would be quite the problem because there are no alternative cultivars waiting in the wings. A country like Costa Rica stands to lose about 8% of her workforce if the export trade in Cavendish bananas is lost.

CRAFTING NEW BANANAS

Within the past few years several research projects have attempted to develop strains of banana which are disease resistant and which still exhibit the attractive characteristics of current crops. In Honduras, numerous hybrids have been developed by crossing wild banana species. While some of the resulting offspring are vigorous and more or less resistant to disease, none of these plants is suitable for commercial production (though some might be OK for local consumption).

This process of hybridization exhausts the traditional way of developing new

strains of a crop. Since edible bananas are sterile, there is no possibility for traditional crossbreeding. That leaves biotechnology, which aims to insert a specific gene with specific characteristics into valuable crop plants.

GENETICALLY MODIFIED (GM)

In 2006, the Catholic University of Leuven in Belgium inserted rice genes, which confer resistance to Black Sigatoka disease, into the Bogoya banana, a relatively rare desert banana from Uganda. The Belgians also provided royalty permission and the gene – as well as the genetically modified (GM) plant – to the Kawanda Agricultural Research Institute (KARI) in Uganda. Unfortunately, the Ugandan government did not allow field tests at that time (2007). Then in 2010 KARI used the same technology to transfer a gene from green peppers into the East Africa Highland Matooke banana (a very important local crop). The gene conferred resistance to bacterial *Xanthomonas* wilt which was by this time decimating banana crops across central Africa. Field trials of the new cultivars were now possible in Uganda but not commercially released to farmers. Finally by the end of 2013, it was hoped that a bill mandating commercial

release of GM bananas would finally become reality. If so, Uganda would follow South Africa, Egypt and Burkina Faso in the production of commercial GM crops in Africa.

Funding for the Ugandan research on GM bananas is in part funded by the US Agency for International Development (USAID) through Cornell University. USAID also supported the development of Bt Brinjal eggplant cultivars in India.

support of such projects was enough to condemn them.

Most recently, good news has come out of Australia via Queensland University of Technology. Genes from wild bananas for resistance to the aggressive new strain of Panama disease (Tropical Race 4) were inserted in 2012 into commercial Cavendish bananas. Eighteen months of field trials in contaminated soils in Australia have so far proved successful.

encumbered by patents or royalties. The objective of most of these funding organizations is to promote the development of successful new crops, not to obtain financial reward.

The activist Indian site declares that using natural biodiversity is the solution to the problem of diseases. Certainly in countries like India and Africa there are large numbers of local strains of banana. These provide major choice. If certain strains succumb to disease, all they need do is grow an alternative – this is all very well for the non-export bananas.

But Cavendish is the only crop suitable for export. Already farmers find themselves paying for aerial application of fungicides against Black Sigatoka disease up to 50 times per year, and the situation could get worse. Moreover, there is no treatment available for Panama disease Tropical Race 4.

The alternatives are genetically modified bananas or no commercial bananas. Activists fight the idea of GM crops on several levels: *political* (threats to national sovereignty, especially from American interests); *health* (suggestions of unknown dangers); *economic* (concerns about royalties); and they promote the advisability of pursuing *natural solutions* (for example, biodiversity which may or may not represent a solution depending on the situation).

It is clear that the status quo with the Cavendish export banana cannot last much longer. Nevertheless, some countries like Australia are providing a ray of hope with their research program and their assistance to other countries. American funding is also very helpful. In the opinion of many, the banana is too appealing and too economically valuable a crop to allow it to disappear from our menus. Can you imagine children growing up without bananas?

RP

...the banana is too appealing and too economically valuable a crop to allow it to disappear from our menus.

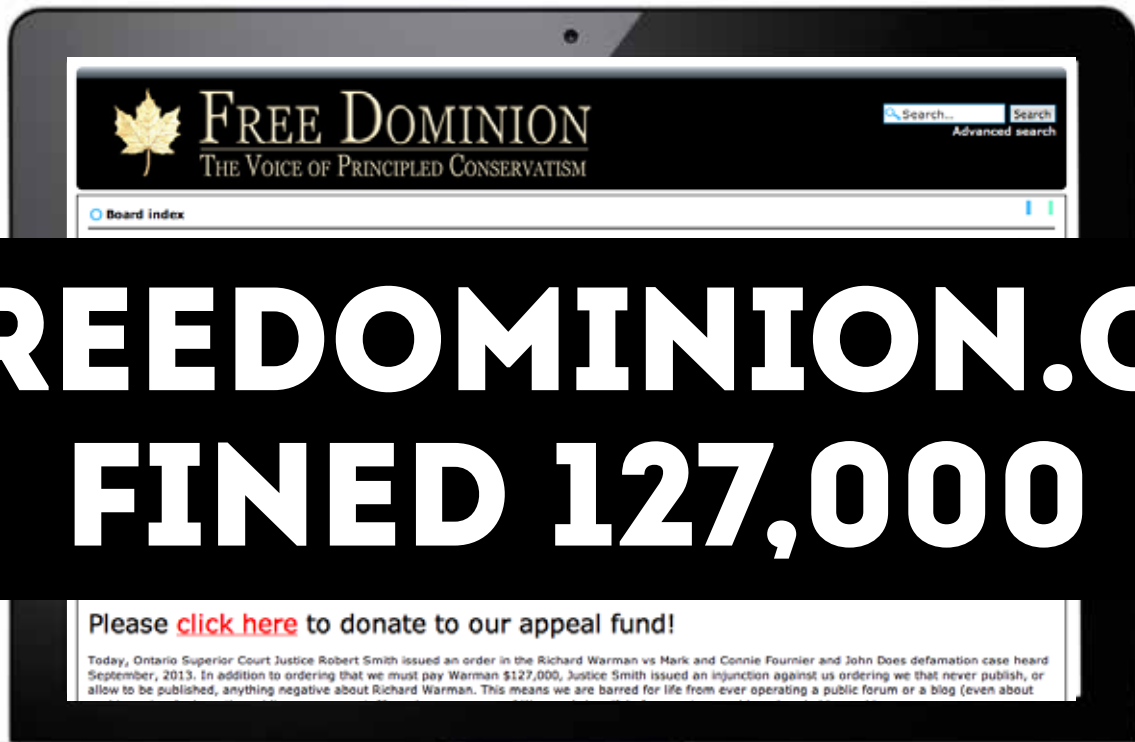
These were developed for resistance to moth pests of eggplant. In 2009 the Indian government approved the eggplant cultivars for commercial release, but then they changed their minds following activist objections. However the technology was then transferred to Bangladesh, which in January 2014 released similar cultivars to farmers in that country.

American support for other GM research in India came via Australia. In 2012, Queensland University of Technology (under the direction of Prof. James Dale) signed a six-year agreement with the government of India to transfer technology and training to five Indian institutions. The project focuses on the Matooke banana (research which is supported in Uganda by American funds from USAID). Moreover, research at Queensland University of Technology has, since 2005, received support from the Bill and Melinda Gates Foundation. For some activists in India, American

WILL THE BANANA BE SAVED?

So will the commercial banana crop be saved? That will depend upon attitudes in the banana-growing countries. Uganda, for example, is one of Africa's leaders in developing GM varieties of local staple crops (like Matooke). However, the government long delayed permission for field trials and perhaps, even now, may or may not have approved commercial distribution. Yet Uganda is an important producer and consumer of bananas.

India (another important growing and consuming country) moreover seems particularly resistant to the idea of GM crops. An activist website (Navdanya) declares that GM organisms represent threats to India's biodiversity, seed sovereignty, knowledge sovereignty and health. It is really an act of bio-piracy, the site declares, with the objective to obtain control of banana production through patents. Interestingly, neither the GM bananas from Uganda nor the Bt Brinjal eggplant from India are



FREEDOMINION.CA FINED 127,000

Please [click here](#) to donate to our appeal fund!

Today, Ontario Superior Court Justice Robert Smith issued an order in the Richard Warman vs Mark and Connie Fournier and John Does defamation case heard September, 2013. In addition to ordering that we must pay Warman \$127,000, Justice Smith issued an injunction against us ordering we that never publish, or allow to be published, anything negative about Richard Warman. This means we are barred for life from ever operating a public forum or a blog (even about

(AND THAT ISN'T THE WORST PART)

by Al Siebring

Imagine if a judge ruled that you could be held legally responsible for anything anyone visiting your house said. That ruling would make you think twice about who you allowed through your door, and what kind of topics you let your guests discuss – it would have a serious impact on your freedom of speech.

For the owners of the “FreeDominion.ca” political website, this is no hypothetical issue. In late January they had to shut their website to public input, following a ruling from Ontario Justice Robert Smith. The case is raising serious questions about the legal restraints that have been imposed upon people who

operate websites that allow unfettered commentary on a variety of issues.

THE BACKSTORY

FreeDominion.ca has been running for 13 years, touting itself as a home for “principled conservatism.” If the name

sounds somewhat familiar it’s because its founders, Mark and Connie Fournier, were at the forefront of the battle to force the federal government to do away with Section 13 of the Canadian Human Rights Act. That was the section that essentially made it illegal to hurt

This means we are barred for life from ever operating a public forum or a blog (even about cookie recipes) where the public can comment.

...the prospect of going to jail for the actions of another person...is a gross violation of natural justice!

when you go there, you'll find the following notice:

anyone's feelings by saying things that might be seen as an attack based on things such as their race, gender, sexual identity, or any other so-called "rights" as defined by the Charter or by the Tribunals which would decide these cases.

One would think that with the recent demise of that Section (thanks to Alberta MP Brian Storseth's Private Member's bill), these battles would be over.

But the Fourniers were not only being targeted under Section 13; they also had several suits filed against them for defamation. The source of those suits? Ottawa lawyer Richard Warman, described over the years as a "serial complainant," who used the old Section 13 to shut down speech with which he disagreed.

But now, Mr. Warman has won a defamation suit against the Fourniers. In 2008, Warman filed suit against the website and eight anonymous people who had apparently posted some nasty comments about him there. He had initially asked the court to order the Fourniers to release information which could assist in the identification of the eight John Does: their email addresses and IP addresses. The judge ordered them to do so, but that ruling was overturned on appeal. Mr. Warman pressed ahead with his original defamation suit, and last October, a jury awarded him \$42,000 in damages, plus about \$85,000 dollars in costs. Total judgment: \$127,000.

Then, last month, the final chapter in the case was written. FreeDominion.ca was hit with an injunction barring the site from publishing any defamatory comments about Warman. Rather than risk a third party posting such

a comment on the site, the Fourniers closed the website to the public.

SCARY IMPLICATIONS

Connie Fournier says there are a number of frustrating things about the ruling, starting with the ban on even talking about what prompted the case. She said:

I would love to tell you what comments were at the center of this lawsuit because they were typical comments that you would find on any blog or forum anywhere on the Internet where the public is allowed to post. Unfortunately, because of the injunction that came with the decision in this case, if I tell you what the comments were, I'll go to prison [for contempt of court]. Think about that.

But the deeper concern, she says, is what this does to anyone who runs a personal blog or any other kind of website that allows anonymous comments:

The implications for Canadians who allow comments on their websites are grave. We were held fully responsible for the comments of anonymous posters, but we were not allowed to give evidence as to the facts they relied on or whether or not they honestly held those opinions. The judge said that was "opinion evidence" and was not admissible. For that reason, we lost our defense of fair comment on all of the anonymous posts.


The Fourniers say they had no choice but to close the website to all public comment. While the site is still active,

As of today, January 23, 2014, and after 13 years online, Free Dominion is closing its doors to the public. We have been successfully censored.... Today, Ontario Superior Court Justice Robert Smith.... issued an injunction against us ordering that we never publish, or allow to be published, anything negative about Richard Warman. This means we are barred for life from ever operating a public forum or a blog (even about cookie recipes) where the public can comment.

The ruling brings to mind a similar Alberta Human Rights Tribunal decision against former youth Pastor Stephen Boissoin, when he was prohibited from "ever again" publishing "anything that could be seen to be detrimental to homosexuals." That ruling was overturned on appeal, and Connie Fournier is hoping the same thing will happen here:

[W]e cannot run a website that allows the public to post. [Because] if someone defames Richard Warman on a site we host, we are considered to have published it, even if we take it down. If we publish it, we've violated the injunction, and we could go to prison for contempt of court for the words of an anonymous person. I think there are tremendous free speech considerations here, and I think that the prospect of going to jail for the actions of another person - especially an anonymous one - is a gross violation of natural justice!

TO DONATE

The Fourniers plan to appeal the ruling, and they're looking to raise \$25,000.00 to fund that appeal. You can find details on how to donate to their legal fund by visiting FreeDominion.ca. 

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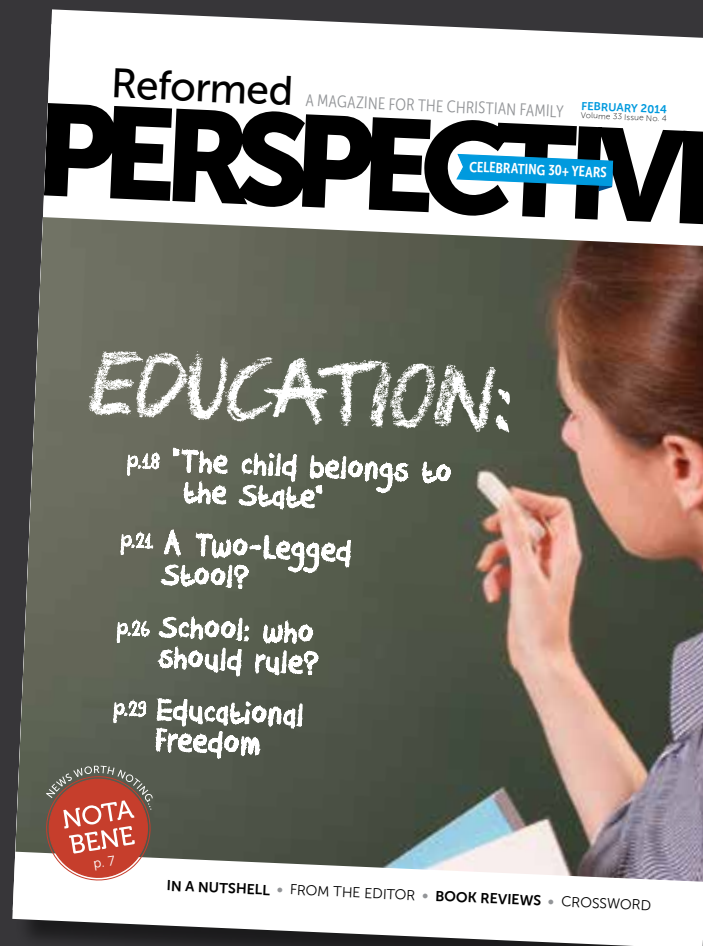
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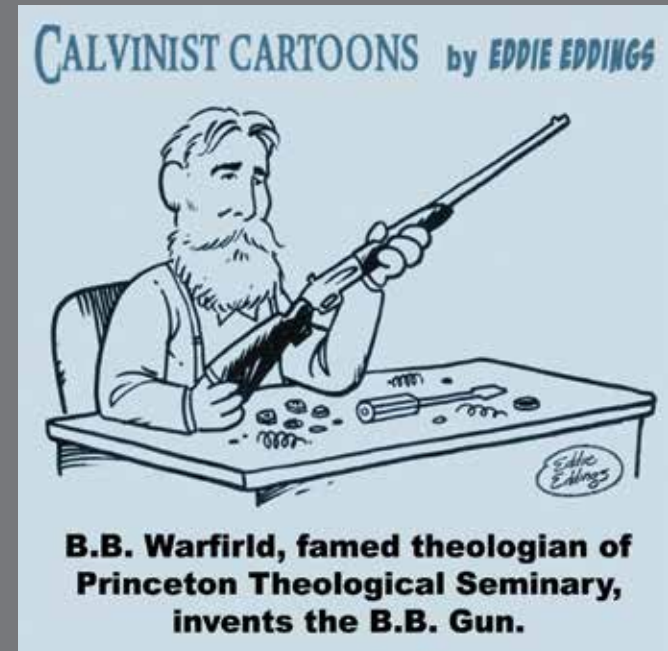
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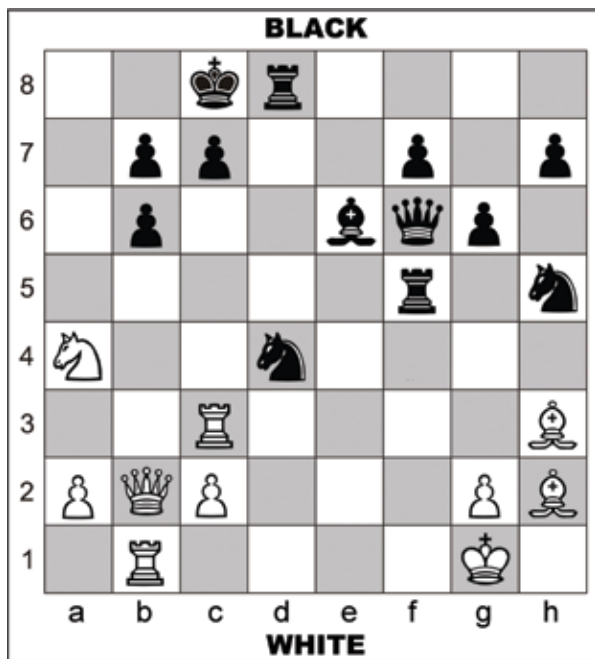
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COMICS



Chess Puzzle #208



Riddle for Punsters #208

"Shoe Store Sums"

When some footwear salesmen had a contest, mentally adding up their sales for the day, everyone figured that Jacob would win. As one of them stated, "Hee _ be a _ _ _ _-in to be the first to figure out his daily _ oe-tal."

Problem to Ponder #208

"Olympic Sibling Rivalry"

In the 2014 Winter Olympics, four brothers from Lutherania competed in downhill skiing: Johanm, Klaas, Heindrick and Igor. Klaas had a better score than Heindrick. Igor is the second oldest. The highest scorer was born, first whereas the score of the youngest was lower than that of only two brothers. Igor scored only slightly higher than Klaas. Determine their placing "relative" to each other as well as their relative ages.

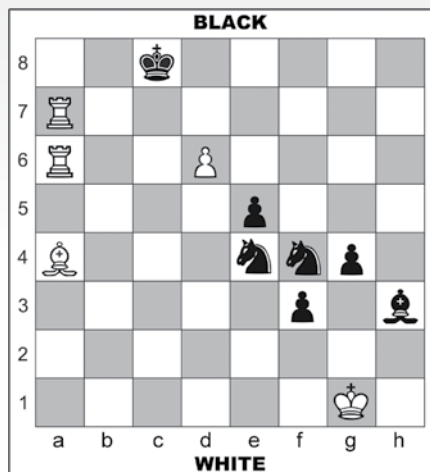
WHITE to Mate in 3

Or, If it is BLACK's Move,

BLACK to Mate in 4

Last Month's Solutions

Solution to Chess Puzzle #207



White to Mate in 2

Descriptive Notation

1. R-R8ch K-N2
2. B-B6 mate

Algebraic Notation

1. Ra7-a8 + Kc8-b7
2. Ba4-c6 ++

BLACK to Mate in 3

Descriptive Notation

1. ----- P-B7 ch
2. K-R2 P-N6 ch
3. K-R1 P-B8=Q mate

OR

1. ----- P-B7ch
2. K-R1 P-B8=Q ch
3. K-R2 Q-N7 OR P-N6 mate

OR

1. ----- P-B7 ch
2. K-R1 B-N7 ch
3. K-R2 P-N6 mate

Algebraic Notation

1. ----- f3-f2 +
2. Kg1-h2 g4-g3 +
3. Kh2-h1 f2-f1=Q ++

OR

1. ----- f3-f2 +
2. Kg1-h1 f2-f1=Q +
3. Kh1-h2 Qf1-g2 OR g4-g3 ++

OR

1. ----- f3-f2 +
2. Kg1-h1 Bh3-g2 +
3. Kh1-h2 g4-g3 ++

Answers to Riddle for Punsters

#207 – "Don't Slumber on the Lumber"

When the chairman saw that the Carpenters' Association meeting wood run late and some screwy ideas were being brought forward, he tabled them for discussion at some later meeting. It was plane to him that some details would have to be hammered out at a later time.

Answers to Problem to Ponder

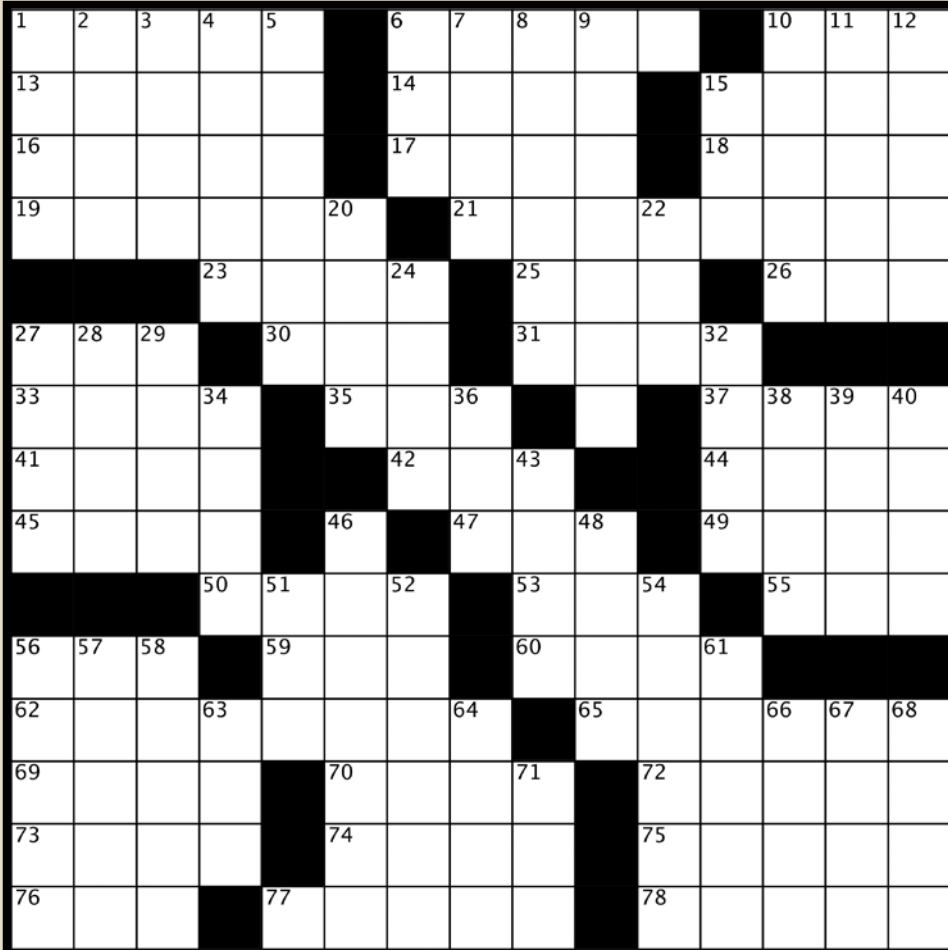
#207 – "A Snowman Monument to Peace"

The twins, Tyler and Tobin, had a "heated" disagreement so they both went outside and each made the same large number of snowballs of average diameter, 8 cm. However, before having a snowball fight, their tempers "cooled", they shook hands and then worked happily together, using the snowballs to build a snowman instead. The snowman was made of three large spheres of snow, of diameters 30 and 50 and 80 cm. If 23 snowballs were left over, how many snowballs had each brother made? The volume of a sphere is given by the formula $V = (4/3)\pi r^3$ where r is the sphere radius.

ANSWER: Snowball radius = $8/2 = 4$ cm. The snowman sphere's radius: 15 & 25 & 40 cm. The snowman $V = (4/3)\pi[15^3] + (4/3)\pi[25^3] + (4/3)\pi[40^3] = (4/3)\pi[15^3 + 25^3 + 40^3]$ which must equal the volume of n snowballs which is $V = n[(4/3)\pi 4^3]$. Thus, $(4/3)\pi[15^3 + 25^3 + 40^3] = n[(4/3)\pi 4^3]$ Divide both sides by $(4/3)\pi$ to get $15^3 + 25^3 + 40^3 = 4^3 n$ Therefore, $3375 + 15625 + 64000 = 64n$ so $83000 = 64n$ Divide by 64 and $n = 1296.875$ which rounds up to 1297 round snowballs used. Added to 23 left over there must have been $1297 + 23 = 1320$ snowballs. Each twin made the same number so each made $1320/2 = 660$ snowballs.

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

CROSSWORD PUZZLE



SERIES 20 #10

PUZZLE CLUES

ACROSS

1. Primp the feathers
6. Red November flower
10. Jaunty hat
13. Man's name, meaning "noble"
14. A melody
15. Gaelic
16. Not dead
17. Famous female Canadian painter
18. Spoken
19. Retreat, like a hairline
21. Land bordering a lake
23. One lane of the highway
25. A rocky pinnacle
26. Herbal drink
27. Charity that uses planes to help people (abbr.)
30. Direction (abbr.)
31. European currency
33. Sermon finale
35. Tree juice
37. Manufactured
41. A type of unleavened bread
42. Barbie's pal
44. Assassin of Moabite king Eglon
45. A crustacean
47. Spherical green vegetable
49. Prayer conclusion (backwards)
50. Native of the Highlands
53. Equip with weapons

55. British mother, informally
56. They'll respond to accident scene (abbr.)
59. Yours and mine
60. A mass of paper
62. English queen
65. Entraps
69. Soothing plant
70. Swedish pop music group
72. Kid's transportation
73. Valley, in Britain
74. Scottish Celt or highlander
75. Sea duck
76. Suffix added to place names
77. Joins together metal using heat
78. Cowboy's rope

LAST MONTH'S SOLUTION



SERIES 20 #9

Joyce

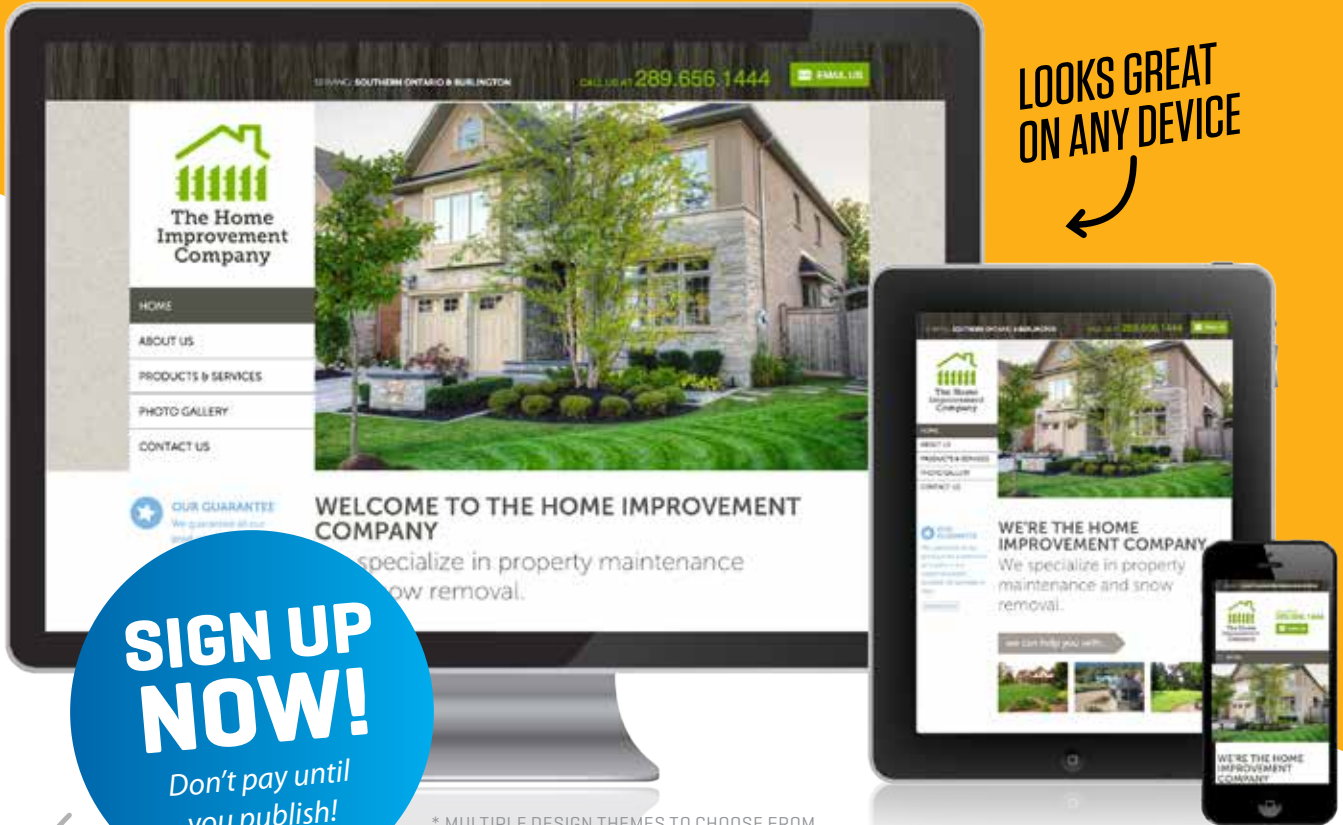
DOWN

1. Fruit
2. Lung sound
3. Man's name, meaning "ruler"
4. Santa's helpers
5. Sewing accessory
6. Type of hat (backwards)
7. Spoken aloud
8. Sea criminal
9. Sport/activity involving jumping, running and climbing over obstacles
10. Character
11. Apart from
12. A tragedy by Euripides
15. A letter of the alphabet
20. Ages
22. Human trait to do this
24. Lacking strength
27. Man's name, meaning "warlike"
28. Latin love
29. Type of cheese
32. A sign
34. Writing points
36. Energy
38. Attention getter
39. Old Russian council
40. Cheese
43. Get closer
46. Bravery
48. Greek god of war
51. Bird sound
52. National, on a smaller scale
54. Fireplace frame
56. Escape capture
57. Lengths of distance
58. Tea treat
61. What are we going to do about "this person"?
63. Piece of clothing
64. Friend of Daniel: _____-nego
66. Disencumbers of
67. Squeaks out a living
68. Serum (comb. form)
71. Lou Gehrig's Disease

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