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A MAGAZINE FOR THE CHRISTIAN FAMILY

JUNE 2013
Volume 32 Issue No. 8

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Published monthly by the Foundation for the publication of a
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For Subscriptions or to Change your address, contact:

Reformed Perspective, 322 Caradoc St N., Strathroy, ON N7G 2N2
subscribe@reformedperspective.ca
1-888-773-7780

For Letters to the Editor, Advertising and Submissions, contact:

E-mail: editor@reformedperspective.ca

Editor: Jon Dykstra

Regular Contributors: Sharon Bratcher, Christine Farenhorst, Margaret Helder,
Anna Nienhuis, Michael Wagner

Board of Directors: John Voorhorst (Chairman); Henry Stel (Managing
Editor); James Teitsma (Secretary/Treasurer); Bob Lodder

Secretarial Address (Board Matters): James Teitsma
8 Granite Cove, East St. Paul, MB, Canada, R2E 0L6

Art Direction, Design and Layout: Compass Creative Studio Inc.
compasscreative.ca

Contact Address for South Africa:

Arie Roos, Box 584, Kuilsrivier, 7580 Republic of South Africa

Contact Address for Australia:

Pro Ecclesia Publishers, PO Box 189, Kelmescott, W. Australia 6111

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International Surface Mail \$69.00 (2 years \$125.00, 3 years \$184.00)

International Airmail \$115.00

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

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Registration: ISSN 0714-8208

Charitable Organization under Canada Income Tax Act

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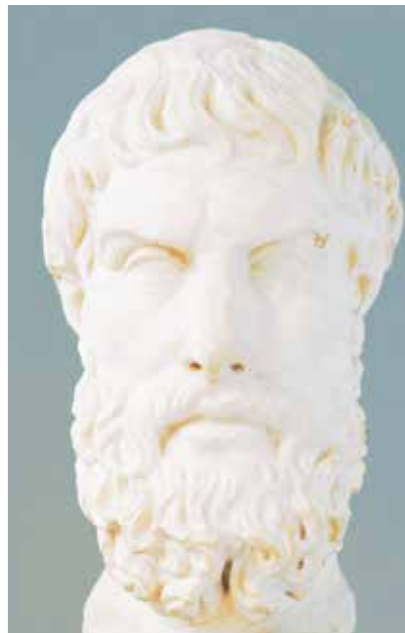


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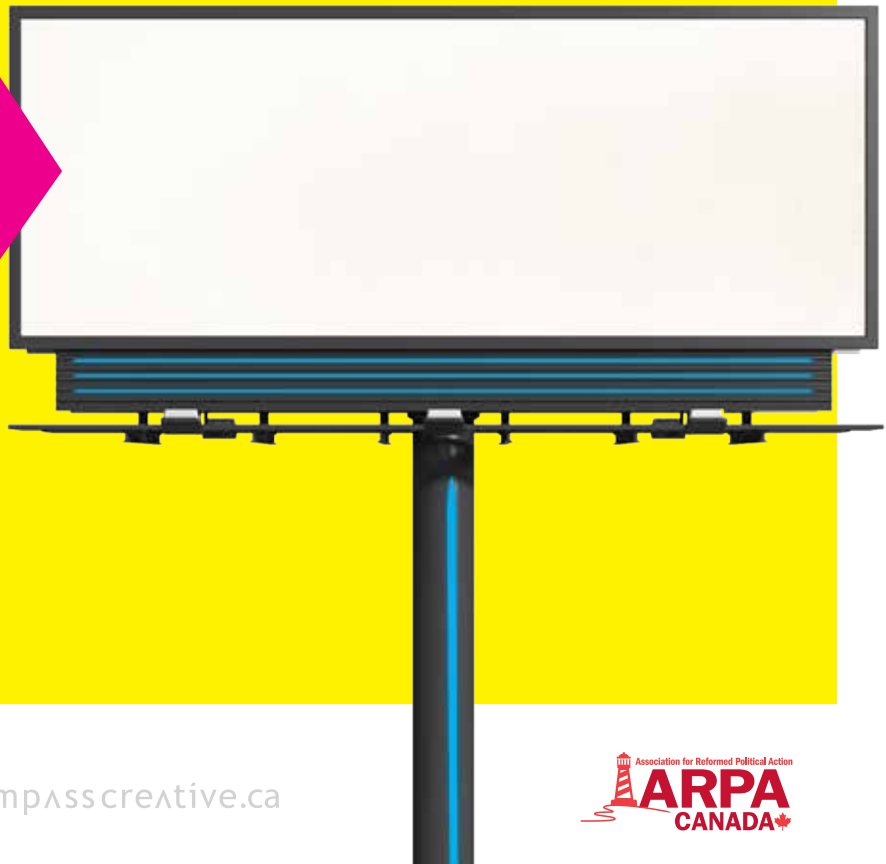
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Honoring God's name

I didn't expect the person killing me to yawn with boredom. As opening lines go, this has to be one of the best. It's from Dr. James Dobson's novel, *Fatherless* and while I hadn't expected much from his first try at fiction, after skim-reading the first chapter in the bookstore I was pleasantly surprised and bought the book.

But I soon came across a surprise of a different sort. On page 171 a character used God's name as an expletive. He wasn't talking to God, or talking about God; this was God's name as an exclamation mark.

It wouldn't have been surprising in a secular novel. But why would a Christian author take God's name in vain? While you won't find the f-word in any Christian fiction, it isn't all that rare to find God's name abused. In the past I've run across this with three other Christian novelists. When I asked them why they did it I got three very different responses.

Heard

My first letter was to an author who has written a couple of dozen popular novels. He said no one had ever pointed this out to him before – none of his readers, none of his editors. He promised that, going forward, he would make certain not to do it again. It was an encouraging response!

It was also an indicting one. Of the thousands of Christians reading his book, none had ever mentioned it? It seemed that a big reason God's name is being dishonored among Christians is because we aren't willing to speak up about it to each other.

Wrong

I couldn't find contact information for the second author, but an opportunity came up when I attended one of his

lectures. At the coffee break I came forward to ask him privately. I was as tactful as I could be, but this was an unavoidably confrontational situation: I was telling him he had done something wrong. His response was gracious: "Can you show it to me?"

We found the page, and he read it over. The character was a detective who as a young boy had grown up in the church, but who as an adult had abandoned belief in God. And yet here he was, near the end of the novel, giving insincere thanks to God.

The author explained that I had missed some of the subtleties in the story. He showed me that at this point in the book the detective was no longer the agnostic he had been. There had been no big conversion scene but any reader who was paying more attention than I was, would have realized that he was genuinely thanking God.

It was a great lesson, very kindly delivered, that before correcting an author it is important to be sure something really does need correcting.

That said, in most cases it is pretty clear.

Ignored

The third author asked if I objected when there were other sins in a story. He said that if Christian authors could only write about nice characters doing nice things there would be no stories to write.

I wrote back that I had no problem with murders or other sins taking place in a Christian novel. When a character is murdered, no actual murder takes place. And when a murder takes place, readers aren't left thinking that murder is no big thing.

The situation is entirely different in the case of characters taking God's name in vain. First, as we read these passages, in

our heads or aloud, God's name is being used as if it were an expletive – it is being abused. Second, these passages do contribute to the overall impression that hallowing God's name isn't all the important – God's name is used as a cuss word with regularity, among Christians, too, so this is just one more reinforcing occurrence, leaving readers with the impression this isn't all that sinful. That is not an impression to which we should be contributing.

The author didn't reply to my second letter.

Fatherless

Dr. Dobson's co-author, Kurt Bruner, can be reached through the "About" page on his personal website www.KurtBruner.com. If you've read the book, I hope you'll contact him, too. This is my letter:

It is clear that you've written *Fatherless* to honor God. But there were at least a couple of times where God's name is dishonored by your characters (pages 171 and 176). In contrast, I noticed that there are no vulgarities or crudities in the book – for example, the f-word never occurs. Among Christians it often seems as if the f-word is treated with more care and caution than God's name. We need to change that. So my hope is that you will make a change for future editions.

Some Christians are dishonoring God's name for no other reason than no one has explained how wrong it is. Whether the Christians making this mistake are authors, or our friends, we need to speak up.

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

NOTA BENE

News worth noting

US GOV'T: NO INALIENABLE RIGHT TO HOMESCHOOL

BY DIANA VAN DER WOERD



The Romeikes are a German family seeking political asylum in the United States to flee prosecution in their

own country for homeschooling their five children. In Germany all children are required to attend school, and the law is strictly enforced with few exemptions. Parents who homeschool in spite of this law face fines, jail sentences, and the possibility of having their children taken from them.

When the Romeikes fled to the US in 2010 an immigration judge granted them political refuge. But in May 2012, the Department of Homeland Security overturned the judge's decision, arguing that the German law banning homeschooling doesn't violate the parents' rights. The case was then heard in late May before the United States Court of Appeals for the Sixth Circuit, where the Romeikes lost. They will appeal.

The German ban against homeschooling undermines the right of parents to choose how their children are educated (Deut. 6:6-7). It is worrisome, then, that the Department of Homeland Security is also arguing that parents have no intrinsic right to educate their children as they wish.

We can be thankful that in Canada and the US parents still have the freedom to choose the best kind of education for their children, whether that is to send them to Reformed schools or to homeschool. But we need to fight to retain this God-given right in a culture that wants to minimize the roles of parents and hand over their responsibilities to the government.

US SENATOR PITS GOD'S LOVE VS. GOD'S LAW

BY JON DYKSTRA



In mid-March Ohio Senator Rob Portman became the first Republican in the Senate to publicly call for "homosexual marriage." He changed his position after "my son Will, then a college freshman, told my wife, Jane, and me that he is gay." He attributed his former stance in favor of biblical marriage to his "faith tradition that marriage is a sacred bond between a man and a woman."

But after his son came out to him, Portman wrestled "with how to reconcile my Christian faith with my desire for Will to have the same opportunities to pursue happiness and

fulfillment as his brother and sister." He concluded that because of "the Bible's overarching themes of love and compassion and my belief that we are all children of God" he could now support "gay marriage."

What the senator has forgotten is that God's love is expressed in his Law; His commandments tell us what is good for us, and steer us away from what is bad for us. So, contrary to his intent, Portman's new stance will not provide his son with "happiness and fulfillment" – it will instead encourage him to continue in a lifestyle that God has condemned.

The senator's about-face prompted Reformed author Gary DeMar to ask:

Would Senator Rob Portman support stealing if his son was a thief?Would he support adultery if his son was an adulterer?Senator Rob Portman's son has made a bad moral choice. There is no need to compound that bad moral choice by capitulating to it and softening the moral barriers for young men and women who are struggling with their sexuality and helping to pass laws that will affect millions of people.

SOURCE: Gary DeMar's "Would Sen. Rob Portman Support Stealing if His Son was a Thief?", Politicaloutcast.com, March 16, 2013.

CORRECTION: In the April issue the editor mixed up a couple of numbers in Neil Dykstra & Andre Shutten's "Supreme Court: when it comes to homosexuality tactless speech is hate speech" found on page 8. The Supreme Court decision came down on February 27 (not 28), and Bill Whatcott will have to pay a \$7,500 (not \$17,500) fine for his actions.

WILL GLOBAL WARMING DRIVE MORE, OR FEWER, WOMEN INTO PROSTITUTION?



ne doesn't know whether to laugh or cry. In late April seven Democratic Congresswomen and six Democratic Congressmen together introduced House Congressional Resolution 36, calling America to fight "climate change," aka global warming (of which there's been none for over 16 years now) to prevent women from becoming prostitutes.

No, your eyes didn't fool you. The resolution claims that poor women are "vulnerable to situations such as sex work, transactional sex, and early marriage that put them at risk for HIV, STIs, unplanned pregnancy, and poor reproductive health." "Sex work" and "transactional sex" are euphemisms for prostitution.

Ignore in passing that it's not "sex work" and "transactional sex" *per se* but the associated risks they bring that bother the resolution's sponsors. I guess the prostitution would be okay with them if it just weren't for those nasty side effects.

LESS GROWTH = LESS WARMING

The irony of the resolution comes from a fact hidden in plain sight: According to the UN Intergovernmental Panel on Climate Change (IPCC), poverty will shrink more with global warming than without it, not just for the wealthy West but also for the developing Rest.

Why? Because IPCC's warming scenarios are based on its economic forecasts. More economic growth, according to its models, causes more warming; less growth, less warming.

And we're not talking about tiny changes at the margin – lifting people from abject poverty to slightly more tolerable poverty. What we're talking about is lifting people from grinding, life-shortening poverty into a standard of living that meets or surpasses that of today's industrialized countries.

Surprised? Not if you've been following the IPCC Working Group III, which studies warming's impact, or the *Stern Review Report*, a British government effort to forecast economic impacts of warming through this century. (Neither IPCC nor Stern, by the way, is known for under-stating the risks from global warming.)

MORE WARMING = LESS POVERTY

Let's put some hard numbers to the discussion.

The IPCC offers various scenarios for warming, each based on a scenario for economic development. Under its coolest – "B1," according to which the world keeps global warming down to 3.8°F by 2100 – after subtracting losses caused by the warming, developing nations' gross domestic product (GDP) per capita rises from \$900 in 1990 to \$39,400 in 2100.

Under its warmest scenario, "A1F1," with high economic growth depending on lots of fossil fuel use and consequently lots of carbon dioxide emissions, the world warms by 7.2°F by 2100 – and developing nations' GDP per capita rises, after subtracting for losses from warming, to \$61,500, which is about one-fourth higher than America's today.

Economist Indur Goklany, who has been studying the economic effects of both global warming and climate policy for over two decades, lays out all the likely scenarios in "Is Climate Change the Number One Threat to Humanity?" in the peer-reviewed journal *Wiley Interdisciplinary Reviews: Climate Change*. One figure, reproduced here, sums up the story.

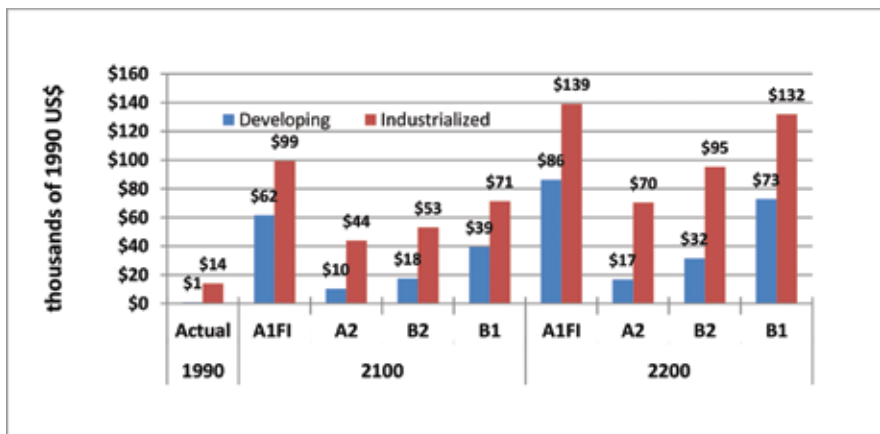


Figure 1: Net GDP per capita, 1990-2200, after accounting for the upper bound estimates of losses due to global warming for four major IPCC emission and climate scenarios. For 2100 and 2200, the scenarios are arranged from the warmest (A1F1) on the left to the coolest (B1) on the right. The average global temperature increase from 1990 to 2085 for the scenarios are as follows: 4°C for A1F1, 3.3°C for A2, 2.4°C for B2, and 2.1°C for B1. For context, in 2006, GDP per capita for industrialized countries was \$19,300; the United States, \$30,100; and developing countries, \$1,500. Source: Ref. 42.

CONCLUSION

So, if poverty drives women into prostitution, and these congressmen and congresswomen don't want that result, they should submit an entirely different resolution: "Protect the Poor, Prevent Prostitution: Don't Fight Global Warming!"

E. Calvin Beisner, Ph.D., is Founder and National Spokesman of The Cornwall Alliance for the Stewardship of Creation (www.CornwallAlliance.org).



WILD ABOUT BEETLES

by Margaret Helder

From a young age some people are fascinated by beetles. For example, English author A. A. Milne wrote a delightful poem concerning a boy and his pet. The poem, in *Now We are Six* (1927), recounts the experiences of a boy who put a beetle in a matchbox for safekeeping. However, disaster struck when his nanny, apparently looking for a match, inadvertently let the beetle out of the box.

*And Nanny let my beetle out -
Yes Nanny let my beetle out -
She went and let my beetle out -
And beetle ran away.*

A search is set up and, happily, a beetle is discovered. "It was Alexander Beetle I'm as certain as can be/ And he had a sort of look as if he thought it must be ME." So Nanny and the boy quickly shovel their find into the matchbox. This lady is determined not to make the same

mistake again. "And Nanny's very sorry too for you-know-what-she-did, / And she's writing ALEXANDER very blackly on the lid." This delightful scenario has no doubt occurred through many generations in many countries. Even today, some children enjoy beetle pets. And all of us can appreciate beetles for what they tell us about their Designer, even if we are not in the market for a pet.

RHINOS

The scary looking rhinoceros beetles are among the largest beetles. Although they may grow to more than 150 millimeters, or 6 inches long, they are completely harmless to humans since they do not bite or sting. The claim to fame of these beetles is the horns, one projecting from each side of the thorax (section behind the head), and another one pointing forward from the centre of the thorax. These insects are sort of the Triceratops (horned dinosaur) of the insect world!

They are a subgroup of the scarab beetles and, like most scarabs, they have strong legs – some species can lift up to 850 times their own weight! Our interest in this group of insects comes from the fact that children in Japan like to buy or catch these insects for pets. Apparently it is particularly fun to breed these pets. While most scarab beetles are not as showy as the rhinoceros beetles, they nevertheless are a most interesting group of insects.

Beetles are a group of insects that exhibit sheathed wings. The front pair of wings (projecting from the back of the middle section or thorax) is hardened for protection. Underneath we find a second pair of wings which look more typical of insect wings. In order to fly, the beetle raises the hardened pair to expose the other pair which do the actual work of flying. In that beetles all exhibit a head, thorax (with three pairs of legs, besides the two pairs of wings), and an abdomen (covered by the hardened sheathed wings), they all are basically similar in design. It is in the design of the antennae, mouth parts, leg structure and ornamentation (color, patterns and projections) that we see variety between beetle groups. And variety there is indeed! In total, worldwide, there are about 165 families of beetle. We find most species collected in six extremely diverse families, each with about 20,000 or more described species.

The scarabs or Scarabaeidae, are stout-bodied beetles measuring between 2 mm long to 17 cm (almost 7 inches). Many scarab beetles exhibit bright metallic colors, especially on the hardened exterior wings (called the elytra). These insects have distinctive club-shaped antennae, the component parts of which can fan out like leaves, in order to sense odours. The front legs often are broad and powerful for digging, and the hind legs more so.

Some of the most famous scarabs include dung beetles, June beetles, rhinoceros beetles, Hercules beetles and Goliath beetles, as well as those ever unpopular rose chafers. The Hercules beetle is the most famous of the rhinoceros beetles. Native to the

rainforest of the Americas, this creature's central horn is extremely large and intimidating. Goliath beetles, on the other hand, are among the largest insects in terms of body size and weight. Native to Africa, they measure 60-110 mm (2.5-4.5 inches) for males. The diets of scarab beetles range from fruit, to fungi, to dead animals and even to the slime trails of snails.

DUNG BEETLES

It is, however, the dung beetles which are particularly remarkable. These species feed partly, or exclusively, on animal droppings. Dung, however, can be a resource in short supply. The dung beetles have a wonderful sense of smell, based in their antennae, for locating this resource when it is fresh. Cows in a pasture apparently produce about 12 pats per day, per individual animal, but the location of these droppings is hard to predict. Once the odour reaches one beetle, it probably has also attracted

The true dung beetles roll freshly deposited dung into round balls which may be very heavy compared to the insect. In one study, beetles averaging 2-5 grams in weight moved dung balls which averaged 6-240 grams, and they did this at speeds of up to 20 cm per second. That is fast going! Speed is essential because other dung beetles will steal the ball if they can (May Berenbaum. 1995. *Bugs in the System*. Helix Books p. 243). The male then pushes the ball in a straight line, despite all obstacles. One can move the farthest and fastest away from point A when one travels in a straight line. If eggs are to be laid in the resource, the female follows behind, rides along, or helps push the ball. The dung beetles prefer the droppings of grazer animals (herbivores). These droppings are notoriously rich in undigested nutrients and in moisture. The beetles don't need anything else to munch or drink.

Mostly the males push the ball

need to orient themselves to prevent their moving in a circle. Features in the landscape will not work as points of reference because the insects are too close to the ground. Obviously the key is to look up to the sky. Previous studies have shown that beetles can navigate using the sun or the moon, or patterns of polarized sunlight or moonlight.

STAR BUGS!

Now a study, just published in 2013, documents that dung beetles can also orient themselves by the stars, specifically the Milky Way. Marie Dacke of Lund University declares that her study with dung beetles is the very first demonstration that any creature, other than humans, can orient themselves by the Milky Way. In order to prove her point, she needed to be able to turn the stars on and off. Thus she obtained permission to deploy her beetles in the Johannesburg planetarium. With the "sky" darkened, the beetles went round in circles, but with the sky illuminated by stars, the beetles proceeded nicely outward. One commentator remarked that dung beetles achieve a lot with minimal computing power in the brain. It is certainly interesting that this navigational skill is uniquely conferred upon a beetle (see Marie Dacke et al. 2012. Dung beetles use the Milky Way for orientation. *Current Biology* vol. 23 Feb. 18).

Scarab beetles are not exactly obscure insects. There are apparently about 30,000 species in the family, comprising about 10 per cent of all known beetles. The dung rollers were venerated in former times by the ancient Egyptians who compared the emergence of the young beetles from underground to the daily rising of the sun in the east. It is obvious, moreover, that these beetles are important contributors to a clean environment. By removing and burying dung they prevent disease-ridden insects from multiplying, and they also contribute to soil fertility. A project in Australia (1965-1985) involved the introduction of 23 species of dung beetles. There were native species already present, but they were unable to deal with the droppings of cattle, which have

When scientists outfitted the beetles with heat resistant silicon booties the beetles did not need to climb up on the dung as frequently.

many competitors, so speed is essential. One elephant dropping in east Africa was monitored in the 1980s. *Four thousand insects arrived within a half hour.* It took 16,000 dung beetles only two hours to entirely clear away 1.5 kg (3 lbs.) of manure.

Some dung beetles roll the dung into round balls which they immediately remove from the scene. They then bury it in a suitable spot in order to use it as food, or as a chamber to shelter and feed their young. Others merely bury dung where they find it. Still other species simply live in the manure where it has been deposited.

backwards, rolling it with their hind legs. A recent item in *National Geographic* (May 2012) described how dung beetles may find themselves navigating across sand as hot as 150 degrees F (66 degrees C) during the day in South Africa. To cool their parched feet the beetles frequently climb up on top of the dung which may be only 73 degrees F, or 26 degrees C, compared to the hot sand. When scientists outfitted the beetles with heat resistant silicon booties the beetles did not need to climb up on the dung as frequently.

It is evident that dung beetles, while proceeding backward in a straight line,

One elephant dropping in east Africa was monitored in the 1980s. Four thousand insects arrived within a half hour. It took 16,000 dung beetles only two hours to entirely clear away 1.5 kg (3 lbs.) of manure.

a different chemical consistency than the droppings of the native marsupials. This agricultural initiative resulted in improved fertility in pastures, and vastly reduced numbers of insect pests.

But the scarab beetles are only one beetle family out of about 165 families. No doubt the diversity of beetles and their interesting stories could fill many books.

OTHER BEETLES

The weevils (Curculionidae) are a very large family of usually small beetles



Rhinoceros Beetle

(less than 6 mm or 1/4 inch long). Their distinctive feature is their long downward curving snout. The mouthparts at the tip are less elaborate than in many other groups. This does not prevent these beetles from damaging many crops. One of their infamous members is the cotton boll weevil. Others of the 60,000 species include those munching on nuts, fruits, stems and roots.

The ground beetles (Carabidae) are another large and interesting group. Their claim to fame, besides their beautiful shiny black or metallic ridged hardened wings (elytra), is the pair of

glands in the lower back of the abdomen. These glands produce nasty or even burning secretions guaranteed to make any creature threatening the beetle extremely unhappy. Among the noxious products released by such insects are hydrocarbons, aldehydes, phenols, quinones, esters and acids. Among this infamous group we find the bombardier beetles which combine chemicals in a mixing chamber just prior to explosively releasing quinones at 100 degrees C along with a gas mixture. Most of these ground beetles live under bark of trees or under logs or rocks. Most are carnivores, eating any kind of invertebrate they can overpower. Because they eat many caterpillars which are plant pests, most ground beetles are fairly popular. Many of these beetles, too, in former years, were prized by collectors because of their large size and showy color patterns.

Many beetle families have unpopular representatives. The small darkling beetles (Tenebrionidae), with about 20,000 species, are named for their plain dull bluish black or brown color. Their preferred diet is fresh and decaying vegetation. However, some of them make a habit of exploiting processed grain products. This group includes the confused flour beetle, the red flour beetle and mealworms. Such spoilage of food has apparently long been a problem for human societies. May Berenbaum mentions (p. 144) that alabaster vases from Tutankhamen's tomb (dating from about 1350 B.C.) were found to contain *Tribolium castaneum*, the red flour beetle. Many people feed *Tenebrio*

(mealworms) to various pets, but the mealworms living on their own are bad news for stored grain products.

The leaf beetles (Chrysomelidae) include the Colorado potato beetle which has no trouble, once present in any numbers, in eating a potato plant completely to the ground. Another infamous member of this family is the flea beetle. These small dark beetles have very strong hind legs for jumping. Flea beetles are particularly enthusiastic about plants in the mustard or crucifer family. Cabbages, broccoli, cauliflower, radishes and the like are all fair game. And these beetles are a major economic concern on canola crops, also in the same plant family.

LADYBUGS

One of the most delightful beetles, however, is the Coccinellidae family which includes ladybugs. These are predators of aphids and scale (bad plant pests) among other victims. We have only to consider the ladybugs to derive some appreciation of the diversity among beetles. Ladybugs are small, up to 10 mm long (0.4 inch). They are round, broadly oval or narrowly oval. They can be orange, red, yellow or black. The elytra is decorated with black spots, red spots, white spots or spots stretched into bars. The number of spots varies from 0, 2, 3, 7, 11, 13 or more. Over 5000 species are found worldwide, and of these, there are about 450 species native to North America.

Ladybugs, and indeed all beetles, are wonderful examples of the richness and variety we see in nature. Beetles are quite plain in their basic organization. The amazing diversity in appearance as well as in lifestyle tells us something about the Creator. God loves variety, and He loves beauty! The fancy elaborations on the beetle theme in terms of talents and appearance can only serve to increase our interest in the creation. Could the various ecosystems survive with plainer looking beetles? No doubt. But isn't it fun to be able to observe and enjoy beetles in all their vast variety? RP

IN A NUTSHELL

TIDBITS RELEVANT,
AND NOT SO,
TO CHRISTIAN LIFE.

BY JON DYKSTRA

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– Dr. D. A. Carson

NEAT TRICK

For their "Real Beauty" advertising campaign Dove soap hired an FBI sketch artist who did two sketches each of seven different women. He worked entirely from verbal descriptions of the women – he never saw them – with one of the descriptions provided by a stranger and the other provided by the woman herself.

The result was that each woman had two sketches of herself, two portraits, and while both were recognizably of the same woman, they were also starkly different. In all seven cases the women thought that the sketches which were done based on the stranger's description showed a more attractive woman than the picture based on their own self-description. It was an eye-opener that allowed the women to see themselves as others see them, and to recognize how critical they were being of themselves.

The commercial is heart-warming... and also misleading. While it seems to encourage women, it perpetuates the idea that a woman's worth comes from how she looks. These seven women were

encouraged to re-evaluate their sense of self-worth only because, as the campaign slogan puts it, "You are more beautiful than you think." How we look on the outside – beauty – is still the standard by which Dove wants women to measure themselves.

But where does our worth really come from? From being made in the image of God. And that has nothing to do with how our cheekbones look, or the color of our hair.

SOURCE: <http://realbeautysketches.dove.com/>

LINGUISTIC JOKE

Professor says, "So, as we can see, in some languages a double negative is a positive, and in other languages a double negative is still a negative, but in no language is a double positive a negative."

A voice from the back of the classroom says, "Yeah, right."

SOURCE: The vast and burbling Internet

POETIC POLITICAL POINT

Did you know politicians can also be poets? In 2012 Conservative MP Pierre Poilievre paraphrased a poem by Rudyard Kipling to creatively denounce big government. He recited the following in the House of Commons:

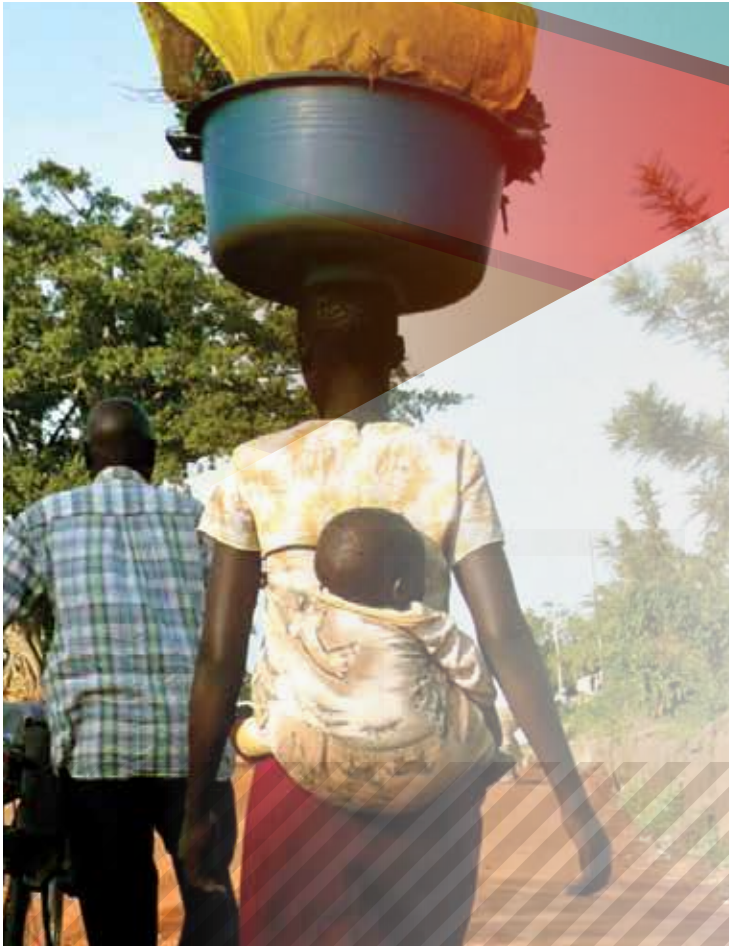
*In era of generous government we were
promised abundance for all,*

*By robbing selected Peter to pay for
collective Paul;*

*But, though we had plenty of money,
there was nothing our money could buy,*

*And reality stood up to tell us: "If you
don't work you die."*

*If it seems more horrible to kill a
man in his own house than in a field,
...it ought surely to be deemed
more atrocious
to destroy a fetus in the womb before
it has come to light. – John Calvin*



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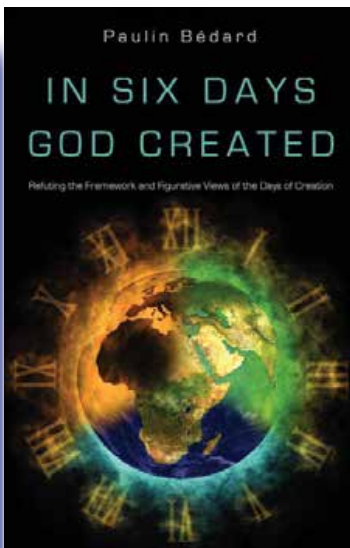
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SEPARATING CHRISTIANITY FROM POLITICS

by Michael Wagner

It wasn't the only reason, but it was biggest – when abortion was legalized in Canada in 1969, and in the US in 1973, North American Christians got heavily involved in politics. And as they did, they were criticized for “violating the separation of church and state.” The other side – the secular humanists – used this jargon to try to delegitimize the Christian opposition to their agenda. The accusation that Christian activism violates the separation of church and state is simply false. The church and the state are separate institutions, and they remain entirely separate even when Christians engage society from an explicitly Christian perspective. Christians are citizens and have just as much right to participate in society and politics as anyone else.

While it's not hard to understand why secularists don't want Christians bringing their faith with them into the political realm, it is a mystery as to why some Christians will also accuse explicitly Christian politicians and political activists of violating the separation of church and state. One such example is the book *A Secular Faith: Why Christianity Favors the Separation of Church and State* by Darryl G. Hart. This book is noteworthy because Hart is a well-known elder in the OPC. He speaks for a constituency within the OPC and other conservative Reformed and Presbyterian churches in North America.

RELIGION OUT OF POLITICS = IMPOSSIBLE

The basic thrust of this book is perhaps best stated by one of the endorsements on its dust jacket. Respected Christian historian Mark Noll writes, “Darryl Hart is a serious Christian who wants to get religion out of politics.”

It's important to notice the difference between two different concepts specified here. Hart's book title talks about the *separation of church and state*. Noll's description of the book mentions getting

“religion out of politics.” These are not the same thing.

The separation of church and state refers to organizational and functional separation between two entirely different institutions. The separation of church and state is a good thing, and it is Biblical because the Bible establishes both the church and the state as separate entities with different purposes and functions.

Separating religion from politics is a completely different matter. Religion is (generally speaking) a belief system whereas politics consists of activities associated with the government. Separation of religion and politics is impossible, because all political activity is based on ethical concepts that are rooted in religious ideas.

When someone is discussing these kinds of issues, and switches back and forth between “separation of church and state” and “separation of religion and politics” as if the two concepts meant the same thing (like Hart does in this book), confusion is the result – confusion in the reader’s mind to be sure, and one wonders if it also reflects confusion or fuzzy thinking in the writer’s mind.

BACK TO WHEN FAITH “KNEW ITS PLACE”

Towards the beginning of the book Hart states his purpose this way:

My argument is that the basic teachings of Christianity are virtually useless for resolving America’s political disputes, thus significantly

reducing, if not eliminating, the dilemma of how to relate Christianity and American politics.

Christianity, in his view, is a private, personal religion. You practice your Christianity in your family and your church, but certainly not in the political sphere.

Hart claims that those who advocate a distinctly Christian approach to politics are being unbiblical. His purpose is to straighten them out:

I want those advocates of Christianity’s public role and political responsibility to take seriously Jesus Christ’s own words when he said, “My kingdom is not of this world.” At one time in American history, sixty or so years ago, evangelical Protestants knew that those words involved an ambivalence about the rulers and principalities of this world. Now otherworldliness seems a fossil of an older time when faith knew its place.

Christ Himself said that His kingdom “is not of this world.” Therefore, in Hart’s view, Christ’s kingdom has nothing to do with government and politics. Christianity is ambivalent about politics. As Hart sees it, Christianity needs to become otherworldly again and get back in “its place,” that is, in the closet rather than in the public arena.

In arguing thusly, Hart recognizes that he is advocating a view at odds with John Calvin. As he puts it,

To say that using Christianity for political purposes is a distortion of the faith is, of course, to dissent not only from Jerry Falwell or Jim Wallis but also from much more significant church luminaries, from parts of John Calvin to the encyclicals of John Paul II.

His position, then, consciously differs from the evangelical position, the historic Reformed position, as well as the Roman Catholic position.

AMERICAN HISTORY AND THE ERRORS OF CHRISTENDOM

Much of his book recounts aspects of American history. In considering his own country’s history, Hart is puzzled that American Protestants “came to regard the Ten Commandments” as “the assumed source of virtue and morality for decent Americans.” Apparently he sees the Ten Commandments as only applicable to the church. He just can’t understand why any Christians would think otherwise:

That American Protestants thought their exclusive faith could provide the moral standard for a republic conceived in religious neutrality is one of the more surprising twists in the history of biblical religion.

Actually, it’s not surprising at all. The vast majority of citizens in the new republic were Protestants, and it would have been unthinkable that public moral standards would be anything other than Christian standards. Historically, most Protestants did not believe that Christianity should be divorced from political affairs, as Hart advocates.

Hart believes that Protestant theology in the United States went wrong right from the start. The Puritan founders of America and their theological descendants “repeated the errors of Christendom” by thinking that Christian ethical norms applied to government and society, rather than just the church.

“Separation of religion and politics is impossible, because all political activity is based on ethical concepts that are rooted in religious ideas.”

These “errors” were then perpetuated down through the country’s history. American Protestant theology was fundamentally flawed because it saw an active role for Christians as Christians in the social and political affairs of the nation. In contrast to that “flawed” view, Hart warmly describes the perspective of a nineteenth century Presbyterian minister named Stuart Robinson. For Robinson,

The kingdom was narrowly religious, located ordinarily within the affairs and ministry of the church, the place where it was appropriate for citizens of the divine kingdom to confess that, “Jesus Christ is Lord.” The civil realm, as such, was not a site of Christian activity and should not be.

In this respect, Robinson offered a corrective to the dominant view that Christianity was relevant to all of life, including public affairs.

THE “REDUCED CHARACTER OF CHRIST’S SOVEREIGNTY”

Hart points out that many Christians believe that Christ is Lord of all, and therefore He is also the Lord of government and politics. He brushes that argument aside: “The all-or-nothing logic inherent in appeals to the Lordship of Christ,” Hart writes, “fails to do justice to the reduced character of Christ’s sovereignty in the Christian era.” In the Old Testament, Israel had a political as well as a spiritual component. In the New Testament, the church had an exclusively spiritual focus. Christ no longer carried any political authority.

The Lordship of Christ, then, was in the Christian era to be seen and employed within the institutional church. The state’s affairs were to be rendered to the state.

Or, in other words, Christ rules the church but not the state; He is not the Lord of the state.

This may seem to diminish our view of Christianity, but Hart says just the opposite is true. The really important things are the specifically spiritual things such as the forgiveness of sins and

the promise of eternal life. This is what Christianity is really all about, and as a result, political activism detracts from the key message of Christianity. As he puts it, “the argument of this book is that using the Christian faith as the basis for culture or politics, by seemingly making it so important, actually trivializes Christianity.”

So in his view he is actually defending Biblical Christianity against a warped version of the faith, namely, a version of Christianity that sees it as applying to all areas of life, rather than just the specifically spiritual matters that are most important:

The question pursued in this book has been whether Christian-inspired policy, arguments, or candidates are appropriate on Christian grounds. My conclusion is that such involvement is inappropriate, because using Christianity for political ends fundamentally misconstrues the Christian religion.

duties. How will he know what is good and what is evil? As “God’s servant,” he will need to look to the Word of God. Where else does God indicate what is good and what is evil? Therefore, if the civil ruler must look to the Bible to fulfill his God-assigned task, Christianity is immediately relevant (essential, in fact) to government and politics. Hart’s effort to divorce Christianity from government and politics comes crashing down.

Another problem is Hart’s support for “religious neutrality” in the public arena. Religious neutrality suggests that Christianity must play no role in politics and government. What does this mean for pressing issues like same-sex marriage and abortion? What is the “neutral” position on same-sex marriage? There’s no such thing. Is allowing babies to be killed “neutral”? Or is forbidding them from being killed “neutral”? The idea of a position on abortion being neutral is absurd. Obviously, neutrality is impossible.


What is the “neutral” position on same-sex marriage? There’s no such thing. Is allowing babies to be killed “neutral”?

FAILURE OF THE SECULAR POSITION

Hart is right about the priority of spiritual matters, of course. It is true that our individual relationship with God is much more important than political affairs. But his main point that Christianity is basically irrelevant to government and politics is simply wrong.

Consider just one Scripture passage, Romans 13:1-7. In this passage the civil ruler is said to be “God’s servant for your good.” He is also “an avenger who carries out God’s wrath on the wrongdoer.” Hart would, of course, agree with this, i.e., that the civil government is established by God. But here’s the rub: the civil ruler must distinguish between good and evil in order to carry out his

CONCLUSION

In a book of over 250 pages on the role of Christianity in politics, Hart does not even discuss the issues of homosexual rights and abortion. My fear is that he avoids those issues because the so-called “neutral” view looks a lot like the secular humanist view. In fact, Hart’s whole argument that Christianity is a private affair that should be kept out of the public arena dovetails extremely well with the secular humanist position. But if the Christian worldview is kept out of politics and government, the result will not be neutrality, it will be a non-Christian (or even anti-Christian) worldview carrying the day. 

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Jon Dykstra, Editor, *Reformed Perspective*

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An updated edition of *Standing on Guard for Thee* is now available in Paperback and Kindle at Amazon.ca and Amazon.com.



TAKING UP THE TORCH

by Mike Schouten





Whether it is a protest in Vancouver (1) or a Choice Chain in Ottawa (2), pro-lifers are being heard! Cross displays were put on across the country, including Edmonton (3) and Surrey, BC (4). Chatham students made their own billboard (6), and two families turned their already pro-life vehicles (is there an automobile more pro-life than a minivan?) into eye-grabbing billboards buses (5, 7). Last, but not least, full-size billboards have popped up in locales like Lethbridge, AB (8). *All pictures courtesy of Mike Schouten.*

THE NEXT GENERATION IS JOINING THE BATTLE FOR THE PRE-BORN



Canada's pro-life movement has been "[speaking] up for those who cannot speak for themselves" (Prov. 31:8a) for more than a generation now. Over this past year we've witnessed the many ways the next generation, including many Reformed youth, are taking up the torch. New pro-life initiatives, in which the Reformed community are intimately involved, have been bringing attention to the plight, and to the humanity, of pre-born children in Canada.

ABORTION MEMORIALS

Not so long ago, in Coaldale, Alberta, an idea was born: to build an abortion memorial. This educational tool consists of 100 crosses, each about 3 feet tall. Together the crosses serve as a memorial to the lives that once were, and now aren't, due to the atrocity of abortion.

After it was first constructed in Coaldale, the amount of interest it garnered led to many other groups trying their hand at it. Soon there were abortion memorials being constructed in Ontario, British Columbia and other regions of Alberta. They have been so effective in presenting the pro-life message that oftentimes the only response from the opposition is to vandalize the memorials or resort to bureaucratic roadblocks to prevent them from being erected at all.

In each city the memorial is set up

in a high traffic area, and accompanied by messages on large posters that say things like: "Each cross represents 1,000 pre-born children aborted every year in Canada." There are often also posters pointing people to the TheTruthIs.ca and WeNeedaLAW.ca websites.

INTERNET

Harnessing the use of technology has proven to be a great strategy for the pro-life movement. With the support of Reformed business people, websites have been launched to offer resources for women experiencing unwanted pregnancies. One website in particular, TheTruthIs.ca, presents the only real and lasting solution to the brokenness in our world: Jesus Christ.

Launched early in 2012, this website, through its simplicity, has become a



powerful voice throughout Canada. It has been advertised on billboards and memorials across the country to spread the truth about abortion and the fact there is hope, forgiveness and healing.

The Reformed community has also been blessed with many members who have a gift for computer programming and website development. This has benefitted the pro-life movement immensely, leading to the development of programs like ARPA Canada's Easy Mail and the Simple Mail technology offered by WeNeedA^{LAW}.ca. These two online tools allow Canadians to communicate with their elected representatives through various customizable letters. They have been used extensively to communicate the pro-life message, with professionalism, to Parliamentarians. In fact, during the past months of debate surrounding Motion 408 (a motion put forward by MP Mark Warawa asking the House of Commons to condemn sex-selective abortion), Simple Mail was used by nearly 8,000 concerned citizens.

But injustice that is made visible inevitably becomes intolerable.

ACTIVISM

Though Reformed people of all ages are involved, one demographic in particular has contributed to the renewed energy and progress of the pro-life movement: Reformed youth are taking up the cause of their pre-born neighbors.

As Gregg Cunningham, a leading American pro-life apologist has said: "Injustice that is invisible inevitably becomes tolerable. But injustice that is made visible inevitably becomes intolerable." Young pro-lifers are taking to the street with large posters showing

During the past months of debate surrounding Motion 408... Simple Mail was used by nearly 8,000 concerned citizens.


graphic images of the results of "choice." They are changing hearts and minds, and saving pre-born children who were scheduled to be aborted. Through these efforts the evil of abortion, which has been hidden behind the language of "choice," is exposed, and eyes are being opened.

The coordinated efforts of Reformed youth on university and college campuses is another shining example of perseverance in the face of opposition. The passion shown by these young people as they put their faith into action gives reason for thankfulness and hope.

One example: earlier this year, the Life Link group at the University of the Fraser Valley (UFV) in Southern British Columbia had an event scheduled where I was invited to speak about gendercide (sex-selective abortion) and the need for an abortion law in Canada. A few days prior to the event, the UFV Student Union Society cancelled the event due to "security concerns" as they had heard there was a protest planned. The reaction of Life Link to this disappointing news is an example to be followed. Rather than capitulate they entered into discussion with the UFV board, contacted the media and brought in legal counsel. The result was that a scaled-down version did go ahead. In fact, the Student Union president attended the presentation and was duly impressed with the respect and dignity of the pro-life message! The situation brought to mind a quote that hangs in my office from William Wilberforce: "A private faith that does not act in the face of oppression is no faith at all." Praise the Lord for the perseverance exemplified by these young social reformers!

POLITICAL CAMPAIGN

In May 2012 the WeNeedA^{LAW}.ca campaign was initiated under the direction of ARPA Canada. This political campaign has been embraced by the Reformed community and is being used to advance legislation which would restrict abortion to the greatest extent possible. Across Canada, there are billboards going up advertising the campaign, thousands of vehicles are travelling the streets of towns and cities with bumper stickers proclaiming "We Need A Law", and some people are taking political action to new heights by covering their entire vehicle with campaign decals!

Be encouraged that God is using Reformed Christians as significant contributors to the resurgence of momentum in Canada's pro-life movement! Let us go forward in humble obedience and, as our sovereign Lord grants us strength and energy, continue standing up for the most vulnerable members of the human family. 

...some people are taking political action to new heights by covering their entire vehicle with campaign decals!



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WHEN IT IS NOT SOUND,

YOUR BODY IS FULL OF DARKNESS. – LUKE 11:33-34

by Christine Farenhorst

Agnes Gonxha Bojaxhiu was born on August 10, 1910, almost seven months after my father, Louis Praamsma, was born. They didn't know one another and that is because my father was born in Sneek, Holland, and Agnes was born in Skopje, in an area known as Macedonia.

My father was raised by his parents, Riemer and Johanna Praamsma, in a devout Protestant environment, whereas Agnes was brought up by her parents, Nikola and Drana Bojaxhiu, who were devout Roman Catholics.

When Agnes was 9 years old her father died. When my father was 7 years old his father died. On his deathbed, my grandfather called my father over to his side and told him to take the Bible and to read Psalm 25. My father did so: "Show me your ways, O Lord, and teach me, for You are God my Savior, and my hope is in you all day long." He was deeply moved and never forgot that moment. His mother, a godly woman, continued to nurture him throughout his youth with Bible reading, prayer, and the example of Christian living.

In the same manner, Agnes was influenced by her father's death. There is no record which tells us if her father spoke to her on his deathbed or if he exhorted her from Scripture. But we do know that her mother, a seamstress, worked hard to make a living for Agnes and her brother and sister, and that she considered good works installment payments on eternity, and considered praying the rosary of prime importance, and held up past men and women as those who must be worshiped alongside Jesus.

Both Agnes Bojaxhiu and Louis Praamsma imbibed their parents' and, in particular, their mothers' teaching. My father, Louis Praamsma, died an obscure death in 1984 but I have no qualms about saying that he was a saint. Agnes Gonxha Bojaxhiu, also known as Mother Teresa, died in 1997. She was well known to all humanity and was beatified by the Roman Catholic Church in October 2003 by Pope John Paul II. Was she a saint?

DISTURBED AND UNSURE

Just this last year a book, *Come Be My Light*, was published – letters

Mother Teresa had written. They are chronologically arranged and consist of testimonies and papers gathered during the documentation procedure being conducted to support her beatification and future canonization.

These letters reveal a profoundly disturbed woman, a woman who seems to have been totally unsure of her faith and of the existence of God. They were originally written in Serbo-Croatian, Agnes Bojaxhiu's mother tongue, but have been translated into English.

SISTER TERESA

In the year 1928, at the age of 18, Agnes Bojaxhiu left her mother's home in Skopje to go to Ireland where she became a member of the Loreto Sisters. She took the name Teresa here, after the French

“Yet her presence and words had such influence, that it was half-seriously commented by the Secretary General of the United Nations that she was the most powerful woman in the world.”

Thérèse of Lisieux, her patron saint. From Ireland she traveled on to Bengal. She took her first vows in Darjeeling in 1931. Assigned to the Loreto community in Calcutta, she was appointed to teach at St. Mary's Bengali Medium School for girls. She remained here until 1948. In 1937, while teaching, she took her final vows.

In 1942, Sister Teresa made a vow to God, to give to God anything that He might ask. As a faithful Loreto sister, she believed that her religious superiors took the place of Christ. Therefore, in conforming her entire will and judgment to theirs and totally submitting to their commands, she was sure that she was submitting to Christ Himself. This vow, taken under the pain of mortal sin, was of vital importance to her. If she did not obey, even in a minor detail, she believed she would suffer the death of God's life in her soul and, ultimately, if unrepentant, the loss of friendship with Him for all eternity. Sister Teresa attempted earnestly, therefore, to comply with all commands, down to the smallest matter. In all things she strove to be cheerful.

In September 1946, Sister Teresa was appointed principal of St. Mary's. Now titled Mother Teresa, she traveled to Darjeeling for a retreat. She was thirty-six years old and, by all accounts, a dutiful, punctual and caring person. On the train trip to Darjeeling, she had, according to herself, a mystical encounter with Christ. She later wrote that Christ gave her

...a second calling. It was a vocation to give up even Loreto where I was very happy and to go out in the streets to serve the poorest of the poor. It was in that train I heard the call to give up all and follow Him into the slums – to serve Him in the poorest of the poor... I knew it was His will and that I had to follow Him.

And later she added, explaining the birth of the Missionaries of Charity, which she consequently headed:

It was on this... train that God gave me the "call within a call" to satiate the thirst



In 1985 President Reagan present Mother Teresa with the Medal of Freedom

of Jesus by serving Him in the poorest of the poor... "I thirst" Jesus said on the cross when He was deprived of every consolation, dying in absolute poverty, left alone, despised and broken in body and soul. He spoke of His thirst – not for water – but for love, for sacrifice.

Jesus is God: therefore, His love, His thirst is infinite. Our aim is to quench this infinite thirst of a God made man. Just like the adoring angels in Heaven ceaselessly sing the praises of God, so the sisters, using the four vows of Absolute Poverty, Chastity, Obedience and Charity towards the poor, ceaselessly quench the thirsting God by their love and of the love of the souls they bring to Him... Let us always remain with Mary Our Mother on Calvary near the crucified Jesus, with our chalice made of the four vows...

In one of the numerous letters she wrote requesting permission to begin the Missionaries of Charity, she relates of a vision of sorts.

I saw a very big crowd – all kinds of people – very poor... They all had their hands lifted towards me – calling out

"Come, come, save us – bring us to Jesus." ... I was kneeling near Our Lady, who was facing them. I did not see her face but heard her say "Take care of them – they are mine – bring them to Jesus. Carry Jesus to them. Fear not. Teach them to say the Rosary – the family Rosary – and all will be well. Fear not. Jesus and I will be with you and your children." The... crowd was covered in darkness... Our Lord on the Cross. Our Lady at a little distance from the Cross – and myself as a little child in front of her. Her left hand was on my left shoulder – and her right hand was holding my right arm. We were both facing the Cross. Our Lord said, "I have asked you. They have asked you, and she, My Mother, has asked you. Will you refuse to do this for me – to take care of them, to bring them to Me?"

When permission from Pope Pius XII was gained in August 1948, the Missionaries of Charity became an actual fact, although they were not officially established as a Society until 1950. Mother Teresa, and other nuns who joined her, became devoted to the care of the poor and needy living in the

slums of Calcutta – those who lived in squalid and stinking conditions. She and her fellow workers sought out the abandoned, the sick, the infirm, the dying: they took care of them, they visited them regularly and instructed them in the doctrine of the Roman Catholic Church, doing their utmost to bring about conversion.

Besides the fact that Mother Teresa was extremely motivated by what she believed was a direct call from Jesus (and to obey her earlier vow to obey Him in all things), she was also motivated by a desire to become a saint and to make saints.

I want to become a saint, by satiating the thirst of Jesus for love and souls. And there is another big desire – to give the Mother church many a saint from our Society. These two are the only things I pray for, work and suffer...

By the end of 1952, the Missionaries of Charity numbered twenty-six.

TERRIBLE EMPTINESS

Much of the information given in this article so far is not really news to anyone. When you mention the name “Mother Teresa” people automatically think of a small woman dressed in a white sari walking the streets of Calcutta looking for people to comfort. She was probably the most admired Catholic of the 20th century. The religious order which she founded has since spread throughout the world and has many centers to assist the poor, the lepers, the elderly, the blind, and people living with AIDS. As well, they opened schools for poor and abandoned children.

Yet what is not known is that from the time that she began the “work,” as she called it, her spiritual life dwindled. She hid this part of herself but did not shirk to confess it to her father confessor(s). In 1953 she first wrote to Archbishop Périer:

Your Grace... please pray specially for me that I may not spoil His work and that our Lord may show Himself – for there is such terrible darkness within me,

as if everything was dead. It has been like this more or less from the time I started “the work.” Ask our Lord to give me courage...

The Archbishop was not overly concerned. He wrote back:

God guides you, dear Mother; you are not so much in the dark as you think. The path to be followed may not always be clear at once. Pray for light; do not decide too quickly, listen to what others have to say, consider their reasons. You will always find something to help you. You have exterior facts enough to see that God blesses your work. Therefore He is satisfied. Guided by faith, by prayer and by reason with a right intention you have enough. Feelings are not required and often may be misleading.

In spite of the bishop’s reassurance, Mother Teresa continued to feel darkness in her soul. Letters to the Archbishop and to others throughout the rest of her life are marked with sentences such as “How long will Our Lord stay away?” and,

Pray for me – for within me everything is icy cold. It is only blind faith that carries me through for in reality to me all is darkness, and I want to say something to you – but I do not know how to express it. I am longing – with a painful longing to be all for God – to be holy in such a way that Jesus can live His life to the full in me. The more I want Him – the less I am wanted. I want to love Him as He has not been loved – and yet there is that separation – that terrible emptiness, that feeling of absence of God.

Also:

Please pray for me, that it may please God to lift this darkness from my soul for only a few days. For sometimes the agony of desolation is so great and at the same time the longing for the Absent One so deep, that the only prayer which I can still say is – Sacred Heart of Jesus I trust in Thee – I will satiate Thy thirst for souls.

Archbishop Périer was rather dogmatic in his answers. He wrote her:

With regard to the feeling of loneliness, of abandonment, of not being wanted, of darkness of the soul, it is a state well known by spiritual writers and directors of conscience. This is willed by God in order to attach us to Him alone, an antidote to our external activities, and also, like any temptation, a way of keeping us humble in the midst of applause, publicity, praises, appreciation, etc. and success.

MASKING HER NEED

The truth was that the work of the Missionaries of Charity had begun to attract the applause, admiration and praise of the world at large. Numerous articles described Mother Teresa and her helpers in glowing terms, and she was afraid of the publicity. She was afraid that pride would chip away at the good works she was so carefully laying up as a treasure. Her desire to be perfect and her inner knowledge that this was not possible, caused her deep distress. Oh, for a Luther to have explained things to her! Oh, for a Calvin to have whisked her away to Geneva for a retreat! Oh, for Romans 7 and 8 to have been lovingly explained to her, so that she might cry out, “Wretched woman that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord.” But it was not to be. The growing darkness continued to dim her certainty of God’s love for her. She wrote that she wanted to

become an apostle of Joy – to console the Sacred Heart of Jesus through joy. Please ask Our Lady to give me her heart – so that I may with greater ease fulfill His desire in me. I want to smile even at Jesus and so hide if possible the pain and the darkness of my soul even from Him.

If you remember, or have seen pictures of Mother Teresa, you will note that she is always smiling. It was her effort, her mask, as she called it, to hide from the world and from God Himself that she

was unhappy – that she was desperately in need of light and assurance of salvation.

HER FATHER CONFESSOR

In 1959 her then father confessor, Father Picachy, told her to write a letter to Jesus Himself, to help her express the deep darkness she felt. She wrote, in part:

My own Jesus, from my childhood you have called me and kept me for Your own – and now when we both have taken the same road – now Jesus – I go the wrong way. They say people in hell suffer eternal pain because of the loss of God – they would go through all that suffering if they had just a little hope of possessing God. In my soul I feel just that terrible pain of loss – of God not wanting me – of God not being God – of God not really existing (Jesus, please forgive my blasphemies – I have been told to write everything). That darkness that surrounds me on all sides – I can't lift my soul to God – no light or inspiration enters my soul... What do I labor for? If there be no God – there can be no soul. If there is no soul then Jesus, You also are not true. Heaven, what emptiness... In my heart there is no faith – no love – no trust – there is so much pain... I don't pray any longer – I utter words of community prayers – and try my utmost to get out of every word the sweetness it has to give. But my prayer of union is not there any longer. I no longer pray...

The work holds no joy, no attraction, no zeal... In the call You said that I would suffer much ... if my pain and suffering – my darkness and separation gives You a drop of consolation – my own Jesus, do with me as You wish... I want to satiate Your thirst with every single drop of blood that You can find in me... I beg of You only one thing – please do not take the trouble to return soon. I am ready to wait for You for all eternity. Your little one.

And then, Mother Teresa grew to love the darkness. Strange as it may seem, she began to see it as part of the passion of Christ Himself. A Father Neuner, a Jesuit priest who taught theology in Pune, India, arrived in Calcutta to teach and to direct retreats. In 1961 he taught a retreat to the Missionaries of

Charity. Mother Teresa had occasion to speak with him privately and asked him why God had abandoned her so totally and why there was the darkness in her. She questioned him as to whether she was a hypocrite who spoke to others about divine mysteries that had totally vanished from her own heart. She not only spoke to him but also, as was her wont with her confessors, wrote down her agonies of despair and misery. After her death, Father Neuner summed up his response to Mother Teresa and his consequent encouragement to her.

... there was no indication of any serious failure on her part which could explain the spiritual dryness. It was simply the dark night of which all masters of spiritual life know – though I never found it so deeply, and for so many years, as in her. There is no human remedy against it. It can be borne only in the assurance of God's hidden presence and of the union with Jesus Who in His passion had to bear the burden and darkness of the sinful world for our salvation. The sure sign of God's hidden presence in this darkness is the thirst for God, the craving for at least a ray of His light. No one can long for God unless God is present in his/her heart. Thus the only response to this trial is the total surrender to God and the acceptance of the darkness in union with Jesus.

After speaking with Father Neuner, Mother Teresa now began to look on her suffering as a sharing in Christ's redemptive suffering. She thought that the darkness within her was a special share she had in Jesus' passion and a mysterious link that united her to Jesus. She felt that Jesus was letting her relive His agony, and she was happy to take it upon herself. And so she continued to write:

As for myself, I just have the joy of having nothing – not even the reality of the Presence of God. No prayer, no love, no faith – nothing but continual pain of longing for God.

THE GROWING WORK

The work of the Missionaries of Charity was becoming more public.

This necessitated international travel and speaking engagements for Mother Teresa. She disliked travel and meetings very much, but felt it was for the good. She was often lonely and isolated.

Often I wonder what does God really get from me in this state – no faith, no love – not even in feelings. The other day I can't tell you how bad I felt. There was a moment when I nearly refused to accept. Deliberately I took the Rosary and very slowly without even meditating or thinking I said it slowly and calmly. The moment passed but the darkness is so dark, and the pain is so painful. But I accept whatever He gives, and I give whatever He takes. People say they are drawn closer to God – seeing my strong faith. Is this not deceiving people? Every time I have wanted to tell the truth, that I have no faith, the words just do not come – my mouth remains closed. And yet I still keep on smiling at God and all.

Mother Teresa's interpretation of her darkness, of the share in Jesus' passion that she felt she was experiencing, she passed on to her novitiates (although she did not tell them of her own darkness). Speaking of Jesus' agony on the cross, she said to them:

God cannot accept sin, and Jesus had taken on sin. He had become sin. Do you not connect your vows with this Passion Jesus? Do you realize that when you accept the vows you accept the same fate as Jesus?

The Society of the Missionaries of Charity grew. Mother Teresa was a popular ambassador, well known and admired by all who heard about her work. By 1975 the Society had over 1,000 sisters in 85 foundations in 15 countries. The following years would see rapid expansion throughout the world, and increasing attention was given to the work the Society was accomplishing.

Mother Teresa was devoted to the Eucharist, to the Catholic Mass. In 1976, she wrote to a Father Michael.

I will not ask you to pray for me for I know you pray for me. But I ask you to



spiritual life. When I suggested that she offer her spiritual dryness to God as a special gift, she reacted with enthusiasm. She repeated several times, “What a wonderful gift from God to be able to offer Him the emptiness I feel. I am so happy to give Him this gift...”

In 1996 Mother Teresa’s health grew worse and she required hospitalization. One of the priests who attended her, said:

She was literally pinned to the bed, nailed to the cross. When she became conscious, she immediately tried to make the sign of the cross – even when she had so many needles from machines in her arms, etc. She told me how I could become a holy priest. “First thing in the morning,” she said, “kiss the crucifix. Offer Him everything you will say, or do or think during the day. Love Him with a deep, personal, intimate love – and you will be a holy priest.”

Mother had the grace... to have the Blessed Sacrament in her hospital room, and she always wanted it with her... In August she had another heart failure right before our eyes. A tube was put down into her lungs to assist her breathing and relieve the pressure on her heart. Before the tubes were finally removed, the doctor said, “Father, go home and bring that box to Mother.” For a second I wondered, “What box – shoe box?” He said, “That box, that temple they bring and put in her room and Mother looks at it all the time. If you bring it and put it in the room Mother will become so quiet.” I realized he meant the tabernacle with the Blessed Sacrament. He said to me, “When that box is there, in the room, she is just looking and looking and looking at that box.”

Mother Teresa recovered and lived for another 9 months. On September 5, 1997, she was back in Calcutta in the Motherhouse of the Missionaries of Charity. Complaining of severe back pain, that evening she was unable to breathe properly. Both a doctor and a priest were called. Unexpectedly, the electricity failed, and everything went dark. It was evening. And Mother Teresa died.

RP

A familiar pro-life quote from Mother Teresa. Photo credit: Melissa Brandes / Shutterstock.com

tell Jesus, when at your word the Bread becomes His Body and the wine becomes His Blood, to change my heart – to give me His own Heart – so that I can love Him as He loves me...

Some days back – when giving Holy Communion to our sisters in the Mother house, suddenly I realized I was holding God between my 2 fingers. The greatness of the humility of God. Really no greater love – no greater love than the love of Christ. You, I am sure, must feel often like that when at your word in your hands – the bread becomes the Body of Christ, the wine become the Blood of Christ...

In December 1979, Mother Teresa received the Nobel Peace Prize. A champion for the cause of the rejected, the poor, the old, the unborn child, she was not hesitant in speaking out for their rights.

The last two decades of Mother Teresa’s life were spent mostly in traveling around the world, fulfilling speaking engagements and meetings. Her health deteriorated, and she developed heart problems. Yet her presence and words had such influence, that it was half-seriously commented by the Secretary General of the United Nations that she was the most powerful woman in the world.

LAST YEARS

Yet, her spiritual distress had not diminished. A Father Curlin, pastor of a parish in Washington, D.C. attended several retreats with Mother Teresa. In the mid 1980s, during one of these retreats, he was handed a note from her that read: “Dear Father, pray for me. Where is Jesus?”

In 1989, Mother Teresa’s heart condition worsened, and a pacemaker was inserted. But after the surgery she was back on her feet. She continued her extensive travels in crowded trains (only third class compartments) and her daily walks to the slums when she was in Calcutta. She always had the door to her small room in the Motherhouse open (did not use a fan even in the hottest of summers) and slept on a narrow, hard iron bed. This was all for Jesus, she said. Up at 4:40 each morning, she went to the chapel for prayers after which she would begin her day’s schedule. This busy life continued until she was well into her eighties.

In 1995 she met again with Father Curlin, who was now a bishop. He later wrote:

I remember especially our last meeting together in Charlotte when she came here in 1995. That evening we spent an hour in private conversation discussing her

COUNTERFEIT COUNSELING: A COMPARISON OF COUNSELING PHILOSOPHIES

DVD / 60 MINUTES / 2012



A good friend with a bad father was, as a young man, sent by his church to a local Christian counseling center to get help controlling his anger. He was encouraged to talk again and again about just how bad his father was. There might have been some need for the counselor to get a basic understanding of my friend's history, but the counselor did not need to encourage him to repeatedly rehash the sins of his father – that was a violation of the fifth commandment and something that should not be part of any Christian counseling.

As Brad Bigney explains in this DVD lecture, most of what goes by the name of Christian counseling is nothing but secular psychology baptized with a few Bible verses. Many years ago, as a young pastor, Bigney was overwhelmed by the number of people who needed help with their problems. So he went looking for a good counseling center he could partner with.

I went to the Yellow Pages.... picked out a dozen or 15 Christian counseling ministries.... And I made myself a list of good questions.... "What is your understanding of man's condition, from birth?" You would be shocked at what Christian counselors were saying! Why? Because they've been trained more in psychology and Freud and Maslow and Skinner than God's Word.... And they would say, "basically good." I'd say, "Basically good? That's not what the Bible says!"

Bigney realized that these counselors' understanding of what Man is really like, and of how our problems can be solved, were all based on secular assumptions that have nothing in common with God's Word.

So Bigney wants the Church to take up the challenge of counseling, and to do it despite any feelings of inadequacy we might have.

When you talk about counseling it just freaks people out. They think, "Well, I'm no counselor." If you are a believer, you are a counselor! The Wonderful Counselor lives in you.... God's Word calls us to go and make disciples. Biblical counseling is nothing more than intense discipleship. If the word "counseling" freaks you out, drop it. Just use "discipleship."

Bigney goes on to group the more than 250 psychological therapies into four main categories which he examines using several questions:

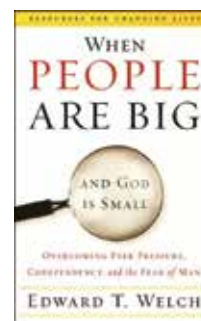
- What is their anthropology? What is their view of Man?
- How is the problem defined? Is blame ever placed on the counselee, or is it most often assigned to some outside force?
- How is the problem solved? Is it something the counselee has to do? Do they have to take responsibility?
- How do I know when we're done? What does change look like?

Bigney makes clear just how important it is for Christians to stop depending on people outside our churches, and to instead help one another. This is the task the Church has been given in making disciples of all nations!

This is a must-see for every adult Christian, and particularly for elders and ministers. It can be purchased or downloaded at Christianbooks.com and AnswersInGenesis.org. – *Jon Dykstra*

WHEN PEOPLE ARE BIG AND GOD IS SMALL

BY EDWARD WELCH / 239 PAGES / 1997



Welch uses both Testaments to treat a problem with which we all struggle in various forms – the fear of man. That isn't what we call it, though. In our pop psych world we use names like "peer pressure" "people pleasing" "codependency" or "low self-esteem." Welch illustrates how to tackle this with several steps including:

- Recognize just how much the fear of man occurs in the Bible and in our lives.
- Understand and grow in the fear of God: "[w]hen a heart is being filled with the greatness of God, there is less room for . . . , 'What are people going to think of me?'"
- Need other people less, while loving others more.

Rather than being a how-to manual for countless individual situations, this book sets out biblical principles and directs readers to seek input and help from mature believers on how to use these principles to address their own specific problems.

So who should read this book? Everyone! Drawing from his personal and pastoral experience, Welch asserts "the fear of man is such a part of our human fabric that we should check for a pulse if someone denies it." So, yes, we all need help seeking to live a more God-centered life with a more outward-focused love of others. – *Julia Byl*

RUNNING SCARED

BY EDWARD WELCH / 324 PAGES / 2007



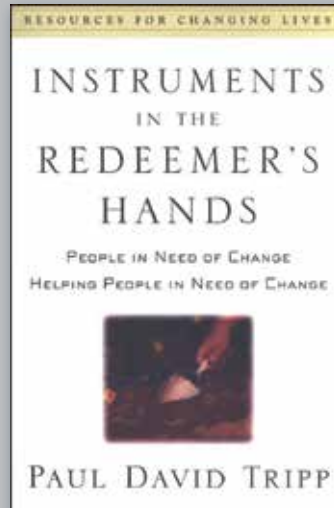
In *Running Scared: Fear, Worry & the God of Rest* author Edward Welch addresses the most frequent command found in Scripture: "Do not be afraid." God's command reflects both His awareness of our tendency to fret, and His sovereign care.

Welch addresses the topic of anxiety using the Bible and illustrative personal stories, and focuses in particular on anxiety spawned by money, by the perceptions of others, and by death. He shows that there are misplaced allegiances behind our worry, anxiety, and fear – we're putting our love and trust in someone or something other than God. Worry can say more about us than about our circumstances, because it can show where our compass is pointed: more toward our kingdom and treasures than towards God's.

The Bible stresses the key to not being afraid is knowing to Whom we should turn with our worries. Therefore Welch encourages us to seek first God's Kingdom. As God did with the manna in the wilderness, He will sometimes give us just enough to deal with the day. But we can trust Him to provide that for us day after day! He gives enough grace to handle whatever our future holds.

Anyone who struggles with worry should read this book, but it would also benefit everyone seeking to enhance their Christian walk. This is a great resource for pastors, elders, and others who counsel.

- Julia Byl



INSTRUMENTS IN THE REDEEMER'S HANDS

BY PAUL DAVID TRIPP / 360 PAGES / 2002

Wanting to change isn't the same thing as knowing how to. In *Instruments in the Redeemer's Hands* Paul David Tripp uses an array of biblical illustrations and personal accounts to show how we can pursue change in our own lives and also encourage change in fellow believers' lives.

He emphasizes that, for our lives to bear fruit, we must start at the root – the heart – where our sinful desires rule. However, our spiritual blindness means we can be ignorant of our biggest sins. So we need the loving involvement of others, people who will strive to know us down to our hearts and who will readily, lovingly speak the truth to us. They need to speak this truth to using both the comfort of the gospel – that Christ died to save us from our sinful self – and the gospel call to live a life of obedience. Such people humbly hold us accountable to obedience. In other words, we need the communion of saints, and the saints need to be active and involved with one another. All Christians are called to be instruments of change in helping other believers live as God's ambassadors in the midst of earthly problems. And this means encouraging others to become more like Christ, rather than merely trying to eradicate whatever difficulty they are facing. Tripp teaches readers to view Scripture as a book with overarching themes (e.g., sin, redemption, God's sovereignty) that teach us how to become more Christ-like, rather than as an encyclopedia we can turn to, to address our specific problems.

Tripp's book also includes many helpful questions to ask to get to the heart of matters, as well as appendices for helping others. I would recommend it for all Christian adults, since we are all called to a life of sanctification – a life of change – and called to bear one another's burdens.

- Julia Byl

THE PROBLEM OF EVIL

by Rob Slane



Epicurus, the Greek philosopher who lived from 341-270 BC, might have been the first to pose “the problem of evil” but he was certainly not the last - this is a riddle that atheists today still love to lob at Christians. It goes like this:

Is God willing to prevent evil, but not able? Then He is not omnipotent.

Is He able, but not willing? Then He is malevolent.

Is He both able and willing? Then whence cometh evil?

Is He neither able nor willing? Then why call Him God?

This is what you might call a tight-spot argument. It seems to cover all the bases and leaves us Christians without the faintest hope of getting out. But tight spots are okay. The people of God have been there before. And so with a range of impregnable rocks to the left and to the right, the most formidable army in the world chasing after us from the rear, and an impassable sea right before us, what do we do? Trust in the God of tight spots and march right on ahead over the path that He clears for us through the waters.

PROBLEMS WITH THE PROBLEM

Although the riddle is undoubtedly clever, it turns out to be loaded with a couple of erroneous presuppositions: firstly, a flawed presupposition, and secondly, a *really* flawed presupposition. So what is the flawed presupposition? In a nutshell, it is the idea that to deal with evil, God must do so in exactly the way we think He ought to, and if He doesn't, we're going to get all uppity and tell Him that He doesn't exist. In our wisdom, we know that He ought to deal with evil, and we also know just how He ought to do it.

Yet the problem we have is that any of the ways we can come up with to deal

with evil end up destroying not just evil, but humanity itself. Let me explain.

Take the simplest example of the kind of evil that Epicurus might have envisaged: Cain and Abel. “Okay,” says Epicurus, “so if God is good, willing and omnipotent, why did He allow Cain to kill his brother?” Now how could God have prevented it? There are only really three options: he could have simply prevented Cain from doing it either by natural or miraculous means; he could have destroyed Cain either before or after he did his deed; or he could have “reprogrammed” Cain so that he never again had such a thought in his head.

But with each of these “solutions” there is an insurmountable difficulty. The problem with the first option – preventing Cain doing the deed – is that Cain's heart remains unchanged, and he will simply look for another opportunity to carry out his crime. The problem with the second – destroying Cain – is that not only must Cain be destroyed but Abel, too, because he is also a guilty sinner before God. And the problem with the third – reprogramming Cain – is that Cain loses one of the characteristics that make him different from the beasts.

With the first option, sin is harbored within Cain's heart to be brought out into the open on another day. With the second, all humanity is wiped off the face of the earth, because all – not just the Cains and the Hitlers of this world – are guilty before God. And with the third, Cain is no longer made in the image of

God. None of these options deals with evil in a satisfactory way, and if God were to choose any of them, humanity dies.

ANOTHER WAY

In his riddle, Epicurus castigates God for choosing to “do nothing” about evil. Here is exactly where the presupposition is flawed. Epicurus assumes that God must deal with Cain in one of the first three ways, and if He doesn't, this is evidence of his inability, unwillingness or malevolence. But God has another way, and rather than it being to “do nothing,” it is something that not only deals with the evil, but which does so in a way that overcomes all the other problems as well.

So how can this be done? Well, God's method, which may well sound like foolishness to the likes of Epicurus, is the death and resurrection of Jesus Christ. It is the only method which not only deals with the problem of evil, but does so at the same time as overcoming the three problems mentioned earlier. It deals with evil by God taking evil upon Himself. It deals with the heart problem by drawing men to God through the Cross, changing their hearts and bringing them into a right relationship with God. It deals with the problem of destroying humanity by offering hope of salvation to sinful humanity. And it deals with the reprogramming problem by restoring men to righteousness, so that they learn to choose the good and forsake evil. Whether Epicurus can accept the “folly” of this method is another matter entirely.

“Okay,” says Epicurus, “so if God is good, willing and omnipotent, why did He allow Cain to kill his brother?”



...his only legitimate questions would be these: why doesn't God come and strike me down for even daring to state such a thing? Why doesn't He come and deal with *my* evil?

THE ATHEIST'S PROBLEM OF EVIL

So much for the flawed presupposition; what of the *really* flawed presupposition? Well, if Epicurus happened to be around today, the one question I would want to put to him would be this: "Mr. Epicurus, your famous riddle about evil and the impotence of God has wowed many an atheist with its cleverness, and no doubt stumped many a Christian with its difficulties, but what I am really keen to know is this: what do you actually mean by evil?"

At this point it wouldn't come as a surprise to see Epicurus' face contorting in barely concealed contempt, implying that I am some sort of a dimwit for not knowing what evil is. Have I never heard of murders and wars and rapes and thefts and that sort of thing? Well, yes, I have, but contorted faces notwithstanding, that still doesn't answer my question: what do you mean by evil? Is it just a bunch of actions such as those you have mentioned, or is it something far deeper than that? What actually is it?

Epicurus has a problem on his hands. In raising the issue of evil he is acknowledging that things *should be a certain way*, but aren't. In other words, to speak of evil is to acknowledge that there is some objective standard against which things can be evaluated – we can't say something is wrong unless there is such a thing as right.

But, dear Epicurus, whence comes these standards? If we are going to hold all men accountable to them, and even nature itself, then these standards clearly cannot come from us – they must come from above and beyond us! So Epicurus' riddle assumes the existence of God... before going on to try to disprove Him.

But then doesn't it follow that the riddle really ought to allow God to define evil, rather than leaving it to Epicurus who doesn't seem interested in the task?

HIS ONLY LEGITIMATE QUESTION

If God is God, then evil is not defined merely as a bunch of bad actions "out there," but rather as "anything and

everything which is opposite of God." Now if this is the case, then what this means – amongst many other things – is that Epicurus' riddle itself falls into the category of evil. I doubt very much whether this possibility actually crossed his mind when he wrote it, but if evil is defined by God as being that which is opposite to Him, then Epicurus is guilty of that very thing in even proposing his conundrum. In which case, his only legitimate questions would be these: why doesn't God come and strike me down for even daring to state such a thing? Why doesn't He come and deal with my evil?

The answer, once again, is the mercy of God. Epicurus had an evil heart, just like the rest of us. He was opposed to God, just like the rest of us are by nature. He calls on God to come and deal with evil, but does he include his own in this? Is he really prepared for God to come and deal with his evil? If he really does desire this, is he prepared for God to leave his heart unchanged, or to strike him dead or to reprogram him? Does he really want God to deal with it in that way? Or will he not rather hope that God can deal with it in such a way that changes his heart for good, leaves him alive, and doesn't turn him into a machine?

The good news is that this is exactly what God does. It took some thorns, some nails and the death of the Light of the World to achieve it. But it is finished. The grave is empty, and the throne is filled. So come, Epicurus, God has found a way to deal with evil, and he invites you to repent and believe.

RP

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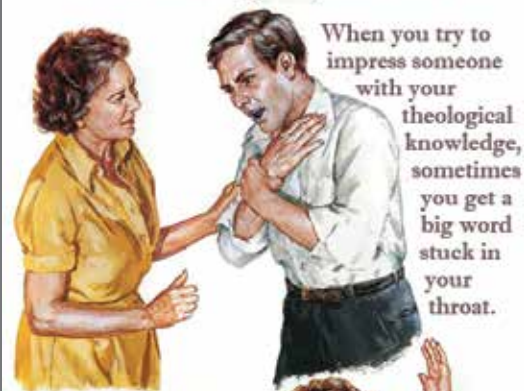


ATHEISM

IN THE BEGINNING THERE WAS NOTHING...AND THEN IT EXPLODED.

Calvinist Cartoons by **EDDIE EDDINGS**

When choking on your words



When you try to impress someone with your theological knowledge, sometimes you get a big word stuck in your throat.

It can happen.

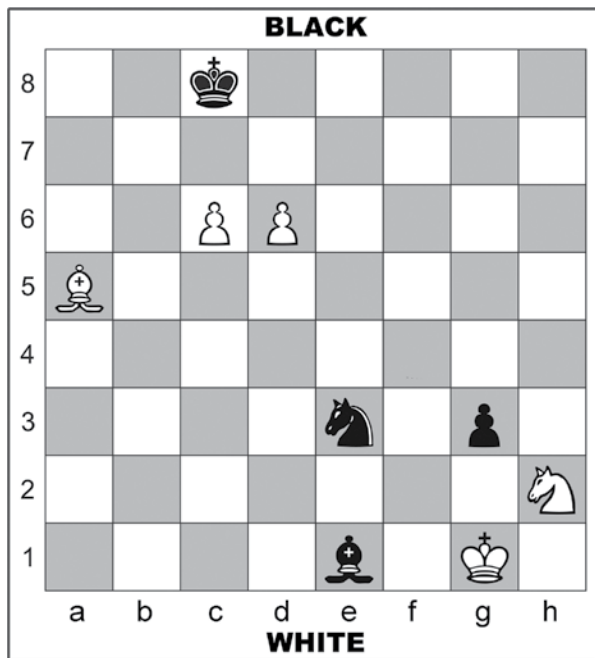


Hopefully, someone will know to do what this lady is doing.

Next time use bite-size words.



Chess Puzzle #200



Problem to Ponder #200

"Birds of a feather flock together"

Some geese were flying north in their usual "V" formation. How many different ways can geese fill the positions if there are an equal number of geese on each side of the leader? For example, if there are 3 geese, the positions can be filled 6 ways, namely:

$\begin{matrix} B & & C \\ A & C & A \end{matrix}$ or $\begin{matrix} C & & A \\ A & B & B \end{matrix}$ or $\begin{matrix} A & & C \\ B & C & B \end{matrix}$ or $\begin{matrix} A & & B \\ C & B & C \end{matrix}$ or $\begin{matrix} B & & A \\ C & A & C \end{matrix}$

Therefore, how many ways can the "V" formation be made if the number of geese is: a) 5? b) 9? c) 15? d) 45?

Riddle for Punsters #200

"The dog was sad but the melon was glad"

Why did the lonely watermelon, who was looking for a pet, decide to buy a sheep dog that always looked rather sad? That dog would be suitable as a m _ _ _ _ c _ _ _ _ _ pet.

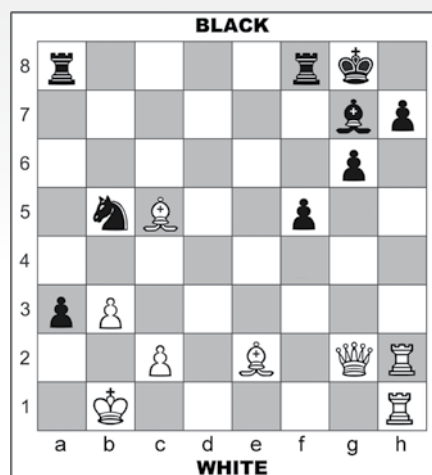
WHITE to Mate in 4

Or, If it is BLACK's Move,

BLACK to Mate in 2

Last Month's Solutions

Solution to Chess Puzzle #199



White to Mate in 3

Descriptive Notation

1. B-B4 ch R-B2
2. QxR ch B-B1
3. QxB mate

White wins sooner if

1. B-B4 ch K-R1
2. RxP mate

Algebraic Notation

1. Be2-c4 + Rf8-f7
2. Qg2xa8 + Bg7-f8
3. Qa8xf8 ++

White wins sooner if

1. Be2-c4 + Kg8-h8
2. Rh2xh7 ++

BLACK to Mate in 4

Descriptive Notation

1. P-R7 ch K-B1
2. P-R8=Q ch K-Q2
3. Q-B6 ch K-B1
4. R-R8 mate

Algebraic Notation

1. a3-a2 + Kb1-c1
2. a2-a1=Q + Kc1-d2
3. Qa1-c3 + Kd2-c1
4. Ra8-a1 ++

Answers to Riddle for Punsters

#199 – "A vehicle to which he could relate!"

What did the army officer have in common with his jeep? He was **tired** of war, he was running out of **gas** to carry out all his duties, and he was ready to blow a **gasket** when given frustrating orders. What did he have in common with his jeep's windshield? He felt **wiped** when he had to run for long periods of time in the rain.

Answers to Problem to Ponder

#199 – "Inside the Inside Figure"

What is the better buy? A 2 kg jar of mixed nuts for \$9.49 or a 250 kg bag of mixed nuts selling in the bulk section for \$0.55/100 g?

What is the better buy? Three red peppers (in a 400 g package) for \$4.39 or a 150 g individual pepper that costs \$1.65?

What, therefore, is the lowest price that could be paid for 3 kg of mixed nuts and 6 red peppers?

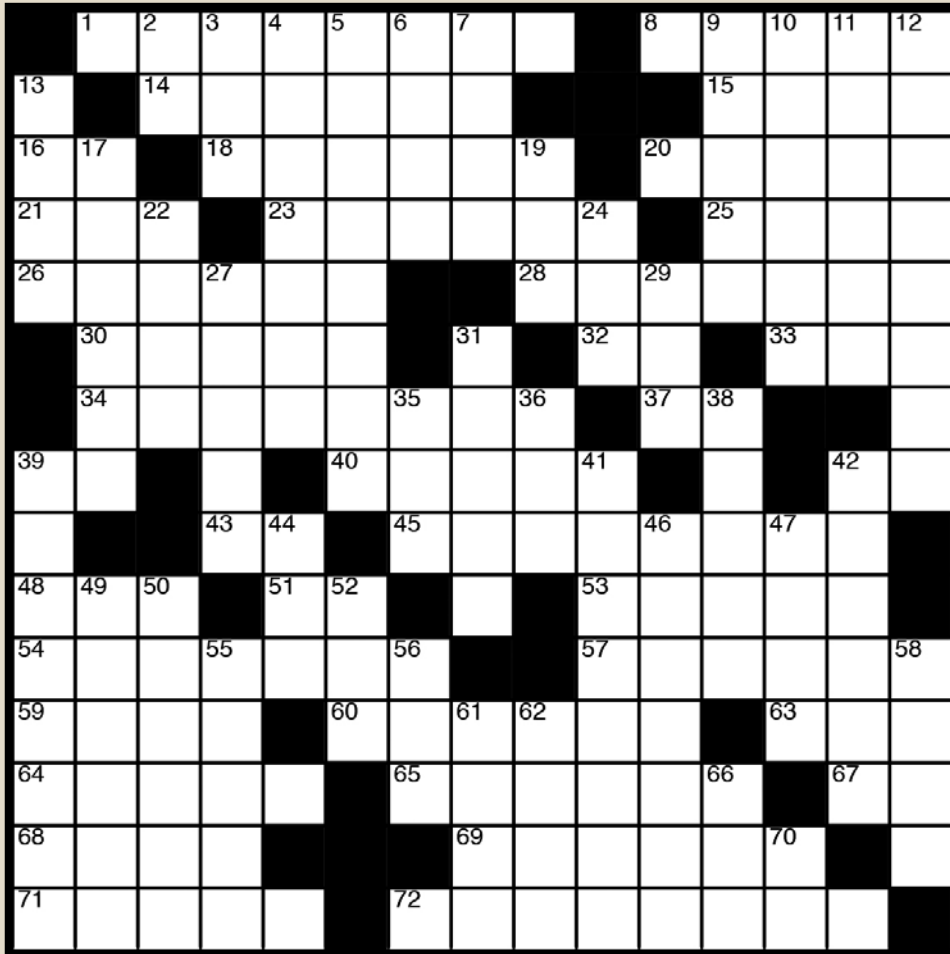
The 2 kg jar costs 949¢/2000g = 47.45¢/100g which is a better buy than the bulk price of 55¢/100g.

By the bag the peppers sell for 439¢/400g = 1.0975¢/g whereas the **individual pepper's unit price was 155¢/150g = 1.033¢/g so was the better buy.**

However, the **LOWEST** price for 6 peppers is paid by buying 2 bags of 3 at a price of 2(\$4.39) = **\$8.78** (whereas 6 individuals would cost about 6(\$1.55) = \$9.30). In order to buy 3 kg of nuts, one 2kg jar and four 250g bags would cost the least, at **\$9.49** plus 4(250g) = 1000g x 55¢/100g = **\$5.50**. **Thus, the lowest cost would be \$9.49 + \$5.50 + \$8.78 = \$23.77**

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

CROSSWORD PUZZLE



SERIES 2 #10

PUZZLE CLUES

ACROSS

- 1. Official paper
- 8. Louis Riel
- 14. Essence
- 15. Savoir faire
- 16. Estimated position (abbr.)
- 18. Expand
- 20. Not now
- 21. Chartered life underwriter (abbr.)
- 23. Instruction course
- 25. _____ grass
- 26. Despite (Old Fr.)
- 28. Member of a band
- 30. Astound
- 32. Et ___ Brutes?
- 33. Am. state
- 34. Piercingly shrill
- 37. From
- 39. Him
- 40. In the country
- 42. Boy's name
- 43. You
- 45. Becoming a pupa
- 48. Precious jewel
- 51. Travel
- 53. Fr. food
- 54. Work dress
- 57. Fr. ivory
- 59. Girl's name
- 60. Next to
- 63. Noise
- 64. Nerve (comb. form)
- 65. Tracking systems

DOWN

- 2. Above
- 3. Omnibus conductor
- 4. Use
- 5. One who drives mules
- 6. Historical years
- 7. Fish catchers
- 9. Fr. floor
- 10. Japanese floor mats
- 11. Seller of ice
- 12. Run aground
- 13. Received (abbr.)
- 17. Make happy
- 19. Greek goddess of dawn
- 22. United States Marine Corps
- 24. Louse egg
- 27. Ward off
- 29. Pair
- 31. Shoulder expression
- 35. Liquid container
- 36. Mouth
- 38. Fried (Spanish)
- 39. Member of Fr. Reformed communion
- 41. Engraved on stone
- 42. Woman adviser

- 44. Self-esteem
- 46. Fr. tavern
- 47. Ger. envy
- 49. Become beloved
- 50. Unit of time
- 52. Something circular
- 55. Interlude (Ital.)
- 56. Fr. sea
- 58. Stops
- 61. Waist band
- 62. Members of zoological families (pl. suffix)
- 66. 21st letter of Hebrew alphabet
- 70. And (archaic)

LAST MONTH'S SOLUTION



SERIES 19 #14

Joyce

Now Available!

How can I get my hands on last week's bulletin?

Do I have to usher this week?

What's the name of that new family? And what do they look like again?

I wonder when my pastor's birthday is...

When is that youth conference?

I wish I could send an email to the whole congregation... Or even just my ward...



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