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A MAGAZINE FOR THE CHRISTIAN FAMILY

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# PERSPECTIVE

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NOT ALL SORROW FOR SIN  
LEADS TO REPENTANCE.  
SO WHAT DOES GODLY  
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# SORROW AND SORROW

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# WORLDVIEWS AND DOGVIEWS:

## WHAT ARE THEY?

“What’s a worldview?” I asked.  
“It’s a way of viewing the world,” my helpful friend answered.  
“Um, thanks.”

**L**ong before I ever knew what a worldview was, I knew it was an important word. It was even the answer to one of the biggest questions I had ever asked: “How is it that creationists look at geology and biology and physics and other facts and see evidence of God, and evolutionists look at the same facts and see evidence of evolution?” A very wise older individual gave me a short but assuredly brilliant answer to this question. He said, “It’s because creationists and evolutionists have different worldviews.”

He was a very smart man, so this must have been a very smart answer, but it didn’t help me. I had to find out what a worldview was first.

The dictionary was uninformative. According to it a worldview is: “the overall perspective from which one sees and interprets the world.” Okay, but what does it mean to “interpret the world”?

In the end, it turned out that “worldview” was too difficult a word for me to understand in one giant leap. I had to first learn about a smaller but similar word: “dogview.”

### DOGVIEW BASICS

If a worldview is “the overall perspective from which one sees and interprets the world” then a dogview is, of course, “the overall perspective from which one sees and interprets dogs.” It turns out everyone has a dogview and each person’s dogview can be quite different from their neighbor’s. To put it another way, a person’s dogview contains their basic core beliefs about dogs and answers all the big questions people have

about dogs like: why are dogs the way they are, and why do they do the things they do? You could call it the starting point for figuring out dogs.

The really remarkable thing about dogviews is that a person’s dogview can sometimes have an incredible effect on how they interpret facts. Take for example, the case of Mel and Nicky, two friends who have very different dogviews: Nicky is convinced that all dogs are nice, while Mel believes that all dogs are mean.

### *The first dog*

One day, as the two of them were out for a walk, a dog jumped out of the bushes just a few feet in front of them. Mel, of course, thought this Pit bull/Doberman-cross looked quite menacing, while Nicky was convinced it just wanted a scratch behind the ears. When she approached to give the brute a pat, it bit her in the ankle and then ran off.

While this incident only added to Mel’s belief that all dogs are mean, if you thought this would force Nicky to revisit her “all dogs are nice” dogview, you would be mistaken. Nicky had a very strongly-held dogview so, rather than changing it, she reinterpreted the events to fit her dogview. “The dog wasn’t being mean,” she told Mel, “He was only giving me a love nip.”

### *Dog number two*

As Nicky and Mel continued their walk, another dog just happened to jump in front of the two friends. With his tail wagging, the St. Bernard bounded forward and leapt up, putting his front

“...a dogview is, of course, “the overall perspective from which one sees and interprets dogs.”



paws on Mel's shoulders. The dog knocked him right over and started licking Mel's face. After a moment or two of this the St. Bernard, tail still wagging, bounded back into the bushes and disappeared.

"See Mel," Nicky exclaimed, "All dogs are nice. He liked you so much, he was licking your face!"

To you or me it might seem this dog was nice and very friendly, but Mel saw things quite differently. His dogview, after all, was that all dogs were mean, so he interpreted the St. Bernard's actions in light of that dogview. "Licking me, you say! He wasn't licking me; he was tasting me! Fortunately I didn't taste very good to him, so he left to go find someone else to devour."

Mel and Nicky saw the exact same events and yet, because of their opposing dogviews, they interpreted those events very differently. They obviously had messed up dogviews – all dogs aren't nice, and they aren't all mean either – but because Mel and Nicky were so dedicated to their incorrect dogviews, they forced the facts to fit.

## SO WHAT'S A WORLDVIEW?


Once I understood the intricacies of what a dogview was, it became a lot easier to understand what a worldview was. As Reformed Christians we believe that our Christianity should impact every aspect of our lives – God is supposed to rule over all. That means that Christianity is the "overall perspective from which we see and interprets the world." *Christianity* is our worldview.

To put it another way, a worldview is a lot like a dogview, except instead of being just about dogs it concerns the whole world. A person's worldview answers the big questions that we all have about the world and the people in it like: Why am I here? What is the nature of the universe? Why is there evil or good? A worldview is a person's starting place, or their foundation for figuring out the world and people in it.

And like their dogview, a person's worldview can sometimes have an incredible effect on how they interpret facts. Christians, for example, see the exquisite complexity of a human eye and understand it as evidence of a Grand Designer. Evolutionists however, believe that the whole universe is the result of chance (that's their worldview) so they look at a human eye differently. To them the complexity of the human eye is not evidence of a Grand Designer, but is instead evidence of vast amounts of time. After all, chance couldn't produce something like an eye overnight – that takes time. Like Mel and Nicky, evolutionists force the facts to fit because the only alternative is for them to abandon their mistaken worldview and look for another. And like Mel and Nicky, most evolutionists hold on to their mistaken view too strongly for them to consider looking at the world in a different way.

As Christians we can take comfort in the fact that our worldview explains the world a whole lot better than any other worldview. We can understand subjects like psychology better because we have a good grasp of human nature. Economics,

as complicated as it is, is easier for Christians because we know that man is motivated by greed. Our worldview helps us have stronger marriages because we know that women are supposed to submit to the authority of their husbands and that men are supposed to love their wives as Christ loved the church. We understand events like September 11 better than the world because we know that man is sinful by nature. We can face illness and sickness with hope because our Christian worldview explains why illness and sickness exist. Our worldview makes the world understandable.

And for that we should thank the One who gave us this understanding. 



Jon Dykstra can be reached at [editor@reformedperspective.ca](mailto:editor@reformedperspective.ca). He does not own a dog, and is quite happy about that.

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### Recife...(heh-see-fee)

Recife, the fifth largest metropolitan area in Brazil with close to 4 million people, is currently the hub of Reformed mission activity. The IRB has one instituted church in Recife with eight congregations: six under the care of one council, and two under the care of our missionaries.

Recife is a city of contrasts. In one area you can find expensive shopping districts, and people purchasing luxury items from Hugo Boss, Versace and Mercedes Benz. However, just a few miles inland the poverty is evident.

It is in this area that the LORD has allowed His Word to flourish and His church to be gathered through His blessing and the work of pastors J. VanSpronsen & K. Wieske.

Our Mission Aid worker Chris Boersema labours in the area as well, cooperating with the missionaries in organizing seminars and retreats at the nearby Aldeia Training Center. Chris is currently travelling amongst the churches teaching a personal financial course based on stewardship through Scripture. The course is being well received and the plan is to extend it to other areas and churches of the IRB. We pray the LORD will continue to bless those who labour in the land!



Chris & Thecia Boersema

### Financial Course held in Maragogi



Mission Board and Mission Aid recently launched a new combined website. We're adding new content weekly!

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# NOTA BENE

News worth noting

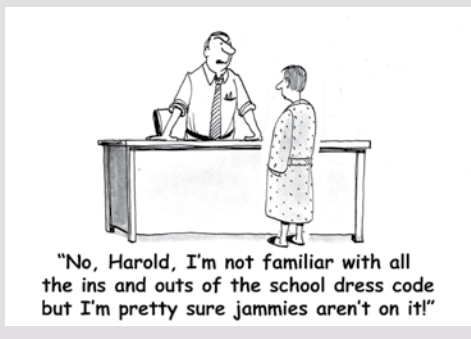
## LEGGINGS NOT MUCH DIFFERENT THAN LEGS

BY ANNA NIENHUIS

**L**eggings have been banned as part of the school dress code at Haven Middle School in Evanston, Illinois. However, it's not as simple as that. Leggings can still be worn, as long as there are shorts or a skirt over them that reaches at least as long as your fingertips when your arms are straight down. Essentially, students are being asked to cover their bottoms. As with many dress code attempts, this sparked somewhat ridiculous debates among parents and students: does this extend to yoga pants, equally tight until at least the knee? One girl complained the skinny, smaller girls weren't getting caught, while more developed girls were quickly told to put their gym shorts on over their outfit if they were caught violating the dress code.

The school has said they will be re-evaluating their policy for next year. They maintain their reasons never had anything to do with whether boys are distracted by the way girls dress. Rather, they say it has to do with maintaining a level of decorum and a good learning environment. However, at an age where young people are hitting puberty and feeling differently about their own bodies and the bodies of those around them, we know that boys can be affected and distracted by what girls are wearing. Negating the visual orientation of males does not make it go away, so we see schools making other excuses to encourage modesty in the dress of young women while avoiding accusations of discrimination.

SOURCE: Martha Irvine's "Leggings banned in some U.S. schools while others wonder how far a dress code should go", NationalPost.com, posted April 16, 2014.



## WARREN BUFFET: A NAME THAT WILL GO DOWN IN INFAMY

BY JON DYKSTRA

**I**n mid-May *FoxNews.com* reported on previously unknown donations that famed investor Warren Buffet made to Planned Parenthood. Since 2001 Buffet, the world's third richest man, has donated more than 1,250,000,000 – that's 1.25 billion – to the world's biggest abortion provider.

Buffet's donations make him among the biggest, most impacting supporters of abortion ever, right up there with Henry Morgetaler, and Margaret Sanger. And until this year, no one even knew.

SOURCE: Dan Gainor's "Warren Buffet has given 1.2 billion to abortion groups" posted to *FoxNews.com* May 13, 2014

## GAY IS THE NEW HOMOSEXUAL

BY ANNA NIENHUIS

**I**n March the *New York Times* reported on "The Decline and Fall of the 'H' Word." What is the H-word? Homosexual. The Gay and Lesbian Alliance Against Defamation (GLAAD) suggests it should be banned for the negative connotations it brings out for many people by containing both the words "homo" and "sex." They offer "gay" as the replacement term. Research suggests the term "homosexual" peaked in 1995 and has been declining in use since, with sources like the *Washington Times* further normalizing the lifestyle with moves like removing the quotation marks in articles around the term "gay marriage" starting back in 2008. As this community of vocal individuals continues to try to shape the public perception of their lifestyle choices, they believe, and could well be right, that more innocuous terms will further their cause.

SOURCE: Jeremy W. Peters' "The decline and fall of the 'H' word"; *nytimes.com*; March 21, 2014.

# UN SAYS VATICAN'S PRO-LIFE STANCE IS "PSYCHOLOGICAL TORTURE" – OR DID IT?

BY JON DYKSTRA

**I**n early May headlines in the conservative press alerted readers to the United Nation's latest outrageous conduct. According to a May 5 *Washington Examiner* account:

The United Nations is stepping up its attack on the Catholic Church's historic opposition to abortion, suggesting at a meeting Monday in Geneva that it amounts to "psychological torture" of women and should be repealed...

Their headline read, "U.N. calls Vatican's anti-abortion canon 'psychological torture' of women." *LifeNews.com* had a similar heading: "United Nations calls Catholic Church's Pro-life Teachings 'Promoting Torture'" (May 6) and

But that's not what happened.

Those comments were not made, as the headlines implied, as any sort of official statement by the United Nations. They arose instead in the course of a one hearing of a solitary UN

committee. While it's unclear whether the comments were made by a single committee member, or reflected the thoughts of several members, it simply isn't accurate to characterize what these individuals said as the "UN" attacking the Vatican. We have good reason to suspect the mainstream press and its liberal bias, but we need to understand

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*...even the conservative press is not above "hyping" a story.*

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that even the conservative press is not above "hyping" a story. They need headlines that will grab you, and while it would have been more accurate to write, "One member of one UN panel said Vatican's pro-life stance is 'psychological torture,'" it doesn't play to our sense of indignation in the same way.

Comparing being pro-life with being a torturer is outrageous: these statements came from a member or members of the UN Committee Against Torture, whose mandate is to oversee an agreement that was never meant to address abortion. This member (or members) should be fired and the rest of the committee should be instructed to seek out real instances of torture, and to leave their personal political agendas at home.

That this likely won't happen reflects badly on United Nations, highlighting that there is no real accountability for its committees and councils. Another example of this unaccountability: just this year notorious human rights abusers China and Saudi Arabia were appointed to the UN Human Rights Council. Russia was also appointed, even though it is in the midst of invading its neighboring Ukraine.

That there are reasons enough for us to be disgusted by the United Nations only underscores that we don't need to hype anything. We who love the Truth, should be careful with the truth.

SOURCE: Martha Irvine's "Leggings banned in some U.S. schools while others wonder how far a dress code should go", NationalPost.com, posted April 16, 2014.

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## BURNING B.C. BABIES FOR ENERGY

BY ANNA NIENHUIS AND JON DYKSTRA

**A**s part of a waste-to-energy initiative first exposed in the United Kingdom and evidently also in full swing in the United States, medical waste is burned to produce energy that powers homes. This medical "waste" includes the remains of aborted or miscarried babies. While the concept of putting waste to use is a good one, the definition of "waste" in this case is devastatingly broad.

It turns out that this approach is also being used on Canadian children. An April 21 article in *The B.C. Catholic* revealed that the province ships medical waste, likely including fetal remains, to an energy plant in Oregon. After the Marion County Board of Commissioners learned that one of their plants might be "accepting medical waste containing human tissues" they issued a release stating, "We are outraged and disgusted..." and promised to take steps to stop this from happening in the future.

What they never made clear was exactly why they were disgusted.

What's wrong with burning waste for energy? Nothing, of course. But burning people's bodies for fuel? The outrage seen in the UK, the US and now Canada shows on some level the world understands that people should be treated with respect in death. What follows is the necessity of viewing the unborn as people, giving them respect both in life and in death.

SOURCE: Glenn Beck's "Aborted babies incinerated as part of waste-to-energy program...in United States?", glennbeck.com, April 24, 2014; Jason Howerton's "Aborted fetuses reportedly incinerated at waste-to-energy plant... in United States", theblaze.com, April 23, 2014; Steven Ertlet's "Energy Plant in Oregon Burning Aborted Babies From Canada to Generate Electricity", LifeNews.com, April 23, 2014.



## IMMORALITY, NOT POVERTY, CAUSES CRIME

BY JON DYKSTRA

**D**oes poverty cause crime? That's an assumption that a lot of government policy is built on, but a recent study at Cambridge University has shown that young peoples with morals don't commit crime nearly as often as youth without, no matter what level of poverty, they might find themselves in.

"Many young people are 'crime-averse' and simply don't perceive crime as a possible course of action – it doesn't matter what the situation is," noted the head of the study team, Professor Per-Olof H. Wikström. "The idea that opportunity makes the thief, that young people will inevitably commit crime in certain environments, runs counter to our findings. Rather, only the 'crime-prone' become vulnerable" [i.e. culpable].

The way the numbers work out is that 16 percent of youth with the strongest moral convictions did just one percent of juvenile crime. The bottom 16 per cent? This group, with the least moral qualms about doing crime committed 60 per cent of all crime, and, it was noted, "often on impulse."

So how do young people get moral convictions? The Cambridge group doesn't delve into that topic, but this study certainly fits in well with what the Bible tells us: it isn't poverty that causes crime, but our own sinful inclinations. It isn't a money problem; it's a heart problem.

SOURCE: Steve Weatherbe's "Moral beliefs lead to good behavior: Brit academics amazed" posted to TheChristians.com April 9, 2014.



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# IN A NUTSHELL

TIDBITS RELEVANT,  
AND NOT SO,  
TO CHRISTIAN LIFE.

BY JON DYKSTRA

## HENRY VIII TO POPE: "GO AWAY, BUT THE TITLE CAN STAY"

For almost 500 years now, to this present day, British monarchs have gone by the title "Defender of the Faith." We are currently ruled by *Elizabeth the Second, by the Grace of God, of Great Britain, Ireland and the British Dominions beyond the Seas Queen, Defender of the Faith.*

This title finds its origin back in 1521, when as a reward for service rendered, the Pope gave the English king this "Defender of the Faith" designation. What did Henry VIII do to warrant such an impressive title? He wrote a pamphlet titled, *Declaration of the Seven Sacrements Against Martin Luther.* In it Henry defended the Pope and attacked Luther.

But a scant nine years later this Roman Catholic "Defender of the Faith" broke with Rome, and started the Anglican church. In response the Pope revoked his title, but the English Parliament later restored it. So today's Anglican queen bears a title first awarded to the very first Anglican King by none other than the Pope.

## WHY THERE SHOULD BE A HIGH BAR FOR TEACHERS

"A student is not above his teacher but everyone who is fully trained will be like his teacher." – Luke 6:40

## THE BROTHERS GRIMM

by Conrad van Dyk  
The Grimm brothers  
Hated stepmothers,  
Tight shoes,  
And mirrors and their views.

SOURCE: [www.saintclerihewscalendar.com](http://www.saintclerihewscalendar.com)

## THE CASE FOR EDUCATIONAL FREEDOM

"I hope...that we may return to the principle of freedom for individual parents in the education of their children in accordance with their conscience... let us be perfectly clear about one thing – if liberty is not maintained with regard to education, there is no use trying to maintain it in any other sphere. If you give the bureaucrats the children, you might just as well give them everything else" – J. Gresham Machen

## WHY ENGLISH IS A FUN LANGUAGE...

A clever farmer taught his sow to sow seeds. Then he got his geese to take a gander at whether the produce produced was ready to gather. The cows were called on to collect the farm's refuse but refused – berry bushes by the bins brought a bear, which the cowed and cowering cows found unbearable. The farmer thought shooing it by shooting his shotgun was worth a shot. His errant aim missed the beast's broadside and while his dove dove, and his duck ducked, a hen was hit, with one wing winged. The farmer wound the wound and presented a present to the unfortunate fowl. Then he bribed the bear to bear the burden of taking out the trash.

## POETIC TO THE END

Christian poet and hymn writer Isaac Watts (1674-1748) showed evidence of his talents as a very young age. In Douglas Bond's biography of the man, *The Poetic Wonder of Isaac Watts*, Bond gives this example:

...one evening during family worship at the dinner table [while] his father read Scripture and guided family prayers, Watts spotted a mouse climbing up the bell pull and began to giggle. Rebuked by his father, who asked him why he was laughing during prayer, Watts replied:

*There was a mouse for want of stairs  
Ran up a rope to say his prayers.*

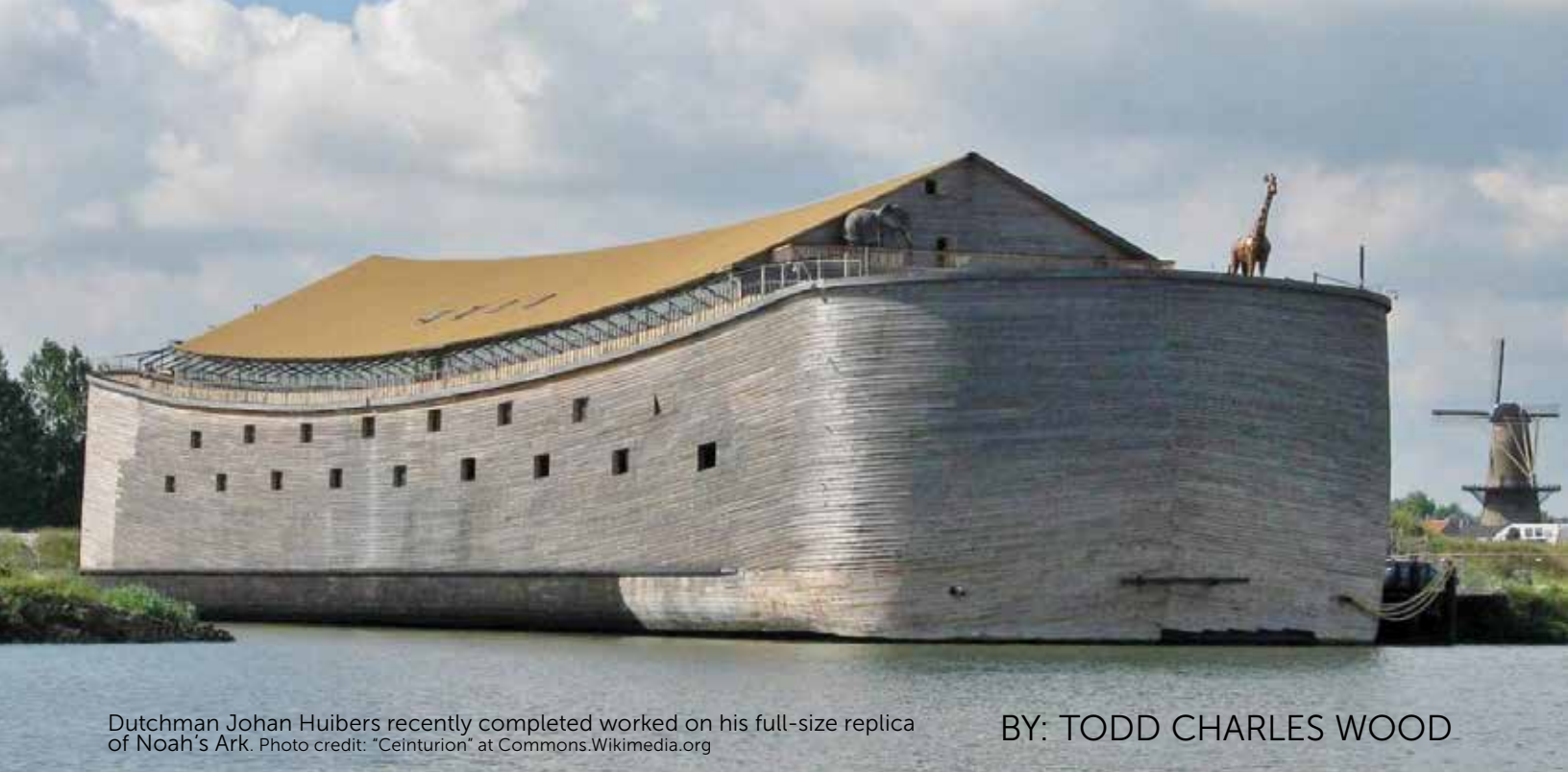
His parents, amazed at the boy's ability to rhyme in his head without writing the lines down on paper, encouraged his rhyming – for a while. As children will do when encouraged, Watts began rhyming all the time. Annoyed by the incessant rhyming, his father forbade him to do it – and he meant it. Isaac soon forgot and fell back into rhyming. Taking him over his knees, Watts Sr. prepared to lay into his son's backside with the switch. Then young Watts rather unconvincingly cried:

*O father, do some mercy take  
And I will no more verses make.*

## ON SELF-CONTROL

"I can't even imagine the self-control required to work at a bubble wrap factory."

attributed to Bill Murray



Dutchman Johan Huibers recently completed work on his full-size replica of Noah's Ark. Photo credit: "Ceinturion" at Commons.Wikimedia.org

BY: TODD CHARLES WOOD

# HOW TO BUILD NOAH'S ARK

**A**ccording to the book of Genesis, when God told Noah to build the Ark, He didn't give Noah a lot of guidance on *how* to build the Ark.

Make yourself an ark of gopherwood; make rooms in the ark, and cover it inside and outside with pitch. And this is how you shall make it: The length of the ark shall be three hundred cubits, its width fifty cubits, and its height thirty cubits. You shall make a window for the ark, and you shall finish it to a cubit from above; and set the door of the ark in its side. You shall make it with lower, second, and third decks (Gen. 6:14-16, NKJV).

If you think about it, that's not a lot of detail. How many rooms would be necessary? Should this Ark be shaped like a ship or just a big barge? How big should the door be? What about that window? What does "finish it to a cubit from above" mean? How should the space be divided? How much space should be set aside for Noah and family? How much for the animals? How much for the provisions? How would the Ark be lit? How would it be ventilated? What

would they do with all the animal dung?

These kinds of questions might seem impertinent when faced with the commands of God, but let's face it: If Noah was to build a sea-worthy vessel to actually save people and animals from the Flood, he would need a bit more detail than these brief verses. Did God answer all these questions as miraculously as His first revelation to Noah? The Bible doesn't say. Maybe He did; maybe He didn't. Noah eventually figured out all of these problems, though, because if he hadn't, we wouldn't be here wondering about it.

## ORIGEN'S GIANT PYRAMID

These types of questions are not new in our modern world, and they all relate to the field of *logistics*. Down through the millennia, Christian thinkers have tried to figure out just how the Ark was built, how many animals were on the Ark, and how Noah and family could care for everything during the year of the Flood. The answers they've come up with just might surprise you.

One of the first to comment on the logistics of the Ark was the early Christian philosopher Origen, who

lived in Alexandria, Egypt about two hundred years after Christ. He taught that the cubit in Genesis was actually a special kind of cubit that was six times the length of the normal cubit! That would make the Ark half as tall as the Washington Monument and half a mile long! Origen also taught that the phrase "finish it to a cubit" meant that the Ark's roof narrowed to a square of just one cubit across, making the Ark shaped like a pyramid.

## AUGUSTINE'S RECTANGLE

St. Augustine mentioned Origen's ideas about the Ark in his well-known *City of God*, but he also taught that each of the three decks on the Ark had the same floor space. Now if the Ark was a pyramid, that couldn't be. The only way to get equal floor space on each deck would be to have a rectangular Ark. For years afterwards, Christians talked about Origen's and Augustine's different ideas about the Ark.

## HUGH OF ST. VICTOR'S SQUARE-ISH BOAT

In the thirteenth century, a French monk named Hugh of St. Victor

wrote about the Ark, and rejected both Augustine's rectangular Ark and Origen's pyramid. According to Hugh, an Ark shaped like a pyramid would sink to the bottom, since the waves would be able to wash right over it. Hugh wrote that the Ark would need a hull to push the waves back and keep them from swamping the ship. Hugh applied modern (in his day) ship-building knowledge to the logistics of the Ark, and ship-builders knew that boats need hulls to float. According to Hugh, the Ark had a squarish shape with a pitched roof.

Hugh's rejection of the ancient "wisdom" about how the Ark was built emboldened others to develop their own ideas of how the Ark was built. In the first printed Bible commentary in the late fifteenth century, Nicholas of Lyra proposed an ark shaped like Hugh's but with taller sides. The catholic bishop Cajetan suggested something between Hugh's Ark and Origen's. Cajetan's Ark had sides that sloped inward towards the top but not as steeply as Origen's.

### JOHANNES BUTEO GETS CLOSER

The first person to seriously consider the logistics of the Ark as a special topic (and not as part of a commentary on Genesis) was sixteenth century French mathematician and monk Johannes Buteo. Buteo published a short treatise on the Ark in 1554 where he covered logistics in detail. He rejected Origen's idea of the special long cubit, reasoning that if cubits were really that long, Goliath would have been 54 feet tall with a nine-foot head! That giant head was hardly something David could have cut off and carried around all by himself, as the Bible says (see I Sam. 17:51-54).

Buteo also insisted that the Ark was rectangular, as Augustine had implied in *City of God*. Buteo believed that the pyramid shape was hard to construct from wood and would make stabling animals difficult. The simplest way to build an ark was to make it a big, floating barge. That would give the most space for the people, animals, and provisions.

Buteo also had strong opinions about

the occupants of the Ark. He believed that the lowest deck of the Ark held the animals, the second deck the provisions, and the third deck the birds and people. Buteo also gave detailed floor plans to illustrate how the Ark could have been designed to hold the necessary animals. His attempt to list the animals aboard the Ark included such fanciful creatures as satyrs, unicorns, and Pegasus. We can't blame him too much for his list, since he was relying on very old books about animals and new (and better) books were just being published while he was writing.

### THE IMPACT TODAY

Buteo's Noah's Ark treatise proved amazingly popular. Over the next century dozens of books and articles about the logistics of Noah's Ark were written and published by scholars all over Europe. Everyone had their own ideas about the number of animals, but most agreed with Buteo that the Ark was a big, rectangular barge.

After about 200 years, interest in Noah's Ark all but disappeared as scientists began to question whether the Flood ever happened at all. As geology established itself as a science, scholars slowly began to reject Genesis as a valid record of history. They began to believe that the earth was much older than the Bible seems to say, and they began to think that maybe the Flood was only a regional – rather than global – disaster.

Today, creationists continue to resist this erosion of confidence in the Bible. Part of that work is to understand the history of the earth from a Biblical and creationist perspective. That involves understanding the amazing voyage of Noah's Ark, including all those logistical details. As we conduct this kind of research, we are carrying on a very ancient tradition, following the footsteps of Origen, Augustine, Hugh of St. Victor, and Johannes Buteo. RP

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His attempt to list the animals aboard the Ark included such fanciful creatures as satyrs, unicorns, and Pegasus.

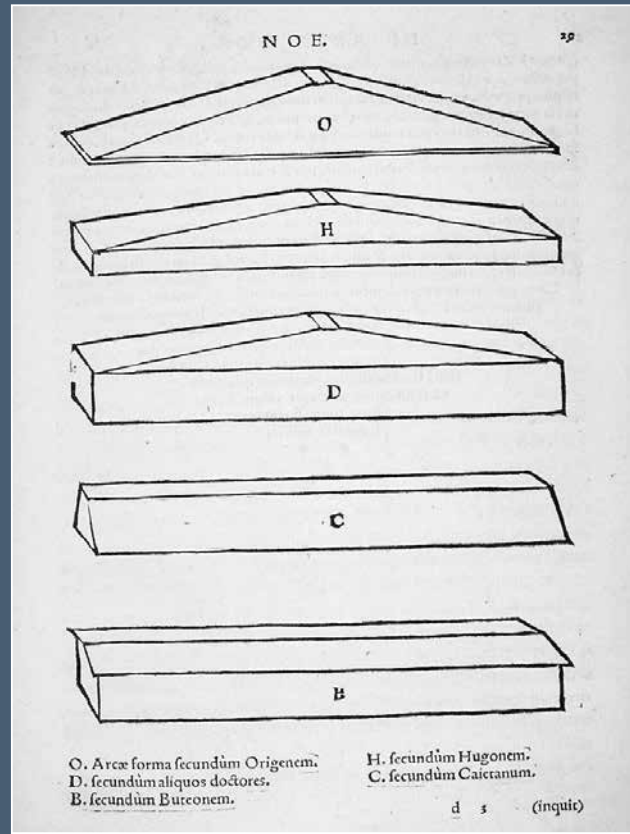
Another look at Dutchman Johan Huibers full-size, recently completed, replica of Noah's Ark.



In this 1554 illustration Johannes Buteo present five different possible designs of the Ark in a book he wrote on the subject. From top to bottom:

- O. Attributed to Origen
- H. His understanding Hugh of Saint Victor's (though it isn't all that square-ish here)
- D. General attribution to "some doctors"
- C. From Cajetan or Thomas de Vio
- B. Buteo's own solution

Buteo's version became the prevailing one, and was the model for many subsequent paintings and illustrations.





# You did not do this for me

Nazis rounding up Eastern European Jews

by Christine Farenhorst

Situated on a small group of hills, surrounded by the marshy valley of Verseka, lies the small Lithuanian town of Ejsziszki, (or Ishishok or Eisisky). Unless you are Lithuanian, the name is difficult to read, let alone pronounce. According to folklore the name was born a long time ago. A local man came home from work one day and was greeted at the door by his wife. She held in her hand a special treat of homemade preserves for her husband – preserves made from berries which grew in that region. He didn't realize, when he took a heaping spoonful, that they had just been made and were very hot. The enthusiastic bite consequently burned his tongue, causing him to spit out the berries and yell, "heishe-shok!" – meaning "hot sauce." Thus, the name!

Ejsziszki is one of the oldest Jewish settlements of Eastern Europe. Its cemetery contains tombstones dating

back to 1097. Fluctuating in size over the centuries, during the early twentieth century more than half of the town's population was Jewish. And in 1935 more than 90 percent of the trades and crafts of the town were run by Jewish folk who numbered about 4000 plus. The town had both a church and a synagogue.

The fall of 1941, as most people are aware, was not a good time for the Jews of Europe, including the ones in Lithuania. Many villages and towns in this northeastern country bordering the Baltic Sea, were attacked and destroyed by Nazi *Einsatzgruppen*. These merciless killing squads were intent on annihilating Jews from the face of the earth. They were specially trained soldiers who set about finding and organizing local collaborators into murder gangs; they were confident and eager to commit mass murder.

*Then He will say to those on His left, 'Depart from Me, you who are cursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave Me nothing to eat, I was thirsty and you gave Me nothing to drink, I was a stranger and you did not invite Me in, I needed clothes and you did not clothe Me, I was sick and in prison and you did not look after Me.' They also will answer, 'Lord, when did we see You hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help You?' He will reply, 'I tell you the truth, whatever you did not do for one of the least of these, you did not do for me.' Then they will go away to eternal punishment, but the righteous to eternal life."* – Matthew 25:41-46

A number of towns in the neighborhood of Ejsziszki had already been destroyed. Somberly the Jews of the community awaited the ordeal that they knew would eventually come their way. And it did come on September 22 of 1941. Prior to that date, Rabbi Rozowski had called together the men of his synagogue and said:

*Jews, our end is near. God does not wish our redemption; our fate is sealed and we must accept it. But let us die with honor. Let us not walk as sheep to the slaughter. Let us purchase ammunition and fight until our last breath. Let us die like judges in Israel. That is to say, let us die with the Philistines.*

Some of the braver listeners agreed with their rabbi, but most of them did not. A few hundred Jews tried to escape and although some made it into the surrounding hills, most were hunted down by German and Lithuanian police. And so it was that on September 22, 1941, the Jewish population of Ejsziszki was led en masse to the town's horse market. The rabbi was dressed in his Sabbath clothes and wore his silk yarmulke (or skullcap). The cantor walked next to him, wrapped in his prayer shawl, carrying the Torah. Together they led the multitude behind them in the Viddy – a prayer confessing sin.

From the horse market, in groups of 250, the Ejsziszki Jews were led to the outskirts of the town, to the Jewish cemetery – a cemetery located just in front of some Christian homes. Lined up facing a series of open ditches, they were ordered to undress. Shivering and humiliated, they stood at the edge of the yawning graves. The men were killed first, rows upon rows of them. One of the town's teachers, a Reb Michaelowski, stood with the others at the open lip of the graves. He stood there together with his son, Zvi. Zvi was only sixteen. He held his father's hand and they stood together looking down into the ditch, naked and embarrassed, each comforting the other. But even as he was speaking to his father, Zvi was counting the intervals between one volley of fire and the next. And as the Lithuanians and Germans were firing, he managed to drop into the ditch one split second before the bullets flew.

Bodies piled up on top of Zvi. They covered him. He felt bodies twitch convulsively and tremble underneath him, blood covering his hands and his face. Time passed. Eventually, much later, the shooting stopped. In the aftermath Zvi could hear the Germans and the Lithuanians singing as they celebrated and drank to the completion of an evil task. Ejsziszki, they bellowed, was Judenfrei, that is to say, Jew free.

But Zvi was alive. He felt blood course through his veins and he slowly and

*...they supplied no food and no drink; they did not invite Zvi inside and did not bind up his wounds.*

steadily extricated himself from the bodies piled up on top of and around him. He could not allow himself time to stop to think about his father, or his friends. He thought of the Christian church located at the far end of the cemetery. There were some Christian homes next to it. Zvi knew the people who lived there. He had grown up knowing them. They were, in a manner of speaking, neighbors. Eventually, after what seemed like an eternity, he made his way to the top of the ditch, easing his way out. Crawling on all fours at first, and then walking, he stumblingly made his way to the first of the houses. Naked, at times shaking uncontrollably in the cold night air, he lifted his right hand and knocked on the door. It soon opened a crack and a peasant's face peered out



## Everyone shunned him; everyone shut their doors and their hearts to the boy's plight.

at him. Under the light of a lantern that he had stolen from an evacuated Jewish house, the peasant realized he was looking at one of the Jewish boys of the town, a boy resurrected as it were, from the dead. He examined Zvi carefully for a minute before he hissed his reply and slammed the door shut.

"Jew, go back to the grave where you belong!"

Zvi tried the other homes, becoming more disconsolate as he limped along. At every house the reception was the same. Everyone shunned him; everyone shut their doors and their hearts to the boy's plight. Now Zvi also knew a widow who lived some way off from the town in the forest. Having no other recourse, he made for her house. Sore and disconsolate, he stared at the light shining from her window for a few moments before he raised his hand to knock on the door. Dared he hope that

she would be different than the other Christians he had asked for help? The old woman who had seen him from her window, came to the door holding a piece of burning wood in her hand. She did not even give him time to speak, but began chasing him down the forest path brandishing the piece of wood as if she were about to char his bare flesh. Zvi, at first petrified, was desperate. Suddenly he turned and spoke to her.

"I am the Lord Jesus Christ," he said, "I came down from the cross. Look at me!"

She stopped in her tracks, bewildered and impressed. She beheld a young man, covered with blood - a young man with a haunted look in his eyes. Was he telling the truth?

"Look at this blood," Zvi continued, "it is the blood of the innocent. Let me into your home."

The woman crossed herself and fell

down at his feet - feet covered with blood.

"Boze moj," she called out, and again, "Boze moj", which meant, "My God."

She got up, turned and opened her door to Zvi.

"If you keep me here for three days and three nights," he said, "I will bless you, your children and your farm. But only if you do not tell a single soul, not even the priest, that I am here. For I am here on a special mission."

The aged widow, overcome with awe, agreed. She gave Zvi shelter, supplied him with food and clothing, and water with which to wash himself. When the three days had passed, she gave him the necessities he would need to survive in the forest.

Zvi, after leaving the widow's home, began a partisan group in the forest. He physically survived the war.

It is of interest to note that the Christian neighbors, those who professed the Name of the crucified Jesus, denied Zvi help, thus actually denying Jesus. For they supplied no food and no drink; they did not invite Zvi inside and did not bind up his wounds. It is also of interest to note that Zvi, who did not profess faith in the Name of Jesus, used that Name (wrongly) and yet was graciously provided by God with physical help. And it is also of interest that the widow, steeped in a faith of miraculous misconception, was actually confronted with a portion of the truth. How the lives of all these people ended, is not known.

We do well to read Matthew 25:31-46 carefully and take it to heart. RP

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by Jon Dykstra

# WHAT WOULD YOU DO?

Are we ready to act to help “the least of these”?



Pedestrians walk by the homeless man as he pleads for help.



A crowd helps the businessman

**T**attered pants, a filthy toque, hair and beard so overgrown as to hide his face, carrying everything he owns in plastic Safeway bags: when this man trips and takes a fall, no one helps him.

Black suit, polished shoes, clean cut, carrying a briefcase: when this man falls, people rush to help him back to his feet.

Both scenes are part of a social experiment captured on a YouTube video. Both men are actors, but the reactions from the public aren't staged. The experiment was run many times, in front of dozens and maybe even hundreds of different people. On occasion the homeless man does get

helped. But there is *always* someone there to help businessman – people run to his aid.

Could there be a legitimate reason? If you're wondering why people are so hard-hearted to the homeless, consider the reasons passersby might have had *not* to help.

The businessman is clearly sober, and carrying a cane. He trips over his own feet awkwardly giving passersby the sense that he might be physically handicapped. It all adds up to one impression: it is *safe* to help him. When the homeless man trips and sprawls out, there is reason to suspect he might be drunk. Is it safe to help him?

*This man needed help. And yet no one stopped.*

Now add to this that in both cases the fall is a minor tumble – the men get up almost immediately after they fall. Neither really *needs* help.

Is it shameful that the “safe” man got help, and the homeless man didn't?

*“Then the King will say... ‘I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.’ Then the righteous will answer him, saying, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?’ And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.’”* –Matthew 25: 34a, 35-40

## ANOTHER EXPERIMENT

In mid-May a similar sort of video was released on YouTube, called “The importance of appearances.” It also featured actors playing a homeless man and a businessman, but this time the producers took away any of the passersby’s excuses.

Both men fall on a highly trafficked street corner – there is a constant stream of pedestrians walking by. Both men start coughing loudly before they collapse to the ground. Neither gets up, making it clear that this is no mere tumble. To make his need even clearer the homeless man cries out for people to help him. He keeps calling out, for nearly 5 minutes, but no one responds.

In contrast, the businessman never needs to call out because the moment he collapses people rush to help him.

## NO EXCUSES

In this scenario the homeless man was seemingly sick, rather than drunk, and was in a highly trafficked location – a much safer situation and location than offered in the first video. Instead of just tripping, he collapsed, and called plaintively for help. So far as the passersby could tell, this could have been a life and death situation.

This man *needed* help. And yet no one stopped.

## WHAT WOULD YOU DO?

In Christine Farenhorst’s article this issue, “You did not do this for me,” we read about a Jewish boy who could find no help from the Christians in his

village. It’s easy to read her article and conclude we would act differently. But would we? It’s easy to say that about events that happened so long ago.

So let’s update the circumstances. Instead of a Jew, what if it was a homeless person, collapsed on the street, everyone else walking by, but you can hear him calling quietly for help. Would you stop? Would you help?

## WHY WE DON’T

It’s clear what we *should* do, but are we confident about what we *would* do?

Experts talk about the “bystander effect” that happens in these situations. It is a type of negative peer pressure, where we hesitate to act because no one else is acting. Then, in our heads we start justifying our inaction by thinking about how many others are just walking by – we think of ourselves as just one part of the crowd, and minimize our individual responsibility this way. We excuse ourselves by assuming that someone else will help.

## CONCLUSION


But you aren’t a crowd. You are one person, and when you see another person calling for help, there is no way to

evade this responsibility. Yes, safety is a valid concern, so a young woman would have good reason not to help up the homeless man in the first video. But she could stop, and make sure he was okay. And in more serious circumstances, even if we don’t know how to help someone in medical distress, we do have cellphones, and we do know who to call.

But if you aren’t sure that you would stop, you certainly aren’t alone.

We need to prepare ourselves to do the good works that God has prepared for us (Eph. 2:10). We need to read our Bibles,

*...if you aren’t sure that you would stop,  
you certainly aren’t alone.*

and understand what God calls us to do in the Parable of the Good Samaritan and in Matthew 25:31-46. We need to ask God to work on our hearts, so that we will not judge by appearances, but will see others, no matter their dress, as our neighbors, made in God’s very image. We need to teach our children, and prepare them and ourselves to resist negative peer pressure. And we need to value God’s approval more than man’s, and acknowledge the responsibilities He places before us. 



by Jay Adams

# FORGIVENESS

Do we need to forgive those who don't ask for forgiveness?

**W**hat a wonderful word! Yet, what does it mean? How do you grant forgiveness; and, for what?

As much as Christians talk about forgiveness, you'd think they could tell you all about it. Yet, there is hardly one in a thousand who can give sound, Biblical answers to the questions above.

Forgiveness of others is to be modeled on one's own forgiveness by Christ: "...forgiving one another just as God, in Christ has forgiven you" (Eph. 4:32).

## **HARD TO DO, BUT GOD DEMANDS IT**

Forgiveness must be extended to all who say they repent – even if the offense has been repeated (Cf. Luke 17:3). But it is only to be granted to those who confess wrong doing, claim to be repentant, and ask forgiveness (Prov. 28:13). In Mk. 11:25, Jesus tells you that, to forgive those who wronged you when you pray, thereby avoiding bitterness and resentment (Eph. 4:31-32).

## **FORGIVENESS COMES AFTER REPENTANCE**

But, that is different from granting the wrongdoer forgiveness. You do that only when he repents. Forgiveness of others must reflect God's forgiveness; He

forgave you *when you repented*.

Some unthinking Christians advise forgiving another whether or not he confesses sin. But they misunderstood forgiveness. They urge this to benefit the one who forgives. Yet, it was for your benefit that God forgave you. Their self-centered concept of forgiveness is unbiblical. God did not forgive you until you repented, admitted you were a sinner, and believed. Indeed, even now, when God dispenses parental forgiveness, He says, "...if you don't forgive men, then your Father won't forgive your transgressions" (Matt. 6:15).

Some think when Christ prayed from the cross, "Father, forgive them," He forgave apart from repentance. But Jesus granted no one forgiveness by those words. He was asking God to forgive. Did God answer? Yes. On the day of Pentecost, thousands of those same people were converted, and their sins were forgiven. But, that did not happen apart from the means. Peter called on them to repent and believe in order to receive forgiveness (Cf. Acts 2:38).

## **HELPING THE OFFENDER**

Since in forgiving one promises not to bring up the offender's sin, to him, to others, or to himself, it is not right

And, it is easier to forgive another – even when he sins against you seven times a day – when you remember Christ’s great sacrifice for you sins by which He forgave you.

to forgive before repentance. Jesus requires you to confront an offender (Matt. 18:15ff) in order to bring about reconciliation. If he refuses to listen to you, instead of forgiving him, you must tell one or two others. If he won’t hear them, then you must tell the church. Indeed, apart from repentance, the matter must be brought up to an increasingly larger number of persons.

Why? The hope is that through this pursuit you will *win* the offender. In love, true forgiveness seeks not to relieve the forgiver, but to deliver the offender from his burden of guilt. Out of concern for the other person, the offended party pursues the offender until the matter is settled before God and men. Any bitterness on his part, Jesus said, must be dealt with in prayer. Because forgiveness is a promise not to refer negatively to the offender’s sin any more, it would be utterly inconsistent to forgive an unrepentant person before Church discipline has been successfully used.

People who try to be kinder than God, end up becoming cruel to others. The kind thing is not to focus on relief for one’s self, by forgiving others whether they repent or not. The kind thing is, instead, to try to win offenders by every Biblical means. It may seem unkind to bring matters up again and again when an offender refuses to be reconciled, but you must do so, not to irritate, but to help relieve *him* of the burden of his sin.

To ignore him and focus on one’s self, saying, “I feel better since I forgave Bob, even though he didn’t seek forgiveness,” is the epitome of the modern, self-centered psychological heresy.

### APOLOGIZING ISN’T FORGIVENESS

Seeking forgiveness is not apologizing. There is nothing in the Bible about apologizing – the World’s substitute for forgiveness that doesn’t get the job done. You apologize, and say, “I’m sorry,” but have not admitted your sin. The offended party feels awkward, not knowing how to respond. You are still holding the ball. You asked him to do nothing. But, confess your sin to him saying, “I have asked God to forgive me, and now I’m asking you,” and you pass the ball to the other person. You ask him to bury the matter for good. Jesus commands him to say “yes,” thereby making the promise that God does: “Your sins and you iniquities will I remember against you no more.” That brings the matter to a conclusion. Apologizing does not.

### CONCLUSION

Is there someone to whom you should go ask forgiveness? Has someone sought

it from you to whom you said “Once, yes; twice, maybe; three times, no!”? Perhaps there is someone whom you have never confronted about a matter that has brought about an unreconciled condition between you. Are any of these problems outstanding? Then you have business to attend to. Why not settle the matter today?

You don’t have to feel like it to forgive. Forgiveness is a promise that you can make and keep, whether you feel like it or not. And, it is easier to forgive another – even when he sins against you seven times a day – when you remember Christ’s great sacrifice for you sins by which He forgave you. And, then too, remember how many times a day He forgives you ever since you have become a believer. One other fact may help. If you have truly forgiven, it isn’t the fifth time, or the third; it’s not even the second time. If you have truly buried the matter, truly forgiven – it’s always the first. **RP**

Dr. Jay Adams could rightly be called the Martin Luther of the modern Biblical Counseling movement. This is reprinted with permission from a May 13, 2014 post on his blog at [www.nouthetic.org/blog](http://www.nouthetic.org/blog). For more, check out Dr. Adams’ book *From Forgiveness to Forgiving*.

## MORE ON FORGIVENESS

### YOU CAN’T FORGIVE THE UNREPENTANT

I’ve lost count of the number of times some tragedy has occurred – a mass shooting, a terrorist attack, a drunk driving death – and the victims or their relatives, usually Christians, start “forgiving” the offenders within hours or days of the crime.

I understand the motive, and also the desire to present an attractive witness about Christian forgiveness to the world. But it’s not a faithful witness to God. It does not reflect how God forgives, which is to be

our pattern and model. Here’s why: *God does not forgive those who do not want forgiveness.*

– David Murray, in an April 7, 2014 post on his blog [HeadHeartHand.org/blog/](http://HeadHeartHand.org/blog/)

### YOU CAN READY YOURSELF TO FORGIVE

Because forgiveness is a transaction, if someone steals your car, you can’t run down the street after them, yelling out your forgiveness. But you can have a heart full of forgiveness, full to the brim, ready to overflow the moment repentance appears. Until that happens there is no forgiveness. We need to distinguish forgiveness in principle and forgiveness accomplished.

– Douglas Wilson, in *For a Glory and a Covering*

by Charles Haddon Spurgeon

# SORROW AND SORROW

Not all sorrow for sin leads to repentance. So what does godly sorrow look like?

“For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death.”

- 2 Corinthians 7:10.

A child caught stealing a cookie may burst out in tears. But what is it that they are crying about? Is it for their sin? Is it for getting caught? And even if they are sad about what they've done, is that any assurance that they won't be back at the cookie jar once their guilt feeling fades?

Adults, too, feel sorrow when they are caught sinning. But is this sorrow evidence of true repentance?

Charles Spurgeon addressed these questions in a July 31, 1881 sermon exploring what God tells us in 2 Corinthians 7:10. There we learn that there are two kinds of sorrow for sin, and that only one of them produces true repentance.

What follows is an excerpt from his sermon, slightly modernized.



Some seem to think that merely being sad about a sin is repentance; but it is not. Read the text, and you will at once see that it is not. “Godly sorrow produces repentance.” It is an agent employed in producing repentance, but it is not itself repentance.

### SORROW IS NOT REPENTANCE

We see that out in the world, where there is a great deal of sorrow on account of sin that is certainly not repentance, and never leads to it. Some are sorry for only a time; they are convicted of guilt, but that soon passes. Others are sorry for their sin because of the consequences it will have on their lives here on earth, while many more are brought to grief thinking about sin’s eternal consequences – they are afraid of hell. This last group would be delighted if it could be proved that there is no God. They are actually fond of their sins and would love to keep on committing them, but they sorrow because they know how a just God will deal with them.

That kind of sorrow is also not repentance. A moth may burn its wings in the candle, and then, full of pain, fly back to the flame. There is no repentance in the moth, though there is pain; and so, there is no repentance in some men, though there is in them a measure of sorrow on account of their sin. Do not, therefore,

make the mistake of thinking that sorrow for sin is, or even necessarily leads to, repentance.

### NO REPENTANCE WITHOUT SORROW

Next, do not fall into the other mistake, and imagine that there can be such a thing as repentance *without* sorrow for sin – there can never be such a thing! I heard a person say, quite flippantly, that it was a great thing to know the Greek language because then you could discover that repentance “simply means a change of mind.” Yes, it does mean a change of mind, but what a change of mind!

It is an entire and total change of mind, a turning of the mind right around, so that it hates what once it loved and loves what once it hated – it no longer puts bitter for sweet, and sweet for bitter; darkness for light, and light for darkness. It judges righteous judgment, for the change of mind is thorough and complete; I therefore say that there is no repentance, that is worth anything, which is not accompanied by sorrow for sin.

Just consider the matter for a moment. Here is a man who says, “I repent.” But are you really sorry that you sinned? “No,” he replies. Then, my dear sir, you cannot have truly repented, for even someone who has not yet repented will often still be sorry for having done wrong. So much more then, when a man is convinced

that he has transgressed against God, he ought to be sorry. So if you tell me that there can be such a thing as spiritual repentance, and yet no sorrow for having broken the law of God, I tell you that you do not know what you are talking about. The thing is clearly, on the very face of it, impossible.

There *must* be a deep hatred of the sin that you have committed, and even

---

*Some are sorry for only a time; they are convicted of guilt, but that soon passes.*

---

of the thought of ever committing that sin again. There must be sincere sorrow that you should ever have transgressed against God, and that you should be liable to transgress again. If there is no such sorrow as that in your heart, one of the things which are necessary to a genuine repentance is absent.



“...do you also remember what it was like, afterwards, to go and say, “Father, I was very wrong to do what I did, and I am truly sorry”? Then, as you received the kiss of full forgiveness, I do not suppose you ever felt more happy than after that.”

### NO THRESHOLD THAT MUST BE MET

I have tried so far to correct two mistakes, but there is a third that I must point out to you. Some seem to think that we must reach a certain point of wretchedness, or else we are not truly repentant. They imagine that we must grieve up to a certain level, or we cannot be saved; and they watch the convicted sinner to see when he gets near to what they consider to be a sufficient measure of brokenness of heart. But there are different methods of measuring this state of the spirit and some apply a very long measure indeed to all cases of this kind. I remember that one young friend, after I presented the gospel to him plainly and simply, said to me, “But is that all I have to do? I have only to believe in Christ in order to be saved? Why, my father was troubled to the depths of his soul for six long months before he could find the Savior, and part of the time he was so bad off that he had to be put in a lunatic asylum.”

Yes, that is the kind of notion some people have: that there is a certain amount of alarm, distress, apprehension, and fear which a man has to feel before he is up to the mark in this respect; but there is nothing at all in the Word of God to support that idea.

I will not waste time by dwelling upon it, because it is altogether a baseless

supposition. We are not saved by any feelings or alarms that we may have. The source of eternal life is yonder, on that cross; and he who looks there shall find salvation. So away with the notion that there is a certain degree of wretchedness we must feel before we can come to the Savior!

### IT ISN'T JUST ONE-TIME

Then, again, there is another mistake made by many: that this sorrow for sin only happens once, as a sort of squall, or a hurricane, or thunderstorm, that breaks over a man once, and then he is converted, and he talks about that experience all the rest of his life, but he has nothing more to do with it.

Why, dear friends, nothing could be a greater error. For myself, I freely confess that I have a much greater sorrow for sin today than I had when I came to the Savior more than thirty years ago. I hate sin much more intensely now than I did when I was under conviction; I am sure I do. There are some things that I did not know to be sin then, that I do know to be sin now, and therefore I strive to be rid of them. I have a much keener sense of the vileness of my own heart now than I had when first I came to Christ, and I think that many other believers here will say that it is the same with them.

It is a sweet thing to be sorrowful for

## GODLY VS. WORLDLY SORROW

*“For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death.” - 2 Corinthians 7:10*

### GODLY SORROW

Sorrow that produces repentance leading to salvation is:

- sorrow that recognizes the enormity of the offense done to God
- sorrow that understands no payment is sufficient, but seeks to repair what has been broken and heal the harms they have done, so much as they are able
- sorrow arising out of an entire change of mind
- sorrow which joyfully accepts salvation by grace
- sorrow leading to future obedience
- sorrow which leads to perpetual perseverance – the sinner now flees from sin

### WORDLY SORROW

The sorrow of the world that produces death is:

- sorrow that is self-centered, despairing at the consequences faced (either here, or in the hereafter) rather than the harm done
- sorrow that seeks forgiveness from, but not healing for, those they have injured
- sorrow arising from the shame at being found out
- sorrow which seeks self-justification, by pointing to the sin of others (Genesis 3:12)
- sorrow leading to a return to their folly (Proverbs 26:11)
- sorrow which does not concern itself with fleeing from temptation



It does not spoil your happiness, my brother or sister, to confess your sin; the unhappiness is in not making the confession.

sin, to be sorrowful for impurity, to be sorrowful for anything that made Jesus sorrow; it is not a thing that happens once, and then is done with; the godly sorrow of a believer lasts throughout his life.

### GODLY SORROW IS NO MISERY

I want also to correct another mistake, namely, that sorrow for sin is a miserable feeling. The moment the word “sorrow” is mentioned, many people suppose that it must necessarily be grief of a bitter kind.

Ah, but there is a sweet sorrow, a healthy sorrow! In honey, there is a sweetness that cloyes after awhile. We may eat too much of it, and make ourselves ill; but in repentance there is a bitter sweetness, or a sweet bitterness – which shall I call it? – of which the more you have the better it is for you. I can truly say that I hardly know a diviner joy than to lay my head in my Heavenly Father’s bosom, and to say, “Father, I have sinned, but you have forgiven me; and, oh, I do love you!” It does not spoil your happiness, my brother or sister, to confess your sin; the unhappiness is in not making the confession. The older ones among us can recollect that, when you were boys at home, and you had done wrong, you sometimes said, “I won’t own up to it.” And all the while that you hardened your heart against repenting, you were miserable – you know that you were! You missed your father’s goodnight kiss and your mother’s smile; and

although, as long as you stubbornly held out you thought yourself very brave, yet you were very miserable. But do you also remember what it was like, afterwards, to go and say, “Father,” or “Mother, I was very wrong to do what I did, and I am truly sorry”? Then, as you received the kiss of full forgiveness, I do not suppose you ever felt more happy than after that.

That is the way for God’s child to always act: whenever you have done wrong, go at once to your Heavenly Father, with godly sorrow for that sin, and receive again the sweet kiss of his forgiving love. That is not misery; it is happiness of the highest kind!

### GODLY SORROW IS CONCERNED WITH GOD

We are told there is a godly sorrow, which “produces repentance leading to salvation, not to be regretted.”

This is the sorrow that recognizes the enormity of what has been done, because this sin has been committed against God. That is the very heart of godly sorrow, as penitent David cried, “Against you, you alone, have I sinned, and done this evil in your sight;” and as the prodigal said, “Father, I have sinned against heaven, and in thy sight.”

Any hypocrite is sorry for sin that hurts his own interests, or which may damage his reputation among men. But men do not generally trouble much about wrong done to God. A crime is usually a wrong done to man, so we think it is a horrible thing. But a sin, inasmuch as it is against

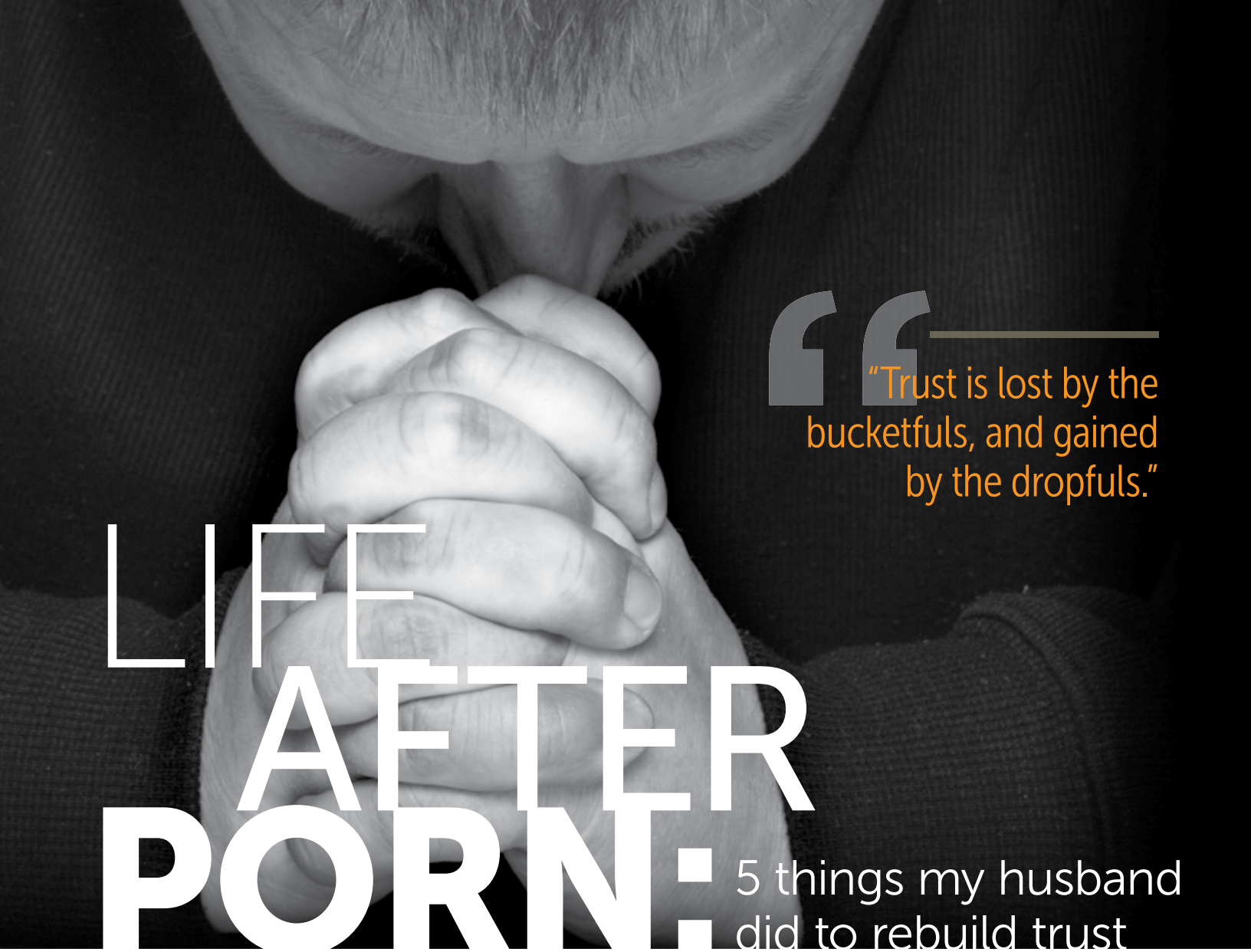
God, is something many people don’t care about at all.

Let me illustrate further – if I were to say, “You are a sinner,” you would reply, “Yes, that is true.” But if I were to say to you, “You are a criminal,” you might become angered. After all, a criminal is one who offends men, and that is, in our view, a very horrible thing; but a sinner being only one who offends against God, that is not, according to most people’s notion, anything in particular, so they do not care much about it.

However, when a man is really awakened, he sees that the enormity of offense is that it is an offense against God; that is the worst part of the offense, as he rightly judges, and he therefore sorrows over it. This is a sorrow which is to be cultivated by us, the mourning over sin because it is committed against God. RP

Spurgeon’s collected sermons amount to more than 20 million words, or the roughly the equivalent of the complete ninth edition of the *Encyclopedia Britannica*. This sermon has been greatly abbreviated and lightly modernized by Jon Dykstra, cut from its original 7,000 words to just under 2,000. If you want to read the original (including some very good material that had to be cut for space reasons) you can find it at [www.peacemakers.net/unity/sorrowandsorrow.htm](http://www.peacemakers.net/unity/sorrowandsorrow.htm).





“Trust is lost by the bucketfuls, and gained by the dropfuls.”

# LIFE AFTER PORN:

5 things my husband did to rebuild trust

by Micah Horner

Standing in a dark Las Vegas hotel room with my ear cupped to the bathroom door, I heard a voice that I had never heard before. This was not the man I married eight years ago.

I was overhearing my husband “chatting with” and making arrangements to meet with a prostitute later that evening. Immediately fear seemed to strangle me. My body shook uncontrollably at just the glimpse of the depth of darkness my husband was entangled in.

This moment became just the beginning of the unveiling of my husband’s secret life of sexual addiction. I was finally seeing that his “little problem” with pornography wasn’t such a little problem at all. The next few

days and weeks became his horrendous unveiling of a lifestyle of infidelity, beginning with pornography and spiraling into a limitless pit of sexual sin.

Although there were specific things Michael did that helped rebuild my trust, each action would have been meaningless apart from a foundation of *true brokenness and repentance*. I had seen lots of tears over the years, but genuine repentance looked very different than anything I had ever seen in him before. No longer was he just sorry he got caught or that he had to face consequences, but he was literally sick over where this addiction had taken him.

Of course, I could have forgiven Michael without continuing a relationship with him. However, as I

worked on forgiveness, he worked on doing anything necessary for rebuilding trust into our marriage. Here are five of those things.

## 1. COMMITMENT TO A FULL DISCLOSURE OF THE TRUTH

Initially there were three major dump-truck type confessions of “junk.” But beyond that, he made a commitment to being a “truth-teller” every time a memory was triggered.

I got to where I hated the words, “Micah, I need to tell you something.” It was odd. Even though I hated hearing it, those moments of truth were also somehow rebuilding trust. We both knew that if he never disclosed those things, I would’ve never known. Yet he



## He willingly put up boundaries in his life, and then set up others on his own.

made the continual choice to wipe the slate clean and repair the foundation that had been cracked with lies.

### 2. TOOK FULL RESPONSIBILITY

His lifestyle cost us a lot. It nearly destroyed our marriage, small business, finances, reputation, friendships, family relationships, and testimony – pretty much everything that was important to us. Previously, he was the king of excuses. After real repentance, however, he no longer tried to minimize, deny, or justify his actions or their consequences. He didn't try to shift the blame to someone else. Instead, I saw him consistently take ownership of his actions by humbling himself before others and me, admitting his wrongs, and asking for the opportunity to make the wrongs right.

### 3. WILLINGLY SET UP BOUNDARIES

Initially, I gave him a list of practical things he could do that would help me see that he was sincerely striving for purity. I never had to enforce or nag these issues. He willingly put up boundaries in his life, and then set up others on his own. Boundaries will look a little different for everyone, but some of the boundaries looked like:

- Being accountable to other godly men

- Submitting to godly marriage counseling and cooperating with anything asked of him
- Installing Internet protection and not being on an unprotected computer
- Changing cell phone number; getting rid of old contacts
- Having no unaccountable time
- Giving me a list of all e-mail accounts and passwords
- Going to bed at the same time I did
- Not watching anything that could trigger lustful desires

### 4. PURSUED OTHER FORMS OF INTIMACY BESIDES SEX

After our separation, Michael initiated a 90-day abstinence period in order to work on building emotional and spiritual intimacy back into our marriage. That time was both fulfilling and draining. It was draining because issues surfaced that we couldn't gloss over with sex. We had to deal with them.

But it was fulfilling because it took the pressure of physical intimacy off the table. It allowed us to actively pursue rebuilding our relationship with physical intimacy as the overflow of our emotional and spiritual intimacy. It also helped to "reset" his brain chemically, and prove to us both that sex was no longer going to be an idol his life.

### 5. PASSIONATELY PURSUED GOD

Without a doubt, the most important thing he did to rebuild my trust was passionately pursue God. In his own strength, I knew that I would never be able to trust him again. He'd tried in the past to quit viewing porn on his own. The results were always a deeper spiral of degrading sin. I determined that as long as I saw an active pursuit on his part, and I saw evidences of the Spirit's work in his life, then I was going to choose to trust. I may not be able to trust him, but I could trust the Lord in him!

This may be a good start, but it's just that...a start. I can still hear my counselor saying, "Trust is lost by the bucketfuls, and gained by the dropfuls. The only way to rebuild trust is by consistency over a period of time."

To anyone looking in, we were a hopeless case. The sin was just too extensive. It took no less than the supernatural power of God and two willing hearts to do the tough work of obedience. That was six years ago. Despite near destruction, our marriage continues to flourish as Michael continues to walk in purity and submission to the Lord. RP

This article is reprinted with permission from the CovenantEyes.com blog. Covenant Eyes is an Internet and Accountability filter for computers and mobile devices - this is a wonderful tool that any family would benefit from. For more see their website [www.CovenantEyes.com](http://www.CovenantEyes.com)

## ANOTHER ARTICLE ON PORNOGRAPHY?

Recent issues of *RP* have featured a few articles about pornography, and this might look like yet another. Could this be overkill?

Well, "Life after Porn" is included here with a dual purpose.

First, it serves as an example of how a married couple can recover from the

infidelity of a spouse.

Secondly, it serves as a concrete illustration of what the preceding two articles, by Jay Adams and Charles Spurgeon, were addressing. This is what true repentance and true forgiveness look like. RP

**If your teen has a smartphone  
they have access  
to pornography**

**...lots of it!**



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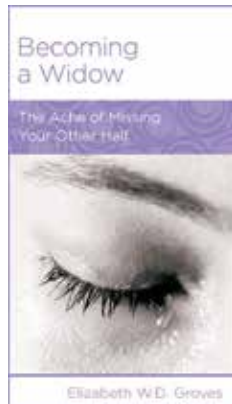
Director Margaret Heemskerk: 905-746-0505; 519-770-8816;

[mheemskerk.peacehaven@gmail.com](mailto:mheemskerk.peacehaven@gmail.com)

Chairman Paul Vandenberg: 519-647-3665(home); 519-720-9464(work); [paul@trisoncarps.ca](mailto:paul@trisoncarps.ca).

### **BECOMING A WIDOW: THE ACHE OF MISSING YOUR OTHER HALF**

BY ELIZABETH W.D. GROVES  
24 PAGES / 2012



In less than five months Elizabeth Grove's husband was diagnosed with cancer and died, leaving her with little time to prepare for being a widow. If you have a lost your spouse, she knows the ache you are going through. But she calls on you to not lose hope because God cares and knows, even if that reality may not feel real. She also wants to share several practical suggestions in the following spheres that may help you move forward amidst the pain:

- Interacting with God
- Interacting with others
- Managing daily life
- Looking to the future

This is more of an article than a short book (21 pages) but is "real, practical, and balanced," as my friend put it.

### **SHAME INTERRUPTED: HOW GOD LIFTS THE PAIN OF WORTHLESSNESS & REJECTION**

BY DR. EDWARD T. WELCH  
325 PAGES / 2012



Worthless. Inadequate. Unwanted. Low self-esteem. Shame can be identified by these words. While there is a place for shame in our lives – when we do shameful things *we should* feel ashamed – our lives can become dominated by shame that is unending, or not even our doing. But what can we do about it? Welch explains that there is a way out, when we take our shame to Jesus.

Welch traces shame as it appears in the Scriptures before and after Christ. When Christ came we see that he introduced a new era where the holy intrudes on the contaminated, breaking shame's barriers – Jesus reached out and showed his love to the prostitutes, the tax collector, the lepers. He came for the ashamed.

Welch is a pastoral theologian so above all he wants to take the reader to God. He will introduce you to a God that perhaps you didn't know cared about you and your suffering. While the book can be read alone, since shame isolates, I would encourage you to find someone to read it with. If you are plagued by shame, this is a book that will take you on a journey, perhaps a lifelong journey, and give you not only practical steps out of shame but also life-giving hope.

### **WEAKNESS IS THE WAY: LIFE WITH CHRIST AS OUR STRENGTH**

BY J.I. PACKER  
128 PAGES / 2013



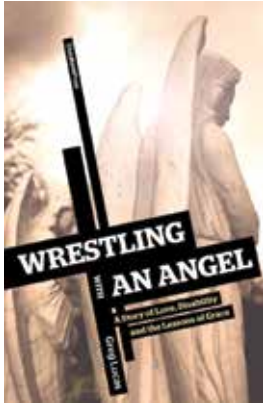
I do not like to be weak or insignificant and my guess is that neither do you. But Packer's little book is a concise and simple exposition of 2 Corinthians to show us the higher way of living – the way of Christ – is the way of weakness. Paul, author of 2 Corinthians, took after his Master and was accused of not being good enough for the Corinthian church. But Paul responds that weakness is the Christians calling. Weakness is the higher way because it fights against the very grains of our original sin: pride. And through our weakness, Christ is glorified. Weakness when lived in Christ doesn't lead to bitterness, self-pity, disillusionment or pessimism, but instead leads to hope and optimism and an internal renewing of the spirit.

This book is simple in language; Packer's thoughts flow rich and deep but remain accessible. And while he celebrates weakness, Packer doesn't encourage stoicism and never discredits the pain of living in our perishable finite bodies.

I will add that this book is not intensely practical (although there are aspects of practicality) but it is a good starter to think on weakness in general.

## WRESTLING WITH AN ANGEL: A STORY OF LOVE, DISABILITY, AND THE LESSONS OF GRACE

BY GREG LUCAS  
108 PAGES / 2010



Greg Lucas' son suffered severe brain damage and Lucas uses his life story of caring for his disabled son as the backdrop for lessons he shares about learning grace and humility. He says that while grace will carry you through life, it does not protect you from the dangers of life and the humility that comes naturally when dealing with disability – having a child with a disability comes with struggles! Some of the struggles Lucas shares include:

- wondering how to share the gospel with his disabled son
- seeking assurance of his child's salvation
- enduring humiliating public outbursts
- dealing with a son who is growing strong than his parents

Is this book more of a story or a resource book? You will laugh and you will cry, so I peg Lucas as more of a storyteller than someone trying to deliver methods or instructions on how to raise a child with disability. But in the midst of storytelling he condenses what he has been taught about weakness and about depending upon God. I'd recommend this to anyone who has, or who knows of a family affected by, a disability.

# THE CCEF

## WHAT IS THE CHRISTIAN COUNSELING AND EDUCATIONAL FOUNDATION?

The Christian Counseling and Education Foundation (CCEF) aims to provide counseling and resources to the body of Christ – their goal is to get the Church to again take up the task of pastoral care and counseling. CCEF works with a variety of denominations of churches but never wavers from its foundational belief that the sufficiency and authority of Scripture speaks to all aspects of life.

Why should you be interested in CCEF? Because they can help us be a hand and foot to one another in the Body. Their materials are practical, real, relevant, and accessible through a variety of platforms: online classes, publications, and conferences. So elders and ministers and all the rest of us can learn how to better reach out and assist one another through the difficult times - we can learn how to better reflect Christ to one another.

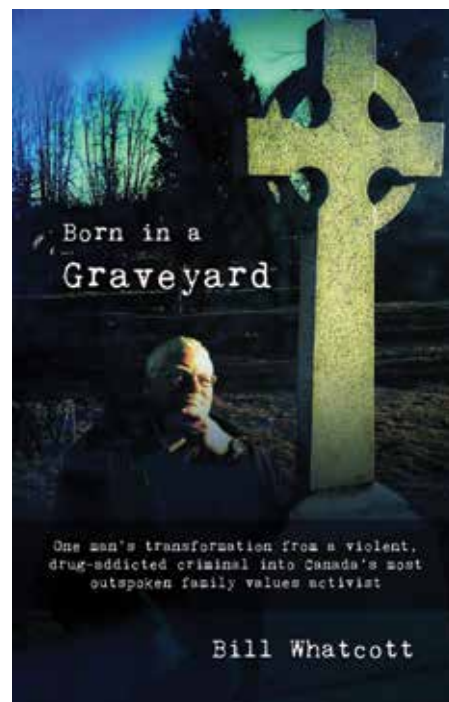
The book reviews on this page are provided to give readers a taste of what you might find at the book table at the upcoming CCEF conference this October in San Diego CA. Loss and grief are very real in our lives and can be hard to talk and think through. The speakers at this conference have listened to stories of loss and grief from many of their counselees and as well, many of the speakers have walked through loss and grief themselves. If you are wrestling with these issues or would like to learn more so you can help others struggling with grief, you should consider make the trip.

If you book by August 25, the conference is just \$175; speakers will include Dr. Edward T. Welch and others. For more information head to [www.ccef.org](http://www.ccef.org).

by Michael Wagner

# The Bill Whatcott Dilemma:

## A courageous and disappointing pro-family leader



**B**ill Whatcott's public life is well known because much of it has been covered in the newspapers, and broadcast on the TV news. Even *Reformed Perspective* has covered his activities (most notably in the November 2011 issue). This Christian activist has been an outspoken and determined pro-life and pro-family leader in Ontario, Saskatchewan and Alberta over a period of more than twenty years. He has been jailed, fined, assaulted, condemned and cursed because of his determination to proclaim God's truth about the sanctity of life and the sanctity of Christian marriage. There's even a Supreme Court of Canada decision with his name on it.

Not all Christians agree with his tactics, and in particular his habit of distributing graphic flyers door to door. These flyers have included pictures of diseases caused by gay sex (to raise awareness of the harm homosexuality causes) and pictures of the sexual goings on at gay pride parades, showing some of the semi-naked homosexuals at these events. Another flyer showed a picture of a beheaded Indonesian girl, and decried Muhammad as a man of violence.

But there can be no denying he has raised awareness about crucial issues

to a large audience. In this respect his public Christian witness has been very successful.

The private side of his life that he reveals in *Born in a Graveyard* presents us a different side of this man. His book shows there has been a disconnect between the pro-family ideals he represents in public, and his ability to reflect these ideals in his own life.

### BORN IN A GRAVEYARD

*Born in a Graveyard* is well-written and very honest. He does not try to cover up his many shortcomings. But although we are all sinners and all have many defects, it seems that the degree and extent of his failures could be seen as reducing his credibility as a pro-family leader.

Bill Whatcott was born in Toronto in 1967. The first two decades of his life were very rough, and no doubt help to explain the deficiencies he has had trouble overcoming. His parents broke up when he was very young, and his mother was an alcoholic. From an early age he was involved with crime, and by his late teens he was a career criminal, mostly involving break-and-enter kinds of robberies. He was also deeply involved in drugs.

As a result of this lifestyle, he spent

much of his young adult years in detention centers and prisons. Apparently the only way to earn respect in prison was through violence, and he frequently used his fists and makeshift weapons to earn respect. He lived a life of prison, crime, violence and drugs, an awful start.

Thankfully, he encountered Christians from time to time who told him of salvation through Jesus Christ. One day in 1986, while doing drugs in a graveyard in Windsor, Ontario, he believed on Christ for salvation; hence the title of his autobiography, *Born in a Graveyard*. However, this was just the beginning of a very slow process of sanctification that took a long period to really become manifest in his life. That is, there was little positive change in his life immediately after becoming a Christian.

### SERVING THE LORD

However, his life finally did turn around through the grace of God. He eventually received nurses training and became a respected member of the Victorian Order of Nurses in Toronto for many years. He was a successful and productive member of society. Furthermore, his testimony of being uplifted from a life of crime to a respected

nurse was very valuable while providing medical treatment to street people in downtown Toronto.

He became heavily involved in pro-life work in Toronto in the early 1990s. He began volunteering much of his time to a ministry called Aid to Women. In 1994 he joined the well-known pro-life activist Linda Gibbons in protesting outside a Toronto abortion clinic, despite the Ontario government's injunction against the protests. Bill and Linda were both arrested and sentenced to 6 months in jail.

When he got out of jail, he went right back to protesting, and ended up being jailed more than a dozen times from 1994 to 1999. He ran as a candidate for the Family Coalition Party in the Ontario provincial election of 1999 but received only a couple of hundred votes.

In 1999 Bill was recruited by the Regina Health District and moved to Saskatchewan. He immediately became engaged in pro-life and pro-family activism, including running for mayor of Regina in 2000. He founded a group called Christian Truth Activists that would distribute flyers he produced, as well as hold public protests against abortion by displaying large images of aborted babies in various cities in Saskatchewan. His flyers often contained graphic images of aborted babies and/or semi-naked homosexuals. Thus many people were offended by the flyers.

## OPPOSITION TO HIS ACTIVISM

Bill was confronted by the police numerous times over these activities, and occasionally arrested and charged. In most cases he beat the charges. However, three flyers about homosexuality he distributed in 2002 led to complaints with the Saskatchewan Human Rights Commission, initiating a case that would go all the way to the Supreme Court of Canada.

In 2001 he was able to convince the mayor of Regina to issue a Heterosexual Family Pride proclamation and hold a Heterosexual Family Pride Parade. It was Bill's response to the Gay Pride Parade. The heterosexual event, however, aroused considerable opposition and was never

... a pro-family leader loses credibility when his private life falls drastically short of the pro-family ideal.

repeated.

As a result of his public activism, as well as his protesting with graphic abortion signs in front of the Regina Planned Parenthood office, a complaint was filed against his nursing license with the Saskatchewan Association of Licensed Practical Nurses (SALPN). The SALPN ruled against Bill, but that decision was appealed and overturned by the Saskatchewan Court of Appeal in 2008. SALPN appealed their loss to the Supreme Court of Canada, but the Supreme Court rejected the request for an appeal, solidifying Bill's victory.

In the meantime, Bill had moved to Edmonton at the end of 2002. He continued periodic leafleting, just as he had done in Saskatchewan. He also ran for mayor of Edmonton in the 2007 municipal election to raise awareness about the issues of homosexuality and abortion.

## OFFENSIVE TACTICS

Bill is notorious for his flyers that often contain graphic and disturbing images, such as pictures of aborted babies, buttocks, semi-nude homosexuals, and anal warts. As he sees it, there is a good reason for his approach:

Of course, putting out 2,000 flyers with a picture of anal warts on them might seem offensive to the average person; but the idea was not without merit. Health Canada uses taxpayer's money to educate the public on the dangers of smoking by erecting

billboards with graphic pictures of diseased hearts and lungs. Why is it considered inappropriate for me to use my own money to educate people, using similar graphic imagery to inform people about the risks associated with anal sex?

Bill has other unusual methods as well. When abortionist Henry Morgentaler was awarded the Order of Canada in 2008, Bill detected a double standard in the criteria for selecting recipients. He wanted to let the Governor General know what he thought of the Order of Canada. He outdid himself in offensiveness: "I got an image of the Order of Canada, put it in a box, crapped on it, wrapped it up and mailed it to the Governor General."

## THE 2013 SUPREME COURT DECISION

On February 27, 2013, the Supreme Court of Canada ruled against Bill in the case *Saskatchewan Human Rights Commission v. Whatcott*. Two of the flyers he distributed were deemed to constitute "hate speech." Incredibly, when the Court could find no actual proof of harm from Bill's flyers, it decided it didn't need any, stating:

The difficulty of establishing causality and the seriousness of the harm to vulnerable groups justifies the imposition of preventive measures that do not require proof of actual harm.

Interestingly, the Supreme Court itself placed the two offending flyers on its website, leading Bill to quip,

Thankfully, I don't have to go through the expense and trouble of reproducing those two flyers, anyway: the Supreme Court placed them on their website for the whole world to see.

Bill was not at all cowed by the Supreme Court. He went on the offensive:

I followed through with my promise to defy the Supreme Court's attempt to muzzle me. I produced a new flyer

# He has helped to raise awareness about the evils of abortion and problems associated with homosexuality.

entitled *Sodomites and the Supreme Court of Canada*, complete with an unflattering photo of Chief Justice Beverly McLachlin and Justice Marshal Rothstein covering naked bums at a homosexual parade.

He distributed these flyers at university campuses in Alberta and Saskatchewan.

While doing so at the University of Regina, he ended up discussing the abortion issue with a hostile male student. Bill was arguing the pro-life case when his opponent spat in his face, sparking a violent reaction:

When the spit hit my face, I kicked the spitter, and then punched him in the mouth hard enough that he was knocked off his feet. Once the spitter landed on the sidewalk holding his mouth, I let out a string of obscenities and warned him to never spit in my face again. The spitter got up and ran away.

## “YOU CHANGE YOUR WOMEN LIKE UNDERWEAR!”

Many of the details of his personal life that Bill shares in his autobiography are disturbing. He has been divorced three times, and is currently with his fourth wife. He first wife was Anne, who he married in Toronto in 1989. It was a brief marriage. He didn't know she was pregnant until after he left her.

He married his second wife, Elizabeth, in Toronto in the mid-1990s. They had two daughters. By the early 2000s, he and his wife were no longer getting along, and things went from bad to worse: “every couple of months or so, I headed to North Central Regina and picked up prostitutes in an elusive quest to satisfy for good the lust and emptiness raging inside of me.”

In 2002 Bill was invited to speak at a conference in Wisconsin. He was rejected from entering the US due to his extensive criminal record. He decided to sneak

across the border but got caught. This was just a year after 9/11, and US border authorities were understandably on high alert for people illegally entering their country. Bill was imprisoned by US authorities for three months. For his wife, this was the last straw.

When he finally got back to Regina, his wife had already packed his bags. Thus in December 2002 Bill went to Edmonton where he could sleep on his mother's couch. It was there that he was served with divorce papers in 2004. He then met a Catholic lady, Maria, and got her pregnant. They decided to get married.

Unexpectedly, Elizabeth called and wanted to reconcile. Too late, she was told, he was going to marry Maria, wife number three. Elizabeth responded, “You change your women like underwear!” A few months later, Bill and Maria's baby daughter was born.

It wasn't long before Bill figured this new marriage wasn't going to work out either, so he moved back in with his mother. Then, in “the fall of 2005, my loneliness and desire for illicit sex got the better of me again,” and he hired a prostitute.

By early 2007 he had met a woman named Joni in the Philippines through a Catholic dating site. They got married in 2011, making her his fourth wife. At the time this book was written they were apparently still together.

## INSTABILITY

Bill's inability to create a stable marriage, or even live sexually faithfully, occurred during a period when he was one of Canada's most prominent Christian pro-family activists.

He does not hide these facts and he is plain and honest about what he calls his “sex addiction” in this book. He is not concealing his private life to make himself look better than he really is. As well, there can be no doubt that his early life created deeply ingrained patterns that are incredibly difficult to overcome.

We all have sin in our lives. It's just that a pro-family leader loses credibility when his private life falls drastically short of the pro-family ideal.

Bill became a Christian largely through Pentecostal influences. Later, however, he was a member of a Baptist church. Before he moved out west, he joined a Lutheran church. It seems he subsequently became a Roman Catholic because he refers to a priest who became his friend and “played a contributing role in my decision to convert to Catholicism some years later.”

## CONCLUSION

There can be no doubt that Bill Whatcott has been one of the most visible social conservative activists in Canada for about twenty years. He has helped to raise awareness about the evils of abortion and problems associated with homosexuality. He has pushed the boundaries of political discourse and won some noteworthy battles. He also lost a major battle at the Supreme Court, but that was due to the court's pandering to the leftist elite that dominates the country. There can be no denying that Bill has made a brave public testimony for the truth on important issues.

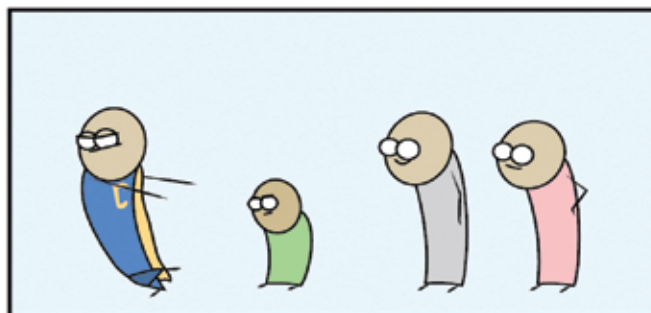
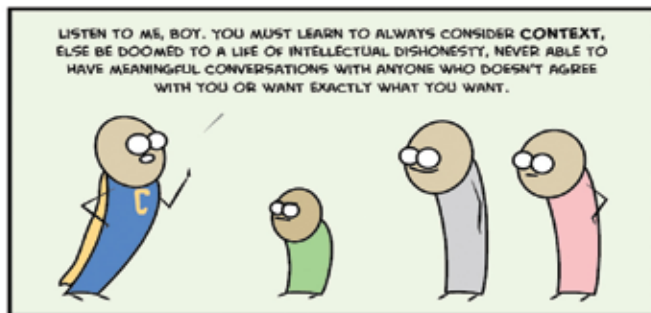
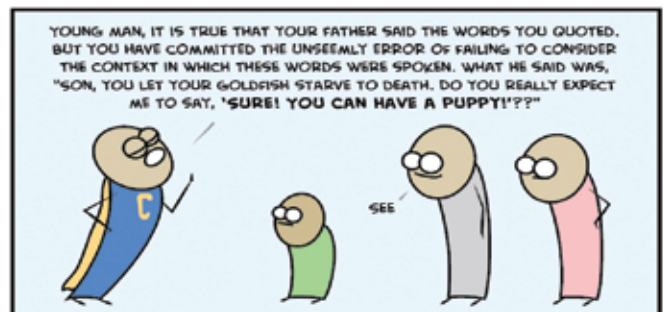
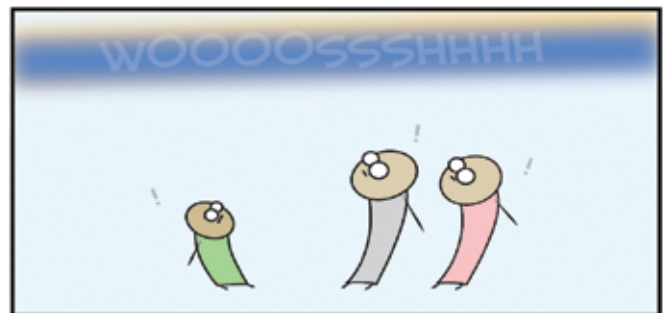
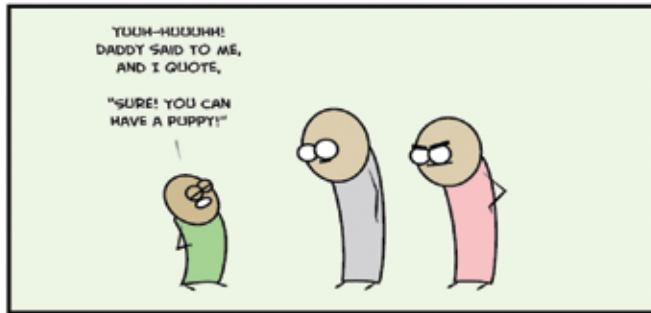
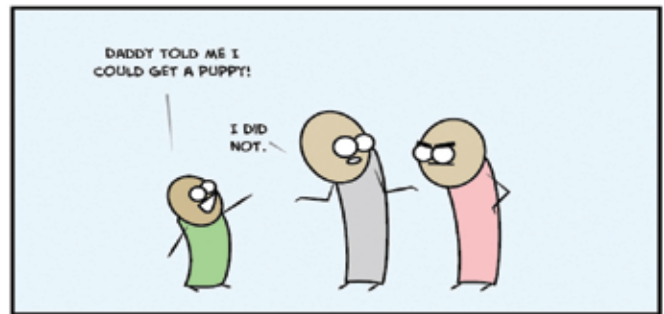
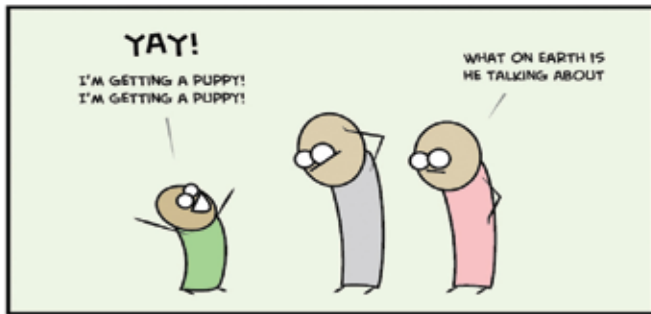
The dilemma for conservative Christians over whether to support Bill arises due to the incongruence between his public pro-family advocacy and his private life. We are all sinners, so he can't be faulted for being a sinner too. But it's reasonable to expect a pro-family leader to have a personal life in line with the ideal he represents. Glaring failures clearly reduce a leader's credibility to represent the Christian perspective. RP



Bill's inability to create a stable marriage, or even live sexually faithfully, occurred during a period when he was one of Canada's most prominent Christian pro-family activists.”

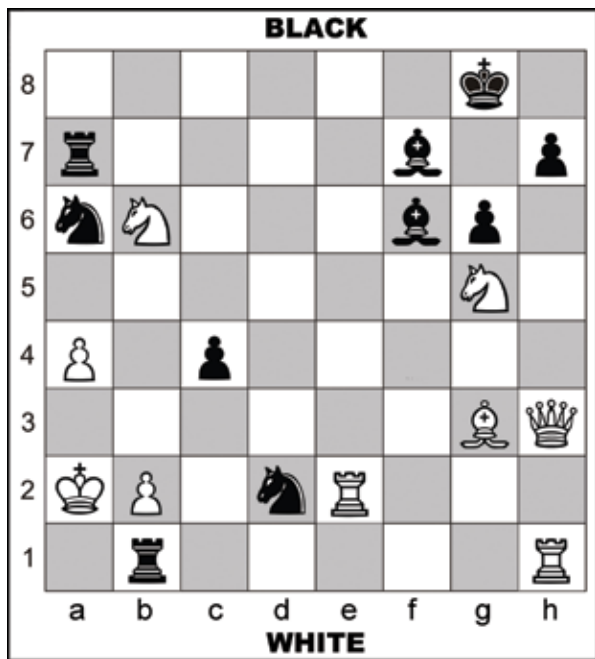


# COMICS



# ENTICING ENIGMAS & CEREBRAL CHALLENGES

## Chess Puzzle #211



## Riddle for Punsters #211

"The fish weren't the only thing that got caught!"

Now that spring had come, Edmund wanted to go fishing all day so it seemed appropriate to play \_\_\_\_\_ y from school.

## Problem to Ponder #211

"Having Treble Unjumbling the Names of Instruments?"

For example, difdel would be fiddle

uleft \_\_\_\_\_

noivil \_\_\_\_\_

clole \_\_\_\_\_

borotmen \_\_\_\_\_

prettum \_\_\_\_\_

musrd \_\_\_\_\_

nilcrate \_\_\_\_\_

aphansoxe \_\_\_\_\_

tiraug \_\_\_\_\_

slambyc \_\_\_\_\_

**WHITE to Mate in 3**

Or, If it is BLACK's Move,

**BLACK to Mate in 3**

## Last Month's Solutions

### Solution to Chess Puzzle #210



**WHITE to Mate in 3**

**Descriptive Notation**

1. R-K8 ch B-B1
2. BxP ch K-N1
3. N-R6 mate

**Algebraic Notation**

1. Re1-e8 + Bg7-f8
2. Bb2xf6 + Kh8-g8
3. Ng4-h6 ++

**BLACK to Mate in 4**

**Descriptive Notation**

1. ----- N-R6 ch
2. PxN N-B6 ch
3. K-R1 NxR ch

4. K-N1 Q-N7 mate

OR

1. ----- N-R6ch
2. K-R1 N-K5  
[threatening N-B7 mate]
3. RxN Q-Q8 ch
4. R-K1 QxR mate

OR

1. ----- N-R6 ch
2. K-R1 N-K5  
[threatening N-B7 mate]
3. PxN N-N6 ch
4. K-N1 Q-N7 mate

**Algebraic Notation**

1. ----- Ng5-h3 +

2. g2xh3 Nd2-f3 +
3. Kg1-h1 Nf3xe1 +
4. Kh1-g1 Qc2-g2 ++

OR

1. ----- Ng5-h3 +
2. Kg1-h1 Nd2-e4  
[threatening Ne4-f2 ++]
3. Re1xe4 Qc2-d1 +
4. Re4-e1 Qd1xe1 ++

OR

1. ----- Ng5-h3 +
2. Kg1-h1 Nd2-e4  
[threatening Ne4-f2 ++]
3. g2xh3 Ne4-g3 +
4. Kh1-g1 Qc2-g2 ++

## Answers to Riddle for Punsters

#210 – "His Name Strikes a Chord"

Why did the piano salesman earn a large salary each week? He knew that making his customers happy was the key to success. He was always sharp looking in his pressed suits and when customers were hesitant to buy he used some old-fashioned flattery to make them feel at ease. He also took note of their concerns. He explained details clearly so that customers would not tune him out.

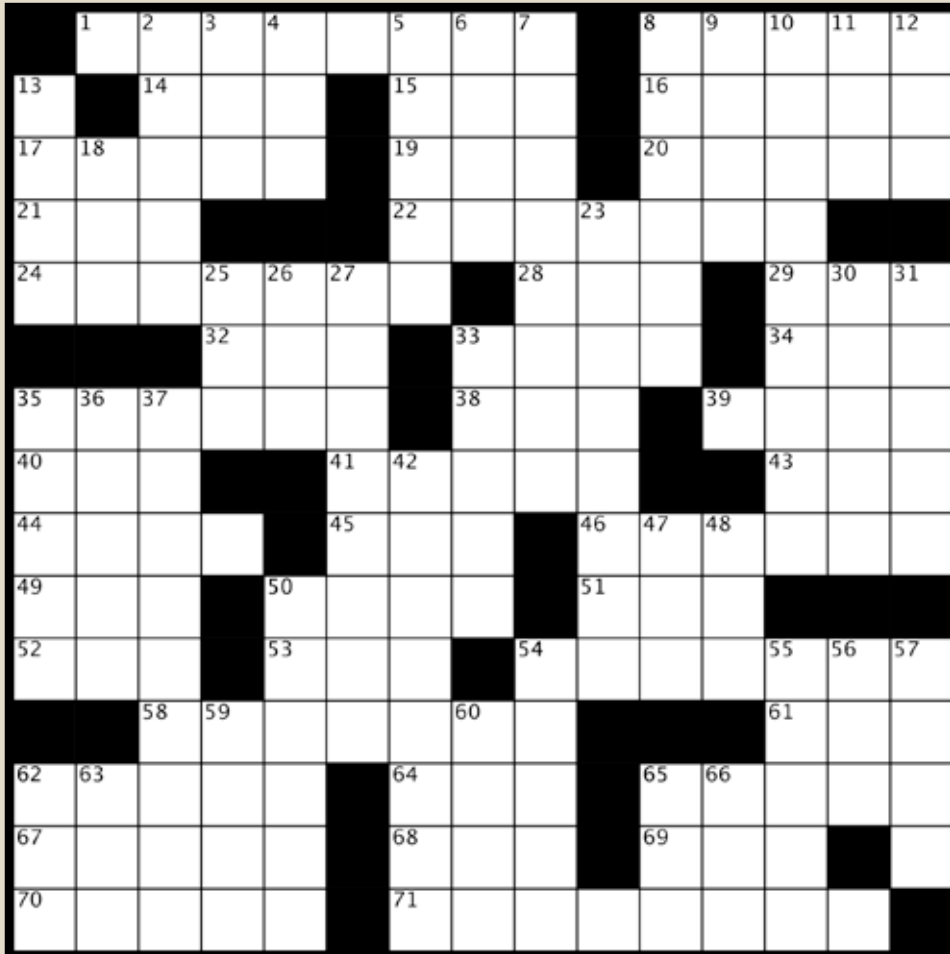
## Answers to Problem to Ponder

#210 – "Figuring Fitting Simple Solutions"

- a) The cube of a number is larger, by 480, than 4 times that number. **ANSWER IS 8**
- b) The difference between the cube of a number and the square of that number is 180. **ANSWER IS 6**
  - i) The sum of two numbers is 15 and their product is 54. **ANSWERS ARE 6 and 9**
  - ii) One number is 3 larger than another. Add together the square of each of the two numbers and the resulting sum is 65. **ANSWERS ARE 7 and 4**
  - iii) One number is double the other. Subtract the square of the smaller from the square of the larger to get the result 27. **ANSWERS ARE 6 and 3**

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

# CROSSWORD PUZZLE



SERIES 9 #5

## PUZZLE CLUES

### ACROSS

1. City in Israel
8. \_\_\_\_\_ on wheels
14. Container cover
15. Pasture
16. Short, for Governor Schwarzenegger
17. Snares
19. Small portion of butter
20. Lasso; lariat
21. Ventilate
22. Deleting
24. Family pet
28. Barbie's pal
29. Kid's spot
32. Pitcher spout
33. Vegetable used in gumbo
34. Affirmative response

35. City and "department" (state/province) in Bolivia
38. One of a litter
39. Vigorously active
40. Make a mistake
41. Tot's mode of transportation
43. Hasten
44. Alga used to get food
45. Farm animal
46. Caregiver for a young child or children
49. Campaign for election
50. Yield by treaty
51. Keyboard key (backwards)
52. \_\_\_ Miserables
53. Burr\_\_\_
54. Giant wave

58. Plant used as food garnish
61. Foot of an animal
62. Impassive
64. Electromagnetic pulse (abbr.)
65. Tropical fruit
67. Remaining out of sight
68. Used to identify a maiden
69. Anger
70. Poker stakes
71. Fast pleasure sailboat

### DOWN

2. Warning signal
3. Move with speed
4. Newspaper features (and something RP might want a few more of)
5. Not a deacon
6. Rip
7. Book of the Bible
8. Place to tie up your boat
9. Another (more poetic) name for Ireland
10. Sculptured ornaments
11. Started a fire
12. Body of water
13. Mormon US state
18. An elaborate song for solo voice, an a\_\_\_\_\_
23. Slithering creatures
25. \_\_\_\_-pitch
26. Start of a jolly festive song
27. Byname, or glorified nickname. Ex. Alexander the Great, or Richard the Lion-Hearted
30. Eagle's home
31. Government programs are funded by the tax\_\_\_\_\_
33. State your ideas
35. Precious jewel
36. French for "organ" (also a temporary storage room

### LAST MONTH'S SOLUTION

C	A	L	O	R	I	E	D	I	T	H	E	R	S
E	I	N	E	E	T	T	H	E	C	A	E		
N	A	V	E	L	S	A	T	R	A	I	V		
T	H	R	O	E	A	X	E	E	R	A	S	E	
R	E	E	N	A	C	T	S	H	A	T	T	E	R
A	M	S	A	I	N	T	E	D	S	E			
L	W	H	E	L	P	S	A	Y	S	O	D		
B	I	O						R	E	H	S		
M	T	I	A	R	A	S	T	E	A	M	P		
U	S	T	I	M	O	T	H	Y	T	A			
S	H	E	C	H	E	M	U	S	E	L	E	S	S
T	I	D	A	L	O	U	D	S	O	D	A	S	
A	M	R	E	N	A	Y	O	P	E	R	A		
R	E	B	A	T	E	R	P	R	E	M	G		
D	I	S	T	E	N	D	D	U	E	D	A	T	E

SERIES 20 #6

- for dead bodies, minus the "m")
37. To bring from one place to another
42. Aromatic
47. All-purpose Inuit knife
48. Faster than walked
50. Home of entertaining elephants
54. Statistics error of the first kind: \_\_\_\_\_
55. Breathing disorder
56. RP is a \_\_\_\_\_ (short form)
57. Thing that is worshipped
59. Helper
60. Hospital department (abbr.)
62. Health resort
63. Also know as "X"
65. Missing soldier (abbr.)
66. Pirate talk: " \_\_\_\_\_, matey!"

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