

REFORMED

Perspective

A MAGAZINE
FOR THE
CHRISTIAN
FAMILY

Volume 31 No 3

January 2012

THE
**HOLY
BIBLE**

CONTAINING THE
Old and New Testam

**family
worship**

Family worship is an opportunity, not a duty

Jon Dykstra

If you asked your children why your family does regular devotions, which response would they be more likely to choose?

1. We do them because God has told us to.
2. We do them because we love, and want to learn more about, God.

The second is what we'd hope to hear, but is it what we would hear?

Now the first answer isn't actually wrong. While God gives us no specific command to read the Bible after supper, or after breakfast, He has told us to teach our children all about Him (Deut. 6:7, 11:19, 32:46, Isaiah 38:19, Joel 1:3, Ephesians 6:4). Regular family devotions are one very good way of obeying this command.

But the first answer is second-best. If our children believe we do devotions out of a sense of obligation, they've gotten the wrong idea about what our devotions should be about. Consider this: tasks done out of a sense of obligation are ones we do even though *we really don't want to*. Obligations are done as quickly as possible. They are performed with little joy, and avoided or skipped whenever possible. If our devotions are rare, irregular or reserved, then we shouldn't be surprised if our children have misunderstood the "why" behind them.

Our devotions are supposed to be done out of, well, devotion! They aren't something we merely have to do; they are something we get to do!

Keeping the outside from getting in the way

There are many reasons our children could get the

wrong impression. Any number of problems can hinder our family worship and make it hard to truly devote ourselves to our devotions. It turns out, however, that for almost any problem there is a solution. There are a variety of right ways to do devotions.

A common problem is for family members to all have different schedules. One father, who wanted his family to start their day with God's Word, found it impossible to lead morning devotions because his work schedule had him leaving the house long before his children got up. He decided he would start his day with Bible study (sometimes aided by a good devotional) and then leave the Bible open on the breakfast table to the passage he had read. As each child got up they would see the open book and read it. Then over supper they could, as a family, discuss the passage they had all read.

One Year Bibles, which have daily reading arranged to take readers through the whole Bible in one year, are a resource that could help along similar lines. I know of a group of young people that all bought these Bibles so that they would all be reading the same passage each day and be able to discuss it with one another whenever they met. When young men and women head off to college or university in other cities, this is one way their family can continue to study the Word together, by tackling the same passages each day.

Training the next generation

In our devotional time we will be teaching our children about God, that they may know Him. There will come a point, though, when it will be important to teach them how to teach the next generation about God.

Oftentimes that does not happen. Many a young man in our Reformed circles will get married and be completely unprepared to take on the task of leading his own family in worship. If he has never been prepared he'll find it an intimidating task. And if he dwells too long on the weight of this responsibility, and on his own deficiencies ("I'm not a minister – how can I teach my family God's Word?") he can start to fear doing devotions. If this is how he views devotions, it won't be long before his children sense his hesitation and misinterpret it any number of ways.

He needn't be intimidated, though. God has called him to this task, and any lack of knowledge he might have will be addressed by the very activity he is taking on!

Clearly, though, it would be better to prepare our young people, before they leave their parents' home. This can be simple enough to do. One father has prepared his children by having them take turns doing the Scripture reading and prayer after the meal. He opens each meal in prayer, modeling how to properly address our great God, but after the meal each child takes their turn. These children learn how to do family devotions by actually doing family devotions.

Conclusion

No matter how difficult it might be to find the time or means to do family devotions, it is important that we don't do them for their own sake. This is not some good work we can do to earn favor before God. This is not some duty to be performed.

Rather we do our family devotions because of what God has already done for us – He has shown his great love for us, and it is because He took our punishment on Himself that we can come together as family to worship before Him. He so loved us that He sent his one and only Son. That's incredible! Our family worship is an opportunity for us to learn more about our incredible God and to, as a family, show our devotion to Him.



What's Inside

One of the feature articles this month is on a curious case involving the recitation of the **Lord's Prayer in a Canadian public school**. Many readers will be surprised to hear this is even an issue – weren't our schools secularized decades ago? They were, but as Michael Wagner explains, remnants of our country's Christian heritage still remain.

As newly married men take up their leadership task, they often find the idea of leading **family worship** intimidating: "I'm no minister – how can I teach my family?" But as Wes Bredenhof and Jamie Soles show, this is not a task to fear, but an opportunity to embrace – together, as a family, we get to learn about the God we love!

That **multiculturalism** is good is so engrained in our Canadian consciousness that it is only a brave soul that dares dispute its virtues. But what should Christians think about multiculturalism – isn't it relativistic to presume that all cultures are essentially equal? Mike Schouten tackles this touchy topic.

In Proverbs 27:17 we read that, "as iron sharpens iron, so one man sharpens another." The practical outworking of this text can be seen on our **letters-to-the-editor** page, as a brother and a sister offer their perspectives on two topics recently raised. God encourages us, when we disagree, to dialogue, so that we can "sharpen" one another. May these two letters, and the editor's responses, serve us in better discerning God's will on these issues.

Finally, the sheer number of fantastic films and documentaries being produced has prompted *RP* to start a regular **DVD review column**. The three discussed this month all tackle the Creation/Evolution controversy but in very different ways.

In This Issue

Family worship is an opportunity — *Jon Dykstra* 2

Letters to the Editor 4

Nota Bene..... 6

Show hospitality — *Christine Farenhorst*..... 9

Family devotions

The family that worships together.... — *Wes Bredenhof*.... 11

Family devotions in our house — *Jamie Soles*..... 15

In a Nutshell — *Jon Dykstra* 16

The Lord's Prayer in public schools — *Michael Wagner* 17

No prayer = big problems? — *Michael Wagner* 18

TOP FILMS - Three about the truth of Genesis..... 21

BEST BOOKS - Two about church history, for children 22

Multiculturalism and immigration — *Mike Schouten*..... 23

Environmentalism shows its ugly side again

— *E. Calvin Beisner*..... 28

Soup & Buns – Cathy's little notebook — *Sharon Bratcher*..... 30

Puzzle Page — *Bob Leach* 31

Crossword Puzzle – Series 18 No 7 — *Joyce Mulder* 32

Dear Editor,

It was with great dismay that I read the article "Saving some is not a compromise" (October 2011). The author argues that, since no unborn children are protected in Canada, we should save the ones we can save. So, give in a little.

Mark Penninga, who works for ARPA Canada, suggests that we lobby for a law in which we agree to make abortion legal in the first couple of months of pregnancy. That would save at least some babies, he says. We can try to save the little ones later.

I believe this to be immoral and against God's principle. Life is sacred from the very beginning, and we cannot make any deals.

Just imagine, a gunman walks into a school, threatens to kill all the children, and we make a deal: we allow him to kill the kindergarten children if he lets the other ones go.

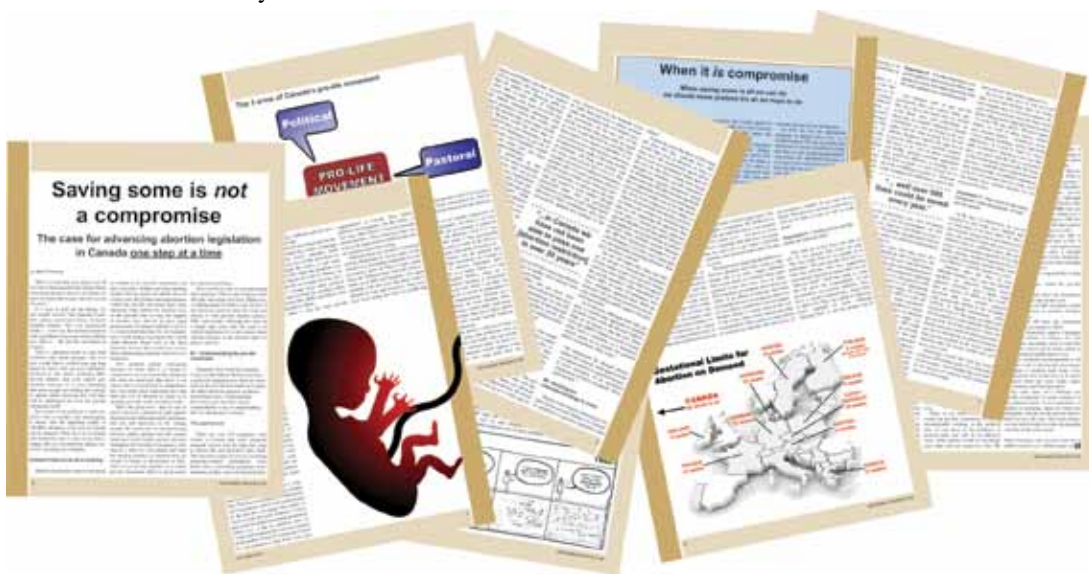
After all, we can at least save some.

What is ARPA suggesting next if it does not work: the handicapped babies? What about euthanasia? Since your credibility is lost, anything could go. The result does not justify the means. Let us pray and work for protection for all unborn children.

Joanne Dieleman
Grimsby ON

Editor's Response:

You've characterized what Mr. Penninga proposes as "[making] abortion legal" in the first months of pregnancy. This is an important point because it gets to the heart of the disagreement - does Mr. Penninga's gestation limit proposal make any abortions legal? As he has noted, his strategy would never, and could never, make any abortions legal in Canada



REFORMED Perspective

www.reformedperspective.ca

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

For Subscriptions or to Change your address, contact:

Premier Printing, One Beghin Avenue, Winnipeg, Manitoba, Canada R2J 3X5
subscribe@reformedperspective.ca
(204) 663-9000

For Letters to the Editor, Advertising and Submissions contact:

Reformed Perspective, 503A Forest Circle, Lynden, WA, USA 98264
E-mail: editor@reformedperspective.ca

Editor: Jon Dykstra

Regular Contributors:

Sharon Bratcher, Christine Farenhorst, Margaret Helder, Anna Nienhuis, Michael Wagner

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

Secretarial Address (Board Matters): James Teitsma
449 Almey Avenue, Winnipeg, MB Canada R3W 1P6

Contact Address for South Africa:

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

Contact Address for Australia:

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

Copyright statement: Copyright in letters, articles, cartoons and any other material submitted to *Reformed Perspective* and accepted for publication remains with the author, but *RP* and its reciprocal organizations may freely reproduce them in print, electronic or other forms.

This periodical is owned and operated by the Foundation for the publication of a Reformed Social-Political Magazine, a nonprofit organization, whose purpose is described in Article 2 of its constitution: "to publish periodically a magazine promoting Reformed principles in all spheres of life, especially the social, political and economic realms." In carrying out its objectives, the society is bound by the Bible, God's infallible Word, as it is summarized and confessed in the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort (Article 3 of the constitution).

If you are interested in the work of Reformed Perspective Foundation and in the promotion of Reformed principles in all spheres of life, especially in your local area, and you need help, call John Voorhorst at 1 (403) 328-9114 (days), and 1 (403) 345-2904 (evenings).

Annual Subscription Rates:

Canadian Funds – 1 year \$50.00, 2 years \$93.00, 3 years \$137.00*

Canada Airmail \$73.00,* U.S. Airmail (U.S. Funds) \$80.00

U.S. Funds – 1 year \$55.00, 2 years \$100.00, 3 years \$145.00,

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

International Airmail \$115.00 *including 5% G.S.T. – G.S.T. No. R118929272RT

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



Cancellation Agreement

Unless a written subscription cancellation is received we assume you wish to continue to subscribe. You will be invoiced prior to the subscription renewal date.

Registration: ISSN 0714-8208

Charitable Organization under Canada Income Tax Act

Registration No. 18929272RR0001

RETURN UNDELIVERABLE CANADIAN ADDRESSES TO:

One Beghin Avenue, Winnipeg, MB R2J 3X5

because all abortions already are.

Making abortion illegal in the third trimester, while it will not save those children being aborted in the first two, also does nothing to endanger them. It simply doesn't address them for the time being.

You've argued that Mr. Penninga's "save some" strategy is wrong, just as it would be wrong to make a deal with a gunman to let only some of the hostages go.

However, consider what happens in a hostage situation. The very first thing negotiators do is try to get the gunman to release some of the hostages – the women, the elderly, the handicapped, the children, whomever they can get. They do not wait until the gunman is willing to release all of them (though that is their ultimate goal). They save *whomever* they can, as *quickly* as they can, and then continue trying to save *the rest*.

Isn't this the very approach Mr. Penninga suggests?

Dear Editor,

This is the first time that I completely disagree with something that Mr. Wagner has written, but alas, we all seem more motivated to write when we don't like what we've read.

In "A Reformed State Church for Today?" (Dec. 2011) Mr. Wagner quotes from an article by Rex Ahdar and Ian Leigh in which they claim that the establishment of a state religion is consistent with freedom of religion. Nothing could be further from the truth, and their arguments all quickly unravel under close scrutiny.

First, Wagner cites as evidence the fact that state churches exist in countries largely free of religious persecution. Yet almost all of these same countries have laws governing hate speech and discrimination that we recognize as a threat to religious minorities. Just because a state church exists in a country without explicit religious persecution doesn't mean they are consistent with religious freedom.

Second, the argument is made that the early Reformers wanted to establish their

own state churches. That may be true, but it only shows they were men of their times. Protestant societies had only just emerged from the feudal relationship between the Catholic Church and the State, so the complete separation of Church and State at that time would have been so radical as to be unthinkable. Even Martin Luther – a fierce proponent of freedom of conscience and religion – when pressed by the German princes, agreed that it was the State's job to suppress religious heretics. John Calvin envisioned an ideal State that was separate from the Church but run by godly magistrates according



to Reformed principles. Yet he conceded that the Genevan government should employ lethal force to suppress his religious opponents, the Libertines. The early Reformers did much to promote religious freedom, but clearly still had a long way to go.

Third, Wagner claims that "every country has a state religion." In doing so, he denies the existence of pluralism in politics. Pluralism is the acknowledgment of shared values across different belief systems. An excellent example is given in the article printed immediately after Wagner's – the cooperation of Reformed and Catholic Christians in the opposition to abortion. In every state there are various belief systems jockeying for preeminence – some, like humanism, being more obtrusive than others. However, the relative success of humanism in redefining Canada does not necessarily mean that it is an implicit state religion. Indeed,

the near-absence of Reformed principles in the Canadian political system is an indictment of our own poor record of political engagement with government and fellow citizens.

A state-established church is a "soft" violation of freedom of religion in that it dedicates public resources to the promotion of a particular religion. It also destines the state church to inevitable decline and apostasy, as it becomes just another political tool in the government's belt. Instead of being subject to God's word, the church accepts political masters. I agree with Wagner's observation that there aren't any faithful state churches today, and believe it to be no coincidence.

Just as conversions to the Reformed faith at gunpoint are wrong, so would the establishment of a Reformed state church. The end does not justify the means.

Neil Dykstra
Langley BC

Editor's Response:

Your third point is the pivotal one: does *every* country have some sort of established religion (even if that religion is secularism), or is it possible to govern pluralistically *without* establishing one religion over the others by instead making use of "shared values across different belief systems"?

This pluralistic approach seems problematic. What happens when important values are not shared by different belief systems? For example, we in the Western world (with our Christian heritage) value religious freedom since we know that faith cannot be forced on someone. But many in the Muslim world think religious freedom is offensive, and consider it a crime worthy of death to convert from Islam.

There is no reconciling these two disparate views, so a choice must be made for one or the other. And in making that choice, aren't we establishing a state religion of some sort?

This is an exciting discussion we intend to explore further in upcoming issues of *Reformed Perspective*.



Nota Bene

News worth noting



Jewish leaders speak out for marriage by Anna Nienhuis

In early December, over 100 American-trained Orthodox rabbis issued a statement reaffirming the traditional view of marriage as being between a man and a woman. Recent media reports about an Orthodox rabbi officiating a homosexual marriage led to a perception that Orthodox Jews were loosening their strict views on homosexual marriage. However, the signed statement from the rabbis was a swift and clear response that this is not the case, and a “true Orthodox rabbi” could never sanction a homosexual marriage.

SOURCE: “New York: 100 Orthodox Rabbis Reaffirm Judaism’s View That Gay Marriage is Against Torah Laws”; vosizneias.com; Dec. 5, 2011.

Kim Jong-il and his odd mourners

by Wes Bredenhof

As he did during his life, the death of North Korean dictator Kim Jong-il on December 17 captured the world’s attention.

The bizarre lifestyle of the autocrat had long been the butt of jokes, and his nuclear ambitions kept the world on edge. Internally, Kim Jong-il held most North Koreans in a holding pattern of poverty and oppression. There’s no point in even speaking about religious freedom in North Korea, because there is none. It is one of the most awful places to live on earth.

How odd, then, that news broadcasts showed crowds of North Koreans mourning the death of Kim Jong-il. News anchors and correspondents noted that the mourning seemed to be perfectly choreographed for

the cameras. There was little credibility in these public displays of grief. No one could believe that North Koreans would actually be sad at the death of this evil man.

But it is possible that the grief was genuine. There is a documented and well-researched psychological phenomenon known as Stockholm Syndrome. When someone has been under the control of an abductor for a long period of time,

eventually they may start to develop feelings of affection for their captor. They may begin to feel protective of the one who has done this evil against them. Perhaps what we saw in North Korea was the result of persuasion by threat of brute force. But it could also have been a case of Stockholm Syndrome writ large.

At first glance, Stockholm Syndrome seems strange. Developing a love for your captor? But as believers, we know



this happens more than we care to admit. Paul wrote of the struggle that he experienced with the remnants of the sinful nature – “the law of sin” that held him captive (Rom. 7:23). How hard it is to break free from the love of this evil! Part of growing in grace means that we stop mourning over the death of our captor.

A photo, provided by North Korea, showing Kim Jong-il’s mourners.

Ball ban on playground

by Anna Nienhuis

A Toronto elementary school has decided to ban balls that aren't nerf material from their playground after a parent was struck in the head by a soccer ball and got a concussion. This incident was the final straw in an ongoing attempt to limit ball use on the playground due to safety concerns.

Similar bans have been enacted, but then overturned due to student pressure, at two other Ontario schools. At the latest school, parents and students are also up in arms as they feel the ban takes things too far. Occasional injuries are simply part of growing up and being physically active. To discourage activity is overprotecting children to their ultimate disservice.



SOURCE: Tamsin McMahon's "Parents cry foul after elementary school bans balls over playground safety"; news.nationalpost.com; Nov. 16, 2011

The short, sad life of Derek Boogaard

by Wes Bredenhof

If you know NHL hockey, I don't need to introduce Derek Boogaard. For the rest of you, he was what they call an enforcer for the Minnesota Wild and, later, the New York Rangers. He wasn't a great hockey player. He didn't score a lot of goals or make a lot of assists. Derek Boogaard was big, and he could beat other players up. Unfortunately, that left him with a lot of pain that could not be managed without medication. Boogaard died on May 13, 2011, from a lethal mix of alcohol and the painkiller oxycodone.

Though it happened some months ago, Boogaard's story has been in the news again of late. In December, *The New York Times* did a three-part series on Boogaard, documenting his rise from small-town Saskatchewan to the NHL. Jonathan Kay of Canada's *National Post* took note. Kay found the story disturbing and even more so because the NHL has made entertainment out of the enforcer role. Hockey fans get a rise out of watching

big players like Boogaard beat each other bloody. Kay concluded that fighting in hockey is:

...a gratuitous crowd-pleasing, steam-releasing artifice that would disappear tomorrow if the league wanted it to disappear. It has nothing to do with the game, whatever apologists may tell you. And it survives only because it appeals to the most primitive and ugly tribalistic appetites of mind that exist within our brains.

Is there a Christian perspective on fighting in hockey? Should we cheer on our favorite team's enforcer? Or what about the hockey we play in our own "Christian" leagues? Is there a place for us to be entertained while fists fly? Perhaps David can help us answer those questions: "The LORD examines the righteous, but the wicked and those who love violence his soul hates" (Psalm 11:5).

Conservative MP re-opens the abortion debate

by André Schutten

Frederick Olmsted once said, "It is the main duty of government, if it is not the sole duty of government, to provide means of protection for all its citizens."

Member of Parliament Stephen Woodworth has bravely called for Parliament to address the issue of abortion and the fact that we are one of the very few countries in the world (in the company of China and North Korea) that have no restrictions on the procedure.

Mr. Woodworth, in a news release, points out that the Canadian law that defines a human being as someone who is completely separate from the mother's body has its roots in British legal treatises written in the 17th century. The important question, he said, is whether a 400-year-old law is supported by 21st-century medical science and principles of human rights.

"Whatever view one has on abortion,

it would be important to know whether a child is a human being," he said in an interview. "And I think it is really ridiculous... that we have a 400-year-old definition of a human being that has important human-rights implications."

Another MP added his voice days later. Mr. Jeff Watson said that Canadian laws governing human rights and the unborn are outdated and need to be re-examined.

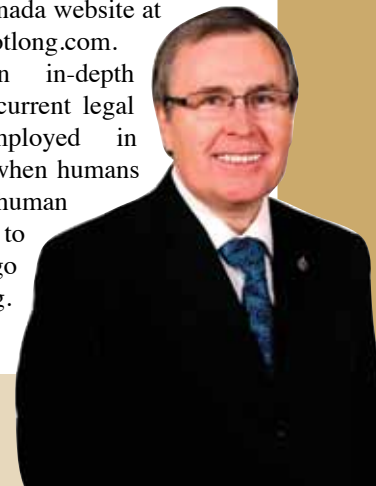
Mr. Woodworth's proposition that Canada should consider looking at the legal status of children before they are born contradicts Mr. Harper's stance on the issue: "As long as I am prime minister we are not opening the abortion debate." Harper has also said, "The government will not bring forward any such legislation, and any such legislation that is brought forward will be defeated as long as I am prime minister."

Other than a paper by the Law Reform

Commission in the early 1990s, there has been no substantive government debate on the legal status of a child not yet born.

Of course, these bold statements have and will continue to generate a firestorm of protest from pro-abortion forces. We must add our voices to those of Mr. Woodworth and Mr. Watson. One effective way is to print many copies of a petition and get them filled out and sent to local MP offices. A pre-drafted petition is available on the ARPA Canada website at ARPAPetition.notlong.com.

To see an in-depth analysis of the current legal gymnastics employed in order to define when humans become human according to Canadian law, go to CFPL.notlong.com.



Art with a message

by Jon Dykstra

This past November, as part of an art class, University of the Fraser Valley student Alisha Deddens was asked to create a personal manifesto – an art piece that would function as a public declaration of her beliefs. The piece was to be installed on the campus for a week, outdoors, where hundreds and even thousands of students would walk by and see it.

“266 Tears” was the result, an artistic statement about the humanity of the unborn and the evil of abortion in Canada. It was comprised of 266 plastic models of a 12-week-old fetus attached to a curving steel rod that gave the whole piece a look “reminiscent of the curled shape of a fetus.” The number, 266, is how many unborn children are aborted every day in Canada.

Deddens’ membership in the UFV pro-life group Life-Link was one of the impetuses behind the piece. “I realized that art is often about how we view the world, and can create controversy....



I felt it necessary to bring the issue of abortion up, even though it was a little bit intimidating to do so at first.”

Reaction to “266 tears” was mixed, but even some of the students who expressed

disagreement with the pro-life point of the manifesto, noted that it had gotten them thinking. Bravo, Miss Deddens!

SOURCE: Picture provided by Alisha Deddens

51%
vs. 95%

Marriage on the decline

by Anna Nienhuis

A recent report by the Pew Research Center found that only 51 per cent of adults in the U.S. are married, an all-time low for the nation. Cohabitation, singlehood, and single parenthood have all increased, as has the average age at first marriage. A 2010 survey by the same organization found that 95 per cent of Americans under 30 still hope and plan to marry, but this desire is certainly not reflected in the actual marriage numbers. If this trend continues, it will not be long until less than half of American adults will be married.

SOURCE: Thaddeus Balinski’s “Number of adults married at all-time low: new study”; lifesiteneews.com; Dec. 15, 2011.

Abortion clinics not on the virtual map

by Anna Nienhuis

Apple has a new “personal assistant” programmed into iPhones that they have named “Siri.” This feature allows iPhone owners to ask Siri for recommendations and lists of nearby services, ranging from restaurants to gyms to malls.

Planned Parenthood leader Cecile Richards came out swinging after discovering that Siri was unable to answer the question, “Where can I get an abortion?” She immediately identified this as part of “the historic struggle women have always faced in getting access to health care and health information.”

As it turns out, the reason the question cannot be answered is not any of Apple’s

doing, but is caused by the abortion providers themselves. Abortion clinics and providers, including Planned Parenthood, are reluctant to use the word “abortion” in their name, meaning that they do not show up in an Internet search performed

by the phone. They now have to decide whether they want to remain hard to find or come out and be honest about their purpose. It is interesting that, despite their strong stance against the pro-life movement, these clinics are still uncomfortable and hesitant in using the word “abortion” in their name or advertising.

SOURCE: Jill Stanek’s “Apple’s ‘Siri’ can’t tell you where to get an abortion”; lifesiteneews.com; Dec. 6, 2011.



Show Hospitality

to one another without grumbling

1 Peter 4:9

by Christine Farenhorst

January New Year's resolutions are made and broken every year. People think of what they might do to improve their health (stop smoking, cut down on drinking), improve their relationships (delegate time better, watch less TV, write more letters), improve their spiritual life (attend Bible Study regularly, have daily devotions), and so on. Yet the Bible surely does not point to January 1 as the day in which desire to exercise certain virtues rolls glibly off the tongues, as if desire itself is a virtue. It is not.

The virtue of hospitality, a virtue which should be second nature to Christians, seems to be a lost art in our busy times. Our society, rather, is a marketplace in which people outdo one another in selfish ambition – the shouting protestors intent on taking back Wall Street being just a small example.

The concept of hospitality has two sides – offering and receiving. Hospitality is, by definition, being kind to strangers, and welcoming and generous towards guests. Conversely, a guest should not take advantage of hospitality.

There is a small joke about hospitality, a joke which shows that earnestness is a good thing (most of the time).

After a dinner, a hostess apologized profusely to her guest for serving apple pie as dessert without cheese. Her small son, upon hearing her say this, left the table and returned a moment later with a chunk of cheese, which he laid on the guest's plate. The visitor smiled at the gesture and at the little boy's thoughtfulness, popping the yellow piece into his mouth.

"You have good eyes, son," he said, all the while winking at the lad, "where did you manage to get this when your mother could not find any?"

The boy drew himself up proudly, full

height, before answering.

"In the rat-trap," he replied.

Entertaining... royalty

Queen Anne of England (1665-1714) was the last of the Stuarts and the second daughter of James II. Her husband, George of Denmark, was not particularly popular with the people of Britain. He was reputed to be frequently drunk and a bore.

Prince George had the title of King-consort to Queen Anne, much the same as Prince Philip is consort to Queen Elizabeth II. He once traveled to the Royal Exchange, in Bristol, accompanied by only one gentleman-in-waiting, a military officer. The exchange was a busy place, malls surrounding it, providing much opportunity for leisure activity for those who had money to spare. Looking first at this and then at that, Prince George stayed most of the day. Perhaps because his visit was unannounced, and perhaps because many did not want the expense of entertaining royalty, none of the merchants present at the Exchange invited their prince to sup with them. There was one merchant, however, and a small one as far as merchants go, who took notice of this. His name was John Duddlestone.

Towards closing time, seeing that the Exchange was almost deserted and that no one had troubled to speak warmly with the prince, welcoming him to the city of Bristol, John Duddlestone betook it on himself to do so. The small merchant was a tailor of sorts – a bodice maker. He straightened his back, feeling shame for his fellow citizens at their lack of hospitality and walked over to the prince and his companion.

"Are you not Prince George?" he said courteously, "the husband of our Queen Anne?"

"I am," Prince George asserted with a smile.

"Well, I have seen, your grace," John Duddlestone continued, "that you are left here and I am concerned that you have not been asked to dine with one of the many merchants who did business. They must indeed not have recognized your grace."

Prince George smiled at the sincerity of the man who addressed him.

"Indeed," John Duddlestone went on, "I am sure it is not for lack of love for yourself or for the Queen that no invitations were given, but because they did not consider themselves prepared to entertain so great a man as yourself."

Again the prince smiled. Encouraged, John spoke on.

"I am ashamed to think of you dining in the cold, impersonal atmosphere of an inn. Please, and I'm saying this to the gentleman with you as well, come to my home. I have a good beef and a plum pudding and ale that my dear wife herself has brewed."

The prince actually did have reservations to dine at an inn, but he was so taken with the friendly manner and courteous words of John Duddlestone, that he went with the man to his house.

"Wife," John called immediately upon entering his front door, "Wife, come down if you please. But first put on a clean apron, for the Queen's husband and another gentleman are come to dine with us."

A few minutes later, John's wife came down, wearing a clean, blue apron and a big smile. The prince saluted her and she blushed but curtsied in return with a smile continuing on her earnest face.

The dinner went well. The beef was hearty, the pudding tasty and the ale refreshing. "Tell me, John, do you ever

visit London?" Prince George asked as they were eating.

"Sometimes," John replied, "since the ladies wear stays instead of bodices, I go there to purchase whalebone."

"Here is a card," said Prince George, handing him a card, "if ever you come to London, please come to visit me at court."

A number of months later, John Duddlestone and his wife did visit London. He thought to look up Prince George and presented the card the prince had given him to a footman at the entrance of the palace. He and his wife were immediately admitted inside. Prince George was not long in coming, and his wife, the Queen, was at his side. She invited both the Duddlestones to dinner.

"You must, however," she said with a smile, "allow me to furnish you with new clothes."

Consequently, taken to a different apartment, John Duddlestone and his wife were allowed to choose from an assortment of apparel. They both chose a purple velvet, because they had noted that this was the color and material that the prince had worn.

During the dinner, the Queen herself introduced the couple to the others dining with them as "the most loyal couple in Bristol" and "the only ones who had invited the prince, her husband, to their home." After the meal, the Queen asked John Duddlestone to come to her side. She then turned her chair and standing up, facing him, she asked him to kneel. He did so, a bit bewildered. The Queen then gently laid the dull side of the blade of a sword on his head and spoke.

"Rise, Sir John Duddlestone."

Afterward, Sir John, as he was now called, was offered money as well as a place in the government. But he declined both, informing the Queen that he had the great sum of fifty pounds loaned out at use.

"As well," he commented quite honestly, looking about and around the Queen's person, "the number of people you already keep must be expensive to maintain."

Nevertheless, the Queen pressed her own gold watch as a present on the new Lady Duddlestone, a present which Lady Duddlestone proudly accepted and


thereafter always wore pinned over her blue apron.

To whom can I show love?

True hospitality is not about determining who might or might not be an angel. Prince George certainly was not. But it is about showing compassion and love to all, even strangers. We must treat everyone as if they have been sent by God to intersect our paths. Those people include neighbors who do not know the Lord Jesus Christ, they include unpopular and sometimes miserable characters, and they include the poor and lonely.

The Bible teaches hospitality. It is an excellent trait and one to be desired and pursued each day, not just in the month of January. Consider the following texts:

"Contribute to the needs of the saints and seek to show hospitality" (Rom. 12:13); "...having a reputation for good works: if she has brought up children, has shown hospitality, has washed the feet of saints, has cared for the afflicted, and has devoted herself to every good work" (I Timothy 5:10). These are passages that underscore the all-time importance Scriptures attaches to this virtue. And we should not forget Hebrews 13:2 which says: "Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares."

Probing questions to ask oneself each morning of the new year are: Whom do I need to love? Whom will God send me today to encourage and to give compassion? Because in all likelihood, there will be someone. 



Prince George of Denmark

The family that worships together...

The why and how of family devotions

by *Wes Bredenhof*

Traditionally most Reformed homes have engaged in some form of devotional activity as a family. Some call it “family devotions,” others “family worship,” and still others just call it “reading and praying.” Whatever you call it, the idea is the same. The Christian family worships God as father, mother, and children.

If you’ve read this far, you may be thinking, “I’m single, I’m probably never getting married, why I should be interested in family worship?” If you are single and not yet married, perhaps some day you will be. If you’re one of the older members of the church, you probably have children or grandchildren that you can encourage in the practice of family worship. So a case can be made that this is relevant for everyone.

This is a good time for us to review where we’re at with our family worship. I want to encourage those whose family worship is minimal or non-existent to begin this practice and make it a regular feature of your home life. Where it is regularly practiced, I want to encourage you to continue and, where possible, to improve. Then there are also those readers who are newly married or may be planning to get married in the near future. I want to encourage you to commit yourself as a couple to this practice.

Old Testament basis for family worship

It’s true that there is no direct command

in the Bible for the members of a family to gather together regularly for worship. However, in the best of times, God’s people have always practiced this, and we can see that in the Bible too. It could be argued that the Bible actually takes it for granted that no command about this subject should be necessary. Having said that, the Bible does have a lot to say about families and their worship.

The first worship in the Bible was family worship. Adam and Eve would have worshipped God together with their children. As time went on, corporate worship was not always neatly distinguished from family worship. After all, the people of God in the Old Testament were not only spiritually a family, they were also physically a family.

However, by the time of Moses, the people of Israel had grown into a nation. Still, God had his eye on individual families, especially when it came to worship. We can see that in what it says in Exodus 12 about the Passover. The Passover was an example of family religion. At the Passover, the children were to ask about the meaning of the ceremony and then the explanation would come.

The Passover only took place once per year, but there are other passages in the Old Testament which show that family instruction in the faith was to be a regular item in the life of Israel. As an example, consider Deuteronomy 6:4-7, a passage we sometimes hear in church after the reading of the law. There we see

that family instruction was commanded by God. Israelites were to impress God’s Word on their children. They were to do this regularly: “When you lie down and when you get up.” That has been understood by many to refer to morning and evening family worship. It doesn’t matter where the family is, “When you sit down and when you walk along the road.” We would say, “at home and when you’re on holidays.” Every day and everywhere, God wanted his people to be teaching their children. As we’ll see in a moment, the New Testament reinforces this Old Testament teaching.

Through the generations Psalm 78

In Psalm 78:1-8, we find a compelling poetic lesson on generational responsibility. In verse 3, we discover that the previous generations have faithfully passed on the faith. Their fathers have told them about what God has done, about his power and might. Then in verse 4, Asaph and the people of God declare their commitment to do likewise. They’re not going to hide what God has done, but rather declare it and teach it.

Moreover, this teaching is going to lead to prayer and praise. The 1984 NIV says, “we will tell the next generation the praiseworthy deeds of the LORD...” Literally it says, “the deeds of the praises of Yahweh.” When we consider what God has done, the natural outcome is going to

be rejoicing and singing!

Verse 5 reminds us that God commanded fathers in the Old Testament to do this sort of thing. Why? So that the next generation would know them and pass the faith on to generations not even born yet. Family worship was to be a key component of the transmission of the faith through the generations.

Verse 7 says, "Then they would put their trust in God..." Family worship is a key part of leading our children to faith in God and his promises, especially as they've been fulfilled for us in Christ. Then, also, that they "would not forget his deeds, but would keep his commands." Family worship is a key element in shaping godliness in the lives of our children, passing on the inheritance that we've received. The end result would be that God's people would be faithful to him and not stray.

Fathers and mothers - Proverbs

In Proverbs 4:1-4 we find the picture of an Israelite father instructing his sons.

Throughout the book of Proverbs we find that the father is to have the central role in family religion, and we see it here too. The picture here is of a father giving sound teaching or doctrine to his sons.

But elsewhere in Proverbs we see the mother as well: "Listen, my son, to your father's instruction, and do not forsake the law of your mother." (Prov. 1:8). Both parents are indeed involved in nurturing their children in godliness. However, it is true that the Bible places the emphasis on the role of the father. Sometimes the instruction that a father gives to his children will have an element of admonition or discipline. We see that in passages like Proverbs 13:1, "A wise son heeds his father's instruction, but a mocker does not listen to rebuke."

Now it's true that these passages are broad and don't speak directly about some kind of formal family worship, but they do give us some general principles regarding the roles of the members of the family, and we can apply those principles to family worship. The children are to receive instruction. The father is to be

the main figure in giving that instruction, and the mother is in a supporting role; at appropriate moments she also gives instruction and reinforces what her husband teaches.

New Testament basis for family worship

Turning to the New Testament, we find that what we learned from the Old Testament is buttressed. In Ephesians 6:4 we read, "Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord." Paul puts this responsibility on *the fathers*. Fathers are to bring up their children in the training and instruction of the Lord. Fathers are not to exasperate their children or, more literally, to provoke their children to wrath.

How might they do that? The background of the word that's used there for exasperate is telling. In the Greek translation of the Old Testament that word is often used for provoking someone to anger with unrighteous behavior. If a

Graphic Design

- Print Design
- Commercial Illustration
- Branding & Identity
- Photography

Website Design

- Static Website
- PHP+MySQL Dynamic Website
- Flash Website
- Joomla Template

Multimedia Design

- PowerPoint Presentations
- Flash Presentations
- 3D Modeling / Animation
- Video Editing



Eugene Yu
Email: eugene@ugenius.ca
Tel: 604 761 6711

www.ugenius.ca



child sees a parent who says one thing, but blatantly does another, he may become angry at the hypocrisy that he witnesses. So, Paul is saying, “You fathers, strive to have your deeds match your words!” Otherwise, your children may become bitter and angry, and might even leave the faith altogether.

Instead, Paul says, fathers are to bring up their children in the training and instruction (or admonition) of the Lord. “Bring them up” means to nourish and to nurture. It’s the same word used in the previous chapter with regard to how husbands are to relate to their wives. Husbands nourish and nurture their wives, and fathers nourish and nurture their children. This means that there is an intimate relationship. Fathers are to be like shepherds for their children, leading their children to the green pastures of God’s Word where they can grow in grace and knowledge.

Training and admonition

This nurturing takes place through two means, according to Paul in Ephesians 6:4. The first is through training. This is disciplined and structured instruction. There is regularity and a set format. For instance, there is a planned means of going through the Bible or following the teachings of the Bible with a catechism. The kind of instruction commanded here is not all over the place, but well thought-out. The Christian father takes care that his children are instructed properly in the faith.

The second means is through instruction or admonition and warning. The devil, the world, and our own flesh don’t stop attacking us, and the Christian father has to be diligent to warn his children about these enemies and their tactics. His primary tool in giving these warnings is going to be the Word of God. The same word for “instruction” is also used in 1 Corinthians 10:11. Paul is writing there about the people of Israel in the Old Testament and their experiences in the desert. In verse 11, he writes, “These happened to them as examples and were written down as warnings for us, on whom the fulfillment of the ages has come.” In other words, we use the Bible to instruct

our children in the way of faith.

While fathers are to be the first line when it comes to the Christian nurture of families and children, we have to realize that this isn’t always practical. In our day, we see broken families, and this takes place even in the church. However, this is nothing new. In Paul’s day, too, there were families that didn’t have Christian fathers or even that had no father at all. There can be flexibility in how our family worship is arranged, especially with exceptional circumstances. The norm is for a father to be the leader, but in exceptional situations a mother may have to take the lead out of necessity.

Providing for our family

There’s one more passage we should briefly consider, and that’s 1 Timothy 5:8: “If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever.” Now if we must provide for our family in material things that will someday pass away, how much more should we expect to provide for them in spiritual things that are eternal? We’re called by God to provide food for our families, and that includes spiritual food. In the Canadian Reformed Churches that calling also comes through in our *Form for the Baptism of Infants*. As parents, all of us promise to have our children instructed in the doctrine of the Bible. One of the ways we keep that promise is by being committed to a time of regular family worship.

Practical aspects

So now we’ve surveyed what the Bible teaches about our topic. What about the practical aspects? First off, what are the parts of family worship? From what we’ve learned earlier from Psalm 78 and other passages, there are three elements that we should have in place: prayer, Bible reading and instruction, and singing. You see, family worship needn’t be an imitation of corporate worship. It doesn’t have to be elaborate. Just focus on reading the Bible, discussing it and providing instruction from it, focus on prayer, and

on singing. With the singing, if you’ve got kids in elementary school, this is a great opportunity to practice their memory work with them every day.

As for the length of family worship, it doesn’t have to be long. Ten to fifteen minutes is quite adequate. It’s better to

Six Lines FREE

www.TheSeed.info - 787 solidly Reformed sermons from ministers in the Canadian and American Reformed churches, and sister churches, which are suitable for worship services or personal study.

Every Reformed Perspective article indexed. To find out who wrote what, when, go to CanadianReformedSeminary.ca, then click on the “Library” tab, and “Search Reformed Periodical Index” or see RPindex.notlong.com.

How to get your ad posted here for free:

- Ad should include information such as What, Where, When, How much and Contact info, be no more than 240 characters (and that’s including spaces).
- Ad must be for events that go beyond the local – if it’s just for your congregation you can advertise it in your bulletin - and for non-commercial groups like Young People’s, Ladies’ Aid, schools, or churches, etc., to sell cookbooks, announce speeches, rallies, plays, etc.
- Send your requests to editor@reformedperspective.ca. Ads will appear in the issue two months after submission (so if you submit in December, it will appear in February).

This is for groups and individuals whose philosophy and worldview is in accord with that of *Reformed Perspective*, so we reserve the right to refuse any ad.

have a short time of family worship every day, than to try and do it once per week for two hours.

Of course, none of this is written in stone, so families are free to be flexible according to their circumstances – for instance, you may have a family that relishes long theological discussions. The important thing is that family worship is practiced on a regular basis.

With respect to the leadership of family worship, we’ve already noted that the norm is for the father to take the lead. However, the father can delegate certain tasks in family worship. He can ask his children or wife to read the Bible or to pray or to lead in the singing. Whatever may happen, it must always be clear that, in a normal family situation, the father is the head of the household.

Challenges to family worship

That brings us to the challenges we face with family worship. The biggest is our enemy, the devil. Satan knows he has the world. He doesn’t need to make much effort to maintain his control in that area. However, the church is one area where he needs to make a concerted effort to undermine God’s work. One of his ploys is to attack the stability and integrity of our families. The enemy wants to destroy our families and by doing so to destroy the church. We can’t expect to have a healthy church life if our families are experiencing spiritual disintegration. Faithful, God-glorifying churches are built with the bricks and mortar of faithful, God-glorifying families.

Probably the biggest thing that Satan uses to chip away at the stability and integrity of our families is the busyness of our day. This can happen in all our families, but those families where both parents are working out of the home need to be especially careful on this count. We need to take special care that the spiritual nurture of our families is not compromised by time spent out of the home. For all our families, family worship and spiritual nurture has to be a high priority.

For those of us who’ve been raised in traditional Canadian Reformed homes, this may require us to think outside the

box. In the past, family worship was typically something that followed supper. In the broader culture, families rarely eat together nowadays. My family was driving through the States a while back, and we heard a public service announcement on the radio encouraging families to eat together *once per week*. That’s the sad reality of the world in which we live. It spills over into the church – hopefully not that much, but it does.

Now there is no biblical command indicating that families must eat together. However, we do find a biblical basis for family worship. So if it is difficult for your family to eat together, it doesn’t necessarily mean that family worship has to be abandoned. Rather, if we’re serious

.....
“we will tell the
next generation the
praiseworthy deeds of
the LORD...”
.....

about it, we have to be creative. Why not do family worship in the morning before everyone leaves? Or maybe do it in the evening when everyone is home again? When the will is there, a way can be found.

Other obstacles to family worship can be the phone (including mobile devices) and the TV. The TV needs to be turned off and the phone too, and if it isn’t turned off, it should be ignored – let it ring or vibrate! There’s nothing so important that it can’t wait until after family worship.

There are more challenges, but let me just mention one more: programs. Programs in the church or in the school community can be helpful. Having a Christian school is also a blessing. Yet all these things should never be regarded as a substitute for regular, daily family worship. We can’t think that, because our kids go to a Christian school, we can ignore their spiritual nurture. We can’t think that because our kids go to the catechism class at church that we’re excused from having to teach them ourselves. All those other things can be helpful, they can *supplement* what goes on in the home, but they can

never be considered as *replacements*.

The blessings of family worship

Finally, let’s briefly consider the blessings of family worship.

When parents are serious about family worship, the family is more focused on glorifying God in daily life. God and his Word are constantly put before them. More than that, Christ is constantly being revealed through the instruction given in his Word. We’re getting a steady diet of the gospel of our Savior. This can guard against nominalism – against being a Christian in name without really taking anything seriously. It will not necessarily prevent nominalism entirely, but it will go a long way towards guarding against it. When children see that their parents are sincerely earnest about serving the Lord and teaching his Word, this will have a positive effect on them – it will be a big part of their spiritual nourishment.

Family worship is also a blessing for the church. When fathers and mothers shepherd the hearts of their children, when they’re the front-line “youth pastors” (as they should be), the church is strengthened to worship and serve her Lord. Just think of the practical matter of singing. If we’re regularly singing in our homes and also explaining to our children what we’re singing and why we’re singing, that will go a long way to bolstering the singing that takes place in church. Then the children are equipped to sing with gusto and understanding, and God is praised through that!

Now there are many more blessings that could be mentioned, but we’ll leave it at that. Where it’s been taken seriously, family worship has always been an enormous blessing for Reformed churches and their families. Dear readers, let’s not lose this important practice but be committed to it – for the love of our children, for the love of the Word of God, for the love of the God who saved us by his grace.

Dr. Bredenhof is the pastor of the Providence Canadian Reformed Church in Hamilton, Ontario. His blog is Yinkahdinay.WordPress.com.



Family devotions in our house

Reading the Bible to your children and “teaching the sense” of Scripture

by Jamie Soles

“They read from the book, from the Law of God, clearly, and they gave the sense, so the people understood the reading.”
Neh. 8:8

In Nehemiah, the people were gathered in Jerusalem after the exiles had returned from Babylon, and, in accordance with Deut. 31:10-11, were reading the Law of God to the whole assembly – men, women and children. But they were not just reading; there were men in place to teach the Law as they read it to the people. They helped the people to understand what was being read to them. This is what I am calling “teaching the sense,” the task of enabling my hearers to understand the reading.

Memorizing the Psalms

In the Soles household we do Bible reading once a day. It is just after breakfast time; the dishes have been gathered and the table cleared, and Bible reading time is about to begin in the living room. Kids gather and collect their Psalters, and we turn to the next song (“We sang #256 yesterday!” “OK, turn to #257...”), and try to sing our way through it (all the verses, even if it is a terrible tune). Having a house full of know-it-all musicians, we (with Dad leading the charge) then critique the song for whether or not the music fit the words or if the tune was “lame.” If we meet a really good one, which we often do, we may sing it again.

Psalters away, Dad turns to the psalm we have been memorizing, and begins to read, and everyone else recites along. We have been doing this for quite awhile now, reading the same psalm every day for about three weeks. By the end of that time

almost everybody present can say it word for word.

We just finished Psalm 18, the first of the long psalms. We broke it up into three sections and spent three weeks on each one, but Dad suspects that it would still work in three weeks if he would just buckle down and do the long work of reading the whole psalm every day... next long one will get the “whole psalm” treatment...

Two or three chapters

We then read through the Bible with our kids, one or two or three chapters at a time, depending on the material. We read it all, leaving nothing out. When we get to Leviticus 15, our 5, 7, 9, 11, 13, 16, 17, and 19-year-old hear the whole thing in all its explicitness. God is not averse to showing dark things to His little children (1 Sam. 3:1-18), and we should not be averse either. God revealed these things for our instruction in righteousness, and taught us to teach our children all His ways.

If it should be that Dad does not know or understand what is going on in the text, he should find some resources to help him understand. There are many, many of these available, and he should seek them out. Maybe he will understand the next time he reads this to his kids...

Today we are reading in 1 Samuel 10-11, about Saul being made king. His first act as king, we see, is to save the men of Jabesh Gilead. As a part of our “teaching the sense,” we ask ourselves; “What have we learned about Jabesh Gilead earlier in the Bible?” because that name is ringing bells in the children’s minds, like it should be doing.

“It was in the how-to-catch-a-wife

story, wasn’t it?”

Yes, it was, so we take a brief excursion from our reading to set the stage a bit better. We know that Saul is a Benjaminite, and we know the tribe of Benjamin was almost wiped out in Judges 20. They were only able to be perpetuated by getting wives from elsewhere, at the dances at Shiloh, and at one other place... Women were taken from Jabesh Gilead because none of the men there would go to war when called. And now Saul, this Benjaminite, whose great-great grandmother was probably from there, is coming to rescue them...

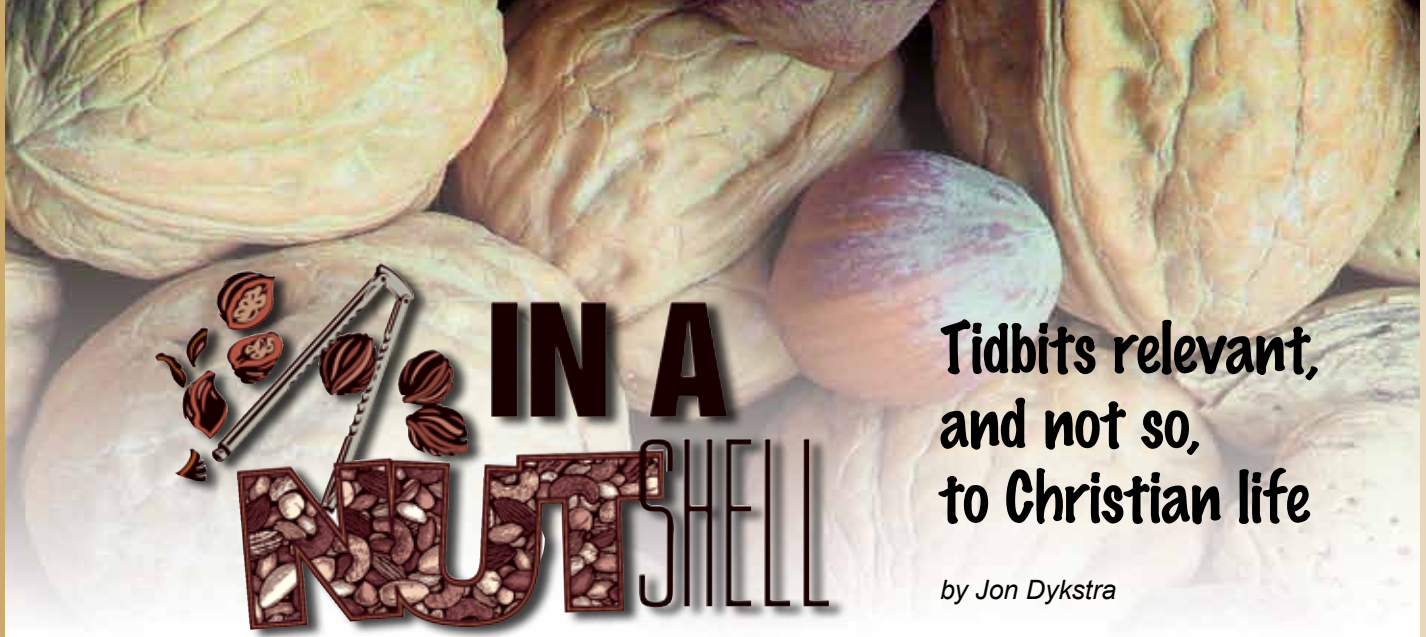
These sorts of connections between Bible stories make the Bible come alive, so that it is not just seen as a dull collection of strange stories and laws and genealogies which don’t have any more application than “Be like David, not like Saul!” This is one story, and it is our life, as Jesus reminded us... “Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.”

Connections... understanding

“Have we seen this before in Scripture?”

This is a very useful question to ask when reading through the Bible. Almost everything you read connects back somewhere, especially to the first eleven chapters of Genesis, but elsewhere as well. If you can learn to see repeated patterns, or repeated actions, and to start comparing them, letting the knowledge of the first happening inform how you read the second one, you will find a great deal of fruit down that trail. Reading from the Bible to your children will never be dull again.





Tidbits relevant, and not so, to Christian life

by Jon Dykstra

Quote of the month

“I am reminded that one old saint was asked, ‘Which is the more important: reading God’s Word or praying?’ To which he replied, ‘Which is more important to a bird: the right wing or the left?’”

- A.W. Tozer

Films for free online

[The Birth Control Pill documentary](https://www.vimeo.com/12090300)
[Vimeo.com/12090300](https://www.vimeo.com/12090300)

Can the Birth Control pill cause spontaneous abortions? This is not a slickly produced film, but it is well-argued and thought-provoking, and shows there is good reason to think that it may. It is 46 minutes, but a shorter 7-minute version is also available at ThePill.notlong.com.

[The Bible vs. The Book of Mormon](https://www.sourceflick.com)
[Sourceflick.com](https://www.sourceflick.com)

An engaging, well-produced and well-argued comparison of these two texts, done by a Christian ministry based in Brigham, Utah, a hotbed of Mormonism (so this documentary takes care to speak with tact about Mormons, since many of those involved are ex-Mormons, and many of their friends and extended family are still Mormons). So good, you’ll want a copy for your church, even though it is free online. 66 minutes.

[Jericho Unearthed](https://www.sourceflick.com)
[Sourceflick.com](https://www.sourceflick.com)

How should we understand the archeologically-based claim that the

Bible’s account of the fall of Jericho could not have happened because the city didn’t yet exist at the time? This instructive, fast-paced documentary, created by the same people as above, investigates the claim, and shows how the evidence does not present us with a contradiction after all. 34 minutes

[Programming of Life](http://ProgrammingOfLife.com)
ProgrammingOfLife.com

A critique of the insufficiency of random chance as any sort of explanation for the complexity of life, this is basically an Intelligent Design presentation, so it argues *against* evolution, rather than arguing *for* anything. Fantastic computer animation, and very informative even for those already quite familiar with the Origins debate. 44 minutes.

Selective skepticism

Jeffery Archer is a popular English author known best known for his three-book *Kane and Abel* series. In 2006, in a departure from his usual criminal, or political themes, he wrote *The Gospel According Judas*. It mimics the style and verse-by-verse layout of the four Gospels, but is told from the perspective of Judas Iscariot, who Archer portrays as misunderstood. What’s intriguing about the book is what Archer leaves in - Jesus still cures leprosy, makes the blind see, and casts out demons – and what he leaves out. He has Judas specifically deny that Jesus ever turned water into wine.

Why the problem with this particular

miracle? As Archer explains in the glossary: “If it had been true, Jesus would have changed about 120 gallons of water into wine!”

Archer’s selective skepticism is quite befuddling (Jesus can heal the blind, but 120 gallons of water is too much for him?) but also quite familiar. In our Reformed circles the Origins debate – whether God used Creation or Evolution – is heating up. It isn’t unfair to point out that those who question the Six-Day Creation but profess belief in the Resurrection of Christ are, like Archer, being selectively skeptical. Jesus’ return from the dead, and God’s six-day creation, would both seem to be “unscientific” so why trust the biblical account for the one, but question it for the other?

Joke of the month

This is a dumb husband joke, which I object to on point of principle. Instead of being respected as the head of the household, our culture belittles husbands. So dumb husband jokes aren’t funny... except this one.

Wife to her husband: “Could you please go shopping for me and buy one gallon of milk, and if they have eggs, get a half dozen.”

A short time later the husband comes home, carrying several bags.

Wife asks: “I wanted one gallon, why on earth did you bring home six?”

He replies: “They had eggs.”

SOURCE: Adapted from a joke circulating the Internet



The Lord's Prayer in public schools

by Michael Wagner

Would it surprise you to hear that, as recently as September 2011, a public school in Alberta was beginning each day with a recitation of the Lord's Prayer over the school's intercom? Every day, every student at Sturgeon Heights School would hear this prayer.

The recitation ended when one parent, an atheist, discovered what was going on. He complained, and the principal promptly suspended the prayers while the school board reconsidered its policies. To that point, board policy allowed principals to decide whether or not the school day opened with religious exercises.

After some public meetings and consultation, the school board adopted a new policy that allows for school prayer only where a certain number of parents have specifically requested it. Basically, the Lord's Prayer will no longer be said in any school unless a large number of parents demand it. This means that the default position is no prayer in the schools, and as a result the controversy now seems to have abated.

Still happening?

Upon first hearing of this controversy, *Edmonton Journal* columnist Paula Simons angrily wrote,

Yes. In the multicultural Canada of 2011, a public, non-Catholic, supposedly secular school board, fully funded by Alberta taxpayers, has long been explicitly encouraging Christian prayer.

This is a shocking situation for secular humanists. And with much indignation she continued, "Such sectarian evangelism no longer has any place in a contemporary Canadian public school district."

As she pointed out in her column, the recitation of the Lord's Prayer was banned from Ontario public schools in a 1988 Ontario Court of Appeal decision called *Zylberberg vs. Sudbury Board of Education*. The court stated that having daily Christian prayers in public schools violated the Charter of Rights and Freedoms. Although this was not a Supreme Court ruling, it has been widely accepted across Canada as an authoritative application of the Charter of Rights.

Under the Charter of Rights, public

schools cannot include prayer in their official activities. Thus a practice that had been common in some areas of Canada for a hundred years or so was forbidden as a result of the Charter.

The Alberta exception

There's an unusual catch here, though. The *Zylberberg vs. Sudbury Board of Education* decision is authoritative in only eight of Canada's provinces. Due to special constitutional circumstances, it does not apply to Alberta and Saskatchewan.

When those two provinces joined Confederation in 1905, the 1901 *North-west Territories School Ordinance* which



No prayer = big problems?

Is the loss of prayer the cause of the public school system's many problems?

by Michael Wagner

Prayer in public schools has been a hot issue for many years in North America, especially in the United States. In fact, for some American Christians, this has been *the* key political issue for almost 40 years.

In both the United States and Canada many public schools historically included brief Christian prayers and other religious exercises each day. This practice abruptly came to an end in the United States in the early 1960s.

In 1962 the United States Supreme Court ruled in a very prominent court case, *Engel v. Vitale*, that public schools cannot ask students to recite prayers because doing so violated the First Amendment of the US Constitution. The following year, 1963, the US Supreme Court issued another controversial decision in *Abington School District v. Schempp* that reading the Bible as part of a public school religious program was also unconstitutional.

A very similar Maryland case, *Murray v. Curlett*, was consolidated with *Abington School District v. Schempp*. This is significant because the “Murray” in the case was Madalyn Murray O’Hair, an outspoken atheist who enthusiastically took much of the credit for having Bible reading removed from American public schools.

The court-ordered removal of prayer and Bible reading from public schools outraged countless American Christians, and helped to initiate concerns about “judicial activism” in American politics.

The cause of many ills?

One well-known Christian writer, David Barton, has gone so far as to blame the decline of the United States on those two court decisions. In his book *America: To Pray or Not to Pray*, Barton catalogs a number of social problems that

have significantly worsened since 1963. Using charts based on statistical data, Barton shows that student achievement has decreased, sexual immorality has increased, the prevalence of sexually transmitted diseases has increased, unwed pregnancies have increased, crime has increased, divorce has increased, suicide rates have increased, and so on, all since 1962 or 1963. According to Barton, “The catalyst” for all these bad things “was the Court’s rulings.”

Basically, as he sees it, the root cause of America’s decline was the removal of prayer from the public schools. “God was the official authority of this country for centuries until He was overthrown in 1962-63.” When prayer was removed from the public schools, God lifted His hand of blessing from the United States. Many American Christians apparently agree with Barton since his book has gone through a number of subsequent editions.

There’s a Canadian angle to this story, thanks to the Charter of Rights and Freedoms. In 1988 the Ontario Court of Appeal banned the recitation of the Lord’s Prayer from public schools in that province in a decision called *Zylberberg vs. Sudbury Board of Education*. The court stated that having daily Christian prayers in public schools violated the Charter of Rights and Freedoms. In coming to this decision, the court relied extensively on the American decisions *Engel v. Vitale* and *Abington School District v. Schempp*.

Before the Charter was adopted in 1982, those decisions were basically irrelevant to Canadian jurisprudence due to the substantial differences between the Canadian and US constitutions. But the Charter’s new guarantee of “freedom of religion” enabled the Ontario Court of Appeal to import aspects of US First Amendment principles into Canadian

constitutional law by following those two American Supreme Court decisions. In effect, the court was synchronizing Ontario’s public school law with that of the USA as far as religion was concerned.

A symptom, not the cause

People like David Barton see prayer in public schools as vital to the well-being of their nation. This view has proponents in Canada as well as the United States. But from a consistently Reformed perspective, prayer in public schools is actually hypocritical. All education is taught from a particular philosophical perspective, and the philosophical perspective of the public schools is secular humanism, not Christianity. Having public school students recite or listen to the Lord’s Prayer each day only hides the reality of the non-Christian (or anti-Christian) content of those students’ education.

In fact, it’s likely that the recitation of the Lord’s Prayer (or other Christian prayers) in the public schools has deceived many Christian parents into falsely thinking their children were receiving Christian education. In reality, the daily prayers were like sheep’s clothing hiding the wolf of secular humanist education. As a result, eliminating prayer from public schools may make it easier for Christian parents to recognize the need for a truly Christian alternative to public education.

The historical fact of prayer in the public schools points inescapably to the Christian foundations of both Canada and the United States, and it’s salutary in that respect. But the actual practice of prayer in public schools (i.e., secular humanist schools) cannot be defended from a Reformed perspective.



governed the education systems of those future provinces, was incorporated into Canada's Constitution. The *Ordinance* explicitly permitted the recitation of the Lord's Prayer in public schools. So as far as Alberta and Saskatchewan are concerned, the Constitution guarantees the right of public schools to include the recitation of the Lord's Prayer in their activities. So, to recap, prayer in public schools is forbidden by the Charter of Rights in eight provinces, but the other two provinces are exempt from the Charter on this point due to their unique constitutional circumstances.

Paula Simons notes that, "Since the charter doesn't have the power to trump another part of the constitution, there's no way to reconcile the warring sections." The Charter cannot annul the terms of the *North-west Territories School Ordinance* which permit the Lord's Prayer in public schools.

Simons writes: "The result? While schoolchildren of every other province have won freedom of, and freedom from, religion, Alberta's kids have not." As she sees it, Alberta's school children do not have freedom of religion because they may be asked to recite or listen to the Lord's Prayer in a public school. For most of them, though, this possibility is very remote.

Imposing Christianity?

In 2004 the Alberta Civil Liberties Research Centre (ACLRC) published a document entitled *Religion in Public Schools: The Alberta Situation*. This paper discusses the *North-west Territories School Ordinance* and how it became constitutionalized through the Alberta Act of 1905. In it they note, "The inclusion of section 137 of the *NWT School Ordinance* appears to make prayer in Alberta public schools a constitutionally protected right." The ACLRC thus concludes that section 137 "allows for the imposition of Christianity on public school students" in Alberta.

The ACLRC does not approve of this situation. It strongly supports the approach adopted in the *Zylberberg vs. Sudbury Board of Education* decision. In fact, one



School prayer became an issue in the US presidential campaign, when Governor Rick Perry, a Republican candidate, brought it up in a campaign ad, and later called for "a constitutional amendment that allows our children to pray in school anytime they would like."

purpose of *Religion in Public Schools: The Alberta Situation* is to develop legal argumentation to extinguish section 137, thus making prayer in Alberta's public schools unconstitutional, just like in the other eight provinces. Unfortunately for the ACLRC, their argumentation is weak. And they subtly concede this point:

While the possibility exists that school prayer in Alberta (and Saskatchewan) is constitutionally protected, such a determination, while perhaps technically legal, would be out of step with the rest of the country.

They admit that allowing prayer in Alberta's public schools is "technically legal" but they don't like that. It's important to note, though, that most public schools in Alberta do not include the Lord's Prayer in their daily activities. Section 137 just gives them the constitutional right to do so if they want.

A reminder of our Christian foundation

This special situation applies only to Alberta and Saskatchewan, but certain broader implications reflect on the whole

country. What kind of a country would give constitutional status to the Lord's Prayer in public schools (even if just for two provinces)? A Muslim country? Nope. A Hindu country? Guess again. A secular humanist country? Not likely. Only a Christian country would privilege the Lord's Prayer in public education. In 1905, when Alberta and Saskatchewan entered Confederation as provinces, requiring children to recite the Lord's Prayer in government schools was not controversial. Canada was clearly a Christian country.

The secular humanists argue that Canada has changed and is no longer a Christian country. Of course, there's a sense in which that is true. The percentage of Canadians who profess to be Christian has been going down for many years, while the percentage who profess other religions (or no specific religion) increases. But the secular humanists use this argument to further their own religious view: since Canada is no longer a Christian country it should be an officially secular humanist country. They don't make the argument quite that way – they claim that their view is religiously "neutral." But in truth, there is no such thing as religious neutrality.

Exposes Charter of Rights as anti-Christian

As Canada turns away from Christianity, the philosophical underpinning of law and society changes; Christianity is replaced by another worldview, not neutrality. The Charter of Rights and Freedoms has helped to institutionalize secular humanism as the perspective that has replaced Christianity. But here and there the institutional remnants of Canada's officially Christian past rear their heads, such as the constitutionally privileged status of the

Lord's Prayer in Alberta's public schools.

While it's unlikely that having public school children recite the Lord's Prayer does any real good, the constitutional protection given to the Lord's Prayer in Canada's Constitution (for Alberta and Saskatchewan schools) is a firm institutional reminder of this country's Christian foundation. And as both Paula Simons and the ACLRC imply, such constitutional protection is at odds with the Charter of Rights.

The adoption of the Charter in 1982 represented a significant departure for Canada – it was moving from a generally

Christian constitutional foundation to a secular humanist one. But not every component of the old order could be expunged in 1982, so there are some remaining contractions within the Constitution itself. Here and there the institutional remnants of Canada's Christian heritage make their presence felt. These remnants are witnesses to what Canada once was and could be again. In this respect the secular humanists have not yet completely achieved their goal, and the Sturgeon Heights School controversy is a clear testimony to that.



So should the Lord's Prayer be recited in public schools?

No such thing as freedom *from* religion

by Jon Dykstra

Do we, as Christians, want the Lord's Prayer recited in public schools?

This involves two issues: the first is whether students should be forced to recite it together – should everyone have to say the prayer? – and the second, whether students should have to listen to someone recite it.

Forced to say

Let's start with the first: should public school students be forced to recite the Lord's Prayer? What does God have to say on this matter?

In Isaiah we read the Lord criticizing Israel because they came “near to me with their mouth, and honor me with their lips, but their hearts are far from me” (29:13). Centuries later Jesus quotes this passage and applies it to the empty worship of the Pharisees (Matthew 15:1-9). In Amos 5 we read the Lord expressing this same sentiment, but with even more bite:

I hate, I despise your religious festivals; your assemblies are a stench to me. Even though you bring me burnt offerings and grain offerings, I will not accept them. Though you

bring choice fellowship offerings, I will have no regard for them. Away with the noise of your songs! I will not listen to the music of your harps.

In this text God is speaking specifically to the church, but we also learn something about Him here that can be applied more broadly: God finds it offensive for people to offer Him lip service. When we consider the Third Commandment and its requirement that we “use the holy name of God only with reverence and awe, so that we may properly confess him, pray to him...” (*Heidelberg Catechism* Lord's Day 36) it becomes perfectly clear that we should not be requiring pagan, agnostic and atheist students to recite prayers to a God they don't believe in.

Forced to hear

But what about requiring them to listen? Would it be wrong for, say, a Christian teacher to pray the Lord's Prayer over the PA, to start the school day?

The world would, of course, say yes, it is very wrong! We hear them talk about a freedom of religion that

includes a freedom *from* religion. Public schools are places where people of many different faiths gather, so, they argue, these schools should be neutral, and free from any mention of any religion.

But what does God tell us? He tells us there is no such thing as neutrality: “He who is not with Me is against Me” (Luke 11:23). A school that forbids any mention of the one true God is not choosing neutrality – they are choosing against God. The fact is, “freedom from religion” is an impossibility – we are going to worship, and it will either be God, or gods of our own making (Matt. 6:24).

So while we would not want to force anyone to recite the Lord's Prayer – hypocrisy is not something we want to encourage – there is nothing wrong with a faithful public school teacher praying over the PA to start the day.

This is not, however, an issue worth working ourselves up too much. Rather than fight for the recitation of the Lord's Prayer in public schools, we would better devote our energies to the replacement of these government-run schools with parent-controlled schools.

But that is a topic for another article.



TOP FILMS: Three on the truth of Genesis

**Metamorphosis:
the beauty and design of butterflies**
64 minutes, 2011

reviewed by Margaret Helder

Did you ever stop to reflect that beauty is not essential to the survival of creatures, that it is an optional extra? But who chose to confer beauty on so many creatures (and on nature in general) and why? In Eccl. 3:11 we read: “He has made everything beautiful in its time.” Indeed He has! And there are few groups of organisms which demonstrate this as well as the butterflies do.

Illustra Media (producer of such excellent videos as *Unlocking the Mystery of Life* and *The Privileged Planet*) has produced another winner. The visual effects and the discussion are certain to captivate a wide range of viewers. From the caterpillars which really are walking eating machines, to the amazing details of what happens in the chrysalis, this



butterflies’ migration patterns.

Spectacular photography, computer animation and magnetic resonance imaging complement beautiful scenes shot in Ecuador’s rain forests, in Mexico’s transvolcanic mountains, and in the north central US and southern Ontario.

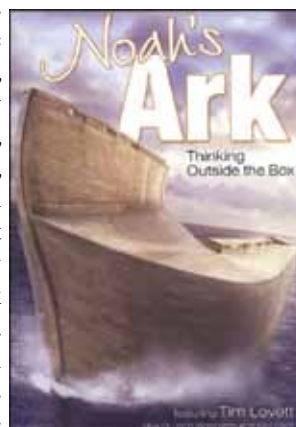
The discussion features several biologists with wrap-up by Dr. Paul Nelson who focuses on how strikingly these creatures bear witness to their designer. You can find out more, and see the DVD trailer at MetamorphosisTheFilm.com.

**Noah’s Ark:
Thinking outside the box**
35 minutes, 2008

reviewed by Jon Dykstra

This is a fun and fast look at what Noah’s ark might really have looked like.

The picture most of us have in our heads comes from classic paintings, which show an ungainly, r o t u n d , oversized rowboat that simply doesn’t look seaworthy. Or we see in our mind’s eye those



cute cartoon depictions we remember from our children’s story bible that had an ark so small the giraffes had to stick their necks out the top. No wonder, then, that so many people – Christians included – are skeptical about the Bible’s account of Noah, his ark and the Flood.

But as Tim Lovett shows in this documentary (and in his book of the same name), close examination of what the Bible actually says gives us dimensions that have more in common with a modern ocean-going oil supertanker than the bathtub toy ark we played with as a kid. Lovett has studied ancient shipping building practices, and finds in them a hint as to how the bow and stern might have looked. He argues that ancient (post-Flood) boats probably copied these distinctive and stabilizing design features from the ark.

Crisp computer animation, large-scale models and a liberal dose of good-natured humor make this a DVD that parents and teens will enjoy. You can see the trailer at OutsideTheBox.notlong.com.

Darwin’s deadly legacy
60 min, 2006

reviewed by Jon Dykstra

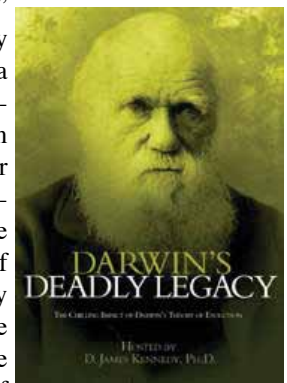
Darwinism is the idea that conflict and death improve a species via natural selection – via survival of the fittest. Darwinism spawned Social Darwinism, the idea that we can advance the human species by using evolutionary principles. For example, instead of caring for the poor, sick, weak and disabled, Social Darwinists argued that we should let them fend for themselves so that only the strong – the “fittest” – survive.

In this excellent and engaging documentary, the late Dr. James Kennedy explores Social Darwinism, and how Darwin’s theory laid the foundation for horrors such as Hitler’s Holocaust and the 1999 Columbine High School shooting.

Hitler, Kennedy notes, explained his genocidal aims in evolutionary terms: he thought the Aryan Germans were superior – were the fittest – so they should triumph over the inferior Jews. The Columbine killers also respected Darwin’s theory. One praised natural selection on his website for “getting rid of all the stupid and weak organisms.”

The same boy chose to wear a “natural selection” t-shirt on the day of their shooting rampage. This is the moral legacy of evolutionary theory. If we are not made in the image of God, but are instead made in the image of animals, we shouldn’t be surprised when students of this theory treat people like animals.

One caution: there are a few seconds of Holocaust footage, so viewer discretion is advised.



BEST BOOKS: on church history, for children

**Faithfulness Under Fire:
The Story of Guido de Brès**
by William Boekestein
2010, 32 pages, \$10 US

reviewed by Jon Dykstra

“Church history” and “picture book” are almost mutually exclusive terms, but William Boekestein, author (and URC pastor), and Evan Hugues, illustrator, show that they don’t need to be. *Faithfulness under Fire* is the story of Guido de Brès and how God used this man to craft the *Belgic Confession*.

De Brès was born in 1522, and once he learned to walk, always seemed to be on the run. Persecution drove him to leave his hometown of Mons, Belgium, and head across the Channel to England. We learn that, for the brief period of Edward VI’s reign, Protestants could find refuge here, but the king’s death prompted Guido to return to Belgium, where he became a traveling preacher. Preaching was against the law, so he was always on the move, and didn’t even dare use his real name.

About midway through the book, we see a great picture of de Brès throwing the *Belgic Confession* over a tall castle wall. This is where the Catholic King of Spain lived – de Brès hoped he would read the *Confession* and stop persecuting Protestants. That didn’t happen. But God decided to use de Brès’s efforts another way – the *Confession* has since spread around the world and been a gift to strengthen and instruct millions of Christians.

As you may recall, Guido de Brès was eventually captured, imprisoned and hanged. A hanging might not seem a good way to end a children’s book, but as Boekestein makes clear, this was not the end of the man, but only the means by which he entered “the comfort of his Lord” (and the hanging is never pictured).

I’m not sure if this is a book children will read on their own, but the readable text and fantastic illustrations will certainly keep their attention if mom or dad reads it to them.



**The Quest for Comfort:
The Story of the Heidelberg Catechism**
by William Boekestein
2011, 32 pages, \$10 US

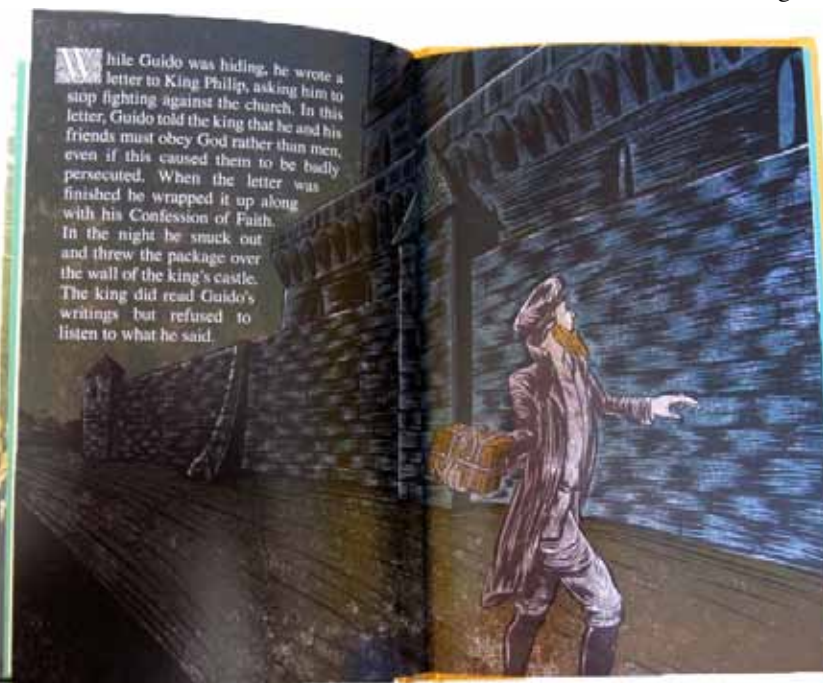
reviewed by Wes Bredenhof

A while back I had the privilege of reviewing a previous children’s book by this author on the life of Guido de Brès. I was impressed with *Faithfulness Under Fire*. It was not only accurate, but also well-written and artfully illustrated. *The Quest for Comfort* follows the same model and deserves the same accolades.

This is a brief account of how the Heidelberg Catechism came to be. In a simple way, Boekestein shares the stories of Caspar Olevianus, Zacharias Ursinus, and Frederick III. He tells of how their lives came to be intertwined in that German city along the Neckar River. Along the way we learn something about the character and structure of the Catechism. It was designed to be a pastoral teaching tool for the youth of the church and deliberately based on the arrangement of Romans.

I read *The Quest for Comfort* to our four children, a 3-year-old, an 8-year-old, an 11-year-old and a 13-year-old. They all enjoyed it, and it kept their attention. Our 3-year-old daughter said, “I wuv it, Daddy!” I think she probably enjoyed the pictures more than anything else. But, hey, the pictures *are* well done. There’s no doubt that Evan Hughes is a gifted illustrator.

Kudos to Reformation Heritage Books for publishing these excellent children’s books. Let’s hope they make it a trilogy with one on the Canons of Dort. Imagine that: a children’s book on the Canons of Dort! Writing and publishing these sorts of books help keep up the level of confessional consciousness for generations to come. Obviously what also helps is buying these books for and reading them to our children and grandchildren – and then, from there, teaching them to know the Catechism itself and the biblical truths it contains.



A two-page spread from *Faithfulness under Fire*

Multiculturalism and immigration

It is naïve to think that all cultures are compatible with Canadian values. Our immigration policy should reflect this reality.

by Mike Schouten

It's been decades since we've had a serious national discussion about multiculturalism and immigration in Canada. But in Europe, in the last few years, political leaders have been speaking up about the failures of multiculturalism, and the flaws in their countries' immigration systems.

The common denominator of their concerns is Islam and the mass migration of Muslims into these European countries.

Angela Merkel, the German Chancellor, spoke in 2010 at a youth caucus meeting of the Christian Democratic Union, of which she is the chairwoman. She said concerning multiculturalism, "This multicultural approach, saying that we simply live side by side and are happy about each other, this approach has failed, utterly failed."

David Cameron, Prime Minister of Great Britain, was addressing the Munich Security Conference this past February and said:

We've allowed the weakening of our collective identity. Under the doctrine of state multiculturalism we've encouraged different cultures to live separate lives apart from each other and apart from the mainstream. We've even tolerated these segregated communities behaving in ways that run counter to our values.

Nicolas Sarkozy, President of France, when asked during a television interview about the status of multiculturalism in France, said:

My response is, clearly yes, it's a failure. The truth is that in all our democracies

we've been overly concerned with the identity of the new arrival and not concerned enough with the identity of the country which is welcoming him.

Lastly, we turn to Geert Wilders. He is a Member of Parliament in the Netherlands,



This article is based on a presentation Mike Schouten gave for the Fraser Valley East ARPA on Tuesday, June 7, 2011.

There is no common *neutral* culture

Culture as prejudice

by Joseph Boot

No culture can be neutral. It is impossible for any social order to be neutral – that is, neither one thing nor another. Every civilization is and will be inescapably committed, through the spheres and institutions of family, academy, law, art, and government, to a religious or cultural consensus, be it humanistic, Islamic, Christian, or any other. The illusory idea of a neutral order or prejudice-free space for an equal toleration of all views (or gods) is a myth utilized only to facilitate the establishment of a new intolerance. The noted social critic Theodore Dalrymple illustrates this well when he says:

To overturn a prejudice is not to destroy prejudice as such. It is rather to inculcate another prejudice... When George Bernard Shaw characterised marriage as a legalized form of prostitution, he was not so much demanding justice and equality for women, as he was encouraging the dissolution, even as an ideal, of permanent bonds between a man and a woman. Unfortunately, mass-bastardy is not liberating for women.

The removal of one prejudice, such as the Christian concept of marriage, leads not to a neutral approach to marriage, but

rather to a considered prejudice against the Christian conception of the family as the new cultural norm – a prejudice very evident in our time. Simply put, the idea that one can cultivate a prejudice-free civilization, one without real value commitments, is a dangerous lie that has been used by secular humanism as a precursor to the marginalization and persecution of Christianity.

This is a quotation taken from “Christ and Culture” by Joseph Boot, in the Fall 2011 issue of Jubilee (www.ezrainstitute.ca)



the leader of the Party for Freedom in Holland and Europe’s most outspoken politician regarding Islam. In an interview with Ezra Levant of *Sun News* in May of 2011 he said, “The totalitarian ideology of Islam cannot be combined with democracy or freedom,” and later:

I believe that cultural relativism – the belief that all cultures are equal – is the biggest disease in the free western world today, I see so much difference between Christianity on the one hand and Islam on the other.

That’s Europe. What about Canada?

These are some pretty radical comments by leaders who are obviously facing some major problems in their respective countries. Our reactions to what they’ve said might range from indifference to curiosity to concern, but we would all agree this isn’t the type of talk we would expect to hear from our Canadian political leaders.

In Canada our politicians seem to believe that Europe’s problems are theirs alone, and very different from our experience in Canada. We are, after all, a nation that prides itself on our tolerance, and on being accepting of all others. We

believe in celebrating differences – we believe that multiculturalism works!

Our national belief in multiculturalism – in embracing differences and encouraging immigrants to hold on to their cultural and traditional ways – is so strong we’ve embedded it in the Canadian Constitution. The Charter of Rights and Freedoms, implemented in 1982, has written in section 27: “This Charter shall be interpreted in a manner consistent with the preservation and enhancement of the *multicultural* heritage of Canadians” (emphasis mine). According to the Charter we are a nation with a multicultural heritage!

Christian values attracted immigrants

That’s what the Charter says, but the truth is quite different. Canada is certainly multi-racial, but when we investigate we can conclude that our *heritage* is not made up of multiple cultures. It is founded primarily on one culture and one worldview – the Judeo-Christian worldview. Remnants of our Christian foundation are still around us and even referred to in the very same Charter that declares our multicultural heritage. The preamble to the Charter states, “Whereas Canada is founded upon principles that

recognize the supremacy of God and the rule of law” (emphasis mine).

It is precisely because of our Christian heritage that so many have chosen to call Canada home. Indeed, Canada was built by immigrants who came here because of our values, traditions and freedoms that were grounded on a solid Christian foundation! They worked hard to be integrated and contributed to our culture, and Canada has become better because of them.

Now, however, with multiculturalism entrenched in law and society, more and more immigrants are coming here because we allow and encourage them to maintain the traditions, values and cultural identity they held to in their previous country.

Sometimes we can’t all get along

Canadians by and large think that multiculturalism is a construct wherein people of many different cultures can live side by side, free of conflict, and celebrating their differences. We think of the different cultures as the spice that adds to our daily living, and we need look no further than local folk festivals and Canada Day celebrations to see this “zesty” form of multiculturalism

manifested.

But encouraging diversity has a clear downside. Whether it is the FLQ crisis in Quebec, or the clashes with first nations at Oka or Caledonia in Ontario, or the demand by Muslim parents in Manitoba that a school have segregated gym classes, or the imposition of the Corren agreement in British Columbia, Canadian history has shown that, without a common, solid foundation, competing cultures will inevitably clash!

This brings us to the current threat of Islam and the radical political ideology it presents.

A closer look at Islamic ideology – not all cultures are equal

There are two components of Islam that I would like to discuss. First, and briefly, is Sharia law. Sharia, which could be understood as a type of constitution for Muslims, conflicts at all levels with the Canadian Constitution and the Charter of Rights and Freedom.

Though there are various different interpretations and understandings of Sharia law, most call for the death penalty for converts from Islam. Female “circumcision” (more accurately, genital mutilation) is allowed in some Sharia variants, and *required* under the Shafi’I school of Sunni Sharia. Polygamy is permitted. In Shi’a Sharia a form of prostitution has been given religious and legal sanction (under the guise of “temporary marriages”). In court cases, most schools of Sharia hold a woman’s testimony to be worth only half that of a man. Women are also treated as second-class citizens with the dress requirements they are given: under some schools of Sharia, even a woman’s eyes are not to be seen.

And, of course, Sharia law, in all its forms, has strict restrictions on religious freedom.

We are naive to think that Muslim immigrants leave behind this engrained ideology when they come to Canada. In fact, if we look at other countries and their experiences with Muslim immigrants we observe that the opposite is true; they refuse to abandon the wicked and detestable practices of their former

country and intentionally segregate in their new country.

Jihad via *al Hijra*, or Muslim conquest via migration and immigration, is another aspect of Islam that we need to be aware of as part of this discussion. In his book, *Modern Day Trojan Horse: Al-Hijra, The Islamic Doctrine of Immigration*, author Sam Solomon quotes Mohammed as telling his followers: “I charge you with five of what Allah has charged me with: to assemble, to listen, to obey, *to immigrate* and to wage Jihad for the sake of Allah.”

Falling birthrates and an open embrace of multiculturalism in Western countries have created near perfect conditions for Muslims to act on this command from Mohammed. As Islam expert Roland Shirk has noted, it isn’t mass conversions to Islam that are causing Europe troubles:

...Islamic Billy Grahams [haven’t] arrived in Paris, London and Copenhagen and won millions of native-born Europeans over to the faith of Mohammed by their native eloquence and intrinsic appeal; the problem with Islam is immigration, and much of the problem with immigration is Islam.

Unrest in Europe

Looking at the numbers from several European countries we can see that Muslim migration to those countries is sure to have tremendous impact on their cultures.

In the Netherlands – the country many of our forbears originated from – Islam is growing at a rapid pace, and 2010 figures show there were 914,000 Muslims living in Holland, making up 5.5 per cent of the population with projections that by 2030 this will rise to 7.8 per cent.

France, as of 2010 has 4.7 million Muslims. This figure is expected to rise significantly to 6.8 million or 10.3 per cent of the population by 2030.

The United Kingdom, which had 2.8 million Muslims in 2010 making up 4.6 per cent of the population, will

experience an increase to 8.2 per cent or over 5.5 million by 2030.¹

This changing demographic led the former Libyan leader Muammar Gaddafi to say:

We have 50 million Muslims in Europe. There are signs that Allah will grant Islam victory in Europe – without swords, without guns, without conquest – will turn it into a Muslim continent within a few decades.

This intense and aggressive migration is the real jihad. It is stealth jihad whose purpose is to subvert the Western culture of freedom and replace it with one of oppression and regressive policies.

In spite of these numbers from Europe there are many in Canada who deny there is a threat. While proportionally there are not as many Muslims in Canada, we currently have more than many of the previously mentioned countries (940,000). A recent study by the Pew Research Forum on Religion and Life indicates that this figure is set to triple to 2.7 million by 2031.

When we look more closely at the European problems with



- German Chancellor
Angela Merkel



multiculturalism and immigration, we see that Muslims have successfully supplanted traditional European culture and values with their own. This has led to much unrest and the formation of “Urban Sensitive Zones” or “no-go zones” in some European cities. These areas have become hostile to non-Muslims to the extent that

many emergency personnel (firefighters, police and paramedics) refuse to enter. This ghettoization is a direct result of Muslims’ refusal to abandon Sharia Law or integrate.

Not only are Muslims refusing to integrate, they are also active in forcing change in the education system of certain

countries. In Britain, for example, some schools have avoided certain subject matters, such as the Holocaust, “over fears Muslim pupils might express anti-Semitic and anti-Israel reactions in class.”²²

As the unrest has grown, France, Germany, the Netherlands, Sweden, Norway, Britain and Belgium have all

Some cultures *are* better than others And sometimes that is very apparent

by Jon Dykstra

If you’re like me, it feels intolerant, and almost racist, to claim that one culture is better than another. It feels that way, but it isn’t that way. In fact, it only takes a moment’s reflection to realize that this claim is *not* bigoted, and *is* biblical.

One story can serve to illustrate. While working in India, the British general, Sir Charles James Napier (1782-1853), was confronted by Hindu priests who were complaining about the British prohibition against Sati. This was the custom of burning a dead man’s widow alive on his funeral pyre. To this complaint Napier reportedly replied:

Be it so. This burning of widows is your custom; prepare the funeral pile. But my nation has also a custom. When men burn women alive we hang them, and confiscate all their property. My carpenters shall therefore erect gibbets on which to hang all concerned when the widow is consumed. Let us all act according to national customs.

The warning in Matthew 7:1 not to “judge lest you be judged” has been twisted into an admonition to never make judgments of any kind. But that is relativistic nonsense, as

becomes clear when we continue to verse 2: “For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.” So God isn’t calling on us to withhold from *all* judgments; his warning is against making *arbitrary*, or unfair, judgments. We need to be sure we use significant criteria when we make our evaluations – the sort that, were the roles reversed, we would be happy to have used against us.

This is why racism is wrong. Racists base their judgment of a person’s worth on an inconsequential criterion. Would a Ku Klux Klan member want the same standard he uses to be used against him? “Sorry, but

you don’t have *enough* melanin, so you can’t sit at this counter.”

This is also why it is biblical to say some cultures are superior to others. When we evaluate them in light of biblical standards (certainly significant criteria!) we can see that a culture that threatens death to anyone who converts from Islam to Christianity is inferior, and not one we should welcome into Canada. We should still welcome *people* from such a culture, but only if these immigrants are ready to acknowledge the inferiority of this and other aspects of their native culture.



Hindu widow being brought to the burial pyre of her late husband.

recognized that multiculturalism has failed in one way or another and are taking steps to remediate the growing influence of radical Islam and Sharia law. The normative values and traditions, that served as the backbone for these countries, are in jeopardy, and that is what has motivated many of the earlier mentioned leaders to utter the statements they have.

Recognizing the potential for Canada

Here at home we are uncertain about what to do. It seems that as soon as anyone speaks out on this issue, charges of racism soon follow. But this is not about race; this is about unacceptable behavior and beliefs.

We can't let ourselves be intimidated into silence. Incidents in Canada may not seem as frequent as in some European countries but there are signs of coming cultural unrest here, too. For example:

- the terrorist plot in 2006 by 18 Muslim men in the Toronto area
- the rise in honor killings
- in a school district in the Winnipeg area, Muslim families are demanding changes to the physical education and music classes
- Coptic Christians in Canada have relied on extra security for their worship services for fear of carryover from the persecution their fellow Copts experience in Egypt

These are some of the incidents that have been reported on in Canada. They may seem minor at present – certainly not revolutionary – but viewed alongside the projected number of Muslim immigrants in the next decades, and what is happening in Europe, they give us reason to pause and consider. Well-known conservative blogger and *Sun News* host Ezra Levant recently postulated with regard to this culture shift, “if you want to know the future, look to Europe.”

Europe's present situation gives us a glimpse of where we are headed if we don't address the challenges of Islamic immigration and multiculturalism. But

how *should* we address these challenges? How do we protect our culture?

Preserving a culture

Canada, while multicultural, has a Judeo-Christian heritage. This includes a stable system of Common Law and the inalienable rights of freedom of speech, religion, association and freedom of conscience. Our focus has to be on preserving the Christian heritage that is the foundation for our culture and the basis of our identity!

One way in which we can maintain Canadian culture is to ensure that the decision of immigrants to live in Canada is accompanied by patriotism and loyalty to Canada, and agreement with our democratic values and morals. This means that previously held traditions and legal systems incompatible with Canada's culture and law must be abandoned. The very core of the Canadian citizenship oath is the declaration of loyalty to the Queen, and the pledge to “faithfully observe the law of Canada and fulfill my duties as a Canadian citizen.” Therefore, to enjoy the privilege of living in Canada, immigrants, although proud of their own cultural heritage, must pledge their allegiance to the new land that they have chosen to call their home. This has to be our response, in order to prevent the decay and subversion of our culture.

Summary

Multiculturalism, empowered by the Charter, has spawned a nation adrift without foundations. The goal, it seems, is to completely eradicate all supposedly discriminatory and oppressive “traditional” values. While multiculturalism attempts to portray all ideas about morality, all religions, all values, and all forms of sexuality as equal, it is a myth; all cultures are not equal!

In reality, over the past generations the light that the Judeo-Christian worldview shines on culture has been going out. The author of a recent article I read on *WorldNetDaily.com* said, “when you turn out the lights, everything looks the same in the dark: That's multiculturalism!”

Multiculturalism has made Canada incapable of a strong and realistic response to Islam, which is perhaps the greatest threat facing the West today.

Despite this bleak outlook there is hope. Canada's historic identity is Christian, and that heritage is still recognized in our Constitution.

By and large, Christians believe that we are the means by which God fulfills our prayers; for instance, when we pray for our daily bread, we also go out and earn that bread. In the same way, our national anthem, which we have the privilege to hear before every hockey game, calls upon God to “keep our land glorious and free.” When we sing this, we oblige ourselves to use the gifts God has given us to keep this land one that is free and one that brings glory to God's name.

One of the gifts He has given us for this work is a voice. We must use all the tools at our disposal to lead a discussion about immigration in this country. We must speak with our political leaders about our concerns. We need to write letters to the editors of the newspapers we read, and encourage others to do the same, and publicly support one another when we are attacked. If other Canadians are to join us in defending our country they need to become informed. Simply because the political climate does not allow for public debate doesn't relieve us from our duty. If we truly are Jesus' light on earth then we must put forth every effort to expose the darkness and the evil hidden in it.

Endnotes

¹ All figures in this paragraph from the Pew Research Center's Forum on Religion & Public Life “The Future of the Global Muslim Population” Jan 2011. PewForum.org/uploadedImages/Topics/Religious_Affiliation/Muslim/MDII-graphics-webready-83.png

² Laura Clark's “Teachers drop the Holocaust to avoid offending Muslims” *Daily Mail* April 2, 2007 Read more: <http://www.dailymail.co.uk/news/article-445979/Teachers-drop-Holocaust-avoid-offending-Muslims.html#ixzz1fzh8sW6g>



Environmentalism shows its ugly side again

A US environmental group that professes to be Christian is trying to hijack the word “pro-life”

by E. Calvin Beisner

If the Evangelical Environmental Network (EEN) has its way, some members of Congress with 100% pro-abortion records will be able to boast that they're pro-life, and others with 100% pro-life voting records won't.

Come again?

No, your eyes didn't fool you. You read it right.

Radio, television and billboard ads EEN is running in nine states and the District of Columbia imply that those who support the Environmental Protection Agency's (EPA) proposed new limits on mercury emissions from power plants are pro-life, or at least “sensitive to pro-life concerns,” and those who don't aren't.

Senators Debbie Stabenow and Carl Levin both had 100% pro-abortion voting records in the 110th Congress (2007–2008). Senators Susan Collins and Olympia Snowe and Mark Pryor all had 78% pro-abortion voting records. Yet EEN's ads give voters the impression that all are pro-life or “sensitive to pro-life concerns” because they support EPA's proposed new mercury limits.

In EEN's one-minute radio spots, Tracey Bianchi, a Chicago-area pastor, says,

I expect members of Congress who say they are pro-life to use their power to protect that life, especially the unborn. ... The EPA's mercury regulations were created

specifically to protect the unborn from the devastating impacts of mercury which causes permanent brain damage in the unborn and infants.

In the Michigan ads she says,

That's why I'm counting on Senators Levin and Stabenow to defend the EPA's ability to protect the unborn from mercury pollution. ... Please thank Senators Levin and Stabenow for their leadership, and let them know you support continued efforts to keep the unborn safe from mercury pollution.

Ads mentioning supporters of EPA's mercury limits in other states contain similar language.

Beyond misleading

“Pro-life,” as defined by opposition to abortion, would unequivocally describe just 2 out of the 13 politicians mentioned in the ads – Sen. John Boozman and Cong. Bob Latta, both of whom had 100% pro-life voting records. (Maybe we could

throw in Sen. Lamar Alexander, with his 88% pro-life voting record.) Yet the ad targeting Ohio states,

I'm grateful that Congresswoman Marcy Kaptur voted to defend the EPA's ability to clean up dangerous mercury pollution. But I'm disappointed that Congressman Bob Latta voted against protecting the unborn from this poison. ... Please contact Congresswoman Kaptur to thank her, but tell Congressman Latta that being pro-life means protecting the unborn from mercury pollution.

There you have it: EEN thinks “being pro-life means protecting the unborn from mercury pollution.” So if you don't support EPA's effort to do so, you're not pro-life.

What lies behind this Orwellian redefinition of “pro-life”? EEN says 1 in 6 American babies is born with a harmful blood mercury level, so supporting EPA's proposed new restriction of mercury emissions is pro-life.

As the ads say,

I expect members of Congress who say they are pro-life to use their power to protect that life, especially the unborn. ... The EPA's mercury regulations were created specifically to protect the unborn from the devastating impacts of



One of the misleading ads

mercury which causes permanent brain damage in the unborn and infants.

“Protect that life”? “Devastating impacts”? “Permanent brain damage”?

Bad numbers

The truth, as documented in Dr. Timothy Terrell’s *The Cost of Good Intentions: The Ethics and Economics of the War against Conventional Energy* is that not 1 in 6 but about 1 in 1,000 American babies is exposed to mercury at a level above the EPA’s “reference dose” of 5.8 parts per billion. Further, no harm has been detected at any level below 85 parts per billion (over 14 times higher than the “reference dose”) – a level studies indicate is not found in any American babies. Even at that level, the observable harm is not death or even grave impairment but a temporary, almost undetectable delay in neurological development – one so small it’s overshadowed by normal variation, one that disappears in nearly all by age 7.

Further, the path from power-plant emissions to baby’s blood is obscure at best. Most of the mercury in infants’ blood comes from natural sources, meaning reducing power-plant emissions would have little or no effect on infants’ health.

No wonder the EPA admits that its new mercury limits would be “unlikely to substantially affect total risk”! And that’s not its estimate for the population as a whole but for a vanishingly small number (so small EPA doesn’t even estimate it): 1% of pregnant, subsistence fisherwomen, those who consume over 300 pounds of self-caught fish per year – and all those fish have to come from the very highest mercury-content freshwater sources in the country.

Bad result

Ironically, EPA’s new mercury restrictions not only won’t save any lives, they’ll cost lives. Lots of them. How many? About 2,500 to 4,250 every year. (You can skip the next paragraph if you don’t like following a little arithmetic.)

Here’s where those numbers come from: First, economic studies indicate that for

every \$10 million to \$17 million in annual regulatory costs, one extra death occurs in the United States. (Regulatory costs, like any other costs, reduce disposable income that could be spent on other things, including nutrition, health care, and other life-extending uses. Economic studies find a significant reduction in life expectancy, and consequently a higher death rate, as disposable income declines – which is what happens whenever new costs are imposed without corresponding new life- and health-related benefits.) EPA’s mercury plan will force an increase in electricity prices of about 11.5 per cent. Since the average price per megawatt-hour for electricity in 2009 was \$99.80, and the nation used about 3.7 billion megawatt-hours, that means we spent about \$370 billion on electricity, so that 11.5 per cent increase means EPA’s plan will cost the U.S. economy about \$42.5 billion. Divide that by \$10 million or \$17 million per life, and you get 2,500 to 4,250 extra deaths per year.

In short, EEN says it’s pro-life to support a policy that will cause about 2,500 to 4,250 extra deaths per year, but not pro-life to oppose it.

Bad comparison

There’s just one problem. A big one. The risk from mercury and the risk from abortion aren’t in the same ballpark. They’re not even in the same universe.

Abortion doesn’t cause a minor reduction in brain development, it stops it – dead. It doesn’t cause temporary, almost undetectable reduction in neurological development. It kills 1.2 million every year in America. Not 1 in 1,000 but over 1 in 5 pregnancies in American end in abortion (22 per cent). Since 1973, because of abortion, over 54 million babies in this country have been *dead on arrival*.

Yet EEN insists that politicians who support the continued intentional massacre of over a million babies a year can proudly wear the pro-life label – and pro-life voters can conscientiously vote for them – so long as they support EPA’s plan to impose new restrictions on mercury emissions.

The audacity of EEN’s campaign is breathtaking. Even accepting its bogus

numbers and exaggerated harms, this is one of the most Machiavellian campaigns in American political history. Whether EEN’s leaders intend it or not, the campaign’s result, if successful, will be to water down the meaning of “pro-life,” split the pro-life vote, and cripple the effort to protect the lives of the unborn in America.

Bad ties

EEN President and CEO Mitch Hescoc says he’s pro-life. I take his word for it. Presumably, then, he doesn’t intend this Machiavellian result.

Who might? Perhaps EEN’s funding source. I’ve not been able to unearth, yet, where the funding for this month’s campaigns came from. (E&E New’s *Greenwire* reported Dec. 1 that the radio campaign alone was costing EEN \$150,000.) But EEN received a \$50,000 grant last July from the Rockefeller Brothers Fund “to elevate the voice of the evangelical community in its efforts to protect the Environmental Protection Agency.” And Rockefeller Brothers (which gave EEN \$200,000 in 2009 to support its global warming campaign) is a long-time supporter of abortion on demand as a means of population control.

Divide and conquer, anyone?

Dr. E. Calvin Beisner, a theologian, ethicist, and economist, is Founder and National Spokesman of The Cornwall Alliance for the Stewardship of Creation (www.cornwallalliance.org). He thanks Dr. Timothy Terrell, author of the Cornwall Alliance’s recently released study The Cost of Good Intentions: The Ethics and Economics of the War on Conventional Energy, and Dr. William Yeatman, an expert on energy regulatory economics at the Competitive Enterprise Institute, for assistance in preparing this article, but accepts full responsibility for any errors. This article was first published in Cornwall Alliance Dec. 21, 2011 newsletter, and a footnoted version can be found on their website. It is reprinted here with permission.





SOUP & BUNS

Cathy's little notebook

by Sharon L. Bratcher

I have one sister, and her name is Cathy. On the occasion of her recent birthday, I gave her a very pretty little notebook with an elastic band that holds it closed. I suggested she keep it in her purse, and during church or private Bible reading, write down portions of God's Word that greatly uplift her. It will be handy when she is waiting in a line or a waiting room, or stuck in traffic, or just meditating during her lunch break at work.

I started her off with some of the verses that never cease to encourage or challenge me. Let me share some of them with you.

Psalm 46

"God is our refuge and our strength, a very present help in trouble. Therefore, we will not fear..." (Psalm 46:1-2a). The Psalmist goes on to discuss a number of situations wherein one might feel afraid, and might be tempted not to trust God's judgment in the current circumstances. The earth changing and the mountains slipping into the heart of the sea – this sounds like an earthquake or a tsunami to me. I've never been in one, but I know that the Lord looked after my friends Randy and Karen Lodder down in Haiti, and He has kept a number of missionaries safe over in Japan and used them to spread the gospel this past, difficult year. He goes on to talk about nations making an uproar and kingdoms tottering – one would think he was listening to the current newscast! We may not be in those countries but we know other Christians who are, and we know that God is sovereign over the leaders of this world. Period.

The Psalmist reminds us to "behold the works of the LORD" (vs. 8) and then says to "Cease striving and know that I am God" (vs. 10a) or, as some versions translate it, "Be still and know that I am God." We do not need to worry. God is in control. And we ought not to fret that evildoers seem to have success, because He says, "I *will* be exalted among the nations, I *will* be exalted in the earth" (vs. 10b, emphasis mine). "The LORD of hosts is with us" (vs. 11).

This is my mother's favorite Psalm, which may be why I took notice of it – isn't it often true that we "catch" a favorite verse from someone else who has been "caught" by it? She sent us a greeting card with Psalm 46 on it when my husband was in the intensive care unit. I carried it with me for days, and read it frequently. When I saw others in that waiting room who were distressed, I offered to read it to them, and they always said, "Please, do."

2 Corinthians 3:5

Consider also 2 Corinthians, which is just chock full of quotable verses, bulging with the spiritual meat and potatoes that feed our souls. Take, for instance, 2 Cor. 3:5: "Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God."

Sometimes I feel like *such* a total loser. It seems that I keep messing up and there have been times that I felt like giving up entirely. "But our adequacy is from God." He makes us adequate. He makes *me* adequate to do the tasks that He has called

me to do.

Other times I feel like I've done a pretty good job lately. I feel joy knowing that I have encouraged someone, written something that was worthwhile, acted patiently in a difficult situation, and done my tasks correctly – even superbly – at the office where I work. Then I also remember: none of this came from *me*. Rather, that adequacy came from God.

Romans 12:12

Last of all let's note how the Apostle Paul has a way of giving us enough information for three sermons (or articles) in one brief verse, even though he is known for his long, long sentences in other sections. Consider Romans 12:12: "Rejoice in hope, be patient in tribulation, pray without ceasing." We can, and should, ponder each of these items.

We can have joy inside because we know that our sovereign Lord is in charge – this gives us hope! There is no room for despair, except when we look at the waves rising around us, as Peter did, instead of looking to Christ. We have hope! This hope helps us to be patient, which means uncomplaining and willing to "let go" of *our* goals and open ourselves up to "His will be done" instead. And there is only *one* way to accomplish this: continual prayer.

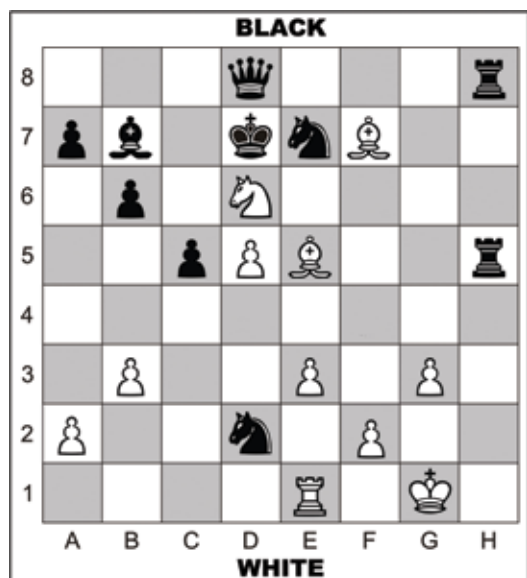
If you like Cathy's little notebook, consider "throwing" some encouraging verses to your friends and family today. And making a notebook for yourself also.



ENTICING ENIGMAS AND CEREBRAL CHALLENGES

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

Chess Puzzle # 184



NEW PUZZLES

Riddle for Punsters #184 – “HO, Ho! Oh, No!”

When Santa was told that Dancer was too sick to help pull his sleigh, Santa sent a get well card which said: I _____ that you are sick. We will miss you _____ly! Take some _____ley’s cough syrup and get lots of sleep. The distance you have already pulled my sleigh through the years is _____gering.

Problem to Ponder #184 – “Winter Transportation”

Fill in the blanks to spell out methods of travelling in the winter.
 snow _____ s snow _____ to _____ an
 snow _____ ski _____ snow _____ dog _____
 sl _____ ride

WHITE to Mate in 2
 Or, If it is BLACK’s Move,
 BLACK to Mate in 2

SOLUTIONS TO THE DECEMBER PUZZLE PAGE

Answers to Riddles for Punsters #183 – “Humour that is all wet?”

When Rudolph saw his neighbor Nick, eyes closed, doing his pre-winter power-washing of the house windows he asked, “W a t e r you doing?” Nick replied, “I knew that you were not capable of d r y humor.”

Answers to Problem to Ponder #183 – “Lots for Sale – Dry and Wet”

Earth’s population is presently about 6,974,000,000 so should be 7 billion soon. The surface area of planet earth is about 510 million square kilometres, of which 149 million sq. km (about 29%) is land and the rest is water.

a) Determine the average population density (number of people per sq. km) if all 7 billion people live on the land part of earth’s surface.

b) Determine what the average human population density would be if everyone lived on boats on the water part (leaving all habitable land for farms.)

c) What fraction of the land surface area would be needed if everyone lived in high rise buildings that were 100 m wide and 100 m long and each held 10,000 people?

a) $7,000,000,000 / 149,000,000 = 46.9798...$ so **about 47 people per square kilometer** would be the average population density. Of course, in some places the land surface is not a very pleasant place to live, such as in a desert or a polar region.

b) Since the total water surface is 510 million – 149 million = 361 million, the density would be $7,000,000,000 / 361,000,000 = 19.39...$ so **about 19 people per square kilometer**.

c) $7,000,000,000 / 10,000 = 700,000$ buildings needed. $100\text{ m} = 1/10\text{ km}$ so each building would require an area of $0.100\text{ km} \times 0.100\text{ km} = 0.01\text{ sq. km}$ which means all the buildings would need $700,000 \times 0.01 = 7,000\text{ sq. km}$

SOLUTION TO CHESS PUZZLE # 183

WHITE to Mate in 2

Descriptive Notation

1. N-K7 ch K-B2
2. Q-N6 mate

IF

1. N-K7 ch K-R1
2. Q-R7 mate

Algebraic Notation

1. Ng6-e7 + Kg8-f7
2. Qe4-g6 ++

IF

1. Ng6-e7 + Kg8-h8
2. Qe4-h7 ++

BLACK to Mate in 3

Descriptive Notation

1. ---- Q-B8 ch



2. Q-K1 QxQ ch
3. K-N2 RxP mate

Algebraic Notation

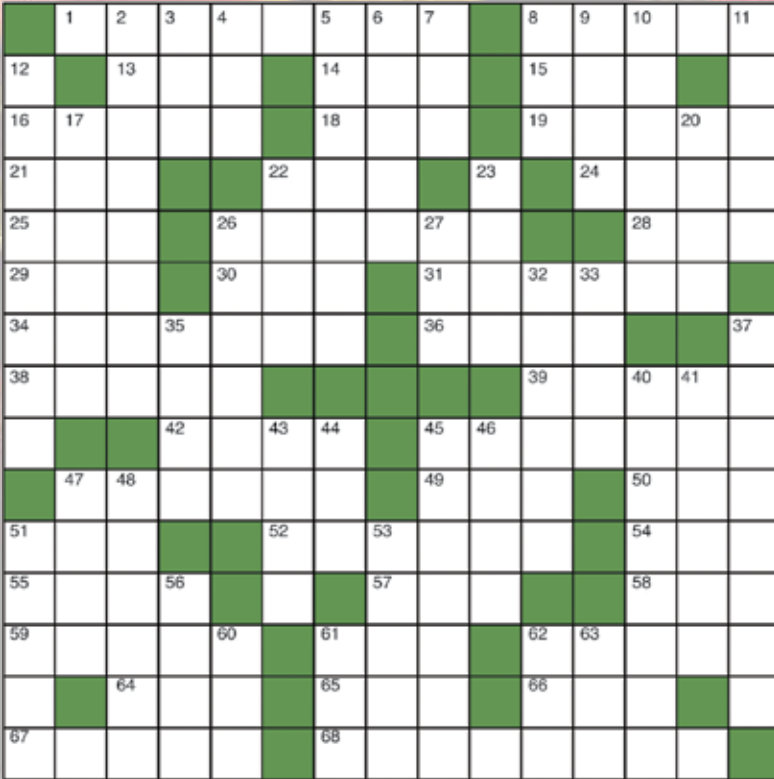
1. ---- Qc5-c1 +
2. Qe4-e1 Qc1xe1 +
3. Kg1-g2 Rf8xf2 ++

which would be $7,000 / 149,000,000 = \text{about } 1/21,286$ of the land surface (so about 0.005%).

Crossword Puzzle

Series 18 No 11

Last Month's solution
Series 18 No 10



ACROSS:

1. People who update info in textbooks
8. Containing barium
13. To disencumber of something
14. 17th letter of the Greek alphabet
15. Large marine ecosystem (abbr.)
16. Not dead
18. Million years ago, briefly
19. Keen
21. French body of water
22. Not bright
24. Courageous story character
25. Primary Rate Interface
26. Insensitive ear to music
28. Pen point
29. Exist
30. Fish eggs
31. Unruffled
34. Perfume sprayers
36. One way to do chicken
38. Had dinner
39. Ancient people of Asia Minor, or Armenia
42. Seaport
45. Insignificant
47. Throbbled
49. Equivalent air speed (abbr.)
50. Tick-borne encephalitis (abbr.)
51. Farm animal
52. Photo, re-done
54. Review of systems (abbr.)
55. Airports abbreviations
57. Direction
58. Out of Interest, for short
59. Military standings
61. Black bird
62. Molten earth beneath its crust
64. Defense Intelligence Agency
65. United States Navy
66. Hail, or farewell
67. Lowest in importance
68. Entertaining with stories

DOWN:

2. The most expensive
3. Dividend, for short
4. Fruit drink
5. Weasels
6. Words that sound the same do this
7. Service-oriented architecture
8. French wheat
9. Chinese nurse
10. Governor
11. Mediterranean tree with red flowers
12. Examines by touch medically
17. Types of evergreen shrubs
20. Certain great lake
22. French fashion designer
23. Finely divided tissue suspension used in experimentation
26. Fads in fashion
27. Demand
32. Loss of position or status
33. Tel _____
35. Color
37. A native of Miletus
40. Odorless, gaseous element
41. Small African tree whose branches look like candelabra
43. Spooky
44. Near-death experience (abbr.)
45. Pestering
46. Lawn tool
47. Kind of flatbread
48. Independent state in E. Africa
51. Danger
53. High-strung
56. Snow accessories
60. Had a rest on a chair
61. Ear (comb. form)
62. Bad (comb. form)
63. Common male Israeli man

Joyce