

**REFORMED**

# Perspective

A MAGAZINE  
FOR THE  
CHRISTIAN  
FAMILY

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## HUMAN RIGHTS COMMISSIONS:



**Where justice isn't blind**

# Rating the *ESV* Study Bible

It's the newest, and one of the biggest.  
Is it the best Study Bible for you?

Guest Editorial

Barry Seagren

Do you like the *ESV*? Is your *NIV Study Bible* a bit long in the tooth? Are you on the same page as Wayne Grudem and J.I. Packer? Are you man (or woman) enough to carry a truly big Bible? Do you like it online as well as on paper? Then step right this way; this may be just the thing for you.

Lane Dennis and Crossway Bibles, with Wayne Grudem (general editor) and J. I. Packer, (theological editor), deserve the highest praise for this impressive volume. The *ESV* text is set out in a single column, with cross-references to the side and a double column of study notes at the bottom. It has 2,752 pages versus the 2,145 of the *NIV Study Bible*, outweighs it by 40 per cent but isn't really that much bulkier. There is a plethora of introductions, charts, maps, diagrams and illustrations scattered throughout, usually in colour. At the back there are over fifty resource articles plus a short concordance and maps. The contributors are largely PhDs with teaching posts in the English-speaking (mainly American) world. The point of view is consistently conservative evangelical and it is written at the level of an intelligent layperson. It is all beautifully produced and looks to be a durable volume.

## Study note positives and negatives

The heart of any study Bible is the study notes. Those in the *ESV* are similar to those of the *NIV*, but can be more extensive and sometimes argue a particular view on controversial issues.

For example, in Hebrews 6 (losing one's salvation), both Bibles present the various interpretations, the *ESV* more thoroughly.

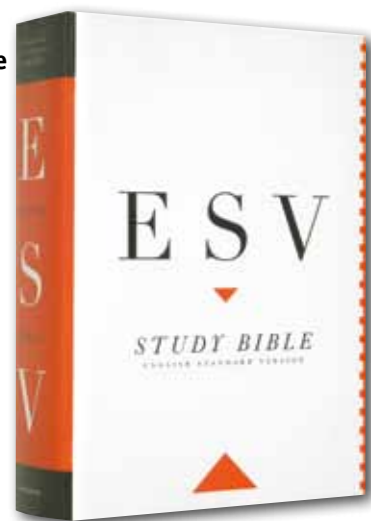
In 1 Timothy 2 (women teaching) both Bibles set out the options, but the *ESV* argues at length that teaching authority belongs to men.

In Romans 8:29 (predestination), the *NIV* gives the options whereas the *ESV* provides a fully Reformed exegesis. Commendably, the *ESV* notes have a good emphasis on Biblical theology, with a "history of salvation summary" for each book.

On the negative side, the *ESV* notes sometimes fail to attain the level of simplicity, clarity

## ESV Study Bible

Crossway Bibles,  
2008  
2752 pages;  
Harcover; \$50 US

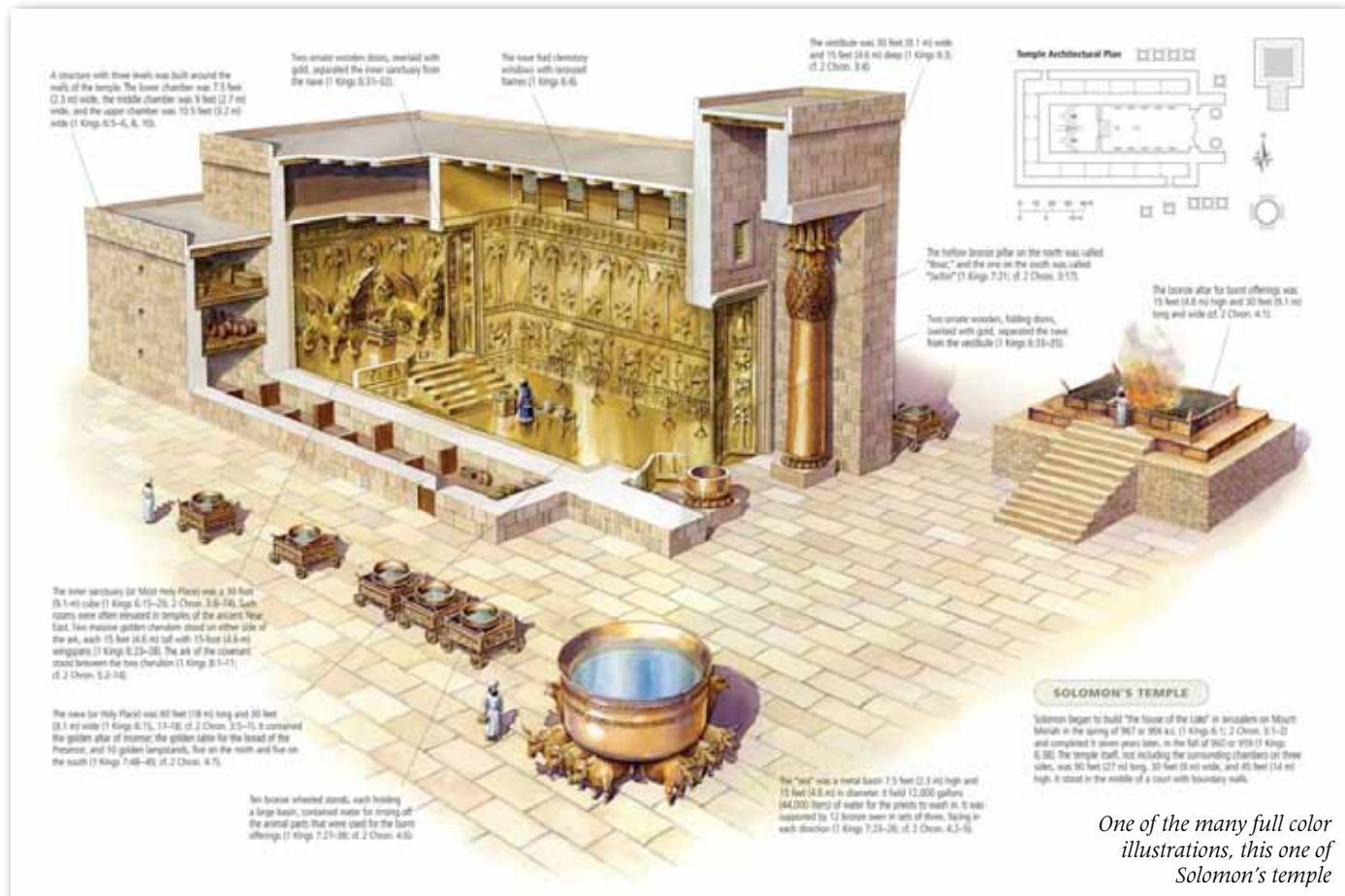


and insight of the best of the *NIV* notes. An index enabling one to find where major topics are discussed would have been useful. Also, the type size of the *ESV* notes (not the main text) is fairly small, perhaps inevitable given the amount of material.

## What sets it apart

There are two features of the *ESV* Study Bible which single it out from the *NIV*.

The first is the introductory and resource material. Before you even get to Genesis there is an "Overview of the Bible," a "Theology of the OT," and an "Introduction to the Pentateuch." The Introductions to each book are in greater depth than those of the *NIV*. The extensive resource articles at the back are unique to the *ESV* and cover a wide range of topics – doctrine, ethics, Bible background. In the ethics section, for example, there is a 2,300 word article on capital punishment that airs both sides of the issue. The long article on homosexuality argues that, "homosexual conduct of all kinds is consistently viewed as sin in the Bible." This resource section alone, if printed in the manner of a normal book, would run to some 400 pages.



One of the many full color illustrations, this one of Solomon's temple

The second feature is the online version. The entire Study Bible – text, notes, maps, resources – is online, and an access code to the online site comes with the printed Bible. The *ESV* text appears in the center of the screen, with the study notes on the right and maps, resource articles etc. relevant to the particular passage on the left. Clicking on any cross-reference brings that passage up immediately without losing your original place. In addition, the whole thing is fully searchable. This provides a complete advanced concordance to the *ESV*. For example, if you want passages that contain “spirit” but not “holy,” specifying the New Testament alone, you will be given 271 results, listed in full and tabulated by

New Testament book. Articles can be printed directly from the website, or by cut-and-paste. There are many other features, and it all works quickly and smoothly.

All in all, this may be a bit of a weighty tome to take to church, but it is a very serious and reliable study resource and the online version is a rich bonus.

*Barry Seagren is a retired pastor and L'Abri staff member. A version of this review first appeared in the UK magazine, Evangelicals Now. You can find out more about the ESV Study Bible at their website [www.ESVStudyBible.org](http://www.ESVStudyBible.org).*



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JUNE 17, 1903 PUNCH



### A "CALCULATING BOY."

Tommy (in audible whisper): "MUMMY, THEY'VE ADDED IT UP RIGHT FOR THE FIRST TIME!"

## CALVINIST CARTOONS by EDDIE EDDINGS



During their weekly meeting, the elders decided that the pastor needed to give more tips on fox hunting to make the service more relevant to their gentlemen parishioners.

# REFORMED Perspective

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# Nota Bene

## News worth noting



### Google to pay homosexual employees more

by Anna Nienhuis

Coming in at #4 on the 2010 Forbes Fortune 500 list of top employers, major search engine company Google is trying to increase its progressive perks and policies by paying homosexual employees about \$1000 more per year than their heterosexual colleagues. This move is aimed at balancing a perceived inequity caused by tax laws on health insurance. These laws consider health benefits paid to an employee's same-sex partner to be taxable income, while the same benefits paid to an employee's spouse are non-taxable.

Google is already known for its pro-homosexual policies, with full parental leave in place for employees in same-sex relationships. They are also working with their insurance provider to have benefits cover artificial insemination for lesbians.

Google is making a change they hope other companies, and eventually the lawmakers, will follow. However, by doing so they are not only discriminating against non-minority groups and going backwards on the concept of equal pay for equal work, but they are also trying to redefine the Biblical definition of marriage.

SOURCE: Thaddeus M. Baklinski's "Google to Pay Homosexual Staff More than Heterosexual Employees," Lifesitenews.com, July 5, 2010

### How often do the tabloids lie?

by Jon Dykstra

If we were to believe the tabloids we would have to conclude that in the last five years Brad Pitt has broken up with, married and divorced Angelina Jolie at least a dozen times. But while we know better than to believe all the tabloid headlines we see displayed at the grocery store checkout, it's hard not to give these stories a little credence when we see them again and again. It's hard not to wonder "How could they put *that* on the cover if there wasn't at least a little bit of truth to it?"



Well this past September, in a rather ironic turn of events, a gossip website took the gossip magazines to task for their lack of accuracy. They evaluated, "five types of falsifiable rumors – break-ups, pregnancies, marriages, engagements, adoptions, and reconciliations – published in *Us Weekly*, *Star*, *Life & Style*, *In Touch*, and *OK!*" What they found was that the cover stories for these magazines are, at best, accurate only a third of the time (*Us Weekly* - 35%) and, in the worst case, *OK!* magazine's cover stories were accurate a mere 7 per cent of the time!

In other words, when the tabloids get it right, it's most likely an accident. SOURCE: [www.gawker.com/5638480/which-tabloids-lie-the-most?](http://www.gawker.com/5638480/which-tabloids-lie-the-most?)

### Internet overtakes TV

by Jon Dykstra

Canadians are now using their mouse to surf the Internet more than they are using their clicker to surf the TV channels. But regardless of which screen they are staring at, a lot of staring is going on.

A new Ipsos Reid poll put Canadian averages for the year 2009 at 18.1 hours/week for Internet usage, and 16.9 hours/week for TV usage. That adds up to 35 hours/week using the TV and Internet, and while there may actually be some overlap between the two number – people who surf the 'Net while watching TV – overall TV and Internet usage is up notably since the last time this poll was done. Back in 2008, these two activities, added together, occupied a mere 30.7 hours/week of Canadians' time. That works out to roughly a quarter of their waking hours.

SOURCE: "The Internet overtakes Television" in the Sept/Oct 2010 *Faith Today*



### Porn illegal in Indonesia

by Anna Nienhuis

Indonesia is working hard to implement the strict anti-pornography law they enacted in 2008, planning to have all porn websites blocked by this fall. They are acting quickly, as the longer the sites are available, the more time people will have to copy and distribute the material.

The country has shut down all questionable websites within the country and plans to ask all 180 Internet service providers servicing the country to block international porn sites. They have yet to decide whether to impose sanctions on companies that do not comply.

Interestingly, these strict measures are being taken by the government in part as a response to requests by Islamic groups. In a strange way this validates again the work of a group like the Association for Reformed Political Action (ARPA) as it illustrates how valuable a dialogue with the government is for effecting change in a nation.

SOURCE: Thaddeus M. Baklinski's "Indonesia Government Renews Promise to Crack Down on Porn," LifeSiteNews.com, Aug 10, 2010



## Prostitution more legal. . . for now

by Anna Nienhuis

While prostitution is already legal in Canada, there are laws in place that criminalize most aspects of it, curtailing its prevalence and the power of those who would choose to live off the prostitution of others. In late September, however, three of those limiting provisions were struck down by an Ontario Superior Court judge. This ruling opens the doors by legalizing “keeping a common bawdy house, communicating for the purposes of prostitution, and living on the avails” of prostitution.

The judgment would come into effect after 30 days, but the federal government has announced that it is appealing the decision, which means the laws remain in place until the appeal is heard.

Judge Himel, who made the ruling, feels that legalizing these aspects of prostitution will protect sex trade workers. We can be thankful that our government has chosen to step in and appeal in this case, and can pray that the result will be a continued limiting of prostitution and associated activities.

SOURCE: “Ottawa contests prostitution ruling,” *TheGlobeAndMail.com*, Sept. 29, 2010

## Stephen Hawking: there is no God, therefore there is no God

by Jon Dykstra

Stephen Hawking, best known for his book *A Brief History of Time*, is back with a new book that argues science has done away with any need for God. In *The Grand Design* Hawking grants that while the very laws of the universe seem “fine-tuned” to support life, this is due only to chance, and not to a “Fine-Tuner.” Hawking agrees that the odds are stacked against such a life-supporting universe as ours coming about by chance. But what if, he conjectures, there were an infinite number of universes? That would even the odds a bit, wouldn’t it? Then it wouldn’t be nearly so unlikely that in one or two universes all the dice rolled just the right way and created the conditions necessary for life.

This is the “multiverse theory,” for which there is no evidence. None at all. So Hawking’s logic can be summarized as:

- There is no God
- And yet, we’re here
- It’s incredibly unlikely we’re here
- Especially if there is just one universe, and no God
- But we’ve already said there is no God
- So there must be many other universes
- And definitely no God

## A message that traveled ‘round the world

by Jon Dykstra

It’s only a single billboard in a small town in Wisconsin, but for a few days it caught the world’s attention. The billboard shows a girl who has just learned she is pregnant, and who’s thinking: “My mom is going to kill me.” But she’s not the only one who’s worried. Her unborn fetus knows what’s planned for him, so he cries out: “My mom *really* is going to kill me.”

After a local FOX News affiliate, WLUK-TV, did a story about the billboard things got a little crazy – the video, and stories based on it, spread across the Internet, particu-

larly across the conservative blogosphere (it was a feature story on Glenn Beck’s *TheBlaze.com*) and even overseas where it was covered by the UK’s *Daily Mail*.

The billboard’s punch comes from the empathy it shows to the pregnant girl – we can understand the terror and uncertainty she feels in her situation – but this empathy is also shown to her fetus, who is facing an even more serious situation. By giving a voice to the voiceless unborn child in such an inventive way, this one billboard has spawned a discussion that has gone round the world.

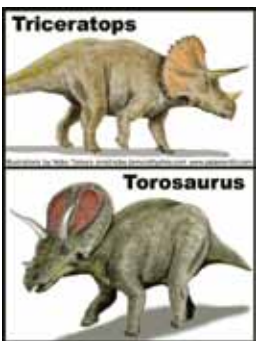
SOURCE: Meredith Jessup’s “Pro-life billboard turns heads in Wisconsin” posted Oct 8, 2010 to *TheBlaze.com*



## A few less passengers on Noah’s Ark

by Jon Dykstra

Noah’s Ark was really, really big; it was taller than a three-story building, and half the width and one-and-half times the length of a football field. But, the skeptics point out, dinosaurs are also very big – how could all of them fit in the ark? There are two answers to this question, the first



being that with the biggest dinosaurs Noah almost certainly took the smaller, juvenile versions.

But scientists have recently dis-

covered another reason there was room enough on the ark: there aren’t as many dinosaurs as we thought. A recent article in *Nature* magazine presents the possibility that paleontologists have regarded juvenile and adult version of some dinosaurs as completely separate species. For example, the *Triceratops* and *Torosaurus*, both three horned dinosaurs, are now thought to be the baby and the parent versions of a single species. Paleontologists Jack Horner and Mark Goodwin claim that the same is true of the *Nanotyrannus* and the *Tyrannosaurus* – one species, but two very different stages of maturity – and may be true of many more dinosaur species.

SOURCE: Graham Lawton’s “Morph-osaurus: How shape-shifting dinosaurs deceived us,” *New Scientist* July 28, 2010; David Catchpoole’s “Dino ‘puberty blues’ for paleontologists” *Creation.com*, June 15, 2010

# Christians vs. Capitalism?

by Michael Wagner

The capitalist West has the highest standard of living in human history. But despite this, capitalism is under constant criticism. Certain intellectuals and activists blame it for many human problems, especially poverty, since there remain many poor people in the West.

## Social justice

Even Christians get in on criticizing capitalism. Some Christians go so far as to say that capitalism violates “social justice.” They argue that God favors the poor and oppressed, and since capitalism leads to poverty and oppression, it must be condemned by God’s people. They point to verses such as Proverbs 31:9, 14:31 or Luke 6:20, which reads: “Blessed are you who are poor, for yours is the kingdom of God.” Capitalism is said to violate the spirit of such verses by benefiting the rich at the expense of the poor.

Instead of capitalism these Christians propose we should move towards social justice. As Dr. Ronald Nash points out in his book *Social Justice and the Christian Church* the term “social justice” is very vague but generally the term is used to describe the government initiating some sort of redistribution of wealth. This kind of “social justice,” in other words:

“...is possible only in a society that is controlled from the top down. There must be a central agency with the power to force people to accept the preferred pattern of distribution.”

Basically, social justice involves some sort of socialism. And by using the terminology of “social justice,” proponents of this concept imply that those who don’t support socialism are thereby approving of *injustice*. It’s important to note, however, that the kinds of verses they marshal in support of “social justice” don’t call for socialism. Nevertheless, there are people who think that Christians should support socialism.

## Christian socialism?

Toward the end of Acts chapter 4 it is stated that the early Christians “had everything in common.” Indeed, we read that:

“There was not a needy person among them, for as many as were owners of lands or houses sold them and brought the proceeds of what was sold and laid it at the apostles’ feet, and it was distributed to each as any had need” (Acts 4:34-35, ESV).

Some people argue that this means the New Testament church believed in socialism. Everybody shared everything. So Christians today should be socialists too, at least if they want to be Biblical Christians.

That sounds like a pretty strong case, but it’s not. First of all, some expositors have pointed out that this was a unique situation tied to a specific time and location. The sharing of all things in common does not appear to be the practice of all the New Testament churches, just this one in Jerusalem. It’s not a good idea to take one unique and particular situation and say that its practice should be universalized for the entire church at all times.

That is a good point, but there is also a stronger case to be made about the issue of socialism. It’s very important to keep in mind that socialism is the public ownership and control of the means of production. The government owns most (if not all) of the land, equipment, etc., for economic activity. The government is in control of the economy.

With this in mind ask yourself, “what role did the government play in Acts 4?” Actually, the government in Acts 4 had no role in the sharing of the Christians’ possessions. When the Scripture speaks of the people having “everything in common,” it was referring exclusively to church members. In other words, even the finances and property that were held “in common” were privately owned. This is not socialism.

.....  
***Greed is a feature of  
human nature, not a particular  
economic system***  
.....

If you and your friends, family and fellow church members decided to share your belongings and theirs, you do not have socialism. You have sharing. Socialism is not sharing. Some leftists like to portray socialism as sharing, but it’s not. Sharing is voluntary, as in Acts 4. Socialism is compulsory and it is enforced by the state.

The Christians in Acts 4 were not advocating that the government should confiscate and redistribute property. They tended to be victims of government power at that time, not supporters of increased government power. There is no way that Acts 4 should be used to justify Christian support for socialism. In fact, socialism would have made the sharing described in Acts 4 impossible. How could the Christians sell their lands and houses unless they owned those lands and houses in the first place? If there had been socialism, the government would own the land and it could not be sold by church members. The sharing in Acts 4 presupposes the private ownership of property and in no way can be interpreted as suggesting the government should own property instead.

## Capitalism and greed

There are, of course, many verses in the Bible that talk about helping the poor, widows, orphans, the oppressed, and so on. These verses should be taken seriously. But are they calls for some sort of socialism – is that what God means? It seems that some Christians think so.

People do bad things to other people, and those with the most power have the ability to cause more harm than those with little power. God condemns harmful activities such as when rich or middle class people take advantage of the poor and underprivileged. But capitalism isn't the target of God's anger in these kinds of verses, people are – people who do bad things to others.

People who oppose capitalism like to talk about how bad greed is and how capitalism feeds on greed and encourages it. Well, guess what? All people are sinful and all people are greedy to one degree or another. People are just as greedy in a socialist system as in a capitalist system. The only difference is in how the greed is manifested. Greed is a feature of human nature, not a particular economic system.

Businessmen are often portrayed as being greedy. They want to pay their workers low wages and charge their

customers high prices. You can't get much greedier than that, right?

Well, how about the public sector workers who go on strike for higher wages, pensions and other benefits? Is that to help the poor and underprivileged? No, it's for their own personal benefit. Public sector workers aren't any more virtuous than businessmen. They aren't any worse than businessmen either. We're all sinners. We were born that way; it's not a result of capitalism. To blame capitalism for greed or other vices is to totally miss the mark. Yes, all capitalists are sinners. All socialists are sinners too, including those who blame capitalism for greed.

Helping the poor is a good thing, of course. The problem is that socialism involves the confiscation of property from some people (the so-called "rich") to be given to others (the "poor"). If rich people have stolen from the poor, then of course they should be forced to make restitution. The rich are not exempt from the Ten Commandments; that's for sure. So if they have stolen they must be punished. But if they obtained their riches lawfully they are not to be blamed for the presence of poverty. Wealth for some people does not cause poverty for others, if the wealth was obtained in an honest manner.

## WHY SOCIALISM WON'T WORK

by Jon Dykstra

*The following is adapted from an email that has been making the rounds of the Internet for at least the last 15 years. In its more recent incarnations it has been updated to "Why Obamanomics won't work."*

A college economics professor was finding it increasingly difficult to convince his students that socialism is flawed. This year's freshmen class was worse than any other – the group was convinced that forcing everyone to share what they have is the only equitable, the only just way to go. Under socialism, they argued, no one would be rich, but more importantly, no one would be poor.

The exasperated professor decided to make a deal with his class. "If you are so sure socialism works best, let's try it here in this classroom. On our tests we'll average out the grades, with everyone receiving the same mark. That way we'll ensure equity, and forever do away with the problem of some passing while others fail."

His class enthusiastically agreed.

The next week the class had their first test under the socialist rules. Once the grades were averaged

everyone got a B. This left some of the smartest and hardest working students – the A+ crowd – a little perturbed, but the majority of the class was more than happy with a B.

As the second test rolled around, a few of the smart/hard-working group still studied hard. But others decided that if they were only going to get a B anyway they weren't going to put in the same effort. Once all the marks were added up and averaged, the class ended up with a D. It was still a passing grade so most in the class were pleased.

But the smartest students – the ones still studying hard – decided that if despite their best efforts they were only going to get a D, well, then they weren't going to try so hard anymore.

When the third test rolled around, the average was an F. More tests followed and at the end of the term, to the class's big surprise, they all failed the course. Because they had relied on everyone else to do the studying, none of them had bothered to learn the material.

But they all learned one thing – socialism doesn't work!



## SOCIALISM ILLUSTRATED...



You may know successful Christian businessmen in your own congregation. They have run their businesses for years and they now live rather comfortably. They probably contribute much to the church. They worked hard, year after year, and the hard work resulted in their affluence. Should these people be punished because there are poor people in society? Should the wealth of successful businessmen be confiscated by the government? Is that what the Bible says? Is that what the verses that talk about so-called “social justice” mean? Certainly not.

It’s ironic that people who support “social justice” appear to call for a redistribution of wealth as the main solution to poverty. How is it “just” to confiscate the wealth of people who earned their wealth honestly, through hard work and thrift? Former British Prime Minister Margaret Thatcher once made a comment that was later paraphrased to be, “The trouble with socialism is that eventually you run out of other people’s money.” This is a funny statement but it contains an important truth. And like socialism, “social justice” can only be implemented using other people’s money, money that was earned lawfully.

### Conclusion

It’s easy to criticize capitalism, either from a misguided Christian perspective or a secular perspective. But the truth is that there has never been an economic system that has done so much to alleviate poverty and suffering as capitalism. The Bible does not teach that the state should control the economy. Of course, there’s nothing wrong with the gov-

ernment implementing policies to help poor and underprivileged people and improve their lives. But that is different from controlling the economy or a large-scale redistribution of wealth. The advocates of “social justice” are not content with welfare for the poor. They want a form of “justice” that involves much more state control.

Anti-capitalists may be well-meaning, but if their preferred policies were adopted, standards of living would likely decline as government control of economic activity would undermine the key element of economic progress – entrepreneurial activity.

.....  
***The trouble with socialism is that eventually you run out of other people’s money***  
 .....

Human beings who are creative in the economic realm are the main contributors to economic growth. Capitalism frees these people to be all they can be, and to reap the rewards of their efforts. They have an incentive to work hard and build businesses because they can earn lots of money as well as achieve prestige in their industry. This leads to economic activity and growth. These are the people most constrained by socialism. And the harm done to them eventually hurts us all, even (or especially) the poor.



# Evaluating Covenant Eyes

by Martin VanWoudenberg

With many clear dangers and temptations on the Internet, and the prolific use of it among all age groups, it's logical that many would seek a filtering solution. How can you ensure your teen isn't looking at things he/she shouldn't? How can you keep your pre-teen safe from online predators? How can a family man fight the temptation he faces, when nobody monitors what he's doing late at night? Enter Covenant Eyes. It promises a suite of tools for keeping Internet users safe and accountable.

Over the course of several months, I ran the program through its paces to see how easy it might be to trick, break, or work around its system. Its ability to prevent access to offensive sites, and report ones that may be questionable is key to its usability and success. But does it work, and should you buy it?

## What it is

Covenant Eyes' primary function is as an accountability service. A person, the "user," creates an account, installs the software, and then selects an "accountability partner" – someone who will receive a detailed account of all the user's surfing habits, including search terms they typed in, sites visited, and time spent online.

A confirmation email is then sent to the accountability partner. No special account is required for their part, and no cost is involved – all they have to do is confirm they have agreed to take on this role with you. For the users, the accountability portion runs at roughly \$9 a month, and at \$10.50 if you also want the filtering option they offer. Additional users can be added for another \$2 per month per user. In terms of cost, it's reasonable.

Installation of the software was simple. It prompts for account name and password, and connects. Once installed, a user cannot access any Internet content without logging in. The program can be set to log in the user as soon as the computer boots up, so kids don't need to go through any additional steps, or know the password, to operate under its control. The password is the key to allowing access to sites blocked by the filter and for changing settings. As such, it should not be shared with your teen.

## How did it measure up?

Upon installation, the content filter was immediate. When tested on the main suspect sites, and small blogs with questionable content, all of them were blocked. Even "tam-

er" sites, such as swimsuit sites and wallpapers of celebrities were blocked. A little popup shows a message in the taskbar telling you the site is forbidden, and your browser simply remains on your current page. I found that a few sites were blocked that I felt shouldn't have been, such as a blog with movie reviews, and an art site that featured no offensive content (though perhaps may have in the past), and here the master password allows a temporary or permanent override. However, it still will flag as potentially offensive when your partner views the report.

YouTube was fully open, under the default settings. The popup was telling me that site was being blocked, but in reality it wasn't. I was able to load up and watch any video, including ones with nudity. Parents may think there's no real offensive content on YouTube, but there most certainly is. The master settings can be adjusted to block sites such as YouTube entirely, and it's certainly not a bad idea.

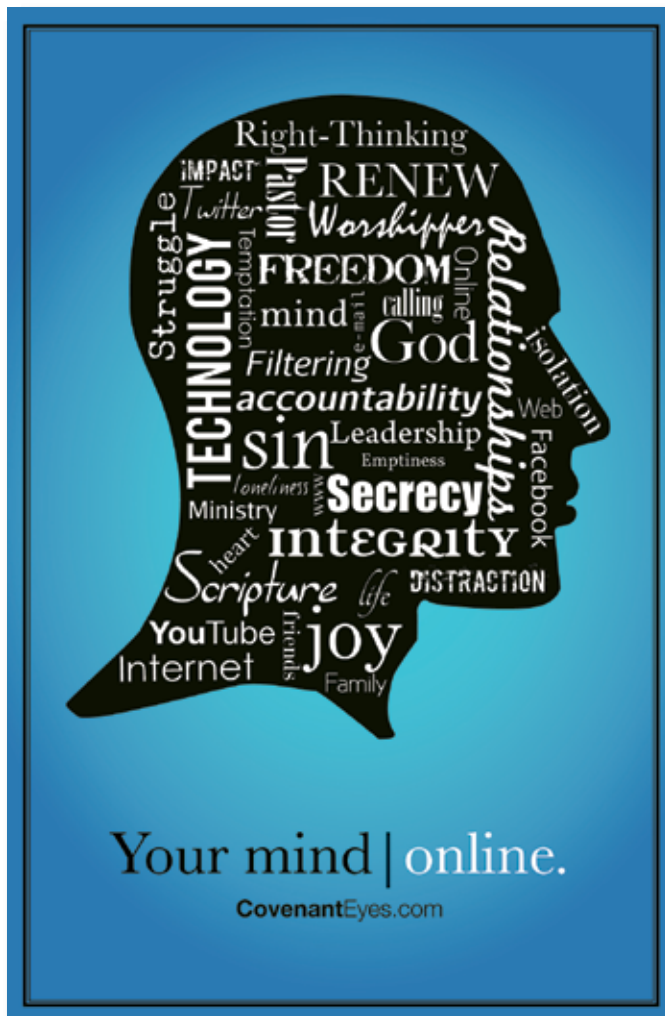
## Filter had problems with Google images

Under the default settings, Google image search fared even worse. Like its normal search function which brings up web pages and articles, the image search allows simple entry of key words to bring forward hundreds or thousands of images that match that description. These are pulled off a list of

## DEFINITIONS:

**FILTERING** – A system that watches what sites a user is trying to visit, and determines whether they should be displayed based on potentially offensive content. If the site passes the filter's test, the site appears normally. If it does not pass the test, the web browser will not load the page at all.

**REPORTING** – A system that keeps a log of all sites visited and all links clicked. The report is analyzed and potentially offensive sites are flagged in red and sent to the accountability partner to look over. The user does not see their own report, and cannot edit it before it is sent out.



sites as broad as the Internet itself, so results can range from tame to horrific.

Here, again, the filter didn't block anything at all. It would flash repeatedly, *telling* me it was blocking things, but there were no images I wasn't able to enlarge and look at. When I looked at the Covenant Eyes logs of my activity and saw what the filter was blocking, it listed mostly a host of advertising content sites. It's great to see that ads were blocked (who doesn't hate ads?) but that wasn't the core concern here. If I attempted to visit the sites on which some of those images were hosted, the filter blocked me. However, I could still enlarge just the photo, so the effect was essentially the same.

Stock photo sites were also wide open, and they feature their share of nude photos (and thousands of legitimate ones) as well. The logs showed those sites visited, and also my search strings. So, in that sense, it's very thorough, but in order to see that detail, I had to go beyond the report that is emailed to the accountability partner. I had to view the online logs, which give the complete picture.

The same applies to the Google searches, which is nice to see. You won't prevent initial access, but the online logs will tell the tale – if an accountability partner has the patience to go through them all.

### It does ask a lot from an accountability partner

After only a few hours of messing around with the program and testing its limitations, the logs contained over 460 items. Depending on how accountable you're planning on keeping your partner or your children, checking up on these items could be a significant task each week. It's aided by the ability to view the blocked and questionable content specifically (which it highlights in various colors), but it still requires a real time commitment.

### Adjusting the filter

Of course, the job of an accountability partner is a lot easier if there are very few potentially-offensive sites being viewed in the first place. This is the job of the filter: to control which sites are accessible, and filter out the rest. However, to make the most of this useful feature requires a little tinkering "under the hood."

.....  
***Overall, I found Covenant Eyes to be a clever and solid filtering solution, once a few modifications were made to its default settings***  
 .....

Logging into the Covenant Eyes site, allows simple modifications on a user's account. I could add YouTube to the list of blocked sites without issue, and after that it was blocked entirely. I could also create separate accounts for various age groups and, for example, block it for my primary grader but not for university-age offspring. This would require the additional user accounts at \$2 per month, but if your age range is great, it is a sound investment. You can set the filter to such an extent that only *specific sites you allow* are able to be viewed. Any inherent filter weaknesses can be modified here, but it's important that users realize that these settings are here and need to be utilized. Parents should not simply install the filter and assume all is perfect. When it comes to the Internet your teen is likely smarter than you.

The final report comes to accountability partners on Sundays, and lists all questionable activity as red flagged, and provides extensive links based on activity. The YouTube videos watched are linked accurately, so the partner can see specifically what is watched, even if the site was not blocked by the filter. This will likely be very useful for parents who do not want to block the site entirely.

Other content blocked by the filters is logged and can be viewed by the accountability partner in the email, or via more detailed logs on the Covenant Eyes website. When one clicks on the links, a message comes up that the content is likely objectionable. However, there is the option to view it regardless. This is likely a nice middle road to take. It does not just drop the content onto your screen, but does allow you to confirm it if needed. However, if the partner is also running Covenant Eyes, they would likely not be able to confirm it, as



their filter would block it, and their own accountability partner would receive a red flag that they tried to access unsavory content. It is easy to imagine an endless circle of flags as each tries to confirm the other's sins and gets their own recorded at the same time.

### A weakness in the report

The main fault in the report exists because there is no way to see which sites are blocked by the filter due to ads or other pop-up content that was not knowingly or deliberately accessed versus content that the user specifically tried to look at. There could be a host of flags that your partner sees, but it is simply questionable content being pushed onto otherwise legitimate sites. Both user and partner should be aware of this, as otherwise it could make for some awkward conversations of "you did," and "no I didn't."

### Other features

Logs also show hourly usage, and the times of day when the Internet was used. This is useful as well. If your partner is on the Internet for hours between Midnight and 2AM, then there's a basis for a conversation about that as well. Addictions often come to light in the wee hours of the night. The filter also has the option to automatically disconnect the Internet at a certain time of day, preventing that late-night surfing.

Two other interesting features make Covenant Eyes unique in their approach. In order to remove the software, a master password is needed, and specific "unlock password key" is required to complete the un-installation. A user needs to log into the main site with their password to generate the



### Parents need to download this free booklet

reviewed by Jon Dykstra

Covenant Eyes has published a number of helpful resources, including one called *Parenting the Internet Generation: 7 Potential Threats and 7 Habits for Internet Safety*. It's a small book (only 27 pages) that can be read in an hour.

It includes some eye-opening stats about kids' exposure to pornography, and has short chapters on "sexting," cyberbullying, online predators, social networks and YouTube. These chapters might leave you despairing, but fortunately the booklet goes beyond merely warning parents about these dangers; it concludes with some very helpful advice on how to address the online dangers your children are facing. You can download a pdf version at [www.covenanteyes.com/resources/parentbooklet](http://www.covenanteyes.com/resources/parentbooklet). This is a must-read for all parents!



key. The key is valid only for a few hours, so it cannot be recorded and used discretely later. This means teens won't be able to uninstall the program for the weekend, and quickly put it back on before Mom and Dad get back.

There's also a PANIC button available. Pressing it will shut down all Internet access entirely. To get it back, you need to call the Covenant Eyes people, and get a special unlock code. It is a drastic step for when all else is failing. With a strong filter and a good partner, I don't see it requiring great use, but if you cannot overcome the temptation, perhaps this is a good option.

### Conclusion

The system works with mobile systems as well, accessing content via Hotel wireless or Starbucks connections. When you connect, so does it. People who travel a lot on business, and face more time alone, would do well with this in place. Though I did not have the opportunity to test it, there is a feature here that works with mobile devices, such as the iPhone and iPad as well. The Internet is available from a great many places, so this software is a broad-based solution.

Overall, I found Covenant Eyes to be a clever and solid filtering solution, once a few modifications were made to its default settings. The accountability is a unique and powerful feature, and well worth the low cost. Adults, teens away at college, young teens at home, and anyone else who uses the Internet could benefit from something of this sort. Nobody is immune to temptation, and knowing that Dad, your son, an elder, or a friend is viewing all the sites you visited is likely enough to give anyone pause before clicking the link. It's a solid, biblically-based, set of tools that any family computer should have installed.



# Just what type of a “God” is Jesus?

## Sharing Hebrews 1 with Jehovah’s Witnesses

by John Peters

One of my professors used to quip that it’s ironic that Jehovah’s Witnesses would come to our front door on Saturday morning and hand us a pamphlet called, *Awake!*<sup>1</sup> So much for sleeping in, right? But instead of being bothered by our door-knocking friends, we can see this as a great opportunity to care for their spiritual well being.

Just what do Jehovah’s Witnesses believe about Jesus? Well, they deny the Trinity, and say the Father is Jehovah but don’t believe that Jesus shares the essence or nature of God with the Father. So they’re not willing to say that Jesus is God Almighty or Jehovah God.<sup>2</sup> When they come to our door, then, we can engage them about Jesus’ true identity from Scripture, and bring clarity and light about who Jesus is and what He offers!

### Hebrews 1 says Jesus is God

Although many Bible passages show who Jesus is, Hebrews 1 is my favorite passage from which to share Jesus’ true identity as Jehovah. This marvelous passage begs us to ask and then answers the question, “Just what type of a ‘God’ is Jesus?” Hebrews 1 clearly says that Jesus is God. The author of Hebrews wrote,

“But of the Son He says, ‘Your throne, O God, is forever and ever, and the righteous scepter is the scepter of his kingdom’” (Heb. 1:8).

The word “Son” tells us that Jesus is in view here. And, the word “God” leads everyone who claims to believe these words to say that Jesus must be God in some sense. Although our Jehovah’s Witness friends will be willing to say that, “Jesus is ‘a god,’” the passage demands much more.

### Hebrews 1 says Jesus is Creator

Hebrews 1 says that Jesus is the type of “God” who is the Creator. The author of Hebrews wrote,

“And, ‘You, Lord, in the beginning laid the foundation of the earth, and the heavens are the works of your hands’” (Heb. 1:10).

Here, Jesus is said to have been around “in the beginning,” or before anything else existed – He’s eternal. Not only was He present at creation, but He’s said to have been active in creating the very “foundations of the earth” and even “the heavens,” leaving no doubt that He possesses the creative power of God.

### Hebrews 1 says Jesus is Jehovah

Hebrews 1 teaches that Jesus is the type of “God” who is Jehovah. Hebrews 1:10 is quoting from Psalm 102:25, where the Psalmist wrote, “Of old You founded the earth, And the heavens are the work of Your hands.” Hebrews 1 says this passage is talking about Jesus, and if we read it in context, we learn from the first verse of this Psalm, that this passage is also about the LORD: “Hear my prayer, O LORD!” And, when “LORD” is used in the NASB in all capital letters, the original Hebrew word is “YHWH,” or – you guessed it – what is translated as “Jehovah”!

### Conclusion

So, according to Hebrews 1, Jesus is God, Creator, and Jehovah. Everyone who believes in the Bible’s authority and can understand this simple argument should bow before Jesus Christ as God Almighty.

And so, when your Jehovah’s Witness friends come to your house and hand you their pamphlet, *Awake!*, wake up to the challenge! Tell them that Jesus is the Creator, the true God who created the world out of nothing. “Jesus is Jehovah,” and as the God-man, represented both God and sinful humanity as He received punishment for our sins and bore our shame. He rose again from the dead, and He brings us, flawed sinners, into His Father’s forgiving hands. After sharing these truths about Jesus with our friends, ask them, “Do you see Jesus, the God-man, offering you forgiveness for all of your sins? Do you know that He’s able to take away your guilt and shame?” Pray that God would make their souls alive as you lovingly and confidently tell them about Jesus Christ!

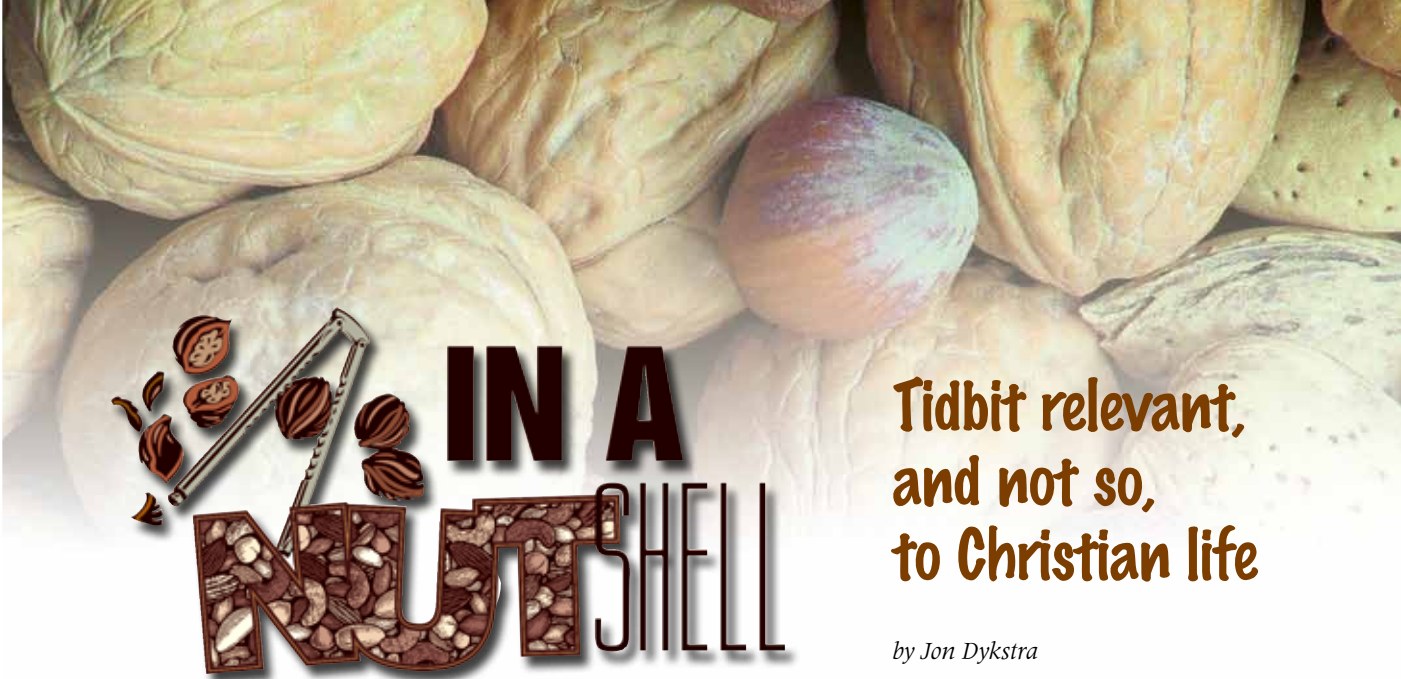
### Endnotes

<sup>1</sup> This quip is from Professor Kevin A. Lewis in Theology III (Talbot School of Theology [Fall 2000], La Mirada, CA).

<sup>2</sup> I refer to the following article for the beliefs of the Jehovah’s Witnesses and for the basic biblical approach for this article: James R. White, “Effective Evangelism: Effectively Sharing the Deity of Christ with Jehovah’s Witnesses,” *Christian Research Journal* Vol. 20, No. 2.

John A. Peters is a graduate of Talbot School of Theology (Biola University) who lives in Westminster, CA.





# IN A NUTSHELL

**Tidbit relevant,  
and not so,  
to Christian life**

by Jon Dykstra

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### Cheap tricks #1: coffee filters can do more than you know!

Coffee filters are cheaper than paper towels – you can get a thousand for seven dollars! – and so much more versatile. Here are ten great things you can do with coffee filters that have nothing to do with coffee. They can be used as:

1. Odor absorbers – Insert baking soda in filter, secure with elastic, insert in shoe.
2. Soil savers – Line your plant pot with a filter to prevent soil from draining out of the drainage holes.
3. Microwave splatter guards – Use them to cover any dish you are microwaving.
4. Fat reducers - Use them to soak up the grease from bacon, French fries, etc.
5. Disposable bowls – Works great for popcorn, chips, etc.
6. Blood blotters – Nicked yourself shaving? These are better than toilet paper
7. Window wipes – Lint-free, so they'll have your mirrors and windows sparkling
8. Ornament protectors – Perfect for wrapping up your Christmas ornaments
9. Wine filters – An easy way to filter out bits of a broken cork from a wine bottle
10. Weightless containers – Chopped ingredients can be placed in filter to be weighed on a kitchen scale.

SOURCE: An email making its way around the Internet – thanks Sharon!

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### Quote of the month

“In my nearly five decades as a journalist, sociology always backs up Scripture.”

– Michael J. McManus, writing in the *El Dorado News-Times* (May 9, 2009) on how God’s plan for marriage is better than anything sociologists propose. The world thinks it wise to “test out marriage” by living together first but, McManus notes, only a tenth of these couples go on to marry, the rest undergoing a type of “pre-marital divorce” with much of the grief and pain that accompanies formal divorces. And of those who do get married, these couples are 61 per cent more likely to get divorced than couples who stayed apart before marriage.

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### Why is it so hard to resist that sin?

Jay Adams has a gift for saying things in a memorable way. What follows is one of his blog posts from [www.nouthetic.org](http://www.nouthetic.org) on why it is so very hard to resist some temptations, no matter how noble and sincere our intent. It’s not enough to put off the old man (Colossians 3:9-10); we need to also put on the new one.

*The old child’s joke, “When is a door not a door?” Answer: “when it is ajar” is not funny. If you laughed, stop reading now – you’re not one for my blog!*

*No, not funny, but quite useful as a paradigm. Run it this way:*

*When is a \_\_\_\_\_ not a \_\_\_\_\_?  
When it’s a \_\_\_\_\_.*

*Ah, now we have something. Just fill in the blanks. When is a liar not a liar? When is a thief not a thief? If your answers were “When he stops lying” and “When he stops stealing,” you’d be wrong.*

*The true answers are found in Ephesians 4.*

*There you see that the liar is no longer a liar only when he becomes a truth teller. The thief is no longer a thief only when he works for a living and gives from his earnings to those who are truly in need.*

*You see, until he puts on the alternative lifestyle, he is a liar who doesn’t happen to be a lying at the moment. But put him under pressure and he will still lie. The thief is still a thief when he isn’t stealing – he’s just a thief between “jobs.” He will still steal when given the opportunity.*

*This is why biblical counselors believe in the “put off/put on” dynamic of Ephesians 4, Colossians 3 and elsewhere.*

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### On gossip

- “If it’s very painful for you to criticize your friends - you’re safe in doing it. But if you take the slightest pleasure in it, that’s the time to hold your tongue.” – Alice Duer Miller
- “May my word be always gracious and tender, for tomorrow I may have to eat them.” – Anonymous
- “Gossip needn’t be false to be evil – there’s a lot of truth that shouldn’t be passed around.” – Frank A. Clark
- “Who gossips with you will gossip of you.” – Irish saying



*Where Justice isn't blind*

# CANADA'S HUMAN RIGHTS COMMISSIONS

*What you need to know about the  
Commissions and why they have to go*

*by Neil Dykstra*

Les and Susan Molnar, an elderly couple living in Grand Forks, BC, have a beautiful house on the river. After retirement, the devoutly Christian couple renovated their home as a Bed & Breakfast. When they opened in 2002, they never intended to make much of a profit off the operation; it was enough that they could meet new people from time to time and share their spectacular river view.

Things changed dramatically in June 2009. Susan took a reservation for a room by phone, and at the end of the conversation asked the names of the couple who would be staying there. "Shaun and Brian," the caller said. Susan hung up, somewhat stunned, realizing that both names were that of men. Shortly after, her husband Les called them back and asked if the couple was gay. When they said yes, Les simply stated, "this isn't going to work out."

Only a couple weeks later, they were served with a Human Rights complaint. They were forced to pay for a lawyer to defend themselves. They had their names splashed all over the provincial and national media. Under protracted harassment, they shut down their business. They simply couldn't continue to operate while not knowing when they'll be asked again to violate their religious beliefs.

The BC Human Rights Tribunal has already refused to dismiss the complaint, ignoring their pleas to have their charter rights honored. "Balancing competing rights is a legally and factually complicated exercise," the Tribunal stated.

Which rights are in competition? On the one side, the Molnars have the widely recognized human rights to liberty and property – their freedom of religion and their right to use their own property as they see fit. On the other hand, Shaun and Brian have a civil right, invented by the government under the BC Human Rights Code, to be free from discrimination. The Human Rights Tribunal has been given the power to give and take these rights as they see fit, in their process

of "balancing." If previous cases are used as a yardstick, the Molnars will likely be forced to apologize, and required to pay the aggrieved gay couple a minimum of \$10,000 for "injury to feelings, dignity, and self-respect."

## **Invented rights vs. God-given rights**

That's the situation we face today. But how did we get here? How has it come to this, where we now have Christian freedoms regularly being trumped by new "rights"?

Well, it took a lot of little steps.

The Human Rights system in Canada has mangled the definition of a human right in order to insert civil rights of their own making. Civil rights are those created by the state, such as the "right" to free healthcare, so they are rights that can also be taken away by the state.

These are very different from the concept of true *human* rights, ones that can't be granted or taken away by the state (though the state can ignore and violate them) because they actually come from God. Canada's Human Rights system has elevated several civil rights to the same level as our original God-given human rights of life, liberty, and property, thereby creating situations where the one conflicts with the other, and human rights commissions and tribunals are called upon to arbitrarily pick which right will win out over the other.

Today, they routinely protect their invented rights at the cost of our human rights. The Commissioner of the Canadian Human Rights Commission even stated once that the invented right to be "free from discrimination" always trumps the human right to freedom of expression. Another Human Rights Tribunal declared that the invented right to "receive services" *always* trumps the human right to freedom of religion.

So what is the basis for these invented civil rights? How are they changing over time? And, most importantly, how are they being administered and enforced?

### **Rule of Law – the right to equal treatment**

To answer these questions we need a short history lesson on the driving force behind the Commissions: egalitarianism.

As early as the seventeenth century, the medieval notions of rigid social classes were being replaced and overthrown. The mantra “All Men are Born Equal” ably expressed the revolutionary ideal that one’s rights were not contingent on his or her ancestry. Many pointed to the condemnations of partiality and favoritism in the New Testament as a biblical basis for equality before the law.

This led to the inclusion in many modern constitutions of a clause guaranteeing equality before the law, also known as the Rule of Law – rich or poor, powerful or powerless, all should be able to expect to be treated the same before the Law. This idea was immortalized and its origin credited to God in the American Declaration of Independence by Thomas Jefferson with the phrase, “all men are created equal.”

Equality before the law was also inferred in Canada’s constitution, and put in words in the Bill of Rights and the Charter of Rights and Freedoms.

### **Egalitarianism – the right to equal outcomes**

But the pendulum of equality didn’t stop there. One of the central goals of the socialist movements in the early twentieth century was, and still is, a progression towards greater material equality – equal stuff for all – and social equality.

Starting in the early 20th century, socialist activists and intellectuals favored an active role of the government in the realization of economic equality, an inherently Marxist proposition.

Short of outright property seizure and redistribution, proponents of economic equality policies often claim that “systemic barriers” must be removed. They believe that if government honors equality before the law but stays neutral in the inequalities of the economy as a whole, significant inequality will still be perpetuated in society in general. They argue that all sorts of historical factors and injustices (ex. slavery, racism) prevent some groups from full participation in the education or employment opportunities that are necessary to advance in life. Therefore, government policies are required to take economic opportunities away from members of “advantaged” groups to give to members of “disadvantaged” groups. They treat different group unequally to try to ensure equal outcomes for everyone.

## **“The process is the punishment”**

*It doesn't matter whether you're innocent or guilty. If you're charged by a Human Rights Commission you will be punished.*

*by Neil Dykstra*

Ezra Levant famously described how, when someone faces a human rights complaint, “the process is the punishment.” So let me describe how Canada’s Human Rights system works.

The Canadian Human Rights Commission is a federal bureaucracy that operates under the Ministry of Justice and is paid for entirely by tax dollars. The Commission’s task is threefold:

1. Develop preferential hiring programs in federal bureaucracies.
2. Deal with complaints of contravention of the Code.
3. Promote a national understanding of human rights.

While the other two tasks involve significant controversy of their own, I will focus here on the complaint process.

Upon receiving a complaint, the CHRC conducts a cursory check to determine if it falls within their jurisdiction. Next, it proceeds through three rounds of dispute resolution processes.

### **It is going to cost you**

The first two rounds of mediation are carried out by Commission staff before it is even determined if a breach of the Code has occurred. The complainant is aided here (and at every other step) by the Commission while respondents have to hire their own lawyers. As a result, there is always a threat of further legal costs that pressures the respondent to settle.

Failing mediation the complaint is filed and investigated by the CHRC. At this point, the Commission may dismiss the complaint if they feel it has no prospect of success, or forward it to the Tribunal for a hearing.

### **On to the Tribunal**

The Canadian Human Rights Tribunal is a separate entity from the Commission. It is a quasi-judicial body, meaning that it takes the appearance of a court of law but operates under a far simpler set of rules. The relaxed rules are intended to allow hearings to proceed quickly, but in practice they give the Tribunal Members (judges) the

### *From the Rule of Law to Affirmative Action*

So how did we make this transition from equality under the law to now seeking equality of outcomes? It was done in three stages.

At the beginning of the twentieth century public institutions were already implementing anti-discrimination policies, but that didn't go far enough, since the "systemic barriers" were thought to also exist in the private economy. They believed that private institutions should also be prohibited from intentionally discriminating on prohibited grounds. This was the original intent of the American Civil Rights Act of 1964 and Canada's Human Rights Act.

At this point, the legislative precedent was established; government now had the power to interfere in personal economic decisions for the benefit of the "disadvantaged." An activist judiciary took this one step further, allowing complaints to proceed based on nothing more than some statistical imbalance. So, for example, instead of having to show an actual specific instance of discrimination – this black man denied that job, by this employer, because the employer stated he doesn't hire blacks – if statistics showed that a business had a lower proportion of blacks in executive positions, or a university was admitting fewer women than men, this was

taken by these activist judges as proof enough of discrimination. This legitimized a "quota system" of hiring, or admissions – universities and businesses were forced to ensure that they had at least a certain percentage of blacks, women, or other visible minorities. It led to people being hired specifically for their skin color, or gender, or minority status, and not for their suitability for the job.

### *Affirmative Action: Picking winners and losers*

Finally, in order to give businesses and institutions the ability to meet these quotas, the "spirit" of the civil rights laws was extended to give legal approval for "affirmative action." Affirmative action requires institutions and businesses, whether public or private, to lower their standards for designated minority groups in order to have adequate representation.

Nothing makes more of a mockery of equality before the law than the policies of Affirmative action. It is the policy of choice for those who wish to advance egalitarianism at gunpoint, employing the compulsory laws of the state to penalize select groups on the basis of their success and reward select groups on the basis of their lack of success.

Nobody can deny that affirmative action policies conflict with the Rule of Law. These policies even require exemptions

ability to make up the rules as they go along. The Members aren't even judges at all; formal training in law isn't a job requirement. Most Members are retired activists who campaigned for group rights of one sort or another. The CHRC gives the complainant legal support throughout the Tribunal process, while the respondent has to foot his own legal bills, usually in the tens of thousands of dollars.

### **You hurt my feelings!**

In comparison to criminal courts, the Tribunal requires a much smaller burden of proof to decide whether a breach of the Code has occurred. The Member only needs to be of the opinion that the respondent is *probably* guilty. Hearsay is permitted, and circumstantial evidence is routinely and often exclusively relied upon. Worst of all, the actual conduct or intentions of the respondent is seldom considered at all – only the hurt feelings of the complainant are taken into account. In one case, a police officer brought in several witnesses in his defense to attest to his upstanding character, but the Tribunal still found that he was probably "unconsciously racist."

Upon arriving at a decision, the Tribunal hands down a "remedy" (sentence) that can involve speech bans, forced re-education, forced apologies, and/or penalties that often exceed \$10,000, which are payable to the complainant. In one remedy, pastor Stephen Boissoin was forbidden to mention homosexuals in his sermons in any negative context. In another case, a gay complainant demanded

that the respondent, a bishop of a Catholic church, preach a sermon on a topic of the complainant's choice.

### **Process/punishment can exceed \$100,000**

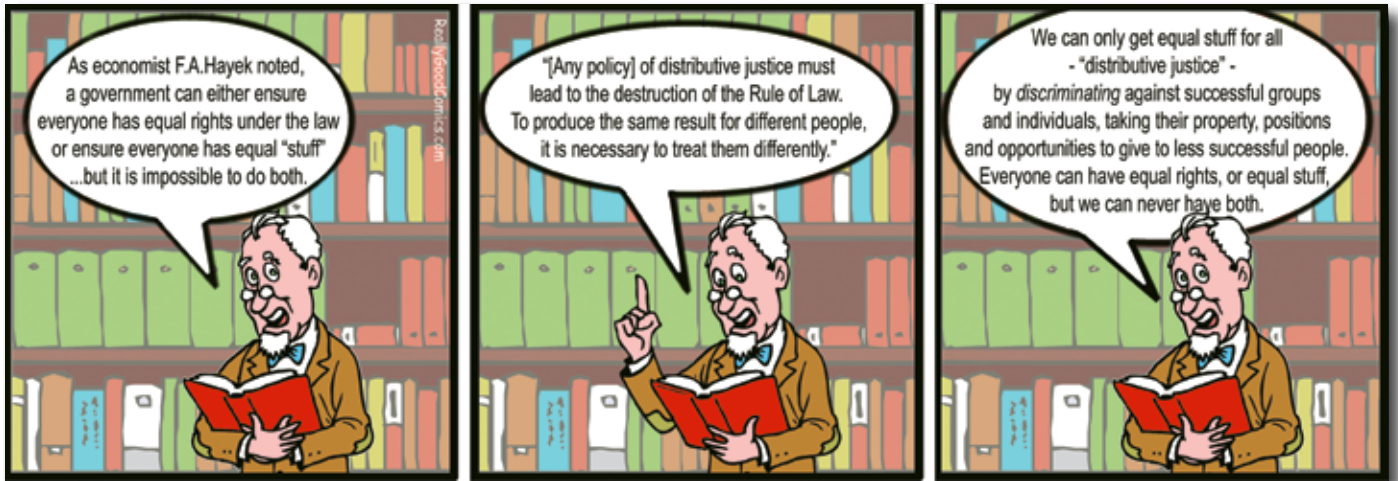
Tribunal decisions can be appealed to a real court, and they often are. Once again, the Human Rights Commission (the taxpayer) funds the entire cost of the complainant, while the respondent is on the hook for yet more legal costs, at this point often exceeding \$100,000. The courts have overturned many Tribunal decisions, sometimes with a stern upbraiding of the Tribunal for trampling the rights of the respondent. But even if the courts award costs, which is rare, the respondent only recovers a small fraction of the funds expended, and has irreversibly suffered public humiliation, a damaged reputation, and countless hours in an ordeal that can stretch into decades.

Provincial Commissions and Tribunals generally operate under the same process, though there are some minor differences from province to province. In BC and Ontario, the Tribunals handle the entire complaint procedure, including mediation. The Saskatchewan government is considering removing the Tribunal entirely and having complaints go directly to the courts.

*It is going to cost you*







from the Charter of Rights and Freedoms in order to operate. This is proof that they violate not only our fundamental freedoms, but even the core civil rights that our nation was founded on.

Affirmative action policies work like this: if a particular group is under-represented in a privileged occupation or other position, then the policy forces public and private institutions to discriminate in favor of the under-represented group, and against everybody else. You've probably seen it in several public service agencies such as the federal civil service and various police agencies. They call themselves "equal opportunity employers" but are actually engaging in discrimination to increase their quota of minority groups.

One of the mandates of the Canadian Human Rights Commission (HRC) is to "enhance employment equity" for four groups: aboriginals, women, visible minorities, and the disabled. Provincial HRCs have also been given the task of approving applications for private companies and universities to use affirmative action policies. When doing this, they are picking and choosing their favored groups for special treatment, to the detriment of all others.

### What's this all got to do with the Commissions?

So what does egalitarianism have to do with the Human Rights Code of Canada and its provincial cousins? The Codes were written to start the ball rolling towards an active role of the government in advancing equality-of-outcome at the expense of our true human rights.

Each Code, be they provincial or federal, creates a separate Human Rights Commission and Tribunal. The Codes extend government control over the distribution of privately produced goods, such as jobs, education, accommodation, and housing. In fact, the Codes allow government to intervene in any and every business transaction. One complaint in Nova Scotia may even see a Human Rights Tribunal get involved over something as trivial as the purchase of a Tim Horton's coffee.

### Interference with human rights

The power of the Human Rights Commissions and Tribunals really hits home when we consider the cases that have directly affected Christians and churches. Besides the case involving the Molnars that we began this article with, Christian printing businesses have been fined for refusing to print materials that seek to promote gay marriage or the gay lifestyle.

Then there is Pastor Stephen Boissoin; his conviction by Alberta's Tribunal is probably the most egregious violation of fundamental freedoms. Boissoin submitted a letter to the editor condemning the homosexual agenda in the school system, which was printed in his local paper. The complainant isn't even a homosexual, but is an anti-Christian activist who was nevertheless paid out of Boissoin's fine. In addition to the financial penalty, Boissoin was commanded to publish an apology for his beliefs and cease any speech that may be seen as "disparaging towards gays" including in his sermons.

In Ontario, a Catholic volunteer office-bearer was removed from his position when several congregants complained of his gay lifestyle. He went to the Ontario Human Rights Commission, who accepted the validity of the complaint and began the process against the bishop who made the decision. In addition, the members of the congregation who had sent the private letter to their church authorities were named in the complaint and were forced to retain legal counsel to defend themselves.

Again in Ontario, a lesbian applied for a job posting at a Christian Reformed Church. When she didn't get the job, she complained to the Commission, who took the complaint through the process and all the way to the Tribunal. The church suffered thousands of dollars in legal bills. In the end, the Tribunal dismissed the complaint, but only because the church was able to prove that it rejected the complainant's employment application only on account of her qualifications, and not her lifestyle. Nevertheless, the implications

remain: that churches are not allowed to consider a person's lifestyle when looking to fill a paid or volunteer position.

In a further violation of the Rule of Law, the Commissions and Tribunals are known to treat some groups different than others. In one hate speech complaint launched as a test case, the offending material was the lyrics of two punk-rock songs that clearly advocated the murder of Christians and white people (one song was titled "Kill the Christian," the other "Kill All the White People"). In their decision to dismiss the complaint, the Alberta HRC decided that the target groups (Christians and white people) were "not vulnerable." In other words, they won't take action against hate speech directed towards white people or Christians.

### Section 13

One particularly restrictive part of the federal Code is Section 13, which prohibits any communication that "is likely to expose a person or persons to hatred or contempt." The scope of this section was expanded a few years ago to include the Internet. As a result, Commissions staff routinely surf the web, searching for prohibited speech, and have even posed as neo-Nazis to goad others into transgressing this law.

The vague wording of Section 13 – which prohibits any speech "likely to expose a person to hatred or contempt" – leaves it open to a range of interpretations. Of course, the Human Rights Tribunal takes the most far-reaching interpretation, under which it has prosecuted mainstream media outlets such as *MacLean's* and the *Western Standard*. The Supreme Court of Canada, back in 1990, recognized that this section might become a threat to freedom of expression and attached some stringent warnings to the use of the clause; unfortunately their warnings have been largely ignored.

It was under this section that Stephen Boissoin was charged, and it is still being used to suppress any opposition to homosexual causes, including gay marriage.

### Silence is their Weapon

One important aspect of the complaint resolution system is confidentiality. In all stages of mediation, confidentiality is a prerequisite in order to participate. In addition, the Commissions and Tribunals recommend that both parties keep any negotiated settlement agreements confidential. The Commissions claim that this confidentiality is justified to protect the privacy of complainants. They also point out that some respondents approve of the confidentiality since they don't want their human rights violation to become public.

In the mediation stage, there is considerable pressure on respondents to settle the complaint. They face a huge legal bill should the complaint go to Tribunal, and cannot recover these costs even if they win. The complainant is under no such pressure, as all of their costs are borne by the Commission or some other government entity. Mediation is, therefore, nothing more than a strong-arm session in which the complainant uses the threat of an expensive Tribunal

## Stand up for Freedom Canada!

*ARPA Canada is taking on the Human Rights Commissions*

*by Jon Dykstra*

On November 9, ARPA Canada launched an ambitious new initiative – they're taking on Canada's Human Rights Commissions!

That's the what and if you're wondering about the *why* you need look no further than Neil Dykstra's article. He gives example after example of how the Commissions are abusing their power, and abusing ordinary Canadians. Though they were created to protect human rights, the Commissions are now assaulting our freedoms – they clearly need to be reigned in.

But it's not enough to know what needs to be done and why; we also need to know *how!* That's where *ARPA Canada's Stand Up For Freedom Canada!* campaign comes in. There is already momentum building to address the troubles caused by the Commissions. There are elected politicians who have even put forward bills meant to address some of the wrongs, and there are many prolific conservative bloggers who have been educating the public about some of the worst Commission abuses. All that's needed now is for more and more ordinary Canadians to join this push, to have our voices heard and to keep the momentum going.

To that end a website has been created with the very apropos name [HumanRightsCommissions.ca](http://HumanRightsCommissions.ca). On it is all the material Canadians would need to educate themselves and their neighbors about the Commissions: there are dozens of articles, informative videos (including one from an MP!) and links to many other relevant websites. In addition there are tips and tools on the site to help us create letters to send our local papers, and to our Members of Parliament and our provincial politicians (either in support of what they are already doing, or to spur them to action)mmhhj.

In short, this is a very helpful website that has been created to support a very important initiative. ARPA Canada's efforts have always been impressive and their latest campaign just continues to build on their previous successes. This is amazing work! And it is all the more amazing when you consider that this work is being done and is being supported by just a small number of conservative Reformed denominations. May God's name be glorified in the political square, may He continue to bless these efforts, and may *Reformed Perspective's* readers seek to be a part of them!

hearing to extract the largest possible settlement from the respondent, behind closed doors. Respondents who dare speak of this power imbalance are immediately fined by the Tribunal.

An illustrative example is the complaint against the Downtown Vancouver Business Improvement Association (DVBIA), brought by Vancouver Area Network of Drug Users (VANDU). In the mediation stage of the complaint, DVBIA agreed to all the remedies and was about to settle, but then VANDU at the last minute added a demand for a large cash payment to every homeless person in Vancouver. When the DVBIA refused, the mediation was terminated. When the DVBIA's executive director told the media of VANDU's ridiculous last-minute demand, the Human Rights Tribunal slapped him with a \$2,000 fine for breaking the confidentiality agreement of the mediation.

.....  
***They routinely protect their  
invented rights at the cost of our  
human rights***  
.....

Ultimately, the fine was overturned in a real court. But the threat remains: speak a word about the conduct of the complainant or the Commission during mediation sessions and you'll have some serious legal trouble on your hands.

**Growing bigger and bigger**

Every employee, public or private, wants to keep and advance in his or her job. In the private sector, employees do this by becoming more productive, thereby positively impacting the bottom line of the company. In the public sector, the government employee has less reason to make a positive contribution to the bottom line, since it would only be a tiny drop in the ocean of government spending. Rather, public servants can protect their jobs by making it politically risky to eliminate them. They can advance their positions by expanding the budget and responsibilities of the department that they work in.

The Human Rights Commissions and Tribunals are bureaucracies. They are staffed by public employees, given a yearly budget, and are required to submit reports of their activities and progress to the appropriate level of government. They, like any other bureaucracy, have engaged in this self-preservation behavior.

First, they secure their positions by changing and confusing the terminology involved. Their re-definition of civil rights as "human rights" prevents politicians from taking any action to restrict their powers for fear that the politician may be accused of being opposed to human rights. They

also twist the language to position the Commissions and Tribunals as the savior of the impoverished, the downtrodden, and the wronged.

Next, it is in their interests to convince Canadians that the problems of discrimination and hate speech are so great that the extraordinary powers of the Human Rights Commissions and Tribunals are absolutely necessary to combat them. They use their budgets to issue reports and statistics debasing Canadian society as being full of racists and bigots. They also encourage the public to become offended by any perceived slight, telling minorities that any negative behavior they experience is likely due to discrimination and intolerance. One brochure in Alberta encouraged non-whites to file complaints with the provincial Human Rights Commission if they didn't like the service they received in a restaurant.

Finally, the Commissions and Tribunals are engaged in campaigns to expand the scope of their activities. While their power is derived from the laws in the Human Rights Codes, they have been attempting to shift some of the definitions for decades. The most notorious recent example comes from the Ontario Human Rights Commission, with their newly released housing policy. "Housing is a human right," they declare in their literature, despite there being no such statement in the Ontario Human Rights Code. They have also made it illegal to refuse to rent a unit to someone on the basis of their income, which is also not supported by the Code.

**What the future holds**

A handful of politicians have called for changes to the Human Rights Commissions, Tribunals, and Codes to address some of these concerns. Some provinces, including Saskatchewan, Alberta, and British Columbia, are currently considering reforms to their systems.

It is, however, a political minefield, since the bureaucracy behind the system will undoubtedly attack any politician who opposes them as if they oppose human rights in general. Our politicians need to be reminded, as often as possible, of the pressing need for substantial changes to this system to protect our fundamental freedoms. They also need to know of our support should they take a courageous stand. Finally, most of our neighbors and colleagues have little or no idea what the Commissions are, and how they operate. The more they know about it, the louder the calls for change will become.

*Neil Dykstra is a board member of ARPA Canada and spokesperson for the "Stand Up For Freedom Canada" campaign (for more, see [HumanRightsCommissions.ca](http://HumanRightsCommissions.ca)).*





# A revival of hearts, souls, and minds

by Mark Penninga

*“Of all the commandments, which is the most important?”*

*“The most important one,” answered Jesus, “is this: ‘Hear, O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ The second is this: ‘Love your neighbor as yourself.’ There is no commandment greater than these.”*

- Mark 12:28b-31

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A couple years I attended an excellent event hosted by the Surrey/Cloverdale ARPA. The incredibly gifted guest speaker, Stephen Pidgeon, made the case that authentic rights come from God’s Word and are revealed in each of the Ten Commandments. In contrast, many of the so-called rights that our secular world speaks of are not rights at all but privileges – special benefits for those individuals that meet the standards of our humanist society. This is evidenced in some of the more recent cases coming through various human rights commissions across the country.

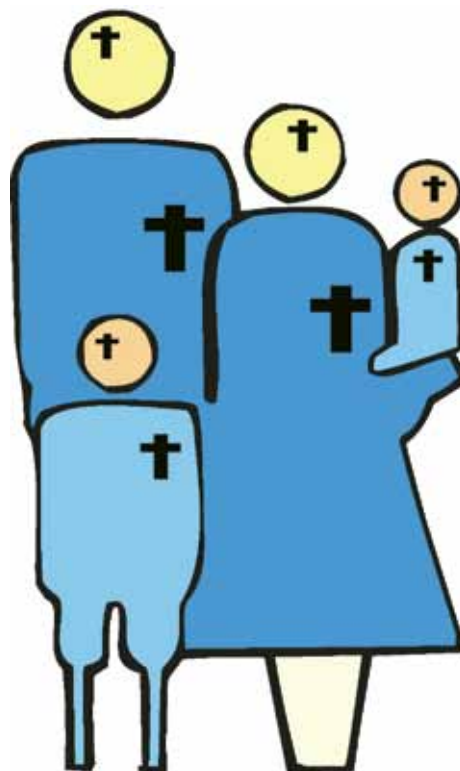
But if rights come from God, and if our pluralist country is increasingly opposed to religion in the public square, how do we promote a Christian understanding of rights? Pidgeon made the case that ultimately we need a spiritual revival. Our postmodern world won’t accept a Christian worldview through reason because their feelings trump reason. So we have to be bold with the Gospel message itself, because when they accept that, they will also be convicted to live His way in public life as well.

Does Pidgeon’s speech mean that Christians should be concentrating on evangelism instead of politics? That is definitely what many Christians seem to think. There is no doubt that God needs to change someone’s heart first, in order for them to see the truth. It is only the Spirit of God, not our political persuasions, which will lead people to confess the truth in all spheres of life. That is why prayer is essential. A large part of our political action must be heartfelt prayer for our nation.

But we can’t stop there. We are commanded to love God with not just our hearts and souls, but also our mind and strength.

A spiritual conversion is not going to automatically solve the problems that our nation faces. I am not so sure that even a country full of Christians would automatically be serving God in the public sphere. Just look at our own denominations and notice the lack of civic and public engagement. Many self-professing Christians lack a Christian worldview – we don’t always understand how our faith is supposed to

*We need to love the Lord with all our heart . . . and mind!*



shape every part of our lives. That explains why Christians can be so ideologically diverse on political issues even though we all claim to believe the authority of God’s Word.

Loving God with our mind requires understanding. It is something that we have to cultivate by being intimately familiar with God’s Word and living it in our daily lives. If Christians are only focused on promoting revival and then stop there, we fail to love God with all of our heart, soul, mind, and strength. We also have to get our “hands dirty” and apply our faith to politics and many other spheres which we may want to avoid.

Spiritual revival, either individually or on a bigger scale, is much needed in this country. But we also need a revival of our minds. We need to spend time understanding the consequences of our faith on tough issues like justice, poverty, freedom, and war. That is why ARPA Canada emphasizes the importance of being a light in our nation. Sharing the Gospel includes sharing its truth on public and civic issues.

*This is an updated version of an article that was first published in the June 2, 2008 ARPA e-Luminary.*



***Late, late so late! And dark the night and chill!  
Late, late so late! But we can enter still,  
Too late, too late! Ye cannot enter now,***

***No light had we; for that we do repent;  
And learning this, the bridegroom will relent,  
Too late, too late! Ye cannot enter now.***

- Tennyson

## Late, Late, So Late

by Christine Farenhorst

In Poland, in the spring of 1940, a man named Jerzy Bielecki was arrested by the Nazis. He was a young man, still a boy really, only 19 years old, but a boy who loved his home country of Poland with all his heart. The Nazis charged him with being a resistance fighter and, without further ado, shipped him off to Auschwitz. Jerzy Bielecki happened to be on the first transport of inmates brought to that infamous camp in April 1940 and he was given the number 243.

Forced to work in one of the Auschwitz warehouses, some of which stored food, Jerzy Bielecki had, humanly speaking, a slim chance of survival. Occasionally able to pilfer some grain and other edibles kept in these buildings, he managed to eke out a sparse existence during those first years. It was not until he had been in Auschwitz two years that the first mass transports of Jews began arriving. Most of the unfortunate and targeted Jews on these transports were sent straight on to the neighboring death camp of Birkenau, but some of the healthier, younger passengers were kept at the main camp of Auschwitz for physical labor.

### Arrival

In September 1943, a group of young women brought in by a transport train were assigned to the grain storage warehouse in which Jerzy, at that particular moment in time, also worked. The women's task was to repair torn and broken grain sacks. One of them, a young girl named Cyla Cybulska, caught Jerzy's special attention. There was something about her which made him stare at her. Dark-haired, dark-eyed, she stared back and he tried very hard to think of something to say or do, should he get close enough to speak to her.

Jerzy did contrive to meet Cyla and over time he and the dark-haired young Jewess became friends, good friends. The hours at the warehouse offered ample opportunity for shar-

ing life stories, for encouraging one another and for soaking up attention that no one else seemed to be giving. Cyla, together with her parents, two brothers and one sister, had been taken from the Lomza ghetto in Poland, in January of 1943. In September of that same year, when she first began her conversations and friendship with Jerzy, she had become an orphan, and the only one left alive in her family. The number tattooed on her arm was 29558.

### Preparations

The weeks slipped by, and as time progressed Jerzy and Cyla began to care deeply for one another. Racking his brain, willing a wholesome future together, Jerzy thought night and day about a possible escape plan for himself and his sweetheart.

From a fellow Polish worker, one who was assigned to a uniform warehouse, he secretly obtained an SS uniform as well as a pass. With an eraser and a pencil, he was able to change the name on the pass from Rottenfuehrer Helmut Stehler to Rottenfuehrer Helmut Steiner. The name-change was well thought out. Jerzy reasoned within himself that when the time came, the guard who had the authority to open the gate might know the real Helmut Stehler.

Next Jerzy filled in the pass to say that an inmate was being led out of the camp for the purpose of police interrogation to a nearby station. Then he carefully set about obtaining food, a razor for himself and a sweater and boots for Cyla, and amazingly enough, he was successful.

It was not until he was finished with all his preparations, that he informed Cyla.

"Tomorrow," he said, "an SS-man will come to take you for an interrogation. That SS-man will be myself."

**Execution**

The afternoon of the next day Jerzy Bielecki, decked out in the stolen SS uniform, showed up in the laundry barrack to which Cyla Cybulska had been moved for work. He sweated profusely inside the stiffly starched coat, at the same time shivering with fear. But then he steeled himself and addressing the German supervisor, he pointed at his sweetheart.

“Release this woman. She is to be interrogated by the police.”

He was not called to account. Without any problem, Cyla was released into Jerzy’s custody. Silently he led her out of the laundry barracks and onto a long path to a side gate. Here, inside a booth, a rather sleepy SS-man studied the pass, nodded, got up and went out to open the gate. The couple walked through. Jerzy’s backbone was rigid with the anticipation of being shot in the back. But he was afraid to turn around for fear of attracting suspicion. Eventually, he did look over his shoulder and was immensely relieved to see that the guard had gone back into his booth.

Cyla and Jerzy walked on and on. They crossed fields and traversed through woods, all of which was tremendously exhausting and debilitating, especially for Cyla as she was undernourished and physically weak. Staying far from any settlements, they crossed rivers. When the water was too high, Jerzy picked Cyla up in his arms and carried her across.

“Leave me, Jurek. Go and save yourself,” she said numerous times, calling him by the Polish diminutive of Jerzy, but he would only look at her with affection and shake his head.

“We fled together and we will walk on together,” was his only comment.

.....  
***“Tomorrow,” he said, “an SS-man will come to take you for an interrogation.***  
.....

And this they did for nine nights, only proceeding under the cover of darkness, until they reached a village close to Krakow, a village in which Jerzy’s uncle lived. It now seemed to them that the miraculous had happened – that they had actually escaped Auschwitz and would live to speak of it.

**Waiting**

Jerzy’s mother, who at this time was living at the uncle’s house, was astounded and awed to receive her son back, as it were, from the dead. Jerzy had, after all, been gone for four years and she had not expected to see him again. But although she was proud of the fact that he had helped another inmate escape, she was not overjoyed by the fact that he expressed his intention to marry a Jewess. Mrs. Bielecki was a devout Roman Catholic, and she had raised Jerzy as a Catholic as well.



*“He secretly obtained an SS uniform as well as a pass.”*

“How will you live? How will you raise your children?” she asked.

It was arranged that Cyla would be hidden on a nearby farm and that Jerzy would go into hiding in the city of Krakow. They had a tearful farewell and swore to meet after the war.

**Too late. . .**

The Soviet Army liberated Krakow in January of 1945. Jerzy immediately left the city and headed straight for the village, for the farm in which he knew Cyla was hiding. He walked the 25 miles that separated them, almost dancing with joy at times as he imagined the wonderful reunion he would soon have with his Cyla. When he arrived at the farmhouse, however, he heard the unbelievable – Cyla had left four days previously. The farmer and his wife explained that they had been liberated three weeks before the city of Krakow, and that Cyla had stopped waiting for him. She had come to the conclusion, and no one could talk her out of it, that he was either dead or that he had given up on meeting her. She had consequently, the people at the farm sympathetically continued to relate to the stunned Jerzy, boarded a train for Warsaw intending to locate an uncle in the United States.

.....  
***Inside a booth, a rather sleepy SS-man studied the pass***  
.....

On board the train for Warsaw, Cyla met a Jewish man. Traveling on to Sweden, the two began a relationship, traveled on to Cyla’s uncle in New York and eventually got married. The uncle helped them set up a jewelry business.





*The gates of the concentration camp Auschwitz. The sign reads "Arbeit Macht Frei" which in English means "Work sets you free."*

As for Jerzy, who remained in Poland, he missed Cyla very much. He had given her his heart. Sometimes he wept for missing her and occasionally he woke up at night crying because he had dreamed about her. In the long run, however, he also married, raising a family of his own and becoming the director of a school for car mechanics. He never discovered during this time what happened to Cyla.

In 1975, Cyla's husband died and because at this point she remembered Jerzy, she traveled back to Poland to see if she could somehow locate him. Jerzy had just written a book about his experience during the war entitled *He Who Saves One Life*. The book had been reviewed and spoken of on a Polish television program just prior to Cyla's visit. A cleaning lady, to whom Cyla spoke, had seen the TV program. So it was that in May of 1983, Cyla was able to telephone

## 66 years ago

### A D-Day prayer

On June 5, 1944 President Roosevelt had been on the radio to announce that Allied troops had entered Rome. The next night, June 6, Roosevelt returned to the airwaves to announce that shortly after dawn 125,000 American, Canadian and British troops had crossed the Channel to storm the beaches of Normandy, France. In that single day – D-day – 2,500 Allied troops were killed and another 8,500 were wounded.

As the fighting continued President Roosevelt called on his country to join him in prayer:

*Last night, when I spoke with you about the fall of Rome, I knew at that moment that troops of the United States and our Allies were crossing the Channel in another and greater operation. It has come to pass with success thus far.*

*And so, in this poignant hour, I ask you to join with me in prayer:*

*Almighty God: Our sons, pride of our nation, this day have set upon a mighty endeavor, a struggle to preserve our Republic, our religion, and our civilization, and to set free a suffering humanity.*

*Lead them straight and true; give strength to their arms, stoutness to their hearts, steadfastness in their faith.*

*They will need Thy blessings. Their road will be long and hard. For the enemy is strong. He may hurl back our forces. Success may not come with rushing speed, but we shall return again and again; and we know that by Thy grace, and by the righteousness of our cause, our sons will triumph.*

*They will be sore tried, by night and by day, without rest – until the victory is won.*

Jerzy and reconnect with the man who had saved her life so many years previously.

Cyla and Jerzy met at the Krakow airport. Jerzy had brought 39 red roses, one for each year they spent apart. After the initial meeting, she visited him on numerous occasions and together they traveled to the Auschwitz memorial, to the farm where Cyla had been hidden, as well as a number of other places.

“The love started to come back,” Jerzy said, “Cyla was telling me: leave your wife. Come with me to America. . . She cried a lot when I told her: Look, I have such fine children. I have a son. How could I do that?”

After this, Cyla returned to New York, telling Jerzy that she would not come back to Poland again. They never met again and she died in New York in 2002.

### Conclusion

That is the whole story – a war story – a story which leaves the reader with a rather bitter taste somehow. In spite of the fact that much sympathy goes out to those who were caught up in the Nazi web of horror, the narrative also displays very much the horror within each one of us – the horror of human weakness, frailty and sin.

In some faint way this ‘love’ narrative is reminiscent of the first part of Matthew 25, the first thirteen verses of which

relate the story of the ten virgins who went out to meet the bridegroom. Five of them had enough oil in their lamps and five of them did not have enough oil. Be prepared, be ready to wait patiently, the story teaches, and the bridegroom will come to take you home.

Cyla had not waited. Her lamp of faith in Jerzy’s love had gone out, or perhaps it had never really been lit. In any case, when she did desire to have Jerzy, it was too late. She could not turn back time. The door was shut. And she was left on the outside.

The story is only a faint shadow of the virgin parable, but it does remind that there are matters which cannot be taken care of at the last minute.

Tennyson finishes his poem on this parable, “Late, late so late!”, (as quoted at the top of this article), in this manner:

*No light; so late! And dark and chill the night!  
O let us in, that we may find the light!  
Too late, too late; ye cannot enter now,*

*Have we not heard the bridegroom is so sweet?  
O let us in, tho’ late, to kiss his feet!  
No, no, too late! Ye cannot enter now.*



*The darkness will be rent by noise and flame.*

*Men’s souls will be shaken with the violences of war.*

*For these men are lately drawn from the ways of peace. They fight not for the lust of conquest. They fight to end conquest. They fight to liberate. They fight to let justice arise, and tolerance and goodwill among all Thy people. They yearn but for the end of battle, for their return to the haven of home.*

*Some will never return. Embrace these, Father, and receive them, Thy heroic servants, into Thy kingdom.*

*And for us at home – fathers, mothers, children, wives, sisters, and brothers of brave men overseas, whose thoughts and prayers are ever with them – help us, Almighty God, to rededicate ourselves in renewed faith in Thee in this hour of great sacrifice.*

*Many people have urged that I call the nation into a single day of special prayer. But because the road is long and the desire is great, I ask that our people devote themselves in a continuance of prayer. As we rise to each new day, and again when each day is spent, let words of prayer be on our lips, invoking Thy help to our efforts.*

*Give us strength, too – strength in our daily tasks, to redouble the contributions we make in the physical and the material support of our armed forces.*

*And let our hearts be stout, to wait out the long travail, to bear sorrows that may come, to impart our courage unto our sons wheresoever they may be.*

*And, O Lord, give us faith. Give us faith in Thee; faith in our sons; faith in each other; faith in our united crusade. Let not the keenness of our spirit ever be dulled. Let not the impacts of temporary events, of temporal matters of but fleeting moment – let not these deter us in our unconquerable purpose.*

*With Thy blessing, we shall prevail over the unholy forces of our enemy. Help us to conquer the apostles of greed and racial arrogances. Lead us to the saving of our country, and with our sister nations into a world unity that will spell a sure peace – a peace invulnerable to the schemings of unworthy men. And a peace that will let all of men live in freedom, reaping the just rewards of their honest toil.*

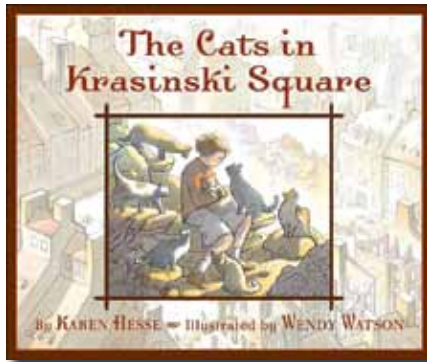
*Thy will be done, Almighty God.  
Amen.*

# BEST BOOKS: THREE BOOKS THAT HELP US REMEMBER

reviewed by Jon Dykstra

## THE CATS IN KRASINSKI SQUARE

by Karen Hesse



When the Nazis took Poland, they created a Jewish “ghetto” in the capital city of Warsaw – Jews were forced to live in one area of the city which was then surrounded with a high brick wall to keep them in. The ghetto was overcrowded, and food was scarce.

Though this is a grim setting for a children’s picture book, this is certainly not a grim book. It tells the story of a Jewish girl who has escaped the ghetto, and lives outside the Wall masquerading as a non-Jew. She has befriended the stray cats that live in the cracks and dark corners of the Wall. When her older sister Mira tells her of a plan to bring food to the ghetto Jews, she can help, by telling Mira about all the holes in the Wall that the cats travel through. And when the Germans find out about this plan, and bring their dogs to find out who is bringing food to the Wall, this little Jewish girl helps again. . . by bringing cats to distract the dogs!

This is a gorgeous picture book, and a story of courage, cleverness and hope. And it is all the more wonderful because it is based on a true story!

## AFTERWARDS I KNEW

by Christine Farenhorst

When it comes to this author, I am not an objective reviewer – I love every story Christine Farenhorst writes. But this is something special and I would buy this collection of stories just to have the very first one, *The Hound of heaven*, so I can read it to my children. It is about a German, who was a soldier in the Second World War, explaining to his grandson that he was once a very different man, a mean man, running from God. But God was faster still.

In the third story, *Feed my sheep*, a Dutch pastor living under Nazi occupation is confronted with the reality that what he knows to be true, and what he is willing to do are two different things; he does not have the courage of his convictions and his own sermons condemn him. His doubts and his attempts at self-justification struck me as dreadfully familiar. But when we admit our weakness, our God is there to carry us up.

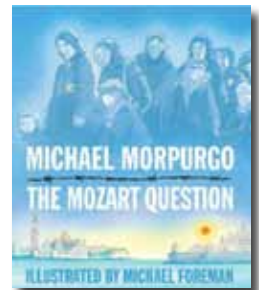
In total there are seven stories, and one poem here, all about Christians who lived through the First or Second World Wars and while all are excellent, the first, and the third are among the most beautiful stories I have ever read. *Afterwards I knew* would make an excellent gift for anyone 15 or older.



## THE MOZART QUESTION

by Michael Morpurgo

Violinist Paolo Levi has played everything from Bach to Vivaldi, and jazz to Scottish fiddle music. But not Mozart; never Mozart.



Rookie reporter Lesley McInley has been given the chance to interview this world-renown musician. She has been warned, though, not to ask “the Mozart question” – Levi doesn’t like it when he’s asked why he doesn’t play Mozart. That’s why McInley is surprised to hear herself begin with the one question she simply *can’t* ask.

And she is even more surprised to hear Levi answer.

His answer is beautiful, poignant and horrible – Levi tells the reporter his whole life story, how he had to practice in secret because his father wouldn’t approve, how his father was a violinist too, but would never play, and how his mother kept a violin hidden away, on the top of a cupboard. And he explained how his father, a Jew, survived the Nazi concentration camps by playing violin in the camp orchestra. Their performances were played outside, by the train tracks, and timed for the arrival of each new convey of Jews – the Nazis had them play Mozart to calm the new arrivals as they were sorted and sent to the gas showers.

While *The Mozart Question* is intended for pre-teens (so it doesn’t dwell on the horrors of the Holocaust) adults are sure to appreciate it too.



# No Free Lunch

## A new means of producing energy brings with it a new set of problems

by Margaret Helder

Dr. Markus Haring is a geologist who tried to do something very good, but ended up being tried when events took a very bad turn. His story is one that will, I think, garner most readers' sympathy.

Dr. Haring used to work with fossil fuels, but decided instead to focus on green energy systems. So he became CEO of the Geopower Basel consortium, which in 1996 had begun to develop one of the first commercially oriented enhanced geothermal systems (EGS) in the world.

This was innovative work – EGS is not the same as traditional geothermal systems which are in fairly common use around the world. His objective, and that of his Swiss company, was to demonstrate that this new technique of generating power from geothermal sources was a viable, sustainable and environmentally-benign option. They thought this might be a very important way to meet the growing global demand for energy.

The company spent \$60 million to develop a 3-megawatt (MW) electric power plant that would use thermal heating for buildings in the city of Basel. By December 2006, the company was ready to turn their plans into reality.

That's when things began to go wrong.

### What is geothermal energy?

The first instance of generation of electricity from natural steam was at Larderello, Italy in 1904, so it has a one hundred year history. Most of the traditional geothermal systems are either near volcanic hotspots or at the margins of continental plates. These sources of energy involve either dry steam (no liquid water), wet steam (some hot water included), or simply hot water.

Suitable areas are usually characterized by numerous hot springs, geysers and fumaroles. Then again, there are some areas where fresh water is held under high pressure underground as a result of faults or cap rocks which do not allow the hot water to disperse. A large area near the Gulf of Mexico in the United States, and one in Hungary, contain highly pressurized water and steam. While the reservoirs with steam are rare, these constitute the bulk of the sites where hydrothermal energy has been exploited to produce electricity.

### Traditional approach has problems

Although traditional geothermal energy is often considered to be a green alternative to fossil fuels, many significant problems are associated with this source of energy. Firstly, such underground fluids typically contain high levels of dissolved solids. Because the water is so hot, it easily dissolves not only lots of salt (sodium chloride), but also toxic minerals such as arsenic, mercury, lithium and boron. Whereas nearby rivers may contain 500 milligrams per liter (mg/l) of total dissolved solids, thermal waters may contain 20,000 to as much as 200,000 mg/l. The thermal waters cannot be discharged into local rivers because most jurisdictions forbid any input which will degrade the quality of the river water. So the thermal water should be re-injected back underground. However in some places, the rate of natural underground inflow to the reservoir means that it cannot absorb any fluid from above.

There are other problems too which mean that hydrothermal generation of electricity is far from ideal. For example, at Wairakei, New Zealand, generation of electricity from a geothermal field began in 1958. Eventually the ground sagged noticeably and the hot springs and geysers stopped performing. The great Wairakei geyser originally erupted to a height of 42 meters, but this was one of the first phenomena to disappear. In 1965 a local hotel tried to restore the area by pumping huge amounts of water underground. Nothing worked and by 1973 tourists stopped coming to the area. By 2005 the ground was 14 meters lower than before the power station was built.

Another problem with geothermal fluids is the release of dissolved gases into the atmosphere. The two main constituents are toxic hydrogen sulfide and ordinary carbon dioxide. The amount of carbon dioxide released, however, is far lower than when fossil fuels are burned to generate electricity.

Currently many people use hot water or even warm water from underground to provide for space heating. Such systems use comparatively little water and so problems with pollution are minimal. It is obvious, though, that for large-scale generation of electricity, traditional geothermal systems are not very promising. For a start, many of these sources of energy occur far from population centers where the demand for electricity exists.

## What is an "Enhanced Geothermal System"?



The inside of the Earth is hot. Very, very, very, very hot!

Traditional geothermal energy systems tap into this heat, by tapping into geysers, or other areas where Earth's inner heat rises naturally to the surface.



Enhanced geothermal systems don't have to tap into existing geysers. Instead they involve digging much further down, where the rock is extremely hot. Then water is pumped down, heated by the rock and the resulting steam then flows upward and is used to power electricity-generating turbines.



### Enhancing the process

There is another potential source of geothermal energy however, which on paper at least, promises much more power with many fewer pollution problems. This is the system which Dr. Markus Haring of Basel, Switzerland, sought to develop.

While regions with hot subterranean water or steam are quite rare, there is plenty of very hot rock down there. The problem is that we need something to convey that heat energy to the surface. Water, of course, with its ability to store huge amounts of heat energy, is the material of choice to ferry heat from below up to ground level. But many of these rocks are far underground and are dry granite. They do not have pores to store water, or cracks to allow for movement of that water or steam.

This is where the enhanced geothermal system (EGS) comes into play. The most promising locations involve hot granite which sits under a 3-5 kilometer layer of insulating sedimentary rock. The EGS geologists seek to drill down into the hot dry granite. Few drills have been designed for such hot hard rock, so drilling is expensive and prone to failure. Once suitable wells have been drilled, cold water is injected under pressure into the hot rock far below. The expectation is that the rock will crack and shift somewhat to produce a cavity which water can occupy. That water, pumped from above, will naturally become very hot. The resulting hot water or

steam, can then be pumped to the surface to drive turbines and thus generate electricity. The waste water can then be cooled and pumped back underground to keep the system going. The expectation is that such a system should generate energy around the clock, without any lulls in service such as we see in solar and wind power.

One very attractive feature of this approach is that there are few pollution related issues – the granite does not impart many dissolved minerals to the water, nor dissolved gases.

### A brief history of EGS

The first attempt to generate power from EGS was at Fenton Hill, New Mexico. This 1974-1992 project was carried out by the Los Alamos National Laboratory. Unfortunately the project failed to generate more energy than was consumed to pump the water. So the effort was abandoned.

Interest languished for a few years but as the new millennium dawned, various groups from around the world began to show interest again. Indeed in 2006, a report from MIT (Massachusetts Institute of Technology) calculated that at a 3-10 km depth in the United States, there is enough energy stored in the rocks to provide for the world's current energy needs for several millennia! The report further estimated that EGS could provide 10% of American demand for electricity by 2050. This is a very large estimate for a renewable energy source.

## Trying it in Basel

Switzerland is a country which lacks a source of fossil fuels. That country therefore must resort to hydro energy or nuclear energy to generate electricity. Neither system is considered particularly environmentally friendly.

EGS, of course, is very much an experimental system, but if it were to work, it would offer some advantages. EGS has "siting flexibility." That is, it can be developed near any site, which means it can be built right where energy is most needed, next to large population centre. This reduces the need for long transmission lines which leak energy. The system is also expected to provide a continuous source of energy, which is a contrast to wind or solar-powered energy generation, which only produces energy when it is windy, or when it is sunny.

Thus it was that Geopower Basel undertook in 1996 to develop one of the first purely commercial EGS projects. Of course the drilling is very expensive and uncertain, but what else could go wrong? The short answer is "plenty" as the Swiss found out. There are no ways to generate energy which do not involve environmental risk. There is no free lunch, no panacea solution.

After a decade of research and preliminary work, the injection well reached its final depth of 5 km. The system was now ready, in October 2006, for high pressure injection of cold water into the granite far below. Since mini-earthquakes are expected to occur underground, the company placed six seismometers near the injection well site and 30 seismic surface stations were located at various nearby locations. The company had a valid permit and they had met all the preconditions required to obtain the permit. The company did not expect problems, but just in case of anything unexpected, there was a contingency shutdown plan. The company had spent \$60 million to develop this green system and the city of Basel was a partner in the consortium. Who could object?

The Swiss Seismological Service had no regulatory power, but they did have influence. They pointed out that Basel, a city of 700,000, has a history of earthquakes. Indeed in 1356, the city was severely damaged by a magnitude 6.7 earthquake. This in fact is the largest such event ever recorded in central Europe. Numerous tremors have also been recorded over the years in the vicinity of Basel. The Swiss Seismological Service cautioned that the company had not carried out an adequate seismic risk analysis.

The company however had all the permission it needed and it had spent a lot of money. On December 2, 2006 the company began to inject water at increasing rates into their well. They had a flagging system for problems and everything seemed OK at first.

On December 7 at 3 a.m. a yellow alert was recorded after a 2.6 magnitude quake with peak ground velocity of 0.55 millimeters/second. In response, the injection rate was reduced. Then at 11:34 am an orange alert was recorded with a gpm a quake more intense than the red alert point was recorded (magnitude 2.9 with peak velocity of 5 mm/sec). The

engineers then began to bleed water from the system, but nevertheless an hour later, a magnitude 3.4 earthquake was felt in the city. The previous events had been too small to be apparent. No structural damage occurred from this larger earthquake, but plenty of cracked plaster resulted and the citizens of Basel were enraged. Further tremors followed for many weeks. Most of the tremors were not obvious to the citizens. The project was thus suspended pending a review of the whole system.

On December 10, 2009 the whole project was cancelled. The company's insurance had paid out about \$9 million to fix the cosmetic damage, apparently a huge amount for so minor a quake. However the city of Basel was not prepared to contemplate more payouts for seismic damage and so the project was permanently put on ice.

One week later, in December 2009, Dr. Marcus Haring, geologist and CEO of the company, stood trial in criminal court, accused of acting deliberately to damage property or at least of acting carelessly. It is interesting that the court saw fit to prosecute an individual rather than the company. At any rate, on December 21, 2009, Dr. Haring was cleared of any wrong doing by the court. The judge declared that the geologist had been forthright about the situation and had acted according to the scientific knowledge of the time.

## Evaluating and comparing

Obviously the events in Switzerland have had a blighting effect on other similar projects in the world. One of the casualties was the Geysers in northern California. Initially steam from the site was used to generate electricity. However since the 1970s, the steam resources have declined dramatically. Thus AltaRock Energy, has pursued redeveloping the area with EGS technology. However seismic events at the Geysers field have been strongly correlated with injection events. The strongest was a magnitude 4.6 earthquake, much more powerful than the Swiss event. AltaRock Energy has now given notice that it is abandoning its project at the Geysers.

Research nevertheless continues in other parts of the world. Most professionals recognize that every project has risks and downsides. One must recognize what these are and do one's best to mitigate the negative effects.

Nevertheless you have to feel sorry for Dr. Haring, who sought to develop an environmentally benign system, and who ended up in criminal court as a result of his efforts. There are not many people, idealistic or not, who will risk that hazard.

The take home lesson here is that green energy exhibits serious problems too. We should also note that when it comes to energy production, there will always be some negatives, be that pollution (coal or gas), risks of pollution (nuclear), high costs with only intermittent function (wind and solar power), or as in this situation, the risk of earthquakes. The sooner we realize there is no perfect problem free power source – there is no free lunch – the sooner we can start assessing which negatives we're most comfortable with.







# Soup & Buns

## You can't put your life on hold

by Sharon L. Bratcher

The Smiths put their “lives on hold” so that they could take care of an aging parent. The Browns put their “lives on hold” and sacrificed their time for the benefit of the Christian school.

But to use this phrase of “putting one’s life on hold” requires a presupposition that one’s life belongs to oneself to plan. This *is* the modern understanding of self-actualization that has crept out of secular psychology books into the mainstream of thinking and into our Christian realm as well.

They “put their lives on hold” presupposes that there was something that was definitely supposed to happen and it was interrupted. It presupposes that this “plan” was the norm, the way, the goal, the right thing that was to exist. Some event intervened and the phrase gives the sense of a temporary halt to what was expected to come next.

“She sacrificed her time” requires a belief that her time belonged to her in the first place. It requires believing that there was something else that was supposed to be done in that time frame but due to a sense of duty or love, that original objective was altered.

Maybe the Smiths’ goals of traveling or teaching Bible Study were replaced with doctors’ visits and medicine regimens and dealing with unpleasant physical limitations.

Maybe the Browns’ plans for their family were greatly altered when they became teachers or board members. Now there was less time for family outings and evenings of just plain being together.

Such a bend in the road is not always easy to deal with. Initially there may be a feeling of disappointment. Or there might be a stronger feeling of “sacrificial giving” wherein the laud of others helps us to do the task that must be done. Being known as the one who stepped up and did it gives us a little shot of appreciation, *and* pride and makes it *feel* more worthwhile. People should show gratitude to one another for doing tasks and it’s not wrong to be glad for that appreciation.

But to say “they put their lives on hold” is to suggest that the previous plans that were made were the *true* road and the changes are the detour.

### Inward focus

The great goal of families in 2010 is to focus inward on being with themselves. It’s rather disturbing to see that the

world’s idea of family time is mostly about having fun together, usually in expensive ways. Go here, try this, learn this, buy that: being a family is reduced to a consumer activity. It’s not wrong to have a day at Six Flags or a trip to the Grand Canyon creating (hopefully pleasant) shared memories. But a family experiences togetherness by doing service for others at a church cleanup, visiting the sick or cleaning the classrooms. Children see how their parents spend their time, and thereby learn what is important.

### Christ-focused

Consider the Apostle Paul’s words in 1 Thessalonians 2:8: “We were well-pleased to impart to you not only the Gospel of God but also our own lives.” Can you imagine Paul saying “we put our lives on hold so that we could come and help you for a little while.” Saying “hey, look how much we sacrificed – there were bigger, better things in store for us, but, *sigh*, we did this instead (aren’t we great?)”

The truth is that we belong to Christ, and our years and our months and our weeks and our days and our hours and even our minutes belong to Him as well. If we are thinking that we ought to be doing something else, we will be frustrated and angry with our current duties.

Maybe the Smiths will learn a lot about patience and be equipped to encourage others in a similar situation. Maybe they will be a witness for Christ to doctors and nurses. Maybe they will learn humility and foot-washing and become more Christ-like. Maybe their absence from other activities will cause others to step forward and participate.

Maybe the Browns’ example will teach their children the primacy of God’s work. Maybe their kids will do chores or help grade math papers or work together with them. Maybe they will grow up realizing that life is full of hard work, and not just fun.

The most we might put aside is our immediate desire, not our “life.” C.S. Lewis summed all of this up very well:

*The great thing, if one can, is to stop regarding all the unpleasant things as interruptions of one’s “own,” or “real” life. The truth is of course that what one calls the interruptions are precisely one’s real life – the life God is sending one day by day; what one calls one’s “real life” is a phantom of one’s own imagination. This at least is what I see at moments of insight: but it’s hard to remember it all the time.*



# ENTICING ENIGMAS AND CEREBRAL CHALLENGES

Send Puzzles, Solutions, Ideas to Puzzle Page, 43 Summerhill Place, Winnipeg, MB R2C 4V4 OR [robleach@gmail.com](mailto:robleach@gmail.com)

## NEW PUZZLES

### Riddles for Punsters #171 – “Planning Ahead”

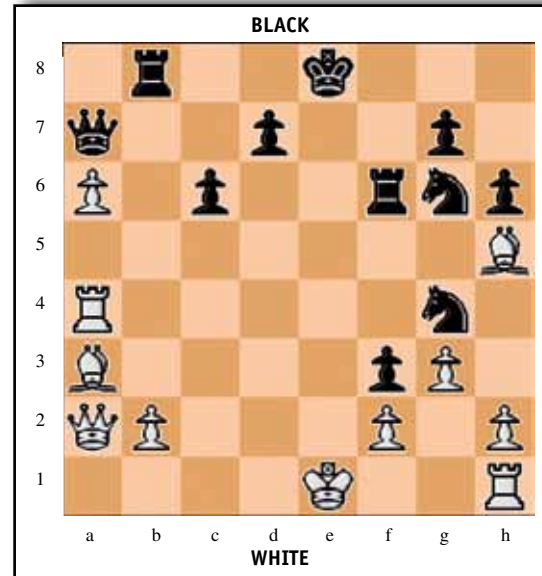
Why did the goose put money into a savings account every year?  
It wanted to have a financial \_\_\_\_\_ set aside so that it could retire in Florida.

### Problem to Ponder #171 – “Migration Time Flying Time”

A flock of Canada Geese is headed south for the winter. The flock wants to reach a familiar winter retreat 3000 km away and travels each day at an average air speed (speed relative to the air in which they fly) of 70 km/h. Their actual speed relative to the ground will vary, depending on the wind speed. On the first day, there is no wind and the flock flies for 12 hours. On the second day, there is a head wind that slows down the flock (their speed relative to the ground is now only  $70 - 20 = 50$  km/h) and the flock flies for only 10 hours. On the third day, there is a tail wind that speeds up the flock (the resulting ground speed is  $70 + 20 = 90$  km/h) and the flock flies for 11 hours. Determine how many hours the flock must fly on the fourth day, on which there is no wind, to reach their destination.



### Chess Puzzle # 171



**White to Mate in 2**  
Or, if it is BLACK's Move, **BLACK to Mate in 3**

## SOLUTIONS TO THE (OCTOBER) PUZZLE PAGE

SOLUTION  
TO  
CHESS  
PUZZLE  
# 170

<p><b>WHITE to Mate in 2</b></p> <p><b>Descriptive Notation</b></p> <p>1. QRxP ch PxR [NOTE: the BP is pinned]</p> <p>2. R-R8 mate</p> <p><b>Algebraic Notation</b></p> <p>1. Rd6xg6 + h7xg6 [NOTE: f7 pawn is pinned]</p> <p>2. Rh3-h8 ++</p>	<p><b>BLACK to Mate in 4</b></p> <p><b>Descriptive Notation</b></p> <p>1. _____ R-K8 ch</p> <p>2. R-Q1 B-K6 ch</p> <p>3. K-N1 RxR ch</p> <p>4. B-B1 RxB mate</p> <p><b>Algebraic Notation</b></p> <p>1. _____ Re8-e1 +</p> <p>2. Rd6-d1 Bf2-e3 +</p> <p>3. Kc1-b1 Re1xd1 +</p> <p>4. Bb2-c1 Rd1xc1 ++</p>
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### Answer to Riddles for Punsters #170 – “This will be a breeze”

Tom owns a factory where he builds fans and blowers. Tom has been interested in things that blow air ever since he was an **i n f a n t**. When a child, he belonged to the Mickey Mouse **f a n c l u b**. Later, when he was a teenager, his favourite type of leisure reading book was **f a n t a s y**. However, being a serious Christian, Tom avoided reading books that contained **p r o f a n i t y**. While he was in high school, Tom built a home-made fan for a science fair that the judges said was **f a n t a s t i c**. Therefore Tom started up a fan factory, a modern one with all kinds of **f a n c y** equipment.

### Answer to Problem to Ponder #170 – “Volume – A Concrete example”

The forms are up and the basement walls of a rectangular house are ready to be poured. If the 1 m thick walls are to have an outside length of 20 m and an outside width of 10 m and are to be 2 m high, what volume of concrete (in m<sup>3</sup>) is needed to make those walls?

Also, if a large box of nails is 40 cm long by 20 cm wide and 10 cm high, how many boxes of nails could be stored inside the basement walls once the walls are done and before anything else is built or placed in the basement?

Since the outside dimensions are 20 m by 10 m and the walls are 1 m thick, the inside dimensions are  $20 - (1+1) = 18$  m long by  $10 - (1+1) = 8$  m wide. The walls could be thought of as two 20 m x 1m sections 2 m high, with a volume of  $20 \times 1 \times 2 = 40$  m<sup>3</sup> and (to exclude overlap) two 8 m x 1 m sections 2 m high, with a volume of  $8 \times 1 \times 2 = 16$  m<sup>3</sup> which means that the **total volume of concrete needed for the walls is  $40 + 16 = 56$  m<sup>3</sup>** Note that a cubic metre is 100 cm x 100 cm x 100 cm = 1,000,000 cubic centimetres, so the total volume of concrete for the walls is 56,000,000 cm<sup>3</sup>. The volume of a large box of nails is 40 cm x 20 cm x 10 cm = 8,000 cm<sup>3</sup>. Thus,  $56,000,000 / 8,000 = 7,000$  **boxes of nails can be stored in the basement.**

# Crossword Puzzle

Series 17 No 10

Last Month's solution  
Series 17 No 9

1	2	3	4	5	6	7	8	9	10	11		
12					13			14			15	
16					17		18				19	
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28	29	30		31			32					
33			34				35			36	37	38
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41				42	43	44	45	46	47			
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56				57		58			59	60	61	62
63			64	65					66			
		67			68				69			
	70								71			

1	S	2	C	3	A	4	B	5	S	6	T	7	R	8	S	9	T	10	S	11	E	12	R																																					
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46	S	47	C	48	A	49	P	50	E	51	C	52	A	53	R	54	P	55	E	56	T																																							
52	M	53	I	54	S	55	H	56		57	B	58	A	59	L	60	T	61	N	62	E	63	E	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
58	A	59	R	60	I	61	A	62		63	A	64	R	65	E	66	A	67	B	68	A	69	L	70	E	71	A																																	
61	S	62	C	63	A	64	N	65		66	B	67	E	68	R	69	G	70	E	71	S	72	S	73	A	74	Y																																	
64	H	65	A	66	N	67	T	68		69	E	70	S	71	S	72	E	73	R	74	E	75	E	76	L	77	S																																	

**ACROSS:**

- 1. Man's name, Am. Politician of the 50s
- 6. Month
- 12. Baby and soldier form of moving
- 13. A Turkish general
- 14. Over, poetically speaking
- 16. A class of elementary substance
- 17. Kinds of ads
- 20. Female sheep
- 21. A reel of yarn
- 22. Body of water
- 23. Kind of engine
- 25. Breakfast food
- 28. Am. Society of cinematographers
- 31. Man's name, of a president in the 80s
- 32. \_\_\_\_ Major, or Minor
- 33. Violin parts
- 35. Thin
- 39. Someone equal to another
- 40. A very small quantity
- 41. Way to do veggies
- 45. 15<sup>th</sup> letter of the Greek alphabet
- 48. Water movement
- 49. Decay
- 50. School subj.
- 51. Endanger
- 54. Twilight
- 56. Nuclear Overhauser Effect
- 57. Conical tent
- 58. Type of tomato
- 63. Something that gives joy
- 66. Authority or influence
- 67. Direction
- 68. Before, long ago
- 69. Sluggish
- 70. Backed up a car
- 71. Frees from discomfort

*Joyce*

**DOWN:**

- 1. Peak
- 2. Made a picture
- 3. Tardy
- 4. Covered with water
- 5. Sick
- 6. Dinner table accessories
- 7. Molding shape
- 8. Assortment
- 9. Cow sound
- 10. Famous clock's name
- 11. Delete
- 15. High speed algebraic logic, for short
- 18. Entangle
- 19. Grassland
- 21. Mix of smoke and fog
- 24. White-tailed eagle
- 26. Toronto Stock Exchange letters
- 27. Affected with a form of mania
- 28. Snakes
- 29. Let it stand, editor's word
- 30. Native tribe
- 34. Roused to ire
- 36. N.A. walleye
- 37. English town and college
- 38. Called
- 42. Russian space station
- 43. Girl's name
- 44. Erases
- 45. Chose food in a restaurant
- 46. Little pout
- 47. Relating to itself as owner
- 51. Kind of race car
- 52. One of the Three Stooges
- 53. Southernmost Canadian point
- 55. Swedish crown, or currency
- 58. French father
- 60. Is indebted to
- 61. British lake
- 62. A fine study
- 64. Inventory, for short
- 65. Horse command
- 66. Dessert