

THE STORMRIDER MAGAZINE

ISSUE 3

FREEDOM AND COUNTRY LIVING



THE STORMRIDER MAGAZINE ISSUE 3

Hello, my dear readers. You have just opened to the first page of The Stormrider Magazine, Issue 3. In this issue Ramona, the farmer, has some advise on growing potatoes. I will also be sharing my opinion on what I believe makes a strong, free society. By all means visit our websites:



<https://hobbyhomesteadingprepper.ca>

<http://www.zionchristianministry.com>

<http://freedomandsocialorder.com>

<https://seriousrv.ca>

I hope that you enjoy this issue. God bless you!

Shawn Stevens

I want to express in the clearest language possible that all statements made in this magazine are meant to be taken not in malice towards any identifiable people group but rather as discussion on issues of public interest, for public benefit, in good faith. I believe that my views on the issues contained here are also consistent with our faith beliefs which are contained in our statement of faith which can be viewed on our websites. Whether you agree or disagree with what I have stated here we bless you. My articles are meant to be read with an open mind. By reading these articles you may find material that you find objectionable. By viewing the material, or any part of the material, printed in this magazine, and any part of the magazine and its pages, you agree to waive any legal or equitable rights or remedies you have or may have against Shawn Stevens or Ramona Stevens in respect to material that you find offensive or objectionable contained in this magazine. I and we at freedomandsocialorder.com accept no responsibility or liability for any harms or losses that may occur as result of following any information found in this magazine. Do not consider information found here to be legal advice from ourselves to yourself. Do not use information found here if you don't agree to these terms. I am not a legal authority and do not propose to be viewed as such. By reading the material of this magazine or any part of this magazine, you agree to indemnify and hold harmless Shawn Stevens and Ramona Stevens and you specifically acknowledge and agree that Shawn Stevens and Ramona Stevens will not be liable for comments deemed defamatory, offensive or damaging and agree to dismiss any legal claims that you may have against Shawn Stevens or Ramona Stevens relating to the contents of this magazine.

Shawn Stevens

Growing and Harvesting Potatoes

Potatoes are one of the easiest vegetables to grow and so versatile in cooking. Who doesn't love mashed potatoes, fries, roasted potatoes? Is your mouth watering yet? Now imagine having a supply of organic potatoes just outside your front door to use for all your favourite recipes and the satisfaction of being able to say that you grew those potatoes yourself. Seed potatoes, which are a smaller version of what we eat, can be purchased at a local nursery or even online.



Where to Plant:

Potatoes can be grown in a large pot, raised bed, or directly in the ground. The best time to plant is right after the last spring frost. Potatoes should be grown in an area that gets full sun (at least 6 hours of sunlight per day) in soil that has good drainage. If your soil has a lot of clay you can add sand to increase the drainage. Potatoes will rot if they are left to grow in ground which has water pooling in it.

How to Plant:

If you choose to grow in a raised bed, or directly in the ground, you'll want to dig a trench first that is about 3-4

inches deep. Plant your seed potatoes one foot apart in rows that are 1 ½ - 2 feet apart. Potatoes grow under the soil with tall leafy green plants visible above the surface. When you see the potato plants reach a height of 12 inches, gather soil around the bottom of the plant, covering about half of its height. This is called “hilling.” Repeat “hilling” about every 2-3 weeks as each hill can produce another layer of potatoes. An alternative to hilling is to use straw or grass as a mulch around the potato plants, the advantage being that weeds are smothered and the soil stays moist. A disadvantage however, is that moisture may attract slugs and mice and voles can use the straw as camouflage while they nibble on your potatoes.

Watering:

On average, potatoes need 1 inch of water per week. It is recommended to water the soil directly, avoiding the leaves, to a depth of 4-6 inches. When you see blossoms on the potato plant you can increase the amount to 1 ½ inches of water. Watering in the early morning is best to prevent evaporation in the heat of the day.

Harvesting:

If you like “new” or bite size potatoes, you can harvest them 7-8 weeks after planting. However, if you would like to have large potatoes then wait to harvest until about two weeks after the foliage turns yellow and begins to die. Use a shovel or trowel to carefully dig around the plant and unearth the potatoes. After digging up the potatoes, brush off the dirt and store them in a cool dry place, without washing, for three

days to cure. Wash the potatoes just before cooking. This process will allow the potatoes to last longer, and even be stored for future months.

Storing Potatoes:

If you have an excess crop of potatoes you can keep some for the next year to plant instead of buying seed potatoes. In order to do this you will need to store your potatoes in a cool dark place, where the temperature is 4-7 degrees celsius. Storing them in a cardboard box or paper bag in the garage is recommended. Make sure to check them often and remove any that are soft, to prevent mold from forming.

Companion Planting:

There are certain plants that grow well together and this is called companion planting. Potatoes pair well with cilantro, oregano, bush beans and carrots planted in the space between the potato plants.

Ramona Stevens

References:

<https://www.westcoastseeds.com/>

<https://www.backyard-vegetable-gardening.com/watering-potatoes.html>

<https://www.thompson-morgan.com/top-10-easy-to-grow-vegetables>

<https://homeguides.sfgate.com/growing-potatoes-mulching-method-36597.html>

A STRONG SOCIETY

What is meant by the word “society”? A definition sometimes can elude us. Why is that? It is because there are many different elements to society and it is challenging to encapsulate them all into one concise definition. Society is a classification of the largest grouping of people who live in close proximity to each other and who share a common culture. What causes societies to form and flourish? Common language, customs, etc, all play some part but the one element which is essential to the development and sustaining of a society is truth. Societies can be torn apart by division and lies or they can be established and held together by truth.

Truth is very closely related to values. Values are those criteria which make up your belief system of right and wrong. Values, when they are lived out, direct behaviour. If a person’s values are grounded in truth, they will be a stable person. If a society’s values are grounded in truth it will be a stable society. Values can, and should, direct more than behaviour; they should also direct other things in our world such as technology. Technology is a powerful force in our world but technology does not always work together with truth. Sometimes technology is used to oppress and harm others. Sometimes technology races on ahead of our values and enables people to behave in ways that they have not really thought through. The implications of their

behaviour may not be consistent with their values. Some sociologists call this “culture lag,” when a society is trying to adapt the values that it holds to catch up to the advances of technology. However, there is a problem with this kind of thinking and that is because our values should direct how we use technology, not the other way around.

Not all within society want to see their society grow together in strength and in truth. There are many forces that pull societies apart. Secular rock music, for example, has been used by many to promote promiscuity, violence, abuse of women, disrespect for authority, sexual deviation, rape and drug abuse. In some cases, individuals decide how much they are going to let negative messages such as these influence them. In other cases, they are influenced beyond what they intended to be. Influence of this kind weakens society and pulls people apart.

How can we build a strong society that is held together by truth? One important place to start is with the family. By family, I mean the “nuclear family.” That means the joining of one man and one woman in holy matrimony and any children that they may, or may not, have. Children are offspring either by bloodline or by adoption. Families are the building blocks of society. They are like atoms. Atoms are made of neutrons, protons and electrons and if you take one of those parts away, they are destroyed. There are many forces at work, within

society, to destroy the family. These forces might not know that they are damaging the building blocks of society when they try to change the nuclear family into some other form. Some openly attack this institution of family, claiming that it is repressive and simply a reflection of inequality in society. However, functional family promotes and exercises people in the disciplines of responsibility, cooperation, patience, self-denial and love. Each of these values is needed to build society and make it work. Those who find family repressive may have come from dysfunctional families. In other cases, detractors of families often are rebelling at having their own wills and their own ways suppressed. In many cases they want to be liberated from the very things that hold society together. Some want to live lives that are free of responsibilities towards God and towards others. Such persons will not likely recognize the benefits of family.

Today, single motherhood is exalted but statistics reveal disturbing facts about single motherhood. One report claims of American single mothers, 6.5% are widows, 37.8% are divorced and 41.3% gave birth out of wedlock. The media has glorified single motherhood as a triumph of feminism. However, can we objectively ask, is single motherhood creating a dysfunctional environment for children? An American statistic shows that by 1996, 70% of inmates in state juvenile detention centres were raised by single mothers. 1 The Index of Leading Cultural Indicators claims that children from single-parent families have made up 63% of youth suicides, 70% of teen pregnancies, 71% of adolescent chemical/substance abuse, 90% of homeless and runaway children and 80% of prison inmates. 2 The Village

Voice reports that children raised in single-mother homes are five times more likely to end their own life, nine times more likely to quit school without graduating, ten times more likely to abuse drugs or other chemical substances, thirty two times more likely to run away from home, fourteen times more likely to rape a person (statistic for males) and twenty times more likely to go to jail. 3

Another question for us to ask is, is single motherhood creating a financial underclass? According to one report, in America 50% of single mothers are below the poverty line and their children statistically are six times more likely to be in poverty than children from homes with married parents.⁵ Despite these consequences, many women are pursuing motherhood outside of marriage as a way of achieving personal independence. Tremendous efforts have been made to remove the stigma of illegitimacy and Hollywood glamorizes single motherhood in many movies. Having said this, it must also be acknowledged that many women become single mothers due to circumstances beyond their control, or to protect themselves or their children from real danger. Such ones are courageously raising their children in spite of many challenges.

One of the benefits of a functional family is protection for each member of the family. In a functional family, each member of the family has their reputation, freedom, value and dignity protected by other members of the family who support them.

The bond of marriage is a bond of commitment which a husband and wife make, ideally securing for the other a safe place for the growth of love and intimacy and for sexual union. The Bible teaches this as the only institution where sexual experience is blessed by God (see Matthew 19:4-5).

Ideally, the family also is provided for financially by a father or mother until other members are old enough to provide for themselves. Functional families work together to strengthen its members, spiritually, emotionally, socially, educationally and financially. It is sad when someone is, in some way, separated from this support system. Strong, functional families build society and cause it to flourish and move forward.

Families are important building blocks of society but they are not the only building blocks. Institutions also play an important role. Examples of constructive institutions in society would be good Churches, good educational organizations, good charities, food banks and more. These institutions serve society by spreading truth, the main ingredient to building strong values, and by providing services for others. There are many faith-based institutions which provide helpful, and even essential, services to the public. In many ways, their services become a safety net for others in ways that government agencies could not. It is beneficial for societies and governments to aid institutions such as these for the betterment of society.

While institutions are an important part of society, a strong and varied educational system also is a component of a strong society. Education exists on different levels. When people talk of the educational system they usually mean the primary, secondary, post-secondary and post-graduate systems. These institutions exist to provide education and should be about the business of spreading truth. Sadly, in many instances, such institutions have drifted from truth and have taken on other goals such as transmitting culture, socialization and the redefining of history, science and values. A liberal political perspective has saturated the educational system and special interest groups have been successful in hijacking many academic studies and using them to spread propaganda. Reacting to this, many parents and adult students have chosen private-school education. Ideally, this option removes the student from much harmful influence and provides him with an environment to learn in which is positive and inspiring. This is the ideal, but even the curriculum of private schools need to be evaluated carefully by parents.

One benefit of private schools is that class sizes are usually smaller and there is more one-on-one time between the teachers and students. Another reason is that private schools generally don't try to supplant the student's belief system and value system with that of liberal, secular culture. In the public school system, Christian students are bombarded with postmodern, liberal, feminist, pluralistic, pro-gay and secular teaching which directly challenges their faith. This creates great tension within them and these conditions of conflict and tension make the public school

system a difficult place in which to learn. In private schools, students have an environment where their values have a better chance of not being attacked, or not as strongly attacked, and, thus, there can be peace in which to pursue education and to excel. This is the ideal, but even the curriculum of private schools need to be evaluated carefully by parents. Private schools provide a much-needed service for students and they should be funded by governments. Governments should support choice and competition. Christian schooling and home schooling provide parents and students with choices, the highest choices possible. This is not only needed for primary and secondary schools but also for post-secondary schools. To obtain reform, it is not as hard as one might think for governments that have the political will to do this; the key is to cut funding to programs which are ideological, instead of educational. Government should continue to fund trade schools but university programs which are ideological and propaganda-saturated should have their funding cut until they reform. If this is followed, it shouldn't take long for universities to produce the kind of results which society and truth is calling for.

Another aspect of a strong society is the participation of citizens in politics. At the most fundamental level this is a call for citizens to vote. In Canada, it is shameful that massive apathy is expressed at election time. Large sections of the population do not vote. Much of the public does not know what each political party stands for. This is a concern because most of the population has fairly moderate views on issues. However, if moderates don't vote, radicals certainly will and when radical

elements become significant parts of a party's support network, the parties themselves become more radical in the positions that they hold. Special-interest groups begin influencing and directing the course that nations take. Citizens may feel that they are snubbing the government by not voting but, really, they are probably the ones loosing in the end. The government is making many decisions affecting the lives of citizens and many citizens are simply letting them make these choices. By not voting, many citizens are saying that they don't care what direction their country is headed in and they don't care if politicians make all of the decisions. On the positive side, when citizens do inform themselves of what political parties stand for, and do vote, they hold their governments accountable for the choices that are made. They also are showing that they appreciate living in a democracy. There are many people around the world (and in Canada) in non-democratic nations who are protesting and have suffered imprisonment and mistreatment for their public stand and public dream of gaining democratic freedom. Many have died trying to gain this freedom. Sadly, many who have this freedom, not by struggle but by birth, do not appreciate or even use it. Participating in politics goes beyond voting; it also may include writing to elected officials and expressing your views on social issues. It may include volunteering at a campaign office or even running for office. Societies that have high participation in politics have the potential of becoming stronger than ones that do not.

Health-care is another major issue in society. It is such a big issue because every society has huge health needs and health-

care remains one of the most expensive things that people require. Some nations subsidize, heavily or completely, health-care. Such sponsorship is a huge blessing and it is very good when governments make health-care a priority. When governments pour money into health systems it directly benefits people. People want their tax dollars to go towards their own health needs. This is a cause worth speaking out on. The Canadian Health Act was created to provide for Canadians according to their needs, not according to their ability to pay. It was designed with principles such as, public administration (carried out by public institutions, not on a profit basis), comprehensiveness (all services deemed medically necessary are insured), portability (it must still be in effect when a citizen moves out of province), universality (it must be for all Canadians) and accessibility (it must be provided in such a way that Canadians have reasonable access to it).

The Health Care System in Canada has seen tremendous decline in recent years. The Fraser Institute is a very well-known Canadian research organization that researches government actions in areas such as quality of life, taxation, health care, aboriginal issues, education, economic freedom, energy, natural resources and the environment. They have been studying Canadian medical wait times for almost 30 years, and have produced a 2021 study that reports a 175% increase in wait times since 1993. More specifically, they say, “Specialist physicians surveyed report a median waiting time of 25.6 weeks between referral from a general practitioner and receipt of treatment—longer than the wait of 22.6 weeks reported in 2020.

This year's wait time is the longest wait time recorded in this survey's history and is 175% longer than in 1993, when it was just 9.3 weeks." (<https://www.fraserinstitute.org/studies/waiting-your-turn-wait-times-for-health-care-in-canada-2021>) They warn us that; "Wait times can, and do, have serious consequences such as increased pain, suffering, and mental anguish. In certain instances, they can also result in poorer medical outcomes—transforming potentially reversible illnesses or injuries into chronic, irreversible conditions, or even permanent disabilities. In many instances, patients may also have to forgo their wages while they wait for treatment, resulting in an economic cost to the individuals themselves and the economy in general. The results of this year's survey indicate that despite provincial strategies to reduce wait times and high levels of health expenditure, it is clear that patients in Canada continue to wait too long to receive medically necessary treatment." <https://www.fraserinstitute.org/studies/waiting-your-turn-wait-times-for-health-care-in-canada-2021>

The same Fraser Institute also conducted a study comparing the Canadian health care system to that of 28 other universal health-care systems in high-income countries. The OECD is The Organization for Economic Co-operation and Development, an intergovernmental organization with 38 member countries. The study concluded; "Overall, the data examined suggest that, although Canada's is among the most expensive universal-access health-care systems in the OECD, its performance is modest to poor." <https://www.fraserinstitute.org/studies/>

comparing-performance-of-universal-health-care-countries-2021

An additional problem that needs to be reformed is how the health care system has been used as an arm of government to promote highly questionable vaccination, discrimination and segregation (against the unvaccinated). The Health care system is needed to heal physical injuries and to administer well-established disease treatments. However, the field of viruses is much murkier territory and the Canadian health care system needs to be reformed, so that it provides everything needed for informed consent, to those who would use it, and not expect blind trust in their opinions.

While health-care is important, another important aspect of society is the economy. An economy thrives when hard-working people, within it, are given the opportunity to work and become upwardly mobile. This is a part of having a good work ethic. Government can encourage a strong work ethic by doing several things. Firstly, it can lower taxes on income, on businesses and in general. When industrious citizens become too heavily taxed they lose the ability to become upwardly mobile. This kills the spirit of the work ethic in people. Lowering taxes means governments don't have as much money for supporting social programs and agencies. Governments have less money to hand out. There are many within society who simply want government to provide support for them. Lowering taxes will

mean providing less hand-outs but it will strengthen the economy and reward those who are willing to propel society forward. There will always be those in society who have barriers to working productively. Should they be compensated? Governments should give help to those who genuinely can't provide for themselves. However, governments ought to be careful that they don't offer too many social programs because of the cost and because, when this happens, government becomes too involved in the lives of people. When this happens, the possibility of exploiting that power becomes very real. Governments must not become too large. However, there are many who have barriers to being in the workforce and need support. What is needed, in many cases, is not support to stay unemployed but support in overcoming those barriers to employment so that they are able to work. I believe that the elderly and the physically handicapped in society should not have to work and should receive financial help.

Along with the economy, another important component of society is the legal system. Legal systems should exist for several reasons, such as: for retribution, that is, providing punishment for crime and justice for the innocent; for deterrence, that is, to show would-be criminals that crime doesn't pay; and for social protection, to keep a wall of separation between society and those who would harm society and individuals. Lastly, the criminal system should also have some form of rehabilitation in it. Rehabilitation shouldn't necessarily mean that criminals should be released at some future time. Legal systems should be made in such a way that

they can be reformed, when they are abused, and citizens should have input into these reforms. Sadly, many times courts become controlled by special-interest groups and justice is replaced by judicial activism. In my opinion, judges should not be given positions but, instead, should be elected to their position by the people and should face re-election, or expulsion, every few years. People should also have the option of appealing the verdicts. The court system is too expensive in most countries and governments should look at finding ways of making it more affordable.

One important issue that any society's legal system should address is that of violence against women. Outcry over this kind of violence became more and more outspoken in the 1980s and became an object of serious discussion for the United Nations in 1985. Today, much attention has been given to this horrible reality which plagues societies. Violence against women can take the form of household violence, wife beating and rape, or state-issued persecution. It has been estimated that between 60 to 100 million women world-wide are missing as a result of violence. Many of these are sold into the sex trade. Others are victims of gender-selective infanticide and for other reasons. Governments and institutions can help with the problem by opening homes for battered women and by providing funding and support for the abused. As well, governments can create strict laws protecting women. Governments should also put pressure on other nations that have proven to be the most abusive and have ignored human rights.

While protection for women is important, another important component of society is respect for human life. Life is precious, important beyond words and sacred. This includes the lives of the elderly and the unborn. In many places, unborn human life is the most unprotected form of humanity. This must change. Abortionists claim that it is an issue of the right women have to their own bodies, to be able to have fetuses aborted. However, people's rights must never extend to the point where they are granted to take the lives of innocent children. Sadly, this is the case in most western nations. Abortionists say that a fetus is not really a person because it has not entered the moral community of a society. Pro-life advocates maintain that a fetus is a person because a fetus is genetically human. Killing unborn human life is killing someone who is like us, only younger. Though younger than us, they are still human. There are many crimes in society. However, the killing of innocent children must be considered one of the worst. When a society allows this, its legal system becomes a mockery. If society doesn't protect the lives of unborn children then any other law concerning lesser offences is hypocritical. It is enormously important that societies protect the lives of unborn children.

While respect for human life is important in society, another feature within society which must be in place is freedom of speech. Healthy public debate is important in exploring issues deeply. Debates present two positions, and their merits and faults are held out to be discussed and evaluated. Freedom of speech means that a society, or ruling party, is willing to listen

to different views. Freedom of speech also means the freedom to publish written materials and post on internet and this right should not be taken away by governments. Sadly, in our world freedom of speech is often denied. Powerful special-interest groups have clout and influence governments and legal systems to control the flow of ideas and information. Governments, Institutions and the media exert a lot of power over what citizens are allowed to talk about. If something is not inclusive to all, or offensive to some, it is often squashed. This is because it is said that the material is likely to offend others. However, any position of conviction is bound to offend some people. Forbidding freedom of speech does not stop offence; it only chooses who you are going to offend and who you are going to favour. Other times, governments limit freedom of speech. This kind of oppression has led to much unrest. Many dictatorships, or communist ruling elites, believe that speech belongs to elites and they want government-regulated, government-approved, government-monitored and government-licenced controls. Citizens must have free speech, free voice and freedom of inquiry. There are so many examples of the squelching of free speech in the so-called free world. Pro-family radio ministries, if they speak out against the homosexual lifestyle, something that the Bible condemns (see Leviticus 18:22), run the risk of facing sanctions from the Canadian Communications Commission.

Government is the last aspect of society that we will discuss here. Obviously, political leadership is extremely important to a society. Do governments rule, or serve, the societies they are

apart of? The answer is, "Both." Yes, governments rule societies but governments also have a responsibility to serve their citizens. They serve by maintaining freedom, order and security and by constraining physical violence. They should also encourage productivity. They are to restrain evil, promote justice and reward good. Good government must protect its citizens by modelling mercy and justice. Governments should provide essential services. Elected officials should be honest and see their position as one of trust. Governments must exercise financial restraint and integrity. Governments should strive for peace and should listen to those who disagree with them. They should be promoting freedom in society. Good government needs to know that it is accountable to God. The Bible says; "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist." (Colossians 1:16-17 KJV). "Him," in these verses, refers to Jesus Christ. Governments were made by Jesus Christ and for Jesus Christ.

Governments should also have a healthy relationship with the Christian Church. The state legitimately has only as much power and right to rule over the lives of people as God has bestowed upon it. The state has no legitimate authority to impede the kingdom of God. God's kingdom is spiritual and secular governments are not competent to direct it. Governmental authority must never infringe on the rights and liberties of the Christian Church to worship and follow God and

to educate her children in godliness. Churches and governments, both, have service roles and each should recognize this and respect the rights of the other, to serve their society. Many, today, cry out every time the Church becomes vocal on social or political issues, that we must have separation between Church and the state. The Church and the state are already separate, but this does not mean that the Church and the state have no relationship with each other. The government should have great respect for the Church. It should not interfere with her fulfilling her mandate and her commission. It should even support her in many of her efforts to serve others. Many of the Church's goals for the betterment of mankind overlap the government's own humanitarian goals. It is in areas such as this that government should support the Church. Governments should protect the Church from legal systems and other organizations which are hostile toward it. The Church also has a relationship with the government. It should pray for government. It is to raise and promote morals and values which model good citizenship and honesty. It can also fill the gaps, where they exist, for service in the community. The Church can serve the community by ministering to its spiritual needs and temporal needs. We should be giving advice that is useful to governments. We are to be thankful for good government. This does not mean that there is never a time for civil disobedience; when governments command us to disobey the Lord, our response should be like that of the apostles: "Then Peter and the other apostles answered and said, We ought to obey God rather than men." (Acts 5:29 KJV). Rulers are fallible, yet they still exist as agents of God's order and operate to benefit and serve

humanity. God uses non-Christian as well as Christian, rulers and governments. For example, He used Assyria (see Isaiah 10:5). Cyrus, a Persian king, was used by God (see Isaiah 44:28 and 45:1). Nebuchadnezzar is God's servant (see Jeremiah 27). God used them, but that doesn't mean that He endorsed all of their actions. It is a great privilege for a society to have living, and working, within it, the kingdom of God. The Church brings blessing, goodness and truth to society.

We have been looking at the things which cause society to flourish and become strong. We have also looked at elements of society which weaken and unravel it, if not corrected. Society will rise or fall in direct response to the values it holds. If society follows the way of truth, it will truly be moving forward. If society rejects truth, it suffers and eventually self-destructs. Societies are put together with the building blocks of family, good institutions, good education, health-care, good economic decisions, just legal systems, good political involvement and respect for human life and protection for those most vulnerable in society, such as the unborn, elderly and women. Lastly, a strong society maintains freedom of speech. May God guide us and may He be honoured by the type of society that we, together, create. Thank you for reading this article. Whether you agree with me or not I still love you.

ENDNOTES

1. Wade Horn, "Why There Is No Substitute for Parents," *Imprints* 26, no. 6 (June 1997), 2.
2. Bob Ray Sanders, "Hey, Y'all, Let's Fill the Hall, (of Fame)," *Fort Worth Star-Telegram*, October 28, 2007; Mona Charen, "More Good News Than Bad?" *Washington Times*, March 16, 2001 (citing Bill Bennett, *The Index of Leading Cultural Indicators: American Society at the End of the Twentieth Century* [New York: Broadway Books, 1994]).
3. Chuck Eddy, "The Daddy Shady Show," *Village Voice*, December 24, 2002.
5. Chuck Colson, *How Shall We Live*, cited in Ann Coulter, *Guilty* (New York: Three Rivers Press, 2009), 39.
6. Ann Coulter, *Godless* (New York: Crown Forum, 2006), 151.
7. <http://www.fraserinstitute.org> (I believe that these statistics are for 2011).

Scripture references taken from the King James Version.

WORKS CITED

<http://www.fraserinstitute.org>

Bennett, Bill. *The Index of Leading Cultural Indicators: American Society at the End of the Twentieth Century*. New York: Broadway Books, 1994.

Brasch, Walter M. *Social Foundations of the Mass Media*. University Press of America, 2000.

Coulter, Ann. *Godless*. New York: Crown Forum, 2006.

Coulter, Ann. *Guilty*. New York: Three Rivers Press, 2009.

Fort Worth Star-Telegram, October 28, 2007.

Hebden Taylor, E.L. M.A. *The Christian Philosophy of Law, Politics And The State* (Nutley: The Craig Press, 1966).

Horn, Wade. "Why There Is No Substitute for Parents," in *Imprints* 26. No 6 (June 1997).

Hughes, Philip Edgecumbe. *Christian Ethics in Secular Society*. Grand Rapids: Baker Book House, 1983.

Keck, Margaret E. And Kathryn Sikkink. *Activists Beyond Borders*. Ithaca: Cornell University Press, 1998.

Levant, Ezra. *Shake Down*. Toronto: McClelland & Stewart, 2009.

Macionis, John J., S. Mikael Jansson, et al. *Society The Basics*. Toronto: Pearson/Prentice Hall, 2002.

Marquis, Don. "An Argument That Abortion Is Wrong." *Social And Personal Ethics*. William H. Shaw, Ed. Belmont: Wadsworth Publishing Co., 1993.

Redekop, John H. *Politics Under God*. Waterloo: Herald Press, 2007.

Schaefer, Richard T. and Bonnie Haaland. *Sociology*. Toronto: McGraw-Hill, 2006.

Sears, Alan and Craig Osten. *The Homosexual Agenda*. Nashville: Broadman & Holman Publishers, 2003.

Issue 3

November 2022

Stiller, Brian C. *From the Tower of Babel To Parliament Hill*. Toronto: HarperCollins Publishers Ltd., 1997.

Village Voice, December 31, 2002.

Warren, Mary Anne. "The Abortion Issue" *Social And Personal Ethics*. William H. Shaw, Ed. Belmont: Wadsworth Publishing Co., 1993.

Washington Times, March 16, 2001.

<https://www.fraserinstitute.org/studies/waiting-your-turn-wait-times-for-health-care-in-canada-2021>

