

Volume 24 Number 7 May 2005

REFORMED

Perspective

A MAGAZINE
FOR THE
CHRISTIAN
FAMILY



The Contest That Wasn't

What's inside?

**The Emperor's
New Fashions**

**Big Brother
Wants to Babysit**

**Billy Graham's
Trail of Error**



Editorial

by James Dykstra

Why I voted for Mrs. Perry

*I'm tired of it, year after year after year, having to choose between the lesser of . . .who cares?
Of trying to get myself excited about a candidate who can speak in complete sentences.
Of setting the bar so low I can hardly look at it.*

– Leo McGarry, West Wing

That federal election last year was incredible, wasn't it? Nobody knew until election night who was going to win. It seemed that every single vote would count. If you didn't like the Liberals, you had to vote for the Conservatives, and if you didn't like the Conservatives, you had to vote for the Liberals. Any other vote was a wasted vote, wasn't it?

Well, no. In my little riding of St. Boniface, I voted for Mrs. Jeannine Moquin-Perry. I was sure she wouldn't win, and I was right. She placed well behind the Liberals, the Conservatives, the New Democrats and even the Greens. In fairness, she beat the Communists handily, and even came out ahead of the Marijuana Party, though not by much. Even so, I voted for Mrs. Perry and I'm not ashamed to say it.

Simply the best

So why did I vote for her? Very simply, she was a Christian, she put forward Christ-centered policies, and she did it boldly and without shame. What she did was present political policies that obviously started from her Christian worldview. She attempted to show how a Christian concept of government, justice, and love could affect how a government runs the country to the glory of God.

Don't confuse her determination with her being a superb public speaker. By her own admission, Mrs. Perry made plenty of simple, embarrassing blunders at public forums – blunders that made her want to hide under the table. She didn't always present the policies she advocated in the clearest and most intelligent way.

But there was something which I had to admire. Though she made plenty of mistakes, she didn't give up. She tried to learn from her blunders, and at the next opportunity she went out and boldly said what she thought needed to be said.

A voice

So why did I vote for her? Because I thought she would win? No, I didn't believe the leader of Mrs. Perry's party when he vaguely hinted that maybe, just maybe, they could win a seat or two in Parliament. This party wasn't going to win anywhere.

I certainly didn't vote for Mrs. Perry just because she was running for a party based on Christian principles, a party I can generally respect. Just being right isn't enough. A candidate for Mrs. Perry's party over in the next riding distributed so few brochures and showed up at so few forums that I would have had great trouble supporting him. His Christian voice in the election was almost silent and thus very few ever got to hear his advocacy of Christ-centered policies for the government.

But Mrs. Perry did provide a voice. When the mainline candidates in my riding – the Liberals, Conservatives, and NDP – advocated policies that were directly anti-Christian, Mrs. Perry was there to say these candidates were wrong. Mrs. Perry was not about to win her election race, but voters heard her declaring that God belonged in politics. And that was more than any other candidate was saying. I could not vote for a politician that was ambivalent about God's lordship over government, or even opposed him when there was one who actively tried to serve him.



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

Our highest purpose

When Christians vote, they have a higher duty than non-Christians. While it may be acceptable for a non-Christian to vote for Candidate A simply to keep Candidate B from winning, we need to aim higher. Christian voters need to consider what will glorify God.

In most ridings the Liberal and Conservative candidates would not speak out against abortion. Does it glorify God to pick between these two based on their tax policies while ignoring a small party candidate who actively and vocally stands up against the monstrosity of abortion? Suppose the possible "winning" candidates in your riding call for "civil unions" for gays, or, worse still, actually fully support gay marriage. Is it right to pick the "winner" whose gay marriage policy is not as bad as the other candidate's while ignoring a "losing" candidate who actively and vocally stands up against gay marriage?

Christian voters need to consider what will glorify God.

If all Christians voted for candidates who supported Biblical values, then the "right" candidate just might win, but maybe not. Even if you knew the "right" candidate would lose, I still think we need to support him, or, in my case, her. Our lives are not about "winning" or "success." Voting, and all parts of our lives, need to be about living in response to the call of God, and to his glory.

Christians need to do better than voting for one candidate because the other choice is worse. Whenever we have the opportunity we need to support God-fearing politicians who are willing and courageous. We need to be men and women who are determined to let their faith shine through even when they are attacked, ridiculed and humiliated for their beliefs. We need to stand behind those people who want to slide under the table in embarrassment, who want to run away when things get rough. . . but don't. We need to support Christian politicians who speak up.

That's why I voted for Mrs. Perry.

Address for Administrative Matters (Subscriptions, Advertisements, Change of Address):
Premier Printing
One Beghin Avenue
Winnipeg, Manitoba Canada
R2J 3X5
Telephone: (204) 663-9000
Email:
subscribe@reformedperspective.ca

Editor: *Jon Dykstra*
Address for Editorial Matters (Letters and Submissions):
Reformed Perspective
13820-106A Ave., Edmonton, AB
Canada T5N 1C9
E-mail:
editor@reformedperspective.ca

Associate Editors:
Peter Veenendaal, Assistant Editor;
phone: 1 (204) 661-6351
Wilhelm Gortemaker,
Managing Editor

Regular Contributors:
Jane deGlint, Christine Farenhorst,
Margaret Helder, Johan Tangelder,
Rene Vermeulen

Board of Directors:
Jacob Kuik, Chairman;
James Teitsma, Secretary/Treasurer;
Peter DeBoer, Wilhelm Gortemaker,
Henk VanderVelde, John Voorhorst,
Theresa Weessies.

Secretarial Address

(Board Matters):
James Teitsma,
90 Ranchgrove Bay
Winnipeg, Manitoba Canada
R2C 4Y3

Contact Address for South Africa:
Arie Roos, Box 584
Kuilsrivier
7580 Republic of South Africa

Contact Address for Australia:
Pro Ecclesia Bookshop
PO Box 189
Kelmscott, W. Australia 6111

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

If you are interested in the work of Reformed Perspective Foundation and in the promotion of Reformed principles in all spheres of life, especially in your local area, and you need help, call Peter Veenendaal at 1 (204) 661-6351.

Annual Subscription Rates:
Canada \$47.00*
(2 years \$83.00, 3 years \$125.00)*
Canada Airmail \$64.00*
U.S. (U.S. Funds) \$42.00
(2 years \$77.00, 3 years \$112.00)
U.S. Airmail (U.S. Funds) \$53.00
International Surface Mail \$61.00
(2 years \$112.00, 3 years \$165.00)
International Airmail \$85.00
* including 7% G.S.T.
- G.S.T. No. R118929272RT

We acknowledge the financial support of the Government of Canada, through the Publication Assistance Program (PAP), toward our mailing costs.

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

Registration: ISSN 0714-8208
Charitable Organization under
Canada Income Tax Act
Registration No. 18929272RR0001

RETURN UNDELIVERABLE
CANADIAN ADDRESSES TO:
One Beghin Avenue, Winnipeg, MB R2J 3X5

In This Issue:

Editorial – Why I voted for Mrs. Perry	
— James Dykstra	2
Report from Australia	
More quakes and a government that likes high stakes	
— Johan D. Tangelder	4
Big Brother wants to babysit	
— Tim Bloedow	6
Homefront — Jane deGlint	8
"Honey, does this make me look fat?" — Jon Dykstra	10
Annie Burton's Mother — Christine Farenhorst	12

Alcohol and your kids: Excessive drinking is all to common, even in church circles — Monique Graafland	15
Billy Graham's Trail of Error — Michael Wagner	17
Ageism is Idiotic — Tim Claaijes	19
Soft Patriarchs — reviewed by Johan D. Tangelder	21
A Mothers Heart — Michelle vanDriel	24
The Emperor's New Fashions — Sharon L. Bratcher	25
The Contest that wasn't — Margaret Helder	28
Puzzle Page — Bob Leach	31
Crossword Puzzle Series 12, No. 12	32



More quakes, and a government that likes high stakes

Indonesia

A lot has happened in the last few months so let me start with our relationship with Indonesia, our nearest neighbor.

When the tsunami occurred at Christmas time and destroyed such a large part of Aceh (a province on the Indonesia island of Sumatra) the Australian emergency aid organizations swung into action. Our military forces were able to get to the city of Banda Aceh quickly and by all accounts did a good job.

But no sooner was their job complete than another earthquake happened on the island of Nias, off the coast of Sumatra. The damage to Nias was also bigger than one would have expected. What was of great concern to Reformed Indonesians, and because of that also to us, is that this island is by and large Christian. In fact Rev. Yonson Dethan, a Reformed minister known to many in Australia and Canada, was about to visit this island when the earthquake occurred. Fortunately, he was delayed and wasn't there when the quake struck.

Her Majesty's Australian Ship Kanimbla, which was on its way back to Australia, was called to return to Indonesia to help in the new emergency. One of the Sea King helicopters attached to this ship, with 11 military personnel on board crashed, causing the death of nine of the people on board. This terrible event happened on the

island of Nias. Investigations are under way to find out why it happened. Some suggest that the age of the machines might have been a major contributor. Sea King helicopters are some thirty years old.



Western Australia only allows these machines in the one place. . .



It seems that Indonesia is in the centre of much seismic activity, for even during the last three weeks reports have come in of other threatening earthquakes or volcanic activity. It obviously raises the question whether the two quakes are somehow related. Listening to a program on the radio some days ago the featured expert felt sure that the two are not related. That may be the case; others might argue from a different point of view. But to us it seems that the powers of nature, the powers of Almighty God are being displayed in a violent manner on and near the islands of Indonesia.

It is also thought that the next time a tsunami happens in Indonesia we should not be surprised to see it affect some of the northern settlements and towns in Western Australia and possibly the Northern Territory.

Relations improving

For quite a number of years the relationship between Indonesia and Australia was rather strained. Australian peacekeepers had played a central role in restoring order to East Timor (or as it is known now Timor-Leste) in 1999 after it voted to become independent of Indonesia. Indonesia wasn't wild about East Timor leaving and thus was far from happy with the help Australia offered East Timor.

But since the election of Indonesian President Susilo Bambang Yudhoyono relations have taken a turn for the better. Without a doubt the work done by our troops in Banda Aceh after the tsunami helped. The Indonesian President visited Australia just after the earthquake on Nias island and paid his respects to the people who lost their lives in the Sea King crash. It was rather ironic that this foreign President placed a medal on each of the coffins as an award of honor, as Australia does not have medals for these situations. This caused quite a bit of a ruckus in the press but has now been solved by the Government, who announced the issuing of medals for service personnel killed during emergency situations.

Australian politics

That brings us back to the situation in Australia. Last year, as you will recall, the Liberal/National Party coalition was re-

turned with a great majority. For the first time in many years the Howard government will have control over both houses of Parliament. This means that the government of Prime Minister John Howard will have a lot more power than previous governments. He will be able to get his legislation passed without the difficulty of having to deal with representatives of minor parties who want their own input into proposed legislation.

But as Lord Acton once said: "Power tends to corrupt, and absolute power corrupt absolutely." I fear that some of this increased power may go to the head of our government. Let me give some examples of issues where this may happen.

Each of the states has their own industrial legislation that determines what the wages and the conditions will be in various trades and industries. When the states came together in 1901 and established the Commonwealth of Australia it was not long before this newly created federal government introduced their own version of industrial legislation to implement their control over workplace conditions.

Over the years this federal power has grown and under the Howard government some major changes will soon take place. Some of the changes might well be good. They are aimed at restricting the power of the unions to dictate conditions to employers.

Others seem not so good. Many people, particularly those in the smaller states, see some of the government's proposals as little more than an attempt to increase the power of the Federal government. There are other pointers in the same direction. Living in Western Australia, only a small state population wise but at the same time a major powerhouse for the economy of Australia, I share this worry and see some indicators pointing that way myself.

Gamble or else!

Let me give one more example. The Western Australian government is in trouble with the federal branch over taxes being collected in W.A. When the Federal Government introduced the Goods and Services Tax (GST) in 1999 it promised that

all the money so collected would go to the states. There was only one condition and that was that the states would have to abolish some taxes such as some stamp duties as they were seen as being a doubling up of tax. The states complied with this after a fashion. They, of course, tried as much as possible to keep some of the taxes, as they were considered necessary to fund state based projects.

Here comes the twist. The other states of Australia collect large amounts of money by allowing poker machines in almost every pub and club. Western Australia only allows these machines in the one place dedicated to gambling, the Burswood Casino. The result is that our state collects only a minuscule amount of money from gambling when compared with the other states. This is where the Federal Government comes in. "If you people had as generous a legislation with regard to poker machines as the other states you could abolish a heap of taxes." This federal "suggestion" is being backed with their threat of reducing the amount of GST paid to Western Australia.

Social commentators commend this state for not having poker machines everywhere. These machines cause untold damage to families when a breadwinner gambles his wages on the poker machine just a few doors from his workplace.

The reason why we in the West do not have these machines was because a previous conservative government wanted to protect the Burswood Casino which was seen as vitally important for the development of tourism in this state.

Those who see great danger in the unlimited opportunities to gamble supported the move of this government. But the Federal Government, also conservative, with quite a number of members who profess to be Christian (who should be well aware of the disaster that these machines have been in the other states) will use the above to achieve its aim and get the West to fall into line.

All in all some interesting times lie ahead – for our state but also for our country.



Big Brother wants to Babysit

The Canadian national daycare strategy threatens families

by Tim Bloedow

A couple of months ago Canada's Liberal government announced its latest daycare scheme. Although some of the details may be different from previous proposals, the Liberal's fundamental approach to the issue is the same as it has always been. The target for the government's \$5 to \$15-billion in childcare handouts is women who want to (or need to) enter the paid work force, and who want to put their young children into institutional, regulated daycare spots.

But government money is not available to parents who want to raise their children at home, and it is not available to parents who want their children cared for by family members or friends, and it is not available to parents who want to put their children into any other childcare situation that is not regulated by the government. The intent of the Liberal's daycare agenda has been very explicitly stated – they want to make it easier for women to enter, or re-enter the paid work force. Liberal MPs made this clear in previous debates over their daycare agenda, when challenged by Reform Party and Canadian Alliance Party MPs to expand access to the childcare money to others, including parents who want to raise their children at home.

A parent's place isn't the home?

The rationale for the government's childcare program is rooted in feminist ideology – it gives favorable treatment to parents (primarily women) who want to



enter the work force, over women who want to stay at home and raise their own infants and young children. This program takes money from all taxpayers, including single-income families with a stay-at-home-parent, in order to hand that money over to dual-income families – and some single parents.

Such a program also assumes the radical feminist view that men tend to oppress women, so husbands tend to make decisions that keep their wives domesticated against their will, thus necessitating the state's intervention between husbands and wives on behalf of the latter. After all, (so goes feminist ideology) male and female role differences, including the tendency of women to stay home to care for children, are simply social constructs – nothing more than traditions established in a patriarchal

society. Those social constructs are unlikely to be reworked without government intervention to give preferential treatment to women who want to choose to “undomesticate” themselves.

Undermining family every way they can

It is astonishing that government policy in the year 2005 is still being developed around such radical ideological principles. Interestingly, polling results consistently show that upwards of 75% of parents claim they would give up one of their two incomes with one parent staying home with their children if they could afford to do so. So if the family's tax bill wasn't so high, perhaps they could afford to give up one income. (Material wealth being as addictive as it is, it remains to be seen whether these

families would indeed give up one income if taxes were significantly cut.)

The government always tries to sell the idea by saying it is designed to help low-income and single-parent families. Interestingly, the data coming out of Quebec, where they implemented a similar universal daycare policy a few years ago, indicates that “middle-class” and wealthy families are more likely to benefit from the program.

There are plenty of strident socialists in the social sciences who have produced studies that supposedly show that children have superior outcomes the earlier they are institutionalized for childcare and schooling. The best research, however, conforms with the Scriptural teaching of the exalted position of the family and church life for producing superior outcomes in children. Needless to say, the Liberal government is very selective in the studies it cites.

Another problem with the Liberal government’s national daycare agenda is that it does not discriminate on the basis of why parents are placing their children in daycare. In other words, to cite one example, it can short-circuit any efforts families and communities might want to implement in order to hold teenagers accountable and restore those who become parents due to rebellious and sinful behavior. In other words, an “unintended consequence” of this daycare agenda is that it subsidizes deviant, destructive behavior.

Two alternatives

Social conservatives in the Reform Party and now in the Conservative Party have advocated alternative childcare policies based on “freedom of choice.” They have proposed childcare tax credits that essentially allow all parents to deduct a set amount from their taxes for each child, leaving them free to use that money as they see fit, although they have yet to propose any figure to flesh out their policy. This is essentially a tax cut that just lets parents keep more of their income, with the intent that they will use it to offset their childcare costs, if they have any. In order to combat accusations that the policy doesn’t help the poor, because those who don’t make enough to pay taxes wouldn’t have a base tax amount against which to

receive a credit, the tendency has been to advocate a policy whereby all parents will get the same amount for their children regardless of income.

The Christian Heritage Party has also advocated its own version of a “Family Friendly Tax Credit.” CHP policy affirms that, “it is the responsibility of the parents – and not of the state – to raise and educate their children. The benefits of a responsible home environment is the most desirable form of child rearing. We therefore support the concept of in-home childcare facilities and do not favor institutional childcare. ...” The CHP also makes the point that if the parents who wanted to leave the paid work force to raise their own children did so, 1.5 to 2 million jobs would be opened up for others, thus contributing to a significant drop in Canada’s unemployment statistics. Christianity is a worldview so godly decisions in one area will produce positive outcomes and a whole series of positive “unintended consequences” in other areas. Christianity needs to foster dynamic, affirming, accountable community life. When the state interferes to provide a convenient institutional option for people who have chosen to estrange themselves from their families and natural communi-

ties and for people who have been seduced by novel, and likely harmful, theories of child rearing, then it does Canadian civilization no favors.

Conclusion

A February 7 article by Canadian Press, reported on a new Statistics Canada data, and observed that, “The agency says that more than half – 53.2% – of Canadian children were in some form of childcare by 2000-2001 compared with 41.9% in 1994-1995. Of that percentage in 2000-2001, one-quarter were in a daycare centre. The use of daycare centers, as well as care by a relative, was more popular by 2001 than in 1995, the study indicates. The ideologues in Canada’s federal government as well as many provincial governments want to see this trend grow even more. Christians must stand against such a trend, even if it requires personal sacrifice, and more integrated, supportive church communities to do so. Christianity isn’t simply about pronouncing God’s laws, it’s about voluntarily living a distinct, all-encompassing Christian life before a watching world.

For further reading on this subject see:
www.daycaresdontcare.org/



KEN DRYDEN – HE HAD IT RIGHT THE FIRST TIME

Before he became a Member of Parliament, and the Cabinet Minister responsible for the daycare portfolio, Ken Dryden, the hockey dad, had a decidedly different view of childcare. In a speech he gave in Regina a few years ago, he harshly condemned the notion of “quality time” as a concept adults invented to comfort their guilty consciences when they didn’t spend enough – quantity – time with their children.

He said at the time: “As policy-makers, as parents, we need to understand the real ‘why’ of time. A kid’s ‘why.’ Then to create opportunities for time. Because more time offers the chance for a richer parent-child experience, one more interesting, more compelling, more fun, which generates, in the parent, a greater will for time which, in turn, generates imaginative new ideas to create time. Eventually, perhaps, generating a habit of time. There are lots of ways to help our kids better – central, critical to all of them, is generating more time.”

Today, however, he is dismissive of data that shows that parents would spend more time with their children if they could afford to do so. Today, he would prefer to market an ideologically-sterile daycare agenda that furthers a program that makes it easier for parents to choose to spend less time with their young children in their formative years.



HOMEFRONT

Sickness as Excuse

by Jane deGlint

The hand of sickness can weigh us down heavily. Even if the discomfort is bearable in itself, its prolonged interference with our normal participation in life will wear us out. What started as a mild nuisance may turn into a nagging inconvenience. The more we are run down by a minor ailment, the more we lose our ability to cope. Our desire to be productive decreases. Our resilience to cope with small setbacks dries up. Our joy to interact diminishes. All the while we intensify our focus on our pitiable state. Self-absorbed we become less likely to apply ourselves to a task that requires willpower, energy or motivation.

All this could still be the natural consequence of not feeling well. The picture changes when one day we deliberately quote our illness as a public reason for refusing a task which we could easily perform or for canceling an appointment which we could readily keep. At that moment our sickness has become the scapegoat for our unwillingness to contribute. With a bit more practice we soon master the skill of taking advantage of our disadvantage. We arbitrarily either aggravate or downplay our symptoms, to suit our needs.

To those who know the weaknesses of human nature it is no news that healthy people also lack incentive at times. Since most people are unwilling to admit to a weakness, they look for a cover-up. And what better disguise than an illness. If you do not want to own up to your preoccupation with your social life or to your simple case of laziness, you say you are sick. Headaches or stomachaches are prime excuses for a temporary failure to perform duties. They easily escape verification. Unfortunately, dodging of duty

can become habitual. If it worked once, it will work again, and again. The excuse of illness has the potential of gradually turning into a permanent evasion of obligations and commitments.

Whether the sickness is real or pretended, there is little difference in the way a manipulator uses it. There might be more empathy towards a person who does not script his own illness, but in both cases the indolence needs to be addressed. It is a symptom of spiritual weakness. Moreover, if the chronic task avoidance is not dealt with, it spreads. Initially it may manifest itself only in one area of life. Homework is not done, a promise is ignored or a commitment is cancelled at the last minute. But usually the malaise spills over into other divisions: paying the bills, offering to help, being proactive. Apart from these many forms of avoidance, there are the symptoms of improper conduct. The illness becomes an excuse for extreme grouchiness, unfounded suspicion and selfish demands.

.....

Dodging of duty can become habitual.

.....

In such all-encompassing cases the sickness, whether real or pretended, is in essence used as an excuse for sin. It ranges from the subtle to the blatant. Admittedly our yes should be yes and our no should be no, but our handicap prevented us from keeping our word. Undoubtedly we should go to worship the Lord in the presence of his people, but we need time for ourselves.

Undisputedly we should be loving and giving, but it is not our fault that we have to be so demanding. Ever so gradually, the blame-issue shifts further out of control. Blaming our condition has in turn becomes a disguise for blaming God. This prime manifestation of original sin runs the gamut from, "Lord, you understand how my sickness prevents me from being content," to, "Lord, if you would not have made me sick, I would not have had to go to the devil for help."

As a result of the shift in blame, we surreptitiously silence our shame. Foolishly we expose ourselves, assuming we have it covered. We flaunt our sickness as a banner of innocence, whereas in fact we put our weakness on public display. Instead of humbly trying to work within the limitations imposed on us by the Lord, we draw attention to our selfishness.

The indolence and insolence must be addressed. Often the Lord accomplishes a breakthrough by intensifying the illness. Out of love he might have to bring us to the point of painfully shedding our blood (Hebrews 12:4). He might take away whatever little health we have left. He may engulf us with mental torment. He might isolate us till we acknowledge our need for brothers and sisters in faith. Through our intensified suffering he forces us to confront ourselves with the consequences of our sinful attitude, which often include: estrangement from spouse or children, diminishing astuteness, financial disaster, torment by the evil one and, most seriously, isolation from the love of God.

There are many biblical examples that show how the Lord intensifies the suffering of his children as means to bring them back to the path of humble obedience. Job

felt the hand of the Lord mightily upon him when he lost his wealth, his children, his health. There was no relief for him, till he acknowledged that he stood in need of the Lord's love and care. Ashamed of his ignorance Job confessed his shortsightedness to the Lord. "I had heard of you by the hearing of the ear, but now my eyes see you; therefore I despise myself, and repent in dust and ashes" (Job 42:5,6). Miriam suffered from the sin of jealousy. The Lord adds to her agony by taking away her health. In a moment's time leprosy covered her from head to toe. But through Moses' intercession the Lord makes her realize the undisguised nature of her actions. Her illness makes her aware of her spiritual trouble. After being face to face with her shame for seven days, her health is restored (Numbers 12:14). Some of God's children need to be delivered to Satan for the destruction of the flesh, in order that their spirit may be saved in the day of the Lord Jesus (1 Corinthians 5:5).

The same corrective measures which the Lord uses for individuals, he also applies to his covenant people as a nation. When the Israelites suffered in Egypt under the yoke of Pharaoh, they started to cry to the Lord. But the Lord brought them to utter surrender by first increasing their suffering. Their sons were to be thrown into the Nile and the burden of their labor became heavier. On account of their broken spirit and cruel bondage the Israelites rejected the words of the Lord as spoken by Moses (Exodus 6:9). Yet, in the end their suffering brought them back to their Lord. Out of restored faith they spread the blood of their lambs on their doorposts. And the angel of death passed them by. They were rescued from the house of bondage, for the sake of God's holy name. The Lord is faithful. He saves his people from their inexcusable sins.

But the children of Israel soon forgot their lesson. They used the Lord's punish-



ment as an excuse for multiplying their sins. "Lord, you sent drought; it was you who drove us to Baal." "Lord, you brought this beautiful Canaanite wife to me; out of fairness to her I will have to worship her gods." "Lord, you did not stop the gentiles from invading our land; now you expect us to believe the prophets who promise us salvation?" But the Lord cannot be fooled.

.....

***Proper shame does not
lead to self-pity,
but to repentance.***

.....


He sees through all flimsy excuses. Out of covenantal wrath he expels his people from the Promised Land. They must feel the pain of rejection before they are ready to be restored. For his name's sake he brings them to repentance through physical and mental suffering. "You will remember your evil ways, and your deeds that were not good; and you will loathe yourselves for your iniquities and your abominable deeds. It is not for your sake that I will act, says the Lord God; let that be known to you. Be ashamed and confounded for your ways, O house of Israel!" (Ezekiel 36:31,32).

Proper shame does not lead to self-pity, but to repentance. It makes us run to our Savior and hide ourselves in his righteousness. Suddenly we see our task, even when we are severely handicapped, or chroni-

cally ill, or financially disadvantaged, or emotionally frayed. We do not shrink back from our calling by clouding it with our self-centered concerns and motives. But we learn to take on our assignment in the strength of our Lord, trusting that he leads us with fatherly care.

Indeed, our heavenly Father sends us diseases and disasters to test our trust. He wants to teach us that he has adequately prepared us for his carefully selected assignments. If we fail the test by using our perceived misfortune as an excuse for selfish behavior, he will continue to discipline us. Out of covenantal love he may even hide his face from us for a time. Our initial reaction may be to heap sin upon sin. In our ignorance we may accuse him of being cruel, disloyal, deaf, inconsistent, and unreasonable. But really, we are describing ourselves. We are like the mule, without understanding, who must be curbed with bit and bridle (Psalm 32:9).

On the other hand, if by grace we pass the test, the positive results will abound. Our difficulty helps us to grow in faith. Learning to depend on the strength of the Lord, our weakness becomes irrelevant. As we heal from our self-inflicted wounds of arrogance and slothfulness, we start to discern in ourselves the fruit of the Spirit. What reason for joy and gratitude! Instead of being fools, we become wise. No longer morose, we experience an intense confidence. Our insolence and indolence disappear when we gratefully start to apply our gifts in the Lord's service. Even though further tests might temporarily teeter our assurance, they will most certainly make us more steadfast and more holy.

"For the moment all discipline seems painful rather than pleasant; later it yields the peaceful fruit of righteousness to those who have been trained by it." Hebrews 12:11 

“Honey, does this make me look fat?”

Little white lies and why we tell them

by Jon Dykstra

“Your wife discovers some flowers in the kitchen and thanks you with a hug and a big kiss for ‘such a thoughtful surprise!’ You bought the flowers for your secretary in honor of ‘Secretaries Day’ at the office. You can either take the credit for thoughtfully buying your wife flowers or you can tell your wife that they weren’t intended for her. Do you tell her the truth, yes or no?”

This question was part of very odd but interesting game – to win it you had to successfully predict what your friends would do in different moral dilemmas. Almost everyone in the room thought a little white lie wouldn’t be too bad an idea in this case (both the men and the women), but the question was directed at Glenn and he thought differently. Lying to his wife just wasn’t an option to him; this was supposed to be his most important earthly relationship so marring it with needless dishonesty seemed silly to him. Sure, his wife wouldn’t be quite as happy with him at that moment, but if she knew she could count on him to always be honest, even in the small things, then she would know she could count on him in the big things too, and wouldn’t that benefit his marriage far more than a little extra undeserved credit he might get from saying the flowers were for her?

Going beyond the Nazis at the door

When Christians debate the issue of lying it’s most often in the context of whether we should *always* tell the truth – should we, for example, tell the truth if Nazis come to the door and ask us if we are hiding Jews?

But in her book *Anatomy of a Lie* Diane Komp notes that very few Christians are confronted with these sorts of extreme situations – few of us are ever faced with a circumstance in which telling the truth might put someone’s life in jeopardy.

Instead, she says, we lie for far more trivial reasons: it just seems easier. Telephone solicitors get the “we can’t talk right now” response whether we can or not; the waitress asking “How are you?” is given a “good” whether we are or not; children who want to play with Mom or Dad are told “later” whether there will be time then or not. We lie because it seems the quicker thing to do, because the “half-truths” we’re telling seems harmless enough, and because we doubt the sincerity of the people around us (“He can’t really want to know how I’m doing, can he?”). And after awhile we start lying simply because we’ve gotten into the habit. Then we do it so often we don’t even notice ourselves at it anymore.



The scariest part of Komp’s book was the chapter in which she suggested the reader, over the space of a few days or weeks, record “every time you lie, or are tempted to, and ask yourself the question ‘why?’”

I was horrified at the results of my own experiment. I found myself lying not just regularly, but for no reason at all. For example, I set my own hours and often work late into the morning, sometimes until 2 or 3 am and yet when someone called me at 8 am I felt the need to pretend

that they hadn't woken me up since I had already "been up for hours." And though I work for the most part by myself and so hardly even have the opportunity to lie regularly (as they say, it takes two) even in my solitary setting I found ways to lie a dozen or more times a day. The only explanation I could come up with for some of my fabrications was that it was a habit, one so engrained I no longer noticed doing it.

Of course not all lies are motivated only by habit. We also lie to protect ourselves, to either cover up something we've done or failed to do. Would the husband at the beginning of this article feel any temptation to lie if he regularly remembered to get his wife flowers? Of course not; then it would be only a minor thing to tell his spouse that this time these flowers were for someone else. But because he's neglected his wife for so long there is now a temptation in these circumstances to take credit for thoughtfulness the husband hasn't had for his wife for quite some time.

Harmless?

So the more important issue is not whether it is alright to lie to Nazis at the door – that's hardly a relevant question to most of us – but rather whether it's alright to "stretch the truth" again and again.

The Bible is, of course, quite clear about the need for honesty and the value of truth in our day-to-day lives (Col 3:9, Lev. 19:11-12). We find that the very character of God prevents Him from ever lying (Num 23:19) and indeed Christ is so inseparable from honesty He is called "the truth" (John 14:6). So if we want to imitate Him then we too should be concerned about honesty.


Still there is a temptation to dismiss the "little lies" we tell as harmless.

So let's consider some everyday examples: how many parents make a habit out of lying to their kids, making promises they can't keep and making threats they don't carry out? When a parent's "no" doesn't really mean "no" how can they be surprised when their children don't accept that as the

final word? Experience has taught these kids that Mom and Dad's "no's" are at best half-truths, because half the time a bit more badgering will result in a favorable "yes." And how many wives can expect an honest answer from their husband when they want his opinion on a new dress. It's become almost a game for some, ferreting out the truth – in some cases experience has taught the wife that when she wants an honest answer from her husband it's best to look at his eyes rather than rely on the words that come from his mouth. She has to look to his body language for an honest reaction because she can't count on it verbally. So when he tells her she looks beautiful she's never quite sure if that's what he really thinks because that's what he says all the time. This husband will find it hard to offer his wife any encouragement because even his genuine efforts will be met with skepticism.

These are just the effects that are most evident. In some circumstance we may not be able to deduce the harm caused by a bit of deception – who gets hurt when we lie to a telephone solicitor? – but perhaps the harm comes simply from the fact that if we are not habitually honest we all too easily become habitually deceptive. And sin, even small sins, separate us from God (and would do so permanently but for the grace of God) so we should never dismiss any sin as inconsequential.

The first step to a more honest life is to start off by keeping track of your deceptive impulses. Give it a try and do as Komp suggests, even if only for a day: record every time you lie, or are tempted to lie, and ask yourself "why?" Then, when you become more aware of your sin and the misery you may be causing, you can go to God in prayer and ask him for forgiveness, more aware than before about your desperate need for it.

And then, after that, maybe you can think of your wife and go buy her some flowers. 

**If,
instead of
subscribing,
you put that \$47
into a bank account
each year, that had
an interest rate
of 3.5%, in only
192 years your
account would
contain just over
1 million dollars.**

But please subscribe to RP anyway.

Subscription Rates

**Canada (Canadian Funds)/
U.S. (U.S. Funds)**

1 year \$47.00 / \$42.00

2 years \$83.00 / \$77.00

3 years \$125.00 / \$112.00

International (Canadian Funds)

1 year \$61.00

2 years \$112.00

3 years \$165.00

Send a cheque or e-mail a request to:

One Beghin Avenue,
Winnipeg, Manitoba, Canada
R2J 3X5

subscribe@reformedperspective.ca

**REFORMED
Perspective**

Give to everyone who asks you, and from the one who takes away what is yours do not exact reimbursement. And as you wish that men would do to you, so do to them.

If you are in the habit of loving those who love you, what credit is that to you?

Why, even sinners are in the habit of loving those who love them.

And if you are in the habit of doing good to those who do good to you, what credit is that to you? Even sinners do the same.

And if you lend to those from whom you are expecting to receive, what credit is that to you? Even sinners are in the habit of lending to sinners, that they may be repaid in full. But love your enemies, and do good, and lend, without expecting to get anything back.

Luke 6:31-35

Annie Burton's Mother

by Christine Farenhorst

Many historical events occur every day: the mailman brings the mail, the snow falls, the neighbor's dog checks out the yard, and the phone rings. Interesting though these events may be in one's life, important though they may seem at the moment, they are passing. You will not remember five years from now, no, not even one year from now, that they occurred. Historic events, on the other hand, events such as the martyrdom of Polycarp, the Battle of Waterloo and the bombing of Pearl Harbor will be remembered and are written down in the annals of history.

Button eyes and an upturned nose

A long time ago, just prior to the Civil War in the United States, a little black girl was born. Her name was Annie Burton. She was a cute baby – round and cuddly with button eyes and an upturned nose. As she grew up on a plantation near Clayton, Alabama, she and a dozen other little black children were given permission to play with the little white children. They had great fun

together and for a short period perceived no difference in their station. But as they grew older, those differences materialized in a big way. There was, for example, the fact that the black children were not served supper. They received only one meal a day – and that meal was served in a communal wooden bowl. The children had no plates,



"We'll find out if it's true that all negroes have been set free."



used oyster shells for a spoon, and ate as fast as they could. The food usually consisted of buttermilk and bread. At other times greens and bones were in the bowl. The bowl was also used to feed the dogs, the ducks and the peafowl.

Little Annie wore a white, cotton homespun shift with short sleeves. Her feet were bare. She loved her mother, who was a house-slave, very much. She did not know her father, but the mistress of the plantation told her that he was a white man from a nearby town. Sometimes this man would pass, and her mistress would point him out, would even call to him, 'Hey, don't you want to see your cute little piccaninny?' But the man always turned his head the other way and ignored her.

The closest thing Annie ever saw to marriage was when older slaves professed to love one another. A party would be arranged for a Saturday evening and then the happy couple would jump over a stick and suddenly be man and wife. She liked the parties. They were full of laughter. But she had also seen the aftermath. If a woman was childless within a year of jumping the stick, she would be sold. And if children were born, they might be sold away from their parents if the master was

in debt or could not meet his mortgage. Annie, therefore, clung to her mama and was often afraid. But her mama whispered to her that she did not have to be afraid. Even if something would happen, God would always be there to take care of her.

Annie also witnessed the beating of slaves and their execution. Once she saw a man hung for killing a bloodhound. She saw another one was hung because he was framed for the murder of a white man. And everyone knew that the white man had been killed by another white man. She saw the clothes of those who had been hung flapping in the breeze on a pine tree. No black person, even though wearing rags, would touch those clothes. The bones of the two men were eventually taken to an old deserted house. When the sun shone, they were put out to bleach and when it rained, they were kept inside. In the long run, when the bones had bleached enough, they were taken to a doctor's office in Clayton and used by him in his medical practice.

Free at last

In the meanwhile the war was coming to an end and the slaves were freed. Many of the black people on Annie's plantation left. Her mother initially stayed, but after a severe whipping, she also ran away. Annie was now alone. She had an older sister, Caroline, who mothered her and a smaller brother, Henry, whom she, in turn, could hug. But it was not the same. She grew to resent the white owners more and more and wept for her mother. She asked a lot of questions inside her mind but the bottom line was that she was still a slave and had to do what the master and mistress told her.

Four years passed and then one day her mother showed up at the door and asked for her children – her free children. The master and mistress scowled, shut the door in her face and then set the dogs on her. But that same evening Annie's mother came back and met Caroline at the fence. She instructed the older girl to get Annie

When they were small the black and white children were given permission to play together.



and Henry. The girl obeyed her. Lifting her sister and brother across the fence, Caroline then climbed across herself. Annie hugged her mother and Henry grinned from ear to ear. The two children were carried across other fences and long stretches of fields and eventually, after several hours, came to a small cabin which the mother had secured from a neighboring plantation. The master and his son rode over the next day but Annie's mother shielded the children with her body.

"Yankee headquarters be nearby," she told them, "I'll go with you there and we'll find out if it's true that all negroes have been set free."

The master and his son, after swearing a great deal, left. And the children danced around in a circle.

Historic happening

The log cabin was small. It had one door with a latch and a small window. Besides Annie's mother, Caroline, Annie and Henry, there was a new little brother and a new little sister. The neighboring plantation had hired Annie's mother as cook. On one of the first days that the children were

back with her, a singular event happened – a historic event – historic in the eyes of God, that is.

It was evening and Annie's mother, tired with working and walking, trudged across the fields with a bag of food to her cabin. The children met her close to home and all were eager to see what she had brought for them to eat. It was raining out and she shooed them all in. Caroline had started a fire and everyone gathered around it, sitting on a blanket. Annie's mother took down an old earthen bowl and tossed a little meal into it. Mixing it with water she began to stir up half the batter for a hoe cake. Her children's eyes were glued to her hands as she did so. She talked to them as she cooked.

"This be for you to share soon enough. A little for each of you. And listen to that rain fall outside. Ain't the Lord God good to give us this food and this shelter and ain't He good to let us be together?"

They all nodded, happy with the comforting sound of her voice. Next Annie's mother put a griddle on the coals. It was a round piece of iron, thick with three legs.

With an old iron spoon the other half of the corn meal was put on the griddle.

"I'll put a tin plate over this first half," she then said, "because that'll have to do for your breakfast. We be saving that part for later."

Meanwhile Caroline had put a pot with water over the coals and had taken the pease and ham bone from the bag her mother had carried home. Placing them in the boiling water, she stirred and hummed.

"We be having a good supper of soup in a while."

Everyone nodded again and sighed with the delight of looking forward to a good hot meal. And the rain kept falling harder and harder.

Shoe on the other foot

Suddenly there was a knock at the door. Annie's mother got up, lifted the latch and opened the door. There was a white woman standing on the doorstep. She was dripping wet and three children stood behind her.

"Where are you going on such a night," Annie's mother asked, "with all these children?"

"Auntie," the woman replied, "I am traveling. Will you please let me stop here tonight?"

Annie felt a certain amount of anger at seeing a white woman and she also had no desire to share their cabin with white children and hoped her mother would send them away. Consequently, she was not prepared for her mother's reply.

"Yes, honey. I ain't got much, but what I have I will share with you."

"God bless you," the woman said and stepped in.

The children all followed her. They dripped on the dirt floor and shook themselves out like stray cats.

"Honey, ain't you got no husband?" Annie's mother questioned.

"No, my husband got killed in the war."

"Well, the war ain't been good to me either. My second man was killed in the war. I've been away from my little brood



for four years. It was a hard struggle to get them away from the plantation. With God's help I'll keep them from starving. White folk give me work and I know with God's help I can get along."

Annie and her brothers and sisters looked at the white children with unabashed curiosity and with a sense of ownership that they had never felt before. The shoe was on the other foot for a change. They were the masters and mistresses of this cabin.

"Yes, Auntie," they heard the white woman say, "my husband left me on a rich man's plantation. That man promised to look out for me until my husband came back. But now my husband is gone and the man's slaves have all left. So he told me he couldn't help me any more. I'm on my way to kinfolk."

"Your children must be starved," Annie's mother said. "Are those pease done, Caroline?"

Automatically all the children's eyes shifted to the pot boiling over the hot coals. Annie moved closer to her sister, as if by that movement she could stay her mother's generosity.

"Have they had anything to eat the last while?" Annie's mother repeated.

"Not much."

"Well, honey. I ain't got but a little, but I will divide what I have with you."

"Thank you, Auntie."

Annie watched to see how her mother would divide. She saw the hands that cosseted, mended, cooked and hugged her, break off a mouthful of hard-earned bread and put it into each one of the children's hands – white hands as well as black hands. Then she took the old spoon and equally divided the pea soup on tin plates. There were not enough spoons to go around. It was the little black children, her own children, who had to eat with their fingers, using their small piece of bread to sop up the soup. The share of food was so small that everyone was still hungry when the last bite was done.

"Now take the rag," Annie's mother instructed, "and wipe your hands and faces and give it to your guests so that they can use it too. And put your plates on the table."

They obeyed without questioning.

"Now one of you go pull that straw out of the corner and get ready for bed."

The children lay down on the straw together. The white children were in the middle and when they were down, Annie's mother covered them all with the blanket.

In the morning the hoe cake was shared as well. After washing it down with a sip of coffee mixed with molasses, the woman and her children left. Annie never saw them again.

Christlike

Annie later became a Christian. Her mother had served as a powerful example of love: by overcoming evil with good, by self-denial, and by acting in a Christlike manner towards those in need. Her mother had set Annie's feet in the right direction and she profited from that direction the rest of her life. She learned to read and write and before she died she wrote: "I am not wrapped in luxuries, but my thoughts are wrapped in the luxury of the heavenly life in store for me. When my life's work is done, I hope that my friends will have been blessed by the work I was able to do for God."



Alcohol and your kids:

Excessive drinking is all too common, even in church circles.

What can you do to prepare your children?

by Monique Graafland

Your teen is at a party with some of the “coolest” young people he knows. He’s encouraged to have a drink (“Come on, it’s only one!”). . . and then another. Peer pressure doesn’t really allow for a negative response and reluctantly he downs the alcoholic beverages. After several, he’s not only lost count, he’s also lost his sense of reasoning and restraint. He’s a good boy, a nice boy, but what’s he going to do now that he’s drunk?

Studies done in Australia, the United States, and Canada show that many parents feel they have no control over how their son or daughter behaves in social drinking scenarios or simply do not believe their children consume alcohol. However, over 90 per cent of research supports the opposite: parents’ behavior and attitudes are indeed powerful tools when it comes to teaching a teenager the do’s and don’ts about drinking. A father or mother, convinced that Johnny or Jackie doesn’t partake in alcohol use, may be in denial. Perhaps that’s the easiest way to deal with the issue, but it’s hardly an effective method. Another view that occasionally shows up among parents is the attitude that alcohol abuse is part of growing up: “you are only young once.” Yes, drinking alcohol is part of life, but not the abuse of it.

What did Jesus do?

There is nothing wrong with having a drink. Alcohol was present in the Bible and Jesus Himself drank alcohol (Luke 7:33-35) and approved of its moderate con-

sumption. Also, studies have shown that having a glass of wine each day is a healthy practice. So alcohol itself is not the problem. It’s what you do after you’ve had that drink that counts. This is where parental



support and guidance comes in. Survey after survey proves that teenagers are much better equipped to handle social drinking and peer pressure when they have been raised to respect powerful drugs such as alcohol and are introduced to it in the home environment. An introduction to alcohol in this setting delays the onset of regular usage and most often produces people who are only light drinkers.

The saying, “The grass is always greener on the other side” comes to mind: if a child has access to the occasional glass of liquor at home to be enjoyed as a family, chances are he or she won’t go looking for it elsewhere. A teenager’s developing sense of responsibility is in need of molding by the loving hand of a parent to arm them for future decisions. On the other hand, research indicates that harsh parenting or harsh discipline and high levels of conflict are connected to adolescent alcohol abuse. As in so many other settings, communication is crucial. Explain your actions to one another and talk about it with love and respect.

The latest report, by researchers at Columbia University and Queens College and published in *Adolescent and Family Health*, found that young people select friends who share their attitudes about drinking. And these attitudes have been shaped by observing their parents. Therefore, the peer group largely reinforces what young people have already learned from their parents. Parents are more influential than they may know.

Learning from Europeans?

David J. Hanson, Professor Emeritus of Sociology at the State University of New York has put together a website called Alcohol: Problems and Solutions (www2.potsdam.edu/alcohol-info). On this site one article explains that:

Parents are more influential than they may know.

In spite of the fact that most Europeans promote responsibility and moderation by introducing alcohol to their children within the protective and supportive environment of the home, we ignore their successful example by denying children meaningful alcohol education in the false belief that young people can't handle alcohol. Our actions lead them to drink in uncontrolled environments, such as in cars, hanging around street corners with their friends, at unsupervised parties, and similar undesirable situations. These are the worst possible environments in which to learn appropriate drinking behaviors. When children are served alcohol by their parents, drinking problems are generally low. When children are prevented from drinking until an older age, drinking problems tend to be high. The evidence is overwhelming."

Another pertinent passage reads:

Instead of stigmatizing alcohol and trying to scare children into permanent abstinence, we need to recognize that it is not alcohol but rather the abuse of alcohol that is the problem. We need to prepare our children to live in a largely drinking world.

Resisting peer pressure

Saying "no" under pressure isn't easy, but it becomes easier with time and prac-

tice and is a true character builder. We can teach our children to practice refusing drinks politely. They can turn it into a joke and say something clever like "No thanks, I'm performing neurosurgery in the morning" or "It sloshes too much when I jog," or an honest and simple "no thank you." They'll be happy you prepared them; if not right away, then certainly in the future. As Thomas Jefferson once said: "In matters of style, swim with the current. In matters of principle, stand like a rock." Drinking responsibly is a sign of maturity and good judgment.

The medical case

It may also be worth telling your children about some of the detrimental effects caused by overuse of alcohol. It affects the brain, especially if in a growing child; it is a leading cause of many kinds of cancer, and can lead to psychological issues, not to mention injury, assault, and road accidents. Investigations published by the American Medical Association shares the following:

- Adolescent drinkers scored worse than non-users on vocabulary, general information, memory, memory retrieval and at least three other tests.
- Verbal and nonverbal information recall was most heavily affected, with a 10 percent performance decrease in alcohol users.
- Significant neuropsychological deficits exist in early to middle adolescents with histories of extensive alcohol use.
- Adolescent drinkers perform worse in school, are more likely to fall behind and have an increased risk of social problems, depression, suicidal thoughts and violence.
- Alcohol affects the sleep cycle, resulting in impaired learning and memory as well as disrupted release of hormones necessary for growth and maturation
- Alcohol use increases risk of stroke among young drinkers

Humanly speaking, reason enough to know your limits.


Don't be naive

Doing research on this topic, I came across the website of *Christianity Today* where I read the following:

Statistics show that many Christian kids experiment with alcohol in much the same way as their non-Christian peers. Libby, a mother of preteens who was raised in a churchgoing home, recalls drinking heavily when she was in high school and college. "I'm not really sure why I did. All of the kids were doing it, even the church group," she remembers. "My parents never said anything; I don't think they realized I was drinking." Libby says her parents didn't discuss alcohol with her. "I wish they had. I would at least have had a value or a moral context. I look back and feel such remorse about the danger I put myself and others in by driving and drinking."

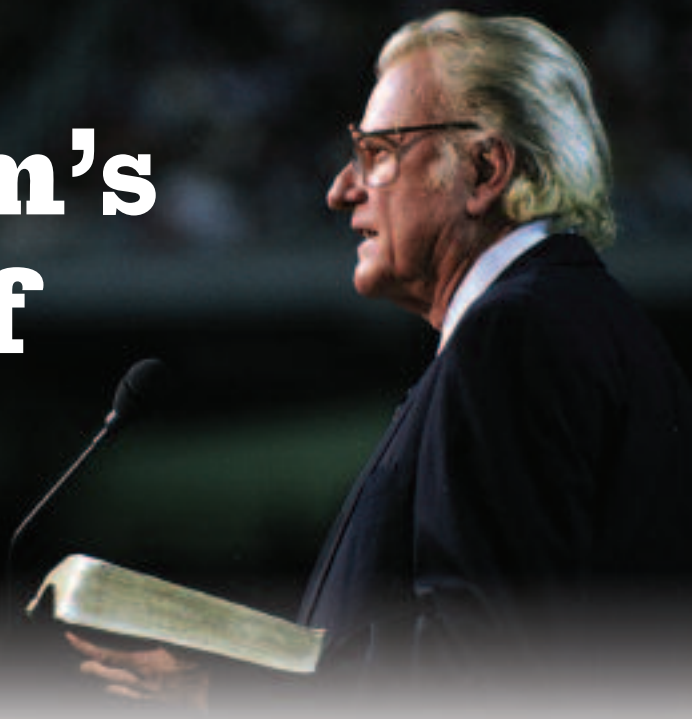
"No thanks, I'm performing neurosurgery in the morning. . ."

Alcohol abuse is indeed present in Christian circles. We cannot turn a blind eye to it. The Bible frequently mentions how God hates drunkenness and its effects (i.e. 1 Cor. 6:10). It gives us a clear picture that abuse was present then too. In Nelson's *Where To Find It In The Bible*, the topic pertaining to alcohol has over 30 referrals such as "Noah's drunkenness," "Festive Wine," and "False joy." God has given us alcohol to use, not to abuse.

Being blessed with children in a Christian setting is no guarantee for a positive outcome: we are human and make mistakes, and so will our children. However, our struggle to live as Christians should set us apart from those who have turned their backs on faith. Let's encourage one another to limit our alcohol intake. The future is so much brighter being sober! 

Billy Graham's Trail of Error

by Michael Wagner



For a few decades the most prominent leader within the religious movement known as “evangelicalism” has been evangelist Billy Graham. He is well known for his large evangelistic crusades that draw thousands of people. Billy Graham is a religious celebrity and he is revered by millions of evangelical Christians around the world. Indeed, some evangelicals attribute their conversion to Christianity to the ministry of Rev. Graham.

Evangelism is an important Biblical task, of course, and successful evangelistic campaigns where people turn to Jesus Christ for salvation are causes for praise to God. In this respect it is natural that many Christians would hold Graham in high esteem. Nevertheless, Reformed Christians are not able to support Graham’s ministry. Billy Graham is an Arminian and a Baptist, and these are obvious doctrinal defects from a Reformed (i.e. completely Biblical) perspective. Even beyond this, however, the history and practices of Billy Graham should raise the alarm for any conservative Protestant.

Increasingly less conservative

To put the matter succinctly, the history of Billy Graham’s career has been one of moving away from the truth towards compromise and error. It does not seem that many people are aware of this fact, but it raises important questions about his priorities. Brad Gsell, an elder in the Bible Presbyterian Church, has written a short book raising these concerns entitled, *The Legacy of Billy Graham: The Accommodation of Truth to Error in the Evangelical Church* (Fundamental Presbyterian Publications, 1998). In short, Gsell states that, “The tragic flaw of Billy Graham is that he has increasingly through the years accommodated error in order to gain greater influence” (p. 49).

In his early years Graham was a member of a very conservative Presbyterian church. “Graham’s parents were Presbyterians. Although Graham later became a Southern Baptist, the Graham family appears on the charter membership roll of the Bible Presbyterian Church of Charlotte and his father was an elder in the church” (p. 9). In the late 1930s Graham

attended the very conservative Bob Jones College (now Bob Jones University, or BJU). By the late 1940s he was conducting large evangelistic crusades and was strongly supported by Fundamentalist (that is, the most conservative evangelical) churches. BJU even conferred an honorary doctorate upon him.

Directing converts to the pope

However, Graham began to change in the 1950s. As he became increasingly successful and popular, he began working with theological liberals (and later the Roman Catholic Church) in his evangelistic activities. “By the mid-1950s Graham’s decision to accommodate the world and the apostate religious leaders and to forsake his former sound Biblical position was firmly established” (p. 11). As a result, many of the Fundamentalists withdrew their support for his ministry.

By the late 1950s Graham was working closely with Bible-denying liberal churchmen in some of his crusades. Prominent heretics, like Episcopal Bishop James

Pike, were active participants in Graham crusades by the 1960s. Numerous clergymen affiliated with the National Council of Churches (NCC) and the World Council of Churches (WCC) were involved with Graham's ministry. "The NCC and WCC are comprised of Modernistic churches and have long promoted radical religious and political causes. Graham initially denounced these organizations, but he has long since dropped his opposition" (p. 20). Indeed, he has even attended WCC assemblies and praised their work.

By the late 1970s Roman Catholic churches were also participating in Graham's crusades. Roman Catholics who responded to Graham's evangelistic appeal were then directed back to Roman Catholic churches. Does this really matter? "If Billy Graham is right in his present position and policies, then Martin Luther, John Calvin, John Knox and a host of other heroes of the faith were wrong" (p. 30).

USSR OK

Aside from his accommodation of theologically liberal heretics and the Roman Catholic Church, Graham was also willing to pander to the brutal Communist rulers of the Soviet Union in the early 1980s. During a "1982 visit to the Soviet Union, Graham outraged people everywhere when he attempted to downplay the persecution of believers in the Soviet Union" (p. 46). That country contained official, state-sanctioned (and thus pro-Communist) churches as well as underground churches of genuine believers that were persecuted by the Communist government. Graham publicly identified himself with the former, much to the chagrin of the persecuted Christians. "The Soviets wasted little time in using Graham's visit for major propaganda purposes" (p. 46).

Falling short

There are others, besides Gsell, who have warned about Graham's drift towards error. Presbyterian minister Iain Murray, in his book *Evangelicalism Divided: A Record of Crucial Change in the Years 1950 to 2000* (Ban-

ner of Truth Trust, 2000), includes two chapters describing Graham's influence on evangelicalism, and demonstrating his move from a more conservative stance, to a willingness to embrace proponents of error and heresy. In Murray's words, by the 1980s Graham "had come to accept the primary idea of ecumenism that there is a shared experience of salvation in Christ which makes all differences of belief a very secondary matter" (p. 69). Murray also points out that two prominent evangelical leaders (both Calvinists, by the way), Martyn Lloyd-Jones from Britain and Francis Schaeffer from the USA, expressed their concerns to Graham about his drift. But their concerns were ignored (pp. 75-77).

.....
“. . .he accommodated error in order to gain greater influence.”

Gsell sums up the situation this way: "Billy Graham, a man with great gifts and abilities, changed his position in the mid-1950s from one of unswerving obedience to Scripture no matter what the cost, to one of accommodation. This was done in

order to gain wider influence and respectability both in the world and in the church" (p. 60). Graham started out in a conservative Presbyterian church, then became a very conservative Baptist, then a wishy-washy Baptist. The direction is from a position of more truth towards a position of less truth.

All of us are sinners, of course. But a lifetime of drifting further and further away from Biblical doctrine is grievous, especially for a prominent Christian leader. Because he is a popular leader, others have been willing to follow his example and downplay the significance of doctrinal truth. There are clearly numerous reasons for the current sorry state of Christianity, but "considering the influence Dr. Graham has exerted, it is not unfair to say that his accommodation of truth to error has played an unparalleled part in the confusion and error seen in the evangelical church of our day" (p. 61).

Billy Graham is a very successful and popular Christian leader. But success and popularity are not to be the standard for Christians. God's Word, the Bible, is the standard, and by this standard Graham falls far short. It's great that some people have turned to Christ through his ministry, but his Arminianism and other errors mark him as one who cannot receive support from Reformed Christians.



Reformed Christian Books

ONE CLICK SHOPPING

- ILPB
- Inheritance
- Paideia
- Premier titles
- and MUCH MORE!

Easy online ordering for Canada & USA!

www.goDutch.com/catalogue or 1-800-881-0705

Ageism is idiotic

Our culture worships youth

but the Bible seems to have a preference for old people

by Tim Challies

Several weeks ago I was researching a conference that will be held near my town later in the year and noted the following statement in the short biography of one of the keynote speakers. “St. Thomas Church in Sheffield, England has grown to be one of the largest churches in England with 2,000+ in weekly worship, 70% of which are under the age of 35.” I was immediately struck by the emphasis on youth, as if this person is a more credible minister of the Word because he appeals to youth rather than to the elderly.

The Bible is clear

R.C. Sproul Jr. recently reflected on aging:

When I last crossed a decade barrier in my own aging process, God was good enough to grant me this small bit of wisdom – the Bible honors age, not youth. I came to understand that the disappearance of my youth was something God thought a good thing, and if I were wise, I would agree. Now a decade later and I have been given this bit of wisdom – easier said than done. Sproul rightly states that the Bible honors age above youth. Only a cursory study of the Scriptures will show this to be true. These verses are typical of the wisdom of Proverbs. “Folly is bound up in the heart of a child, but the rod of discipline drives it far from him” (Proverbs 22:15). Compare that with Proverbs 16:31 which tells us that

“Gray hair is a crown of glory; it is gained in a righteous life.” Leviticus 19:32 says “You shall stand up before the gray head and honor the face of an old man, and you shall fear your God: I am the Lord.” God commanded His people to stand in the

.....
***They shall still bear fruit
 in old age. . .***

presence of the elderly to render to them due honor. Perhaps one of the clearest endorsements of God’s commands towards the aged comes from Job 12:12. “Wisdom is with the aged, and understanding in length of days.” True wisdom comes from length of days lived walking with the Lord, not with the arrogant impulses of youth. In



the story of Job we also see Elihu, who was the youngest of Job’s friends, wait to speak until the older men had spoken their part. He treated Job with both admiration and respect as his elder.

As we might expect, the Bible also has much to say about youth. “Do not withhold discipline from a child; if you strike him with a rod, he will not die” (Proverbs 23:13). “The rod and reproof give wisdom, but a child left to himself brings shame to his mother” (Proverbs 29:15).

A clear picture emerges from the pages of Scripture. To quote Sproul once more, “The Bible honors age, not youth.” A person who has lived a long life of dedicated service to God, walking in the paths of wisdom, is surely worthy of higher honor than the youth who has only just begun.

Marriage experts

My parents modeled respect for the elderly. I remember at certain points in their marriage they faced conflict in their relationship that they could not seem to resolve by themselves. Instead of turning to therapists and marriage counselors they turned to people in the church who had been married for forty or fifty years and who had surely faced any problem my parents could encounter. They turned to the elderly and gleaned from them wisdom and discernment. They sat with their grey-haired friends who ministered to them and lifted them before the Throne of Grace. God



Who could better to go to for marital advice than a couple who has been married for 40 or 50 years?

taught my parents wisdom through what He had first taught others.

What to do while you're still young

We live in a society that shows little regard for the elderly. A word we hear increasingly in our day is "ageism" which is defined as "any attitude, action, or institutional structure which subordinates a person or group because of age." Does the church honor God in honoring age, or do we instead give undue honor to youth? We need look no further than our programs, ministries, budgets and priorities to see that this "ism" has made its way into the church of Jesus Christ.

Many years ago I attended a church whose youth group drew their name, "Remember Your Creator," from the twelfth chapter of Ecclesiastes. It begins with the words, "Remember also your Creator in the days of your youth." That is God's call

to those of us who have not yet earned our grey hair. When we are young, we are to heed the call of Wisdom, who cries, "How long, O simple ones, will you love being simple? How long will scoffers delight in their scoffing and fools hate knowledge?" (Proverbs 1:22). We must seek after wisdom so that when we are elderly, we can share our wisdom with the young and foolish.

Conclusion

Until then, let us honor the aged. Let us give double-honor to those with grey hair, standing in their presence and giving them the honor God requires. Let our hope and confidence be in the words of the Psalmist who says, "Those who are planted in the house of the Lord shall flourish in the courts of our God. They shall still bear fruit in old age; they shall be fresh and flourishing" (Psalm 92:13,14).



**NEED
A
SPEAKER?**



CANADA

John Boersema
(economics)

Jane DeGlint
(family, Christian living)

James Dykstra
(history, education, computers)

Jon Dykstra
(media, politics, pro-life)

Tristan Emmanuel
(politics)

Margaret Helder
(science, technology, creation)

Sarah Vandergugten
(Christian living, women's roles)

Peter Veenendaal
(politics)

AUSTRALIA

Rene Vermeulen
(unions, politics,
church history)

Reformed Perspective's Speaker's Bureau is a diverse group with expertise in subjects like politics, the media, creation and evolution, education, the family and more. If you need a speaker for your rally or event we may be able to help.

For more information email:
editor@reformedperspective.ca

Conservative Christian men aren't the tyrants they're made out to be. Yes they believe in headship, but they've not dictators, they've more like...

Soft Patriarchs

reviewed by Johan D. Tangelder

Over the last number of years fathers, especially the Christian, conservative kind, have been getting a bad rap.

Promise Keepers, a group that encourages Christian men to be better husbands and fathers, was denounced by Patricia Ireland, past president of NOW, as "a feel-good form of male supremacy" designed to "keep women in the back seat."

When the Southern Baptists issued a statement in 1998 affirming the father's headship of the family they were denounced as well. Journalists Cokie Roberts and Steve Roberts warned Americans that this sort of thing could lead "to abuse, both physical and emotional."

In a provocatively titled 1991 presidential address to the Society for the Scientific Study of Religion called *Religion and Child Abuse: Perfect Together*, Donald Capps argued that conservative Protestant parenting is abusive and authoritarian. He said that children are "betrayed, exploited, and abused in the name of religion" – a religion that draws on the notion of divine sovereignty and human sinfulness to prescribe corporal punishment as a valuable form of parental discipline.

But as W. Bradford Wilcox shows in his book *Soft Patriarchs, New Men*, the critics of Christian-conservative fathers have got it all wrong. His conclusions are based on an in-depth study of the surveyed attitudes and practices of married men of the so-called "religious right." This University of Virginia associate professor of sociology doesn't have an axe to grind – his book is not some religious or political polemic but, rather, a scrupulously balanced analysis of three large-scale Amer-

Soft Patriarchs, New Men: How Christianity Shapes Fathers and Husbands

by W. Bradford Wilcox

University of Chicago Press, 2004

328 pages; Paperback; \$20 US



ican surveys conducted from the late 1980's through the '90s.

Wilcox focused in on men's attitudes and behaviors towards the family. He examined three particular groups of men: conservative Protestant men, mainline Protestant men, as well as men who were not affiliated with any denomination. Conservative Protestant fathers – at least the ones who attend church frequently – turn out to be far more affectionate with and emotionally invested in their wives and children than are their counterparts among either mainline Protestants or the unchurched.

The Sexual Revolution changes everything

Before the 1960's and 70's men were very sure of their role in society – it was a patriarchal society and they understood what was expected of them. But the sexual revolution of the 1960s and 1970s and the rise of feminism changed all that.

This revolution ushered in a rush of change: easy divorce, the gay rights movement, relaxed attitudes toward premarital sex, and ready access to contraception and abortion. It also created an expectation for more and more married women to have careers outside of the home. A host of movements – for civil rights, against the Vietnam War, for women's liberation – appeared on the scene, calling into question the legitimacy of the traditional American way of life. And organized religion lost much of its privileged status as a central player in American society and key arbiter of the nation's spiritual and moral life.

Mainline churches capitulate

The mainline liberal churches quickly embraced the spirit of this cultural revolution. Wilcox describes these churches as simply "accommodationists," espousing what he calls "Golden Rule Christianity." Sermons in these mainline churches depicted God not as judge or disciplinarian, but as a father who befriends, comforts,

and loves his flock in an unconditional fashion. One liberal pastor said: “Perhaps all of us can cease to see ourselves as sinners in the hands of an angry God and know that we are children held in the arms of a loving Father – a Father who seeks to throw a party in our honor.”

Under the influence of feminism, mainline churches are now much more likely to use gender-neutral language and to incorporate images of God as mother into Sunday worship and everyday spirituality. According to Wilcox, the liberal leadership quickly adopted a positive view of the new morality of the 60s and 70s. They, by and large, capitulated to secular-elitists acceptance of extramarital sex, abortion, homosexuality, and other practices conservative Christians view as detrimental to moral life and family health. Since the early 1980s, mainline churches have made a determined effort to be inclusive of all family types and have accordingly become more hesitant about offering prescriptive advice on appropriate conduct regarding the family. For example, one national survey found that 73 percent of mainline Presbyterian pastors think that the church should be “tolerant of family changes (divorce, remarriage, same-sex couples) now taking place.”



In *Christian Marriage and Family* (1988) pastoral theologians John Patton and Brian Childs argue that the structure of a family is not important; instead, they embrace a pluralistic model of family life, writing that “there is no ideal form for the Christian family toward which we should strive . . . The stress on the structure of the nuclear family...contributes to the ignoring of others in less traditional family structures.” Mainline churches are usually also pro-abortion or as they call it, “pro-choice.” Their “pro-choice” orientation is seen in the numerous denominational pronouncements on the issue of abortion, as well as in the generally pro-choice attitudes reported by their clergy and laity. These liberal leaders do not derive their teachings from the infallible Scripture but, rather, from the insights derived from the contemporary world.

It is assumed that children are naturally good. . .

The mainliners show a basic confidence in human nature, believing that man is basically good. In keeping with this optimistic view of human nature, children are encouraged to think of themselves as autonomous moral agents. Since it is assumed that children are naturally good, they should be reasoned with in ways that respect their autonomy; they need not to defer to the authority of

Conservative fathers praise and hug their children more often.

adults. Consequently, parenting programs in mainline churches stress non-authoritarian, democratic parenting practices. There is also a low level of support for corporal punishment.

Mainline churches favor the therapeutic ethic of self-realization, as well as the therapeutic ideals of personal growth, interpersonal authenticity, and emotional support. Their model of pastoral care stresses personal fulfillment over adherence to traditional moral standards. The capitulation to the spirit of the age, and the stress on therapeutic model of pastoral care have greatly contributed to the inability to articulate a clearly defined vision of what family life should look like or even to focus much at all on the family itself.

Conservative churches push back

Conservative Protestants viewed the social unrest of the 1960s and 1970s – war protests, drug use, race riots, and so on – as portents of the potential collapse of American civilization. And to the great surprise of the liberal media and the mainline pundits, these conservative Christians did not hoist the white flag of surrender.

Instead, they made an aggressive counter cultural push to shore up the traditional family. One indication of this concern is the large number of organizations that emerged in the late 1970s to defend the traditional family – from political organizations like Jerry Falwell’s *Moral Majority* and Beverly LaHaye’s *Concerned Women for America* to pastoral organizations like Dr. James Dobson’s *Focus on the Family*, which has since grown into a \$100-million Christian family ministry. Dobson offers as an antidote to parental permissiveness his own blunt, homespun advice about parenting in general, and the need for strict discipline in particular. He claims that conformity to an ethic of lifelong marriage is not only best for the children, but also for the psychological well being of adults. He asserts that the larger conflicts dividing the nation are rooted in part in lax and inattentive parenting styles.

The vitality of conservative Protestant organizational life is without parallel in American religion. Wilcox observes that these conservative pro-family organizations pursue strategies that can be viewed as innovative in important respects. They put a wide range of contemporary media – from radio to the Internet – in the service of their family agenda. They also embrace therapeutic and more broadly expressive approaches to marriage and parenting. They also push home schooling.

Conservative Protestants

Wilcox observes that theological conservative Protestants are shaped by a commitment to a morality rooted in the absolute truth of the Bible, an ardent desire to return America to its Christian foundations through righteous family living, concern about social disorder and disrespect for authority, worry about secular humanism, and the threat it poses to the faith. Their focus on biblical authority and divine sovereignty translates into a concern for order and authority in society. Conservative Protestant leaders feel duty bound to uphold patriarchal authority in order to signal their willingness to submit themselves to the principle of biblical inerrancy and to the broader principle of divine authority. The Bible, which has much to say about parenting, is depicted as a primer for authority-minded parenting among virtually all conservative Protestants. After describing the family as “the foundational institution of human society,” the Southern Baptist Convention argued in 1998 that marriage is a “covenant commitment for a lifetime” and that husbands and wives have unique roles in the family: the husband has a “God-given responsibility to provide for, to protect, and to lead his family,” and the wife has a “God-given responsibility” to submit graciously to her husband and “to serve as his helper in managing the household and nurturing the next generation.” A guest editorial in the *New York Times* written by R. Albert Mohler Jr., president of Southern Baptist Theological Seminary, to defend the Southern Baptist Convention’s stands on male headship, homosexuality, and abortion put it this way:



.....

Protestant men appreciate their wives highly and find ways to communicate that appreciation.

.....

Southern Baptists are engaged in a battle against modernity, earnestly contending for the truth and authority of an ancient faith. To the cultured critics of religion, we are the cantankerous holdouts against the inevitable. But so far as the Southern Baptist Convention is concerned, the future is in God’s hands. If faithfulness requires the slings and arrow of outraged opponents, so be it.

Wilcox clearly shows that the positive effects of high levels of theological conservatism and church attendance among conservative Protestant men more than offset the negative effects of the so-called gender-role traditionalism. They are associated with heightened levels of paternal and marital expressiveness, as well as a strong commitment to parental supervision.

Therapeutic Culture

Although conservative Protestants vehemently oppose the anti-family agenda of the sexual revolution, they have not entirely escaped its impact. They too largely embrace its therapeutic culture. An increasing number of wives are now working outside the home. Husbands as well as wives were expected to involve themselves emotionally in home life and the well being of the children. By a desire to strengthen the Christian family, therapeutic

techniques and goals are adopted in the hope that they will increase marital happiness and stability.

Many of the conservative experts present themselves as Christian guides to family living who rely only on the timeless wisdom of the Bible; their extensive use of therapeutic techniques and terminology, however, reveals that in important respects they are quite modern. Their marital advice is that if men and women properly perform their roles in marriage, they will secure for themselves a happier, more fulfilling relationship. For example, James Dobson advises men to strengthen their marriage through the “provision of emotional support. . . of conversation. . . of making her feeling like a lady. . . of building her ego.”

Soft Patriarchy

Wilcox observes that since the feminist challenge of the 1970s, conservative Protestant supporters of male headship have increasingly stressed that male leadership is oriented toward service – hence, the near universal use of the term *servant-leadership* in conjunction with discussions of male authority. They pursue a neo-traditional model of fatherhood that combines a moderate providership ethic with a strong commitment to family life. Motivated by a desire to both transmit their faith to the next generation and protect their children from a society they see degraded and degrading, these soft patriarchs will combine involvement and vigilant oversight. Wilcox also notes that their theological assumptions about the nature of God the Father and of Jesus Christ give shape to a model of human fatherhood that encompasses, on the one hand, love, abiding concern, and mercy, and on the other, authority, justice, and sufficient severity to engender fear in a child. And Wilcox concludes his interpretation of the statistics that the new model of emotionally involved fatherhood is paying off.

Husband and Wife Relations

Wilcox suggests that by the 1990s conservative Protestants were clearly more concerned about working mothers of preschoolers than were their mainline and


unaffiliated peers. He says that one of the reasons traditional family men do a substantially smaller share of the household labor is that their wives work outside the home for fewer hours and earn a smaller share of the family's income than the wives of egalitarian family men. Furthermore, he states that churchgoing conservative Protestant husbands surpass every other kind of Protestant husband, from mainline to nominal, in making their wives happy in every way, not only showing more love and affection but also socializing more with their wives and understanding them better. Wilcox argues that schooled by organizations such *Focus on the Family*, conservative Protestant men evidently appreciate their wives highly and find ways to communicate that appreciation. He believes that the "economy of gratitude" – the exchange of material and symbolic gifts fosters solidarity within marriage. Many wives expect a sign of gratitude from their husbands in return for their household labor. Women are significantly more likely to report that the division of household labor is fair if they believe that their household labor is appreciated. The husband's expression of appreciation for his wife's work counts more than totaling up who takes out the garbage and when.

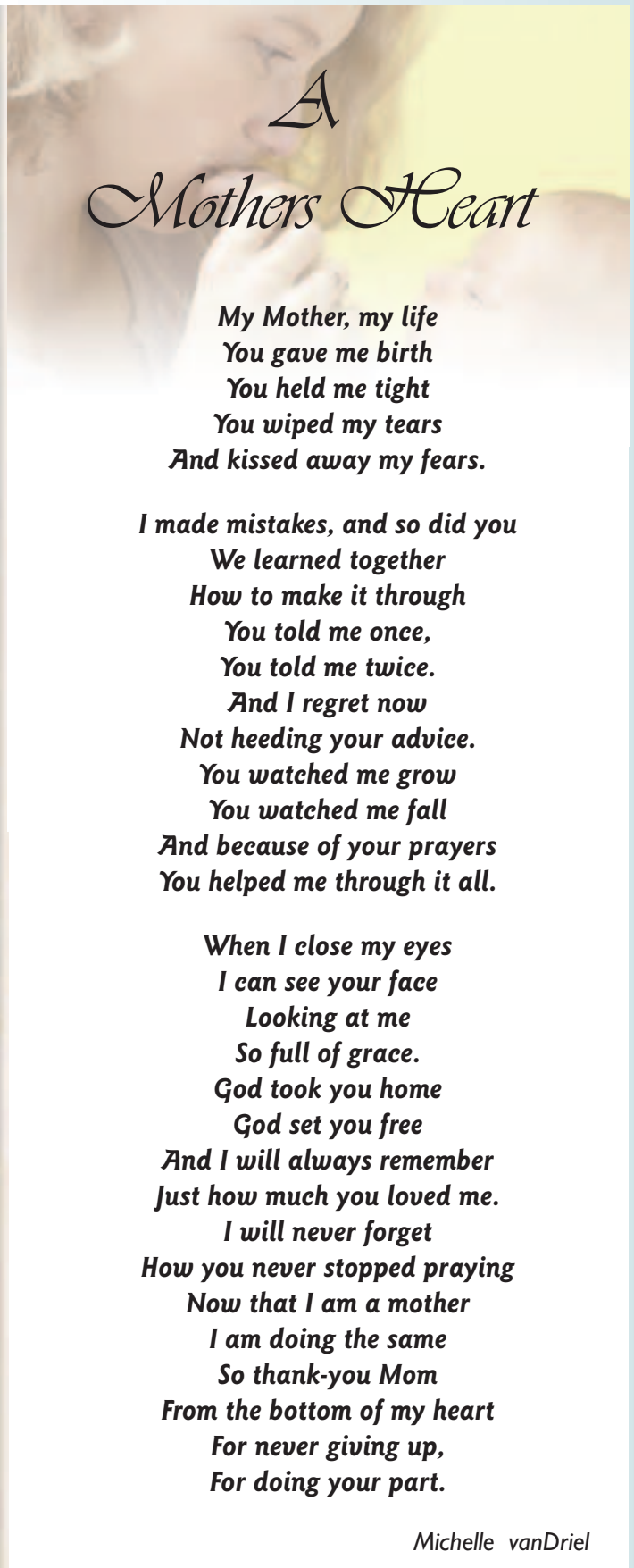
Involvement in the Family

For conservative Protestants the family is a social pattern that is original and inherent in human nature itself. They view the family as the foundational institution of society and the repository of faith and virtue; it is the crucial arena where affection and support are most readily given and received. Studies show that conservative fathers are more likely than their mainline and unaffiliated fathers to discipline their children by spanking them. Because they view children as inherently sinful, the conservative Protestant experts view discipline as a positive process that teaches children to develop a respect for divine justice, to learn about the consequences for misbehavior, and to turn away from sin. The conservative family experts tell parents not to punish their children in an angry or abusive manner. They teach that controlled corporal punishment administered promptly in the face of willful child disobedience is a more effective alternative than yelling.

They urge fathers not to relinquish their parental authority and to set rules (such as supervising children's television-viewing and monitoring their whereabouts) to counter the morally negative aspects of the secular culture. Furthermore, conservative Protestant fathers praise and hug their children more than the other men studied. Contrary to the established opinion of the secular media, therefore, Wilcox's study shows that a conservative Protestant affiliation is not related to domestic violence and that weekly church attendance is associated with lower levels of such violence.

Conclusion

Wilcox's welcome study makes a strong case that a commitment to Jesus as personal Savior and Lord, as well as faithful church attendance, is the best indicator of marital and family happiness. Married men and women are called to cultivate the virtues of self-sacrifice, fidelity, charity, and religious devotion in their marriages. Wilcox points out that churchgoing conservative Protestant men are soft patriarchs. They will abide by a view of the family that they believe to be divinely ordained and that attempts to articulate universal moral principles that govern it in all times and all places. 



A
Mothers Heart

**My Mother, my life
You gave me birth
You held me tight
You wiped my tears
And kissed away my fears.**

**I made mistakes, and so did you
We learned together
How to make it through
You told me once,
You told me twice.
And I regret now
Not heeding your advice.
You watched me grow
You watched me fall
And because of your prayers
You helped me through it all.**

**When I close my eyes
I can see your face
Looking at me
So full of grace.
God took you home
God set you free
And I will always remember
Just how much you loved me.
I will never forget
How you never stopped praying
Now that I am a mother
I am doing the same
So thank-you Mom
From the bottom of my heart
For never giving up,
For doing your part.**

Michelle vanDriel

The Emperor's New Fashions

(the long anticipated sequel to "The Emperor's New Clothes")

by Sharon L. Bratcher

Years ago, there was an emperor who was so exceedingly fond of new clothes that he was tricked by some swindlers into believing that a magical fabric had been designed that could not be seen by those who were foolish or incompetent. He and everyone else were so afraid that people would think them foolish or incompetent, that they convinced themselves that there must be clothing where there was none. "What colors!" they exclaimed. "And what a pretty design!" "And look at the train!" They even went so far as to have noblemen follow along, carrying the nonexistent train. "Magnificent!" they cried! This went on until finally one little child said, "But he hasn't got anything on!" Word traveled throughout the crowd, until the whole town was crying, "he hasn't got anything on!" The shivering Emperor suspected that they were right. But in his pride, he continued the procession, more haughty than ever.

Who is silly and who is smart?

For years afterwards the Emperor never spoke of that embarrassing occasion. He still loved to spend his money on fine clothing, but it was quite a while before he planned any more pompous parades. Even then, the memory of that event stuck with him, though of course, none of his loyal subjects ever spoke of it in public.

The Emperor remembered that part of the reason that he had fallen for the swindlers' ruse was because he had greatly anticipated being able to tell which of his subjects were foolish or incompetent. He had expected that all who could not see the fabric would have exclaimed about it, and thus he would have been able to distinguish the wise men from the fools. He realized now that all those who would simply follow the fashion of the day could be lured into foolishness. Still desiring to know, he began to develop a plan.

A scheme is hatched

As he laid upon his Serta Perfect Mattress™ one evening, he pieced together a strategy. "I have it!" he shouted with great excitement. "I have the perfect plan." And though the swindlers from years ago had been living out their days making license plates and taking care of all of the castle's laundry, the emperor surprised everyone by sending for them. He sent his attendants out, closed all the doors, and offered these prisoners their freedom if they would only assist him in his mischievous plan, for only they were devious enough to participate. Their evil grins spread quickly across their smudged faces, as they realized that with just a few months' work – perhaps a year at most – they could not only be free, but they could leave with the knowledge that they had fooled many of the populace into following their plan.



Once again the castle dwellers heard the sounds of machines humming far into the night. They grew accustomed to seeing bolts of real cloth delivered regularly, and they breathed a sigh of relief to see them. No more invisible clothes to trick them this time; no doubt about it, these men had been rehabilitated. In one day alone, the merchants delivered blue denim, brown and black leather, brass buckles, white elastic, various colors of cotton fabric and what seemed like tons of cotton-polyester blend fabrics, mostly in black or white. Following this they brought in the thinnest, finest, stretchiest blends, in many beautiful colors. Everyone wondered just what the two swindlers, now called the Official Tailors, could be making with so much fabric! Could the emperor really need this much clothing, or was he actually going to share some of it with other people?

Previously, the Emperor had sent his prime minister to the sewing room to check on progress. This time the Emperor went by himself, every day. All were curious, and asked one another, "What's going on?" Now and again they heard the Emperor's loud guffaw and the laughter of the tailors through the carved oak doors. Honestly, what could this be?

The royal announcement

After a month, the Emperor called the members of his court together, and issued this announcement: "Hear ye, hear ye. I, your beloved Emperor, come before you today to present a new line of clothing from our Official Tailors. Tailors #1 and #2 have designed a modern style which shall bring joy to all of my people. "And," he added, "with a 40% markup, the royal treasury should abound in gold coins very soon."

With that, he ordered the youngest two courtiers, Zack, and Felicity, to be led to the royal dressing room, where they were to try on the new clothing and model it for everyone else. Soon, very shyly, Zack was led out into the throne room. A muffled sound of laughter emitted from the

waiting crowd, for here is how Zack was adorned: his pants were made of blue denim, but they appeared to be made to fit the emperor himself, being about 6 inches too large at the waistline for Zack. His white cotton-polyester shirt also seemed to have been sewn for the Emperor, for it stood at least 5 inches away from his body on both sides, and hung past the droop of his drawers to within a few inches of his knees. Self-consciously he pulled them up with every step, and on one instance the beltline actually slid down to the top of his thighs.

.....
Their evil grins spread quickly across their smudged faces. . .

"No problem!" cried Tailor #1, as Zack's pants drooped. He whipped out a black leather belt with a shiny brass buckle and wrapped it around Zack's upper thighs, tightening it to hold true. As he did so, the ladies in the audience were ashamed that they caught glimpses of another, green cotton fabric showing at least 8 inches above the blue denim, which they later discovered were called boxer shorts. As Tailor #1 dropped the short-sleeved shirt down, the spectators were able to note that the length of the denim pants was also determined with the Emperor in mind, being at least 5 inches past the feet and dragging, successfully tripping Zack, in his parade around the throne room. He felt humiliated as the unchecked snickering seemed to increase.

"Silence!" cried the Emperor. "This shall be an acceptable fashion for my loyal subjects, beginning with the Spring selling season at Yon Mall. Do you dare to question my Official Tailors' designs?"

A "little child" speaks up

A young man stepped forward. He was, in fact, the "little child" who had spoken the truth about the invisible clothes some years back. "With all due respect, your highness," he said. "May I ask a question or two?"

The Emperor was still fond of this youth, but on this occasion, he also was wary of the boy's intelligence. Yet he gave him leave to speak.

"Sir, if our young men are so clothed, how will they work diligently or move quickly? Should a fair maiden be in distress, how shall they come to her aid? How shall they build their biceps with weights or help with the carrying of tools or packages if one arm must always be employed in the maintenance of their garments? This fashion is so different than anything ever experienced before – I think you shall never convince the general public to wear such uncomfortable and unseemly things."

"Ah!" cried Tailor #2. "All fashions are a matter of becoming accustomed to what one sees regularly. We shall not impose it on the public all at once, but shall present it gradually, in phases. First, we shall make most of the current pants out of blue denim. Then we will lengthen the pants so that they are long enough to drag in the mud – this will also increase sales, by the way. We will broaden and lengthen the shirts a few inches every few months, until they reach within 5 inches of the knees. We will hire a few young men in each school to wear such clothing, and we will finance a few singing groups and give them such clothing to wear, printing their logos on the shirts as well, so that by and by, all the young folks will desire to wear such clothing."

"But, Sir, our young men will never give in to such tactics," answered the youth.

Tailor #1 simply smiled, and replied, "Watch and see."

Zack made his parade slowly around the throne room, managing to trip only

twice along the way. He was then allowed to sit; the feeling of the leather belt over his backside was rather uncomfortable.

Gasp!

Next, Felicity appeared before them, and a gasp went up from the women of the court. Unlike Zack, who was clothed so as one might expect he could turn around twice without the clothes even moving, Felicity was tightly covered – at least those parts of her that *were* covered. She too was in pants of blue denim, which started about 4-5 inches below the waistline, and included a brown leather belt. But her pants were so tight that she minced along, unable to walk or bend freely without discomfort. These pants also were about 5 inches past the feet at the bottom. Her bodice-cover was made of a filmy elastic polyester and was a pleasant coral color with a sentence drawing even more attention to her breasts. The fabric began two inches below the collar bone, and extended a very short distance to several inches above the waistline, revealing a very lonely navel in the midst. The fabric, unlike Zack’s, clung to her body like skin. The gentlemen tried with difficulty to avert their eyes, but each caught the other one peeking.

The castle dwellers heard the sounds of machines humming far into the night.

“With all due respect,” began the young man once again. “Sire, how shall we expect our young ladies to adorn themselves so? Shall they not with great modesty refuse? And shall they not with intent of duty and purpose in their daily lives require such clothing as will allow them freedom of movement and nourishment? They will not stand for it, I am certain!”

“Now, now,” began Tailor #2. “Don’t be so hasty. Again, we shall not impose it on the public all at once, but shall present it gradually, in phases. A little tighter, a little lower, a little higher – then a little more.”

Tailor #1 added, “Yes, and we will begin an ad campaign – we will flood their magazines and movies with lovely ladies whom we hire to dress this way. They will applaud these women, and will see by their stories that dressing in such manner will bring to them their hearts’ desire – a boyfriend. We will hire several young women per school to wear such garments, and before the year is ended, I dare say that all will wear it.”

“But Sire,” replied the youth “Will not all the parents complain and forbid them all to wear such attire?”

“Ah,” said the Emperor, himself. “We shall keep them busy with work and higher taxes and desires and expenditures of their own. We shall print so many pictures that they will begin to think that none of this is abnormal or wrong. We shall make movies where we encourage them to be concerned with themselves, and to allow their children free expression. We shall demonstrate that no one has the right to tell them how to raise their children, and so they will get offended if anyone speaks to them about the clothing. Soon, all will seem correct.”

Felicity finished her short parade around the throne room. At first she was humiliated and felt very, very ashamed. But as her journey continued, she noticed sly grins on the faces of the gentlemen, who lowered their eyes. She noted what seemed to be a look of appreciation on the face of Zack, and, mistaking lust for approval, she changed her mind. She held her head high, and swayed her hips just a little as she came back and very carefully sat down upon her chair.

“Thus shall my loyal subjects be able to dress by the end of this season,” proclaimed the Emperor. “I can see the financial spreadsheet even now.” And with a wave of his scepter, he left, followed by the two tailors.

Silly subjects separated from the smart

Behind closed doors, the three of them laughed once again. The Emperor immediately hired a thousand weavers and seamstresses and tailors to assist the two tailors in their work. After another month, the plan went into action. Sales soared.

A gasp went up from the women of the court.

One year later, the Emperor stepped out onto his balcony, and waved farewell to the wealthy tailors as they rode out of town. He no longer needed to be in a parade in order to amuse himself. Instead, he watched below as many of the young folks (and some of the older ones) minced and tugged and tripped and flashed and swished, and dragged, and flirted, and were generally less useful to everyone than they used to be. Many had fallen for the ruse, and had convinced themselves that there must be good fashions where there were none. At last, he had the answer to his question.



GAY MARRIAGE 101
It's definitely the issue of the day.
If you want to learn more you can check out the RP website where these four articles are posted:

Are Civil Unions an Option? An alternative to gay marriage
Screwtape sounds off on same-sex marriage
4 Stupid arguments against Gay Marriage... and 1 good one
Compromise Isn't Possible: Why even the world should fear gay marriage

www.reformedperspective.ca

THE CONTEST THAT WASN'T

It had a prize and entrants, but that still didn't make it a competition

by Margaret Helder

There is nothing like a competition to encourage innovation and create heroes. We still remember those romantic early days of powered flight when contests were held to build flying machines which would carry intrepid adventurers across the English Channel and later across the Atlantic Ocean.

While those stories resonate with us still, many people seem quite apathetic about current achievements in space. Governments pursue such feats, or they do not pursue them, but the impact on ordinary people is low. In an attempt to create excitement about space travel and give people a vested interest in the issue, American businessman Peter Diamandis, in 1996 created a contest.

An offer made

The objective of the X Prize was to encourage private initiative and private investment which would lead to low cost space travel. Low cost, of course, is a relative term. Any such passengers would no doubt still have to be very rich. After all, who else would have hundreds of thousands of dollars to pay for a short ride ending up more or less where it started?

At any rate the rules of the contest were straightforward. Contestants were to use private money to design and build a spacecraft which could carry three passengers into space and back, on two occasions within two weeks. The prize money was guaranteed only until January 1, 2005. The \$10 million US prize was funded by Anousheh and Amir Ansari, American high tech entrepreneurs. It was understood by

all that the rocket would have to reach an altitude of 62 miles or 100 km to qualify as having reached outer space.

Certainly the requirements of the contest were not an impossible dream. A rocket plane had already reached that altitude, way back in 1964. At that time the experimental X-15 rocket plane reached a peak altitude of 67 miles or 354,200 feet. In many ways, these government funded rocket planes set the stage for later manned flights to the moon. Space trajectory-type-flights (straight up and down) were a major part of that program. In all, \$300 million was spent for 30 hours in the air. A total of 199 flights were logged, of which 109 exceeded Mach 5 and four exceeded Mach 6. The highest speed of Mach 6.7 (4520 mph or 2.08 km /second) was achieved in 1967. This rate was nevertheless nowhere near the speed needed to permanently escape

from Earth. The velocity required for that is 11.2 km/second. In 1996 nobody expected private industry to achieve such a formidable speed. A mere quick ascent to just beyond our atmosphere, followed by a quick descent as the X-15 rocket planes did, is what was expected. The X-15 program, by the way, was phased out in 1969 as a result of funding cutbacks. (Mach number refers to the ratio of the speed of an object to the speed of sound. Numbers above 1 are supersonic.)

The Canadian connection

Not surprisingly the offer of a large prize served to catch people's attention. Soon space romantics in several countries began to dream and to plan. One of the most important decisions was how to launch the rocket. One choice is to launch from well up in the air. The other is to



X Prize Foundation

The Arrow, a Canadian entrant, on display in New York City.

launch from ground level. The X-15 rocket planes had adopted the former, easier method. They were carried aloft by a modified B52 bomber and then released.

Two Canadians became interested in the competition. Both were space romantics, but the one man was more practical than the other. Geoff Sheerin named his project the Canadian Arrow in honor of the Avro Arrow aircraft, a Canadian designed jet widely recognized, in its time, as the best in the world. In the early 1960s, the government of John Diefenbaker, willing to please governments with competing designs, had ordered all such planes destroyed along with all the blueprints! To this day, many Canadians mourn the loss of Canada's aviation research and development program. Would Mr. Sheerin's project make up for past losses?

Mr. Sheerin chose a stainless steel structure powered by a V2 rocket engine burning an alcohol and oxygen mixture. This was the same engine used to power unmanned German bombs raining down on England early in World War II. The design might be old, but it worked. By December of 2003, this team had built and tested the engine and also the crew capsule. The rocket would be launched from a barge in one of the Great Lakes. Including fuel tanks, the rocket would be a 2 stage, 16 m design. It would go straight up. It was expected that as fuel was exhausted, two thirds of the structure would separate and parachute down. A small capsule would continue upward. As the descent began, a ballute would deploy (cross between a balloon and parachute). In mid August 2004, the Canadian Arrow team successfully tested recovery of an unmanned crew cabin from Lake Ontario. It was expected that an unmanned test would be attempted by the end of 2004 or early 2005. They were determined to observe all safety precautions. Once the project was ready for a manned flight, the pilot would be a professional. Six candidates had been selected including two captains in the Canadian air force reserve and a genuine cosmonaut, Dr. Yaroslav Pustovyi from the Ukrainian space agency.

Photo courtesy of Scaled Composites, LLC



SpaceShipOne descending just before touchdown.

Crazy Canucks?

The other Canadian team chose the name da Vinci. Its key man was Brian Feeney who, until 1999 worked alone on the project. The choices made by Mr. Feeney included an 8 m long cigar shaped tube rocket including the manned capsule constructed of Kevlar. The rocket would be carried aloft by the world's largest helium balloon. Thereafter the rocket engine would ignite, burning a mixture of liquid



The objective was to encourage low cost space travel.



and solid fuel. Mr. Feeney, a self-taught engineer with only twenty-five hours of flight experience in light planes, would pilot the rocket. He was so inexperienced he did not even know what the dangers were. This was only one of that team's problems however. As of December 2003, the team still had only ideas, and none of the hardware. They still lacked the balloon, the parachutes, the engine and the crew cabin! Nevertheless, to hear them talk, one might imagine they were about

to win the race. They had already announced that Kindersley, Saskatchewan would be their launch point.

The claim to fame of Kindersley, a town of 5000, is that it is located in a sparsely populated area of the Canadian prairie. The locals were ecstatic at the choice, imagining an influx of tourists to watch the lift off. Some people imagined anywhere from 1000 visitors to 100,000. Excitement reached fever pitch when Mr. Feeney announced an October 2, 2004 launch date. Early in August he had managed to find a sponsor to provide cold hard cash. Once Internet Casino goldenpalace.com had provided one half million dollars, Mr. Feeney immediately ordered all the hardware. He also provided the required 60-day advance notice of launch to the contest organizers. Little details like testing the system were considered unnecessary.

Some experts began to question the wisdom of the da Vinci undertaking. The balloon, as big as three football fields, would be extremely difficult to control, even in a very light wind. Any mishap might threaten the city of Saskatoon, only 200 km away. Still local euphoria over the prospect of tourist dollars continued unabated. The bubble burst on September 25, 2004 when Mr. Feeney announced a postponement. An essential piece of equip-

ment had not come. Apparently there were other problems as well such as the details of an insurance policy. Moreover the required paperwork had not been filed with Transport Canada. Even after the contest was won by others in early October, Mr. Feeney still hoped to launch his craft by the end of January 2005. Now however there was no need to risk life and limb. The first test flight would be unmanned. As of May 2005 however, the people of Kindersley were still waiting.

Misadventures

As space related projects go, Canada's teams were low budget. One American team was cheaper still. They made this their claim to fame. The team, calling itself the Space Transport Corporation, otherwise known as the "official underdog of the contest," took pride in the fact that by August 2004, they had spent only \$100,000 on their rocket Rubicon 1. The engine consisted of seven identical motors which would be fired in sequence and then jettisoned. The motors and attached parachutes would be recovered and repacked for the next event. On August 8, 2004 during an unmanned test flight, the rocket exploded in the air and all component parts were destroyed. Nevertheless the organizers hoped to assemble a new vehicle by September.

Two days later, there was more bad news. The well financed Armadillo Aerospace's prototype rocket Black Armadillo, also met disaster. This company, funded by American millionaire John Carmack, creator of the video game *Doom and Quake*, had chosen an engine which used hydrogen peroxide fuel. Shortly after take off on August 10, the rocket crashed and was completely destroyed. This team too expressed the hope that a new rocket could be assembled within a month. It would not be completely functional, however, until the end of the year.

In England another well financed team attracted notice. Steve Bennett, a former toothpaste technician, turned millionaire and space technology expert, had established an experimental rocket test program in 1992. Within four years his company had successfully launched Starchaser 2, a 6.7 m rocket, the largest civilian rocket built and deployed in Europe. Two years later, Starchaser Industries was incorpo-

rated with the primary purpose of winning the X-Prize. By 2002 a rocket and capsule system Thunderbird/Starchaser 5 was judged too heavy and energy expensive for the demands of the competition. A simpler, smaller, lighter system called Thunderstar/Starchaser would be designed. The launch of the contest vehicle was scheduled for 2004. The months passed however and problems delayed the manufacture of the engine. Soon it would be too late.

Victory at last

The eventual winner of the prize was a surprise to no one although the team carried out most of their program in secret. It was only at the end, that the Burt Rutan team actually revealed their design and plans. Burt Rutan was no stranger to the aeronautics industry. His company, Scaled Composites, had frequently worked under contract to the American government. He had designed and built 38 different aircraft including the 1986 model Voyager, which made the first non-stop flight around the globe on a single tank of gas. He had also designed a crew-return vehicle for the International Space Station. So this man had the experience and the tools. He also had the money.



The rocket would be carried aloft by the world's largest helium balloon.



Paul Allen, cofounder of Microsoft Corporation, had provided \$25 million to win the X Prize. This man has funded other projects as well. He generously contributed to the Evolution Project, an elaborate television series, widely regarded as a put down of anyone critical of evolution (especially Bible believers), shown on American public television in 2001. Moreover the same man is a major donor for an array of radio telescopes in the Cascade Mountains. The purpose of these listening devices is to detect signs of intelligent life in space.

In order to win the X Prize, Burt Rutan designed a strange looking aircraft called White Knight. It was of twin turbojet

design. The rocket would be carried aloft, attached to the undercarriage of the fuselage. Called SpaceShipOne, the rocket was a tiny graphite and epoxy structure. Its design too was innovative. The twin tail pieces and half of each wing were designed to rotate upward. In this position the craft would drastically reduce its speed of descent. Design work began in 1996 and initial testing followed. In 2001 Scaled Composites began to build the aircraft. Only after a manned test in June 2004 did the Rutan team actually enter the X Prize contest. That first flight reached 100.1 km but it did not qualify as an official attempt since the rocket carried only pilot Mike Mevill's weight.

The first official attempt was September 29, 2004 when pilot Melvill took the craft to 337,500 ft. He only needed to reach 328000 feet. The event however was not without incident. The rocket went into a wild series of corkscrew rolls as Mevill began the final ascent. This terrified everyone and demonstrated the dangers of such undertakings. For the subsequent flight on October 4, Brian Binnie piloted the craft. He took the rocket to 367,500 ft., thereby breaking the record set by the X-15 in 1964. To achieve this, SpaceShipOne traveled only at Mach 3, one tenth the Earth's escape velocity. This was good enough to reach a record altitude before the descent.

Naturally there was great rejoicing at the successful completion of the contest. Adventurer millionaire Richard Branson announced that he would invest \$100 million to create the world's first spaceline. Mr. Branson obtained the license for SpaceShipOne technology from investor Paul Allen. Burt Rutan's company was to build the rockets. Customers should be able to book flights into space by the end of the decade.

The significance of this milestone however seems small. It may well be that only a small clique of millionaires and others who otherwise lack adequate challenges or purpose, really care about civilian opportunities for space flight. The real question is whether there ever really was a contest. Did any team other than the winners really have a chance? Nobody knows and perhaps few care but everyone likes a good story.



PUZZLE PAGE ENTICING ENIGMAS AND CEREBRAL CHALLENGES

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

NEW PUZZLES

Riddle for Punsters #111 – “Tiring Work”

- How do plumbers feel after a long day of work? -----
 How do flat repair mechanics feel after a long day of work? -----
 How do butchers feel after a long day of work? -----
 How do firemen feel after a long day of work? -----
 How do muffler installers feel after a long work day? -----

Problem to Ponder #111 – “Ordered Country”

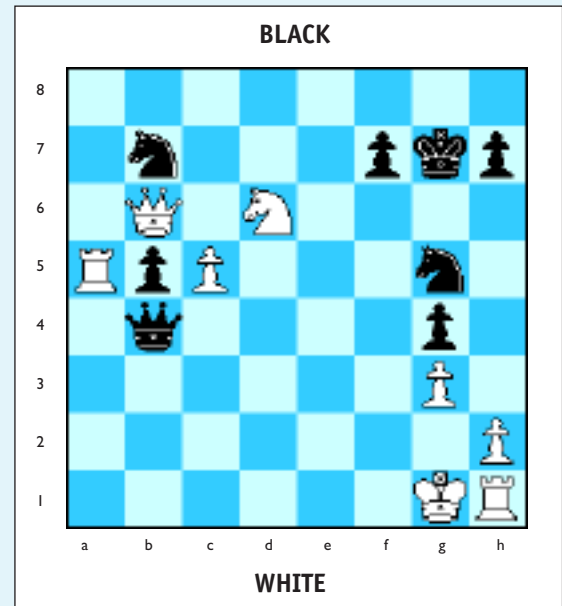
How many *distinguishable* ways can all the letters in the word **CANADA** be arranged (in a 6-letter sequence)?

Word Challenge – “Spell Out the Answers”

Using the hints provided, determine the common two word expressions (of the form “_____ out”) indicated.

- | | |
|-------------------------------|-----------------------------|
| a) out – prolong | b) out – show caution |
| c) out – happens to candles | d) out – happens to clothes |
| e) out – pause during a sport | f) out – remove dampness |
| g) out – remove clutter | h) out – determine |
| i) out – be distinctive | j) out – fail badly |
| k) out – exit (upwardly) | l) out – allow to perform |

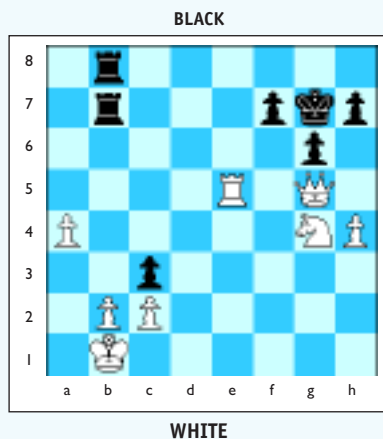
CHESS PUZZLE # 111



WHITE to Mate in 4
 Or, If it is BLACK’s Move, **BLACK to Mate in 3**

SOLUTIONS TO THE PREVIOUS (APRIL) PUZZLE PAGE

SOLUTION TO CHESS PUZZLE # 110



WHITE to Mate in 3
Descriptive Notation

- N-B5ch K-B1
(Or K-N1 or K-R1)
- R-R8ch N-Q1
- RxN mate

Algebraic Notation

- Nd6-f5 + Kg7-f8
(Or Kg7-g8 or Kg7-h8)
- Ra5-a8 + Nb7-d8
- Ra8xd8 ++

Or, If it is BLACK’s Move,
BLACK to Mate in 3

Descriptive Notation

- _____ Q-K8 ch
- K-N2 Q-K7 ch
- K-N1 N-B6 mate

Algebraic Notation

- _____ Qb4-e1 +
- Kg1-g2 Qe1-e2 ++
- Kg2-g1 Ng5-f3 ++

Answer to Riddle for Punsters #110 – “Aptly Named”

- What is a good name for a robot that likes to stand outside in the rain?
R u s t y
- What is a good name for a boy that wants to be a judge when he grows up?
J u s t i n
- What is a good name for a boy who loves to watch birds whenever he can?
J a s o n
- What is a good name for a girl that likes to play on the beach all the time?
S a n d y
- What is a good name for a girl that spends all her free time climbing small mountains?
H i l a r y
- What is a good name for a girl that keeps asking about what time things are going to happen?
W e n d y

Answer to Problem to Ponder #110 – “A Taxing Change of Heart”

Simondricus was a wily, wicked, wealthy tax collector who routinely overcharged the people when collecting taxes and kept the excess for himself. From the people in his district, whose incomes totalled 4500 denarii for the year and who should have paid 36% tax on their incomes, he collected 1980 denarii in taxes. How much **should he have collected?** How much was he going to **keep for himself?** God worked faith in the heart of Simondricus who became a Christian and vowed that he would pay back **sevenfold** all the excess taxes he had kept for himself that year. How much would that be? If he was paid 280 denarii per year as his wages as a tax collector, **how many years worth of his wages** would he pay back to the overtaxed people?

Simondricus should have collected $4500 \times 0.36 = 1620$ denarii
 Thus he overcharged the people $1980 - 1620 = 360$ denarii to keep himself
 If he pays back sevenfold, he would pay $360 \times 7 = 2520$ denarii
 This would be $2520/280 = 9$ years of his wages.

Crossword Puzzle

Series 13, No. 1

Last month's solution
Series 12, no. 12

1	2	3	4	5		6	7	8	9	10		11	12	13
14						15							16	
17						18							19	
			20		21		22				23			
24	25	26		27		28				29		30		
31			32		33				34					
35					36							37	38	39
40												41		
42														
			43	44		45	46	47				48		
			49									50		
52	53	54		55		56				57		58		
59					60					61		62		
63														
70														
73														

1	S	H	A	R	K		6	S	A	M		9	S	A	L	A	13	
14	A	E	R	I	E		15	T	R	I		16	G	L	A	D	E	
17	N	A	N	C	Y		18	I	A	N		19	D	I	Z	Z	Y	
		20	L	E	E		21	O	R	B	I	T		23	E	Y	E	
24	N				25	R	A	N		S		27	I	N	N		29	E
30	U	R	N		32	P	E	A		34	I	L	E		36	F	A	X
38	N	O	O	39	S	E		40	T	A	N		42	S	H	A	L	T
44	A	B	L	E			45	S	L	I	D	E		46	I	C	E	R
47	V	O	L	T		48		49	A	M	I		50	S	P	I	R	E
51	U	T	E		52	A	S		53	A	D	O		55	A	T	M	
			57	F	R	Y		58	A		59	I	N	S		60		E
	61	S	K	I		62	S	I	R	E	N		66	T	A	D		
69	O	P	I	N	E		70	S	O	S		72	T	O	Q	U	E	73
74	C	A	N	A	D		75	A	M	P		76	B	L	U	E	S	
77	A	N	G	L	E		78	R	A	Y		79	S	E	A	L	S	

ACROSS:

1. Very powerful or high quality
6. To the side, out of the way
11. Life-support system (abbr.)
14. Lyric poem
15. Flowering branch
16. Be indebted to someone
17. Characteristic of the continent of Asia
18. Aboriginal shell money, or wampum
19. Expression of awe
20. Tall land feature abbr.
22. Chief of Naval Ops.
23. Now, at this point
24. Door opener
27. Filled to satisfaction
30. What the weekends are for
31. Certain lamp used in signage
33. Small veggie
34. Emotion of wonder
35. Irritates
36. Salty solution
37. Farewell, archaically speaking
40. A feudal estate
41. A high school subj.
42. Slippery fish
43. Shrewd
48. Relating to aircraft
49. High mountain
50. Small person
51. Ship pole
52. Dull resounding noise
55. Scottish textiles
58. Letter of the alphabet
59. Prayer ending
60. Originally or formerly called
61. Expression of triumph
63. Young fur-bearing animal
64. A liquid measurement
66. Portrayed in a role
70. Map direction
71. Willow rod used in basketry
72. Contract to rent
73. Straight slender stick
74. Tree benefit
75. Borders

DOWN:

1. Body of water
2. ... and downs
3. Hawaiian food
4. Kind of cheese
5. Leases
6. Snake
7. Unusual and unique
8. Fairy bluebird
9. Resident of a certain American state
10. Scrutinize
11. Farther down
12. Uttered an oath
13. One that sews
21. Short sleeps
24. Kitchen utensil
25. Spooky
26. Gullible inhabitant of a rural town
28. Beverage
29. Female sheep
32. Unwelcome bank account abbr.
37. In front of
38. Short divisions of writing
39. Give expression in acting
41. Rotating piece of mechanics
43. Computer key
44. Popular language
45. Spoke
46. Terms of agreement (abbr.)
47. Italian volcano
52. Pie maker
53. Kind of acid
54. Doled out
56. Networks of blood vessels
57. A kind of rock
62. Passed with flying colours
64. _____ Angeles
65. Poet's word
67. Child's game
68. Specific direction
69. Bouvier _____ Flandres

