

REFORMED

# Perspective

A MAGAZINE  
FOR THE  
CHRISTIAN  
FAMILY

Volume 29 No 12

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## Is the New Testament Text Reliable?

BREWS.

A. D. 61

2 Hath "in these last days" spoken unto us by his Son, "whom he hath appointed heir of all things, "by whom also he made the worlds;

3 Who being the brightness of his glory, and the express image of his person, and "upholding all things by the word of his power, whom he hath by himself purged from sin, "sat down on the right hand of the Majesty on high;

4 Being made much better than the angels, as he hath by inheritance obtained a more excellent name than they.

works of time have perished, and the earth, and the heavens, and the elements, shall be dissolved, and the earth and the heavens shall be burned up, and the earth and the heavens shall be changed: but thou art the same, and thy years shall not fail.

11 "They shall remainest; and thou shalt be as old as doth a garment.

12 And as a vestment shalt thou fold them up, and as a garment shalt thou change them: but thou shalt be the same, and thy years shall not fail.

13 But to which of the angels will he say, "Sit thou here at my right hand, until I make thine enemies thy footstool?

14 "Are they not spirits, sent forth to do the bidding of him that sitteth on the throne? and do they not obey him who sitteth on the throne and saith, Unto the angels, "Sit ye here, until I will command you?"

d Deut. 4. 30.  
Gal. 4. 4.  
e John 1. 17.  
ch. 2. 3.  
f Ps. 2. 8.  
Mat. 21. 38.  
g Is. 34. 4.  
h 2 Pet. 3. 7.  
Rev. 21. 1.  
i John 1. 3.  
j 1 Cor. 8. 6.  
k John 1. 14.  
l Col. 1. 15.  
m John 1. 4.  
n Rev. 4. 11.  
o ch. 7. 27.  
p Eph. 1. 20.  
q Ps. 110. 1.  
r Luke 20. 42.

s Eph. 1. 21.  
t Ps. 102. 20.  
u Mat. 18. 10.  
v Rom. 8. 17.

w Ps. 2. 7.  
x Acts 12. 22.  
y 2 Tim. 7. 14.  
z or, When he bringeth judgment.  
aa Rom. 8. 29.  
ab or, run out as looking vessels.  
ac Jer. 22. 41. LXX.  
ad Jer. 22. 1.  
ae Acts 1. 24.  
af Rom. 14. 20.  
ag Jer. 4. 2.  
ah or, unto.  
ai Ps. 104. 4.  
aj or, 20. 28.  
ak Ps. 65. 7.  
al Ed. 4. 27.  
am or, right.  
an or, straight.

1 Obedience enjoined and vouchsafed to angels.

THEREFORE the things which were written aforetime are written unto us, that we should have peace through faith in Jesus Christ, the Son of God, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

2 For the angels are spirits, sent forth to do the bidding of him that sitteth on the throne, and do they not obey him who sitteth on the throne and saith, Unto the angels, "Sit ye here, until I will command you?"

# When Atheists had guts. . .

## Guest Editorial

Joel McDurmon

I long since stopped writing on atheism, deeming it often a waste of time and occasionally counterproductive. Sometimes, however, the issue merits revisiting. After rereading some old classics, I find the following quotation worth sharing:

When one gives up the Christian faith, one pulls the right to Christian morality out from under one's feet. This morality is by no means self-evident: this point has to be exhibited again and again, despite the English flat-heads. Christianity is a system, a whole view of things thought out together. By breaking one main concept out of it, the faith in God, one breaks the whole: nothing necessary remains in one's hands. Christianity presupposes that man does not know, cannot know, what is good for him, what evil: he believes in God, who alone knows it. Christian morality is a command; its origin is transcendent; it is beyond all criticism, all right to criticism; it has truth only if God has truth – it stands or falls with faith in God.

In this quotation, many readers will immediately detect the echo of Cornelius Van Til, or Greg Bahnsen, or some other related apologist infused with “worldview,” or presuppositional thinking. Such a guess comes close in content, but misses widely. The surprise: this quotation flows candidly – and insightfully! – from arch-atheist Friedrich Nietzsche.<sup>1</sup>

This is not, of course, to say that Van Til derived his ideas from reading Nietzsche – highly unlikely. The point – completely lost on modern atheists – is that when you strike down Christianity, Christian morality necessarily goes with it. Nietzsche candidly professed this, as did his earlier French counterpart Marquis de Sade: no God, no moral imperatives; no “thou shalt,” and no “thou shalt not.” Only, “I will.”

But modern atheists have not only ignored this logical conclusion, they have actually attempted to attack Christianity in the name of Christian morality, calling the Christian God cruel, blood-thirsty, racist, sadomasochistic, etc.<sup>2</sup> Richard Dawkins' now famous book *The God Delusion* begins an early chapter with such accusations and much more. Whence the moral outrage?

Nietzsche's honesty above grows all the more relevant (and this is what sparked me to write this article) when we read his context: he wrote the above as a commentary on the English writer George Eliot, decrying her clinging to morality despite her rejection of God. In fact, according to some accounts, and just as Dawkins, she attacked Christianity in the name of morality, calling the faith “immoral.” Nietzsche spies the “English” inconsistency and condemns her (and thus Dawkins) as a weak, effeminate, and illogical atheist. He writes:

*G. Elliot:* They are rid of the Christian God and now believe all the more firmly that they must cling to Christian morality. This is an English inconsistency: we do not wish to hold it against little moralistic females à la Eliot. In England [then and now, apparently] one must rehabilitate oneself after ever little emancipation from theology by showing in a veritably awe-inspiring manner what a moral fanatic one is. That is the penance they pay there.

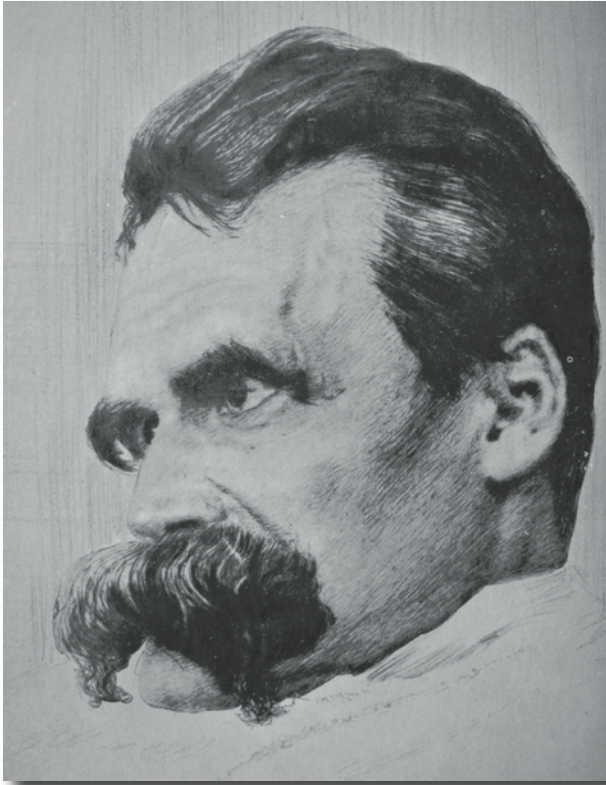
We others hold otherwise. . . . [then follows the earlier quotation]<sup>3</sup>

Upon reading this again, I could not help but think of today's little rosy-cheeked moralist, Dawkins, preaching against the cosmic bully of the Old Testament, and denouncing the extremes of religion – all the while unaware that he must have the morality of Christendom under his feet (and his audience's feet) in order to denounce those extremes. Still English, yes, and still inconsistent.

Nietzsche blows up the charade:

When the English actually believe that they know “intuitively” what is good and evil, when they therefore suppose that they no longer require Christianity as the guarantee of morality, we merely witness the effects of the dominion of the Christian value judgment and an expression of the strength and depth of this dominion: such that the origin of English morality has been forgotten, such that the very conditional character of its right to existence is no longer felt. For the English, morality is not yet a problem.<sup>4</sup>

For this reason – for his fearless and relentless consistency – I love reading Nietzsche. The arch-atheist



– the honest, consistent atheist – foils all the prominent modern atheists. He knows and admits that Dawkins’ moral indignation arises from the very God he denounces. Nietzsche knows that such moral fire only expresses the prior power and dominion of Christianity. Nietzsche knows that moral indignation itself is borrowed capital from Christendom.

Unlike Dawkins, however, Nietzsche refused to keep pretending. Nietzsche had the intellect to see the connection, and the guts to admit the outcome of his worldview. Modern atheism, apparently, has neither. For them, Christian society provides them enough comfort to enjoy the peace and tolerance of Christian rules while denying the existence of the Rule-giver. For them, morality is not yet a problem – simply because they refuse to admit it. Well, despite the “flatheads,” “this point has to be exhibited again and again,” and I don’t mind letting Nietzsche do so for us.

#### Endnotes

<sup>1</sup>Friedrich Nietzsche, “Twilight of the Idols,” *The Portable Nietzsche*, ed. and trans. Walter Kaufman (New York: Penguin Books, 1976), 515–6.

<sup>2</sup>See Richard Dawkins, *The God Delusion* (Boston and New York: Houghton Mifflin, 2006), 31. [?]

<sup>3</sup>Friedrich Nietzsche, “Twilight of the Idols,” *The Portable Nietzsche*, 515. [?]

<sup>4</sup>Friedrich Nietzsche, “Twilight of the Idols,” *The Portable Nietzsche*, 516. [?]

*This article is reprinted with permission from AmericanVision.org, where it appeared on June 11, 2010.*



### Van Til on Atheists’ moral objections to Christianity

“A little girl was sitting on her daddy’s lap and was playfully slapping his face. She could only slap his face because he allowed her to sit on his lap; she was not capable of this on her own. She had to be supported by him in order to slap him. God is like the father and unbelieving thought is like the little girl. It uses reason to attack the source of reason. It operates on borrow capital, as it were.”

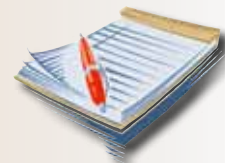
- Cornelius Van Til

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# READERS' RESPONSE



**Dear Editor,**

I have been delighted and impressed after receiving my first copy of *Reformed Perspective* as a new subscriber. It is both thought-provoking and rich. I have taken a special interest in your political commentary.

There seems to be an assumption that, to be a Christian, one should support the Conservative Party of Canada.

I am reminded of a survey that I conducted around 1980 in my former career as editor and publisher of the *Calvinist Contact*, forerunner of *Christian Courier*. We had a circulation of more than 10,500 weekly subscribers back then and I asked readers which political party they supported. The response was remarkable: one-third Conservative, one-third Liberal and one-third New Democratic Party.

Hazarding a guess, I would think that those numbers would also hold up today. We are privileged to have Christian Members of Parliament in all three political parties. They regularly gather for prayer breakfasts and other meetings on Parliament Hill. Similarly, there are Christians in politics at provincial and municipal levels. Most of them, I suspect, are not blatantly Christian but they are effectively Christian in the way they carry out their God-given tasks within the political arena.

Even though I tend to vote Conservative, one should not assume that to be a Christian in Canada means that one needs to belong to the Conservative Party of Canada. There are lessons to learn, even from Tommy Douglas.

*Keith Knight  
Guelph ON*

## EDITOR'S RESPONSE:

*I would think the political allegiance of today's Reformed Perspective readers would differ greatly from those of Calvinist Contact's readership 30 years ago. Why the difference? One very significant reason would be the issue of abortion. Three decades ago it was possible to vote for a pro-life NDP candidate and there were many pro-life Liberal MPs. Today pro-life Liberals are rare, and the terms "pro-life" and "NDP" have become mutually exclusive.*

*Support for mass murder must, of course, disqualify a candidate from any Christian voter's consideration, so it would be strange indeed if many of our readers were voting Liberal and NDP. But you are certainly right when you note that, "one should not assume that to be a Christian in Canada means that one needs to belong to the Conservative Party of Canada." In this party too, there are candidates and MPs who we can't support, because of their support for the slaughter of the unborn.*

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# Nota Bene

## News worth noting



### Everybody isn't "doing it"

by Anna Nienhuis

Planned Parenthood's "everyone's doing it so teach them to do it safely" program in schools took a hit when the American Center for Disease Control and Prevention released a study showing just how many teens are actually still virgins.

Between 2006-2008, 58 per cent of teen girls and 57 per cent of teen boys between 15-19 reported they were still virgins. The most oft-cited reason for this on the surveys was that pre-marital sex was "against re-

ligion or morals." These numbers are consistent with results from a similar 2002 report, indicating that pre-marital sex is neither the norm nor on the rise, contrary to what is claimed by groups such as Planned Parenthood.

Our challenge now is to increase awareness among teens in our own circles, to undo the impression that they are unrealistically expected to remain chaste in a world where "everyone else" is doing it.

SOURCE: Lifesitenews.com July 14, 2010, "CDC Finds Most Teens are Virgins, Contrary to Planned Parenthood: ALL"

### Social circles influence likelihood of divorce

by Anna Nienhuis

A study done in 2009 has found that divorce spreads through social circles, and that being in social circles where divorce is uncommon can help to prevent its occurrence.

The presence or absence of children was not found to have any correlation to likelihood of divorce, but the prevalence of divorce among friends, siblings and coworkers did affect the likelihood that a couple would divorce. Most people would agree that divorce affects more than just



the couple involved, but this long-term study proves that divorce can have an epidemic type of spread rate. The study also found that involvement in the health of your friends' marriages can actually enhance the strength of your own marriage, as you focus on areas of strength and weakness couples face.

Most *RP* readers are blessed to live in circles in which divorce is still far from the norm, but this is a reminder to monitor also our other social circles outside of the church, and also proof that being a hand and foot to one another and looking out for each other's marriages can benefit our own relationships!

SOURCE: Lifesitenews.com June 29, 2010, Thaddeus M. Baklinski's "Study: Divorce Spreads Through Social Networks"; papers.ssrn.com/sol3/papers.cfm?abstract\_id=1490708 retrieved Aug 30, 2010

### Fredericton mayor now OK with gay pride

by Anna Nienhuis

Fredericton, New Brunswick held its first gay pride parade in August after holding off for years. In 1995, Mayor Brad Woodside refused to proclaim an official "Pride Week" on the basis of his religion and right to freedom of speech. Sadly, this year the very same mayor was the one to raise the rainbow flag and read the pride proclamation, declaring himself a "different person" than he was in 1995.

This is a sad indication of the political and personal pressure the gay community is able to inflict. It is also an indication of how the "gay pride" movement has permeated the thoughts and opinions of so many, and should be a reminder to us not to become desensitized to this sinful lifestyle.

SOURCE: LifeSiteNews.com Aug 10, 2010, Thaddeus M. Baklinski's "Fredericton Caves: Allows First Gay Parade and Declares Aug. 8-15 Pride Week"



### Infanticide in France – a bitter irony

by Wayne Chase

French police are investigating a woman alleged to have killed eight of her own children. The bodies of eight infants, wrapped in plastic and buried in a northern French village, were unearthed by authorities in late July. The mother will likely face charges of infanticide, the voluntary murder of a minor under the age of fifteen. She has admitted that she did not want more children.

It is an irony that even as blaring headlines of "Infanticide" horrify the French public, France continues to systematically murder hundreds of thousands of infants each year under its permissive abortion policy, which allows a woman to choose to terminate the life of an unwanted child.

SOURCE: www.france24.com/en/20100729-woman-admits-killing-eight-newborns-husband-france-justice-cottrez

**Legal aid for conservative Canadians in need**

by Michael Wagner

For a number of years Christian legal organizations in the USA, such as the Alliance Defense Fund (ADF) and Liberty Counsel, have played an

important role defending the rights of Christians to participate in public life. A new Canadian organization, the ‘Faith and Freedom Alliance,’ may now meet the same need in Canada.

Its website states that part of its mission is “to ensure that the

**British government includes prostitutes in “social services”**

by Anna Nienhuis

A mentally disabled man in Britain has been found to be acquiring the services of a prostitute as part of a trip to the Netherlands funded by the country’s social services system. His lawyer is now arguing that this is part of his right to dignity and a constructive way to satisfy the sexual urges that he has, which are awakened by government programs geared at sexual awareness for disabled individuals. Criticism of this has led to the discovery that such funding is not entirely uncommon under the new “Putting People First” social services scheme. This program has as its goal “transform-

ing adult social care,” by providing financial support to enhance all areas of life for people with all sorts of disabilities and that, apparently, includes funding “sexual services” both at home and while traveling.

Under the guise of respecting this disabled person’s dignity the British government is instead degrading sex, treating it as nothing more than a commodity to be purchased (with tax dollars even), a transaction *to be completed between strangers*. This is dignity? Only when the word is left in the hands of the wrong sort of lawyer.

SOURCE: Lifesitenews.com Aug 18, 2010, “British Social Services Pays for Prostitutes and Lap Dancing under Labour Gov’t Scheme”

**Spread truth via the bus system**

Creation.com has more than 7,000 articles, and they address just about every objection a person could have to the Bible’s creation account in Genesis 1 & 2. But while this is an amazing online resource, it is a greatly underutilized one, so the

folks behind the website are starting a bus advertising campaign. It’s happening this fall in cities across Canada and they’re asking people to sponsor a bus ad, like the one shown, for as little as \$15.

For more information see www.CreationBusAd.notlong.com.

Christian Faith can be advanced freely in our country,” and that it will achieve this “by intervening in court proceedings where those liberties are at stake.”

In one important demonstration of its mission, the Faith and Freedom Alliance is taking over from the defence of University of Calgary’s Campus Pro-Life students who have been charged with misconduct and trespassing on their own campus, due to their pro-life displays. The University of Calgary is a public, tax-funded institution, so it does not have the right to suppress peacefully-expressed views. If the University is successful in suppressing the pro-life students, it could set a threatening precedent for pro-life activities on other university campuses.

For more information you can visit the group’s website at [faithandfreedomalliance.ca](http://faithandfreedomalliance.ca).

**US government distributing thousands of copies Mere Christianity overseas?**

by Jon Dykstra

The Aug. 31 edition of *Daily Events* reported on plans for the US government to distribute thousands of copies of C.S. Lewis’ *Mere Christianity* overseas. Columnist Jason Mattera predicted that this would result in an outraged response from the *New York Times*, and “press release after press release” from the ACLU with complaints about the violation of the separation of church and state. Knowing they would face this sort of opposition, why would the US government go ahead with such a plan?

Well it turns out there never were plans to distribute a *Christian* book. The *Daily Events* story was actually a “thought experiment” meant to show just how crazy it was that the US government has been distributing 3,000 copies of a *Muslim* book *What’s Right with Islam: A New Vision for Muslims and the West* overseas.

So far the *New York Times* and the ACLU have managed to contain their outrage at this violation of the separation between mosque and state.

SOURCE: [www.humanevents.com/article.php?id=38783](http://www.humanevents.com/article.php?id=38783) retrieved Aug 31, 2010



# Order and regulation in the home

## Good order is a good start to a godly family

by *Fettje Viersen*

Time is at a shortage these days, also in the family. It is good to reflect then on yesteryear, when it seemed we had more time. Or at least, we weren't so rushed. This was because, back then, we had a better appreciation for what my mother called, "order and regularity in a home." Today's harried parents may benefit from a look back at how family life used to be structured in many Christian homes.

### **Every day the same**

I grew up on a small mixed farm, with a very old house and barns, and with very few conveniences. It was a busy life for my parents who had eight children born to them – there were always the daily routine chores and meals, as well as the many other jobs which had to be done.

But there was an order and regularity in their everyday schedule which was taken for granted by us children, a regularity which today seems to be far less common in households. For us there were always three meal times a day together with a prayer for blessing upon the food and requests for other things like strength for the day, forgiveness of sins, etc. Then after the meal there was Bible reading and giving of thanks, not just for the food but especially for the gift of God's grace giving His Son so that we might live as children of our heavenly Father.

Almost all the families we were acquainted with had the same schedule. And no matter what happened to throw our household in disarray there were always the mealtimes with prayers and Bible reading.

### **Exceptions, that didn't become the rule**

Yet my parents were not inflexible. There were times when an appointment had to be met. A friend might be waiting outside to go to a youth meeting together with us. When supper was not yet finished, we would ask, "May I pray for myself, dad?" That would be allowed for legitimate reasons, and we would be excused early.

### **A family working together**

There were also other things which were done without being questioned. Being the oldest I soon had to take part in the Saturday chores of cleaning the house. There was washing the floors, dusting rugs, (outside of course, as we had no vacuum cleaner). Everything in the house was neatly ar-

ranged after it was polished or dusted. Things like knitting projects, scissors, or socks to be mended were all hidden behind closet doors. "Because tomorrow will be Sunday," we were told, "It is to be a day of rest from our daily tasks." Even the meals would be prepared ahead of time as much as possible. The men did their chores in such a way that on Sunday only the very necessary things had to be done. Nothing was to be left out in the Saturday cleanup. Even the yard around the house was not forgotten. We had to scrub the sidewalks and rake away leaves from sandy pathways. When these were swept clean we had to sprinkle white sand on them, from the white sandpile which was to be found under a little roof on every farmyard.

### **A day of rest together**

The Sundays were usually delightful days for us. We went to church twice if possible, but as there were no cars, little ones stayed at home and had to be cared for. We visited sometimes, we read, we walked, talked or sang with the small family organ. We were dressed in our Sunday best all day. This was possible because on Sunday you did not do all the same things as during the week. This well-ordered family life brought a sense of security which is so vital to the well-being of children.

### **No one does it perfectly**

Were there no failures, and sinful disturbances? Yes there were – too many of them – from our side as children, as well as from the side of the parents. But by the grace of God they never caused more than flashes of resentment.

Looking back on all these things I am more and more thankful to my parents for not only teaching us but for really showing us a commitment to study and making regular time for family devotions and Bible study, and so making it clear to us the great purpose of our being, namely to serve God according to this law.

### **Passing on our parents' pattern**

After immigrating to this country, I met my future husband who came from a similar background. What a tremendous strength we were able to draw from our own stable family backgrounds! I have found myself repeating my mother's words more than once: "there must be order and regularity

*Every child was given work they were responsible for.*



in the home.” When we became parents the order and regularities we took for granted as children were not taken for granted anymore. It meant work and persistence to keep going in the same pattern we had learned at home.

At the same time we realize that the work and the family must be related to our redemption, which binds us to the purpose of our Creator and Lord of life. Therefore this pattern of order and regularity should not be followed from mere tradition. If it is only tradition it will die off soon enough. But if we realize this is an inheritance we received from our parents, and grandparents, then we will build on it so we can add new things to enrich our family life even more.

Now I do realize that there are those who do not have such a strong background. I also realize that somewhere in our own ancestry there was the darkness before these people were led to the light of the Gospel. And it must have been difficult to get used to a Christian lifestyle also for their homes. But they made the change from an often pagan way of life to a distinctly Christian home life where children were safe and secure. It meant that those parents saw the raising of children as a calling before the Lord. They understood also that these children were born with man’s greatest problem: their hearts were already infected with sin on account of mankind’s fall into sin.

### **This is how we find time to teach**

Parents have the mandate as well as the privilege to tell their children about the Savior who came to bring new life to them also. As a Christian family they share a commitment to the Lord Jesus Christ and the coming of his kingdom. This also includes a commitment to our everyday duties in terms of work and the order of things. It is to make use of our God-given time including work, play, and sleep. It means to make

use of weekdays and the Lord’s Day as God himself ordered it. We all have to learn that the development of Christian character comes by applying all time and talent with a sense of responsibility to God and our neighbor.


We profess to live in a covenantal relationship with God who has given us riches as well as his law which we are to keep and uphold in our families. He wants us to teach them to our children because he is our Creator and King. His laws are just and holy, and as a loving father He wants to teach us to walk in his ways. Therefore, parents need to set the standard in the family life in such a way that there is time for Bible reading and prayers. This requires discipline on the side of the parents.

### **Our primary calling**

There are many things that parents can do these days, for life is full of opportunities. But parenting is our primary calling, for it is a God-given calling. This will call for sacrificing the enjoyments or ambitions this world has to offer. Parents must not squander the precious years the Lord gives them with their children in order to gain success, fame, pleasure, or even fulfillment for themselves. These things will not even begin to be measured against what our Lord gives. As He said, “I have come that you may have life, and have it more abundantly.”

.....  
***Therefore this pattern of order  
and regularity should not be  
followed from mere tradition.  
If it is only tradition  
it will die off soon enough.***  
.....

Considering some of the practical and spiritual aspects in cultivating a disciplined Christian family – all that we need to do to do it properly – can leave one with a real feeling of insufficiency. However, we profess that our faith does not stand on the wisdom of men, but in the power of God. It is with joy and comfort that we trust in him whose grace alone enables us to go on with our task. Let the prayer in Ephesians 3 become our constant source of strength and wisdom:

“For this cause I bow my knee unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man. Now to Him who by the power at work within us is able to do far more abundantly than all that we ask or think, to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen” – Eph. 3:14-16, 20-21 NKJV. 



# A Spirited Rider

## Helping your little girls rein in their emotions

by Rachel Jankovic

I have a little flock of daughters. With four of them five years old and under, it should come as no surprise to you that we deal with a whollop of emotions at our house.

Our son Titus is so simple – just right up the middle and easy. He either disobeys, or he doesn't. Sometimes, when he feels really complicated and deep, he fusses. There are no subtexts with this kid. He wants milk – that is why he is fussing and saying, "I want milk!" Not so complex – even a beginner parent can figure out a technique to deal with this.

But girls are different, and sometimes that difference can leave a person completely bewildered. When it comes to little girls and their emotions, "A" does not necessarily cause "B." But, when "B" is what needs to be disciplined, it can feel frustrating to have no clues as to what member of the alphabet actually caused it. Are you with me here?

### What am I doing?

One of our sweet little girls has a hilarious tendency which we refer to as her "drunk driving." If she is tired, she becomes reckless and disobedient. Her eyes get a little glassy, she gets super rowdy, and you might find her unloading the freezer, or coloring her sheets with a marker, or some such clearly outlawed activity. Once, when she was in the midst of one of these times, I caught her on the kitchen counter getting into something. Surprise was my first response – "What are you doing?!" Her immediate response was to throw her hands up over her eyes in shame.

It was at that moment I realized that she didn't know what was causing it either! She was just as surprised as I was to find herself being so delinquent. It wasn't any kind of deep malice that got her into those cupboards looking for chocolate chips – it was just a simple lack of control.

I was so thankful for that little glimpse into what was causing what with this little person, and it has really shaped the way we deal with all kinds of behavioral issues. Sometimes parents can discipline behaviors over and over and over like we are playing whack-a-mole. There is a sin! Get it! This can get very frustrating when it doesn't seem to



be helping anything. We think we are being so diligent! But the real problem is that the child doesn't know what to do with it.

Say it is someone else's birthday. Say your child wants a present too. Say they start fussing about it. Imagine then that then you say, "Don't do that. That is bad. Don't be a fusser. Deal with it." How did that help anyone? The child is taught that if the feeling comes over them, they have already failed. That is bad! But what am I supposed to do with it? It doesn't just go away by itself. Little girls need help sorting out their emotions – not so that they can wallow in them, but so they can learn to control them.

## The horse is not the problem

We tell our girls that their feelings are like horses – beautiful, spirited horses. But they are the riders. We tell them that God gave them this horse when they were born, and they will ride it their whole life. God also set us on a path on the top of a mountain together and told us to follow it. We can see for a long way – there are beautiful flowers, lakes, trees, and rainbows. (We are little girls after all!) This is how we “walk in the light as He is in the light, and have fellowship with one another.”

When our emotions act up, it is like the horse trying to jump the fence and run down into a yucky place full of spiders to get lost in the dark. A good rider knows what to do when the horse tries to bolt – you pull on the reins! Turn the horse’s head! Get back on the path! We also tell them that God told us that if we see one of our little girls with her horse down in the mud puddle spitting at people who walk by, it is our job to haul them up, willing or unwilling, back to the path.

The ways that this has helped me as a mother are pretty obvious, but I will share them anyway if you will bear with me.

First of all, the horses are not the problem. There is nothing wrong with the emotions. If we have a little rider who is woefully unprepared to control her horse, well then, we had better start with some pretty serious riding lessons. Talk to your daughters about how they might feel, and what

you want to see when they do feel out of control. Give them some practical handholds, be a coach. Anticipate moments that might be hard, when the horse might bolt, and help them learn to anticipate it too. Take a little break to say, “Hey sweetie, we are going in this store, but we aren’t going to buy any toys today. If you start feeling like you want to fuss about it, what are we going to do?” Make a plan. Use code words. Wink. Encourage. Give lots of praise when you see her overcoming little emotional temptations. Be right there with her as she learns to recognize what is happening. Little girls can be scared out of their minds when their emotions charge off with them. They need the security of parents pulling them back.

The goal is not to cripple the horse, but equip the rider. A well-controlled passionate personality is a powerful thing. That is what dangerous women are made of. But a passionate personality that is unbridled can cause a world of damage. If you see a lot of passion in your little girls, don’t be discouraged. It is just wonderful raw material. Our house is pretty near full to overflowing with this kind of raw material! But don’t treat it lightly either – runaway horses can be a very real threat to your little girls.

*This article originally appeared on the blog [www.feminagirls.com](http://www.feminagirls.com) (and it is reprinted here with permission). There one reader, “Dana,” shared: “I tweaked this strategy for my two boys (8 and 6) – it’s now called *Taming Your Tiger!* They love it.”*



## Are you certain one is enough?



Photo by Trina Vreugdenhil

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**Perspective** A Christian magazine for the whole family

# Homer in the Home: Today's Fathers and Television's Fools

by Tom VanderHorst

There is a new disease going around – it's called Homeritis. The symptoms include juvenile, infantile or imbecilic behavior and it only strikes men, and more specifically, fathers.

It is, as you may have guessed, named after Homer Simpson, sometimes called "America's favorite dad," the animated star of the television show *The Simpsons*. One of the recurring gags in this show is what a bumbling father Homer is. In one episode, Homer sees aliens invading his town and pleads with them "Don't eat me! I have a wife and kids.... eat them!" In another episode Homer is seen sitting in a bar late after a day of work. He checks his watch and says, "Well, it's 1 AM. Better go home and spend some quality time with the kids." Homer is completely ignorant – he can't even be there for them for simple things like family time or dinner.

## Homer-itis is everywhere

Now you may ask. "Isn't this mostly just light-hearted fun? How much does Homer Simpson actually influence the world, anyways?" Well, if this demeaning portrayal of fatherhood was limited to just one sitcom, even one as popular as *The Simpsons*, it might not be much of a concern. But this goes far beyond one TV show. As far back as *All in the Family*, television programs have been showing fathers with Homeritis for years. There are dozens of more recent examples, including *Home Improvement*, *King of Queens*, *Everybody Loves Raymond*, *Malcolm in the Middle*, *Two and a Half Men*, *\$#\*! my dad says* and many more! Perhaps the worst of the trashy bunch is Peter, from the ironically named *The Family Guy*, a disgusting show known for pushing the boundaries again and again.

And this disease isn't just on sitcoms. It ranges from light-hearted commercials (In one a Jane Goodall-like woman studies a group of men – "primates" – and takes notes as they go crazy over their sports event on TV) and teasing jokes (How are husbands like lawn mowers? They're hard to get started, they emit noxious odours, and half the time they don't work) all the way to the uber-extreme feminist viewpoints (Organizations, like SCUM – Society for Cutting Up Men, and articles like "Kids need 'Fathers' Like Fish Need Bicycles"). Everywhere fathers turn, it seems they see themselves being portrayed as irrelevant, incompetent or idiotic.

The way men are treated by the media and throughout our culture is not simply harmless fun, though many may think so. The children of today's generation watch more TV than ever before, yet there is barely a single good example of a father who is competent and honored. As a result, we have



The Honeymooners  
Alice & Ralph



The Flintstones  
Wilma & Fred



Malcolm in the Middle  
Lois & Hal



The Simpsons  
Marge & Homer



The King of Queens  
Carrie & Doug



**COMPETENT  
WIVES**

**&**

**IMBECILIC  
GUYS**

thousands of “Homers” being raised right now, almost destined to fail.

With Homer setting a standard like this, today’s fathers do not have great models to follow, and it is quite possible that many will only strive to barely pass these low standards. With only idiots to compare to, a mediocre job by a father will exceed expectations.

*The Simpsons* also shows us direct results of an idiot father and how kids can lose respect for them, even resulting in kids exclusively turning to their mother. In the show, Bart and Lisa Simpson, Homer’s son and daughter, know that Homer is a fool and never really take him seriously. Since they almost always expect him to mess things up, Marge, Homer’s wife, is looked upon to solve the kids’ problems or to make them feel better. Mothers are seen as the only source of wisdom in the home and fathers are seen as fools who do not deserve respect. In the show, Bart even goes so far as to call Marge “Mom” but call his father “Homer.” As a result, kids have a warped view of manhood and fatherhood which will only hurt them in the future.

#### What does the Bible tell us?

So, with all of these ideas floating around, and Homeritis affecting many, what should we do about it? First of all, we must find what God expects of us. A good look at Scripture gives a very clear indication of God’s expectations about the respect that fathers deserve. In the Ten Commandments, He shows this by issuing the Fifth Commandment – “Honour your father and your mother, so that you may live long in the land the LORD your God is giving you” (Ex 20: 12). This shows just how important God holds the role that fathers must play in their children’s lives. The Heidelberg Catechism authors further this point by showing how the Fifth Commandment requires one to “show all honour, love, and faithfulness to my father and mother and to all those in authority over myself with due obedience to their good instruction and dis-

cipline, and also have patience with their weaknesses and shortcomings, *since it is God’s will to govern us by their hand*” (Lord’s Day 39, Q & A 104, emphasis mine). Clearly then, we must remember that our fathers have been put in place by God and therefore must be given respect.

Dr. James Dobson, writing in his 2001 book *Bringing Up Boys*, also noticed the problem of a lack of respect for men. In his chapter titled “Men R Fools”, he shows that “the weakening of the family and the absence of caring fathers are the primary reasons boys are in trouble today.” This problem is not a new phenomenon either; the book of Proverbs shows just how long a lack of respect for fathers has been going on for. “A wise son heeds his father’s instruction, but a mocker does not listen to rebuke” (Pr 13:1) and “A fool spurns his father’s discipline, but whoever heeds correction shows prudence” (Pr 15:5). It seems as though our society has gone all the way from “Daddy knows best” to “Daddy knows nothing”!

#### Conclusion

Kids, both boys and girls, need to see a relationship between a father and mother where both are treated respectfully, both have talents and weaknesses, and both care deeply for their children. Also, both fathers and mothers must live a life of love for each other, their children, and especially for God. After all, He is our Father in heaven, and He is the perfect example of a caring father. When this is done, parents give their children an example that is easy to honour and respect.

Until that time, men will continue to be looked at as bumbling fools and hopeless deadbeats, and family life will be dysfunctional and warped. Let us pray that God gives us the wisdom to honor our fathers and mothers, and the love of Jesus Christ in our Christian households as we live under our heavenly Father’s care.



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# O aching time!

# O Moments Big as Years!

– John Keats

by Christine Farenhorst

It could not be noticed, really – the passing over from one province to another. The landscape remained quite the same. Sloping countryside, rivers, and valleys continued, and myriad hidden lakes peered out through towering pine and thick brush. Canada is a beautiful country!

But although the landscape did remain unaltered, the houses we passed as we traveled east, did change in shape. From mostly solid brick farmhouses, they gradually tended to wooden structures, and roofs became more varied in color and form after we passed the sign which read, “Bienvenue au Quebec!”

## For only a small duration

We had left our home in Ontario on the 25th of June and were traveling north of Algonquin Park, the destination being a little place in Quebec called Lac Duparquet, for a summer holiday. Originally planning to stay overnight in the Huntsville area, an area which borders Algonquin, all motels and hotels in the area were full up to overflowing, due to the G-8 meeting. As a matter of fact, the motel we had specifically targeted was full up with the Russian delegation.

The Group of Eight, or G-8, is an economic and political forum for the leaders of eight of the world’s most industrialized nations. The grandiose aim of this forum is to find common ground on key topics; and the rather conceited attitude it has is that solutions to global issues can be uncovered. The G-8 includes Canada, France, Germany, Italy, Japan, Russia, the USA and Britain. While leaders of these countries are in regular contact, they meet in summit format as the G-8 once a year, usually in mid-year, to discuss world economics and politics. The small town of Huntsville, as it happened to be, was host to this elite group in June 2010, just exactly as we were traveling through the area on our holidays.

Driving on to North Bay, not being able to spend the night in Huntsville, we passed whole patches of northern highway which were totally devoid of vehicles, only suddenly to be filled with long files of motorcycles and police cars. These files were followed by cavalcade upon cavalcade of other cars presumably filled with the officials and political leaders of our day. More motorcycles and police cars trailed behind these cavalcades. This happened time and again. Traveling through the majestic grandeur of north-

ern Ontario, grandeur which cried out that a Creator God was established firmly in the heavens, we could only marvel at the power of our heavenly Father. Consequently, we also stood amazed at the little drop-in-the-bucket processions of cars, at the passing processions of grasshopper men who would fill a block of time only for a small duration, as they traveled on to meetings in which they would manifest momentary earthly power and dominion. Because of the fear of bomb plots, staged agitator protests and other manifestations of the mood of the day, they were given “protection.” They were guarded.

There they were passing us on the road – dignitaries from France, Russia, Japan, and so on. It seemed ironic that such care was taken to keep these men and women from physical harm, whereas no thought was given to their danger of eternal hellfire. How many of these folks were aware that in taking a teaching role in world affairs, (after all James says “Not many of you should presume to be teachers. . .”), they would be asked to give a special account of their lives; how many were aware they would have to explain opportunities squandered because they had not acknowledged Christ or figured Him into their economic and political recovery plans?

They continued to drive past us, cavalcade after cavalcade. In silence they drove, unnoticed by anyone but us at the time, but surrounded by the unmistakable majesty of creation: proof of an all powerful Creator God.

## Conversation at the cottage

We arrived at our destination in Duparquet on a Saturday morning. Welcomed by our proprietress, her father, and a dog named Whiskey, we were happy to have arrived safely. Our son and his wife and two small daughters, were already ensconced in a cozy three-bedroom cottage. The lake lay just outside our backdoor, gently lapping the shore of a sandy backyard. A small island with a huge rock formation at its summit was on the near horizon.

Later that week, I asked Marielle, the owner of the cottage, if there were trails to walk. It was mid-morning. Holding a cup of coffee in her right hand, she pointed with her left to the island just across from where we were standing and said that if we boated to a small cove at the side of the island, we would find a path which would take us to the top of the rock formation.

"My mother," she volunteered on, "made the trail."

I knew from speaking with her father, that Marielle's mother had died of cancer some two years previous.

"Wow!" I said appreciatively, eyeing the height of the rocks, "Your mother cut a trail through all that brush to the top of the rocks all by herself?"

She nodded, obviously proud.

"I know," I went on, "that your mother died of cancer some years ago. You must miss her a lot. My own mother died of cancer as well and although it was more than twenty years ago, I still miss her."

.....  
***We also stood amazed at  
the little drop-in-the-bucket  
processions of cars, at the passing  
processions of grasshopper men***  
.....

The words opened up a well of speech in Marielle. She told me that upon graduating from college, she had left home and had traveled a lot – had been to many countries of the world and had enjoyed it very much.

"I had to travel, you know," she said, with her pronounced French accent, "to find out what life was about."

I listened.

"But then when my mother became ill with a very rare form of cancer, I came home. At first she was fairly stable, but then she had to go into the hospital and she did not recognize me any more. And then I thought, a mother who does not recognize her own daughter, that is not right. So I took her home and fed her good food. I think I added about a year to her life."

She stopped and took a sip of her coffee.

"It was very good of you," I said, "to take care of your Mom. I'm sure she really appreciated being nursed and loved by you."

She smiled and became a little emotional. "Ah well," she said, "it's what you do," adding a phrase which she continually used, "It was my pleasure."

"Did your Mom," I ventured carefully, "believe in an afterlife? Did she think there was a heaven and. . ."

Marielle interrupted. "At the beginning, she did not."

She paused and took another sip. "But then, as time went on, she thought that she would see her father again."

I knew that Marielle was not referring to a heavenly Father. I had asked previously whether there was a Protestant church in the area, but there were not. Marielle and her father were nominal Roman Catholics.

"I believe," I began cautiously, "that Jesus has died for my sins on the cross. And my mother believed that also. So that is why I know that I will see my mother again."

"Good," Marielle responded, "that is good."

She sipped her coffee again, smiled at me and continued. "My mother is buried up there by the rock. We had her ashes. . ."

She stopped and looked down before she went on.

"We had about twelve people, good friends, you know, come to her memorial service. They all walked the trail up to that rock." She pointed upwards. "Whiskey was in the front of the file. Whiskey was her dog, you know. She named him that I think because she liked a good drink of whiskey."

She grinned at me and I grinned back. It was difficult not to. She knew our dog was named Spurgeon but that meant nothing to her. And, after all, what's in a name?

Marielle continued. "When they got to the top, one of my friend's said, 'Look at Whiskey. He's sitting down on the edge just as if someone else is sitting next to him.'"

She looked at me expectantly.

"Well. . ." I said, and let the word hang there, feeling, as it were, my feet dangling on the edge of a precipice.

The handyman, a heavy-set, mid-thirtyish fellow, interrupted. He interrupted in French. My French is rather shoddy. Actually, it's very bad, but I did understand that he was asking Marielle what area of the lawn he should mow next.

Marielle praised him for the work he had done. "Excellent," she said, accenting the 'lent' part of the word.

.....  
***"Tu aime. . . un peche?" I said,  
in a friendly manner***  
.....

Then she excused herself, smiled at me and said it had been a pleasure chatting, and left. I went back to the cottage.

Twice we walked the trail Marielle's mother blazed. It was a grand trail, leading through hard and softwood, through bird song and cricket chirping, and over moss, rocks and fallen logs. Ending up some one hundred and fifty feet high on a rocky ledge overlooking the lake, it was rather breathtaking. What would possess a woman to blaze such a trail? Human endeavor? A feeling of power? Simply a desire to accomplish something? And where was she now?

**Fish by another name**

We caught our limit of fish and had several good meals of pickerel. Sharing some with our neighbor, it came to me that the handyman probably did not often get a chance to go fishing and that he might really enjoy a good meal of pickerel. Packing up a little freezer bag, with a number of fillets in it, I set out to find him. And find him I did, mowing

the lawn with gusto some two cottages away. He was a massive fellow. Big arms and legs, huge torso, a face with Winston Churchill jowls, he also possessed a ready smile. With the lawnmower going full speed, however, and with his back turned towards me, I startled him somewhat when I tapped him on the back. He jumped, shut off the mower and turned to face me with a rather surprised look on his ample face. I smiled. I had been practicing a French sentence on my little walk towards him. "Tu aime. . . un peche?" I said, in a friendly manner.

His look, which had been surprised, turned puzzled and then rather suspicious.

"Tu aime. . . un peche?" I repeated, dangling the freezer bag in my right hand and lifting it up towards him.

He said nothing, but just stared at me. It beat me why such a big, strapping fellow would not want to take the fish I was holding up to him. Perhaps he did not fancy fish. I started to repeat

my sentence for the third time, when he suddenly snatched the bag out of my hand and began to walk away. I walked after him. But his walking became more rapid. That is to say, he began taking strides. I tried to keep up with him but could not, so I returned to our cottage.

"Mom," my son exclaimed, when I told him what had happened, "the word for fish is 'poisson'."

So I consulted our Webster's dictionary, a volume we always take along on the holidays because we play the word game Boggle, and checked out the French-English section. "Peche" was defined as either "sin or trespass" or "peach." What exactly the fellow had thought I was offering him is still a mystery and I do not like to reflect on it! Hopefully time will soften whatever grammatical error or mistaken overture he attributed to me.

My French may have been pathetic, but an English blooper hung in our cottage bathroom. There was a notice

posted next to our toilet. It read "Please . . . be kind to our septic tank. Do not flush anything down the toilet unless you have eaten it first! N.B. Toilet paper accepted. Thank you."

### A passing comment

Several cottage neighbors passed through our days in Lac Duparquet. One of these was a woman who was an agricultural engineer. She had a little girl with her who was almost four years old. Melissa, my daughter-in-law, met her in the laundryroom. The woman commented how much Melissa's two little daughters, aged three and one and a half, looked alike.

"The first and the third child," she said, "are always extremely similar in looks. So I'm guessing you either had an abortion or a miscarriage."

It was a statement in passing and although rejected by my daughter-in-law, it was a statement which reflected the mood of the time. To the woman there was nothing extraordinary or unusual about her statement.

### Conclusion

We are called to be witnesses of Christ in the time allotted to us, in the little space given to us before we are consumed by eternity. This may not always mean speaking out loud (although it often does). It may simply mean being a letter of godly conduct; it may indicate a loving response in action, so that those who are in contact with us might note interest and care; or it may simply mean that we are shocked within our inmost beings at the disregard for God's rules.

"O aching time! O moments big as years!" said Keats. And Paul said: "I mean, brethren, the appointed time has grown very short; . . ." (1 Cor. 7:29)

Redeem the time.



*Lemon goes well with fish.  
Peach?  
Not so much.*





by Ben Merkle

Creation/evolution debates within the church over the last decade or so have shifted away from typical six-day creationist arguments to a much more exegetically focused debate. Taking a cue from Meredith Kline’s Framework Hypothesis, much of the current debate takes no interest in discussions about the reliability of radiometric dating or the significant gaps in the fossil record, and instead focuses primarily on the exegesis of the biblical text. The question asked is: does this text present itself as something which should be taken as a literal narrative?

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***Somewhere in this transition an  
unhelpful presupposition  
has snuck in***  
.....

Surely, insofar as the question about the exegesis of Genesis 1-2 has truly become the focus of the argument (as opposed to the question of whether science or Scripture has more authority on this question), this development signals a step forward in the debate as both sides start with a common and ultimately biblical allegiance.

**An exegetical non sequitur**

Though this shift away from pitting science against Scripture is a helpful step forward, somewhere in this transition an unhelpful presupposition has snuck in. In particular, questions about how Genesis 1-2 are intended to be taken seem to push in one of two directions – the passage is either “literal” or “poetic.”

Clearly, this is a false dichotomy and, if accepted, leads to an overly simplistic reading of the text regardless of which answer was given.

B.B. Warfield’s essay on the antiquity of man gives a sad example of what happens when such a simplistic hermeneutic is forced onto the biblical text. In this essay, Warfield discusses the chronologies of Genesis 5 and 11. Warfield notes that if the author had intended these passages to be used for the calculation of a chronology, the only information that would have been necessary would have been the age of each father at the birth of his eldest son. Yet, he points out, the text supplies so much more information than just that. The text tells us how many years each man lived after the birth of each son (Genesis 5 even adds the total years lived by each man). The reader is told that each man went on to have other sons and daughters after having had that first son. Since these extra bits of biographical data are thrown into the narrative, Warfield argues, it is clear that a chronology was not the sole purpose of the author. Since Warfield presupposes that the author could have only one simple purpose in writing the text, he then concludes (follow this closely) that the text is actually not intended to give a chronology at all, but rather to impress upon the reader the grandeur and greatness of those early men. The highly poetic structure of the early chapters of Genesis compels Warfield to conclude that until chapter 12, the calling of Abram, Genesis is describing a mythical history.

**The poetic plagues**

If the early chapters of Genesis can’t be taken as historical on these grounds, one wonders what this sort of hermeneutic would do for our interpretation of other Old Testament historical prose. For instance, how do we take the description of Israel’s deliverance from Egypt, as described in Exodus 1-12?

To speak foolishly for a moment, let’s try this one on for size. In this text, God’s wrath against Egypt and His favor for Israel are poetically revealed through a series of



# EARTH

## understood as poetry or history

highly repetitive and stylized “plague” motifs. Clearly, a chronology structured around the highly symbolic number “ten” (suspiciously preceding the giving of the Ten Commandments) should cause us to immediately realize that this text is not about “history.” And considering that the role of the Exodus narrative in the canon was to provide a story of “origins,” it is not surprising that God’s initial favor for Israel and His providential care for this special nation at its very inception would be expressed through myth. Thus, in taking this text as poetic and not literal, we are in no way capitulating to the serious Egyptologists who give no credence to the Israelite sojourn in Egypt as described in the book of Exodus. My agreement with unbelieving scholarship is merely coincidentally convenient. But enough foolishness.

.....

***The Reformed have a significant legacy of being quick to deny the historicity of the early chapters of Genesis***

.....

It is particularly disappointing to see Calvinists such as Warfield succumb to a suspicion of a history that unfolds in a highly poetic structure. If we really believe that God has sovereignly decreed all that comes to pass, why would we be surprised to see a literary structure impressed upon the history which God has foreordained?

And yet the Reformed have a significant legacy of being quick to deny the historicity of the early chapters of Genesis. Perhaps there is a tendency in the Reformed heritage to prefer abstractions over narratives? Perhaps Reformed theology’s tendency to go hand in hand with more advanced scholar-

ship has caused it to be more significantly affected by the fads of academia? I’m not entirely certain. But I am certain that the Reformed position, with its understanding of God’s sovereignty over history, is more equipped than any other theology to take at face value the historicity of a poetically structured prose text.

**Same mistake, this time from Young Earth folk**

Unfortunately, the reaction against Old Earth attempts to explain away Genesis 1 and 2 is often equally suspicious of taking poetically structured texts as historical. Defenders of the Young Earth position often base their defense on a purely literal/historical reading of the text which is skeptical of any interpretation of the passage which calls attention to anything other than the chronology of the first creation week. But it is important to notice that this position suffers from the same unhelpful presupposition that pushed the Old Earthers to deny the historicity of the creation narrative – namely, they struggle with reconciling poetry and history.

The truth is, insofar as the history of this earth has been shaped by the sovereign Triune God, we should expect this history to be structured by parallels, types, antitypes, figures, chiasms, lists of three, lists of four, lists of seven, lists of ten, lists of twelve, puns on names, recapitulations, foreshadowings, repetitions with variation, repetitions without variations, polemical motivations, doxological motivations, and even an occasional joke. If the appearance of any of these ingredients in a narrative pushes one to question the historicity of the passage, then one’s presuppositions about God’s relationship to history need to be examined more closely.

*This article is reprinted, with permission, from Credenda Agenda Volume 20 issue 2*



# Environmentalism's "Green Jobs Fallacy"

by Tim Bloedow

How often do you hear the promise of "green jobs" used as a justification for some new environmentalist regulation or program?

These regulations and programs are often incredibly costly so environmentalists have been attempting to deflect criticism by claiming their regulations or the new "green initiatives" they are announcing will create jobs and actually boost the economy. One recent example is the Canadian Wind Energy Association claiming that the Ontario government's recent investment in wind energy "will create new jobs and attract additional investment to the province."

## Not economically viable

But is this any sort of justification for environmental regulations? Sure, the environmentalist agenda will create new jobs, but at a cost. We see and can number the new "green jobs" being created, but there is also something going on that we can't see. Economist Frederic Bastiat (1810-1850) talked about this two centuries ago in his essay, *That which is seen and that which is unseen*. The most significant part of his essay for our purposes is as follows:

Have you ever witnessed the anger of the shopkeeper when his son happened to break a square of glass? If you would have been present at such a scene, you would assuredly have observed the onlookers offer the unfortunate shopkeeper this invariable consolation: "Everybody must live, and what would become of the glaziers if panes of glass were never broken?"

Now, this form of condolence contains an entire economic theory, that it is a good idea for us to expose. . . .



Suppose it cost six francs to repair the damage. You could say then, that the accident brought six francs to the window repair industry, and I would agree. The repairman comes, performs his task, receives his six francs, rubs his hands, and, in his heart, blesses the careless child. *That is what is seen.*

But if, on the other hand, you come to the conclusion that it is a good thing to break windows, that it causes money to circulate, and that the encouragement of industry in general will be the result of it, you will oblige me to call out, "Stop there! Your theory is confined to *what is seen*; it takes no account of *what is not seen.*"

It is not seen that because our shopkeeper has spent six francs upon one thing, he cannot spend them upon another. It is not seen that if he had not had a window to replace, he would, perhaps, have replaced his old shoes, or added another book to his library. In short, he would have employed his six francs in some way, which this accident has prevented.

Let us next consider industry in general. The window having been broken, the glass industry gets six francs' worth of encouragement; *that is what is seen*. If the window had not been broken, the shoe industry (or some other) would have received six francs' worth of encouragement; *that is what is not seen.*

Christians should appreciate the logic of this explanation. We know that this is a world of limited resources and competing demands. We can appreciate that the replacement of a damaged item comes at the expense of another use for those funds.

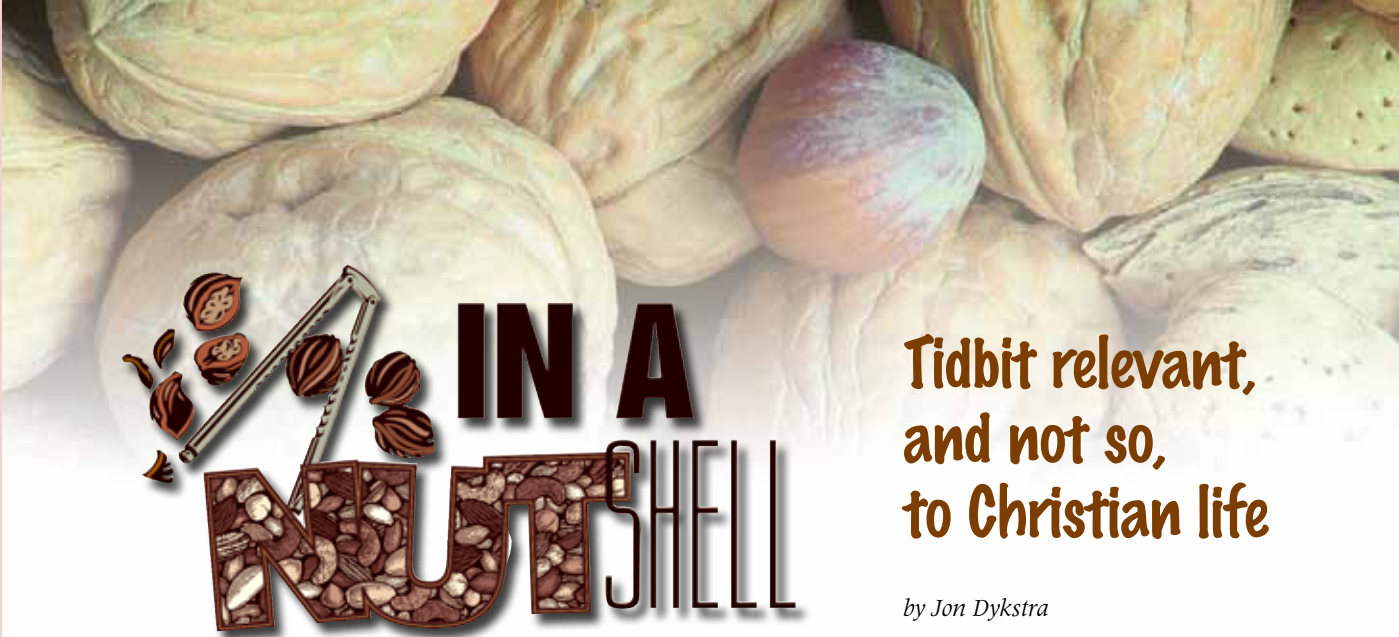
Following a more involved explanation of the implications of the broken window, Mr. Bastiat concludes: "Society loses the value of things which are uselessly destroyed. . . . To break, to spoil, to waste, is not to encourage national labor. . . . ; 'destruction is not profit'."

So it's true that billions being spent cutting carbon dioxide emissions will create jobs but that's no justification for these regulations if we don't actually need to cut CO<sub>2</sub>. Then it is money being wasted. . . which could better have been used creating productive jobs, perhaps in the shoe or publishing industry!

*Tim Bloedow is the author of "Environmentalism and the Death of Science" and the Executive Director of ChristianGovernance, [www.christiangovernance.ca](http://www.christiangovernance.ca).*

*Frederic Bastiat's full essay can be read at: [www.econlib.org/library/Bastiat/basEss1.html](http://www.econlib.org/library/Bastiat/basEss1.html)*





# IN A NUTSHELL

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

by Jon Dykstra

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## A cult becomes Christian

Twenty-five years ago, the Worldwide Church of God – Armstrongism – was a very large cult. Today it is a church!

In 1985 it had a membership of almost 150,000, a popular television broadcast, *The World Tomorrow*, and a magazine, *The Plain Truth*, that had a circulation of over 8 million. Leader and founder Herbert W. Armstrong taught that true believers would become gods, and proclaimed a works-based form of salvation which left his followers scared and submissive. But when he died in 1986, the roots of change were already laid – he had, throughout his lifetime, urged listeners to turn to the Bible and check to see if what he said was true. Upon Armstrong’s death the successor he appointed, Joseph W. Tkach, took Armstrong at his word and started checking the WCG doctrines against the Bible. This led to change – gradual, but continual – and by the mid 1990s this enormous cult had turned its face towards God, and become a church!

If you want to hear more about the amazing way God transformed the WCG, there is free online book, *Transformed by Truth*, by Joseph Tkach Jr. available at [www.WCGbook.notlong.com](http://www.WCGbook.notlong.com). Their story is also told in a captivating documentary, *Called to be Free* which is also available for free, at [www.WCGvideo.notlong.com](http://www.WCGvideo.notlong.com). The WCG still has some doctrinal problems – they are a distinctly Arminian church – but they are a church! Watch this film, or read this book, and praise God for this wonder He has worked!

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## A Word of Caution

by Jay Adams

How about a word of caution from the apostle Paul that probably applies across the board to people in all sorts of churches – yes, even where the Bible is supreme. Here is what he wrote under the moving of the Holy Spirit: “Every charge must be substantiated by the mouth of two or three witnesses” (2 Corinthians 13:1).

Now, if that word were heeded among Christians, there would be far greater peace in their respective congregations.

There is nothing esoteric, confusing or difficult about the verse. There is no context to define it – except for the fact that the Corinthians were always at each other’s throats about something or other.

It means what it says: don’t bring a charge against anyone without being able to substantiate it. The 2 or 3 witness clause refers back to the Old Testament rule for witnesses (Deut. 17:6; 19:15).

There are too many who seem to think it is legitimate (if they think about it at all) to talk negatively about others with impunity. Not so. It is a serious matter before the Lord. If there is something to be said about your preacher, or about another member of the congregation, then do so formally (as this verse directs) or keep quiet! (I almost wrote “shut up”).

Uncharitable talk is rife among church members – I mean genuine believers. Indeed, whenever you hear it, you ought not to become a trashcan

to receive it. Squelch it by reciting this verse!

SOURCE: Reprinted with permission from Jay Adams’ March 15, 2009 entry at [www.nouthetic.org/blog](http://www.nouthetic.org/blog)

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## Joke of the month

I was not thrilled with the idea of letting my clueless 13-year-old son babysit his younger sisters, even though he begged me to trust him.

“What about a fire?” I asked, referring to my No. 1 concern.

“Mom,” he said, rolling his eyes, “I’m a Boy Scout. I know how to start a fire.”

SOURCE: WorldNetDaily.com’s “Joke of the Day” Aug 24, 2010

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## So good, Reagan *should* have said it

Though these quotes have been attributed to Ronald Reagan it’s hard to verify that they did indeed come out of his mouth. But if he didn’t say them, he should have!

- “To sit back hoping that someday, somehow, someone will make things right is to go on feeding the crocodile, hoping he will eat you last – but eat you he will.”
- “They say the world has become too complex for simple answers. They are wrong. There are no easy answers, but there are simple answers. We must have the courage to do what we know is morally right.”
- “A government big enough to give you everything you want is a government big enough to take from you everything you have.”



# IS THE NEW TESTAMENT TEXT RELIABLE?

*The phrase, “The Bible’s been translated and recopied so many times. . .” introduces one of the most frequent canards tossed at Christians quoting the Bible. Can we know for certain that the New Testament has been handed down accurately?*

*Yes, we can.*

by Gregory Koukl

In the spring of 1989 syndicated talk show host Larry King interviewed Shirley MacLaine on the New Age. When a Christian caller contested her view with an appeal to the New Testament, MacLaine brushed him off with the objection that the Bible has been changed and translated so many times over the last 2000 years that it’s impossible to have any confidence in its accuracy. King was quick to endorse her “facts.” “Everyone knows that,” he grunted.<sup>1</sup>

This appeal to common knowledge is enough to satisfy the ordinary, man-on-the-street critic of the New Testament. An appeal to the game “telephone” to demonstrate how reasonable this objection is. Whisper a message to one person and transfer it from person to person, ear to ear, in a circle. Then compare the message’s final form with the original. The radical transformation of the original phrase in so short a period of time is always good for a few laughs. This comparison is enough to convince the casual skeptic that the New Testament documents are equally unreliable.

The argument against the reliability of the New Testament texts can be stated very simply. How can we know that the documents we have in our possession accurately reflect originals destroyed almost two millennia ago? Communication is never perfect; people make mistakes. Errors are compounded with each successive generation, just like the message in the telephone game. By the time 2000 years pass, it’s anyone’s guess what the original said.

It’s easy to state the problem, and some may think merely raising the objection makes the argument itself compelling. Yet offering evidence on its behalf is a bit more difficult.

Usually the complaint is raised by people who have little understanding of the real issues. In cases like this, an appeal to common knowledge is more often than not an appeal to common ignorance. Like many questions about Christianity, this objection is voiced by people who haven’t been given reliable information.

## The Bible was *not* passed to us via the Telephone Game



### “Just the facts, ma’am”

The question of authenticity is not really a religious concern at all; it’s an academic one. It can be answered in an academic way totally unrelated to spiritual convictions by a simple appeal to facts, an apologetic technique I call “Just the facts, ma’am.”

The objection at first glance is compelling. When we try to conceptualize how to reconstruct an original after 2000 years of copying, translating, and copying some more, the task appears impossible. The skepticism, though, is based on two misconceptions about the transmission of ancient documents like the New Testament.

The first assumption is that the transmission is more or less linear, as in the telephone example – one person communicating to a second who communicates with a third,

etc. In a linear paradigm people are left with one message and many generations between it and the original. Second, the telephone game example depends on oral transmission which is more easily distorted and misconstrued than something written. Neither assumption applies to the written text of the New Testament.

First, the transmission was not linear but geometric – e.g., one letter birthed five copies which became 25 which became 200 and so on.

Secondly, the transmission in question was done in writing, and written manuscripts can be tested in a way that oral communications cannot be.

### Reconstructing Aunt Sally's letter

Let me illustrate how such a test can be made. It will help you to see how scholars can confidently reconstruct the text from existing manuscript copies even though the copies themselves have differences and are much older than the autograph (i.e., the original).

Pretend your Aunt Sally has a dream in which she learns the recipe for an elixir that would continuously maintain her youth. When she wakes up, she scribbles the directions on a scrap of paper, then runs into the kitchen to make up her first glass. In a few days her appearance is transformed. Sally is a picture of radiant youth because of her daily dose of what comes to be known as "Aunt Sally's Secret Sauce."

Sally is so excited she sends handwritten instructions to her three bridge partners (Aunt Sally is still in the technological dark ages – no photocopier) giving detailed instructions on how to make the sauce. They, in turn, make copies which each sends to ten of her own friends.

All is going well until one day Aunt Sally's pet schnauzer eats the original copy of the recipe. Sally is beside herself. In a panic she contacts her three friends who have mysteriously suffered similar mishaps. Their copies are gone, too, so the alarm goes out to their friends in attempt to recover the original wording.

They finally round up all the surviving hand-written copies, twenty-six in all. When they spread them out on the kitchen table, they immediately notice some differences. Twenty-three of the copies are exactly the same. One has a misspelled word, though, one has two phrases inverted ("mix then chop" instead of "chop then mix") and one includes an ingredient that none of the others has on its list.

Here is the critical question: Do you think Aunt Sally can accurately reconstruct her original recipe? Of course she could. The misspelled words can easily be corrected, the single inverted phrase can be repaired, and the extra ingredient can be ignored.

Even with more numerous or more diverse variations, the original can still be reconstructed with a high level of confidence given the right textual evidence. The misspellings would be obvious errors, the inversions would stand out and easily be restored, and the conclusion drawn that it's more plausible that one word or sentence be accidentally added to a single copy than omitted from many.

This, in simplified form, is how the science of textual criticism works. Textual critics are academics who reconstruct a missing original from existing manuscripts that are generations removed from the autograph. According to New Testament scholar F.F. Bruce, "Its object [is] to determine as exactly as possible from the available evidence the original words of the documents in question."<sup>2</sup>

The science of textual criticism is used to test all documents of antiquity – not just religious texts – including historical and literary writings. It's not a theological enterprise based on haphazard hopes and guesses; it's a linguistic exercise that follows a set of established rules. Textual criticism allows an alert critic to determine the extent of possible corruption of any work.

### How many and how old?

The ability of any scholar to do effective textual criticism depends on two factors.

First, how many existing copies are there to examine and compare? Are there two copies, ten, a hundred? The more copies there are, the easier it is to make meaningful comparisons.

Second, how close in time are the oldest existing documents to the original?

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***There are ancient extra-biblical sources – characteristically catechisms, lectionaries, and quotes from the church fathers – that record the Scriptures***  
.....

If the numbers are few and the time gap is wide, the original is harder to reconstruct with confidence. However, if there are many copies and the oldest existing copies are reasonably close in time to the original, the textual critic can be more confident he's pinpointed the exact wording of the autograph.

To get an idea of the significance of the New Testament manuscript evidence, note for a moment the record for non-biblical texts. These are secular texts from antiquity that have been reconstructed with a high degree of certainty based on the available textual evidence.

The important First Century document *The Jewish War*, by Jewish aristocrat and historian Josephus, survives in only nine complete manuscripts dating from the 5th Century – four centuries after they were written.<sup>3</sup> Tacitus' *Annals of Imperial Rome* is one of the chief historical sources for the Roman world of New Testament times, yet, surprisingly, it survives in partial form in only two manuscripts dating from the Middle Ages.<sup>4</sup> Thucydides' *History* survives in eight copies. There are 10 copies of *Caesar's Gallic Wars*, eight copies of



A page from “Papyrus 46” containing 2 Corinthians 11:33-12:9. Papyrus 46 is one of the oldest New Testament manuscripts known to exist, and is regularly dated at between 175 and 225 AD. It contains the last eight chapters of Romans; Hebrews; almost all of 1-2 Corinthians; Ephesians, Galatians, Philippians, Colossians; and two chapters of 1 Thessalonians, though most pages have lost some lines at the bottom because of deterioration.

Herodotus’ *History*, and seven copies of *Plato*, all dated over a millennium from the original. Homer’s *Iliad* has the most impressive manuscript evidence for any secular work with 647 existing copies.<sup>5</sup>

Bruce’s comments put the discussion in perspective: “No classical scholar would listen to an argument that the authenticity of Herodotus or Thucydides is in doubt because the earliest manuscripts of their works which are of any use to us are over 1300 years later than the originals.”<sup>6</sup>

For most documents of antiquity only a handful of manuscripts exist, some facing a time gap of 800-2000 years or more. Yet scholars are confident of reconstructing the originals with some significant degree of accuracy. In fact, virtually all of our knowledge of ancient history depends on documents like these.

### The biblical manuscript evidence

By comparison with secular texts, the manuscript evidence for the New Testament is stunning. The most recent count (1980) shows 5,366 separate Greek manuscripts represented by early fragments, uncial codices (manuscripts in

capital Greek letters bound together in book form), and minuscules (small Greek letters in cursive style)!<sup>7</sup>

Among the nearly 3,000 minuscule fragments are 34 complete New Testaments dating from the 9th to the 15th Centuries.<sup>8</sup>

Uncial manuscripts provide virtually complete codices (multiple books of the New Testament bound together into one volume) back to the 4th Century, though some are a bit younger. *Codex Sinaiticus*, purchased by the British government from the Soviet government at Christmas, 1933, for £100,000,<sup>9</sup> is dated c. 340.<sup>10</sup> The nearly complete *Codex Vaticanus* is the oldest uncial, dated c. 325-350.<sup>11</sup> *Codex Alexandrinus* contains the whole Old Testament and a nearly complete New Testament and dates from the late 4th Century to the early 5th Century.

The most fascinating evidence comes from the fragments (as opposed to the codices). The *Chester Beatty Papyri* contains most of the New Testament and is dated mid-3rd Century.<sup>12</sup> The *Bodmer Papyri II collection*, whose discovery was announced in 1956, includes the first fourteen chapters of the Gospel of John and much of the last seven chapters. It dates from A.D. 200 or earlier.<sup>13</sup>

The most amazing find of all, however, is a small portion of John 18:31-33, discovered in Egypt known as the *John Rylands Papyri*. Barely three inches square, it represents the earliest known copy of any part of the New Testament. The papyri is dated on paleographical grounds at around A.D. 117-138 (though it may even be earlier),<sup>14</sup> showing that the Gospel of John was circulated as far away as Egypt within 30 years of its composition.

Keep in mind that most of the papyri are fragmentary. Only about 50 manuscripts contain the entire New Testament, though most of the other manuscripts contain the four Gospels. Even so, the manuscript textual evidence is exceedingly rich, especially when compared to other works of antiquity.

### Ancient versions and patristic quotations

Two other cross checks on the accuracy of the manuscripts remain: ancient versions and citations by the early church Fathers known as “patristic quotations.”

Early in the history of the Church Greek documents, including the Scriptures, were translated into Latin. By the 3rd and 4th Centuries the New Testament was translated into Coptic, Syriac, Armenian, Georgian, etc. These texts helped missionaries reach new cultures in their own language as the Gospel spread and the Church grew.<sup>15</sup> Translations of the Greek manuscripts (called “versions”) help modern-day textual critics answer questions about the underlying Greek manuscripts.

In addition, there are ancient extra-biblical sources – characteristically catechisms, lectionaries, and quotes from the church fathers – that record the Scriptures. Paul Barnett says that the “Scriptures. . . gave rise to an immense output of

early Christian literature which quoted them at length and, in effect, preserved them.”<sup>16</sup> Metzger notes the amazing fact that “if all other sources for our knowledge of the text of the New Testament were destroyed, [the patristic quotations] would be sufficient alone for the reconstruction of practically the entire New Testament.”<sup>17</sup>

### The verdict

What can we conclude from this evidence? New Testament specialist Daniel Wallace notes that although there are about 300,000 individual variations of the text of the New Testament, this number is very misleading. Most of the differences are completely inconsequential – spelling errors, inverted phrases and the like. A side by side comparison between the two main text families (the Majority Text and the modern critical text) shows agreement a full 98% of the time.<sup>18</sup>

Of the remaining differences, virtually all yield to vigorous textual criticism. This means that our New Testament is 99.5% textually pure. In the entire text of 20,000 lines, only 40 lines are in doubt (about 400 words), and none affects any significant doctrine.<sup>19</sup>

Greek scholar D.A. Carson sums up this way: “The purity of text is of such a substantial nature that nothing we believe to be true, and nothing we are commanded to do, is in any way jeopardized by the variants.”<sup>20</sup>

This issue is no longer contested by non-Christian scholars, and for good reason. Simply put, if we reject the authenticity of the New Testament on textual grounds we’d have to reject every ancient work of antiquity and declare null and void every piece of historical information from written sources prior to the beginning of the second millennium A.D.

Has the New Testament been altered? Critical, academic analysis says it has not.



A fragment of the Gospel of John dated to 117-138 AD. It has writing on both sides with this side showing a small portion of John 18:31-33 (the reverse shows a portion of John 18:37-38). According to the “*Rylands Library Papyrus P52*” Wikipedia.org page (as viewed on Aug. 20, 2010)

on the words in red are the actually words showing:  
*the Jews, “For us it is not permitted to kill anyone,” so that the word of Jesus might be fulfilled, which he spoke signifying what kind of death he was going to die. Entered therefore again into the Praetorium Pilate and summoned Jesus and he said to him, “Thou art king of the Jews?”*

### Endnotes

<sup>1</sup> Larry King with Shirley MacLaine, spring 1989.  
<sup>2</sup> Bruce, F. F., *The New Testament Documents: Are They Reliable?* (Grand Rapids: Eerdmans, 1974), 19.  
<sup>3</sup> Barnett, Paul, *Is the New Testament History?* (Ann Arbor: Vine Books, 1986), 45.  
<sup>4</sup> Geisler, Norman L., Nix, William E., *A General Introduction to the Bible* (Chicago: Moody Press, 1986), 405. Note: Bruce records two existing copies of this document (p. 16) but Barnett claims there’s only one (p. 45) and that single copy exists in partial form. To be conservative, I’ve cited Geisler & Nix’s statistics.  
<sup>5</sup> Metzger, Bruce M., *The Text of the New Testament* (New York and Oxford: Oxford University Press, 1968), 34. This number consists of 457 papyri, 2 uncials and 188 minuscule manuscripts.  
<sup>6</sup> Bruce, 16-17.  
<sup>7</sup> Geisler & Nix, 402.  
<sup>8</sup> *Ibid.*  
<sup>9</sup> Metzger, 45.

<sup>10</sup> Geisler & Nix, 392.  
<sup>11</sup> *Ibid.*, 391.  
<sup>12</sup> *Ibid.*, 389-390.  
<sup>13</sup> Metzger, 39-40.  
<sup>14</sup> Geisler & Nix, 388.  
<sup>15</sup> Barnett, 44.  
<sup>16</sup> *Ibid.*, p. 46-47.  
<sup>17</sup> Metzger, 86.  
<sup>18</sup> Wallace, Daniel, “The Majority Text and the Original Text: Are They Identical?,” *Bibliotheca Sacra*, April-June, 1991, 157-8.  
<sup>19</sup> Geisler and Nix, 475.  
<sup>20</sup> Carson, D.A., *The King James Version Debate* (Grand Rapids: Baker, 1979), 56.

*This article is reprinted with permission from Stand to Reason (www.STR.org). A much longer version of this article, that deals with the attacks of Bart Ehrman (author of Misquoting Jesus: The Story Behind Who Changed the Bible and Why) is available at <http://MisquotingJesus.notlong.com>.*



# BEST BOOKS: THREE FOLKTALES FOR LITTLE FOLK

reviewed by Janet Faber

## THE HUMAN BODY

by Seymour Simon

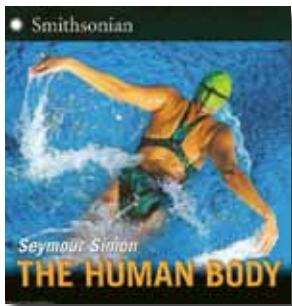
The numbers are unfathomable and the facts are mind-boggling. Our body has 100 trillion cells, people can distinguish between 4,000 and 10,000 different odors, and our hair is not alive. Reading the book *The Human Body* gives us an appreciation for the beauty and complexity of the human body that the Lord has created. The words of Psalm 104:24 come to mind: “Oh Lord, how many are your works, in wisdom you made them all.

Seymour Simon is a prolific children’s non-fiction author who has written over 250 books on science topics. Simon states that the goal of his books is to encourage children to enjoy the world around them through learning and discovering and thereby making science fun.

*The Human Body* explores the twelve systems of the human body and shows how each organ has a specific task in the functioning of this complex machine. The information is well stated and does not read at all like a textbook. Simon writes with a child’s eye for interesting facts but he does not delve into the gritty details of his subject.

*The Human Body* has large stunning colored x-rays, MRI scans, computer artwork, and diagram (however the captions of the pictures appear at the end of the book which sometimes makes it hard to follow).

A word of caution: Seymour Simon is an evolutionist, and though that does not come out in this book it can be very prevalent in some of his other books.



## CHALLENGING MS. EVA LUTION

by John and Lisa Fox

David Avila, is an eighth grade student in an Honors Science Class who has been given four different essay topics by his teacher, Ms. Eva Lution. But David has a problem – he’s having a hard time putting the truth of the Bible and science together.

Fortunately, David finds some friends to help him – he joins a Creation Science Club and with his peers he concludes that the conflict between evolution and creation isn’t between science and the Bible, but rather between two different belief systems.

Later David and his friends visit the Grand Canyon and Mt. St. Helen’s and they are convinced that the Universe has a young age. After visiting the Galapagos Islands David realizes that species did not originate by mutation but by being created “after their kind.” Finally, by visiting Yellowstone Park David understands that creation could only be the work of a Master Designer.

After David writes his essays we see that some characters are convinced of the creation truth, and that to some these things are hidden (Mark 4:11-12).

This is a convincing and easy to read novel for a pre-teen or teenager. The author does a remarkably good job of showing that science fits into the Word of God and not the other way around. In the end isn’t this the right perspective on the creation/evolution debate?



## SPIDERS

by Gail Gibbons

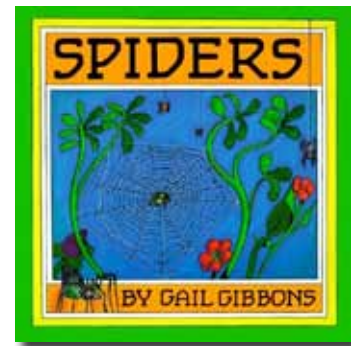
Did you know that spiders are not insects but arachnids, some spider webs are in the shape of a funnel, or that there are over 30,000 different kinds of spiders? The book *Spiders* by Gail Gibbons is an excellent source to read about these incredible creatures.

Gail Gibbons has written more than 100 non-fiction books. She has written about everything from cameras to country fairs, sunken treasures to tornadoes and bicycles to butterflies. Gibbons has a knack for taking many interesting and obscure topics and turning scientific facts into fun reading for children of the ages 4-9.

In *Spiders* Gibbons clearly and logically shows how spiders change as they grow, how they catch their prey, the different variety of webs, and the habitat of some unusual spiders.

The author also illustrates all her books. Her pictures are visually exciting with bright colors and they give a tremendous amount of information that will whet the appetite of a budding entomologist.

Although the author does not acknowledge God as the creator and sustainer of this world with spiders in it, we as believers know that all of creation is a most beautiful book that leads us to see our almighty God.





# THOUGHTS ON MEN, WOMEN AND EQUALITY

by Johan Tangelder

It was not until the 1950s that Protestants as a group began to explore the place of women in ordained ministry. Since then the number of denominations ordaining women have mushroomed. But the greater acceptance of ordaining women is primarily the result of our society's changed attitude toward the role of women rather than the outcome of a theology-driven agenda. In this case, churches have the tendency to follow public opinion rather than shape it. To be led by the latest fad in society is tempting and the church has always been prone to surrender to the spirit of the age – church history provides ample proof.

There are two major viewpoints in this debate. One is the evangelical feminist or egalitarian view; the other is the non-feminist or *complementarian view*.

## Egalitarian vs. Complementarian

Evangelical feminists conclude that true equality requires equal ministry opportunities for both sexes. And they claim that their experience shows that women are qualified for serving as office bearers, so it must be right. That's why Alexander Strauch, in his book *Men and Women: Equal Yet Different*, wants his readers to listen to what God has once-for-all said in Scripture and one-for-all revealed in Jesus Christ. The danger of evangelical feminism, he warns, lies in its methods of interpreting the Bible. These methods seriously undermine the credibility and authority of God's written Word. They make the Bible an utterly confusing book.

## HOW DO YOU DEFINE FEMINISM?

"[Feminism is] the heresy that women and men are not fundamentally different and that women ought to be as much like men as possible, especially as selfish and aggressive as possible. The two most ridiculous errors about men and women are *unisexism* and *male chauvinism*. The unisex feminist says that women and men are not different in value, therefore they are not different in nature. The male chauvinist says that men and women are different in nature, therefore they are different in value."

PETER KREEFT as interviewed by Marvin Olasky in "Dangerous Waves" WORLD July 17, 2010

## Men and Women: EQUAL YET DIFFERENT

by Alexander Strauch

Lewis and Roth  
Publishers, 1999  
126 pages; Paperback;  
\$9 US



In *Equal Yet Different* Strauch states and defends the complementarian view. He lets the Bible speak for itself. Written in outline form, he presents solid biblical evidence that Jesus Christ taught that men and women are equal but different. Christ practiced role distinctions between the sexes by designating male leadership for the church.

But the principles of male headship do not diminish the significance and necessity of a woman's active involvement in the Lord's work. Furthermore, since the family is the fundamental social unit and the man is the established family leader, we should not be surprised that men would be leaders of the local church family. Biblical submission in marriage doesn't eliminate the biblical principles of justice, fairness, love, kindness and compassion that every Christian – both female and male – should practice in every aspect of life and marriage. Therefore when it is properly understood the role differences between men and women enrich family life as well as local church life.

## Conclusion

Strauch's book is written for Christians who are unfamiliar with the Biblical passages on gender and probably don't have the time or the inclination to read huge tomes on the subject. It introduces the key terms and arguments commonly used in the gender debate, and provides an easy-to-read summary of all the key Scripture passages. It is a valuable resource for refuting the arguments feminists use to redefine the role of women in the church and home. It is especially suited not only for personal, but also group Bible study.

You can order it in Canada from Bethel books (519-351-4290) or at [Christianbook.com](http://Christianbook.com).



# Let's be realistic

## Wind turbines, solar panels and biofuels aren't going to replace coal, oil and natural gas any time soon

by Michael Wagner

The major sources of energy during the past century were coal, oil and natural gas and currently, these hydrocarbons produce about 90% of the world's power.

There are many people, especially environmentalists, who believe that it is necessary to switch rapidly to renewable energy sources, namely wind power, solar power, and biofuels, to escape the negative environmental impact of hydrocarbon use. However desirable that might be, it is unlikely to happen any time soon. Generally speaking, hydrocarbons are cheap and efficient sources of power. None of the suggested alternative energy sources come close to hydrocarbons in their ability to produce power.

### The big three

A recent book by energy analyst Robert Bryce, *Power Hungry: The Myths of "Green" Energy and the Real Fuels of the Future*, looks at the future of power production in the world and doesn't see much change over the next few years. Coal, oil, natural gas and nuclear power will likely continue to be the dominant energy sources of the future, just as they have been for the last few decades.

### Coal is plentiful

Coal is a rather "dirty" form of energy because burning it releases toxins into the atmosphere and results in a large amount of ash. Burning coal also produces lots of carbon dioxide which is considered to be a leading cause of "climate change." But coal is cheap and plentiful, so it is still the most important fuel in the production of electricity around the world. Over 40% of the world's electricity is generated through the burning of coal.

The rapidly developing countries of India and China have large coal reserves and constantly need to increase electricity production to continue their economic growth. These countries, and other developing countries, will therefore be using increased amounts of coal in the future. There is no realistic alternative to coal for them, so it will continue to be a major fuel for the foreseeable future. Bryce notes that, "much of the new generation capacity that will be installed in the developing world is going to come from coal-fired power plants because that is often the most-affordable option." Furthermore, these countries are much more concerned about economic development and raising the standards of living of their citizens than they are about carbon dioxide production.

### Oil: the environmental option?

Oil, too, is likely to continue to be a major energy source for the future. In many respects oil is the best form of energy that humans use. "Whether measured by weight or by volume, refined oil products provide more energy than practically any other commonly available substance, and they provide it in a form that's easy to handle, relatively cheap, and relatively clean."

Diesel engines and jet turbines play pivotal roles in the global economy. Commerce depends on transportation, and the "global transportation system depends almost exclusively on oil." At this point there are no reasonable alternatives to the diesel and jet fuels derived from oil. Thus the world economy will continue to depend on oil for the foreseeable future. Right now, oil is irreplaceable.

Bryce actually goes much further than pointing out that oil will continue to be essential. Many people argue that the world uses too much oil. Bryce takes a different view; "Here's the reality: The world isn't using too much oil. It's not using enough." The point he's making is this: In developing countries, large numbers of people rely on wood and wood products as fuel. Huge areas of land are being deforested as people cut down trees for wood. Many important habitats for endangered species are rapidly being depleted as a result. Furthermore, the burning of wood and wood products releases large amounts of pollutants and also carbon dioxide into the atmosphere. This loss of habitat is very harmful to the environment and it is happening on a very big scale.

If these same people had access to refined oil products and stoves that used those products, the negative effects on the environment would be drastically reduced. Using more oil products would benefit the environment significantly, saving forests, endangered species, and reducing carbon dioxide emissions. Increasing oil consumption would benefit the environment, as well as raise the standard of living for people in these countries. It is with this in mind that Bryce reiterates, "The world needs more oil consumption, not less."

Many times over the last few decades there have been predictions that the world is going to run out of oil. All of the predictions have been proven wrong. Enterprising oilmen and technological developments have combined to continually discover more sources of oil. Of course, the amount of oil in the world is fixed, so at some point it will all be depleted, but so far

there continues to be new discoveries as well as new technologies that unleash additional oil from old sources.

### *Natural gas*

That same phenomenon is also occurring for natural gas but on a much larger scale. Just since 2005 there have been significant technological developments that have led to the ability to access what is called “shale gas.” That is natural gas that is contained in shale rock in large underground formations. Until just a few years ago, producing shale gas was not economically viable. But new technology has made huge reserves of natural gas available in the United States, Canada, and some other countries. Bryce states that, “it’s abundantly clear that the United States has enormous quantities of natural gas – more gas than was ever thought possible.” In fact, “The world is awash in natural gas.” Again, this situation of plentiful supply has developed in just the last five years.

The good thing is that natural gas is a “clean fuel” and switching from coal to natural gas for electricity generation would reduce many forms of pollution and also reduce the release of carbon dioxide. And there has been a trend for many years towards the increased use of natural gas for producing electricity.

### **The nuclear option**

However, the cleanest and most environmentally friendly source of electrical generation is probably nuclear power. Although it is commonly opposed by environmentalists, nuclear power is generally safe and results in very little pollution. According to Bryce, “when all factors are considered, nuclear power may be the most environmentally friendly form of electricity generation.”

Nuclear power has a very bad reputation due to some high profile problems in the past, such as the disaster at Chernobyl in the 1980s. But ongoing technological developments are making nuclear power safer and more appealing for the future.

### **The “green” three**

In sum, coal, oil, natural gas and nuclear power will continue to be with us for a long time. But the politically-favored future energy sources are renewable: wind, solar power, and biofuels (i.e., fuels made from agricultural products such as corn). Unfortunately, none of these three are economically viable; “the key problem with wind, solar, and biofuels: They require huge amounts of land to generate meaningful amounts of power.” This phenomenon is now known as “energy sprawl” – vast stretches of land needed for the production and transportation of energy from wind and solar production facilities. And even with the vast stretches of land used in this way, the relative amount of energy produced is quite low and often unreliable, compared to old-fashioned fossil fuels.

### *Wind turbines hate birds*

Besides taking up large amounts of land, the “farms” of wind turbines used to produce wind power also have another environmental downside: they kill thousands of birds

every year. In the United States, for example, current estimates claim that 75,000 to 275,000 birds per year are killed by wind turbines. This number will increase as more wind turbines are installed in the future. That’s not very “environmentally friendly.”

Bryce points out the hypocrisy of oil companies receiving large fines for much smaller numbers of birds being killed by their facilities, while the wind power companies receive no punishments at all for their large-scale killing of birds. Wind power receives privileged political status because it is allegedly good for the environment.

Furthermore, because wind power is so unreliable (it depends on the weather), there must always be conventional power generation capacity to back up wind power production. Wind power generation fluctuates so much that it is undependable. This means that there are additional costs because a conventional power generation system must always be constructed and maintained along side the wind generation facilities.

### *Solar panels everywhere*


Solar power also suffers from the need for huge amounts of land, and yet cannot generate a relatively large amount of power. “Solar farms require huge arrays of panels or mirrors that cover nearly every square meter of their property. In addition to the land used by the actual wind and solar farms, those same sources usually require the construction of many miles of new high-voltage transmission lines, and those lines will zig-zag across huge swaths of the United States.” Interestingly, in many cases environmentalist groups are opposing the construction of those transmission lines. They want “green” power generation, but they don’t want parts of the infrastructure necessary to produce it.

### *Biofuels that spew out CO<sub>2</sub>*

There are also significant problems with biofuels. Bryce summarizes a 2008 study of an important biofuel called “cellulosic ethanol” which stated that it “required about forty-two times as much water and emitted about 50 percent more carbon dioxide per unit of energy produced than standard gasoline.” Even with that, however, “the amount of energy that could be gained by producing cellulosic ethanol was negligible.” Biofuel is not a realistic alternative to oil.

Whether one looks at wind power, solar power, or biofuels, the conclusion is the same: “Renewable energy is dandy, but it simply cannot provide the gargantuan quantities of always-available power that we demand at prices we can afford.”

### **Conclusion**

For the immediate future, then, we will still be using the same sources of energy as we have used for decades: coal, oil, natural gas, and nuclear power. Renewable energy sources may seem preferable from an environmental perspective, but they can’t replace the current forms of energy humans commonly use. This might not be a message that many people want to hear, but it’s vital to be realistic about the future. 

# Never a dull moment

## In the discipline of Science there's always something to discover/correct/analyze/question etc.

by Margaret Helder

Science is such a huge field that it is extremely difficult to keep informed about current developments. Even in the summer, the scientific journals do their best to keep interested parties informed about what has been happening. Of course, not everyone focuses on the same stories, but here are several which may catch your fancy, as they did mine. What follows are items, one each, from climate science, medicine, agriculture/ecology and biology.

### Dutch government investigates IPCC errors

A lot of attention has recently focused on errors in the United Nations' Fourth Assessment Report of the Intergovernmental Panel on Climate Change (IPCC). Many people have heard about the errors in this report concerning rapid melting of the Himalayan glaciers – the glaciers were said to be in danger of disappearing by 2035, but the IPCC later admitted they had no evidence for this assertion.

The Dutch government, however, focused on a statement in the report that 55 per cent of the Netherlands lies below sea level. Apparently the real value is only 26 per cent. Thus last April the Dutch government commissioned the Netherlands Environmental Assessment Agency (PBL) based in Bilthoven, to find out how the IPCC made such an error. Imagine the surprise of the PBL when they discovered that the UN scientists were actually quoting a PBL document. The PBL themselves had made the original error!

As the PBL continued their investigation of the whole IPCC report, their conclusion was that data handling was at times “sloppy” in the IPCC report. There was not enough attention paid to checking up on details. For example, the IPCC report based a prediction for a decline of 50-60 per cent in anchovy fisheries on a document that actually discussed a projected decrease of 50-60 per cent in extreme wind and ocean turbulence (an entirely unrelated subject!).

Thus the PBL report recommended that the next IPCC report should invest in more fact checking and they should



more carefully indicate how they came to their conclusions. Everyone agrees after all, that the public is presently in a much more skeptical mood. Many consumers of information are unlikely to be impressed by alarmist statements which are unsupported by appropriate documentation.

### Court case rattles vested interests

To obtain embryonic stem cells, scientists must first rip apart human embryos that are about five days old. Not surprisingly, many people (especially Christians), object to this wanton destruction of human life. In August of 2009 in the United States, several Christian groups joined forces to take the US Department of Health and Human Services and the National Institutes of Health (NIH) to court. According to the statement of claim, the Obama administration's policy of funding some research using embryonic stem cells, itself violates the Dickey-Wicker Amendment, which forbids federal funding dollars for any research involving human embryos. Initially however the court threw out the case on the grounds that the plaintiffs had no real (vested) interest in the case. In other words the court held that the plaintiffs had nothing obvious to win or to lose.



The two scientists in the case however appealed. These researchers are James Sherley, a researcher who works with adult stem cells at the Boston Biomedical Research Institute in Watertown, Mass. and Theresa Deisher, director of the firm AVM Biotechnology in Seattle, Washington. These scientists argued that the allocation of federal funding for embryonic stem cell related projects meant that there are fewer funding dollars available for adult stem cell projects. Thus they have declared a vested interest in the case. So it was on June 25/10 that the Court of Appeals in Washington, DC reversed the dismissal. The case can now proceed to trial.

It is hard to imagine what distresses the vested interests in science more: the fact that scientists will have to seriously consider this amendment, or the fact that applicants who are

denied research funds, may in the future be able to sue the granting agencies.

An editorial on the topic in *Nature* (July 8/10) declares that panels of scientists should be allowed to allocate public funds as these panels see fit, and to change funding direction as new technologies and new interpretations come into fashion. Certainly in recent years, a lot of government money has been allocated to embryonic stem cell research. Not all taxpayers, of course, applaud this situation. The current court case could do something to change the *status quo*.

### Intensive farming provides climatic benefits

These days, many people support the romantic notion that small scale local farming will lead to a reduced impact on the environment, especially on climate. Recent studies reported in *Nature* on June 17/10 demonstrate, however, that this view is a misconception.

Intensive agriculture, as is well known, involves heavy applications of fertilizers and pesticides and, of course, it also involves the use of exhaust belching heavy machinery. The yields however apparently justify the heavy inputs. A recent study involving computer models, demonstrated that: “a less-productive agricultural system would destroy even more wild land, drive up greenhouse-gas emissions and wreck havoc on biodiversity” Furthermore, the study concluded that “increased gas emissions resulting from intensive farming are more than offset by the effects of land preservation, which keeps carbon sequestered in native soils, savannahs and forests.”



What this study suggested is that increasingly efficient farming practices mean that marginal land does not need to be cleared to feed a growing population. The natural landscapes can be left undisturbed while we obtain economies of scale from large farms. Indeed, another American study suggested that research seeking to further increase agricultural yields, has the potential to “reduce emissions as much as could energy technologies such as wind and solar.” Thus concludes one expert: “If we want to save the Earth, we need to feed the world.” There is plenty of cleared land that is not yet producing at its potential, so let’s get on with the show!

### Fighting for frogs

As disastrous losses in frog populations sweep the globe, research into the problem has kicked into high gear. At this point, scientists estimate that one-third of amphibian species are under threat of extinction and more than 100 spe-

cies have perhaps become extinct within the past thirty years alone.

Biologist Jaime Bosche from Spain’s National Museum of Natural History has carried out research on toads susceptible to a tiny aquatic fungus (chytrid) in a small pond on Mallorca. About 2000 tadpoles were removed from the remote pond. For a week these tadpoles were subjected to five minute baths daily in an antifungal solution. After that they were maintained seven months in aquaria in the lab. Meanwhile the pond was emptied by means of a bucket and left to dry in this hot climate. When the rain filled the pond again in the fall, the tadpoles were airlifted back to the pond. Next spring, Jaime Bosche tested nearby adult toads and hundreds of new tadpoles in the pond. The hope was that all would be fungus free. The bad news was that every single sample proved to be positive for the fungus. The good news was that the levels of infection were lower than the previous year (but this situation would not last).



The news stunned the scientists who wonder how the fungus ever managed to survive. This team is not giving up however. They will continue to devise further treatment plans in order to obtain some insights into whether some form of fungus control is possible.

Meanwhile in the Sierra Nevada in California, teams of scientists studied the spread of the chytrid fungus on yellow-legged frogs. Normally when a disease causing agent attacks a host population, the disease agent later declines as numbers of the victimized host population fall. This is not, however, what has been found with chytrid and frog populations.

V.T. Vredenberg’s team studied 88 frog populations over more than a decade. They found that within three years of its appearance on frogs in a lake, the fungus spread out in a wave like pattern until the whole host population was infected. Frog numbers, however, remained apparently unaffected until a critical threshold of fungus infection units (10,000 zoospores per frog) was achieved. Then the whole frog population collapsed and disappeared. Another team found that frogs could survive longer in a lake if there were fewer frogs and a lower level of fungus infection. The larger the number of frogs, the greater is the opportunity for the fungus to find new victims more quickly and so to multiply its numbers upward.

Everyone agrees that the problem of frog survival is complex and involves more than this disease-causing agent. However these studies demonstrate how difficult it will be to fight that fungus and encourage survival of the frogs and other amphibians.





# Soup & Buns

## Lunch Envy

by Sharon L. Bratcher

Kids are perfectly happy with their lunches until they start attending school. Then they see that Little Ralph brings cupcakes every day and Little Sophie nearly always has her own cute little bag of Fritos. “Why can’t we have. . .” becomes a frequent question. Since parents approach lunch-packing in different ways and with varying income levels, nothing is equal. Their children might as well start learning that at age six.

This is a good example of how much easier it is to be satisfied with what we already own if we aren’t constantly viewing all the possible options that others have. Once school begins, kids notice the food, the clothing, and even the awesome school supplies that other kids own. Suddenly their perfectly good sneakers don’t seem good enough.

It’s the same with adults. The marketers’ job is to create a perceived need within the customer and then persuade him of their ability to meet that need. If we never shopped in stores and didn’t visit the homes of others, we would be less likely to desire to have more than we need. But although we can certainly limit our exposure to marketers’ influence, it’s impossible to avoid it entirely.

### Difference between our need and our greed

So conquering “Lunch Envy” starts with the head and the heart.

With our heads, we need to ask what is really necessary, and compare that with our wages. How many pieces of chicken do we need for dinner for everyone to be healthy and strong? Can we buy a fifty pound sack of oatmeal inexpensively and make it into tasty daily breakfasts as well as cookies and bread? Do we need a new coat? Can we choose a lower priced home, furnishings, and car to alleviate working overtime or have anxiety about making payments? This used to be called “living within one’s means.”

With our hearts, we need to discern the difference between our need and our greed. It’s not an easy line to define. When we earn more, we immediately want to buy something that we don’t have right now. Maybe we’ve even had the conversation: what would you do if you received a million dollars (after taxes)? One can get pretty excited about the prospects of what to buy, and what to give. But after about five minutes of conjecturing, we usually find that really, we might need two million dollars instead!

### Why we buy

All of this got me wondering why acquiring things makes us feel happy. Here are three reasons:

1. They meet a need. We feel happy when a need is satisfied. When I needed medicine in the middle of the night, Dennis searched for an open pharmacy. When we were nearly out of fuel on the interstate, we needed gasoline. We feel happy when we eat a meal or replace worn out boots. Jesus said in Matthew 6:25-34 that we should not worry about our needs, and Paul told us in Philippians 4:19 that God will provide all of them.
2. They provide personal comfort. We enjoy being comfortable, including variety in food, comfy furniture, and convenience that eases our workload. When circumstances warrant it, we can do without our preferences because we see a higher cause elsewhere. This covers a range from “doing what needs to be done” because of a temporary problem, to being a gracious guest, to doing chores/making meals for those who are ill or grieving. It also requires prayer for the courage to give more of one’s income to those with greater needs, an action which Paul tells us is the true goal of having a job (Ephesians 4:28).
3. They help us keep up with the VanderJoneses. Buying what everyone else has been raving about makes us feel like a part of the group. It gives us something to show to our guests. Check your conversations this week, and especially on Sunday and consider how many of them focus on your material purchases. While it’s not wrong to share this aspect of our lives, we need to take care that it’s not just our pride showing through and that we aren’t provoking one another to the bad work of jealousy.

### Conclusion

The circle of the paycheck has always struck me as ironic. For instance, we need a vehicle so that we can drive to work so that we can pay for the vehicle. Doesn’t it just seem sometimes like maybe we shouldn’t do either? One of our sons discovered this at age 9 when he grew tired of the Bratcher Siblings Snow-Shoveling business and realized that it was easier to just be content with his toys than to put out all that effort so that he could get new ones.

It’s good to determine how much shoveling we need to do, and how much of the earnings really ought to go to those who need it more.

Let’s learn to tell the difference between our need and our greed.



# ENTICING ENIGMAS AND CEREBRAL CHALLENGES

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

## NEW PUZZLES

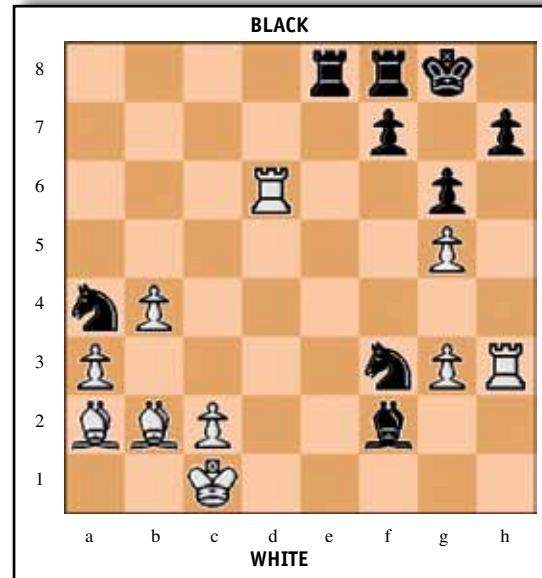
### Riddles for Punsters #170 – “This will be a breeze”

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

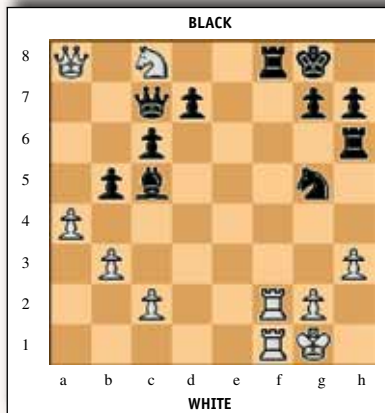
### Problem to Ponder #170 – “Volume – A Concrete example”

The forms are up and the basement walls of a rectangular house are ready to be poured. If the 1 m thick walls are to have an outside length of 20 m and an outside width of 10 m and are to be 2 m high, what volume of concrete (in m<sup>3</sup>) is needed to make those walls?  
Also, if a large box of nails is 40 cm long by 20 cm wide and 10 cm high, how many boxes of nails could be stored inside the basement walls once the walls are done and before anything else is built or placed in the basement?

## Chess Puzzle # 170



**White to Mate in 2**  
Or, if it is BLACK's Move, **BLACK to Mate in 4**



### SOLUTION TO CHESS PUZZLE # 169

#### WHITE to Mate in 3 Descriptive Notation

1. N-K7 ch BxN
2. RxR ch BxR
3. RxB mate

#### NOTE: If

1. N-K7 ch K-R1
2. QxR mate even sooner!

#### Algebraic Notation

1. Nc8-e7 + Bc5xe7
2. Rf2xf8 + Be7xf8
3. Rf1xf8 ++

#### NOTE: If

1. Nc8-e7 + Kg8-h8
2. Qa8xf8 ++ even sooner!

#### BLACK to Mate in 4 Descriptive Notation

1. \_\_\_\_\_ N-B6 (or NxP) ch
2. PxN Q-N6 ch
3. K-R1 KRxP ch
4. R-R2 QxR mate

#### NOTE: If

1. \_\_\_\_\_ N-B6 ch
2. K-R1 Q-R7 mate

#### Algebraic Notation

1. \_\_\_\_\_ Ng5-f3 (or Ng5xh3) +
2. g2xf3 Qc7-g3 +
3. Kg1-h1 Rh6xh3 +
4. Rf2-h2 Qg3xh2 ++

#### NOTE: If

1. \_\_\_\_\_ Ng5-f3 +
2. Kg1-h1 Qc7-h2 ++

## SOLUTIONS TO THE (SEPTEMBER) PUZZLE PAGE

### Answer to Riddles for Punsters #169 – “Fowled up Dinner Plans”

Why did the hungry chicken cross the road to go into a KFC restaurant?

The not-too-bright chicken had heard that the restaurant was famous for s e r v i n g c h i c k e n s at meal time.

### Answer to Problem to Ponder #169

–“Foursome Football Toss on the Beach”

Four friends were standing on a large beach in positions forming a 10 m by 10 m square. They managed to toss a football clockwise around the square for ten minutes without anyone failing to catch the ball. Taking into account time taken for catching and throwing the ball, the football travelled between each player at an average speed of 5 m/s. How many times did the ball travel around the square?

The total distance going around the square (travelling all four sides) is  $4(10) = 40$  m

The time to travel that distance at an average speed of 5 m/s is  $\text{time} = \text{distance} / \text{speed} = 40 / 5 = 8$  seconds.

10 minutes equals  $10(60) = 600$  seconds and  $600 / 8 = 75$  times.

Thus, in ten minutes the ball will travel **around the square 75 times.**



# Crossword Puzzle

Series 17 No 9

Last Month's solution  
Series 17 No 8

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			51								
52					53				54		55	56	57
58					59				60				
61					62				63				
64					65				66				

1	T	2	R	3	A	4	C	5	T	6	L	7	I	8	M	9	E	10	R	11	I	12	C	13	S
14	R	A	D	A	R					15	A	R	E	N	A					16	H	I	E		
17	S	N	A	K	E					18	V	O	I	D	S					19	A	P	A		
	T			20	M	E	K			21	E	N	N	E					22	G	N	A	T		
		23	I		S			24	A	N	Y			25	A	26	B	E	T	S					
27	A	N	C					29	R	I	D			30	O	R	E	S						31	E
32	N	E	I					33	E	D	E	N							34	I	S	35	36	E	S
37	G	R	A					38	S	P				39	A				40	R	O	U	T	S	
41	S	T	O	W	E								42	U	N	A	43	U			44	T	H	E	
	T					45	E	L	S	E			47	G	U	T			48	E	I	N			
		49	C	50	R	A	S	H				51	E	L	K			52	A						
53	C	H	A	T					54	A	C	L	E				56	A	L	S			58	R	
59	R	I	T						60	I	S	L	A	S			61	L	A	U	R	A			62
63	A	N	I						64	S	T	A	T	E			65	A	M	I	S	H			
66	G	E	O	G	R	A	P	H	Y								67	R	O	T	A	S			

**ACROSS:**

- 1. Wound coverings
- 6. Croatian name for Trieste
- 10. An observer
- 14. Clan emblem
- 15. Network of blood vessels
- 16. At this location
- 17. Potato state
- 18. Special garden
- 19. Time periods
- 20. Cop's speed detector
- 21. Greek god of war
- 22. Rammed earth
- 23. Container
- 25. Bed covering
- 26. Fireproof material
- 29. Stop living
- 30. Maori language
- 31. Letters of the alphabet
- 32. White herons
- 36. Famous 'mother'
- 39. To endure, as of old
- 40. Type of downhill sport
- 41. Places of relaxation
- 44. O.T. book
- 45. Emerg. Medical service
- 46. Packs together densely
- 48. Flower stalk, shaft
- 51. Floor covering
- 52. \_\_\_\_ mash
- 53. Estonian native
- 54. Requirements
- 58. Elaborate song
- 59. Location
- 60. Indigo bush
- 61. Copy in a machine
- 62. Big chunk of ice
- 63. Writing assignment
- 64. Dialect variant of haunt
- 65. Existence (Latin)
- 66. Fishing accessories

*Joyce*

**DOWN:**

- 1. Kitchen cooking term
- 2. Musical or ballet term
- 3. O.T. name of buckthorn, where Joseph mourned 7 days for his father (Gen. 50)
- 4. Conduct oneself properly
- 5. Campfire snack
- 6. Offence of trying to overthrow one's government
- 7. Setting right of what is wrong
- 8. Strong metal
- 9. Paper currency
- 10. Guardian of the sheep
- 11. Spooky
- 12. Delete
- 13. Set again
- 24. Prepares veggies a certain way
- 25. Prescription abbr. for "write"
- 26. Certain studies
- 27. Sew shut the eyes of a falcon
- 28. Dry cold wind
- 29. Depart quickly and secretly
- 33. Man's name
- 34. Method of assessing
- 35. Bodies of water
- 37. Large mammal
- 38. A few
- 41. Things that scale
- 42. Corner of this and Main is very windy in Winnipeg
- 43. One who buys things
- 47. Ill \_\_\_\_ (2 wds.)
- 48. Destroy something by hitting
- 49. Approximate term used with dates
- 50. Of Asia
- 51. Feels responsible for someone
- 53. Famous pig
- 55. Or \_\_\_\_
- 56. Agreement
- 57. Talks aloud