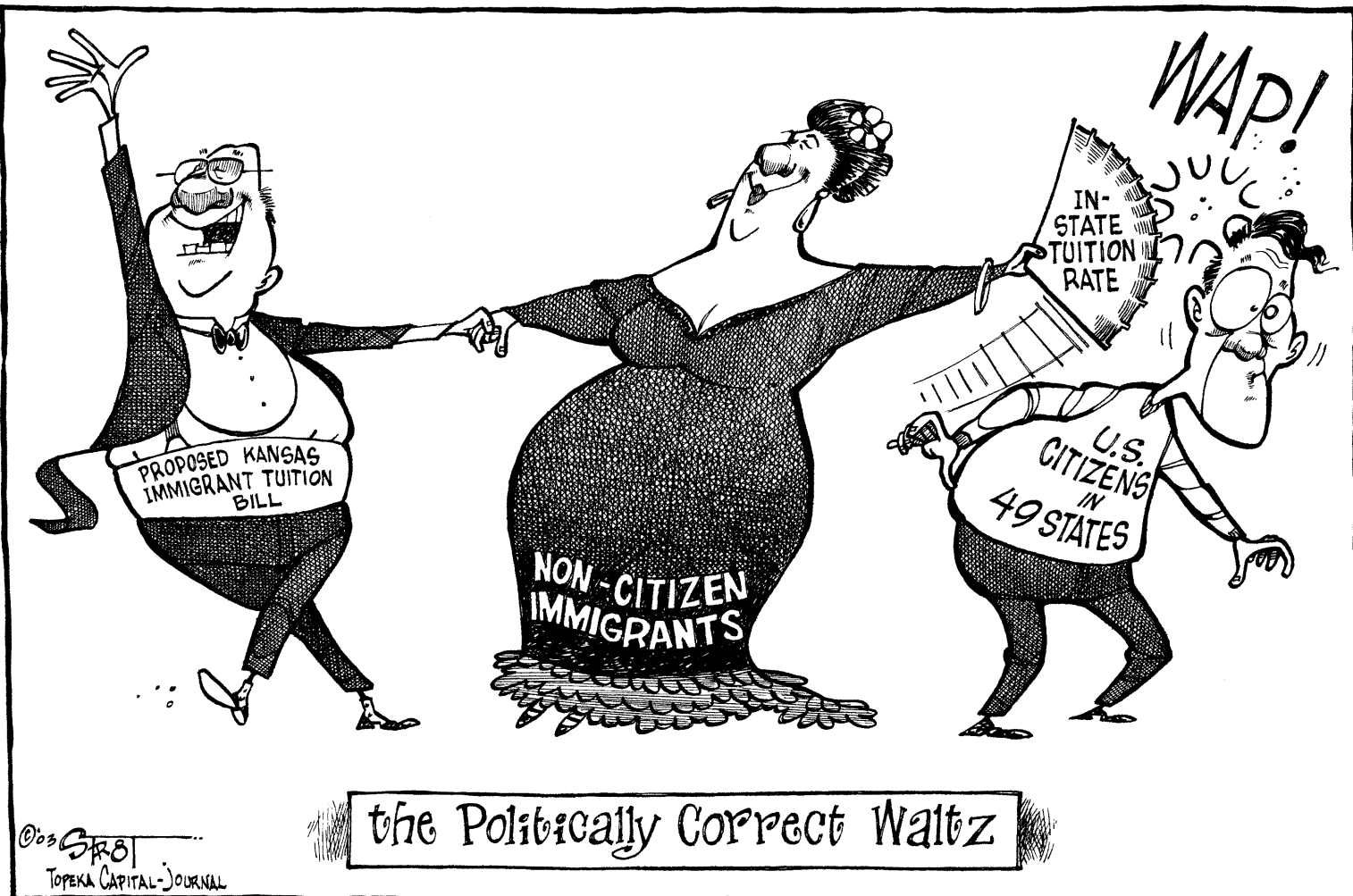


# commentary

from our viewpoint...

## We're tired of it! We bet you are too

It may be an old American tradition to second-guess the generals, but frankly, we're tired of it.  
 And we're willing to bet, you are, too.  
 Tired of has-been officers who weren't in on "the plan" critiquing the plan.  
 Tired of second-rate think-tankers explaining why the plan will never work.  
 Tired of left-wing correspondents condemning the whole idea.  
 Tired of endless talking heads shaking over a couple of casualties.  
 Tired of ceaseless prattle about whether the offensive has stalled or the plan has gone awry.  
 Are we supposed to be surprised that the enemy is fighting back?  
 That the war wasn't over in a week?  
 That in war, people get killed?  
 The president told us the first day, this could be a long and nasty encounter.  
 Oh, television.  
 Television news is at its best and at its worst in war.  
 At its best in battle, when troops are moving, when bombs are flying and things are blowing up.  
 Television takes us there and shows us the face of war. There is no avoiding what's going on.  
 And with today's technology, we see it now. We see paratroopers live as they jump, tankers on camera racing across the desert, starving Iraqis tearing apart food package. We see it when it happens.  
 And then again on the hour.  
 And between battles, television is at its worst.  
 When nothing is happening, they have to talk. To analyze. To proclaim.  
 And somehow — the Pentagon has to share the blame here — they got the idea this was going to be a quick and easy war, regardless of what the president said.  
 That Iraq would fold in matter of days, that the "shock and awe" of massive, targeted bombing would scare the bejebbers out of a stone-cold tyrant and his bloody henchmen.  
 Hey, these people are fighting for their very lives.  
 What is the future of a Republican Guardsman in a free Baghdad? How long will Saddam's generals get to walk the streets in the new order? Until the day their war crimes trials begin?  
 These guys have everything to lose, everything. They will do anything to stop us. When the time comes, count on them to use their gas on us. To send terrorists to our cities. To use women and children as shields.  
 Of course they're going to fight.  
 It's a surprise only to the talking heads. Not to the generals, not to the troops.  
 It must make Saddam smile to hear them question "the plan," to doubt the generals at every turn, to play up every little setback.  
 But that's television.  
 They have to have something to do in the breaks between the action.  
 They do the one so well, and the other so poorly.  
 And we're tired of it. — Steve Haynes



## Remember those washday chores?

I don't know about you, but I often wonder if we truly appreciate living in this modern age. I found this excerpt from a friend's written memories. I don't think she'd mind my sharing it:  
 "Washday meant at least a half day of hard work, which began with carrying buckets of water. When water was used from the cistern, it had to be drawn up by bucket. The well was fed by underground water, and we caught the run-off water from the roof when it rained for the cistern.  
 "Our clothes lines were outside. Water was heated outside in the old black kettle over an open fire. Our washer was a push and pull washer, which we children took turns pushing and pulling.  
 "Everyone around helped on washday. Without running water and electricity, washing clothes was 'heavy work.' Two tubs were filled with cold water for rinsing the clothes. (One) tub was filled and placed on the stove to provide hot water.



**lorna  
gt**

• commentary

vide hot water.

"All white clothes were boiled in lye — water to which a cake of lye was added. The lye soap made sheets, dishtowels, and all white clothes really very beautiful. Even hanging the clothes on the line was a housewifely art.

"To have the wash on the line early on a beautiful day was a triumph in itself. (It was the mark of a good homemaker. LGT) There was a pattern for hanging the clothes. The children were taught how to hang them — sheets first hung so these was a crease of the line down the middle. (And so they'd be close to the poles and not drag on the ground. LGT) Next the shirts, hung by the tails, then men's under-

shirts, hung by their straps. Colored clothes hung in the shade, lest the sun fade their colors. Socks hung neatly in pairs by their toes. Underwear was discreetly hung out of the view from the road.  
 "It was a pleasure to help take the dry wash down. It was fun to fold the sheets and clothes. We children made a game out of it. We danced around and acted silly. After we folded the clean sheets, we took them to the house and put them back on the beds. I loved the clean, fresh smell — concocted somehow of sunshine and breeze, clean water and lye soap. Although there are pleasant things to remember about washday, it was a hard day's work for all, and I was glad everyday was NOT washday."  
 I hate to admit that I remember washdays similar to these although I was a generation younger than this friend. It was fun because we all worked together. Maybe families haven't really gained so much by all our labor-saving devices after all.

## Pacifists, conscientious objectors are different

The war in the Middle East has given rise to controversy throughout the country. Some people have held protests against the war; others are upset with the protests, saying they diminish the sacrifices by those serving in the military. I've even heard some say they support the troops but not the president's decision to go to war.  
 The issue of whether the war should be fought is dear to many hearts and could lead to further controversy if the draft is instituted. Some will be sure to resist the draft for various reasons, while others will have strong feelings about how such resisters should be dealt with.



**sharon  
corcoran**

• use it or lose it

In some cases, resistance will come from fear or from someone who simply does not want the inconvenience of leaving home, family and job to go overseas. But other people resist the draft because of religious convictions. Usually such people are called pacifists or conscientious objectors, and the terms are used interchangeably. But do they really mean the same thing?

The "Merriam Webster's Collegiate Dictionary — Tenth Edition" defines a "pacifist" as being one who is strongly and actively opposed to conflict, especially war, and a "conscientious objector" as a person who refuses to serve in the armed forces or bear arms on moral or religious grounds.

What is the difference? A conscientious objector does not necessarily object to all wars or to other people fighting in wars but simply refuses to fight in wars. A pacifist opposes war and may participate in or even organize demonstrations against war.

A conscientious objector does not participate in such demonstrations, but rather recognizes the right of government officials to choose to go to war. Such a person does not try to prevent such wars nor prevent others from fighting in them.

Moreover, a conscientious objector does not object to all wars, for example, one would not likely object to God's upcoming war of Armageddon nor to past wars fought with God's approval. In ancient times, God fought against nations to deliver his people. One of those oc-

casions was when He brought the Israelites through the Red Sea just as they thought they were trapped by the Egyptians.

Exodus 14:13, 14 says, "And Moses said unto the people, 'Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, you shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace.'"

David said in Psalm 144:1, "Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight."

God was not a pacifist; He fought to save His people and taught them to fight in righteous warfare to protect His worship.

Is Jesus a pacifist? No. Revelation 12:7-9 says, "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, and that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

Michael is also called the archangel in the Bible and is the resurrected Jesus Christ; verse 10 in Revelation 12 credits the power of the Christ with casting Satan and the demons out of heaven.

In Revelation 19:11, Jesus is described as being on a white horse. That verse says of him, "And I saw the heaven opened, and, look! a white horse. And the one seated upon it is called Faithful and True, and he judges and carries on war in righteousness."

Jesus has carried on war in heaven and will in the future fight in the war of the great day of God the Almighty, also known as Armaged-

don. So why do Christians not fight? 2 Corinthians 10:3, 4 says, "For though we live in the world we are not carrying on a worldly war, for the weapons of our warfare are not worldly but have divine power to destroy strongholds."

What are the weapons of our warfare? In Ephesians chapter 6, the apostle Paul tells Christians they are not fighting against flesh and blood but against "spiritual hosts of wickedness." He goes on to tell them to take up a suit of armor. Verses 13-17 say, "Therefore take the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the equipment of the gospel of peace; above all taking the shield of faith, with which you can quench all the flaming darts of the evil one. And take up the helmet of salvation, and the sword of the spirit, which is the word of God."

The Bible is the "weapon" needed to defend God's worship today, not warfare. So even a war about religious issues would not be approved by God. And the war in Iraq is not religious as much as political and economic. And the Bible never condones fighting for selfish reasons.

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