

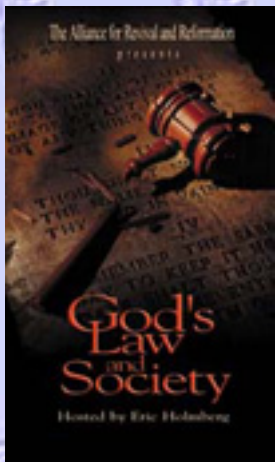
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Yours for Christ's victorious kingdom,

Jay Rogers

Director, Media House International

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THE FORE RUNNER

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America's Campus Newspaper

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HISTORY OF THE FORERUNNER

When The Forerunner began in 1981, God directed a few individuals to start a publication which would reach the young people of this generation with the message of Truth. The method was calculated: to boldly penetrate the minds and hearts of students with biblical truth by invading the most strategic strongholds of atheistic humanism - the university campuses of America. The Forerunner was a lonely voice in a vast wilderness of student apathy and pessimism during those first few months, but the news of a growing conservative movement began to flourish by late 1982. By 1983, thirty-five conservative newspapers had been started on major secular campuses.

The number more than doubled by 1985. Even at the U.C. Berkeley campus, which has long carried the reputation of being the most liberal of academic institutions in the U.S., students were following that

trend: One survey proved that twice as many Berkeley students considered themselves conservative as did those in 1971. Today there are hundreds of conservative and Christian newspapers on otherwise liberal university campuses!

All during this time, The Forerunner was addressing issues which were at the center of campus debate. We presented biblical alternatives to Marxism, feminism and welfare statism. We challenged the student audience to re-evaluate the propaganda and liberal bias that they are continuously subjected to in the classroom. We were determined to bring American students face to face with the realities of the Word of God as it applies to modern life and controversial social issues.

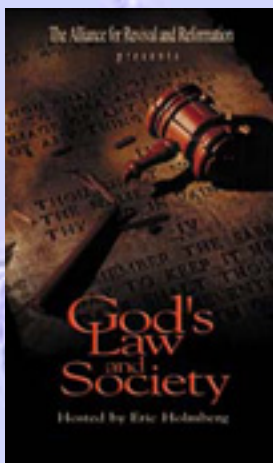
This newspaper has gone out like seed on what was originally dry and rocky soil. But over the past fifteen years God has obviously been watering and plowing the ground to make it fertile for a spiritual harvest. The spiritual climate of America's youth is obviously changing: the stolid pessimism of the past is being replaced by a reawakening to traditional values, to patriotism, and to morality.

But we cannot stop here! The war of ideas on the American campus is far from being over. So we encourage you to make use of these articles from The Forerunner!

NOTE: The articles on this page appeared in The Forerunner during the time when I was the managing editor (1989-1994).

Jay Rogers
Director, Media House International

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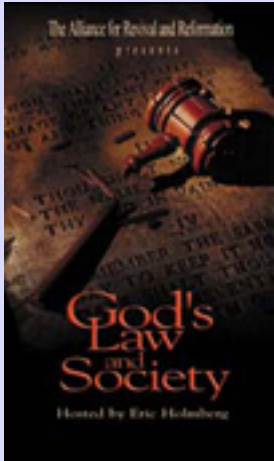
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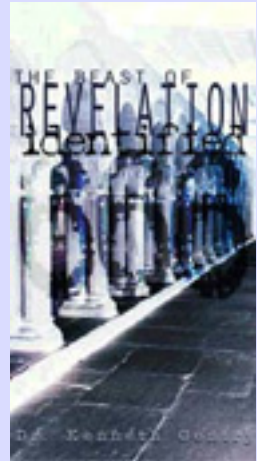
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The Anvil that Has Worn Out Many Hammers

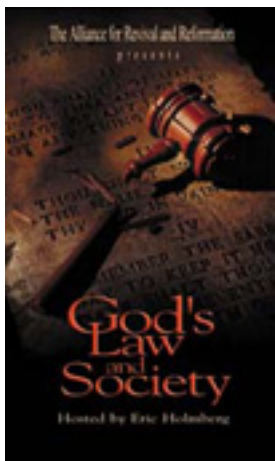
Nineteenth century writer H.L. Hastings once forcibly illustrated the unique way in which the Bible has withstood the attacks of skepticism:

"Infidels of eighteen hundred years have been refuting and overthrowing this book, and yet it stands today as solid rock. Its circulation increases, and it is more loved and cherished and read today than ever before. Infidels, with all their assaults, make about as much impression on this book as a man with a tack hammer would on the Pyramids of Egypt.

"When the French monarch proposed the persecution of Christians in his dominion, an old statesman and warrior said to him, 'Sire, the church of God is an anvil that has worn out many hammers.' So the hammers of infidels have been pecking away at this book for ages, but the hammers are worn out, and the anvil still endures. If this book had not been the book of God, men would have destroyed it long ago. Emperors and popes, kings and priests, princes and rulers have all tried their hand at it; they die and the book still lives."

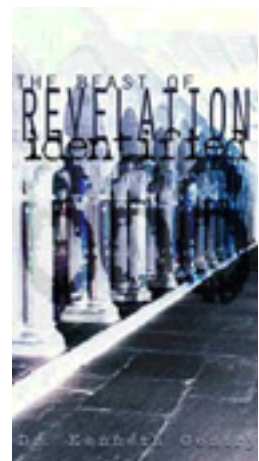
"No other book has been so chopped, knived, sifted, scrutinized, and vilified. What book on philosophy or religion or psychology or belles lettres of classical or modern times has been subject to such a mass attack as the Bible? With such venom and skepticism? With such thoroughness and erudition? Upon every chapter, line and tenet? The Bible is still loved by millions, and studied by millions.

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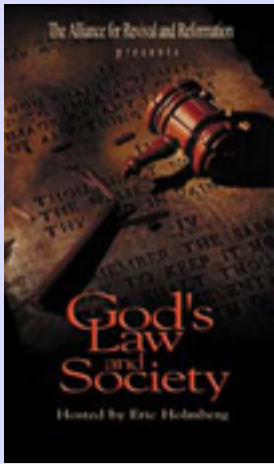
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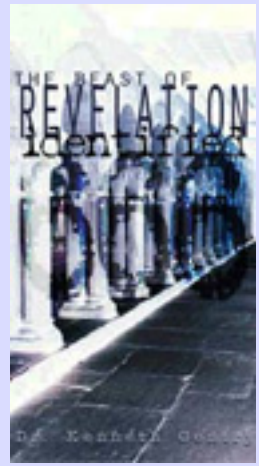
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ABC-TV raises time-worn allegations

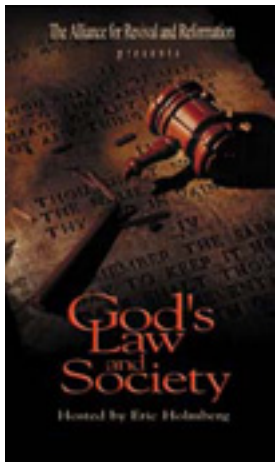
By Jay Rogers
12/91

The November 21, 1991 broadcast of ABC-TV's Prime Time Live raised some allegations against three prominent charismatic ministries based in Dallas, Texas. The questions raised centered around how the personalities involved heal the sick and how they spend ministry funds. These type of charges are usually directed at new ministries which suddenly come into prominence. There is often a hidden agenda of the accusers to discredit Christianity, regardless of the sincerity of the ministers.

The same time-worn assertions have been with us for almost 2000 years. In the first century, the Apostle Paul was falsely accused of ministering for personal gain, although he supported himself through his occupation as a tent maker (1 Thess 2:3-9; 2 Thess. 3:7-9). The Apostle admitted, however, that there were some who preached out of selfish motives, but that others preach out of love (Phil. 1:15-18).

In the 19th century, the Salvation Army was the target of the same allegations. William Booth, the founder, was often accused of taking money for himself out of the millions he raised for the poor and sick. Booth was, in fact, supported by donations of private supporters who looked after his family's welfare. Today, few people question the integrity and Christian charity of the Salvation Army.

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Bette Davis Hyman story

6/89

CHARLOTTESVILLE, VA (FR) - Some Hollywood columnists have called her a profit-hungry writer cruelly capitalizing on the mistakes of her movie star mother. But Bette "B.D." Hyman says she hopes that her mother will be able to experience the saving power of Jesus Christ, and she continually prays for her.

After publishing her first book, *My Mother's Keeper*, which chronicled her life with film legend Bette Davis, Hyman wrote a sequel, *Narrow is the Way*, which is the story of her faith in Jesus Christ. The first book was written "as a plea for her to hear me before it was too late," Hyman said. "I also believe that it gives an insight into aspects of her struggles that are of interest." Her faith in Jesus Christ, she said, helped her cope with the subsequent publicity surrounding the controversial book.

Although to date Bette Davis has not become a Christian, and rarely communicates with her daughter, *Narrow is the Way* echoes B.D.'s hope for salvation and reconciliation with her mother.

Five turbulent yet peaceful years have passed since B.D. and her husband, Jeremy, became Christians. Both of their sons, Justin and Ashley, are also Christians. Their conversion from agnosticism began when a Christian businessman unexpectedly visited them during the winter on their farm in Pennsylvania. "A man came to the door to deliver books for the Chamber of Commerce, and I agreed to buy one. It was the middle of winter, so we invited him in." Mr. Serafino Fazio, a West Virginia businessman and outspoken Christian, was "half frozen," and starved for outside company when they invited him into their home.

"We were bored and decided to bait the holy roller," said B.D. "If there was one thing Jeremy liked more than prying into other people's business, it was cornering holy rollers and arguing with them." Educated in England, Jeremy Hyman went to church six times a week and twice on Sunday when he was a child. "He liked to say that he had not graduated from school but had escaped from church. But he and I were devout agnostics and considered religion to be for people who needed something to lean on. We only went to church for weddings, funerals and the odd christenings and were happy to keep it that way."

B.D. related that they tried to trick the Christian gentleman with loaded questions. "We asked Serafino three questions: 'Who do I have to give money to?,' 'Who's church do I have to join?,' and 'What kind of religion is this?' He didn't quote any scripture, but said that Christianity wasn't a religion because religion is man-made. We didn't have anything in common, but invited him over for dinner a few times until he had to return to his office in West Virginia."

The businessman sparked Mrs. Hyman's curiosity about Christianity and she began watching "The 700 Club" and reading the Bible. "I was interested, but I wasn't doing anything about it until a few weeks later," she said. "It was 7:20 a.m., and I had just put my son on the bus. Suddenly, I was surrounded by the presence of Jesus and felt urged to make a solid commitment to Jesus Christ. I made a commitment,

but didn't tell Jeremy about it."

She told her husband two nights later about her decision, but he viewed it as a temporary, emotional experience. "It was strange because we had been married for 20 years and this was the first time I stepped out and did something before my husband. We discussed Jesus a lot, and I asked him what it would take for him to believe. He said if I got healed of my back condition then he could believe."

B.D. lived on pain pills and had a rare disease which rotted the ligaments in her back and caused them to literally wither away. "I was watching Pat Robertson on 'The 700 Club' when he began to pray for someone with my condition," she explained. "He described my age, location, and back problem. The show had a one week tape delay, but I knew it was me he was talking about. I claimed it and was instantly healed!"

That same day she did some heavy lifting in her barn, and realized that she was healed. "I didn't take any pills, and by the end of the day I did calisthenics. I was exhausted. But at home, when my husband Jeremy looked at me, he got teary-eyed and said, 'The Lord is real.' " He soon became a Christian as a result of the miracle.

B.D. said her mother responded to her newly found faith by asking questions about Christianity. She even watched a few segments of "The 700 Club" because of her daughter's testimony. However, the rift in their relationship continued to grow as B.D. grew in her faith. Eventually her mother stopped writing or calling her. In the meantime, the Hyman family moved to the Bahamas and joined an Assembly of God Church.

After a whirlwind three-week book tour for *Mother's Keeper*, in which she was interviewed by U.S.A. Today, People, television talk show hosts, newscasters, and radio reporters, she returned to the Bahamas and began writing the sequel. "I wanted everyone, particularly Mother, to know that joy, to know that oneness with the universe and its Creator. It suddenly became important that I write to my mother. My book was in stores everywhere but it wasn't enough. I had to let her know where I was and what I was doing. I had to remind her that nothing was over unless she wanted it to be over. I had to write to her and keep on writing.

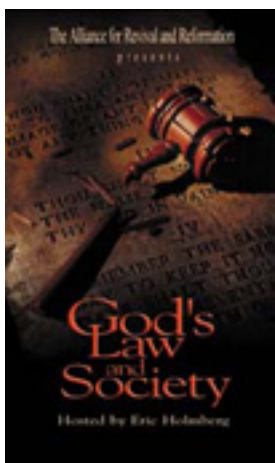
"She wouldn't answer my letters - I couldn't even be certain that she would read them - but it was important to tell her that I loved her. Perhaps she would save the letters and take them out in moments of loneliness. She would know that I was still thinking of her. I wondered whether she would be angry that my life was better than ever and so full of joy. Would she try to figure out why? Was there really a chance that something, sometime, would awaken in her the knowledge that there was a gaping lack in her life?

"... What can convince her that we have to measure up now in order to inherit the future? What can convince her that fame cannot work a ticket to heaven, that Oscars will not fit the keyhole? What can possibly convince her that the only way is to say, 'I accept you, Jesus, as my personal Lord and Savior?'"

"I don't know what will convince her, and it doesn't matter that I don't know. God knows ... I won't preach - I won't even try to witness - I'll just let her know what's going on in my life and that I love her. Publishing my book has solved my problem but not hers. Praying for her isn't enough. The least I can do is give the Holy Spirit the opportunity to work in her through the expression of my love."

Today, B.D. and her family reside in Charlottesville, Virginia and her husband, Jeremy, is an illustrator of children's books.

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Short Meditations on the Bible and Peanuts

By Robert L. Short

Q. What's the best thing you can do for yourself and others?

A. Know the Bible!

"Jesus answered them, 'How wrong you are! It is because you don't know the Scriptures or God's power.'" - Matthew 22:29 TEV

When Jesus made this statement to the Sadducees, they weren't discussing little questions. They were discussing some really big ones. These are the only questions the Bible and Jesus are interested in - the really big ones. For the most part, they are interested in meaning, not means. They discuss ultimates, not penultimates. The author of the book of Revelation talks about "the four corners of the earth" (Rev. 7:1, 20:8). Does this mean that John thought that the earth was shaped like this page, with flat corners? Maybe so. Maybe not.

Apparently the question didn't bother him very much, or he would have mentioned it. No, John wasn't interested in the physical shape of the world but in the spiritual shape the world was in. We're asking the Bible the wrong questions when we come to it with our little questions. Its purpose is to answer the questions that really bother us the most and are the hardest for us to handle.

None of us can escape these big questions any more than we can escape seeing Woodstock's single giant question mark here. These questions are to us what this question is to Woodstock: bigger than we are. They are also over our heads. Nevertheless, most of us are forced to come up with at least some provisional answers for these big non-provisional questions.

But what if our answers are wrong? This would mean we'd be basing our entire lives on something that wasn't true. We'd be embarking on a long trip, but sailing on the wrong ship. And in the case of others, we'd constantly be suppling them with incorrect information.

When Snoopy attempts to write a book on theology, he hits on what he considers the perfect title: "Has It Ever Occurred to You That You Might Be Wrong?" Good question. This is the first question of all good theology. "How do we know right from wrong?" "How do we know the truth?" Or "Can we know the truth?"

Also notice this: Jesus didn't say, "In my humble opinion, it seems to me that you may be somewhat mistaken;" or, "Perhaps we should all think about this a little more." No, he said bluntly, "How wrong

you are!" You are wrong because your knowledge is inadequate; "You don't know the Scriptures or God's power." Evidently, for Jesus, these were the two sources that held the answers to life's really big questions. If he's right, and we don't want to be wrong, then obviously this is the best thing we can do for ourselves: Know the scriptures!

Shouldn't we also know God's power? Yes. But this is not anything we can do for ourselves. If it were, this would be a power we could control. It would not be God's power but ours.

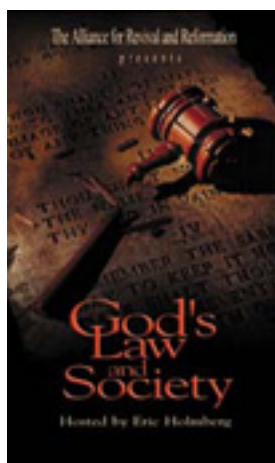
- Robert L. Short

A timely and provocative conversation between faith and culture, Short Meditations on the Bible and Peanuts is Robert L. Short's follow-up to the 25th anniversary of the best seller The Gospel According to Peanuts. Charles M. Schulz, who became a Christian after his mother's death in his early twenties, and Short, a theologian, team up using humor to make us think seriously.

Like The Gospel According to Peanuts and Parables of Peanuts, Short uses Peanuts comic strips to provide us with insightful glimpses into Truth. This was a perilous experiment that came off.

Short Meditations on the Bible and Peanuts, by Robert L. Short, will be available beginning in October through Westminster/Knox Press for \$7.95.

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But Is It Art?

By Arianna Stassinopoulos Huffington
Author of Picasso: Creator and Destroyer
3/93

In the fall of 1989, 14 photographs by Robert Mapplethorpe were sold at auction at Christie's for \$129,690. In the same week, 23 Mapplethorpe photographs were sold at auction at Sotheby's for \$396,275. Art dealers were furiously bidding against each other for photographs of leather-clad men and cropped close-ups of an "obscene" nature. Once more, hype is confused with art in the "bazaar of the bizarre" that our culture has become.

At the height of the controversy surrounding Mapplethorpe's photographs, the Whitney museum took a full-page ad in the New York Times to protest the cancellation of a Mapplethorpe show by the Corcoran Gallery in Washington. "ARE YOU GOING TO LET POLITICS KILL ART?" the ad asked in block letters. A Mapplethorpe photograph of a tulip was used for illustration.

Of course, the trustees of the Whitney knew as well as the rest of us that Mapplethorpe's fame and his one-man shows at the Whitney and other venerable institutions around the country were not based on his photographs of flowers. But the trustees also knew that the ad would have been self-defeating in terms of garnering public support if it were illustrated by one of Mapplethorpe's photographs celebrating sadomasochism, which Mapplethorpe, in a farewell interview before he died of AIDS, described as sex and magic.

Yet it was precisely these photographs of torture and degradation that put Robert Mapplethorpe on the map, otherwise known as "the cutting edge" of art - what our culture decides is worth exhibiting, reviewing and talking about. If art is in danger of being killed, as the Whitney ad implies, it is our culture, not politics, that is the culprit. In fact, Congress is not the right forum for the particular debate. The larger issue is not what art is supported by public funds, but what art is encouraged and rewarded by our culture.

At the moment, art that deals with rage, violence, disgust and brutality rises to the top. The message from the art world is clear: life is rotten, human beings are rotten, love is rotten, society is rotten. Art that may show the darkness but also gives us a glimpse of the light beyond is seen as too "soft," too unrealistic.

What Tom Wolfe said in *The Painted Word* is even more valid today: "If a work or a new style disturbed you, it was probably good work. If you hated it, it was probably great ... To be against what is new is not to be modern. Not to be modern is to write yourself out of the scene. Not to be in the scene is to be nowhere." As a result, the art world has for years not been stuck in the very modern and very adolescent stage of rebellion.

There is another world - of light, spirit, harmony and truth that seems foreign to our contemporary culture. Schumann said in the 19th century, "To send light into the darkness of men's hearts - such is the duty of the artist." He would be hard to put to find many such artist thriving today.

In all the huffing and puffing and booming of art that celebrates darkness and inhumanity the same note is struck; how powerful the work, how exquisite the technique! The fact that adding elegance to brutality only helps to desensitize us to its reality is glossed over. And our response has nothing to do with defending our civil rights and a lot to do with losing our capacity to be shocked.

There have been great photographers who have captured strong images of violence and cruelty intending to shock us, often to shock us into action - such as Jacob Riis with his pictures of children working in coal mines.

But when we detach ourselves from the brutality and admire the technique, we are conceding that human beings are inert things to whom you can do anything, sometimes in the name of art, sometimes in the name of sexual kicks, sometimes in the name of the state. It is a concession we cannot afford to make - the first step on the road to Auschwitz and the Gulag Archipelago.

Discussing the arts controversy on "Phil Donahue" two years ago, I told Tim Rollins, a young artist on the panel who works in the South Bronx helping children transmute violence into art, that Robert Mapplethorpe might have benefited greatly from working with him. He replied that Mapplethorpe's violence was between consenting adults. I asked him if he also thought that the consent of his followers in Jonestown exonerated the Rev. Jim Jones.

"Jim Jones," he answered, "was not an artist." This is a succinct expression of the feeling prevalent in our culture that there is one moral standard for ordinary mortals and another for artists.

"Just pronounce the magic word 'art' and everything is OK," wrote George Orwell 45 years ago in an essay on Salvador Dali. "So long as you can paint well enough to pass the test, all shall be forgiven you." And then he made the ultimate pronouncement not only on Dali but on the whole debate on art and morality:

"One ought to be bale to hold in one's head simultaneously the two facts that Dali is a good draftsman and a disgusting human being. The one does not invalidate, or, in a sense, affect the other. The first thing that we demand of a wall is that it shall stand up. If it stands up it is a good wall, and the question of what purpose it serves is inseparable from that. And yet even the best wall in the world deserves to be pulled down if it surrounds a concentration camp. In the same way it should be possible to say, 'This is a good book or a good picture, and it ought to be burned by the public hangman.' Unless one can say that, at least in imagination, one is shirking the implications of the fact that an artist is also a citizen and a human being."

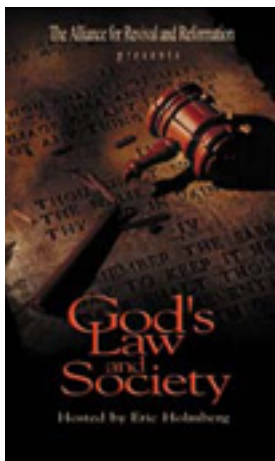
Our culture would do well to take Orwell's words to heart. The rest of us have a duty to distinguish

constantly between the true and the false. And perhaps to follow the example of the small boy in the fairy tale who had the courage to cry out that the emperor wore no clothes.

Our secular culture is finding it increasingly hard to satisfy on a purely aesthetic diet the spiritual instinct in us that longs for a larger meaning. With an almost pathetic desperation, we overestimate the significance of everything "artistic," including Andy Warhol's cookie jars, with ever-diminishing emotional returns. But aestheticism - the notion that all of existence can be sanctified as an aesthetic phenomenon - is exhausted. Its champions, still dominating the art world while fighting off a nasty case of existential dread, have failed to recognize that it is the connection between the aesthetic and the ethical that gives art its dignity, its meaning, and its power. It is not an explicit socio-realistic connection made by the artist, but a connection made within ourselves when art pierces through all the crusts of our narrow interests and preoccupations and liberates the truth and the vision of wholeness we carry with us.

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Dick Tracy

What is Behind the Popularity of this Summer's Hottest Blockbuster?

By Robert Nolte

8/90

ORLANDO, FL - Not since Chariots of Fire rumbled out of Hollywood have we seen such blatant heroism as Dick Tracy shows us in Disney's recent hit movie.

Tracy is so heroic that an obviously impressed audience rose to its feet and gave the movie a standing ovation last month in Orlando, Florida, during a world premiere screening. I haven't seen such obvious affection for a movie in years.

Why? Has Tracy touched a deep chord in us that strums when men act with integrity instead of compromise?

Having mused over the Tracy epic for several days, I have come to some conclusions:

* When Tracy refuses a bribe, the gangsters are incredulous. So is the audience. Perhaps we are jaded by past movie "heroes" who violate the law (re: "the end justifies the means" philosophy). At any rate, when Tracy comes along and in a masculine way turns aside temptation, something deep within us responds.

* Even Madonna cannot bring down the high moraled detective. Fidelity has fallen on hard times these days but Dick Tracy is not of their generation. Instead, he leaves us with a message that commitment to Tess Trueheart has its own rewards.

* And the gangsters offer insight by their refusal to be manipulated by "Big Boy," a visionary gang leader who seeks to rule over a cabal of hooligans. Like the citizens of Iron Curtain nations, the mobsters seek to throw off the yoke of the despot.

Should we really analyze a movie that probably was designed just to entertain us? Does a comic book character have anything to say to such a distinguished generation as ours?

I don't know, but if you study an audience as they watch Dick Tracy, you will probably get some insights into what people long for: simpler times, honest cops, good triumphing over evil and men of character who can overcome temptation.

There was a hunger in that theater audience to see a man of virtue, troubled yet triumphant over life issues that all of us face. Tracy was tempted by the lustful beauty of Madonna but he had his eyes on a higher prize than momentary gratification.

Movie goers that sat around me were stunned when Tracy spurned the bold advances of a scantily-clad Madonna playing Breathless Mahoney. Such purity in men is seldom seen on the silver screen.

When Tracy asks Mahoney whose side she is on, the temptress replies, "The side I am always on. Mine." As the plot unravels, a scriptural principle unfolds that not even the most obtuse movie fans can miss. In trying to save her life, Mahoney (Madonna) loses it when she is shot to death at the end of the drama.

Tess Trueheart, on the other hand, is willing to give up Tracy whom she has loved for years. She leaves town thinking she will start a new life without Tracy but through a series of plot twists, is reunited with Tracy. Willing to lose her own life, she embodies one of Jesus' most dramatic teachings: "Whoever wishes to save his life shall lose it; but whoever loses his life for my sake shall find it."

Aside from the moral messages and possible Christian extrapolations, there is something much more powerful going on in Dick Tracy that should encourage every Christian. The movie offers hope and a possibility that external evil can be conquered as well as the beast who lives within every man.

Movies these days are looking for messiahs and Dick Tracy is no exception. "Only Dick Tracy can save us," is a stanza from one of the musical numbers. Tracy, in fact, does save the city from a powerful crime syndicate and in that, I suppose, he represents a type of messiah-figure.

And, oh, how the movie theater audience I was sitting with wanted a savior! For those few, brief movie moments, a wave of desire for salvation swept across the auditorium. Normally tough urban citizens became vulnerable and dared to believe that men could live virtuous lives.

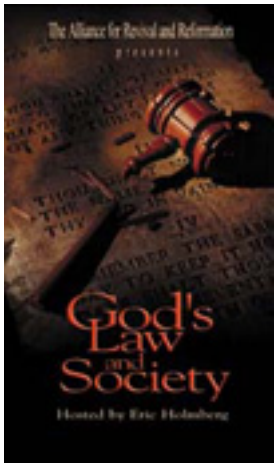
In that pristine moment, I longed to roll another film that told of Jesus and the redemption He offered all men.

But it was not to be. Theater patrons filed out of AMC 6 smiling, clapping and talking about the Great Tracy. I wanted to preach but took solace in the fact that this crowd was ripe for revival. These people were looking for a hope they had only caught a glimpse of in the life of a big city detective.

They had seen a man who lived with a clear conscience and now they were ready to meet the God who cleanses every man's conscience. A God who can even use a Disney picture.

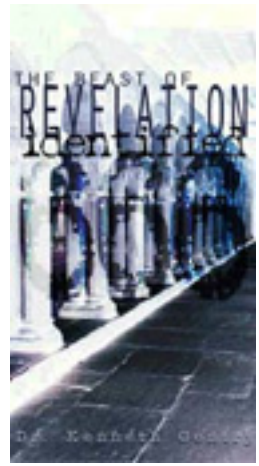
Robert Nolte is a former pastor, television newsman and newspaper reporter for the Chicago Tribune. He is presently managing editor for the Orlando Sun newspaper group, a company that publishes 18 newspapers serving over 500,000 readers in Central Florida.

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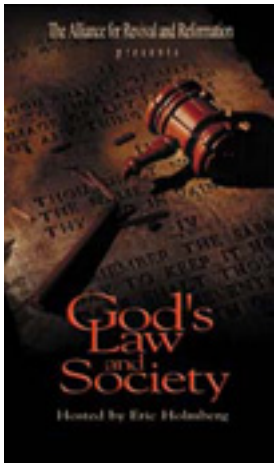
Don't Touch That Dial

By Barbara Hattemer and Robert Showers
(Huntington House Publishers)

Book Review:
11/93

If you believe that the present generation is at risk from sexually explicit entertainment, this book contains information for action against the pornography which is prevalent in modern media. Covering subjects such as pornography, media violence, heavy metal music, MTV, horror movies and slasher films, this work includes cases where community leaders, parents, and media outlets have collaborated in regulatory efforts for the sake of the future of the community: the children. The authors, National Family Foundation President Barbara Hattemer and attorney Robert Showers, cull under one resource the research conducted by internationally recognized experts.

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The Fiber Optics Revolution:

How it will change your life

By Jay Rogers

12/92

* A 19-year-old college student races home through the streets of Kiev, Ukraine. He rushes into his flat with an eight millimeter camera under his arm. He flips on the five switches to his home video recorder, CD-Rom player, MacIntosh computer, hard drive and fax machine. The whole room whirs. He begins to "pour" the video tape he just shot onto his CD-Rom disk. Views of a mass baptism of hundreds of young people in the river Dnieper that occurred just an hour earlier are edited. He filters out imperfections in the images. As soon as he edits a 15 minute clip, he dials a phone number in America and transmits the image.

* A 35-year-old lawyer from Bolivia attends a presidential prayer breakfast in Lima, Peru. Two cabinet members - both evangelical Christians - make short speeches on the heritage of Simon Bolivar and the importance of religious liberty. The president signs a document affirming the right of the people of Peru to religious freedom. The document is an amendment to their constitution. All the while the Bolivian lawyer carefully records the event on film.

* A black journalism student in South Africa films a political demonstration from her second story apartment balcony in Braamfontein. On the plaza below, thousands of political demonstrators from rival parties shout slogans at each other. Words turn ugly and rocks are thrown. In the center of the street, a young man stands on the edge of a fountain and lifts his voice. Soon the crowds' foment begins to quell. A supernatural peace pervades the plaza as this man preaches the gospel of Jesus Christ.

* In a mountainous region of north-central mainland China, a group of teenagers sit in a large thatched hut and share a meal. Their fellowship dinner gives way to a time of song, dance and worship of the one true God. They are all poor, but are full of happiness. After an hour of jubilation, the sick people of the village are brought in. They lay hands on them and speak in another language. One woman's club foot is miraculously transformed into a normal shape. Other people scream and shake violently as the young prayer teams take turns casting out devils. All the while a camera whirs in one corner of the dimly lit hut.

The Fiber-Optics Network

A middle-aged couple sit in their apartment in north central Florida. The phone rings several times exactly at noon and a wall-sized screen only one-half inch thick flashes on. The screen soon divides itself into four sections and shows an image in each quadrant.

Images from China, Ukraine, South Africa and Peru play for a few minutes each and then the screen goes black. The woman sits at a small computer in the corner of the room, clicks the mouse a few times and

places each piece of film footage - stored digitally on a CD-Rom superdisk - into a folder on the computer's desktop. Each image is edited for length.

At five o'clock exactly, the couple stares into three cameras automatically run by a pre-programmed format. The large screen in the background scrolls a script up the wall. As they stare at each quadrant of the screen one camera microphone records their message. They report on five incredible moves of God in countries experiencing a spiritual awakening. No hype is needed; the images speak for themselves.

Unlike many Christian television shows of the '80s and '90s, no appeal for money is given. A few hundred faithful subscribers watch the show faithfully each night. The few dollars they pay each month - much in the same way they would tip a newspaper boy - pay not only the couple's salary but also buy extra cable access. The show is beamed into thousands of other homes for free on thousands of community access stations around the country.

The show is called "Awakenings in the World Today." Many people are touched by the Holy Spirit just by witnessing these great moves of God.

The Coming Transformation of Media

Does this sound like science fiction to you? It might seem hard to imagine, but - depending on the market and the investments made in technology - this will become reality within five to 10 years. Advances in fiber optics technology - phone lines transmitting light instead of electricity - will enable individuals to transmit larger amounts of information across ultra-thin cables.

Computers will send information in the form of text, graphics, digitalized sound and video across these lines as easily as we now make or phone call or send a fax. Images will be sent instantaneously across the ocean through cable avoiding the cost of satellite transmission. The possibility of transmitting television images from home to home will make every person a television broadcaster.

For the same amount of money that it takes to make a five-minute long distance call, you will be able to "download" hours of continuous video-tape. The information will be compressed so that the actual transmission may take only a few minutes.

CD-Rom super-disks will be developed that can store over 1 million megabytes of information each. Telecomputers will be developed which may put you in touch with anyone in the world face to face. This new ability to send digitalized information will revolutionize every aspect of human life.

Imagine being able to tap into vast resources of information. For a nominal fee you will be able to dial up the Library of Congress and scroll through millions of titles, authors and subjects the same way that you look through card catalogs in local libraries. You will be able to find any book that is in print and order it via telephone line. The entire book will be transmitted through cable and show up on your computer screen. The books you check out will be yours to keep if you choose to store the information. The fee for

the copyright will show up on your telephone bill.

Subscribe to your favorite magazine and you will receive not only the usual text, color graphics and photos, but also live video footage, computer animation and a human voice simulator of your choice which is able to read you the articles as the text scrolls up a separate screen. The magazine is less the creation of the publisher than it is networks of information banks which feed digitalized sound, video and other bits of information into your home computer via fiber-optic cable. You will be able to manipulate the feed to choose various types of sight, sound, animation and human voice which will enhance the magazine articles.

Dial another number and choose to view digitalized video from any feature length movie ever recorded. Choose to view an obscure film from the 1930s while your computer automatically transcribes the dialogue on a separate screen and even adds color and music to enhance the action. Choose to view a silent movie from the 1920s and your computer will add voices, color, music, and animation to modernize the film.

Businesses will be revolutionized as well. American, Japanese, German and Russian businessmen will form joint ventures over the phone lines. Multi-screen displays will simulate board meetings and even do the translation work from one language to another. Meeting minutes will be kept by a computerized stenographer. Many businesses in the U.S. will begin to hire more employees on a contract basis. More office workers will base themselves out of their homes saving time on travel, money on office space and clearing up many of our cities traffic problems during rush hour and reducing air pollution.

The biggest changes will come as highly centralized organizations become decentralized. Pyramidal structures will become inverted opening up the way for the average person to become entrepreneurial, self-reliant and individualized. The fiber-optics revolution will further the spread of democracy and free market economics in the whole world.

The top entertainment networks will not be organizations such as CNN, ABC, NBC or CBS. The television networks will not be run by the media elite, but more and more by ordinary people. Soon public television networks will form to produce more viewer supported productions. As people tire of the familiar talking heads of corporate TV, more locally produced shows will become popular nationwide.

We have seen this phenomenon occur on a small scale with cable-TV and satellite transmissions picking up local "superstations" such as Ted Turner's CNN and local programming that becomes nationally syndicated due to some quirk of mass appeal.

The truth is that the American public is growing tired of television entertainment of the lowest common denominator. Even cable-TV, which offers a wider variety of choices, has not been able to offer a higher quality of programming. That is why we have become deluged by such low appeal listings as Donahue, the Atlanta Braves vs. whomever, Judge Wapner, the Playboy Channel, an aerobics workout, etc. As the fiber-optic network develops, media stars will become less like Ted Turner and more like the characters

of Wayne's World.

Many people who normally despised NBC's long-running Saturday Night Live show took notice last year when a feature length movie spin-off of a SNL skit grossed \$100 million. The premise of Wayne's World is that two nerdy, post-teen-but-not-yet-adult, heavy-metal heads do a cable-access talk show from their basement in Aurora, Illinois. Their show is nothing more than youth culture humor in a 10-minute format.

When a TV executive "discovers" Wayne Campbell and his friend Garth, he decides to buy their show for \$10,000 and tries to exploit it for its commercial value. But in commercializing the show by employing slick production methods, he destroys its appeal to youth. Soon metal heads and TV execs clash, providing the film's sole conflict.

The success of Wayne's World proved that many people will choose something that is unpolished and intelligent over a high budget production that is slick and meaningless. The main reason why Wayne's World (both the film and the show-within-the-show) was so popular is that it expressed the heart-cry of the baby boomer and younger generation. Today's youth are tired of TV's talking heads and want more reality.

As Wayne Campbell says about the TV executive: "Do you ever get the feeling that he isn't one of us? I mean ... it's as if he wants us to be liked by everybody."

The nature of mass media is that it gravitates to the lowest common denominator in its demographic search for the "typical viewer." Meanwhile, people are literally starving for reality. Network executives gear TV shows for mass market appeal and not for quality or artistic value. This is why TV is so homogenized and boring. With the exception of the Public Broadcasting Service, television stifles individual creativity and doesn't allow truly talented people to gain the spotlight. In order to become successful in any type of mass media, the young professional must first become neutered and domesticated and forced to conform to a centralized, corporate entity.

Renaissance, Reformation, Revolution

The last time a revolution of such a lasting impact occurred was after the invention of moveable type in the 15th century. When Johannes Gutenberg invented the printing press, it supplied the media equipment to set off a cultural revolution in Europe.

But what did Gutenberg produce? Most people know that he printed a copy of the Bible and mistakenly think that this caused a revolution in Europe among the common people. In actuality, this Bible was in Latin and had no relevance to the common man. Gutenberg made his living by the printing of indulgences. A high priced commodity in those days, thousands of Gutenberg's parchments were sold by unscrupulous monks to the illiterate masses in barter for a supposed absolution from purgatory.

The Gutenberg revolution actually did not take place until almost a hundred years later when Martin Luther touched off a controversy over his 95 theses. Luther understood the value of the printing press as a medium to reach the common people. Thousands of tracts and pamphlets were distributed by the Lutherans. The Bible was translated into German by Luther himself and this new medium of print in the common language of the the people is what touched off the true revolution.

Like the Christians of the 15th century, our generation has failed to foresee the significance of the fiber-optics network. Until now our use of television as an evangelistic medium has been marred by the scandals of televangelists. Some believe that the effectiveness of television for the evangelical church is over. But our century is similar to Gutenberg's: it will be the 21st century church that fully utilizes the medium of television.

In any generation there are two types of people who have the means to reach an audience: the Renaissance man and the Reformation man. The Renaissance man is the master of a medium such as art, politics or music. He understands how to hold an audience's rapt attention. But often, the Renaissance man has no message to communicate. The Reformation man is someone who holds the message. He has the keys to truly revolutionize the world. The problem with the Reformation man is that he often has no audience.

In the middle ages, the Renaissance man would be someone like Michelangelo who painted the Sistine chapel. The Reformation man would be someone like John Hus who was burned at the stake for challenging the teachings of the Roman Catholic Church.

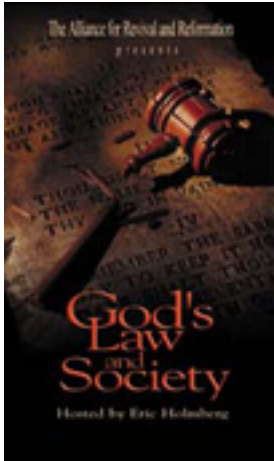
Every so often there appears a rare individual who is combination of each: the Renaissance-Reformation man who both understands his audience and has a message to communicate. Such a man was Martin Luther. He not only had a message as a reformer, but was also a radical innovator of the media. He was a pioneer of a new type of multi-media which combined the skills of the orator, writer, printer, artist and musician. Luther was a true Renaissance man, but he was also the Reformation man. It is this explosive combination that produces a revolution that can change the world.

In our generation the Renaissance man would be a late night comedian like Jay Leno who has mass appeal but no serious message. The Reformation man would be an evangelist like Jerry Falwell, who has a message but no mass appeal outside of his own following.

We are still waiting in our generation for some of these rare individuals to appear who have a revolutionary message to solve many of the world's problems. These men and women will also relate to their generation in a relevant way. Instead of mimicking the same slick methods of network television, this new breed of Christians will be the pioneers in the new medium of fiber-optics. They will utilize every new technology available to bring forth their prophetic message.

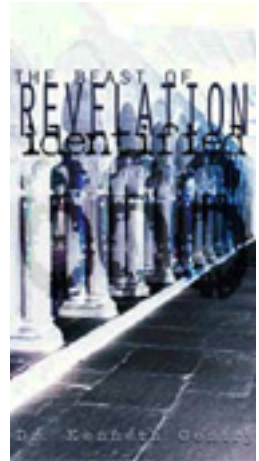
The people who are chosen for this time will be revolutionaries. Those who are destined by God to be a part of this movement will be on the vanguard of a new era of renaissance, reformation and revolution.

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Is There A Resurgence of Values in Hollowood?

By Leilani Corpus

3/88

Could Hollywood be groping for goodness after several decades of decadence? There have been some noticeable changes lately. Script- writers are creating heroes that hew to traditional values. Over the last several years, families have become desirable themes - and recently even babies have made a splash at the box office ("Three Men and a Baby" has been a success story for one studio).

Strangely enough, there is a genuine heritage of Christian values in the legacy of Sunset Boulevard. As early as 1932, Christians worked closely with producers, directors, scriptwriters, and even the stars to keep motion pictures and radio and television programs relatively free of immoral and anti-Christian themes.

Christian television producer Theodore Baehr said this "period of grace" existed from 1932 until 1966, when a Motion Picture Code that applied the Ten Commandments to motion pictures was followed and even enforced. The code also became a standard for the radio and television industry. For Hollywood filmmakers, the code was enforced by representatives of the Catholic Church as well as many Protestant denominations. These church leaders read every movie script and approved them under the terms of the code.

Those terms stated that there would be no sex, violence, profanity, obscenity, or nudity in movies that were produced by the major studios. Under Section 8 of the code, it was declared that no religion could be mocked, and that ministers could not be portrayed as comic characters or villains.

There was, in fact, a fear of God in our nation during that time - and moviemakers were obliged to be respectful. Most were, and many created motion pictures that reflected the place of esteem that Christianity held in America. Today, however, the Motion Picture Code is just a token standard to appease conscientious viewers.

As a boy, I remember Saturday afternoon movies where cowboys and Indians fought and died; but never in these films did the perishing writhe in slow motion, with blood gushing from wounds and curses coming from their mouths, as they often do in today's cinema. There was death and tragedy in those old movies, but even in the worst of them parents had little fear that sexually explicit, four-letter words would be carried home by 8-year old Johnny.

In one vintage film, hard-drinking Gary Cooper actually comes forward in an oldtime revival meeting to give his heart to Jesus Christ. "Sergeant York" follows his life of Christian virtue as he becomes a hero in

World War I and ultimately receives the Medal of Honor.

Another great film is "It's a Wonderful Life" starring Jimmy Stewart. Directed by Frank Capra, a Hollywood legend who contributed much to producing films of high moral quality, this classic has become so celebrated that practically every network airs the film every year during the Christmas holiday season. A recently made film, "Jesus of Nazareth" is aired every Easter by NBC. This classic has been acclaimed as one of the best films on the life of Christ.

Frank Capra apparently worked with ease under Hollywood's moral code. During these halycon years of the 1930s and 40s, the entertainment industry thrived. A slogan of the period was "Movies are Better Than Ever." Suddenly, however, in the mid-1960's, Christians began to pull out of their commitment to Hollywood. Denominational groups withdrew their representatives, "for different reasons with the same consequences," says Baehr. "One denomination decided things would continue to go well even if it did not bother to read the scripts, failing to keep in mind the sinfulness of man."

Baehr continued by saying, "Another denomination decided that all television, movies, and entertainment programs were bad and left the industry wide open for anti-Christian influences. Several other denominations decided that the Motion Picture Code was too restrictive. This group, represented by the National Council of Churches, felt that movies should be more realistic ... so they worked for the abolition of the code. The offices in Hollywood that read scripts for the denominations were closed, and the people who read the scripts were put out to pasture after some bitter battles."

According to Baehr, many people in the motion industry were "deeply hurt" when the churches pulled out. A former president of Paramount Pictures, a Baptist, said he felt abandoned when they left. Some believe the exodus brought a curse on Hollywood because the industry began a decline that it is just now beginning to shake off.

Television became formidable competition for movie houses, and thousands closed around the U.S. The star system was broken and producers began to find other cities - and nations - in which to make their movies. Huge studio lots were sold off and even the most glittering names - MGM, Warner Brothers and Paramount - were stung by the downturn.

Amazingly, the few virtuous films that were made began to gain attention. "Chariots of Fire"(1983) is seen by many as a the turning point. Since the appearance of this Academy Award winner, profit-conscious producers have become less fearful of making a motion picture that has a Christian message. "Tender Mercies," "The Mission," and "Places in the Heart" are a few of the most recent films that have won public acclaim from Christians and secular audiences.

But there is still much work to do in Hollywood and in the film community. A small enclave of Christian artists, actors, writers, and producers is busy "salting" the industry as much as possible; but there is a need for young people to invade the field in much greater numbers. Despite the perverted language and violence on the screen today, there are some good signs. Warner Brothers Pictures President Barry

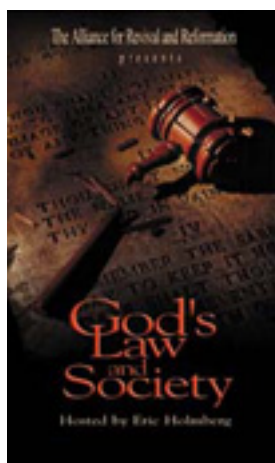
Reardon affirmed his desire to produce moral, wholesome films at the National Religious Broadcasters conference in Washington D.C. last month. Past-president of Columbia Pictures, David Pittman, producer of "Chariots of Fire" and "The Mission," agreed with Reardon at the NRB conference. These men are working to turn back the tide of evil in Hollywood but they need other professionals to join them on the battle lines.

One of the giants of the cartoon industry, Hanna-Barbera, is now producing video cassettes for children on the lives of great biblical heroes such as David, Joshua, etc. There are Bible studies at NBC and other studios, and a group of Christian scriptwriters who are churning out movies and television series. In 1985, Franky Schaeffer and another Christian put together a production company to make films with a moral as well as a Christian message.

Tony Salerno, formerly of Agape Force, is heading up one of the most ambitious projects to train young people to reach the masses with the gospel through all types of media. A former CBN producer has started a film summer camp guided by professional Hollywood directors and technicians to train young Christians as actors who can appear in full-length motion pictures. The three-month summer program is held near Hollywood and draws on some of the biggest names in the industry. Part of involvement in the movie camp demands a radical commitment to the Lord Jesus. The camp includes Christian speakers, devotions, and evangelism to insure that the natural high-ego temptation of the entertainment world does not ensnare the young participants.

With all that is going on in the film and television industry, it is obvious that God has not given up on Hollywood - even though some Christians may have. It's not time to write off the industry. Instead, it is time to penetrate and reform this significant part of our culture.

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An Insight Into Hollywood Standards

by Joseph Farah

Last year, one of United Artists Pictures surprise hits was "Child's Play," a horror film about a diabolical and murderous spirit that inhabits a doll and terrorizes a mother and her son. Not only did the moderate-budget screamer gross \$35 million in theatrical release, it also sold more than 200,000 video cassettes.

Therefore, by Hollywood standards the film, starring Catherine Hicks and Chris Sarandon, was a natural for a sequel. Producer David Kirschner and director John Lafia were set to start shooting the sequel on Oct. 15, 1989, when United Artists (UA) movie President Richard Berger called to say "Child's Play II" was dead.

The decision to kill the project has horrified the Hollywood establishment because it was made not for financial reasons, but for considerations of taste. UA, you see, is about to be purchased by an Australian group that thinks horror films, while profitable in the short term, are destructive to the image and long-term success of the company.

"Why would you make a film like this?" David Evans, who will be the new chief executive of UA, asked of Kirschner. Startled and puzzled, Kirschner pointed out that it was a sure thing. He explained that Universal Studios built its entire foundation on horror films. Gore, excessive violence and shock had long been a Hollywood tradition.

As befuddled as Kirschner was, the rest of the industry was even more perplexed by this unusual programming decision based on higher standards and moral values. "I think the decision is insane," one unnamed studio chief told the Los Angeles Times. "The one thing they don't have is product." A top Hollywood agent asked: "Since when had anyone in this business drawn a line that means not making money?"

Indeed, when word got out that "Child's Play II" had been turned down by UA, every other studio in town immediately went after it. Conventional wisdom held that the film had the potential to be another long-running series like "Friday the 13th" or "Nightmare on Elm Street." Paramount, Warner Bros., Columbia, 20th Century Fox, the Price Co., Carolco, New Line, and even Disney all expressed interest, but Universal appears to have the inside track on distribution rights. Kirschner plans to shoot the film as an independent production.

Still, there is concern throughout the business about UA's apparent prohibition on horror and what its officials describe as certain other "exploitation genres." Admission by industry insiders that Hollywood actually "exploits" audiences is considered a form of heresy within the establishment. The industry is still spoiling over a campaign for "higher standards" waged by British producer David Puttnam during his reign at Columbia. Even current UA honcho Berger reportedly disagrees with the decision of the

Australians.

Meanwhile, the new team, which includes Christopher Skase, chairman of the Gintex Group, and Evans, is due to take over the company September 30. Evans said he did not want the company associated with any film that connected a child with murder. One source said the new rules would prohibit films like "The Bad Seed," "The Omen" and "The Exorcist" from being made by UA.

The development raises some interesting questions: Is it possible that foreign ownership will actually bring some standards to Hollywood? With the entry of the Japanese and Australians into mainstream Hollywood production, will studio executives be more likely to begin questioning the long-term implications of producing exploitative entertainment? Will the bottom line remain the only criterion for determining which projects are pursued?

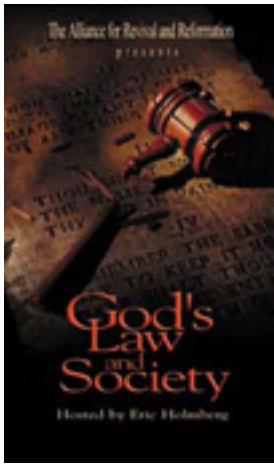
In Hollywood lately, there's been much concern expressed about pollution of our environment. Rarely if ever, however, have the self-righteous activists in the entertainment industry bothered to look in the mirror and examine the kinds of effluents they themselves are spewing into our homes and theaters. They apparently believe the environment is limited to the air, the water and the earth, and that pollution of the mind is somehow less important than pollution of the body.

At a time when criminal and sexual violence are reaching epidemic proportions in our urban areas, few Hollywood executives have been willing to reflect honestly on how their own products may be helping to spread such diseases. In fact, the widespread gratuitous sex and ultra-violence in the media is certainly having a far greater impact on our society's values than the occasional public service messages encouraging recycling and preservation of the rain forest.

Whether moved to do so entirely by public relations motivations or by genuine ethical concerns, UA officials are Hollywood pioneers in the art of restraint and self-control. While it is too early to begin celebrating the redemption of Hollywood, the incoming team at UA at least deserves some credit for bucking the tide.

Please contact Mr. David Evans to thank him for his stand against exploitation films and his decision to drop "Child's Play II" from the United artist production schedule. He needs your encouragement since many Hollywood leaders have expressed their displeasure at his morality. His address is: Mr. David Evans, President, United Artists Pictures Inc., 450 N. Roxbury Drive, Beverly Hills, CA 90210.

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Batman, Ghostbusters, Star Trek, Indiana Jones

Hollywood's Summer Superhits:
America's Fascination with Superheros
By Jay Rogers
9/89

Amidst much media hype, several of Hollywood's summer movies are poised to become listed among the most financially successful films of all time. Movie critics were predicting that despite the springtime advertising blitz, movies such as Batman, Indiana Jones and the Last Crusade, Star Trek V, and Ghostbusters II were destined to bomb at the box office. However, the public showed no boredom with sequels and Batmania, and soundly proved these predictions wrong. If you are like most Americans, you should be able to easily match the following descriptions with the above titles:

- * The crew of the Enterprise is hijacked by Sybok, an Epicurean Vulcan, and Captain James T. Kirk, Dr. McCoy and Mr. Spock, recently recalled from shore leave, are led "where no man has gone before."
- * New York City is besieged by ghosts, spooks, poltergeists and spirits. The team of Venkman, Egon, Ray and Winston, coaxed out of retirement, are able to enlist the aid of a Carpathian spirit to combat psychomagnatheric slime.
- * Gotham City is plagued by a psychopathic killer named Jack Napier, alias The Joker. Bruce Wayne, a millionaire dilettante turned costumed vigilante, uses technological sophistication to bring the vicious killer to justice.
- * Dr. Henry "Indiana" Jones, an eminent archaeologist, embarks on yet another adventure in a quest to rescue his obsessive father from the Nazis, and survives an assortment of cliffhanger episodes to foil their plan to dominate the world.

Even at face value, these are familiar plots, recognizable to even those with only a passing acquaintance with pop culture. It is a mystery to movie critics to explain why the American movie going public has become so enraptured with such predictable fare. Why are the judicious, discerning and culturally literate people of America spending millions on mindlessly repetitive entertainment?

If we consider the great need in America today for role models, do the characters give us any clue to the immense popularity of these movies? Consider the characters offered as heroes to the American audience: a pointy eared Vulcan; a 1930s styled, Saturday matinee serial hero; a comic book super hero; and former Saturday Night Live/SCTV cast members doing a take-off on an Abbot and Costello movie. Are these the central figures on which we are to pattern our lives?

Two of these movies, Indiana Jones and the Last Crusade and Batman, are already two of the top money makers of all time. The first Ghostbusters movie was the most popular comedy film of all time; the second installment promises to do equally as well.

What is behind America's fascination with ghosts and superheroes?

Upon closer examination, it becomes apparent that it is not the plots or characterizations of any of these movies that provides a source of compelling fascination; it is their themes which draw us. On the surface, these movies offer simple themes - a science fiction story, a comedy, a comic book motif, and a matinee serial. These genre are extremely different from one another. The common denominator is that, although they differ in form and content, every popular movie this summer seems to have had an underlying spiritual theme.

A culture devoid of spiritual values has sought to fill the vacuum with heroes who give us hope and pose answers for the problems that threaten to destroy our society. America has heard some bold suggestions from several all-too-familiar, yet well-loved characters this summer as they attempt to answer the question: "What is the meaning of life?"

Perhaps, in our sophistication as a technologically-fixed society, we have been too preoccupied with materialism to ask this question ourselves. Or perhaps we were just too embarrassed to admit that we didn't have all the answers. The most popular movies of the summer of 1989 all ask spiritual questions. They all make use of concepts that are other-worldly, yet these ideas are not too escapist for us to easily miss their relevance.

Star Trek V introduces a new character of interest to devoted followers of the ever popular science fiction series. Sybok is the half-brother of Spock. Trekkies will immediately notice that Sybok's temperament is diametrically opposed to his stoic logician brother, Spock. Sybok has rebelled against Vulcan culture by daring to hold faith in inner feeling and emotion, rather than logic, as the pathway to the truth. Long banished from his world, Sybok has conspired to attempt the discovery of Shakarii (which, of course, in Vulcan means heaven).

"Every culture in existence shares a belief in a place from which all life sprang," Sybok explains. "To Terrans it is Eden; to Vulcans it is Shakarii ..." Sybok is also a healer ministering deliverance from painful memories through a modified version of the Vulcan mind meld. According to Sybok, this is a victory won "by faith." He later adds, "By making you face your pain and draw strength from it."

If all of this isn't an overload to our material-worldly conditioned minds, consider the following exchange between Kirk and Sybok as the exiled Vulcan explains his reason for hijacking the Enterprise:

Sybok: "My vision given to me by God."

Kirk: "You're ... vision?"

Sybok: "He awaits for us on the other side."

Kirk: "You're mad!"

Sybok: "Am I? We'll see."

Is all that makes Ghostbusters II so popular its spectacular special effects and deadpan one-liners from Bill Murray? The first Ghostbusters was the highest grossing comedy of all time. The Ghostbusters movies rely heavily on proven formulas, but is there an unseen element that is drawing record audiences? Dialogue from the first movie reveals a humorous yet insightful glimpse of spiritual realities.

Winston: "Hey, Ray ... Do you believe in God?"

Ray: "Never met Him."

Winston: "Well I do ... I love Jesus' style ... the Bible about the last days when the dead would rise from the grave?"

Ray: "I remember Revelation 7:12, 'And I looked as he opened the sixth seal. And behold, there was a great earthquake and the sun became as black as sackcloth and the moon became as blood.'"

Winston: "Judgment Day..."

Ray: "Judgment Day (shrugs) ... Every ancient religion has its own myth about the end of the world."

Winston: "Myth? Ray, has it ever occurred to you that maybe the reason why we've been so busy lately is that the dead have been rising from the grave?"

Ray: (Pauses) "How about a little music."

Another long hyped movie promises to break all box office records. The appeal of Batman has been staggering. In addition to ticket sales, the movie has generated millions of dollars in the merchandising of Bat paraphernalia. It has become bigger than the California Raisins. What is behind the obsession with a man in a cape and a mask?

Ever since the success of Superman and its sequels, the movie industry has been keenly aware of the lucrative possibility of bringing comic book characters to life. But Batman taps into the darker areas of the soul. Says production designer Anton Furst, "We wanted Gotham City to be disquieting, forbidding, dangerous. We took the worst aspects of New York and condensed them, and then stretched them up vertically."

Into this setting, add one restless, emotionally scarred Dark Knight and you have a metaphor describing our disturbed society. Batman acts as a vigilante who offers power, righteousness and invincibility in a world that is seemingly spinning out of control. Batman offers us humanistic justice; lacking superhuman powers, he relies on technology and imagination to arrive at a post-modern perfection. Batman is an image that people have been craving; he gives us someone to emulate. The key to his immense popularity lies in the idea that through human efforts we can solve our internal conflicts and confront the problems of our society.

Indiana Jones and the Last Crusade offers the final installment of the Raiders series. This time Dr. Jones is searching for the Holy Grail - the cup that Jesus drank from at the Last Supper. Moments from the film's dialogue provide us with glimpses into spiritual truths. The Grail is described as "the cup that holds the blood of Jesus Christ." We are told that the keeper of the Grail possesses "a spring inside him welling up to eternal life."

The senior Dr. Jones, Indiana's father, is so obsessed with this search that he says, "The Grail is the only thing that matters ... The quest for the Grail is not archaeology; it's a race against evil." Later in the movie we see that the Grail does indeed heal and give eternal life.

Film makers at the end of the 1980s have discovered that formulas for success often include the interweaving of a heavy spiritual theme throughout an otherwise light-hearted plot. They have discovered that, although many Americans like to see themselves as sophisticated, relying on modernistic explanations for everything, they respond favorably to themes that touch a deeper pulse.

Counterfeit Spirituality

Author Winkie Pratney has described the four-stage process by which a culture is emptied of spiritual mores and is filled with substitutes which provide a counterfeit spirituality. In less than a generation, America has come from being an irreligious material culture, to a New Age of psychic technology. For the past 40 years, America has been in a spiritual revolution. From the conservative post-war years when the Judeo-Christian concept of God was freely accepted - to the present where society has become thoroughly secularized, the spiritual needs of the people have been in a state of flux.

- In the 1950s, Americans forgot about God. Thirty or more years ago, Church attendance was at an all time high, but religion had become a status quo experience. The '50s was a period in which Christianity became culturally irrelevant to the youth of America.

- In the 1960s, Americans forgot God's laws. This was the most turbulent decade in recent history in which Christian values were scorned and discarded by the youth. The end result of the '60s was the Woodstock nation - a drug induced orgy together with rock music symbolized rebellion against God's laws.

The absence of God and His laws created a spiritual vacuum. This dilemma was succinctly articulated by Grace Slick of the Jefferson Airplane, "When the truth is found to be lies/ And all the joy within you dies/ Don't you want somebody to love?" America was ready for new gods and new laws.

- In the 1970s, America made up new gods. After the emergence of the "flower child" generation, new religions, such as Transcendental Meditation and a whole variety of cults, made inroads into our culture. The most popular of these new gods was, of course, SELF. The children of the '70s became known as the "me" generation.

- In the 1980s, America made up new laws. A society had been formed without ethics. A mass amnesia had set in and most were unaware that they lived in what was once a Christian nation. At the end of the '80s, America had become a value free society. The revolution had been completed.

This is a replay of deception carefully orchestrated by a subtle enemy. The original pattern of spiritual revolution, or "How to Destroy a Society in Four Easy Steps," is found in Genesis 3:1-4.

"Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, 'Did God really say, (Forget God) "You must not eat from any tree in the garden?"' ... 'You will not surely die,' (Forget God's laws) the serpent said to the woman. 'For God knows that when you eat of it, your eyes will be opened, and you will be like God (Make up new gods), knowing both good and evil'" (Make up new laws).

The Answer to the Search

God created each one of us for fellowship with Him. After the Fall, God sent His only Son to pay the price for our sins so that fellowship with Him may be maintained. Until recently, the message of salvation was readily received in America. But many rejected faith in Jesus and instead created a society which exists in a God-shaped vacuum.

The most popular movies of the summer indicate that people are restless and searching for answers. This trend shows that many are desiring spiritual rest. Each one of these movies attempts to fill a void that is in all of us.

In Ghostbusters II, the premise is that New York is threatened by slime that is psycho-reactive. The evil unleashed on the city is a reflection of the bad vibes which characterize the Big Apple. As in the first movie, New York City is presented as a city possessed by evil spirits. This is a spiritual insight much closer to the truth than most New Agers would care to admit. The police are powerless to do anything, as are religious leaders and the mayor. "So who ya gonna call?"

Batman presents us with a similar view of the city. The Joker symbolizes the rash of serial killers and violent crime which is out of control in our society. Unable to offer a cure for our diseased society, film makers have given us a savior. Batman represents justice in a nation without God. Unlike Superman, he

is a mere man; Batman suggests to us that we can become like God - that through our own efforts we can save ourselves.

In Star Trek V, we find the crew of the Enterprise truly fulfilling their mission: "to boldly go where no man has gone before." It is surprising to note that the highly intelligent and logical Spock at no time denies that God exists. In the wake of recent scandals in televangelism, is it possible that God has found a Vulcan to spread the gospel? It is refreshing for audiences to see Mr. Spock going "In Search of God."

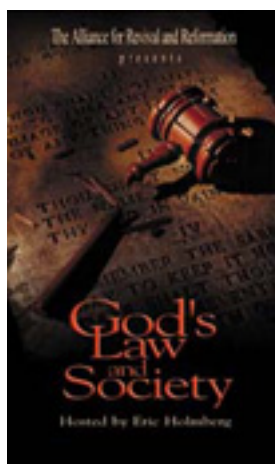
As Sybok correctly tells us, inner healing is found by faith. One element is missing, however - only Jesus Christ has the power to heal sickness and the pain of past memories.

The saving grace of Indiana Jones and the Last Crusade is the presence of the elder Dr. Henry Jones, played by Sean Connery. Dr. Jones sincerely believes that eternal life and the power to heal are found in the cup used by Jesus. But he neglects to answer one question: "What was in the cup?"

According to the Bible, the cup is "Father ... not what I will, but what You will" (Mark 14:36). In this passage, Jesus prays to His Father indicating His willingness to go to the cross. His obedience made your obedience possible. Repentance, turning from what you want and what you desire, is a necessary part of true salvation. However, you cannot save yourself; repentance merely puts you in a position to receive the great gift of eternal life that a loving God has for you.

Eternal life is knowing God. Although the summer's most popular movies deal with the theme of man's great spiritual need, they skirt the central issue - that this new life is found in a relationship with Jesus Christ. This answer has not been directly given, but hopefully many are asking the same question posed by Dr. "Bones" McCoy at the end of Star Trek V: "I was speculating: Is God really out there?"

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Jewish Journalist Speaks Out

7/88

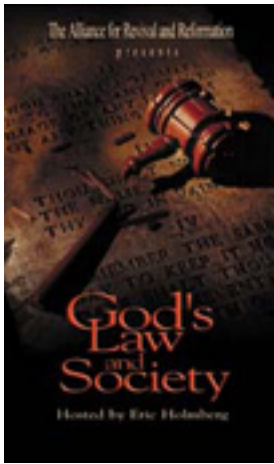
WASHINGTON, DC (FR) - An outspoken Jewish journalist, known for his conservative commentaries on political life in the U.S., has joined forces with Christians in America to protest the controversial new movie "The Last Temptation of Christ." Don Feder, of the Heritage Features Syndicate, brought a forceful indictment against Universal Pictures in one of his recent editorials, which appeared in the conservative weekly newspaper Human Events as well as many local publications.

"As a Jew," stated Feder, "I doubt I can be accused of sectarian bias in the controversy at hand. I do not believe in the deity of Jesus Christ. I do believe in respecting the faith of those who regard him as their savior."

In his editorial, entitled "Hollywood Sullies Christianity," Feder criticizes Universal Pictures for its claim that Christian opposition to "The Last Temptation" is censorship: "Does freedom of expression require that every concept be explored; must every idea, no matter how bizarre and abhorrent, be articulated? Not merely expressed, but turned into a silver screen extravaganza? Is it essential to the furtherance of religious inquiry that Hollywood concoct a sex life for Jesus? Reasonable limits, self-imposed, are not the same as censorship. The boundaries should be set by decency and sensitivity to the deeply held sentiments of our neighbors."

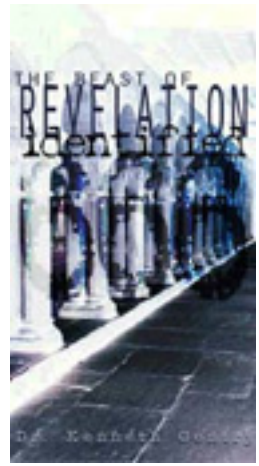
Feder points out that Hollywood executives have been hypocritical in their treatment of Christians in motion pictures. While the character of Jesus is slandered in "The Last Temptation," the Islamic prophet Mohammed was treated with extra respect in "Mohammed, Messenger of God," a film produced ten years ago. "In this dramatization," stated Feder, "the Prophet isn't shown on screen or his voice heard by the audience, for fear of affronting devout Moslems."

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Last Temptation: A Financial Loss

12/88

TUPELO, MI (EP) - Christian activists who protested the movie "The Last Temptation of Christ" won a tremendous victory, according to the American Family Association (AFA). The AFA says Universal Pictures suffered a humiliating financial loss of \$10-13 million because of successful boycott efforts.

About one percent of the roughly 13,000 theaters in the country have shown the movie, and so far Universal has reportedly recovered less than \$4 million of their \$15-17 million investment.

"The Christian community has won a tremendous victory," claims Rev. Donald E. Wildmon, executive director of the AFA. "We joined hands and worked together and accomplished what appeared to be impossible. Against tremendous odds - millions of dollars in promotion by MCA/Universal, all the support MCA/Universal could rally in the Hollywood community, and hundreds of articles and broadcasts praising the movie and criticizing those who protested - the Christian community succeeded. It shows what we can be accomplished when we join together in a common effort."

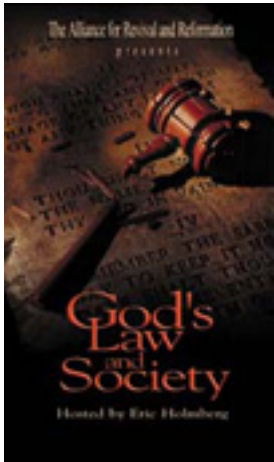
Wildmon, a United Methodist Minister, says it was hypocritical of MCA/Universal to defend the release of the movie as an exercise of First Amendment rights when they had put a "gag rule" in effect for their theater managers, forbidding them to speak about the movie to the media, and thus denying their own employees the same First Amendment rights they claimed to be protecting.

"AFA joined other Christian organizations - broadcasters, para-church ministries, denominations, etc. - in protesting the movie," notes Wildmon. "The secular critics, and many Christian media, reported that the protest ensured success. 'Christians should have said nothing about the movie,' the critics said. 'All the protest did was help ensure the movie's success.' But it didn't happen.

"AFA distributed radio spots to about 900 Christian radio stations and most stations used the spots repeatedly. AFA also produced a television special which was shown on more than 50 Christian TV stations. Thousands of pastors in local churches called their people to action, and the members responded. Millions of Christians signed petitions and sent them to their local theaters, and hundreds of thousands of others called and wrote. Their efforts were successful."

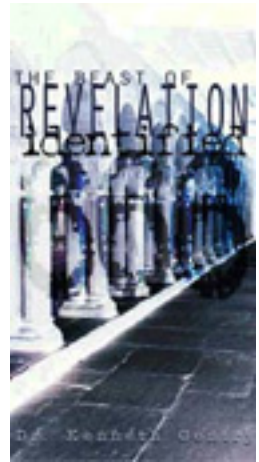
AFA expects that "Last Temptation" will be nominated for some Oscar awards. "That is one way Hollywood has of rewarding its own," explains Wildmon. "Just remember that all the nominations and voting are done by people in the industry, people who for the most part want to help MCA/Universal save face."

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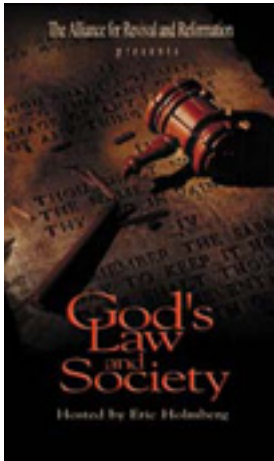
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Life After Television

By George Gilder

RECOMMENDED READING: By the author of *Wealth and Poverty*, *Life After Television* deals with the telecomputer, a powerful interactive system connected by fiber-optic threads to other PCs around the world. It will change the way we do business, educate our children and spend our leisure time. It will imperil large, centralized organizations: television networks, phone companies, government bureaucracies and multinational corporations. George Gilder proposes an optimistic scenario: the United States has only to unleash its industrial resources to command the "telefuture," in which new technology will overthrow the stultifying influence of mass media, renew the power of individuals and promote democracy throughout the world.

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Ludwig van Beethoven

"It was not a fortuitous meeting of chordal atoms that made the world. If order and beauty are reflected in the constitution of the universe, then there is a God."

Ludwig van Beethoven is considered by many to be the world's greatest composer. From the time he was born in 1770, Beethoven faced overwhelmingly difficult circumstances. The defining tragedy of his life, and the one which diminished his performing career, was his growing deafness. It was this miserable affliction that intensified the tumultuous eruption of emotion which is found throughout Beethoven's life and music. As Beethoven's deafness increased, he withdrew more and more into the work of composing and into his intimate and unorthodox relationship with God.

Discerning Beethoven's belief is no easy task. All his biographers agree that he was intensely spiritual. But his untraditional faith makes it difficult to categorize the composer. Beethoven, like many geniuses, was a very complex man with eclectic interests and influences. Beethoven was born and baptized into a Roman Catholic family. His mother was very pious. In his youth, he attended a variety of churches and his principle teacher, Christian Gottlob Neefe, was a Protestant believer. Beethoven's letters and diaries contain dozens of devout references to God, giving evidence of strong conviction. His relationship to God was deeply personal, and he turned to God to make sense out of life's unfairness.

To a close friend in 1810, he confessed an almost childlike faith: "I have no friend. I must live by myself. I know, however, that God is nearer to me than others. I go without fear to Him, I have constantly recognized and understood Him."¹

Beethoven owned both a French and a Latin Bible and late in life he prayed with his young nephew almost every morning. His library included such Christian devotionals as Thomas a Kempis' *The Imitation of Christ* and a very heavily marked copy of Christian Sturm's *Reflections on the Works of God in Nature*. And of course Beethoven composed some of the most profound Christian masterpieces of history.

Beethoven's complex personality traits leave the world's greatest musicologists at odds on the subject of the composer's faith. Perhaps the best clues to his personal beliefs can be found in Beethoven's music - music which reveals the man himself. The portrait of Beethoven's life which emerges from historical accounts, his own written reflections and his music is one of tremendous achievement in the face of unimaginable difficulty and tragedy. Hearing loss would present a severe trial to anyone, but for a musician - indeed, a master musician - deafness was devastating.

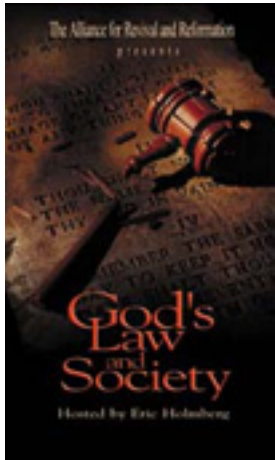
Nevertheless, Beethoven was determined to prevail and to continue in his art, which he considered a sacred trust placed upon him by his Creator. It is astonishing to study the complexities and beauty of his late works and to realize that, except in his imagination, he never heard them performed. Beethoven's principle virtue was his sheer determination to overcome. The judgement of a man's greatness is not only

to be measured in the mission he accomplishes, but in the obstacles he has overcome in the process.²

1 Philip Kruseman, *Beethoven's Own Words* (London: Hinricksen Edition, 1947), p.53.

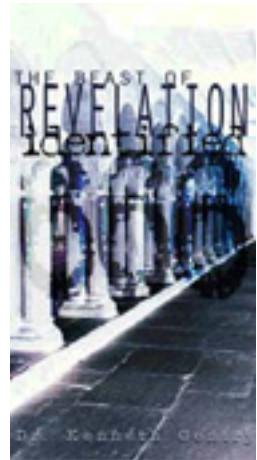
2 Compiled from *The Spiritual Lives of Great Composers*, Patrick Kavanaugh (Sparrow Press, Nashville, 1992) pp.35-42

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Media Bias in America

"And that's the way it is(n't)"

By Loren Mitchell

3/91

You are from a large city in America. You haven't attended church in years and claim no particular religious affiliation.

You don't believe in God but you do hold lots of other beliefs - such as a woman's "right" to an abortion, and homosexuality is okay, and gays should be allowed to teach in public schools, and capitalism is dangerous and evil.

You voted Democratic in every presidential election since 1960, including McGovern in 1972. A registered Democrat, you campaigned with Gary Hart, and Mondale-Ferraro and you worked in the White House when Jimmy Carter was president.

Your heroes are Jane Fonda, Gloria Steinem and Ted Kennedy. You rank Castro and Daniel Ortega above Ronald Reagan and Jerry Falwell. You favor nuclear disarmament, affirmative action, hiring homosexuals, government redistribution of wealth and gun laws. You oppose school prayer, capital punishment, defense spending and aid to anti-communist forces.

You are a self-described "liberal," rabidly anti-Christian and pathetically out of touch with the mainstream. Yet oddly enough, that mainstream looks to you each day for information!

Who are you?

You are a reporter.

Or, maybe a TV anchorman. You work for a major daily newspaper, or perhaps a magazine, or one of the networks. You write for the Washington Post, the Los Angeles Times, The New York Times, Newsweek, or TIME.

The organization you work for gives millions of dollars for such groups as the National Organization for Women (NOW), People for the American Way, the ACLU, and Planned Parenthood.

The company you work for is among the handful of organizations based in Washington or New York that are responsible for generating every single national news story in America. You, and other anti-American, anti-Christian liberals have the eyes and ears and hearts of the American public. America trusts you.

Evidence of Media Bias

Through a series of nine polls, most of which were conducted by outside sources, the editors of a new book, *And That's the Way it Is(n't)* by Bozell and Baker, have examined the political beliefs of those working for the major media.

What do Reporters Believe?

The 1981 Lichter-Rothman study surveyed political attitudes and voting patterns of 240 journalists working for such major media as *The New York Times*, the *Washington Post*, *US News and World Report*, the *Wall Street Journal* and all the networks. Key findings included:

- * 90 percent favored abortion.
- * 80 percent supported affirmative action.
- * 81 percent voted Democratic in every election from 1964-72.
- * Most blamed the U.S. for Third World poverty.

An excerpt from that study says journalists emerge "as strong supporters of environmental protection, affirmative action, women's rights, homosexual rights, and sexual freedom in general.

Liberal Sources

Not surprisingly, these journalists turn to liberal individuals and organizations as supposedly independent sources for news reports. Leftwing congressmen, Ralph Nader, various anti-nuclear groups, Jane Fonda ... these are just a few of the sources considered credible by the media elite.

Bozell and Baker present a 1985 poll by the *Los Angeles Times* which produced results supporting the Lichter-Rothman findings. The bottom line is that America's newsrooms are liberal hotbeds far out of step with the American public.

And, in The Future?

Things may get worse. An excerpt from a Lichter-Rothman study published in the *Washington Journalism Review* states, "If today's media elite is one of the most liberal, anti-establishment groups in American society - politically alienated from traditional values and institutions - tomorrow's media elite is likely to be more so. That is what our survey of Columbia University School of Journalism students revealed."

The survey of media elite and future reporters found:

- * More than 80 percent of each group seldom or never attend religious services.

* Less than eight percent attend church regularly and nearly half claim no religious affiliation.

The Real Conflict

There was a time when the nation's leading newspapers took seriously the Kingship of Jesus Christ, when Monday's edition included lengthy reports on Sunday's sermons. Many fail to recognize that the hideous profile of the modern media is the direct result of its wholesale rejection of Christ.

While presenting the media conflict as a liberal vs. conservative issue, we might fail to realize that the good and evil are not represented by opposing ends of the political spectrum. The nation's press are wretched and evil because they are anti-Christian, not because they are liberal and Democratic.

As John Lofton states: "The Lord considers equally reprehensible any humanistic agenda that denies His authority and rule. The Bible - not the Republican platform is the standard by which we must judge the mass media."

Perhaps surprising to some, there is much that can be done to not only counter but reverse the disturbing trends documented by Bozell and Baker. Consider what can be done:

The Solution

First and foremost, individuals must commit their whole lives to the Lord Jesus Christ. This means that we will study the Bible to find out what it says about affirmative action, national defense, and economics. God is the author of all truth, therefore to understand events accurately we must learn a Biblical worldview.

The same holds true for reporting the news. The news is not fair and accurate as long as it comes from a reporter or an organization holding to an anti-Christian worldview.

We must immediately cease listening to the counsel of the wicked. God's word clearly prohibits and condemns such activities, yet the large percentage of Christians in America each day take counsel from the networks and the daily newspaper.

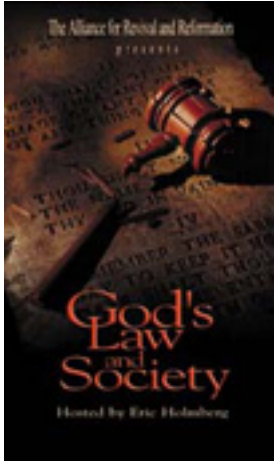
If you depend on any of the major print or broadcast media as a primary source of information, then you are allowing your understanding of world events to be molded by servants of Satan. There are only two kingdoms - Christ's and Satan's - and the majority of the media is clearly in the latter.

The necessity of alternative news sources has never been greater. Start subscribing now. Such alternatives are available, you just have to look a little harder to find them.

Sadly, the major media is entirely non-Christian. There is not one major daily or even a single network that applies God's biblical principles to the media. This must change. Products which are indispensable to

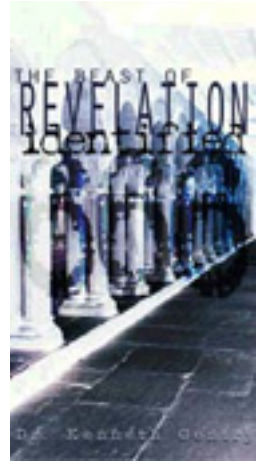
the worldly reader or viewer yet founded on distinctly Christian principles must be financed. This will take money, time and commitment - but let's get started!

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The Nature of Conspiracies

By Gavin Quill
2/93

In the world of media, we are hearing a lot about conspiracies these days. It seems that one of the quickest short cuts to the best seller list is to use the word "conspiracy" in your title. Conspiracy theories abound throughout our modern culture, but it appears that no community is more enamored of them than evangelical Christians. A lot of time and energy is spent researching suspicious movements and institutions in an effort to divine their mysterious evil intentions. Even more time is spent worrying about potential frightening outcomes should any of these groups achieve their objectives. With all the critical tasks facing the Church in America, have we ever stopped to consider whether a conspiracy obsession might be distracting us from more important responsibilities?

Let's start by defining conspiracy. Literally it means "breathe" (spiro) "together" (con). Webster's dictionary (1828) says that to conspire is to "breathe together, to band together, to agree or to concur to one end." At this level of definition then, we are all conspirators. Any two or more people sharing even the thinnest common interest are by definition conspirators to some extent. Any time two people interact you have all the necessary raw materials for a conspiracy to be hatched. All that is needed is agreement toward a common end.

This perspective quickly deflates the mysterious and fearful image we have of conspirators. "We have seen the enemy and he is us." Conspiracy is so commonplace that it is really quite mundane. We recognize that man must breathe to survive. But as social creatures, men must also breathe together too survive. Husbands and wives, families, roommates, sports teams and business partners all conspire together to achieve common goals every day. Most of us are probably involved with a dozen or more conspiracies at the same time.

There are three distinct types of conspiracy: (1) Conscious (2) Unconscious (3) Unwitting. Distinguishing between them is critical if we are to properly analyze the actions and intentions of everything from grammar school social cliques and inner city youth gangs to political parties, religious groups and multi-national corporations.

* Conscious conspiracies are made with people that you know or people that you know about.

* Unconscious conspiracies exist between people and groups that are either unaware of each other's existence, unaware of the common purpose they share or, though aware of these things, are not organizationally linked in any tangible manner.

* Unwitting conspiracies exist where the participants are directed by unperceived spiritual forces.

On the surface these groups might even seem like they are working at cross purposes, but unbeknownst often even to themselves, they are really coordinated, guided or inspired by either the Holy Spirit or by demonic forces. The same conspiracy can operate in more than one dimension simultaneously, and there can be various combinations and relative weightings between these dimensions. We can even find all three types being manifested in unison to achieve the same common purpose. For example, most Christians working with their local prayer group, church or denomination are completely unaware of what millions of other Christians are doing in countless groups small and large around the world.

At the same time, the Holy Spirit is collectively guiding and strategically coordinating all of their activities according to a Master plan that no individual piece can comprehend. On the other hand, a devout believer in a new age cult conspires with his compatriots to proselytize others with his gospel of TM, yoga, crystals, astrology, ascended masters etc., but he is unaware that his fundamental assumptions about the nature of divinity, sovereignty, law and judgement are the same as those espoused by Marxism, evolutionism, Buddhism, Hinduism and a host of other "isms" that deny the truth of Christianity. And neither he, nor his unrecognized co-conspirators in the panoply of "isms" realizes that they are all unwitting executors of Satan's relentless efforts to thwart the purposes of God for the human race.

We should recognize that conspiracies can be either open or hidden, and that they can be either good or evil. Open conspiracies, even if they are evil ones, are of little threat to a vigilant people, while closed ones are only dangerous if their goals are evil. Open conspiracies of any kind are relatively harmless, because the affected parties can see the danger far off and plan accordingly (unless their eyes are shut). And closed ones should not immediately be considered dangerous.

Businessmen and sports teams are not in the habit of announcing their game plans to the world, yet their private plotting is legitimate. At the same time, Jesus said that "everyone who does evil hates the light and will not come into the light for fear that his deeds will be exposed" (John 3:20). Therefore we should expect that evil conspirators will place a high premium on the secrecy of their real intentions. In fact, the degree to which they feel free to reveal their true objectives is the degree to which the light of truth and morality has been extinguished from our society. The cockroaches only come out when the lights go off.

Our Founding Fathers understood man's conspiratorial capacity for both good and evil, and they had a specific plan for controlling it: they instituted a free market for conspiracies. That's right. In fact, this was one of the most unique aspect of our new Christian constitutional and republican form of government. James Madison took great pains in the Federalist Papers to elaborate on the genius of this approach as it pertained to partisan efforts to gain control of the Federal government. Remember that political movements are one form of large scale conspiracy.

Yes, every group would want to implement its own narrow agenda through the apparatus of the new central government, and yes, some of these groups might have immoral, dangerous or tyrannical intentions. Yet as long as political participation remained a free market commodity, the competing interests of multiple parties (that is, multiple groups conspiring to legislate their particular agendas), would serve as a forceful cross-checking mechanism that would never allow too narrow a group to

enforce its will on the entire citizenry.

Thus evil conspiracies could never achieve widespread success, at least not without first converting a sizable portion of the population to their viewpoint. And of course, in the realm of open discourse the Founders were confident that the proponents of scriptural truth would be the ones to benefit from the persuasion and conversion process.

Evil conspiracies only become a significant threat when they manage to achieve some level of institutional power monopoly. The institution could be the military, civil government, public education, major universities, professional guilds (i.e. the ABA for lawyers), or the mass media (from Hollywood to CNN). Once they control such seats of power, malicious conspirators too often choose to fortify themselves, denying equal access to all other points of view. They may even try to entirely purge all expression of the viewpoints they find most odious. This is exactly what has been happening to the Christian community in the United States during the past several decades.

But how has Christianity arrived at such a precarious position if this nation was founded as a Christian nation with full civil and religious liberties? Were the Founders mistaken in their belief that truth can't lose in a fair fight? No, they were correct, but their optimism assumed that the advocates of righteousness (that is those who conspired to advance the Christian faith), would be vigilant, diligent, forceful and faithful in their labors. The power behind all conspiracies is action. Truth has a power of its own, but it must still be contended for. Evil can win if righteousness defaults. And evil has this advantage: fallen man's strong natural inclination to sin. Therefore, evil conspiracies have an inherent momentum, derived from their built-in appeal to fallen men. Godly conspirators can never rest. Moral vacuums naturally fill with wickedness, but virtue must be pumped in. Godliness does not advance by osmosis.

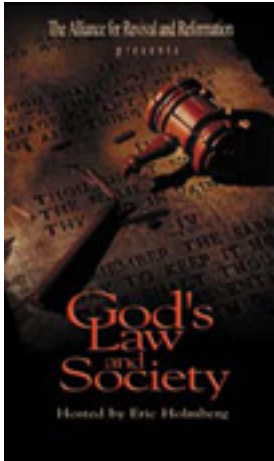
After the Civil War, American Christians began a long downward spiral of laziness, apathy, and excessive pietism. We ceased to promote our common interest in throughout our culture. That is, we ceased to conspire. Having stopped breathing together, we as a Body became increasingly weak. Evil conspirators though small, unorganized and incompetent at the start, slowly won out against our ever more meager opposition. Once they gained a temporary victory and obtained institutional power, they then sought monopoly power through the destruction of the same free market which permitted their rise (the very free market which Christians created).

It was not until the door got slammed in our face and the army of politically correct heresy hunters started combing the streets that parts of our community began to awaken from our decades-long stupor. Unfortunately, most of our Body is still asleep. Hardly more than a few fingers on one hand have begun to once again conspire together for the promotion of Christian civilization in our nation. But that can and will change, and a proper understanding of the nature of the conspiracies and conspirators that oppose us will be a critical part of that change.

In an article to be published in a later issue, we will examine why we should avoid excessive entanglement with conspiracy theories. We'll see how our all too common obsession with conspiracies

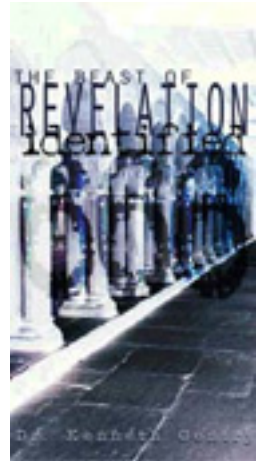
makes us appear foolish to unbelievers, and how it causes us to overestimate the strength of both Satan and his earthly surrogates while underestimating the power of God and of God's children. We'll also look at how too much conspiracy thinking reinforces faulty eschatology, makes us reactive and defensive, creates fear and paralysis, and helps us to rationalize our failures.

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"Shelter From The Storm" by PowerSource

By Leilani Corpus

GAINESVILLE, FL (FR) - A Christian song about child abuse became one of the top 10 hits on secular radio stations throughout the U.S. during the last few weeks of 1987 and prompted several child abusers to seek rehabilitation.

A woman told a Fort Worth radio station that the song forced her to think of how she'd beaten her child. "I realized that the cycle of abuse was continuing with this generation. ... The cycle stops with this letter," she wrote.

The song is from the album "Shelter From The Storm" by PowerSource, a Bedford, Texas-based evangelical youth chorus featuring nine-year-old soloist Sharon Batts.

The song begins, "Dear Mr. Jesus, I don't understand why they took her Mom and Dad away. I know that they don't mean to hit with wild and angry hands. Tell them just how big they are, I pray." Dear Mr. Jesus, they say that she may die. Oh, I hope the doctors stop the pain. I know that you could save her and take her up to the sky so she would never have to hurt again."

The record cracked Billboard magazine's Hot 100 singles chart at 63. It was considered a fast-rising song, according to Thomas Noonan, the magazine's director of charts. "This falls into a different category," Noonan said. "It's a topical record that happened to hit on a sensitive area at a sensitive time. This kind of phenomenon is exciting to our business."

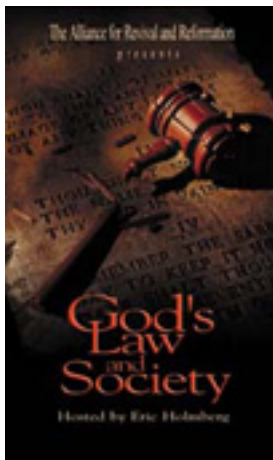
The nine-year-old vocalist Sharon Batts appeared with the Tampa Bay Buccaneers National Football league team at a benefit for child abuse crisis centers in the Tampa area in December. She said she is pleased when she hears stories of people who have been touched by the song. "It makes me feel good because I know that those people haven't had help," she said.

About 100,000 copies of the single have been ordered, although only 15,000 copies have been sold. Sharon's mother, Jan Batts, is the group's creative director. "It has just grown so fast," she said. "It's difficult to say it's under control."

The Gospel Workshop for Children Inc., a non-profit, non-denominational group, started PowerSource five years ago to produce records and videos for troubled children who have no one to help them. The group commissioned songwriter Richard Klender to write "Dear Mr. Jesus" at the suggestion of a board member who had been abused as a child.

In some cities, record stores and radio stations are joining to sell the album and are giving the profits to local child abuse crisis centers. Proceeds from orders made directly to PowerVision will be used to offset distribution costs which the tiny record label has accrued, Batts said.

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Telling It Like It Is(n't)!

By Loren Mitchell
3/91

The following statistics were compiled by using various methods, including surveys, studies, random sampling and a computer program called "Nexus." This program can scan thousands of news stories and find out things such as how many time Republicans are called "rightwing" and Democrats "leftwing."

* Donations from news organization to political groups overwhelmingly go to leftwing causes. Groups receiving the funds also receive an inordinate amount of coverage from the organizations making the donations.

* In 650 articles published in TIME, Newsweek, The New York Times, and the Washington Post, U.S. Senator Jesse Helms (R-NC) was negatively labeled 10 times more often than U.S Senator Edward Kennedy (D-MA).

* A similar study found the Christian conservative group, Concerned Women for America, was negatively labeled 24 times more often than the National Organization for Women, a pro-abortion group. (NOW claims 160,000 members compared to 6000,000 CWA members.)

* Researchers found that reporters used "pro-choice" 97 percent of the time but seldom said "pro-life," instead employing the negative "anti-abortion."

* 90 percent of all Associated Press stories from Moscow were rewrites from TASS or other official USSR agencies.

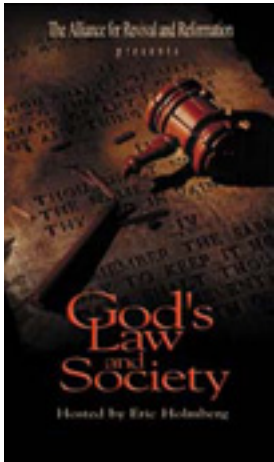
* Of nearly 200 minutes of network coverage on human rights issues, 188 minutes were devoted to abuses committed to U.S. allies. Communist atrocities received less than 10 minutes coverage.

* Between September 1988 and May 1989, while Congress debated aid to the Contras, news reports were blatantly pro-Sandinista.

* Major media have totally ignored the Communist genocide that resulted in the death of three million of the eight million people in Cambodia.

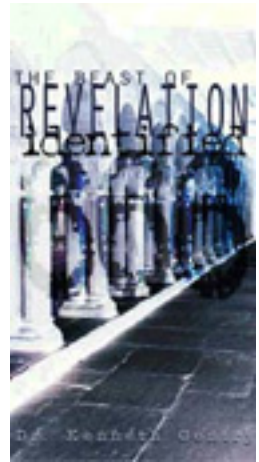
* Attorney General Ed Meese, a Republican, and Speaker of the House of Representatives, Jim Wright, a Democrat, were both accused of ethical violations in 1988-89. Meese, who was later vindicated, received 17 times more news coverage by print media than Wright, who resigned in shame. The press commonly referred to the sleaze factor" in reporting the Meese investigation. Wright was portrayed as a "victim" of a "partisan atmosphere" and a casualty of an "ethics war."

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Unholy Hollywood

Violence: The Mainstreaming of Mayhem

By Leilani Corpus

10/91

In 1967, Warren Beatty released his famous gangster movie, *Bonnie and Clyde*, and immediately caused a sensation - it was no ordinary cops and robbers film.

At first it looks like we are being treated to a comedy. As a young couple Warren Beatty and Faye Dunaway are endearing and naïve. Before long we are identifying with the characters. Then suddenly the film takes an explicit turn into violent savagery. The scenes of graphic violence culminate with the famous death scene in which Beatty and Dunaway are gunned down on the side of a country road - riddled with literally hundreds of bullets in slow motion.

Who would have thought this groundbreaking film for violence would have led to the release of films that have made the scenes of cannibalism, mutilated organs, and other blood and guts common fare for the 1990s?1 The first to use slow motion filming sequences to draw audiences into the "feel of the killing," *Bonnie & Clyde* crossed the line of acceptability by portraying a hideous and violent act in an artistic manner.

But today, *Bonnie & Clyde* seem tame in comparison with the abundance of violent flicks ranging from *Nightmare on Elm Street's* Freddy Krueger, a child-killer who has become a cartoon hero, to a killer, "Buffalo Bill" who skins his female victims in *Silence of the Lambs*. Buffalo Bill is eventually tracked down by an FBI agent assisted by an incarcerated psychopath serial killer, "Hannibal the Cannibal," Lecter who was a psychiatrist before he was imprisoned for killing and eating his female victims.

The top grossing movie of 1991 features graphic footage of skinned female corpses, a policeman's corpse strung up above Hannibal's jail cell, with his shirt open to a partially skinned chest. Buffalo Bill, a former patient of Lecter's, is a frustrated transsexual whose *modus operandi* is that he covets women's bodies. As an added twist, Hannibal escapes and the movie closes with him calling the FBI Agent and telling her that he will not attack her. I'm sure we'll be seeing a sequel with the escaped cannibalistic killer.

Although the scenes were reminiscent of Alfred Hitchcock's shadowy style in heightening suspense, the bloody sequences were obviously framed to nauseate and turn stomachs. Renny Harlin, director of *Die Hard 2* said "Today we have the technology to do sequences that are louder and bigger and more effective than before."2

And Harlin aptly demonstrated this in *Die Hard 2*, as viewers watched 264 people die - counting the 200 who were killed in the plane crash scene - as well as eyes being sprayed into; a man being crushed by moving luggage rollers; a man's neck being sliced; and Bruce Willis biting flesh off a man's hand and

stabbing a man's eye with an icicle.³ Expletives were used 125 times throughout the movie.⁴

In another blockbuster movie, Robocop, 32 people get killed.⁵ A man melts from toxic waste and subsequently gets run over where we watch his head slowly decapitated from the crash, rolling down the street.

Martin Scorsese, director of Goodfellas, a blood and bullets tale about gangster life said, "Maybe we need the catharsis of bloodletting and decapitation like the ancient Romans needed it, as ritual but not real like the Roman circus."⁶ Scorsese should know, since he also directed movies such as Taxi Driver and Mean Streets. An academy award nominee, Goodfellas also had a high dose of profanity with 282 expletives throughout the film. Scorsese has admitted that his movies are therapy for his personal "anger, rage and craziness."⁷

In an interview with the Los Angeles Times, Scorsese concedes that films such as Taxi Driver are "morality plays for myself ... I've just found myself lucky to express my personal feelings on film, because that's my medium."⁸ (In a future article, we'll be exploring how filmmakers such as Scorsese are using their creative genius to crusade for their personal beliefs.)

In the good old days of gangster and war movies, and classic westerns, the bad guys were shot, sliced, hung, stabbed and killed by the good guys. Of course, this was after the enforcement of the Hays Production code in 1934 which stipulated that violence on the screen could not inspire imitation.⁹ Only justifiable violence could be portrayed.

Prior to enforcement of the Hay's code, the grandfather of the Motion Picture Association's rating board, representatives of Catholic and Protestant churches across the nation were upset about the graphic violence and sex on the screen.¹⁰ In 1932 alone, there were 34 violent gangster films.¹¹ The glamorization of sex and violence roused churches into action.¹² The National Legion of Decency, an alliance of Catholic and Protestant churches, opened up an office in Hollywood in 1934.¹³

The group under the leadership of Joseph Breen enforced a stricter rating code than the Hays office. Every movie in Hollywood was reviewed by the group before being released. No violence was allowed, except to kill the bad guys. The code banned nudity, but kissing was allowed. Any derogatory references to clergy or religion were not allowed.¹⁴

Today's brutally violent sequences have evolved into another slick tool of the entertainment industry. As former national PTA president Ana Kahn stated, film "violence is so gratuitous - not necessary for the plot. It is not natural violence, but violence thrown in to shock and titillate."¹⁵

Violence on the increase

Since 1968, there has been a 1,983 percent increase in R-rated films.¹⁶ In 1968 there were 838 G-rated films.¹⁷ In 1989, there were nine.¹⁸ That same year there were 357 R-rated films, which was 67 percent

of all the films that were released.¹⁹ With less G-rated films, audiences for these R-rated films are getting younger.

According to a USA Today poll, more than 80 percent of children ages 11 to 16 were admitted into R-rated movies.²⁰ And with youth being the biggest audiences, producers will insert more violence and sex to get the PG-13 or R-rating.²¹ Most of the films produced are targeted towards this age bracket.

Critics predict that meat movies in the genre of the Texas Chainsaw Massacre will increase. "As the old-style sex film fades into oblivion (no more taboos remaining to violate), the meat movie phenomenon will sweep the nation. (Plenty of taboos left here: murder, necrophilia, cannibalism, etc.)" said Lew Brighton, a San Francisco film critic who reluctantly reviewed Texas Chainsaw Massacre when it was first released.²²

Some would contend that certain types of violence are acceptable. The Bible, particularly in the Old Testament, is full of graphically violent acts. It is true that the Bible is replete with passages of men and women being stabbed, hung and whole nations being exterminated. In a passage in Judges, a woman kills a man by driving a pin through his head.²⁷

"But Jael, Heber's wife, took a tent pin, and a hammer in her hand, and went softly to him (Sisera) and drove the pin through his temples and into the ground; for he was in a deep sleep from weariness. So he died" (Judges 4:22).

Sisera was an army captain who was fleeing from his defeated army on the battlefield. After many years of oppression under the Canaanites, the Israelites rose up and fought for their freedom. Sisera was hiding in a woman's tent while his soldiers were slaughtered on the battlefield. There is an element of justice for the woman who drove the pin through Sisera's head and killed him. Passages with elements of violence had meaning within its context, and reinforced an overall theme such as justice long overdue being served.

But the graphic scenes of random slaughter and mutilations that have recently been on our TV and movie screens have been showcased strictly for shock value. Instead of reinforcing and supporting an overall theme, long drawn out sequences of violent acts have become more common. And violence in the genre of Texas Chainsaw Massacre is glorified.

Of course, violence has been with us since the beginning of time and there is no way we can avoid violent sequences in cinema. But have we become a society that is brutalized and desensitized from it such as the Germans during Hitler's occupation? The German people were primed for the violence they daily witnessed on their streets, during World War II, by the plethora of underground pornographic movies and above ground dark thriller films that were popular in the 1920s.²⁸

A writer for the London Times noted this phenomenon in an article about the impact of such films on the minds of the German people at the end of World War II. He stated that "a man walking down a tree-lined

suburban street, and suddenly something violent occurs. This appeared time and again, in one setting or another, until the German audience became accustomed to the idea that violence is an ordinary, ongoing part of everyday life." Terror appeared as a part of everyday life.²⁹

Then there are the Romans who producer Martin Scorsese referred to that enjoyed watching people being torn apart and eaten by lions in their coliseums. Has our TV screen and movie theatre become another coliseum of ecstatic violence? Has mayhem gone mainstream?

Social researchers predict that with gore becoming a regular part of the average American's entertainment diet, that violent crimes will continue to escalate.³⁰ Within the past 30 years, there has been a 300 to 500 percent increase in violence.³¹ In the U.S. more than 22,000 men, women and children die every year in handgun accidents, suicides and murders.³² And compared to Japan, a person in the U.S. is six times more likely to be burglarized, 10 times more likely to be murdered and 208 times more likely to be robbed.³³ Violent crimes are on the rise. The perpetrators of those crimes are those within the age group of 15 to 24 years old, who are also the biggest consumer of R-rated films.³⁴

Are our children being affected?

Incidentally, violent crimes show a marked increase after 1957, with the release of more violent TV programs and movies.³⁵ Here are some pretty frightening statistics. Today's children and adolescents spent more time watching television - 15,000 hours than they do in school, which is 11,000 hours.³⁶ In that time they will have watched approximately 180,000 murders, rapes, and armed robberies and assaults.³⁷ By the time they turn 18, they will have seen 200,000 violent acts on TV, including 25,000 murders.³⁸ By the time they turn 70, they will have watched 7 straight years of TV.³⁹ Adults spend 40 percent of their leisure time watching TV.⁴⁰ This places TV viewing third, just behind sleep and work in weekly hours spent by adults.⁴¹

And according to a recent survey, 76 percent of those polled agreed that "TV has more influence on most children than parents have."⁴²

Today kids are exposed to unusually high doses of violence - 21 incidents during each hour of television on Saturday and Sunday mornings. Researchers found that children who viewed ordinary violent television for children during a break from nursery school at noon became more aggressive in everyday playground interaction than children who viewed non-violent programs. With TV becoming the electronic babysitter, exposure to violence typically begins by watching Saturday morning cartoons.

Approximately 94 percent of these cartoons have violent themes and cartoon violence has continued to increase. Fifty percent of the cartoons monitored by the National Coalition on Television Violence were found to glorify violence or use it to entertain. In fact, Saturday morning cartoons have three times as many acts of violence as prime time television. ABC on the average has 26 acts of violence per hour in its Saturday morning cartoon programming.⁴³

The bad guys get killed and the good guys live in shows such as the Mutant Ninja Turtle series, Roadrunner, Bugs Bunny and Popeye. But the violence portrayed in popular cartoons seems cute and harmless, especially with the miraculous recoveries of the coyote from his foiled chases of the roadrunner. The first Mutant Ninja Turtle movie had 150 violent fighting acts.⁴⁴

Researchers found that kids imitated the turtle heroes karate chops. In a survey conducted on educators, Hanne Sonquist, a member of the board of the National Association for the Education of Young Children expressed the concerns of educators regarding children imitating the turtle heroes style in handling conflict. "The way the Ninja turtles work out their difficulties is by socking each other and knocking each other out," she said.⁴⁵

From their Saturday morning cartoons, children grow up accustomed to watching violence on prime time TV shows, movies, videos and cable TV. The early evening "family hour" has especially high rates of violence. Nearly nine out of every 10 of these hours contain some violence.⁴⁶ With violence becoming more common, children are learning to enjoy it and expect it.

Fifteen hundred 10 to 11 year olds in 34 schools in Australia were asked to describe the favorite scenes in their videos they watched. The most enjoyable were: "Where the man takes the heart out of another man," in Indiana Jones and the Temple of Doom; "When the teacher cuts the punk's arm with the saw," in Class of '84; "When the killer chops the lady into a hundred pieces," in the Texas Chainsaw Massacre; another favorite was "Where the girl chopped off her dad's head and ate it as a birthday cake," in Friday the 13th.⁴⁷

Friday the 13th was slated to become a cartoon series. However, network executives got cold feet after they found out that they couldn't get advertisers for the slots. The idea was aborted.⁴⁸ But the famed teen killer, Freddy Krueger, has become a cartoon hero.

Krueger has been hailed as a folk hero - the "Mickey Mouse of the 1990s."⁴⁹ In 1990, Krueger's series and videos grossed more than \$300 million.⁵⁰ Today kids can buy Krueger talking dolls, a squeezable head that spits water, a Krueger glove with the scissor fingers, and many others. The plastic razor tipped glove is modeled after his weapon he uses to mutilate and kill teenagers in their sleep. Toddlers and young children are introduced to Krueger toys by playing with Freddy and Victim Spitballs-rubber balls that feature faces of Freddy and a startled victim.

In a poll conducted by the National Coalition on TV Violence, children ages 10 to 13 said they knew more about Freddy Krueger than Abraham Lincoln, George Washington, or Martin Luther King.⁵¹ Eighty-nine percent said they saw at least one episode of Nightmare on Elm Street, and 62 percent said they saw at least four episodes.⁵² One 10 year old said he liked Freddy Krueger because he kills people. Krueger mania among children doesn't seem to be waning soon.⁵³

Why are children crowing a teenage murderer and molester a hero? Is it a lack of role models and heroes that are worth following? Or are they following their adult predecessors in honoring and glorifying

meaningless violence? Krueger's notoriety has lasted a decade, and may be a prophetic sign of the enemy's designs for this generation. In one segment Krueger declares that he is god, before slashing his victim to death. His pseudo-deity is reinforced by his unstoppable evil rampages. With Krueger's coffers being filled up with teenage victims on the screen, and dollars from his toys, what will Hollywood fabricate next to entertain our children?

On Screen and in Society

From cartoons to movies, our appetites are being conditioned for meaningless violence. Instead of violence being used against propagators of evil in our society, it has become a means of entertainment. Instead of content, storyline, and plot being emphasized or reinforced, violence is celebrated.

Violent criminals are glorified and escape retribution. Krueger continually returns to claim even more teenage victims. And although Bonnie & Clyde got their just desserts in the end, they were considered the Robin Hoods of poor whites in the South and therefore celebrities.

Shoot-outs, a killer chopping a woman into 100 pieces, or cutting someone's arm off with a saw begin to look like "beautiful violence," as the psychopath rapist and killer Malcolm in A Clockwork Orange described his hideous crimes. And most of the victims of violence are usually women, elderly, and minorities.

Stanley Kubrick's A Clockwork Orange which garnered a New York Film Critics award and several academy award nominations, was considered a landmark for acceptable violent cinema. The 1971 film has six rape scenes. It opens up with Malcolm and his cohorts at a "milk" bar full of white female mannequins in bondage positions.

Recently a teenager was sentenced to life in prison without chance for parole for fatally stabbing and strangling a friend. Michael Anderson, 18, says he was inspired by repeatedly viewing A Clockwork Orange. He strangled and stabbed six times, 17-year-old Karen Hurwitz, with a martial arts sword.⁵⁴

Some researchers defend watching violence by saying it acts as a catharsis, or outlet for violent energy. But a study conducted by Berkowitz and Rawlings shows that those who watch violent movies, but appear to have reduced aggressive or anti-social behavior, were constrained from acting out the scenes they viewed due to inhibitions.⁵⁵ Violent and sadistic acts on the screen become lessons for potential criminals. Dr. David Pearl of the National Institute for Mental Health said that television violence provides how to do it training.⁵⁶

An example of those who have taken their cues from television shows are the following. Six youth took their cues from a 1973 film, Fuzz on ABC, which showed hoodlums in Boston burning derelicts to death for fun.⁵⁸ A few days later they poured gasoline over a 24-year-old homeless woman and burned her to death. In another case, a 14-year-old boy accidentally killed his brother with a gun, imitating a scene he had watched in Dirty Harry.⁵⁹

A middle-aged couple were abducted and killed by two teenagers who had a fascination with violent movies.⁶⁰ Seventeen-year-old Joseph Passeno and 16-year-old Bruce Michaels randomly chose their victims. The motive for the abduction and killing has stumped psychiatrists and parents in Michigan. However, the only clue that psychiatrists have been able to ascertain is their fascination with violent movies. In fact, Michaels described the killing as something akin to a sequence on a horror film.⁶¹

Clearly our television sets and movie screens are the Roman coliseums of yesterday. Although the victims are not 'real' and a product of a screenwriter's imagination, the real victims are those on the streets. The victims are the homeless woman who was burned to death and the boy who was shot to death. The victim is a woman who was assaulted, raped, and murdered in front of 40 witnesses who did nothing. The victim is the 17-year-old who bled to death in front of 11 subway riders who watched the attack. The victim of this mainstream media mayhem is us.

And there doesn't seem to be an end soon to the mayhem on the screen being projected onto society. In fact, the American Psychiatric Association has found that there is a direct link between the violence on the screen and society. TV and film violence is responsible for 50 percent of the violence in our society according to their research.

Dr. Brandon Centerwall of the American Psychiatric Association estimates that there would be 10,000 fewer murders, 70,000 fewer rapes, 1 million fewer motor vehicle thefts, 2.5 million fewer burglaries and 10 million fewer larcenies here each year if not for violent TV and movies.

Movie industry executives defend their violence by saying it sells tickets and anyone can turn the channel or choose not to watch a film.⁶² But as one lady responded to a movie industry executive at a congressional committee hearing on violence in the media, "You're telling us to turn off the water. But the water is still poisoned."⁶³

There is poison in the water and the movie industry needs to be held responsible. But we are allowing this poison to flow freely in our homes and are actually enjoying it. According to a survey by Dr. Ted Baehr, Christians are watching the same amount of R-rated movies as non-Christians.⁶⁴

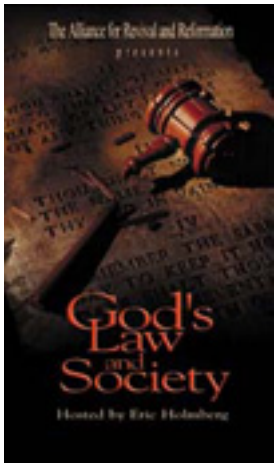
What does the Bible say about viewing violence? In Psalms 101:3, David says, "I will set no wicked thing before mine eyes; I hate the work of them that turn aside; (it) shall not cleave to me." The word "wicked" thing is translated from the Hebrew word, belial, which means anything that is unprofitable. In Psalms 12:8 God warns, "The wicked walk or prowl about on every side, as vileness is exalted (and baseness is rated high) among the sons of men." As we honor vileness by paying for it and watching it, we are exalting wickedness.

We need to repent of honoring vileness and present our body as a living sacrifice to the Lord. This means placing our eyes, our ears, our minds and soul before Him. In Romans 12:1 we are exhorted to "make a decisive dedication of your bodies presenting all your members and faculties as a living sacrifice, holy

(devoted, consecrated) and well pleasing to God, which is your reasonable (rational, intelligent) service and spiritual worship" (Amplified Bible).

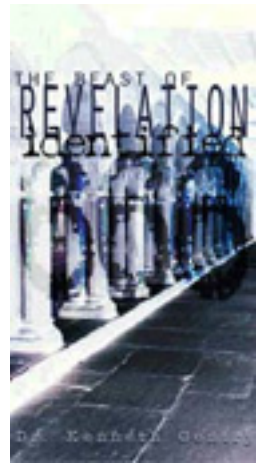
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The Winans

Review: Time to Make a Change
9/90

"Growing up in Detroit, we as brothers were taught the importance of family by our parents (who, by the way, were teenagers when they married). We were also taught the importance of God, good work ethics and education.

"Our parents having been thrust into the duties of adulthood at such an early age meant that sacrifices had to be made. As we look back over our shoulders in retrospect, we realize that we were poor, if you measure wealth by material acquisition, but rich if you measure it by LOVE.

"Staring coldly into the face of the present, we see many of the values that we held dear as children discarded and considered a philosophy whose time has come and gone. God has been snatched out of the conscience of our youth, family ties have been severed, good work habits exchanged for "get rich quick" schemes and our public school systems have been reduced to detention centers.

"As a psalmist once penned, 'Righteousness exalteth a nation but sin is a reproach to a people.' The hope in this very bleak and dismal picture is that we can make a difference.

"If we return to what made us secure as individuals, return to what made us whole as families, if we return to what made us strong as a people and return to what made us great as a nation ... then we have reason to sing!

"We urge you to return with us. For it is time to make a change."
- The Winans

Appearing recently on the "Arsenio Hall Show," one of the highest rated shows in the nation, host Arsenio Hall asked the Winans why their albums didn't include love songs or pure pop music.

Pastor and group leader Marvin Winans responded, "People say 'if you would change (to pop music) you would sell millions of albums,' and maybe we could, but our conviction is that the reason we're here is that we have a message to deliver ... that you can be young and enjoy Jesus and go to church and do the right thing."

"What you're saying," Hall summarized, "is that everything has to be lyrically sound in the Word?"

"Exactly!" replied the Winans.

Return is the Winans' new recording which focuses on the problems of modern society and our need to return to God. Musically, the recording combines elements of pop, jazz, rap, and classic Motown.

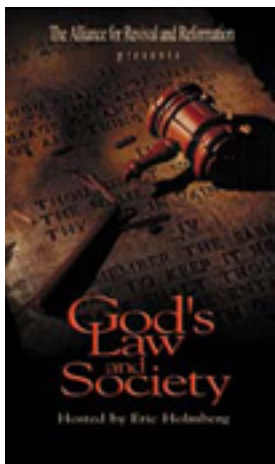
Return is a highly successful attempt at "crossover" music, an effort to appeal to secular radio listeners with a Christian message by using contemporary styles without compromising a clear gospel message.

"It's Time," the first single from Return reached No. 5 on Billboard's Hot Black Singles Chart, and the album soon became commercially successful selling over 300,000 units in the first two months after its release.

Stevie Wonder, who has told of his recent conversion, is featured in a solo vocal on "Everyday's the Same." The phenomenal radio success with both Christian and secular Urban Contemporary stations confirms the broad appeal of this recording.

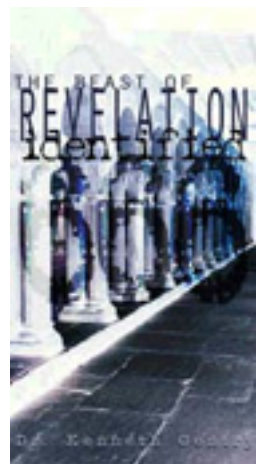
Yet lyrically, the Winans keep far from compromise singing about the joy of being "free from a life of sin," and about the need of prayer, walking through the tough times and keeping strong in faith. This is a recording that is having a positive effect on the culture of our nation.

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Black America

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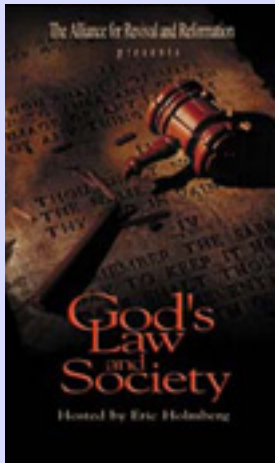
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Affirmative action ineffectual says Washington Post columnist

GAINESVILLE, Florida - Affirmative action doesn't help poor people, Washington Post columnist William Raspberry said at the University of Florida on October 4th.

Raspberry, who spoke as a part of UF's People Awareness Week, said affirmative action helps people who already have jobs instead of the unemployed. "It's people like me and my colleagues that affirmative action helps," he said. "Not the people in the streets."

Raspberry said everyone - not just U.S. Supreme Court Justice (then nominee) Clarence Thomas - has a problem with affirmative action on some level. "Nobody believes in giving extra points to those who are scorned," Raspberry said. "We don't like awarding prizes based on ethnicity."

Creating opportunities and getting everyone to the same starting line is what is important, Raspberry said. "Then everyone's got to run for themselves."

Raspberry said it is difficult to explain long-term opportunities to inner-city black males, whose lives mirror "live for today" attitudes, which often involve drug use.

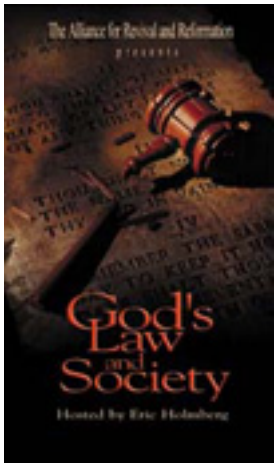
"You and I are afraid to do what they do. We're afraid it will shorten our lives or hurt our reputations," he said. "Those are long-term concerns. To those kids, long term is next weekend. Our social policy reflects this, since we try to directly supply needs instead of enabling others to help themselves. Positive feelings are the result of an individual's efforts, not government action."

"I think that's why people hate welfare and public housing even when they depend on welfare and public housing," Raspberry added. "The only qualification for them is to be a failure."

Raspberry, whose urban affairs column is syndicated nationwide by the Washington Press Writers Group, joined the Washington Post in 1962. He received the Capital Press Club's 1965 "Journalist of the Year" award for his coverage of the Watts riots in Los Angeles.

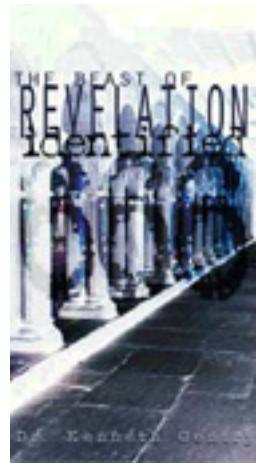
Washington Post columnist William Raspberry spoke to hundreds of University of Florida Students on October 4 during UF's People Awareness Week.

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Black History Month 1988

As we celebrate Black History Month in 1988, we recall our rich heritage, filled with courage, heroism, and the memory of the sacrifice of countless men and women who gave their lives for freedom. Looking at the past, we see how far we've come. Living in the present, we see how far we still must go. But more importantly, we must look at the future. We must ask ourselves: what steps must we take to realize the equality and freedom that we have yearned for as a people since the captivity of our ancestors?

Although we have advanced economically and socially in so many ways, most blacks are still wounded, angry, and hurt. Though the medals of economic and social attainments have been awarded to us, we are still being held back by spiritual bondage.

An alarm has been sounded by the media as reports are released describing the plight of Black America. From the breakdown of the family, to the rise in teen-age pregnancy, to the slumping number of blacks entering college, and now to the sobering fact that 25 percent of all AIDS cases are black people - even though we make up only 10 percent of our society - it has become obvious that we must have an accurate diagnosis of our problem in order to reach a solution.

Although the chains of slavery have been removed from us, we remain enslaved unless we find true spiritual freedom. Jesus Christ once said, "What does it profit a man, if he gains the whole world and forfeits his own soul?" (Matthew 16:26). We as black Americans must face up to these words.

Observing the symptoms that are ailing many blacks in America today, we must conclude that we have a heart problem. Though many blacks attend church and live outwardly religious lives, the truth is that most of us are broken, disillusioned, and bitter. Most of us are not living victorious Christian lives.

Why? Many of us have made unforgiveness and bitterness against whites an idol in our lives. We sit in the church pews and profess allegiance to a God of love and forgiveness, yet we constantly nurse our hurts. But Jesus stated it plainly when He said: "If you do not forgive men, then your Father will not forgive your transgressions" (Matthew 6:15).

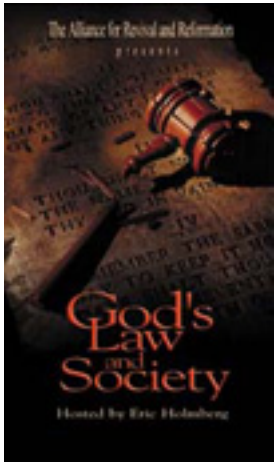
The Pharisees in Jesus' day faithfully attended religious functions and kept all the rules, yet He was not pleased with them. These people did not understand that it is His love and His Spirit that is to rule our lives - not rules. We need to learn this lesson, too. Only when we experience a living, loving relationship with Jesus Christ can we experience the kind of freedom that we are all longing for.

Have you been looking to social and economic gains to heal the wounds in your spirit?

A new generation of black Americans is emerging today, and they are looking at a heap of shattered dreams for the promise of a better future. We must point them to the only pathway that leads to freedom - obedience to God's Word. As we are immersed in a loving relationship with Jesus Christ, and as we deny

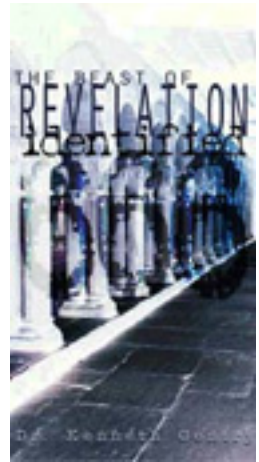
our own selfish desires for His cause, we will see that the ultimate issue in our struggle was not racial. Our deepest need has always been the need for a Savior - which God has provided through Jesus Christ.

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A New Era for Black Leadership

By Clarence Thomas
U.S. Supreme Court Justice

Much has been said about blacks and conservatism. Those on the Left smugly assume blacks are monolithic and will by force of circumstances always huddle to the left of the political spectrum. The political Right watches this herd mentality in action, concedes that blacks are monolithic, picks up a few dissidents, and wistfully shrugs at the seemingly unbreakable hold of the liberal Left on black Americans. But even in the face of this, a few dissidents like Thomas Sowell and J.A. Parker stand steadfast, refusing to give in to the cult mentality and childish obedience that hypnotize black Americans into a mindless political trance. I admire them, and only wish I had a fraction of their courage and strength.

Many pundits have come along in recent years, who claim an understanding of why so many blacks think right and vote left. They offer "the answer" to the problem of blacks failing to respond favorably to conservatism. I, for one, am not certain there is such a thing as "the answer." And, even if there is, I assure you I do not have it.

I have only my experiences and modest observations to offer. I was raised to survive under the totalitarianism of segregation, not only without the active assistance of government but with its active opposition. We were raised to survive in spite of the dark oppressive cloud of governmentally sanctioned bigotry. Self-sufficiency and spiritual and emotional security were tools to carve out and secure freedom. Those who attempt to capture the daily counseling, oversight, common sense, and vision of my grandparents in a governmental program are engaging in sheer folly. Government cannot develop individual responsibility, but it certainly can refrain from preventing or hindering the development of this responsibility.

Animosity from Other Blacks

I failed to realize [early in my conservative years] just how deep-seated the animosity of blacks toward black conservatives was. The dual labels of black Republicans and black conservatives drew rave reviews. Unfortunately the raving was at us, not for us. The reaction was negative, to be euphemistic, and generally hostile. Interestingly enough, however, our ideas themselves received very positive reactions, especially among the average working-class and middle-class black American who had no vested or proprietary interest in social policies that had dominated the political scene for the past 20 years. In fact, I was often amazed with the degree of acceptance. But as soon as "Republican" or "conservative" was injected into the conversation, there was a complete about-face. The ideas were okay. The Republicans and conservatives, especially the black ones, were not.

Our black counterparts on the Left and in the Democratic Party assured our alienation. Those of us who

were identified as conservative were ignored at best. We were treated with disdain, regularly castigated, and mocked; and of course we could be accused of anything without recourse and with impunity. I find it intriguing that there has been a recent chorus of pleas by many of the same people who castigated us, for open-mindedness toward those black Democrats who have been accused of illegalities or improprieties. This open-mindedness was certainly not available when it came to accusing and attacking black conservatives, who merely had different ideas about what was good for black Americans and themselves.

Reckless Media

The flames were further fanned by the media. I often felt that the media assumed that, to be black, one had to espouse leftist ideas and Democratic politics. Any black who deviated from the ideological litany of requisites was an oddity and was to be cut from the herd and attacked. Hence, any disagreement we had with black Democrats or those on the Left was exaggerated. Our character and motives were impugned and challenged by the same reporters who supposedly were writing objective stories.

Unfortunately, it must have been apparent to the black liberals, and those on the Left that conservatives would not mount a positive (and I underscore positive) civil rights campaign. They were confident that our central civil rights concern would give them an easy victory since it was confined to affirmative action - that is, being against affirmative action. They were certain that we would not be champions of civil rights. Therefore, they had license to roam unfettered in this area claiming that we were against all that was good and just and holy, and that we were hell-bent on returning blacks to slavery. They could smirk at us black conservatives because they felt we had no real political or economic support.

GOP's Failure of Principle

But conservatives must open the door and lay out the welcome mat if there is ever going to be a chance of attracting black Americans. There need be no ideological concessions, just a major attitudinal change. Conservatives must show that they care. By caring I do not suggest or mean the phony caring and tear-jerking compassion being bandied out today. I, for one, do not see how the government can be compassionate and then only with their own money, their own property, or their own effort, not that of others.

According to our higher law tradition, men must acknowledge each other's freedom, and govern only by the consent of others. All our political institutions presuppose this truth. Natural law of this form is indispensable to decent politics. It is the barrier against the "abolition of man" that C.S. Lewis warned about in his short modern classic.

This approach allows us to reassert the primacy of the individual, and establishes our inherent equality as a God-given right. This inherent equality is the basis for aggressive enforcement of civil rights laws and equal employment opportunity laws designed to protect individual rights. Indeed, defending the individual under these laws should be the hallmark of conservatism rather than its Achilles' heel. And in no way should this be the issue of those who are antagonistic to individual rights and the proponents of a

bigger, more intrusive government. Indeed, conservatives should be as adamant about freedom here at home as we are about freedom abroad. We should be at least as incensed about the totalitarianism of drug traffickers and criminals in poor neighborhoods as we are about totalitarianism in Eastern bloc countries. The primacy of individual rights demands that conservatives be the first to protect them.

Responsibilities of Freedom

But with the benefits of freedom come responsibilities. Conservatives should be no more timid about asserting the responsibilities of the individual than they should be about protecting individual rights.

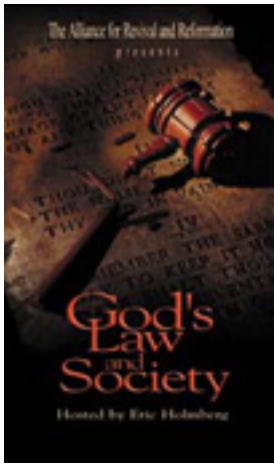
The principled approach would, in my view, make it clear to blacks that conservatives are not hostile to their interests but aggressively supportive. This is particularly true to the extent that conservatives are now perceived as anti-civil rights. Unless it is clear that conservative principles protect all individuals, including blacks, there are no programs or arguments, no matter how brilliant, sensible, or logical, that will attract blacks to the conservative ranks. They may take the idea and run, but they will not stay and fraternize without a clear, principled message that they are welcome and well protected.

Conservative Gadget Ideas

I am of the view that black Americans will move inexorably and naturally toward conservatism when we stop discouraging them; when they are treated as a diverse group with differing interests; and when conservatives stand up for what they believe in rather than stand against blacks. This is not a prescription for success, but rather an assertion that black Americans know what they want, and it is not timidity and condescension. Nor do I believe gadget ideals such as enterprise zones are of any consequence when blacks who live in blighted areas know that crime, not lack of tax credits, is the problem.

Blacks are not stupid. And no matter how good an idea or proposal is, no one is going to give up the comfort of the leftist status quo as long as they view conservatives as antagonistic to their interests, and conservatives do little or nothing to dispel the perception. If blacks hate or fear conservatives, nothing we say will be heard.

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Evangelism on Black History Week

3/88

EAST LANSING, MI (FR)-Black History Week on the Michigan State University this year was not the usual rehash of the painful rift of prejudice between the blacks and whites. Instead, several black students heard a different message on the need for modern day Martin Luther Kings.

Major McIntyre, an evangelist with Maranatha Campus Ministries, spoke before 425 people at the MSU campus and left with a standing ovation. In his address, he compared Martin Luther King to Moses. "He heard the cry of the black man, of the oppressed," McIntyre said. "He had a vision and went to the mountain top. He was a man inspired by God. He headed straight for his destiny and did not stop."

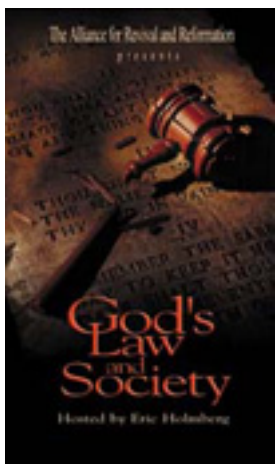
McIntyre said King delivered black people from the perils of a segregated society so that they can now honor God with their changed lives. As the result of McIntyre's message, two black students said they discovered a personal relationship with Jesus Christ

Keith Walton, a sophomore in interior design, said his life is different since his conversion. "I have a lot more self-discipline and control in my life, because I lean upon the Lord now," Walton said.

Eighteen-year-old Yvette Bryant, a freshman in pre-veterinary medicine, said, "When I heard Major speaking, it touched me. I realized that I shouldn't be enslaved to sin, and I was challenged to give my whole life to Jesus." Bryant said for the first time in her life she is reading the Bible.

City officials have asked McIntyre to return next year to give another commencement address during Black History Month. McIntyre is the director of the Maranatha Campus Ministry at Mississippi State in Starkville.

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Black America: Your Destiny Awaits You!

By Johnny Hunter

9/93

One thing that has hurt the black community of America is that we have had much of our history torn from us because of slavery. No one ever came to America like blacks; no other people were sold and beaten like slaves. If you take away a person's history, then they have nothing. Blacks still haven't overcome this.

Even worse than the lack of a history is the fact that many blacks have been "sold" a bill of lies by the liberal media. Many are going against everything that we were ever taught morally. What is happening to the black family now is even more destructive than when we were on the plantations.

We have been suckered into killing our own children. Abortionists have killed more of our black children than the Ku Klux Klan could ever lynch. In 1985, blacks were counted as 12 percent of the population, but we were counted in 30 percent of the abortions! Three million black children never lived to see the light of day.

Even black ministers have misrepresented us. Black leaders tell youth that they can be somebody and then turn around and march with groups who are in favor of child killing.

The only way that blacks are going to overcome is to get back to biblical principles. We are going to have to realize that much of liberalism is going against everything we believe. I believe sincerely that Christianity is the most powerful key to freedom. Once any group gets away from it, they are in trouble.

The black editor of Issues and Views, Elizabeth Wright, led the fight against the pro-homosexual agenda when books such as Heather Has Two Mommies were being promoted in the schools. But the dominant media culture has not shown this. When the NAACP endorsed homosexual "rights" a local NAACP chapter that picketed their national convention because they didn't want homosexuality being portrayed as compatible with civil rights. But the media didn't cover this either.

With the pro-life issue, the media does not show the many blacks who are involved in the fight against abortion. Members of my church marched on Mother's Day at Niagara Falls in support of life because we wanted to show a strong black presence. But the television cameras only showed the white marchers. We saw a camera man stop his camera when he came to my wife and walk all the way down to next white man and turn the camera back on! The liberal media is trying to cover up the blacks who are doing what they consider to be "not politically correct."

Blacks need to be awakened to join the Christian movement in working to reform our nation. Blacks need to wake up and realize that we have been lied to and cheated by the liberal media and government.

Right now we're being told that whites don't really care about what we are going through. White Christians need to reach out to blacks and be willing to help with the problems.

Blacks and whites need to work together to solve the problems that face us. Black churches have been fighting poverty and crack houses in their neighborhoods. The problem is often with the police forces who won't enforce the law. They claim that they don't have enough power to protect themselves. But in some places, such as Baton Rouge, Louisiana, blacks and whites from the churches are united together and are doing something to stop the problem. It's beautiful to see that happening.

God is raising up a new generation of black leadership. These are people doing exploits in many different areas.

John Thompson of Adolescent Resource Centers of America showed me a letter written by a condom manufacturer. It specifically said that condoms cannot stop the AIDS virus because of the size of the intrinsic voids in the rubber. While sperm cells are 50 microns in diameter, the voids in the condom are five microns in diameter. However, the AIDS virus is .1 microns in diameter or 50 times smaller than the intrinsic voids in a condom. Naturally, a condom can stop a sperm cell, but it cannot stop the AIDS virus from passing through.

Yet we have Planned Parenthood handing out condoms to our black boys and even our black girls so that they can give them to boys. They treat our young people like dogs; even though we are a people of moral values. John Thompson is fighting against groups like Planned Parenthood even though he is just a young black minister.

We need more Christian black athletes like Barry Sanders of the Detroit Lions who will begin to stand up for abstinence. What bothers me the most about black Christians is when God puts them in key positions and they keep quiet. They don't want to be role models and get involved in issues that are controversial. They need to understand that there are children who are dying and are depending on them.

Every black person living can rise to the top. But the liberals have fed us a lie in saying, "We've got to take care of you." Keeping blacks on welfare is just as bad as keeping them on the plantation. Black churches need to start raising up some responsible men who will realize that they don't need the welfare system and do some things to start helping themselves.

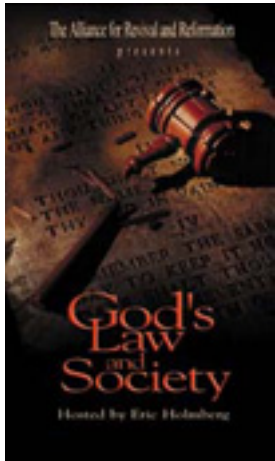
There are a lot of things that other cultures do to make it here in America that we are not doing. Why can Asians come over here to America and prosper? They don't come in with all the baggage that we had from slavery, of course. But Asian families can analyze our system and make it work for them. If they all have to live in the same house, work the same job, or pitch in to start a storefront, they do what it takes to succeed. The black community lacks the family cohesiveness to work together and do what it takes to succeed.

The welfare system has destroyed the family unit. If a young girl gets pregnant, she can get more

money from the government if she doesn't get married. This is putting the black community into bondage. Black leaders should stop hollering for hand outs. We need to wake up, pull together and do what it takes to restore the family.

Every black child is a child of destiny. If a child has a vision, no matter what it is, he can do what it takes to overcome his situation. Who knows whether the poorest child won't be the one to eliminate poverty in our nation? I believe that every child has the opportunity to succeed.

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Martin Luther King:

A Modern Day Prophet

Where are the modern day prophets? At crucial times in history God has always raised up prophets. They are men and women who love the truth more than they love their own life. They are the heroes of a generation. God is looking for such people today. He is looking for those to whom He can trust to deliver His words to this generation. The prophets' success has always been found in their faithfulness to stand by the word of the Lord and their fearlessness in the face of danger. They were men and women who had conquered the fear of death.

Civil rights leader and 20th century prophet, Martin Luther King, Jr., once declared: "Until you conquer the fear of death, you don't know what freedom is!" King led a group of 8,000 civil rights protestors in an historic march to Montgomery, Alabama. His address given in Montgomery echoes the cry of the prophets of all ages:

"We are on the move now and no wave of racism can stop us. The burning of our churches will not deter us. The bombing of our homes will not divert us. The release of their known murderers will not discourage us. We are on the move now, like an idea whose time has come. Not even the marching of mighty armies can halt us. We are moving to the land of freedom.

"I know you are asking today, 'How long will it take?' Someone is asking today, 'How long will prejudice blind the eyes of men?' I come to say to you this afternoon, however difficult the moment, however frustrating the hour, it will not be long, because truth crushed to earth will rise again!"

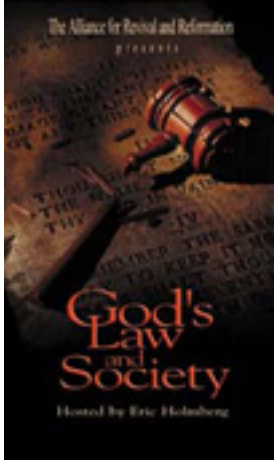
"How long? Not long! Because no lie can live forever! How long? Not long! Because you shall reap what you sow! How long? Not long! 'Truth forever on the scaffold, wrong forever on the throne, yet that scaffold sways the future, and behind the dim unknown, standeth God within the shadow, keeping watch above His own.'

"How long? Not long! Because the arch of the moral universe is long, but it bends toward justice. How long? Not long! For mine eyes have seen the coming of the glory of the Lord. He is trampling out the vintage where the grapes of wrath are stored. He has loosed the fateful lightning of His terrible swift sword. His truth is marching on!

"He has sounded forth the trumpet that shall never call retreat. He is sifting out the hearts of men before His judgment seat. O, be swift my soul to answer Him, be jubilant my feet! Our God is marching on! Glory! Hallelujah! Glory! Hallelujah! His Truth is marching on!

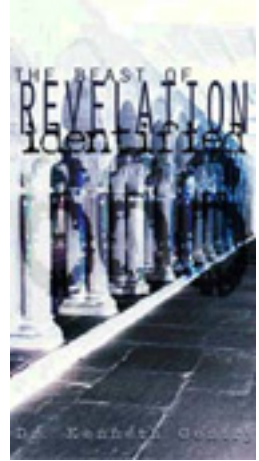
Such sentiments live and burn in the hearts of God's prophets.

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Louis Farrakhan

By Jay Rogers

Louis Farrakhan is known by his followers as being "a better orator than Martin Luther King Jr., a better author than Norman Mailer, a better diplomat than Henry Kissinger, and more handsome than Muhammad Ali." Let's take a look at one the best known and most articulate Black Muslims in America and his ideology.

According to founder Wallace D. Fard Muhammad, the Muslim Cult of Islam started in July 4, 1930. Ford proclaimed he was sent to wake "the black nation to the full range of the black man's possibilities in a world temporarily dominated by the blue-eyed devils." He taught that the African American culture was unique and separate from that of "the Caucasian devils."

The Muslim Cult of Islam lasted almost four years under the leadership of Fard until his departure in 1933. According to his son's mother, Hazel Barton, he was never to be seen or heard from again.

Elijah Poole, Fard's first assistant and one of his most loyal followers, told members of the Cult that Fard "had returned to Allah" and that Poole had been selected to succeed him. He changed his name to Elijah Muhammad and moved the sect, now called the Nation of Islam, to Michigan and then to Chicago: the "New Mecca."

Elijah Muhammad (Poole) continued the same hard line of dialogue as his predecessor. He taught that blacks were the "original people" and whites were "devils," an "artificial mutation" created by an evil scientist.

Elijah was honored at the Black Muslim Annual Convention in Chicago on February 25, 1962. The late America Nazi Party founder George Lincoln Rockwell said, "Elijah Muhammad is the Adolf Hilter of the black man."

Louis Eugene Wolcott, also known as "Calypso Gene," an inspiring singer and songwriter with a "smooth charismatic stage presence" and a voice that rivaled that of the legendary Harry Belafonte, was an entertainer insured of a promising and successful career. Wolcott's childhood experience of open rejection of African Americans in a neighborhood predominantly Jewish at the time, coupled with the racial discrimination of the past, fueled his disdain for whites and the Jewish community.

In 1955, Wolcott accepted a friend's invitation to a rally given by Elijah Muhammad's organization. This event would change him from an inspiring singer into devoted follower of Elijah. He told an associate that the rally resulted in his "rebirth" experience.

Wolcott changed his name to "Louis X" according to Black Muslim tradition, and later to Louis

Farrakhan. The "X" denoted "unknown," indicating that the true heritage of African Americans was stolen during the slave trade.

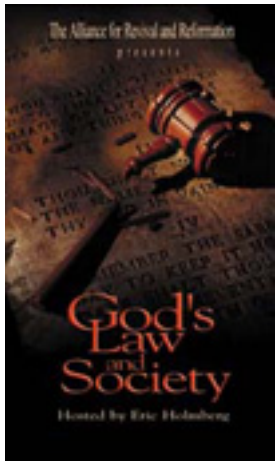
Farrakhan became a member of the Nation of Islam under the leadership of Malcolm X in 1955. Louis worked diligently learning the teachings of Elijah Muhammad and eventually moved up into ranks of leadership in the movement. He eventually became "the Honorable Elijah Muhammad's national spokesman."

As head of the Harlem Mosque from 1965 to 1975, he became well known in the community. His messages at rallies across America conveyed African American separatism, economic rebirth and a continual attack of whites and Jews.

In 1977, two years after the death of Elijah Muhammad, Farrakhan formed his own sect patterned after the Nation of Islam. White supremacists have found common ground with Louis' desire for separate territories for African Americans and whites. Their solidarity has grown stronger around their disdain for the Jewish community.

Farrakhan continues today with recruitment of youth gang members, prison inmates, college educated youth and the African American middle-class with the same message that many critics term as "words of hate and racism." In a speech given March 11, 1984, Farrakhan proclaimed, "Some white people are going to live but (God) don't want them living with us. He doesn't want us mixing ourselves up with the slavemaster's children, whose time of doom has arrived."

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The New Segregation

Shelby Steele
2/93

The civil rights movement of the 1950s and 1960s culminated in the 1964 Civil Rights Act and the 1965 Voting Rights Act - two monumental pieces of legislation that have dramatically altered the fabric of American life.

During the struggle for their passage, a new source of power came into full force. Black Americans and their supporters tapped into the moral power inspired by a 300-year history of victimization and oppression and used it to help transform society, to humanize it, to make it more tolerant and open. They realized, moreover, that the victimization and oppression that blacks had endured came from one "marriage" - a marriage of race and power. They had to stop those who said, "merely because we are white, we have the power to dominate, enslave, segregate and discriminate."

Race should not be a source of power or advantage or disadvantage for anyone in a free society. This was one of the most important lessons of the original civil rights movement. The legislation it championed during the 1960s constituted a new "emancipation proclamation." For the first time segregation and discrimination were made illegal. Blacks began to enjoy a degree of freedom they had never experienced before.

Delayed Anger

This did not mean that things changed overnight for blacks. Nor did it ensure that their memory of past injustice was obliterated. I hesitate to borrow analogies from the psychological community, but I think that one does apply: Abused children do not usually feel anger until many years after the abuse has ended, that is, after they have experienced a degree of freedom and normalcy. Only after civil rights legislation had been enacted did blacks at long last begin to feel the rage they had suppressed. I can remember that period myself. I had tremendous sense of delayed anger at having been forced to attend segregated schools. (My grade school was the first school to be involved in a desegregation suit in the north.) My race, like that of other blacks, threatened for a time to become all consuming.

Anger was both inevitable and necessary. When suppressed, it eats you alive; it has got to come out, and it certainly did during the 1960s. One form was the black power movement in all of its many manifestations, some of which were violent. There is no question that we should condemn violence, but we should also understand why it occurs. You cannot oppress people for over three centuries and then say it is all over and expect them to put on suits and ties and become decent attaché-carrying citizens and go to work on Wall Street.

Once my own anger was released, my reaction was that I no longer had to apologize for being black.

That was a tremendous benefit and it helped me come to terms with my own personal development. The problem is that many blacks never progressed beyond their anger.

The Politics of Difference

The black power movement encouraged a permanent state of rage and victimhood. An even greater failing was that it rejoined race and power - the very "marriage" that civil rights legislation had been designed to break up. The leaders of the original movement said, "Anytime you make race a source of power you are going to guarantee suffering, misery and inequity." Black power leaders declared: "We're going to have power because we're black."

Well, is there any conceivable difference between black power and white power? When you demand power based on the color of your skin, aren't you saying that equality and justice are impossible? Somebody's going to be in, somebody's going to be out. Somebody's going to win, somebody's going to lose, and race is once again a source of advantage for some and disadvantage for others. Ultimately, black power was not about equality or justice; it was, as its name suggests, about power.

And when blacks began to demand entitlements based on their race, feminists responded with enthusiasm, "We've been oppressed too!" Hispanics said, "We're not going to let this bus pass us by," and Asians said, "We're not going to let it pass us by either." Eskimos and American Indians quickly hopped on the bandwagon, as did gays, lesbians, the disabled and other self-defined minorities.

By the 1970s, the marriage of race and power was once again firmly established. Equality was out: the "politics of difference" was in. From then on, everyone would rally around the single quality that makes them different from the white male and pursue power based on that quality. It is a very simple formula. All you have to do is identify that quality, whatever it may be, with victimization. And victimization is itself, after all, a tremendous source of moral power.

The politics of difference demanded shifting the entire basis of entitlement in America. Historically, entitlement was based on the rights of citizenship elaborated in the Declaration of Independence and the U.S. Constitution. This was the kind of entitlement that the original civil rights movement leaders claimed for blacks: recognition of their rights as American citizens to equal treatment under the law. They did not claim, "We deserve rights and entitlements because we are black," but, "We deserve them because we are citizens of the United States and like all other citizens are due these rights." The politics of difference changed all that. Blacks and other minorities began demanding entitlement solely based on their history of oppression, their race, their gender, their ethnicity, or whatever quality that allegedly made them victims.

Grievance Identities

By the 1980s, the politics of difference had, in turn, led to the establishment of "grievance identities." These identities are not about such things as the great contributions of women throughout history or the

rich culture of black Americans. To have a strong identity as a woman, for example, means that you are against the "oppressive male patriarchy" - period. To have a strong identity as a black means that you are against racist white America - period.

You have no choice but to fulfill a carefully defined politically correct role: (1) you must document the grievance of your group; (2) you must testify to its abiding and ongoing alienation; and (3) you must support its sovereignty. As a black who fails any of these three requirements you are not only politically incorrect, you are a traitor, an "Uncle Tom." You are blaming the victim, you are letting whites off the hook, and you are betraying your people.

In establishing your grievance identity, you must turn your back on the enormous and varied fabric of life. There is no legacy of universal ideas or common human experience. There is only one dimension to your identity: anger against oppression. Grievance identities are thus "sovereignities" that compete with the sovereignties of the nation itself. Blacks, women, Hispanics and other minorities are not even American citizens anymore. They are citizens of sovereignties with their own right to autonomy.

The New Segregation on Campus

The marriage of race and power, the politics of difference, and grievance identities - these are nurtured by the American educational establishment. They have also acted on that establishment and affected it in significant ways. After a talk I gave recently at a well-known university, a woman introduced herself as the chairperson of the women's studies department. She was very proud of the fact that the university had a separate degree-granting program in women's studies.

I stressed that I had always been very much in favor of teaching students about the contributions of women. But I asked her what it was that students gained from segregating women's studies that could not be gained from studying within the traditional liberal arts disciplines.

Her background was in English, as was mine, so I added, "What is a female English professor in the English department doing that is different from what a female English professor in the women's studies department is doing? Is she going to bring a different methodology to bear? What is it that academically justifies a segregated program for women, or for blacks, or any other group? Why not incorporate such studies into the English department, the history department, the biology department or into any of the other regular departments?"

As soon as I began to ask such questions I noticed a shift in her eyes and a tension in her attitude. She began to see me as an enemy and quickly make an excuse to end the conversation. This wasn't about a rational academic discussion of women's studies. It was about the sovereignty of the feminist identity, and unless I tipped my hat to that identity by saying, "Yes, you have the right to a separate department," no further discussion or debate was possible.

Meanwhile, the politics of difference is over-taking education. Those with grievance identities demand

separate buildings, classrooms, offices, clerical staff - even separate Xerox machines. They all want to be segregated universities within the universities. They want their own space - their sovereign territory. Metaphorically, sometimes literally, they insist that not only the university but society at large must pay tribute to their sovereignty.

Today there are some 500 women's studies departments. There are black studies departments, Hispanic studies departments, Jewish studies departments, Asian studies departments. They all have to have space, staff, and budgets. What are they studying that can't be studied in other departments? They don't have to answer this questions, of course, but when political entitlement shifted away from citizenship to race, class and gender, a shift in cultural entitlement was made inevitable.

Those with grievance identities also demand extra entitlements far beyond what should come to us as citizens. As a black, I am said to "deserve" this or that special entitlement. No longer is it enough just to have the right to attend a college or university on an equal basis with others or to be treated like anyone else. Schools must set aside special money and special academic departments just for me, based on my grievance. Some campuses now have segregated dorms for black students who demand to live together with people of their "own kind." Students have lobbied for separate black student unions, black yearbooks, black homecoming dances, black graduation ceremonies - again all so that they can be comfortable with their "own kind."

One representative study at the University of Michigan indicates that 70 percent of the school's black undergraduates have never had a white acquaintance. Yet, across the country, colleges and universities like Michigan readily and even eagerly continue to encourage more segregation by granting the demands of every vocal grievance identity.

A Return to a Common Culture

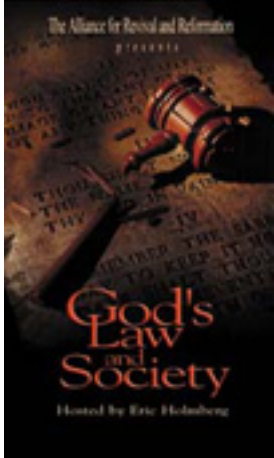
Colleges and universities are not only segregating their campuses, they are segregating learning. If only for the sake of historical accuracy, we should teach all students - black, white, female, male - about many broad and diverse cultures. But those with grievance identities use the multicultural approach as an all-out assault on the liberal arts curriculum, on the American heritage, and on Western culture. They have made out differences, rather than our common bonds, sacred. Often they do so in the name of building the "self-esteem" of minorities. But they are not going to build anyone's self-esteem by condemning our culture as the product of "dead white males."

We do share a common history and a common culture, and that must be the central premise of education. If we are to end the new segregation on campus and everywhere else it exists, we need to recall the spirit of the original civil rights movement, which was dedicated to the "self-evident truth" that all men are created equal.

Even the most humble experiences unite us. We have all grown up on the same sitcoms, eaten the same fast food and laughed at the same jokes. We have practiced the same religions, lived under the same

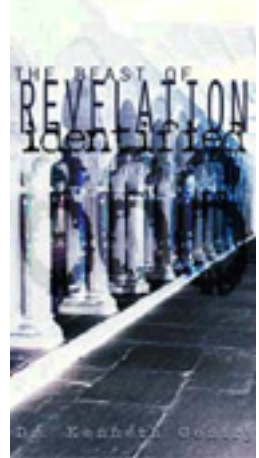
political system, read the same books and worked in the same marketplace. We have the same dreams and aspirations as well as fears and doubts for ourselves and for our children. How, then, can our differences be so overwhelming?

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UF Law Professor Combats Racism

3/90

GAINESVILLE, FL (FR) - As racism rears its ugly head throughout the nation, the need for compassionate and enlightened thinking swells. Incidents of racism in northeastern regions of Boston and New York, and the formation of groups like the skinheads and neo-Nazis have intensified the commitment of civil rights proponents everywhere.

At the University of Florida College of Law, Professor Anthony E. Cook is researching and advancing the causes entrenched in the hearts and minds of Black Americans through his scholarship and ministry. As a professor and part-time minister who is actively engaged in community service, Cook is committed to merging the realities of daily life with his vocation.

"There is an interplay between what I do as a legal scholar and what I do as a minister," Cook says. "I try to see how my activities in the community can inform my legal scholarship and how legal scholarship can inform my community activities."

In a recent interview to be published in the Harvard Law Review, Cook presents the life and work of Dr. Martin Luther King, Jr., as a paradigm example of the necessary interplay between scholarship, ministry and community service. The article attempts to advance the concept as a way of approaching the problems of racism and inequality.

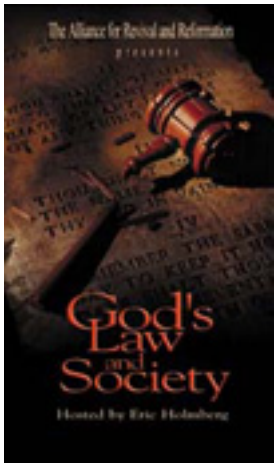
At Mount Carmel Baptist Church in Gainesville, Cook preaches once a month, counsels young adults and organizes youth projects. He is also a member of a local anti-drug task force and the Coalition Against Bigotry.

In all his work, Cook aims to raise consciousness concerning the problems of racism, poverty and crime. "We need more people thinking about the problems facing poor people and other oppressed groups in our society. Individuals who can transcend limitations should take advantage of opportunities to serve as role models or moral leaders to assist others."

"Growing up across the road from a country church instilled a lot in me," he said. "And my parents really expected a lot and encouraged me in every way. Consequently, I was a hard worker."

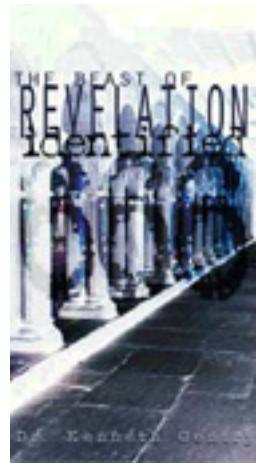
- Rebecca M. Hoover

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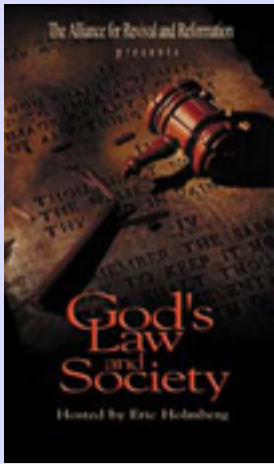
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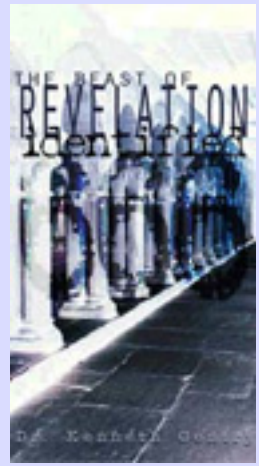
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Bibles Sold in Chinese Bookstores

12/88

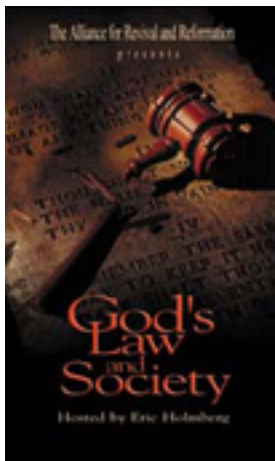
HONG KONG (EP) - Chinese bookstores are now carrying thousands of copies of the Bible which have been printed in the Communist country on the Western-sponsored Amity Press. It is believed that this is the first time this has happened since 1949.

Purchasers are not required to register their names or sign any documents to obtain copies of the Bible, as was previously believed. And though the availability of the Bible has not been advertised, the entire first shipment of Bibles was sold in its first month, according to News Network International.

The sale of the Bibles is an historic breakthrough, according to Peter MacInnes, the newly-appointed general manager of Amity Press. "In the long term, the most efficient avenue for distributing Bibles in China is not through church agencies, but through bookstore chains, and I hope this will become a more common method of distribution in the future," he said.

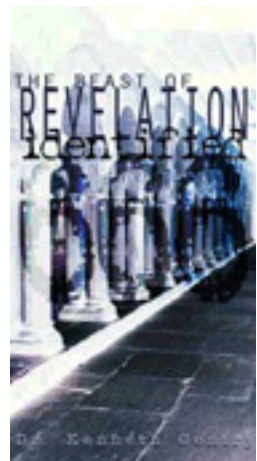
Amity Press has printed about 100,000 cross-reference Bibles and 300,000 non-cross reference Bibles since its inception in October, 1987. A version of the Bible in simplified script should be typeset by the end of this year. Problems with quality control that have kept production at a minimum promise to improve as the staff gains expertise, said MacInnes.

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Evangelist Graham Talks with Chinese Leaders During Recent Visit

5/88

For the first time, American evangelist Billy Graham was invited by Communist Party leaders into the People's Republic of China. Graham was hosted during his April visit by Prime Minister Li Peng, one of the five members on the Standing Committee of the party.

"We don't have the same God, but that doesn't matter," Li said in his welcoming remarks for Graham, according to the New York Times News Service. "It doesn't prevent us from having a good talk together."

Graham did not reveal any details of his private discussion with Li to the press, urging that the questions be posed to the Chinese. Asked of his impression of Li, he said: "I was tremendously impressed with his warmth, his courtesy. He certainly knew a lot about religion."

Graham also met with a group of students and teachers at Beijing University during his visit. "They were interested in philosophy and religion," he said. "They asked why I believed in God."

The fundamental purpose for his trip was to present "the Gospel of Christ," and "to make a contribution to world peace." This was Graham's first trip to China. During his stay he preached four times to Chinese audiences.

Since the Cultural Revolution ended in 1976, Christianity has been increasingly tolerated in the People's Republic under the umbrella of officially approved churches. The government says there are four million Protestants and more than three million Catholics. The State Department offers an estimate of 10 to 20 million Christians.

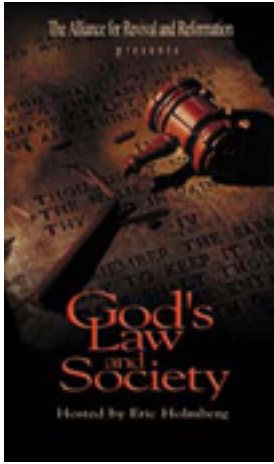
There is also an underground church which is experiencing phenomenal growth - comprised of Christians who do not wish to take part in government-controlled churches. An unknown number of Chinese have been imprisoned for their religious beliefs, some of whom have been designated by Amnesty International, the human rights group, as prisoners of conscience.

Prior to his visit, Graham told reporters that he would only raise the issue of imprisoned Christians "indirectly" in his discussions with Chinese officials.

"I talked about human rights," he explained. "There are some things I think I can accomplish in a private way." He preferred not to criticize the government directly. He also said he was not discouraged by China's government policy of atheism: "There is something innate in man," he said. "Man is not born to

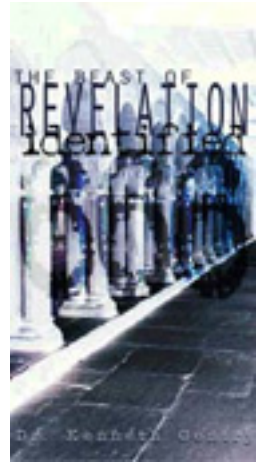
atheism. He is born to believe. They're not different deep down in their search for meaning. The message is always the same."

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Billy Graham in China

6/88

Evangelist Billy Graham, during his recent visit to the People's Republic of China, had an unexpected private meeting with Prime Minister Li Peng to discuss Christianity and its potential role in China. Sources say the unusual Saturday afternoon meeting lasted 50 minutes.

The Chinese press reported parts of the discussion, which observers saw as a sign that Li wanted certain things to be acknowledged publicly, including a rare admission: "The Chinese constitution guarantees freedom of religious belief. But in the past we didn't practice it in full. We are trying to correct the past ..." Li also said China needs "moral power" and "spiritual forces" if it is to prosper and be strong.

Graham was quoted as urging Li to study the life of Christ. The meeting was reported on Chinese national television and in the press. Millions who never heard of Graham became acquainted with his name and mission.

Graham was hosted by leaders of the China Christian Council (CCC), and the Chinese People's Association for Friendship with Foreign Countries. He told them he had come for four reasons: to see his wife's birthplace at a former medical mission compound in the Jiangsu province, to learn about China, to proclaim the Gospel, and to help build bridges of friendship and understanding.

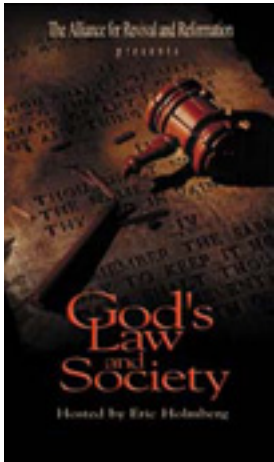
Accompanied by his wife, Ruth, his son Franklin, and a small team, he spent a week in Beijing, then Jiangsu Province, Nanjing, the central coastal city of Shanghai, and finally Guangzhou. He preached to overflow crowds at CCC churches and met with independent house church leaders and government leaders of all the cities in Beijing, Shanghai, and Guangzhou.

Sources say China is experiencing dramatic church growth. In Shanghai, Graham met with Wang Mingdao, 86, one of the most prominent figures in Chinese church history. Wang suffered much persecution and spent years in prison.

Graham also addressed academic gatherings in Beijing, Shanghai, and Nanjing. According to a department head at the Chinese Academy of Social Sciences in Beijing, Graham's meetings with scholars was the first time Christianity was ever discussed there seriously. At other academic sessions, teachers, and students quizzed him on moral and spiritual issues.

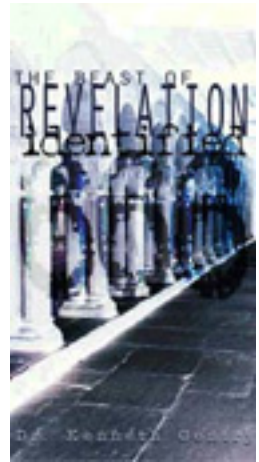
For many Protestant leaders, Graham's visit signaled the best climate in church-and-state relations since the Communists came to power in 1949.

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Billy Graham's visit to China: Retrospect

7/88

House church leaders in China said Dr. Billy Graham's controversial visit did three things which they could not have accomplished, according to Ron McMillan, Open Doors News Service's Asia Correspondent.

First, he shared Jesus Christ with many top communists who hold enormous power in China today. Secondly, Graham made a vigorous case for Christianity and its positive role in China's development at a time when a critical new law on religion is being drafted in the government. House church leaders expressed hopes that his efforts may result in a more sympathetic law towards religious freedom.

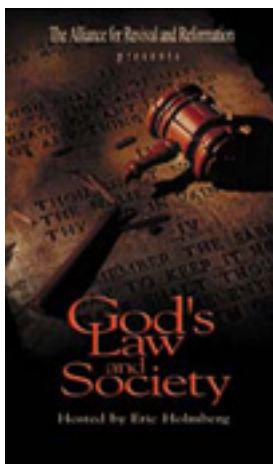
Thirdly, he was able to discuss the message of Jesus Christ with atheistic scholars at several educational establishments. He gave brief lectures and fielded the questions of academicians at Beijing University, the Academy of Social Sciences, and other colleges.

Graham was hosted by two opposing organizations: the Chinese Association for Friendship with Foreign People, which opened doors for him into the Communist establishment, and the China Christian Council. Initially, house church leaders were wary of Graham's patronage of Communist leaders. However, the prevailing opinion was that Graham had done the best he could under difficult circumstances, and he did not let the house church movement down. He ensured this to a degree by meeting privately with a group of house church leaders in Beijing, and by visiting Wang Ming Tao in Shanghai, the 87-year-old patriarch of the home church movement. Graham also brought extended greetings to a large gathering of believers at an independent house church in Canton.

More importantly, he resisted labeling evangelical ministries who refuse to work through the Three Self Patriotic Movement, an arm of the communist government responsible for monitoring religious activity, as "anti-China." Religious leaders who have visited China in the past have been urged to make such statements.

His visit ironically ended in controversy over the arrest of a house church leader, Xu Yongze, who was on his way to hear Graham preach in Beijing. Xu has been described as the "Billy Graham of China." The stubborn refusal of the Ministry of National Security to even admit that Yongze was in their custody served as a strong reminder to the watching world that the Chinese Church is still suffering under strong persecution.

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Bush Election & China Missions

12/88

SAN JOSE, CA (EP) - Popular Chinese evangelist and missionary leader Nora Lam believes that the election of George Bush as U.S. President will be beneficial for the Church and missions in China.

"Reaction to Bush has been good in China," she explains. "George Bush was the only candidate who has lived and worked in China as a diplomat, and Chinese authorities know and understand his viewpoints quite well." Bush previously served in China as a U.S. diplomat.

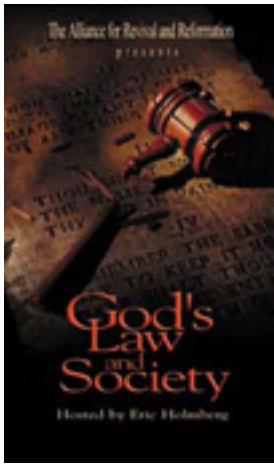
Lam added, "This victory vote has increased Chinese hope for more friendship between our peoples, and that is good for Chinese believers because it will help ensure the continuation of trends to lift restrictions on the freedom of all Christians - but especially Evangelicals."

Lam's private endorsement during the campaign, and photos of Lam with candidate Bush, were used in the Chinese mass media over the last few weeks. Her friendship with Bush has become widely known in China.

Photos of Lam with Bush are being distributed to pastors of unregistered house churches in China, where they are often prominently displayed. In China, where friendship is revered as "the source of all progress," Lam's past connections with the Reagan White House have been a source of courage and confidence for local pastors. Having friendships abroad is valued by leaders of both the official and unregistered churches of China, and strengthens their bargaining position with local communist leaders.

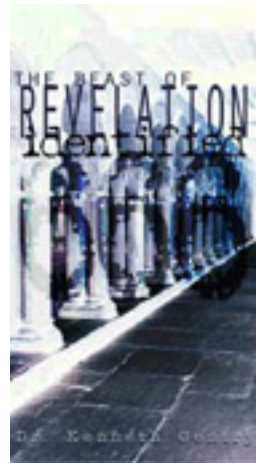
Lam is identified with the China's evangelical community and house church movement. She travels in the U.S. as a banquet speaker, and has led over 4,000 Americans on missionary tours of China and the Orient since she fled religious persecution in her homeland during the Mao Tse Tung era.

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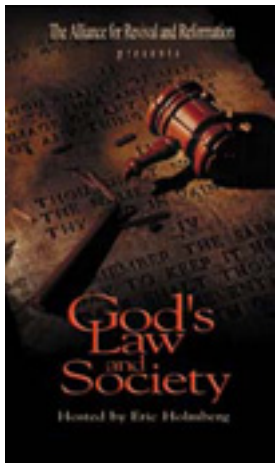
China: The Hidden Miracle

Book Review

11/93

China: The Hidden Miracle, by Ross Paterson and Elisabeth Farrell (Sovereign World Limited Publishers). The exciting and inspiring true story of a Chinese Christian pastor who spent 20 years in prison for his faith, and the wife who waited for him. This easy-to-read book also includes valuable information about the state of the church in China, inside information on the Cultural Revolution, and inspiring documentation of how the church survived during years of persecution.

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China's Awakening - True Testimonies

5/88

A spiritual awakening is taking place in the People's Republic of China which has been attracting the attention of concerned government officials for several years. But the growth of Christianity in this nation, already occurring at record rates, has a unique characteristic which makes it especially hard to reckon with: it is accompanied by documented, New Testament-style miracles. When people are actually raised from the dead or supernaturally healed in broad daylight by Christian believers, as they are today in China, the Church becomes a force which is difficult to challenge.

Mrs. X (names in this story have been withheld) is a 40-year-old government informer who attended a Christian crusade meeting with the intention of gathering evidence against the Christians and to report on their activities. When she returned to her home in the evening, she began bleeding from the nose, eyes, ears, and mouth, and could not stop the strange phenomenon.

Her daughter-in-law, upon seeing her, was very frightened and began to cry. Then, her daughter-in-law remembered hearing about Christians who could heal the sick, and took her to a home church. The government informer realized her sin, repented, and her bleeding stopped. House church leaders today report that this woman's story has been used as an effective warning to other government informers.

Mr. Z was a 26-year-old production cadre in a rural commune. He was also a Party intellectual who strongly opposed all superstition and idol worship; in fact, he liked to harass religious people. However, he had a serious disease that had been deteriorating his body for about one year.

"Although I had been taking medicine every day and had daily treatments, the pain remained," he told one source. "My family was then very poor and, in any case, medicine was scarce. I was suffering physically and mentally."

He went to the commune's clinic for help, but the nurse wasn't there so he went to her house. There he met the nurse's mother, who told him about Jesus Christ and explained the gospel to him. She then prayed for his disease to leave. "The pain vanished at once," said Mr. Z. Because the infamous "Gang of Four" was in political power at the time, he was sworn to confidentiality about the experience.

A few months later Mr. Z witnessed a miracle that few Western Christians have ever seen. "One night," he related, "a [Christian] brother came to my house and wanted to preach the gospel after dinner. So we ate and then set off on our journey on bicycles."

"After cycling 10 miles, we arrived at a small village where this brother's father-in-law lived. He was extremely sick, so we used the opportunity to preach to the villagers, proclaiming that Jesus can heal. But while we preached, his father-in-law died."

"More and more people crammed into the house. Then the Holy Spirit urged me to pray. I asked everyone to kneel and close their eyes. I believed that God wanted to save the dead man. The brother and I held up the corpse and prayed, 'O Jesus! You are the true God and want to save everyone, even this man, even this man!'"

"The father-in-law revived and came back to life. Every person witnessed this and agreed that Jesus is the true God. They said to one another, 'Today we have heard the Gospel. Not only that, we have seen God's power!'"

Such experiences are not uncommon among Chinese Christians today. In fact, there are many stories like this one which have never been reported in the West. Brother Zhu Bao-Shan is a preacher in the Henan province. He was arrested in the spring of 1986 after the government-controlled church - called the Three Self Church - accused him of preaching without their permission.

On the second day of his imprisonment, he prayed and asked the Lord why this would happen. God told him he would be in prison for 20 days, and that he would lead 17 convicts to Christianity.

Brother Zhu shared the gospel faithfully, but only met with ridicule and rejection from all the prisoners. On the 14th day of his imprisonment, a brawl broke out and one of the prisoners was killed in the skirmish. Because the jailers knew they would have to give an account for the incident, they went to Brother Zhu and said, "We heard you Christians have power to pray for the dead and bring them to life."

They then made Zhu a promise: "If you pray for this dead prisoner and he comes to life, you will be released. Otherwise we will sentence you to 15 years of prison." The prisoner had been dead for seven hours and 20 minutes. Zhu prayed and the prisoner was miraculously revived. When Zhu was released six days later, he had led 17 convicts to Christ just as the Holy Spirit had told him earlier.

Mr. Zhu continued his ministry until March of 1987, at which time he was arrested again. However, during that one year of freedom, he had led 3,000 to Christ. He is currently in prison.

Although Chinese Christians have lived under this constant threat of imprisonment, suffering, and persecution, their most critical problem is the shortage of Bibles.

In one province there are 60,000 Christians, but only six reference Bibles between them. The Bibles are 30 years old and printed in old script. The Christians take turns borrowing the Bibles and faithfully copying them by hand every day until their fingers become swollen. In another village, some 60 to 80 people became Christians, but they only had two to three Bibles between them. They told Western visitors that they were willing to pay any price for additional copies of the Scriptures.

The "house church" movement in China is growing phenomenally in many rural areas where the Three Self Church has no control. Its leader and founder, Wang Ming-Dao, has been under constant attack from

the government. Bishop K.H. Ting, president of the government-controlled China Christian Council, has warned house church leaders that evangelistic work violates government policies.

"It is strictly forbidden for any person to come to mainland China to preach the Gospel, to establish churches, to establish any church work or participate in any religious activity without permission of our two Christian organizations," according to Ting.

Today there are an estimated 50 million believers in China, and at this present rate of growth the number may surpass 100 million in 14 years time. Because of this rapid increase in the numbers of Christians, and the strict government policies aimed at limiting church growth, many rural parts of China have an average of only one Bible for every 500 to 2,000 Christians.

What does the future hold for the Church in Communist China? Although government restrictions are not likely to stop overnight, it is very likely that policies will become more and more relaxed as more government officials become Christians. Reports are already being circulated about officials in all levels of the communist government who are having personal encounters with Jesus Christ.

On one of the most prestigious campuses in the People's Republic of China, Beijing University, students instigated the destruction of a four-story tall statue of revolutionary leader Mao Tse Tung. Destruction of the statue was perceived by university officials as a move to lessen the late leader's influence.

The statue was a national monument in front of Beijing University's main library and was one of the largest in the nation. An American student told the Associated Press that all that remained of the monument were the pedestals and some rubble.

The day before the statue toppled, workers were seen laboring on the statue under bright lights and it has been covered by scaffolding and plastic sheeting for more than a week. However, students said it was being cleaned and repaired.

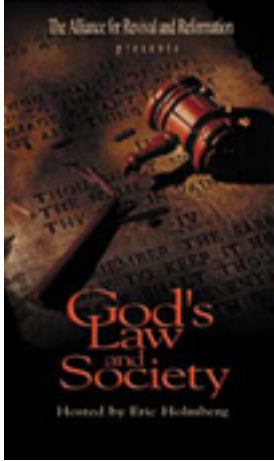
At 5 a.m. the next morning, when the plastic sheeting was removed, the concrete statue was sawed off at the feet and came toppling down, leaving a dent on the pavement, a student said. Statues of Mao, bare-headed, wearing a long windblown overcoat with a hand raised in greeting, were once fixtures in nearly all institutions and official compounds.

However, no new statues have been erected in recent years. This is significant of the official Chinese attitude toward Mao, one of the founders of the Chinese Communist Party, which has changed from unquestioning allegiance to the position that he was a great man who made major mistakes.

A poster criticizing the students' action was put up briefly that morning on a campus bulletin board, and several Chinese students expressed regret over the demolition of the figures. "Taking it down was unnecessary. He was an important historical figure, for good or for bad. We can judge for ourselves," one student said.

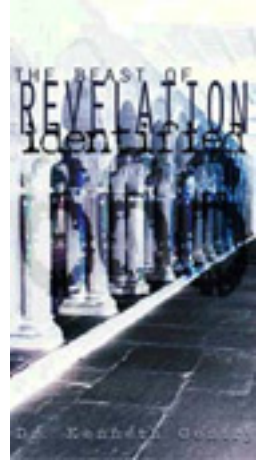
Several professors disagreed. A middle-aged professor who helped erect the statue in 1967 said, "It's a symbol of an era, and that era is over. Taking it down is only natural."

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China/Spiritual Hunger

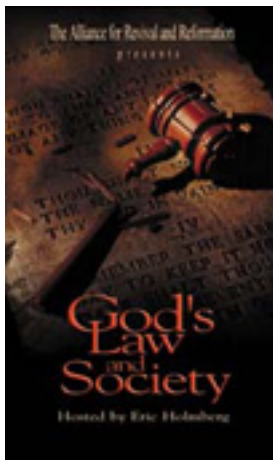
10/88

SANTA ANA, CA (NNI) - A Shenzhen University professor told participants in an international seminar on Confucianism and Christianity that more and more Chinese people today are looking for spiritual fulfillment. Though he did not offer any specific statistics, Associate Professor Liu Xiaofeng said China is experiencing a growth in believers and a decrease in followers of Marxism.

Liu said he believed more research on Christianity is necessary to "help people understand religion and not blindly oppose it," according to a July 23 report in Asian Focus. Because of a lack of understanding and the impact of communist propaganda during their childhood, Liu alleged that many young people reject Christianity while at the same time they express a need to fill a spiritual vacuum. Liu attributes this change to the effects of the Cultural Revolution which "shook their belief in Marxism."

China watchers say the West has long realized this spiritual vacuum existed among the young people, but this is the first time a Chinese academician has admitted it. According to the Chinese Church Research Center in Hong Kong, "Christians outside China welcome professor Liu's assessment and his recommendation that young people's prejudice against Christianity be removed."

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Chinese Youth

BEIJING, China (EP) - Chinese youth are attending church by the hundreds out of curiosity to see what the church has to offer that Marxism does not, according to a recent foreign report.

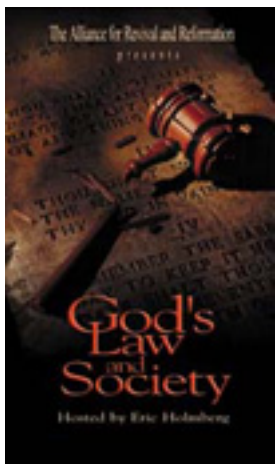
A Beijing University student said, "We feel Christianity is more closely tied to human nature than orthodox Marxism. Students are trying to find something that is more connected with their daily life."

The party is reportedly more tolerant of religion than it was during the 1966-1976 Cultural Revolution when churches were destroyed and believers were driven underground. Over the Christmas holidays, hundreds of young Chinese people crowded into churches all across the nation.

In Guangzhou, formerly Canton, in southern China, the crowd attempting to enter the Sacred Heart of Jesus Cathedral for a midnight mass was so large that priests refused admission to some. "If you are not Catholic you should not come in," said one church assistant who refused admission to a young man who could not provide his Christian name.

The Communist Party has banned proselytizing by Christians in China. It is widely known, however, that a number of foreign teachers come to China hoping to spread their faith. Christians still constitute a small minority of the population, but church officials and others say the number is growing.

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Report from China's Church

by Chris Woehr
1/88

SANTA ANA, CA (ODNS) - China's itinerant evangelists and unregistered house church leaders report growing efforts by official government agencies to stifle church activities and say it is the "worst" wave of persecution since the "great tribulation of 1983."

Citing numerous acts of violence against Christians in at least five separate provinces, including Jiangsu, Jiangxi, Fujian, Henan and Shanxi, Dr. Jonathan Chao, executive director of the China Church Research Center in Hong Kong, said the recent purge is directly related to the downfall of Party Secretary General Hu Yaobang on January 17, 1987.

At that time, conservative members of the Chinese Communist Party initiated action against negative Western influences which they referred to as an "anti-bourgeois liberalization campaign." This was "supposed to be confined to the party, yet records of the Jiangsu provincial committees of the Three-Self Patriotic Movement (TSPM) and of the China Christian Council (CCC) indicate that they have held meetings to implement the spirit of anti-bourgeois liberalization among the Protestants," Chao stated.

According to Chao, "many house meetings, including those registered with the TSPM, were told to close down." He added that local TSPM officials are working in full cooperation with civil authorities to find unregistered meeting points by "dispatching spies to discover underground house church activities, and hence putting pressure on [these] house churches to stop meeting."

More importantly, Chao revealed that local TSPM officials of Jiangsu province have resolved to "terminate independent itinerant preaching," according to records of the TSPM and CCC meetings. As a result many house churches throughout China have stopped meeting and itinerant evangelists are fleeing to avoid arrest.

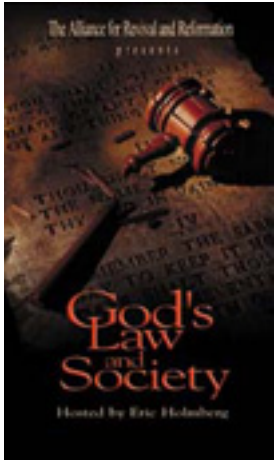
Arrest lists are now surfacing throughout north and central China, with one list naming as many as 3,270 house church leaders. According to Chao, local party officials are telling the TSPM committee members that "Christians are growing too fast and therefore some administrative measures must be taken."

"The rate of growth since 1982 has been tremendous," Chao said. "In 1982 the house churches circulated a Christian population count ranging from at least 35 million to as high as 55 million, and those are the numbers we have been using for about five years now." He concluded that if the Public Security Bureau admits the presence of 50 million Christians in China today, then the number must actually be much higher.

Chao speculated that Christians may actually number around 75 million today, based on the expectedly

conservative numbers classified by the government.

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China Church Growth

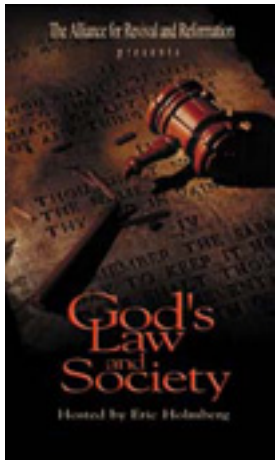
1/89

NANJING, China (NNI) - China's Protestant Christian population is now "approaching five million" in 5,000 churches, according to Three-Self leader, Bishop K.H. Ting. "Church buildings," said Ting, "have for the last nine years been increasing at the rate of three every two days." This is believed to be the first time the figure of five million believers has been used by a Three-Self leader.

Ting also talked about a more worrying trend - pressure on the church from leftist cadres - and revealed that the China Christian Council had sent letters of protest to certain provincial governments who had toughened their religious policies in the past year.

Speaking in a News Network International interview in Nanjing on October 17, Bishop Ting maintained that this growth of roughly one million in the past year was due not so much to more Christians being discovered as more churches were opened, but to an increase in new converts to Christianity as seen in applications for baptism. Said Ting, "In the hearts of the Chinese people there is an emptiness and they don't find fulfillment elsewhere ... eventually they come into contact with the church and they are satisfied."

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Chinese Church Resurges After Beijing Massacre

HONG KONG (NNI) - During the few months after the Beijing massacre of June 3-4, the leftist campaign to punish the leaders of the pro-democracy movement has left the Chinese church relatively unscathed. More surprisingly, as researchers from various evangelical ministries return from their first trips into China since the crackdown, they report a buoyant mood among local Christians. Students are turning to Christianity in considerable numbers, and demand for evangelistic tracts has increased.

One house church leader in the coastal city of Xiamen said, "It has never been easier to witness for Christ in China than during this past month." He added, "Because we Christians have become a curiosity ... we are the only group in this society that still has any hope for the future ... everyone else lost hope on June 4, and they want to know why we are not depressed at the prospect of a less prosperous China."

It is among the student population that initial evangelistic successes have been reported. In Xiamen, one house church baptized 60 recently converted students on June 13. The ceremony was held out of doors in broad daylight. Another house church in the northern port city of Qingdao, Shandong Province, welcomed 300 students into the fellowship in July.

Many Christians attribute the resurgence to the aggressive evangelism conducted among students at the height of the pro-democracy movement. House church Christians in Beijing assiduously gave out tracts in Tiananmen Square during the month of May. One leader even held open air meetings. He said, "In the square, and only in the square, there was total freedom. There were no forces of law and order anywhere, and we could talk on any subject, or give our opinion about any person - even Mao - without fear."

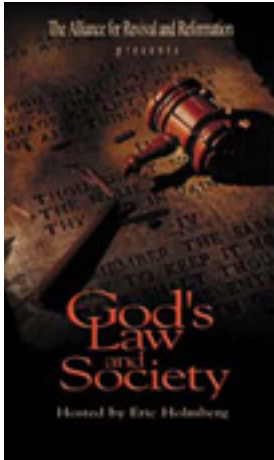
Pictures and camera footage seen in the U.S. of the thousands of demonstrators that jammed Tiananmen Square in Beijing in June did not capture the image of a large white banner with the sign of the cross and Chinese characters proclaiming "God Loves the World!" on it. Christian students had joined the demonstration and were openly witnessing to their faith, according to a Christian journalist based in the U.S.

One church leader led his congregation into Tiananmen Square carrying a 10-foot cross. Instead of shouting political slogans, the Christians sang hymns of praise. Students explained to other demonstrators that Christianity is the only foundation for true democracy, leading to an animated discussion, according to Dan Wooding, a Christian journalist who has done extensive reporting on countries that are closed to the gospel.

Certain literature distribution agencies say they have never experienced more urgent demands for Bibles and evangelistic material. Remarkably, the borders into China, especially into southern China, have remained open and few literature distribution ministries have suffered any major dislocation of their

Bible courier programs.

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Congress of Chinese Students in USA

9/89

CHICAGO, Illinois (FR) - The First Congress of the Chinese Students in the U.S.A. convened in Chicago, Illinois, on July 28, paying a tribute to those who gave their lives to a democratic China in Beijing and declaring the formation of the All-America Chinese Students Union.

Over 400 delegates representing 200 campuses in America united with the stated purpose "to push forward the Chinese democratic movement." A manifesto declaring the Chinese student's commitment to promote democracy in their motherland was written and stated in part:

"We hereby proclaim our persistent pursuit for democracy, which includes our claims for such human rights as life, freedom, property and pursuit of happiness ... Our cause, for which numerous Chinese with lofty ideals have devoted their lives since the May 4th movement, is based upon the intuitive and common knowledge in the whole civilized world. It represents a historical trend of human society progressing from barbarism to civilization, from backwardness to advancement. This trend cannot be defied by any force."

After the opening ceremony, all the key leaders of the democracy movement who had recently escaped from China spoke at a press conference. These leaders included Mr. Yan Jiaqui, a former consultant of Communist Party chief, Zhao Ziyang; Mr. Wuerkaixi, one of the student leaders in Beijing and the President of the Beijing Independent Student Union; and Mr. Wan Runnan, the General Manager of the Stone Corporation and an influential Chinese businessman.

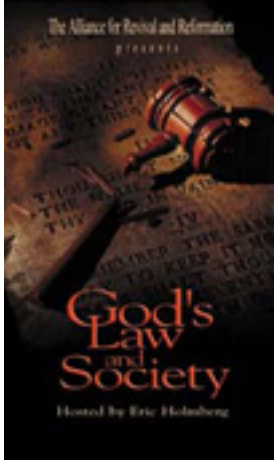
Mr. Yan claimed that China needs free elections so that Chinese people have to choose their representatives and government officials.

Mr. Wuerkaixi replied to the question of whether they want to overthrow the communist government: "I have never said that we want to overthrow the communist government. We simply want to see opposition political forces emerging to compete with the communist party and the Chinese people have the right to choose among them."

Mr. Wan told reporters that they are in the process of forming an organization called the Front for Democratic China. The purpose of this organization is to provide a means of uniting various Chinese democratic organizations.

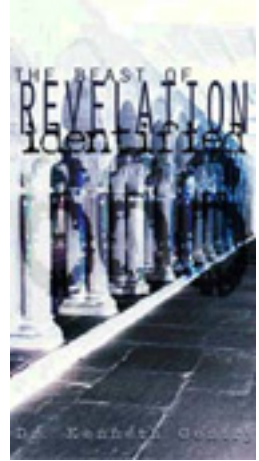
Mark Kyle, Missions Director for Maranatha Campus Ministries, appeared during the closing ceremony presenting the Congress with a plaque pledging the solidarity of Maranatha Ministries with the Chinese student democracy movement.

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Jesus Fever in China

BEIJING, China (FR) - Chinese youth are becoming disillusioned with empty Marxist slogans and corruption in the Communist party and are turning to Christianity in record numbers, according to a recent report in Newsweek. "So many Communist Party members don't practice what Marxism preaches," said Chen Yinghui, a Protestant student at Beijing's teachers' college. "They give us nothing to believe in."

Another student agreed with Yinghui: "Party members are not the ones helping others. They just do things to get ahead. But Christians do good deeds without telling anyone about it." Although few students attend church, Bibles which were once forbidden are now being purchased at more than double the official price.

Party officials have become concerned about "Christianity fever" and recently reviewed an internal report on the reasons for the growing popularity of Christianity, especially among intellectuals and young people. The report was prepared by the Hong Kong-based Chinese Church Research Center and compiled by two writers from the New China News Agency who visited several cities. The writers described the growth of "Christianity fever" as being due to government corruption and the Communist party.

According to the report, some Chinese have turned to Christianity to find happiness or because Christians have shown them kindness. However, the report added that most of the Christian activities are harmless to the development of the country's socialist civilization.

Before Chairman Mao Tse Tung came to power, there were only 700,000 Chinese Christians in his country. Today there are more than 10 million, and every 36 hours Christian officials claim that a new church opens up somewhere in China. "Society has a need for Christianity," related Kang Xueqing, a stout, silver-haired pastor at Beijing's Protest Chongwenmen Church. "People are looking for reliable and believable things, and they find that God is dependable." Kang spent 10 years being "re-educated" in a factory, in which he was forced to bow 100 times to a picture of Chairman Mao. But he returned to the church full-time in 1979 after Deng Xiaoping came to power.

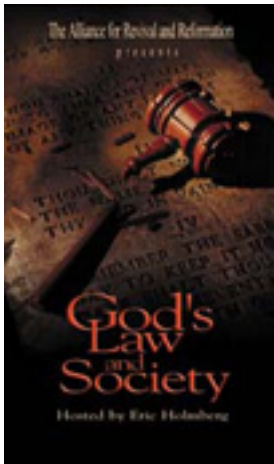
President George Bush and his wife recently visited Kang's church during their recent whirlwind tour of Asia. Their daughter Dorothy was baptized there as a teenager, 14 years ago, when Bush was head of the U.S. mission to China. In those days services were held in a single room at another location, and attendance was restricted to foreigners, according to church sources. Bush described the church as "our home away from home" in the 1970s, and he borrowed a theme from sermons Billy Graham preached in China last year: "Some things change, some things never change."

The congregation laughed when he told how he rode a bicycle to services years earlier. However, on this occasion he arrived in a 20-car motorcade. Kang, 67, was Bush's tennis partner as well as pastor when

Bush was based there. He gave the Bushes hymnals and a Chinese Bible, along with a tape cassette of choir music for Dorothy. Bush in turn gave Kang a black leather pulpit-size Bible. Bush said, "Sometimes our problems can seem bigger than life itself, intractable and fearsome. But I am convinced that with each other, that with our faith in God, we can meet any challenge, and we will."

In a culture that upholds atheistic values, church leaders are careful not to offend the government or the Communist Party. Foreign evangelists are outlawed, but underground churches are growing at the same rate as the official church, due to missionaries who pose as tourists or teachers.

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The Largest Remaining Communist Nation

By Fred Schwartz

3/93

Some contend that the regime in China is communist in name only. They point out that the authorities are now permitting limited economic freedom which they believe is incompatible with communism and socialism. Is this clear or wishful thinking?

Was Mao Tse-Tung a communist? Did he and his communist colleagues rule China for decades? During the communist campaign to conquer China, many influential voices claimed that the Communist Party, which Mao led, could not be genuinely communist because it was distributing land to the peasants instead of collectivizing it. Thus, so the claim went, they were actually agrarian reformers.

History reveals how wrong these judgments were. Collectivization of land had to wait until the communist conquest of China was complete.

When the communists use the word "socialism," they are referring to the "first stage of communism," during which the Communist Party holds a monopoly of political and economic power. The founder of the modern communist movement, Lenin, defined socialism as. "The dictatorship of the proletariat, plus electrification." This can be translated as, "The monopolistic rule of the Communist Party, plus industrialization." This describes the present situation in China as well.

The regime in China is definitely Marxist-Leninist in practice as well as in name. It is a communist regime. During "socialism" any economic system is permissible as long as the Communist Party controls all the levels of power. By the use of these levers, it can change the economic system by unilateral decision whenever it chooses to do so.

According to reports, China is presently making considerable economic progress. This is due to the installation of what the communists call, "a Socialist Market Economy."

A sporting analogy may shed a little light on what is meant by a "Socialist Market Economy." Consider a fictitious organization we may call "The Communist Football League." This league is owned by a group of gangsters who operate it for personal power and profit. They divide the territory and organize a football team in each designated area. They make sure that the manager of each team is a member of the gang. The leader of the gang directs the managers to select coaches and players and to decide upon and enforce the conditions of employment. The leadership of the gang also designs the rules of the game and chooses the umpires.

Under the previous socialist regime of "Command and Administer," the communist gang decided everything. It chose what games would be played, who would score the touchdowns and which side would win. The "progressive" leaders insisted that all points should be shared equally.

Since the players had little incentive, the games were insipid and the crowds diminished. The gangsters, therefore, decided to establish a football market. Each team would be permitted to do its very best to win and the winners would be rewarded both financially and emotionally. Almost immediately there was a surge of interest and excitement in both players and fans and the profits of the gang improved.

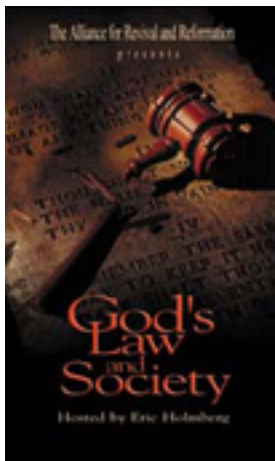
As long as their power to control was not threatened, the gang could applaud the new system. The important fact to remember is that the communist gang still retains power in China and it can use this power if conditions develop that threaten their authority. They used their power in the Tiananmen Square massacre and they can do so again as long as they retain the will to do so.

Their master, Lenin, taught that three things are necessary for a popular revolution to overthrow an existing authoritarian government. These are: 1) Mass popular discontent, 2) An organized party to harness and direct public discontent, and 3) A collapse of the unity and will of the existing authority.

The vital question which the future will answer is: "Will the Socialist Market Economy create the conditions for a successful popular revolution which overthrows the gang?"

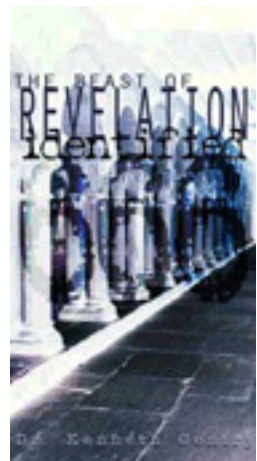
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The Mandate For China:

A Great Task Awaits the Church

By Jay Rogers

2/94

With China up before the U.S. Congress for most-favored-nation tariff status next June, human rights are expected to be an issue. The formerly communistic regime is taking a bent towards capitalism. But the government is still totalitarian in many ways. The Clinton administration is expected to push for human rights in China. This could result in an opening of China for the gospel to be preached openly as was the case in the Soviet Union in the summer of 1990.

Deng Xiao Peng, now 89, is China's last dictator. When Deng dies or leaves office, the military and communist party leaders, which dominated China for so long, are not likely to rule much longer. No one knows exactly what route China will take, but social and economic change is sure to follow the Deng regime.

Christians in China are still arrested and thrown in prison. They are seen as dissidents and enemies of the state - and rightfully so. The Church in the Soviet Union and Eastern Europe played a role in overthrowing the communist regimes.

The real hope of China are the nation's youth. Over 50 percent of the 1.3 billion population are under the age of 25. China's university students especially hold the brightest promise of reforming that nation. And on the university campuses - ever since June 1989 when over 1000 were slain by government troops - more and more students have been rejecting Mao and Marx and embracing Jesus Christ.

In the perspective of history, what happened in Tiananmen Square, when over 1000 pro-democracy students were slain in the streets by government soldiers, will probably be seen not as the end of a decade of reform and increasing freedom, but as the beginning of an age of change.

It was also the time when China's intellectuals began to consider Christianity in a search for truth and meaning. In defeat, students and intellectuals have learned much - including the true nature of their atheistic government. The storming of Beijing on June 4, 1989, enraged and alienated a generation of China's brightest and best, not just in the capital, but across the country.

The events of June 4, 1989 have served as another turning point in Chinese history, but they have also acted as a catalyst in turning thousands of Chinese students to Christ. In many respects, the spiritual awakening within the Chinese intellectual community has no historical parallel in Chinese history.

Since the student massacre, Bible study groups have begun on many Chinese campuses, now joined by undergraduates, graduates, professors and researchers. Also, since the mid-1980s there has been a

marked growth of Chinese teachers and professors who have become Christians. Throughout a number of Chinese cities, professors are now supporting and encouraging Christian student groups.

Further, in many Chinese cities new Christian fellowship groups have been established. Some of these university fellowships number at over 100 students. There remains a tremendous openness to the gospel among China's intellectual community.

Christians outside of China must now consider creative ways in which to establish a partnership with Chinese Christian intellectuals in order to facilitate their effectiveness in evangelizing and training this new generation of Christian students who are part of the legacy of Tiananmen Square.

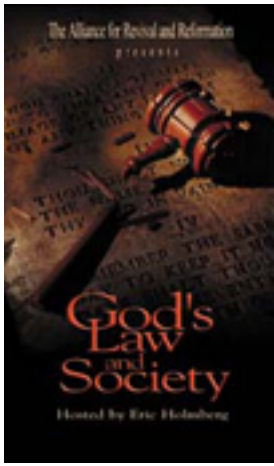
Dennis Balcombe, a missionary to mainland China, travels frequently into the country from his church in neighboring Hong Kong. Says Balcombe, "During the past few years, one of the greatest outpourings of the Holy Spirit in history has been witnessed in China - it is estimated that there are now between 90 to 100 million Christians attending the house churches."

The Chinese revival is a revival of young people, says Balcombe. Those who were born since the communist revolution in 1948 are turning to God in great numbers::

"In one district of central China there has been tremendous growth of the house churches. In 1976, there were only two Christians in this region and they had been converted before the Maoist revolution in 1949. Now there are 10,000 Christians in this area. This work was pioneered by two Christian men who came from a distant city to preach. When miraculous healings took place, the entire village was converted. This revival has since spread throughout many other villages in this region.

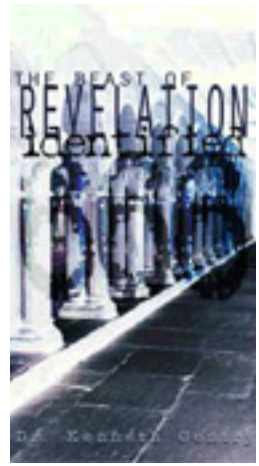
"This revival has not come without persecution from communist government authorities. One 22-year-old sister from one of these villages was put in prison in the summer of 1990 for holding a house meeting. While she was in prison 70 people and two of the prison guards accepted Christ. The Chinese Christians are not discouraged by the persecution. They are praying for their government leaders to know Christ."

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The Pro-Democracy Revolution in China:

An Eyewitness Shares His Testimony

By Jay Rogers

9/89

MANILA, Philippines (FR) - After losing his passport during the Beijing massacre, a Chinese exchange student returned to Manila last June with an exciting and insightful story to tell.

Due to the sensitive nature of this story, however, we are unable to use this student's real name. "Ching" was instrumental in planting an underground "house church" on the Xiamen University campus which grew to over 100 believers in less than two years. He also knew many of the Christians who were standing up for democracy in China, and was being watched by Communist Party authorities several months before he left the city of Xiamen.

At the time of the Beijing massacre, Ching informed us, there were many pro-democracy rallies taking place on university campuses all over China. The rally on the Xiamen University campus was organized by a Christian whom Ching had personally led to the Lord. The number of students attending this rally was so large that the University administration was forced to cancel classes that week.

Ching became a Christian two years ago during Maranatha Campus Ministries' outreach in the Philippines. Evangelist Greg Ball and Los Angeles Lakers power guard A.C. Green staged a basketball exhibition game to attract the Filipino students in Manila. Ching remembers being confronted with the Gospel by Greg Ball: "A preacher during an outreach here said to me, 'Hey young man - you're in darkness! You need to get out!' That was Greg Ball speaking, but I knew that it was the Lord's voice. I responded to an altar call and the Lord pulled me out of that darkness."

Ching was born and raised in the Philippines, which has millions of indigenous Chinese. Although he was not from China, by a quirk of Filipino law he was living in the Philippines on a mainland Chinese passport. When he gave his life to the Lord during the Maranatha outreach, Ching had already been planning for six months to be an exchange student at Xiamen University in the People's Republic of China. He went to pursue his studies only six weeks after he first gave his life to the Lord. He was already committed to Jesus Christ and did not doubt his salvation, so he went to China - although he did not relish the idea of missing fellowship for six months.

When Ching first arrived in China he did not have a burden for the people. "I didn't care - all I wanted to do was sightsee or shop." But one day he had an experience which drastically changed his life.

Ching remembers standing near his dormitory and looking across a courtyard. "I saw a Chinese student walking in the darkness and the Lord spoke to me. He showed me that there were millions of people in China, just like this one, who were not saved and that they were going to hell."

After that experience, Ching wanted to share with the Chinese people but felt he didn't know how since he was so young in the Lord. Later that year, Ching met a Christian man who needed help smuggling Bibles into China. He prayed about it and the Lord told him to extend his stay in China. Ching responded to the great need in China for Bibles and Christian literature. He would take Bibles to leaders of house churches, who would then distribute them to the people.

Four months later the Lord spoke to Ching again: "I don't want you to be afraid any longer. I want you to share the Gospel boldly with people." Ching was not politically minded then - "I just wanted people to be saved," he said. "I started going door to door in the dorms sharing the Gospel with the students. It really touched my heart to find the people so open."

Ching started to become bold in witnessing. Teaching the little he knew in Bible studies, with the aid of another Filipino exchange student who had been a Christian for a longer period of time, Ching began to see God move through his evangelism.

"One time," he said, "I invited 15 of these people to an evangelistic meeting and seven of them got saved."

Often when witnessing to students in their dorm rooms, they would make Ching wait until they brought 10 or more students back to hear what he had to say. He had gained so many converts during this time that he often had to go to Hong Kong to smuggle Bibles back into the country for them.

After one semester as an exchange student, Ching transferred to Xiamen University feeling that the Lord wanted him to labor there. All the people in Ching's church were either new believers or were saved in a chain reaction through other new believers. As of last spring, during the time of the Beijing massacre, the church had rapidly grown to over 100 people. Ching had been a new believer, and had had no teaching or discipleship prior to arriving in China, but God used him in a powerful way.

"We saw several people in the PLA security get saved," Ching said. The PLA (People's Liberation Army) is responsible to rid the Chinese Republic of Christians who go door to door evangelizing. There were also students saved at the University who were Communist party members.

When asked if Christians were behind the pro-democracy movement, Ching said, "Some of the older Christians in China think that the call for democracy is a worldly struggle. But this is not true of new Christians. The rally in Xiamen was started by a guy who I led to the Lord and is a very good friend of mine."

Ching led this student leader to the Lord one night when he was out walking on his campus. As he walked along, praying for people's hearts to be opened to hear the Gospel, the Holy Spirit alerted him to a friend of his walking in the distance.

"Hey! I haven't seen you in such a long time!" Ching called him to come over, "I want to share something nice with you!" The student walked up and Ching said, "I want to share the Gospel with you - Have you ever heard of the Gospel of Jesus?" Ching told him the story of Nicodemus and explained what being "born-again" means. Then he simply asked him, "Do you want to be born-again?"

Ching's friend responded enthusiastically, "Yes! I've always wanted to be born-again!" he said. "I've been searching for answers all my life. I've been studying philosophy trying to make some sense of this life - but this right here is the answer!"

Ching told his friend about being filled with the Holy Spirit. "You mean - there's more?" his friend asked. Together they went to see some of the Christians in Ching's church. They laid hands on this student and he started speaking in tongues.

"This is the guy who started the rally," Ching related. "He came to me later and said, 'I want you to support this. We have to talk to the school authorities. There is so much injustice committed at this school. We just want to talk with them and tell them we're being repressed. It's not something violent - we just want to talk with them.' I don't know about the demonstration in Beijing, but the one in Xiamen was started by a Christian."

Ching was unable to give his friend any money; at this point the PLA security had been scrutinizing him very closely. "I told him that he should consult the Lord to see if these demonstrations are of God. The last I heard he was in trouble with the school authorities and he might have been expelled from school."

Going from door to door, sharing the Gospel boldly with Chinese students in the dormitories, brought Ching a sharp rebuke from a Communist Party official shortly before he left Xiamen.

"I heard you preaching a religion," the woman warned him.

"I am not preaching a religion," Ching told her. "I am preaching Jesus."

She then warned him further, "China is free; you can believe anything you want, but the students are supported by the State. They are supposed to be Marxist and you are changing their minds."

"China is still very feudalistic," Ching told us. "Although there is a democracy movement, there is no freedom of expression. They say that there is freedom of religion and point to the people going to church; but this is the Three Self Church. When you go to a state operated church, you don't hear the Gospel. Some churches even preach the Communist Party's politics. People cannot believe what they want to believe. So there is really no freedom in China."

God has given Ching a burden for mainland Chinese students. There is a great openness among these young people - they have a great hunger for the Gospel. He related to Steve Murell, pastor of the Maranatha Church in Manila, that China makes the Philippines look like "a post-Christian, backslidden

nation." There is even a greater spiritual hunger among the Chinese students in Xiamen City than there is in the Philippines, which has been experiencing a mighty revival.

"The situation in China is amazing," he said. "When I talked to the Chinese people, I saw so much emptiness in their lives that it made me want to cry. Financially, they have nothing. Emotionally, they are always hurt. Physically, there is so much injustice and repression. Jesus is the only answer."

Ching said that some of the Christians from the University had gone to Beijing to the student demonstration during the week long fast. He was not there himself, but he knew that some of the students fighting for liberty in Tiananmen Square were Christians. To this day, he doesn't know what happened to his friends that were in the demonstration - if they were killed, arrested or made it out of the city.

In fact, it was a miracle that Ching was able to leave the mainland. He had been travelling to Hong Kong every six weeks to smuggle Bibles into the country for the new believers on campus. When the massacre broke out he was in Hong Kong. He lost his return train ticket when the Chinese government declared martial law and put an end to all travel into the country. Had he been in the mainland, he would have been stuck there indefinitely.

Ching believes that the Spirit of God is moving through the democracy movement letting the people know that they need to be saved. "I am sure that the Lord is going to continue to move in China," Ching said optimistically.

He believes that the Lord has used the massacre to expose Communism. "After this, the Chinese are going to see the truth about Communism. Most Chinese do not believe in Communism, but there are still some that think it is great. But now more people will come to the realization that they can no longer believe in something that is so evil."

In the few months before Ching left Xiamen, students were coming to know the Lord in increasing numbers. "It was unbelievable," he said. "I had never seen anything like this before."

Although he was in Hong Kong during the massacre, Ching has talked to many Chinese coming back from the mainland: "They say that China is going backwards; economically, it is much worse off." Ching believes that this will only increase the Chinese people's hunger for the Gospel.

Ching has a burden to go back to China. After studying one more year in Manila, he plans to return to China to the great work of grace he has begun in Xiamen City.

"After I finish school, I am going to try to find a job in China so that I can go back. I can probably get a job as an English teacher or as a translator in a company. I want to be able to share the Gospel because I really believe that God is going to bring democracy to China."

During the time he is in Manila, Ching plans to organize a team of people who are interested in going to

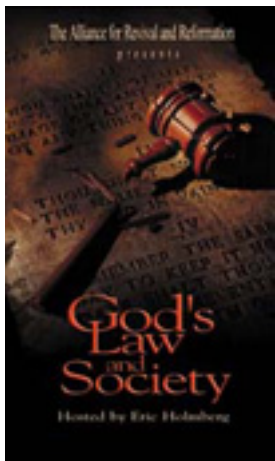
China as English teachers and businessmen: "I have this vision to go to China and bring in a group of Christians. When I go to China I am going to look for jobs for them. You are not allowed to go in as a full time missionary, but you can be a missionary by being an English teacher." He added, "It is very easy for an American to go to China to teach English."

When asked if his vision included the universities in China, Ching said, "My vision is for the Chinese people in general, but given a choice, I would like to work on a campus. Xiamen University, for instance, is a potpourri; it is a mixture of all the most intelligent people in China. Beijing University is like the Harvard of China. All the future leaders of China are trained there. That is the hope of China."

"There is so much idol worship in the villages; I have a burden for that too. There are millions of people in idol worship - whole towns. But I still feel that to reach out to the Chinese students is so important, because they are going to be the future leaders of China. Some of them are Communist Party members, some of them are going to be government officials. If they become Christians, China is going to have hope. I am not discounting the fact that others should also be reached, but the students are China's hope."

On a final note Ching added, "I would ask the people in the United States to continue praying for China. Pray for the missionaries that are already there. There is so much to be done. I would hope and pray that God would continue to send people out into the harvest."

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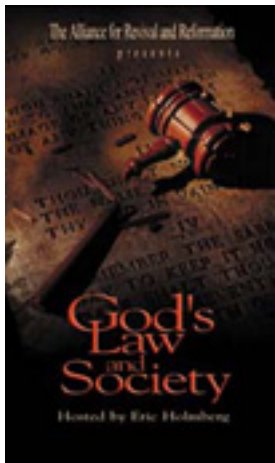
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Pro-Life Victory!

3/90

The U.S. Immigration and Naturalization Service is considering changes which would make a clear statement to the world that abortion kills babies and violates human rights. The Chinese government currently forces women to have an abortion after the birth of their second child. If the regulations take effect, refugees fleeing communist China because of its population policy may be granted political asylum in America. Coerced abortion would then entitle women to the same refugee status as religious or political persecution.

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China's History in Providential Perspective

By Jay Rogers

4/92

At one time the Chinese worshiped only one supreme God, whom they called Shang Ti, the "Heavenly Emperor." There is evidence of this in their language and their philosophy. A Chinese missionary, Dr. C.H. Kang has revealed that the earliest Chinese knew about the Creation, the Fall, the Flood, and the Tower of Babel at least five centuries before the birth of Moses.

The classical Chinese character for "to create" consists of the radicals for "dust" or "mud," a "mouth" or "person," "movement" or "life," and "able to walk"; this hidden truth remarkably reflects the biblical account of Man's creation: "And the Lord God formed man of the dust of the ground and breathed (with His mouth) into his nostrils the breath of life; and man became a living soul (not an infant; an adult able to walk)."

The ancient Chinese were a free people offering oxen and sheep in sacrifice to God much in the same way as the ancient Hebrews. However, the Chinese were deceived into idol worship and embraced false religions such as Buddhism, Confucianism, and Taoism. They were then subjugated to feudalistic dynasties under many emperors for 5000 years.

The latest series of emperors were the Ming dynasty (1368-1644) and the Manchu Ch'ing dynasty (1644-1912). During this time, Europeans attempted to open up China to the West, but the Ming and Manchu rulers did all in their power to hamper Western influence. After 1860, the British were able to establish a trading colony at Hong Kong. This made it possible for missionaries to bring the gospel to China's millions. The Bible was translated into Chinese by Robert Morrison and an army of 800 missionaries caught the vision of Hudson Taylor, founder of the China Inland Mission. The gospel began to reach China's vast heartland.

In the 20th century, Nationalists led by Dr. Sun Yat-sen, a Christian man (although weak in faith), overthrew the Manchus and established the Republic of China (1911-1912). China was convulsed by civil war among competing warlords and gangs of bandits terrorized the southern countryside. Sun reorganized the Nationalist Party in 1919 and began receiving aid and advisors from Russia in 1923. Meanwhile in Russia, the Bolshevik revolution occurred. As the Communists took control of the Russian Empire, their first goal became to take China for communism. The same year that Sun died, 1925, the Communist Party was established in China. They focused on the university campuses and the youth. One of the young people the Chinese Communist Party reached was Mao Tse-tung.

Chiang Kai-shek, commander of the Chinese army became the new leader of the Nationalists. By 1927,

Chiang had broken with the Russians and began the long civil war against the Chinese Communists. Chiang's hopes to unite China under Nationalist rule and to make needed economic, political and social reforms were dashed when Japan seized Manchuria in 1931 and invaded China in 1937. The civil war ceased as both Communist and Nationalist factions struggled against Japan.

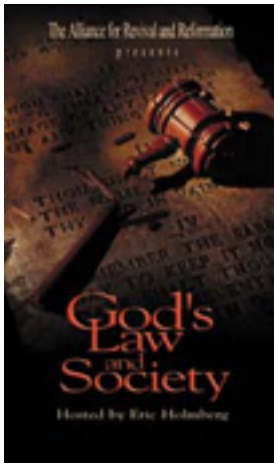
After the war ended with Japan's surrender in 1945, the Chinese civil war broke out again with renewed ferocity. The Russians turned over Manchuria to Mao Tse-tung and funded the overthrow of Chiang's regime. By 1949, Mao was solidly victorious and he proclaimed: "The Chinese people have stood up at last." He proclaimed a "New China," and began a long policy of exterminating all landlords and capitalists.

From 1966 to 1976, Mao began China's "Cultural Revolution," a policy against intellectuals and religious people in China. Millions of people were killed and Mao became the greatest mass murderer in world history. During this time, young people marched in the streets holding the Little Red Book - the sayings of Chairman Mao. Millions of people worshipped Chairman Mao; the Church was persecuted, thousands of pastors were killed, church buildings were seized, and Bibles were destroyed. The Church was forced to go underground; Bibles were hand copied and memorized.

From 1960 to 1970, the older Christians - about one million believers - began to pray. The Holy Spirit was poured out on China and miracles, signs and wonders began to take place. When the Holy Spirit was poured out, many people began to reject Mao and turn back toward God. Buddhism, Taoism, and Confucianism had also been exterminated by Mao. Providentially, a spiritual vacuum had been created into which the gospel is now exploding.

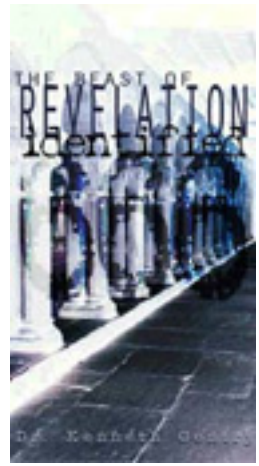
Today there are an estimated 90 million Spirit-filled believers who make up China's underground House Church movement. The revival in China is a revival of young people who were born since the Communist Revolution. They have been raised to believe in Communism, evolutionism, and atheism. But today, millions of these young people are part of the "Jesus Revolution." Many former Communists are now preaching the gospel. They are calling China back to the one true God.

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China's Students Flocking to Christianity

3/90

BEIJING, China (NNI) - Thousands of Chinese students are turning to the Christian faith in the bitter aftermath of the brutal suppression of the pro-democracy movement on June 4, 1989, but the Chinese church is experiencing difficulties discipling these new intellectual converts.

Since June 4, China's official Three-Self Protestant churches have been swamped with students inquiring about the Christian faith. In Beijing's Haidan Church, one member said, "We are mobbed; it takes me two hours to get from my pew back out the door because so many students are asking me about my faith." House church leaders in Beijing have also been inundated, "We are totally overwhelmed by the student converts," said one leader.

Sobered by the brutality of the June massacre, and disillusioned with the system that instituted it, China's students are now seeking fulfillment in a relationship with Jesus Christ. "Christianity is very realistic," said one student. "Unlike our Chinese religions, it starts from the premise that what is wrong with the world is mankind, not circumstances - this attracts us!"

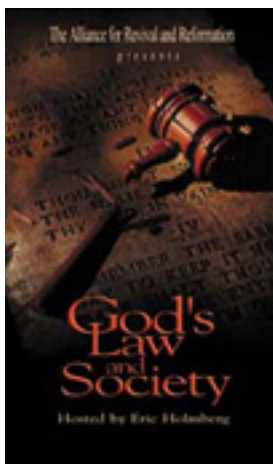
A Christian professor in Beijing added, "June 4 has impressed upon the people that man is bad; but all the Chinese religions teach that man is good, so they have to turn to Christianity."

Significant outbreaks in conversions have been reported in seven cities: Beijing, Shanghai, Xian, Ningbo, Wenzhou, Fuchow, and Xiamen. According to reports by Chinese students, in at least five of these cities an estimated ten percent of the student body has turned to Christianity.

The student revival is so immense that government sanctioned churches are having difficulty coping with the number of student converts. Most of the students do not appear to be settling in the government-sanctioned Three-Self Protestant churches. Complaining of shallow teaching, students are moving on to house churches where they say they receive more substantial pulpit instruction.

Difficulties have arisen in house churches now flooded with students. Leaders say that it is not just because of the difficulties in discipling so many at once, but in coping with the peculiar needs of recently converted intellectuals. Other house church leaders confess they are unable to answer many of the specific queries of the new converts, and are urgently calling for the delivery of apologetic literature. Some students in Beijing have even resorted to hand-copying key apologetic works.

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Spiritual Hunger Sparks Revival

Among Chinese Intellectuals

3/90

"It's all because those soldiers on June 4th used real bullets to shoot the people. If they had used rubber bullets there would be no revival among the students today."

- Beida University Student

Behind these emotional words, spoken in December by a young man called Jiang, a recently converted student from China's premier Beida University, lies a brilliantly cogent argument - one which goes at least some way to accounting for a remarkable phenomenon in modern China. Namely, the turning of thousands of Chinese intellectuals away from a Maoist to a Christian faith.

Because the Chinese government put down the pro-democracy movement with such ferocity and cruelty, China's students saw two truths clearly for the first time in their lives, which set them on the road to Christianity.

First, they saw that the Chinese Communist Party could no longer be trusted. "Before June 4, we were all quite 'pink' in our attitude to the government. We were the elite of society, and hoped to receive the plum placements in China at the end of our courses," said Jiang.

"To be rebuffed with such murderous ferocity by a government we thought was flexible enough to make real changes woke us up to the fact that we must no longer have any faith in the system."

The disillusion was bitter. As a Christian teacher involved in the demonstrations said in December, "We are all still in a state of shock. It never crossed our minds that the government would do such a terrible thing as order the army to mow down defenseless civilians."

The second truth that dawned on Jiang was a startlingly simple one: People are evil. Yet in a Chinese context, this is a radical conclusion. As a Christian professor in Beijing said, "All our religions for the past 5,000 years, including Maoism, teach that man is basically good, and only circumstances make him bad."

"We saw pure evil ..."

The brutality of the massacres in Tiananmen square was inexplicable to the Chinese people. "We saw pure evil," said a Beijing surgeon, "and it horrified us." Fright, horror, fear, and shock are still written on the faces of the Beijing student population eight months later.

One young woman said, "In our dorm we heard that the PLA was shooting students, but that seemed ridiculous, so I went to the square with my boyfriend." She related, with tearful eyes, how she watched him approach a soldier to ask about the reports, then saw him wheel around in terror. He was shot in the back of the head at point blank range.

Sobered by the carnage, and disillusioned with the system that instituted it, students began to look for spiritual comfort. But which religion should they choose?

Jiang explained, "We could not try any of the Chinese religions like Confucianism, Taoism or even Buddhism, because they were based on a premise that people are morally good!" He said, "I turned to Christianity because it seemed the only realistic religion ... it told us we had evil tendencies, but that this evil could be conquered."

Are claims of revival far-fetched?

Admitting his argument is in no way a complete explanation of why China's students are converting to Christianity, is Jiang's claim of revival far-fetched?

According to Dr. Leslie Francis, a Christian academic specializing in Chinese intellectual history, and a visitor to Beijing in December, "The turning of students to Christianity since June 4 involves not merely hundreds, but thousands throughout China." She added, I would rate this as one of the most significant periods in the history of Chinese intellectualism."

Sources among the student population confirm this turning. Students have indicated that at several of China's most prominent universities, as much as 10 percent of the student body has been converted to Christianity. In some cases, entire dorms or even faculties have become Christian.

A veteran foreign teacher related how he attended church in July and was pinned to his seat after the service for two hours by inquisitive students asking questions about his faith. He said, "In five years in China, I have never seen anything like it. It was an explosion of interest in the Christian faith, and all the Three-Self churches I know here are just overwhelmed by the numbers coming to the services."

The Christian broadcasting company, Trans World Radio, reported it had received a letter from a member of the Hua Xiang Three-Self church in Fuchow sharing that a staggering 8,000 students had come to that church since June 4, inquiring about the Christian faith.

House church leaders in the major cities also report being inundated with converted students asking to be disciplined. A leader of a large house church in northern Beijing said, "Frankly, we cannot cope with the disciplining of these new converts."

Even the press is starting to notice. In fact, they have been the first to use the term "revival." In the Chinese language newspaper Ming Bao in Hong Kong, it was reported, "There has been a revival of

religious interest in China ... more students are going to church at Christmas time than ever before."

A new phenomenon among Chinese intellectuals

The teachings of Jesus Christ have attracted thousands of battered and disillusioned students. A Beijing professor contends that "students are attracted to the twin notions of absolute truth and unconditional love that are enshrined in the Christian faith."

To a people weary of the relativism and the constant revision of Marxist tenets, to say nothing of their distaste for the lying that is so much a part of life, a religion which professes to have truth which is intrinsically objective, unalterable, and pure, is indeed a great attraction. As one student said, "I cannot tell you what a relief it is not to have to believe a lie, or live a lie anymore!"

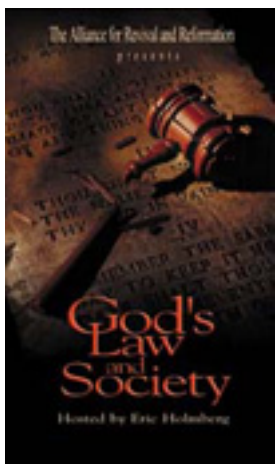
China's intellectuals are becoming Christians in unprecedented numbers today. In Chinese intellectual history, and in Chinese Christian history, this represents a completely new phenomenon.

It remains to be seen whether traditional house churches can provide a suitable context for nurturing the majority of these new intellectual converts. It could be that an entirely new strand of Chinese Christianity has come into being as a result of the tragic events of 1989 - a strand that will stand on its own.

The difference these new believers may make to the fabric of Chinese society could be crucial, especially in these uncertain days. Dr. Leslie Francis envisages a bloody overthrow of the Chinese government sometime in the next two years. She argues, "All the elements that historically signal the end of a dynasty are in place - rural discontent, urban unrest, military regionalism, economic stagnation, and an inept government.

Yet there is a new factor which may sway the inexorable laws of history. Speaking to intellectuals in 1977, a certain Chinese philosopher asked, "Why was MAO so great?", and answered, "Because we were all kneeling down." China's intellectuals are kneeling down again in 1990, but this time no longer to Mao, but to Jesus Christ.

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Teachers in China

4/89

HONG KONG (NNI) - Over 1,000 foreigners are teaching English inside China today, and the vast majority of them are evangelical Christians. Indeed, according to Thomas Lawrence, coordinator of a training agency for Christian teachers about to enter China, this is an imbalance preferred by Chinese educational authorities.

"In one major city," Lawrence said, "if an applicant leaves blank the section on religion in the application form, the Chinese automatically reject that person. They prefer Christians."

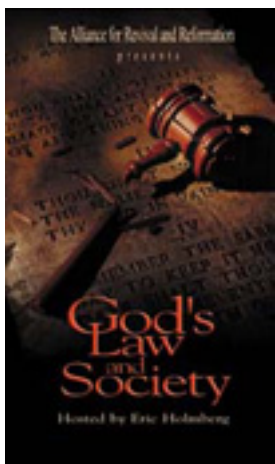
Over the past few years, as China has opened up and invited English teachers as well as foreign professionals to work in the country, Christians have impressed the Chinese authorities in two major ways. First, they have higher moral standards than many of their non-Christian counterparts. Second, they are often more willing to cope with the primitive and frustrating conditions that accompany teaching inside China.

Lawrence said a teacher in China today has to handle a bewildering array of problems ranging from electricity blackouts during classes and shortages of suitable textbooks, to poor living conditions and social isolation. But by far the greatest frustrations occur in the classroom situation. Said Lawrence, "It is quite common to be asked to teach oral English in a class of 25, when the maximum for an oral class should be no higher than six."

Asked if any Christian teachers had been thrown out of the country for sharing their faith, Lawrence replied, "If they preach the gospel in place of teaching English they may be ejected, and this has happened in a very few cases." He stressed that their ejection stemmed basically from failing to do the job they were hired to do. He added, "Witnessing should be outside the classroom context, occurring naturally as friendships are made with the students."

China continues to present an open door to Christian professionals who are dedicated to their field of work, able to endure hardship, and content to share their faith with discernment.

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Tiananmen Square Massacre

by Leilani Corpus
6/89

The drama unfolding in the People's Republic of China before the watching world is not only setting the stage for a political revolution ... it is signaling a spiritual awakening of massive proportions. Influenced by a fast-growing Christian revival, as well as by the Christian ideas of Western democracy, Chinese young people are now questioning Marxist ideology - and they are making it clear to their elders that they are willing to die for their beliefs.

Ever since the Cultural Revolution, youth under age 18 have not been allowed to attend an official church, read the Bible, or be baptized. The combination of a lack of spiritual values, discontent with the tenets and ideas of the Communist Party, and increasing openness to Western ideas, is now driving the youth and workers alike to the streets of Beijing to demonstrate for democracy.

A Beijing missionary who was imprisoned for 10 years in a labor camp for his beliefs said recent events in China are an encouraging sign of increasing openness to Christianity. The missionary, who could not disclose his name, helped start several underground "fellowships" on Beijing campuses. Although the pro-democracy movement is not yet inundated by Christians, he said the youth are "opening up their minds." Chinese Christians are supportive of the new movement.

The last few months of protest has been considered one of the most extraordinary events to be witnessed in any Communist country, and "the biggest display of defiance in the 40-year history of Communist China," according to the Washington Post. "This was a major breakthrough in modern Chinese history," said Roderick Macfarquahar, director of Harvard's Fairbank Center for East Asian Research. He said it was the first time since 1949 that a demonstration by society against the state was made successfully in the face of a powerful government.

The recent carnage in Beijing left an estimated 3000 people dead and 12,000 wounded, and plunged the nation into massive upheaval. According to latest reports a key army unit was fighting against another unit.

Students told reporters that soldiers stacked the bodies killed in Tiananmen Square into a pile, doused them with gasoline and cremated them, which made it impossible to identify the bodies or keep a tally of the dead.

A price is being paid for demonstrating. After General Secretary Zhao Zinyang indicated his support for the students, he was put under house arrest. He also made a comment on national television about political reform needing to be in step with economic reform. After a week of being under arrest, Zhao was reinstated in his position. Some observers have said that Chairman Deng Xiaoping was using Zhao as a

scapegoat. Zhao was reported as saying to a student on a hunger strike, "I came too late, too late. I should be criticized by you."

The student-led protest forced officials to alter Soviet leader Mikhail Gorbachev's schedule during the historic Sino-Soviet Summit in May, although the students indicated in a letter that they supported Gorbachev's reforms in the Soviet Union. Gorbachev didn't take sides in the hunger strike or the demonstrations, but he told a Chinese reporter that the demonstrations made him "nervous," and urged officials to negotiate a settlement of the crisis.

In the second massive demonstration, Chinese government staff and workers joined the students for the first time. "With corrupt internal affairs, how can we talk about foreign affairs?" said a banner carried by staff members of the Foreign Ministry. Workers were warned for several weeks not to participate in marches because they could lose their jobs. But the threats did not stop them. "We support the students and are not afraid of being fired," chanted workers from a Beijing heavy crane factory. They were joined by workers from several hotels and soldiers of the People's Liberation Army who left their detachment to join the demonstration. "If your sister or brother were in the square, what would you do?" one of the soldiers told the Washington Post.

"Give me Liberty or Give me Death"

The sons and daughters of intellectuals and government officials who are members of the Communist party have started one of the largest movements for democracy in recent Chinese history - a movement which has grown in the last few months from being a nuisance to a catalyst for splits within the Beijing leadership. As an Associated Press reporter wrote, "They are (China's) future scientists, writers, teachers and diplomats. And they are calling for a new China, one that is democratic, one with a free press and one that respects human rights."

One of the student movement's most prominent spokesmen, Wuerkiaxi, said he could be sentenced to jail for 10 years or death. But he says he cannot stop mobilizing opposition to corruption, bureaucracy, and the lack of democracy. His father, a communist cadre who edits and writes for a living, cries for his son everyday and urges him to stop his rebellious activities. Wuerkiaxi's sentiments regarding the party are a reflection of a new generation of Chinese youth.

Another student, the son of a county official in China's northwest, says, "This is not the China that I want to be a part of." Li Quiang grew up with privileges due to his father's position in the party: "There were big meals, TV sets. We never paid for anything. Last month we got a new video [VCR]; now we have three," he said. "I didn't think this was strange until I left home and found out that governments aren't supposed to work like that." One of his classmates, the daughter of a doctor, agreed with Li: "I know I don't understand democracy. But my worry now is not with the future, it's with the present. We have a system that is rotten."

While Gorbachev and Deng negotiated at the Sino-Soviet Summit, thousands of students from at least 18

campuses and several other cities jammed into Tiananmen Square for a hunger strike. The demonstration was the climax of protest activity which started in April with over 150,000 students marching on the square, the symbolic center of Beijing, to demand democratic reforms.

Prior to the hunger strike, students led an 11-day campaign which began spontaneously as a 10-mile march from Beijing University to Tiananmen Square. Shouting "Rang kai, rang kai," ("Give way! Give way!") through a barricade of over 100 police and a battalion of soldiers, student delegations from over 30 campuses poured into the square bearing signs trumpeting their demands for more democracy, less corruption, and accurate press coverage.

They were cheered on by crowds of office workers who lined the streets, climbed trees, threw food, and blocked troops from approaching them. Thousands of non-students also joined them despite official warnings. Beijing residents said the army and security forces had made their greatest show of force in recent memory. "We all want political change," a middle-aged office worker told Newsweek. "We are all fed up with the government's mistakes."

The students and workers were responding to a scathing editorial published in The People's Daily which denounced the movement by saying they were creating a conspiracy to "poison people's minds, create national turmoil and sabotage the nation's political stability." Days before the Beijing march, 10,000 local party leaders gathered in the Great Hall of the People and listened to a tape of Deng's announcement that, "We must crack down on these students whatever the cost." He was quoted as saying, "I had hoped that I wouldn't have to spill blood. But if we have to do so, then we will."

But the students still nervously rallied. "Without democracy, it would be better to be dead," said a 26-year-old graduate student of politics. Another student shouted, "We've been under a communist system for 40 years, and we're still living in hell! Why can they have democracy in America, and we can't have it here?" On an ABC newscast, Chinese students read a line from the Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal ..."

Revolution and Revival

The ideas which fomented revolution within the hearts of the Chinese students were from various Western writers and civil rights activists. On several banners were emblazoned slogans from Patrick Henry, such as his famous cry, "Give me Liberty or Give me Death!" Considering themselves patriots, the students quoted Abraham Lincoln and Thomas Jefferson as well as the Chinese Constitution.

"Certainly there is a generous mix of ingredients fueling Chinese discontent," said David Hardin, a senior news analyst. "There is the Gorbachev model of political reforms within a communist state - surely the envy of would-be Chinese reformers. There is, in a manner that cannot be calculated, the influence of thousands of Chinese who have studied abroad - some 40,000 are currently attending U.S. colleges - and who have returned with their quotes from Patrick Henry."

But it is not only political revolution brewing among Chinese youth. A spiritual revival is underway. After Hu Yaobang was ousted, government policy towards church activities became more restrictive. Conservative Maoist forces within the Communist Party campaigned against Western influences and, as a result, several Christians were persecuted.

Despite the repressive measures, such as the state policy which does not allow youth under 18 to attend church activities, some young people have been arrested and beaten for preaching the Christian gospel. Ever-increasing numbers of Chinese are being drawn to Christianity. Not only is the political conscience of the students being awakened, especially by writings from the West, but their curiosity about Christian values is being aroused like never before. The world is now seeing the truth of the words of the Apostle Paul written in the First Century: "Where the Spirit of the Lord is, there is liberty" (II Corinthians 3:17). The great outpouring of the Holy Spirit which has been taking place in China in recent years is now manifesting itself in the political realm.

In many provinces, young Chinese are laying down their lives for the gospel. An example is a 14-year-old girl who was senselessly beaten for preaching. Leona Choy, a missionary, described the scene to Christian Mission: "When she revived, she sensed that her beating had won the sympathy of many onlookers. So she began to preach some more. Her words were few and her voice low, but what she said penetrated hearts. The people began crying out, repenting of their sins, and asking Jesus to save them," Choy said.

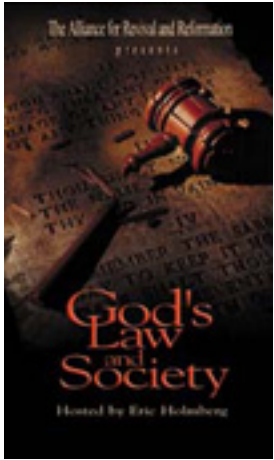
Ten young Christian men and women went to a commune to preach but were dragged and beaten by police with electric shock sticks. "The power of God came forth as they preached with tears streaming down their faces. Passers-by and street vendors, Christians and non-Christians alike, stood and listened. People came under conviction. Even the fortune tellers were moved by the Holy Spirit and burst into sobs. Many forgot their food, their work, or even to return home."

Choy told Christian Mission, "Even though the young preachers were exhausted, the crowd would not let them quit. As shops closed and factories let out, hundreds of employees joined the crowd. This was too much for the authorities. They laid hands on the preachers, dragged them away one by one, bound them with ropes, and began beating them. They slapped their faces with shoes and knocked them unconscious. But every time the young people came to, they resumed praying, singing and preaching."

This type of determination and resolve is apparently at the root of the Chinese student uprising. A Beijing missionary said that the student movement is "definitely beneficial for Christians. Religious activity is under state control, but the police are too busy dealing with political demonstrations to exercise church control." Since the Communists came to power in China, Christianity has grown exponentially. "There are 30 to 50 times more Christians," said one Beijing source. "There are 30 to 50 million Christians, and we're definitely seeing a revival among the underground churches."

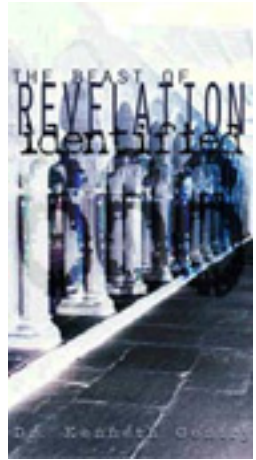
What will be the final outcome? It is most likely that within a few more years the repressive communist system in China will be quietly swallowed up by the growing Christian movement. A new generation of young Chinese leaders, motivated by new-found ideas of Christian liberty and individual freedom, will then begin to construct a new society built on Christian principles.

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Youth Revival in the People's Republic of China

By Jay Rogers

Reported by Dennis Balcombe

4/92

"Look among the nations! Observe!
Be astonished! Wonder!
Because I am doing something in your days -
You would not believe if you were told."
- Habakkuk 1:5

God is presently doing a marvelous and amazing work in the People's Republic of China.

A young preacher stands before a packed underground house church in the Zhenping district in Henan, China. "We can see that God is already working," he exclaims. All around him young people sit on the floor of the packed room looking up at him attentively.

"The time has come - We must preach the gospel - We must rise up and make warfare for the Lord - We have to go forth in the name of the Lord and heal the sick - We must now rise up and cause the gospel to burn throughout this land!"

The crowd bursts into singing but is not led by a choir or music group. People from the congregation take turns leading the singing. The worship and praise lasts for over an hour.

This is known as the House Church movement - there are now tens of thousands of unregistered churches like this one throughout the People's Republic of China. These Christians are often young and have an intense love for the Lord and each other. House meetings are usually packed - sometimes throughout several rooms. The time is spent taking bread and grape juice in communion with God, preaching, singing psalms, hymns and praise songs - and joyfully singing and dancing which can last for hours.

When these Christians meet they take communion remembering the Lord's death and resurrection, but also signifying that they are one body. All the Christians of this district are truly one. This is a church movement that exists without denominations, divisions or ministry positions. There are no titles of prestige here; each believer sees himself as a servant of Jesus Christ; they simply call themselves "brothers," and "sisters" in the Lord. The believers meet from house to house, district to district, and see themselves as one church. Preachers are sent out to travel in other regions of China and preach the gospel. Many new believers are being added each day and new house churches are being planted.

During the past few years, one of the greatest outpourings of the Holy Spirit in history has been witnessed in China - it is estimated that there are now between 90 to 100 million Christians attending the house churches.

The Chinese revival is a revival of young people. Those who were born since the communist revolution in 1948 are turning to God each day by the thousands. All over China thousands of young people are entering the ministry to preach the gospel.

* One 16-year-old girl gave her life to preaching the gospel. She witnessed to her music teacher in school. He gave his life to the Lord and also entered the ministry.

* Another young brother had a tremendous hunger for the Word of God. He began praying and was provided with a Bible (a rare possession since Bibles are restricted by the communist government). He began memorizing portions of scripture and now travels from district to district preaching.

* Many children are being filled with the Holy Spirit, pray in public, and evangelize their schoolmates.

* A thirteen-year-old girl travels with other evangelists and shares the gospel with children she meets in other villages.

* A 20-year-old woman talks about her experiences in evangelism and the people she has seen miraculously healed. She started preaching when she was fifteen.

God is using young people at this time. In village after village, house churches are springing up and it is happening through the preaching of young people. The Chinese say that this is a fulfillment of Joel chapter two: "And it will come about after this that I will pour out My Spirit on all mankind; and your sons and daughters shall prophesy. Your old men will dream dreams and your young men will see visions" (Joel 2:28).

In the past few years, the Church in China has been stripped of all religious traditions of both East and West. The Chinese are returning to the Christianity exemplified in the New Testament.

In one district of central China there has been tremendous growth of the house churches. In 1976, there were only two Christians in this region and they had been converted before the Maoist revolution in 1949. Now there are 10,000 Christians in this area. This work was pioneered by two Christian men who came from a distant city to preach. When praying for two people to receive the Holy Spirit, the people started speaking in tongues. The onlookers were amazed. When other instances of miraculous healings took place, the entire village was converted. This revival has since spread throughout many other villages in this region.

This revival has not come without persecution from communist government authorities. One 22-year-old sister from one of these villages was put in prison in the summer of 1990 for holding a house meeting.

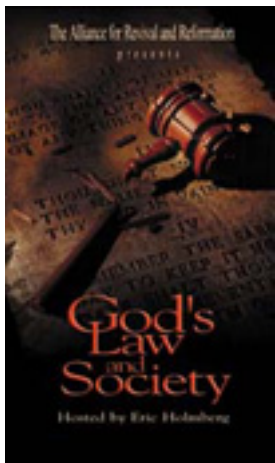
While she was in prison 70 people and two of the prison guards accepted Christ.

Another 26-year-old preacher was forced to march in the streets by the authorities with a sign around his neck reading: "This man has been using religious superstition to promote counter-revolutionary activities."

But today many former communists are giving their lives to Jesus Christ. The Chinese Christians are not discouraged by the persecution. They are praying for their government leaders to know Christ.

This has happened, in the words of the Apostle Paul, "to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God" (Romans 15:18,19).

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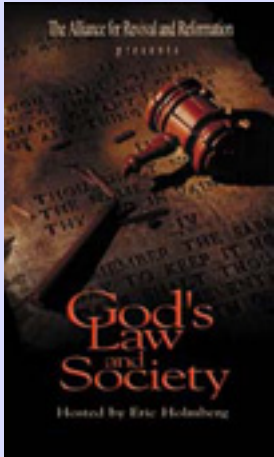
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Back to The Forerunner!

Four Centuries of Faith at Harvard

By Jay Rogers

3/93

"After God had carried us safe to New England, and had builded our houses, provided necessities for our livelihood, reared convenient places for God's worship, and settled the civil government: one of the next things we longed for, and looked after was to advance learning and perpetuate it to posterity; dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust."

This 17th century passage is familiar to all Harvard undergraduates, the words being inscribed on the northern panel of the Johnson Gates leading into Harvard Yard. This passage is taken from New England's First Fruits, published by Samuel Eliot Morrison. It is the earliest account of Harvard which appeared in London in 1643. This same document cites the rules and precepts of Harvard:

"Let every student be plainly instructed and earnestly pressed to consider well the main end of his life and studies is to know God and Jesus Christ which is eternal life, John 17:3 and therefore to lay Christ in the bottom, as the only foundation of all sound knowledge and learning."

The founders of Harvard were, of course, the Puritans. Far from being the reactionary, dogmatic, judgmental, intolerant primitives, that modern students often imagine, these were an enlightened people who wished to cast off the darkness of Europe's feudal past and forge a new type of society. They imagined that they were building the New Jerusalem and ushering in the Golden Age.

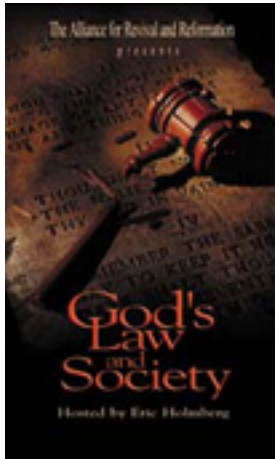
Samuel Eliot Morison, foremost Harvard historian, describes their ideology as follows: "The Puritan creed ... stimulated mental activity on the part of those who professed it," with the ministers maintaining "Open-minded and receptive attitudes toward scientific discoveries." The Puritan religion provided the "dynamic motive for the intellectual movement in New England ..."

Far from being ethereal mystics, the Puritans believed that Truth, in part, was knowable through the five senses and through empirical research and reasoning. But the idea that all Truth was knowable could only be fathomed in the realm of Faith, they argued. Visitors to Harvard need only to view the Harvard seal on one of the gates to see this illustrated. A stone rendering of the Harvard seal portrays three books - two are set faced up, while the third is displayed face down. A people who viewed all symbols as having great meaning no doubt meant this third book to signify the Truth that was hidden from reason. This was the Truth that could come only through divine revelation or Faith.

Before we dismiss the Harvard founders as being crude and unsophisticated, we should remember that it was their form of civil government, although not perfected, which became the working model for the world's first successful democracy. This form of government is being imitated all over the world in our day.

The Puritans' search for Truth and the perfect society, though unrealized, should be viewed with admiration to all who pass through Harvard's gates, or by anyone who enjoys a measure of liberty in today's world. They were truly prophets having foresight four centuries beyond their time.

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Steps Toward Academic Excellence

11/90

A visiting author teaches students "How to study smarter - not harder - and get straight "A's"

GAINESVILLE, Florida (FR) - When Richard Little was a college freshman in 1982 at the University of Miami, he took 12 courses and managed only one "A" during the entire year. A bright student, he resolved to try harder the next year. However, he managed only two "A's" in all 12 courses the second time around.

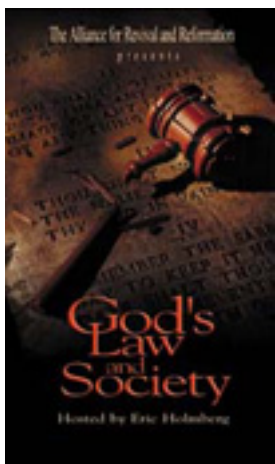
Having learned that he could earn "C's" with little effort, he was baffled as to why much effort yielded the same results. He knew that it wasn't because of his intelligence level, so he embarked on a search to discover the answer to his dilemma. After hanging around with some "A" students, he found, to his amazement, that they didn't study any harder than he did! What was it that made the difference?

During the next three years, he learned the secret to success. Little decided he would put all of this material in a no-frills study guide, *The Smarter Student: How to Study Smarter, Not Harder, and Get Straight A's*. This guide includes information on: the education system, the fundamentals, good study habits, study secrets, how to read a book, how to write a research paper, how to take a test, stress, and a direct and sensible way which insures success.

Little believes that most students have the ability to receive "A's" in 90% of his classes. Speaking recently at the University of Florida in Gainesville, Little's seminar was so popular that many students were turned away due to overcrowding. At the seminar, he outlined his method of success which consisted of (1) taking action consistently, (2) viewing failure as opportunity, and (3) focusing on the positive.

Little's 40 page booklet is available for \$5.95 plus \$1.90 shipping, by writing to Student Publications, 3555 NW Federal Hwy Suite 100, Jensen Beach, FL 34957.

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America's Best Colleges

11/90

A U.S. News and World Report Special Issue (October 15, 1990) included an annual ranking of America's best colleges. The system used to rank 1374 four-year colleges was based on a numerical score representing the quality of academic reputation, student selectivity, faculty resources and student satisfaction.

The top 25 big universities and small colleges were chosen in view of the overall quality of each school. These were institutions which had "first-class students, top faculty and a reputation for excellence." Most of these schools could also be called "the most famous schools in America."

The best big universities were chosen for a blend of matchless scholarship and research and a superb range of academic choices. The top ten, in order of rank, were: Harvard, Stanford, Yale, Princeton, California Institute of Technology, MIT, Duke, Dartmouth, Cornell and Columbia.

Choosing Harvard as the country's leading university may seem a bit redundant. However, this is the first time since 1983 that Harvard has finished first on U.S. News' list. Founded in 1636 as a school for ministers, Harvard is both the richest and oldest learning institution in the country. The campus sprawls along the Charles River in both Cambridge and Boston and boasts 10 graduate schools and more than 90 libraries. The university has been a pioneer in innovative education since its beginning and has provided the training ground for the nation's political and intellectual establishment.

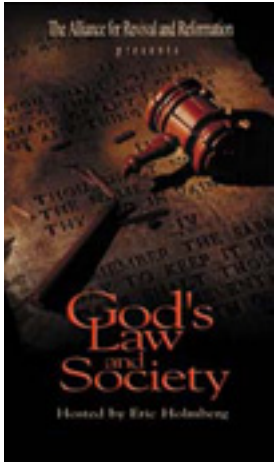
In choosing the top 25 best small colleges, the same criteria was applied. To many, small, liberal arts colleges represent what higher education is all about. The top ten small colleges were: Amherst, Swarthmore, Williams, Bowdoin, Wellesley, Pomona, Wesleyan (CT), Middlebury, Smith, and (tied in a three-way place for tenth) Davidson, Vassar and Carleton.

Amherst College had a strong showing in the intellectual achievement of the students. According to one Amherst College professor, the students arrive with a self-confidence that comes from prior academic success and readily adapt to the method of Socratic debate that is the backbone of most of the school's courses. Nestled in the picturesque Pioneer Valley of Western Massachusetts, Amherst College shares the academic resources of four other schools in the area, in a consortium which provides the greatest range of interdisciplinary programs available anywhere in the country.

The educational institutions of our country provide the foundation for our quality of life. New discoveries, expert knowledge and highly trained people are the contributions to our society that these institutions produce. Significantly, the two winners in this year's U.S. News survey, Harvard and Amherst have notable histories as Christian institutions.

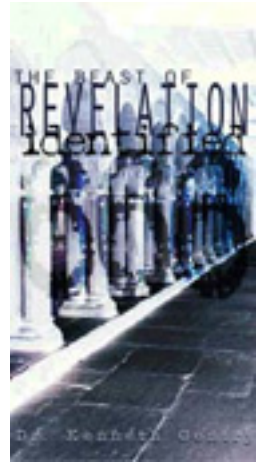
Although the students and faculties of these two schools may have forgotten, Harvard was founded "For Christ and the Church," and Amherst's frequent revivals in the early history of the school made the college one of the focal points of the Great Awakening in the 1800s. These schools remain great today because God Himself had a hand in bringing them into being.

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Banning Prayer in Public Schools Has Led to America's Demise

by Gary Bergel

5/88

A recent statistical analysis by David Barton graphically illustrates how America has plummeted from righteous living, prosperity and success in the last quarter century. Consider the following chart compiled from his study, *America: To Pray or Not to Pray*. 1

As you might have already noticed on Mr. Barton's graph, America's moral decline rapidly accelerated following one event - the U.S. Supreme Court's removal of prayer from our nation's schools. On June 25, 1962, 39 million students were forbidden to do what they and their predecessors had been doing since the founding of our nation - publicly calling upon the name of the Lord at the beginning of each school day.

The New York school children which prompted the *Engel vs. Vitale* ruling had simply prayed: "Almighty God, we acknowledge our dependence on Thee and beg Thy blessing over us, our parents, our teachers and our nation."

America has experienced radical decline in each of the four areas which the children's prayer touched upon: youth, family, education, national life. Minor recovery has occurred only since 1980 when the election of President Reagan brought forth a renewed emphasis on "traditional" values.

The removal of prayer from our schools was a violation of the third commandment which commands us "not to take the name of the Lord in vain." By the judicial act of forbidding invocation, the Court audaciously elevated a secularized system of education beyond the authority, reach and blessing of God Himself. Worse than taking the Lord's sacred name in vain is treating it with contempt, denying it rightful place and stripping it from public use and even from the lips of children. Jesus' own expressed desire, "Let the little children come to Me, and do not forbid them" was also violated by these judges, many of whom were raised in Christian homes.

But there was actually a gross violation of the third commandment by the U.S. Supreme Court a year earlier. A ruling in 1961, I believe, paved the way for stripping the Lord's name from our children's lips. In *Torcaso vs. Watkins*, the court overruled a provision of the Maryland Constitution which made "a declaration of belief in the existence of God" mandatory for holding public office.

Roy R. Torcaso, a Maryland resident and an avowed atheist, was refused a notary public commission when he would not subscribe to the required oath. His case was brought before the U.S. Supreme Court. The Court ruled to sanction atheism and overruled the Maryland Constitution.

Rev. T. Robert Ingram records columnist Felix Morley's shrewd observations on this 1961 ruling in his

study, *The World Under God's Law*. Mr. Morley, writing in the *Nation's Business* September 1961, pointed out "the absurdity of having an official administer to others oaths in the sanctity of which he does not himself believe."

The effect of this ruling is not just to eat away at the sacredness of the name of God, but to eliminate the sacredness and thereby the substance of the oath itself. With solemn oaths and binding contracts between individuals removed, the state eventually sits where God ought, and only the state's cause is held valid. There is no longer an absolute and just legal basis for judging "between a man and his brother," much less a man and his neighbor (Deuteronomy 1:16, 17). All affairs of life become subject to state, rather than individual control.

Rev. Ingram documents and points out that "a broad, organized attack reaching into high places is under way to remove the third commandment from legal standing in the United States and throughout the world." He points out that, "the World Court, for example, presumably the new fountain of justice, or a prototype of the socialist dream of world government, has no provision for 'taking the name of God' - no oath." The Socialist agenda of world domination makes no place for solemn "swearing" between individuals.

Jesus' teaching on oath-taking recorded in Matthew 5:33-37, while often misinterpreted, is actually a strong affirmation of the third commandment and a clear warning that "the Lord will not hold him guiltless who takes His name in vain" (Exodus 20:7).

Besides forbidding perjury, (calling God to witness a lie) and false swearing, this passage also forbids all rash and unnecessary swearing, and especially warns against promissory oaths - that require a performance. Our "Yes" should be "Yes," and our "No" should mean "No." If understood, our word uttered in integrity should of itself be a sufficient and proper bond.

The "evangelical prophet," Oswald Chambers (1874 - 1917), saw that the empty promises made by so many Christians actually result in great "spiritual leakage." He admonished his followers: "Always beware of vowing, it is a risky thing. If you promise to do a thing and don't do it, it means the weakening of your moral nature. We are all so glib in the way we promise and don't perform and never realize that it is sapping our moral energy."²

Think then, what happens to a nation rife with perjury, broken marriage covenants, unforgiveness, cults with demonic covenants, extortion, bribery, libel, slander, profanity, hypocrisy, idle talk, and lawsuits initiated solely for revenge and personal gain. We are living witnesses that truly "the Lord does not hold such a nation guiltless."

Regardless of how the U.S. Supreme Court has ruled, we must each, as Oswald Chambers declared, realize that "God's laws are not watered down to suit anyone; if God did that He would cease to be God. The moral law never alters for the noblest or the weakest; it remains abidingly and eternally the same."

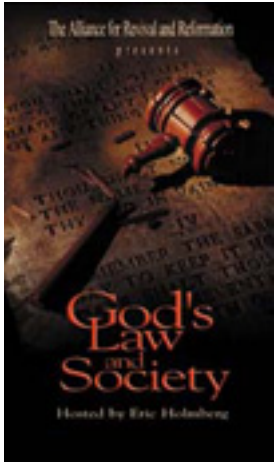
After more than 25 years of severe moral decline is it not time to repent, reverence the name of the Lord, reinstitute and keep the third commandment?

- 1 David Barton, America: To Pray or Not to Pray, (Aledo, TX: Speciality Research Associates).
- 2 Oswald Chambers, The Best From All His Books, (Oliver-Nelson Books, 1987).

Click Here!

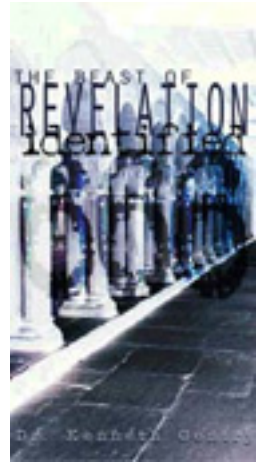


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British Education: Keeping The Faith

By Garry J. Moes

LONDON (CR) - Of all the remarkable achievements marking Britain's conservative shift, few are more stunning than a recent act of Parliament requiring state education in the United Kingdom to be distinctly Christian in character.

The new law went into effect September 5th, following several months of negotiation over wording designed to guarantee respect for other faiths. The legislation, contained in amendments to Britain's long-standing Education Reform Bill, was spearheaded by the Conservative Family Campaign, a Christian action group headquartered in Surrey.

Specifically, it requires that compulsory religious education in state schools be "in the main Christian" and that the daily act of worship in state schools likewise be Christian in character. The legislation includes "provisions and caveats" for students from non-Christian faiths, according to Graham Webster-Gardiner, chairman of the Conservative Family Campaign.

Nearly as noteworthy as the legislation itself was the alignment of forces for and against the pro-Christian amendments, officially sponsored in the House of Lords by Baroness Caroline Cox. Not so surprising was the opposition of Britain's socialist Labor Party and a variety of liberal church interests who saw the legislation as a threat to religious pluralism. What was truly remarkable was the support given by key leaders of non-Christian faiths whose interests allegedly would be jeopardized by the new law.

Among such supporters was Lord Jakobovits, chief rabbi of the House of Lords, who underscored the sweeping significance of the legislation during floor debate in the upper house. "If we consider religious faith and precept as the spiritual lifeblood of the nation and all its citizens ... indiscriminate mixing of blood can prove dangerous and so can the mixing of faiths in education," Lord Jakobovits said.

He offered as an example of how that principle applies to Jews the testimony of Rabbi Jonathan Sacks, principal of Jews' College. In a radio meditation, Rabbi Sacks described how he was raised at a primary school which was devoutly Church of England and where Jewish boys had their separate Jewish assemblies.

Rabbi Sacks related: "The effect of this schooling on our Jewish identity was curious. It made us, of course, acutely aware that we were different. But because those around us were taking their religion seriously, it made us consider our Judaism seriously, too ... So it isn't strange that all this produced a rabbi. From living with those who valued their traditions, I learned to cherish my own."

Lord Jakobovits noted that two Newcastle teachers had complained in a report called "Crisis in Religious

Education" that today's school children have been losing the chance to grow as practicing Christians. "They might, I think, have gone further still; for if Christianity suffers, so, in a curious way, does every other faith as well," Rabbi Jakobovits observed.

Graham Webster-Gardiner said the opposition of liberal churchmen showed "how riddled the Body of Christ is with secular humanism not only in the apostate Church but seemingly reliable organizations. It just emphasizes the necessity for Conservative Family Campaign to exist and how vital it is for us to continue to speak out for Christian values and standards in society."

Baroness Cox, in promoting the measure, said, "Many parents and teachers had been expressing grave concern over what has been happening in many schools, where religious education and worship have either become secularized and politicized, or been transformed into a confusing multifaith mixture which does justice to no faith and may destroy all faith."

During debate, Lord Home said claims by some members of Parliament and certain church leaders that Britain is no longer a Christian country were "too facile a judgment." Noting that Britain has an established church headed by the queen and that Parliament itself begins its daily proceedings with the prayer "Prevent us, O Lord, in all our doings ..." Lord Home concluded: "All that is not a sham. It is real, and our young people ought to know the story of Christianity and the commitment of their predecessors to its values. Far too many of them do not know about that today."

While the United States has from its beginning vigorously avoided an "established" church, Lord Home's conclusion is clearly applicable to the American situation as well. For without a doubt, the United States was founded and built upon the same Christian commitment and values, vital roots which have been totally severed from the public educational nourishment of American schoolchildren.

Lord Charteris of Amisfield (Independent) told his peers that there is grave danger in a "multifaith approach" to education.

"I think it is a mistake and dangerously wishy-washy," he said. "It is absolutely right that children should learn about faiths other than their own and learn to respect them. But, unless they really know one, they will not really know anything worth knowing about any. I believe we have a great opportunity to redeem the past. If we fail to grasp it, future generations will not easily forgive us."

Viscount Buckmaster, claiming to speak for Britain's Moslems, said adherents of Islam also supported Lady Cox's amendments because "Moslems feel very strongly that Christian education in our schools should be given a more positive image."

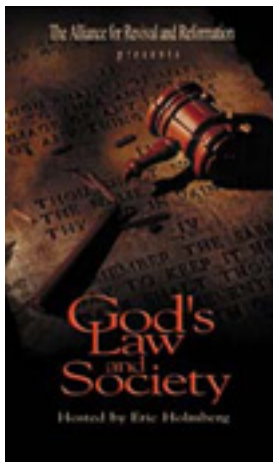
Lord Thorneycroft, a Conservative Party member, said the floor speech given by the chief rabbi highlighted the fact that the legislation does not require "Jews to become Christians, but ... Christians to become Christians. With the West Indians clamoring for it, with the Moslems praying for it, and with the Jews urging it in this House, what case is there for not having Christian education in the schools?"

"What is the alternative? I ask that deep thought be given to this matter. The amendment [offered] by Lady Cox goes to the root of the alternative, which is some kind of multifaith education. The Chief Rabbi called it a 'kind of religious cocktail.' The right reverend Prelate the Bishop of London said that he is nervous of compulsion. So am I. I would be most nervous of compelling people to have a multifaith education."

Christian education advocates in America, Australia, France, Scandinavia and other highly secularized or pagan lands may consider the adoption of legislation similar to the British amendments a virtual impossibility. But those with such despairing views should consider the spiritual climate in Great Britain a few years ago, and even today. If such a step can be accomplished in a nation whose population has been regarded as overwhelmingly apathetic or hostile to true faith for many decades, it can surely be accomplished in countries, such as the United States, where vast majorities still claim a Christian faith and millions actively pursue it for the reconstruction of their society.

Taken from an article by Garry Moes, in Chalcedon Report, P.O. Box 158, Vallecito, CA 95251. Used with permission.

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A Brief History of Christian Influence in U.S. Colleges

Harvard had been founded in 1636 by Puritan Calvinists who recognized the necessity for training up a clergy if the new Bible commonwealth was to flourish in the wilderness.

Since 1620, some 17,000 Puritans had migrated to New England, and they wanted ministers who were able to expound the Scriptures from the original Hebrew and Greek, as well as be familiar with what the church fathers, scholastic philosophers and reformists had written in Greek and Latin.

The kind of teaching that Harvard College was to provide was spelled out in its "Rules and Precepts" as follows:

Let every Student be plainly instructed, and earnestly pressed to consider well, the maine end of his life and studies is, to know God and Jesus Christ which is eternal life, John 17:3, and therefore to lay Christ in the bottome, as the only foundation of all found knowledge and Learning...

Secularization of the American university begin with the takeover of Harvard by the Unitarians in 1805. Actually, the Unitarian takeover was preceded by a protracted struggle between orthodoxy and liberalism, which began in 1701 when Increase Mather stepped down from the presidency. The liberals, who had obtained a definite majority in the governing Corporation, elected John Leverett as president of Harvard College. Leverett, a religious liberal and a layman, set the college on its course away from Calvinist orthodoxy.

Gentlemen vs. Scholars

Under Leverett, Harvard became known as a place where young men became gentlemen rather than scholars. Leverett differed from his predecessors, who regarded Harvard merely as a seminary for orthodox Congregational ministers. According to Samuel Eliot Morison's *Three Centuries of Harvard*:

Former presidents liked to refer to Harvard men in commencement orations and the like by the Old Testament phrase *filli prophetarum*, "Sons of the Prophets." Leverett called the alumni *harvardinates*, or "Sons of Harvard."

It was also under Leverett that Harvard began attracting the unfavorable attention of the press, which reported on students living "in riot and luxury." Leverett's own diary reveals that the faculty was having plenty of trouble with "profane swearing," "riotous Actions," and "bringing Cards into the College." An undergraduate's diary of the time notes that the students were frequently slipping off to Boston for horse races, private hangings, and other diversions. Liberalism was already producing its inevitable by-products.

In 1720, Thomas Hollis, a London merchant, endowed the Hollis Professorship of Divinity, Harvard's first professorial chair; in 1721, Edward Wigglesworth, a talented young cleric, was appointed to it. Although Wigglesworth satisfied the orthodox members of the Corporation as to his adherence to Calvinist doctrine, he soon showed his true colors. Morison writes:

One of the first theologians in New England who dared publicly to challenge the "five points of Calvinism," he employed the deadly method of doubt in inquiry, rather than direct attack... Wigglesworth was a prime favorite with Harvard students, and he and his son Edward, who succeeded, had a very great influence on New England theology. It was the Wigglesworths who trained the pioneers of liberal Christianity in New England - the ministers who led the way out of the lush but fearsome jungles of Calvinism, into the thin, clear light of Unitarianism.

The founding of Yale College in 1701 at New Haven, Connecticut by orthodox Harvard graduates was a reaction to the growing liberalism at Harvard. Yale, in fact, was to carry on the orthodox tradition well into the 19th century before it too succumbed to liberalism.

The Great Awakening

That the religious liberalism of the Harvard elite did not reflect the true feelings of the average man in the colonies became quite obvious during the Great Awakening, which began in the 1730s. In September 1740, George Whitefield, the fiery evangelical revivalist, arrived in Boston and addressed 15,000 people on Boston Common. He was invited to Harvard, where the students were eager and attentive, but the faculty was rather cool. On a subsequent visit to the Boston area, Whitefield was not even invited to Harvard. Henceforth, he and his followers began to denounce Harvard as a house of impiety and sin. As a result, Harvard began to suffer a decline in enrollment. Yale, on the other hand, now required that "the students should be established in the principles of religion according to the [Westminster] Assembly's Catechism." Also, every officer of the college was required to subscribe publicly to the Westminster Confession of Faith and the Saybrook Platform of the congregational churches of Connecticut before entering upon his duties. Morison writes:

On the whole, Harvard succeeded in keeping as far ahead of popular religious prejudice, and so far independent of sectarian control, as the times and circumstances made wise and possible. Too abrupt a change in religious matters would have isolated Harvard in the New England community, diminished her usefulness, and at the time of the Revolution, endangered her existence. There are still those who believe that, by keeping the Calvinist machine running, Yale and Princeton conserved certain values that were dissipated at Cambridge in the exhaust of Unitarianism; but it is difficult nowadays to imagine a Harvard linked up with fundamentalism.

Although the Great Awakening had little effect on the Harvard elite, it gave tremendous impulse to God-centered education elsewhere in the colonies. In 1746, the Philadelphia Presbyterian Synod secured a charter for the College of New Jersey, which in 1756 became Princeton College. Most of its first six

presidents, Jonathan Edwards among them, had been prominent preachers in the revival movement.

In 1766, members of the Dutch Reformed Church founded Queen's College, which sixty years later became Rutgers at New Brunswick, New Jersey. In 1764, Baptists founded Brown University in Rhode Island, and in 1769 a Congregational preacher by the name of Eleazar Wheelock founded Dartmouth College in New Hampshire. Even the nonsectarian University of Pennsylvania, founded in 1756 with the help of Benjamin Franklin, welcomed preachers to edify the students. In short, the religious fervor, which also kindled the flame of freedom that brought on the struggle for independence, greatly diminished the influence of Harvard until well after the Revolutionary War ended.

Rebellion Against Calvinism

The rise of Unitarianism among the academic and merchant elite in Puritan New England might seem at first a highly unlikely occurrence. But universities, as we so well know, seem to attract men of intellectual pride who gaze longingly on the tree of knowledge of good and evil, thinking that if they eat of its fruit they will be as gods.

In 1785, under the ministry of Harvard-educated Unitarian James Freeman, the congregation of King's Chapel in Boston purged their Anglican liturgy of all references to the Trinity, thus establishing the first Unitarian church in America. Twenty years later, the Unitarian takeover of Harvard was complete.

The rebellion against Calvinism was a rebellion against the Biblical view of man and God. William Ellery Channing, a Harvard alumnus who became the leader of the Unitarian movement, explained the basis of Unitarianism at the dedication of a new Unitarian church in Baltimore in 1817. After dismissing the concept of the Trinity as "an enormous tax on credulity," he then zeroed in on God Himself:

We believe in the moral perfection of God... It is not because He is our Creator merely, but because He created us for good and holy purposes; it is not because His will is irresistible, but because His will is the perfection of virtue, that we pay Him allegiance. We cannot bow before a being, however great and powerful, who governs tyrannically. We respect nothing but excellence whether on earth or in heaven. We venerate, not the loftiness of God's throne, but the equity and goodness in which it is established...

Now we object to the systems of religion which prevail among us, that they are adverse, in a greater or less degree, to these purifying, comforting, and honorable views of God, that they take from us our Father in heaven, and substitute for Him a being, whom we cannot love if we would, and whom we ought not to love if we could.

For Unitarians, the worship of God depended on His being what they thought He should be, not what He actually was. In any case, Jesus was reduced to the status of prophet and teacher. He was divine only to the extent that we were all divine. Thus, salvation was not longer attained exclusively through Christ but through a good education and good works.

Every Man a God

The Unitarians also rejected the Calvinist view of man as being innately depraved. Man, they were convinced, was not only basically good, but perfectible. For this reason, social action became the principal mode in which Unitarians practiced their religion. They were convinced that evil was caused not by man's sinful nature, but by ignorance, poverty, and social injustice.

Thus, by eliminating ignorance (through universal public education), they would eliminate poverty and thereby eliminate social injustice. Once this was done and the happy results observed by all, the Unitarians would have proven that they were right and the Calvinists were wrong.

While the early Harvard Unitarians believed that their rational form of Christianity was quite scriptural, the newer generation, influenced by the Enlightenment and the intoxicating elixir of Hegelian pantheism, saw no reason why they should subject their emotional, spiritual and intellectual aspirations to the stultifying restrictions of the Bible.

Thus it was that in 1838 Ralph Waldo Emerson shocked the older Unitarians with his famous Divinity School address in which he offered a devastating criticism of all organized religion. Through the new movement of Transcendentalism, Emerson was able to release Unitarians from the weak bonds that still maintained their connection with the religion of the Bible. Transcendentalism was the new form of spirituality that elevated man to godhood. It was far more compatible with the Eastern religions than with the religion of the ancient Hebrews.

Meanwhile, Harvard became the Unitarian Vatican, a self-governing principality on the Charles River, a citadel of humanist liberalism. When America's oldest, richest and most prestigious university becomes the nation's foremost antagonist of orthodox biblical religion, it is bound to have a spiritually devastating influence on American cultural and intellectual life.

E.J. Kahn writes in *Harvard, Through Change and Through Storm*:

Other appraisers of Harvard have compared it to a tiny part of Europe - specifically, to the Vatican. Members of the Corporation, among whose responsibilities is the selection of Harvard's president, have compared themselves to the College of Cardinals.

No president of Harvard is known to have invested himself publicly with Papal stature, but the analogy has its points. Harvard has traditionally operated like a small, powerful, and subjectively infallible political entity with a worldwide constituency...

It is one of Harvard's special problems that it has long been conscious of being a super-power - King, as it were, of the academic mountain.

The road to secularization among other great private American universities was somewhat similar. Yale,

Princeton, William and Mary, Brown, Dartmouth, and Columbia were founded by Anglicans, Presbyterians, and Congregationalists. However, as the Protestant sects became liberal, the universities followed suit.

God and Hegel at Yale

At Yale, the departure from orthodoxy was spurred by the profound influence of German Hegelian philosophy. Georg Friedrich Hegel (1770-1831) was probably the most influential philosopher of his time - and probably the most influential of ours if we consider his influence on the Marxists who permeate American universities.

Hegel rejected the theology of the Bible and believed that everything in the universe is God. In this pantheistic universe, God was in the process of perfecting Himself through a dynamic evolutionary process known as the dialectic - a constant, endless struggle between the thesis and the antithesis, which then resolved themselves into a synthesis. This synthesis then became the new thesis, which then inevitably formed a new antithesis to continue the progressive struggle onward and upward toward perfection. It was this dialectic concept of progress that became the basis of the "progressive" movement.

Hegel also believed that man's intellect was the highest manifestation of good in the universe and that man himself was involved in the dialectic process. Karl Marx (1818-1883) adopted the dialectical concept of progress but rejected Hegel's pantheism, formulating his own concept of "dialectic materialism," which became the philosophical basis for scientific socialism and communist revolution. If revolutionaries could harness the forces of the dialectical struggle, they could lead mankind into communist utopia. By viewing the dialect as a scientifically provable force, like gravity, the communists saw themselves as a vanguard of social progress leading mankind into a glorious future.

Hegel also viewed the state as being god on earth, the ultimate authority and law in man's lives, because it represented man's collective power. It was this statist philosophy that set the stage for communism, socialism, Nazism, and two world wars. Ideas do indeed have consequences!

Skullduggery

At Yale, the departure from Christian orthodoxy was begun in 1833 with the formation on campus of an American chapter of a German secret society known as The Order of Skull & Bones. Antony Sutton, in his book *America's Secret Establishment*, describes The Order as a conspiracy to control the evolution of American society by putting its members in positions of leadership throughout the country:

The Order is neither "left" nor "right." "Left" and "right" are artificial devices to bring about change, and the extremes of political left and political right are vital elements in a process of controlled change... In the dialectical process a clash of opposites brings about a synthesis... This conflict of opposites is essential to bring about change... In the Hegelian system conflict is essential. Furthermore, for Hegel and systems based on Hegel, the State is absolute. The State requires complete obedience from the individual

citizen... He finds freedom only in obedience to the State.

Sutton's hypothesis explains how such disparate personalities as William F. Buckley Jr., Robert Taft, and George Bush - all conservative Republicans - and Robert Sloane Coffin, John Kerry, and W. Averell Harriman - all liberal Democrats - could belong to the same secret society. It might also explain why William F. Buckley Jr. denounced Robert Welch when the latter told the American people that there was a conspiracy of Insiders who were controlling the course of events in America and the world.

Most interesting of all is how The Order has managed to gain control of American education. Three members of The Order were responsible for this development: Timothy Dwight (1849), professor at Yale Divinity School and later 12th president of Yale; Daniel Coit Gilman (1852), first president of the University of California, first president of Johns Hopkins University, and first president of the Carnegie Institution; and Andrew Dickson White (1853), first president of Cornell and first president of the American Historical Association. All three also studied philosophy at the University of Berlin.

The three most important men in the progressive education movement - John Dewey, James McKeen Cattell, and G. Stanley Hall - were all at Johns Hopkins at the same time. Hall, who was trained by Wilhelm Wundt at Leipzig, taught Dewey and Cattell the new psychology. It was also at Johns Hopkins that Dewey was introduced to Hegelianism. James McKeen Cattell later studied under Wundt in Leipzig and went on to become America's leading educational psychologist at Teachers College, Columbia University. Dewey went on to create the new progressive curriculum for the public schools, which downgraded literacy and emphasized socialization. Cattell's experiments in Wundt's laboratory were to become the scientific basis for using the look-say, whole word method in teaching reading in the primary schools.

Totalitarian Tutoring

For the last 60 years or so, American education has been in the hands of humanists, socialists, and Hegelians turning out confused Americans who are not sure where they are going or why they are going there. Yet the secular State cannot accumulate total power because our constitution stands in the way. It was written 200 years ago by men steeped in orthodox religion who knew of man's depraved, sinful nature and were determined to make it as difficult as possible for evil men to gain total political power in the United States.

There was no such constitutional tradition in Germany to prevent Hitler from becoming a total dictator and leading a cultivated, civilized nation into utter depravity and ruin. The universities of Germany were spawning grounds for the ideas that led to Hitler, and they offered no resistance when he arrived on the scene. Why should they have resisted when he was basically what they wanted?

But the scene in America is different. We can prevent the rise of one big Hitler, but we have no way of preventing the many little Hitlers from occupying positions of power and influence in our many diverse institutions, public and private. The totalitarian spirit can be found in bureaucrats, judges, legislators,

educators, union leaders, etc. In fact, we even have real-live, self-admitted totalitarians in the Communist Party USA working with great dedication to turn America into a dictatorship of the proletariat, with plenty of sympathizers in our universities. One would think that the lessons of recent history would turn people away from such obvious insanity. However, Calvinists would simply remind us that man is innately depraved, a sinner to the core, attracted to evil to satisfy a variety of his carnal and intellectual lusts.

The Influence of Catholics

For a time it seemed as if the establishment of major Catholic universities in America - Notre Dame, Loyola, Holy Cross, Boston College, etc. - would offset the secularization of American higher education. Catholic educators offered some of the strongest arguments against progressive education. They vigorously defended the rights of parents and private schools. When the socialist Cardenas government in Mexico banned the operation of schools "directly or indirectly linked to any religious creed" in 1935, Msgr. Pascual Diaz, archbishop of Mexico, instructed Catholics in a pastoral letter to refuse to comply with the new socialistic education laws:

First - No Catholic can be a socialist, understanding by socialism the philosophical, economic or social system which in one form or another does not recognize the rights of God and the church nor the natural right of every man to possess the goods he has acquired by his work or inherited legitimately, or which foments hatred and the unjust struggle of classes.

Second - No Catholic can study or teach socialism, nor cooperate directly to those ends, since it contains many errors condemned by the church.

Third - No Catholic can subscribe to declarations or formulas according to which he approves, although only for appearance, socialistic education, since this would be to work against the dictates of his own conscience.

Fourth - No Catholic can approve pedagogic naturalism or sexual education, since they are very grave errors which bring serious consequences.

In saying that no Catholic can do what is prohibited, we make it clearly understood that those who do so commit a mortal sin.

It should be understood that these prohibitions are not arbitrary, but conform exactly with the general mandates of the church, which has the right, given by God Himself, to command its sons to do what is necessary for their eternal salvation and to prohibit them from doing what would carry them away from that end: proceeding in everything as a loving mother who seeks only the good of her children; when they work against what she commands, they bring down their own unhappiness.

That letter was not only signed by the archbishop of Mexico, but by eight other archbishops and thirty

bishops. It is doubtful that any Catholic archbishop would put his signature on that kind of letter today, for Catholic educators, with very few exceptions, have succumbed to the same secular humanistic philosophy that now permeates all of academia.

The founding of Regent University, Pensacola Christian College, Liberty University, and other schools indicates that God-centered education is still desired by a small but growing segment of the American population. But some day the humanist State may decide that God-centered education promotes religious prejudice and bigotry; that it presents a danger to society; and that, therefore, it must cease.

Of course, the religious freedom clause in the First Amendment should make such an occurrence unlikely. But it did not stop Nebraska authorities from jailing Reverent Everett Sileven for operating an "unapproved" Christian school, nor is it stopping a number of states from prosecuting Christian home-schoolers for not complying with the education laws.

A new concept has emerged in the courts - that "state's compelling interest in education" - which is being deftly used by state prosecutors, superintendents of schools, and judges to override the Constitutional guarantee of religious freedom.

An Establishment of Religion

With our great state universities all under humanist control, and our nation's public school under similar control, it is obvious to anyone who can see that, under the guise of secularization, the humanists have created the most powerful and pervasive government-funded establishment of religion that has ever existed in the United States.

Humanism is religion. It is, in fact, Unitarianism in the guise of secular philosophy. In 1987, U.S. District Court Judge W. Brevard Hand, in *Smith v. Board of School Commissioners of Mobile County, Alabama*, ruled that the secular humanists philosophy is a religion. He said:

For purposes of the First Amendment, secular humanism is a religious belief system, entitled to the protections of, and subject to the prohibitions of, the religion clauses.

Edwin H. Wilson, a Unitarian minister and one of the founders of the humanist movement, took great pains to show the interchangeability of humanism and Unitarianism in an article he wrote for the Nov/December 1962 issue of *The Humanist*. He stated:

The American Humanist Association itself was organized ... by a group composed primarily of liberal ministers and professors who were predominantly Unitarians and considered themselves as religious humanists...

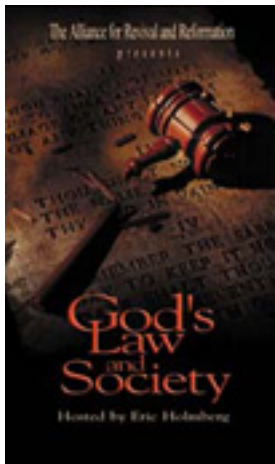
Of the 34 persons who signed the Humanist Manifesto in 1933, all but four can be readily identified as "religious humanists" ... My conviction is that a probe into what is actually believed would show that the

"liberal Unitarian position" and what is generally presented as Humanism - whether as a religion or as a philosophy - differ very little.

Then there was the Torcaso case, in which the Supreme Court recognized Buddhism, Taoism, Ethical Culture, and Secular Humanism as religions existing in the United States even though they do not teach what is traditionally considered belief in God.

There is no doubt that our government education system is an illegal establishment of religion in flagrant violation of our constitution. The American people permit this system to exist mainly because of ignorance, confusion, and deference to a number of powerful and corrupt special interests. But a nation that prefers to live with lies - because it is too cowardly and corrupt to fight for truth - will have to accept the consequences of its depravity.

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How Christians Started the Ivy League

Harvard, Princeton, Yale, Dartmouth - all owe their origins to the gospel.

Probably no segment of American society has turned out a greater number of illustrious graduates than New England's Ivy League. Labels like Harvard, Yale, Princeton, still carry their own mystique and a certain aura of elitism and prestige.

Yet perhaps it would surprise most to learn that almost every Ivy League school was established primarily to train ministers of the gospel - and to evangelize the Atlantic seaboard.

Harvard, 1638

It only took eighteen years from the time the Pilgrims set foot on Plymouth Rock until the Puritans, who were among the most educated people of their day, founded the first and perhaps most famous Ivy League school. Their story, in brief, is etched today in an entry way to Harvard Yard:

"After God had carried us safely to New England, and we had built our houses, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the civil government; one of the next things we longed for, and looked after was to advance learning, and perpetuate it to posterity; dreading to leave an illiterate ministry to the churches, when our present ministers shall lie in the dust."

Harvard College's first presidents and tutors insisted that there could be no true knowledge or wisdom without Jesus Christ, and but for their passionate Christian convictions, there would have been no Harvard.

Harvard's "Rules and Precepts adopted in 1646 included the following essentials: "Every one shall consider the main end of his life and studies to know God and Jesus Christ which is eternal life. Seeing the Lord giveth wisdom, every one shall seriously by prayer in secret seek wisdom of Him. Every one shall so exercise himself in reading the Scriptures twice a day that they be ready to give an account of their proficiency therein, both in theoretical observations of languages and logic, and in practical and spiritual truths...."

According to reliable calculations, 52 percent of the 17th century Harvard graduates became ministers!

Yale, 1701

By the turn of the century Christians in the Connecticut region launched Yale as an alternative to Harvard. Many thought Harvard too far away and too expensive, and they also observed that the spiritual climate at Harvard was not what it once had been.

Princeton, 1746

This school, originally called "The College of New Jersey," sprang up in part from the impact of the First Great Awakening. It also retained its evangelical vigor longer than any other Ivy League school. In fact, Princeton's presidents were evangelical until at least the turn of the Twentieth Century, as also many of the faculty.

Dartmouth, 1754

A strong missionary thrust launched this new school in New Hampshire. Its royal charter, signed by King George of England, specified the school's intent to reach the Indian tribes, and to educate and Christianize English youth as well. Eleazar Wheelock, a close friend of evangelist George Whitefield, secured the charter.

Columbia, William and Mary, Rutgers, Brown & UPenn

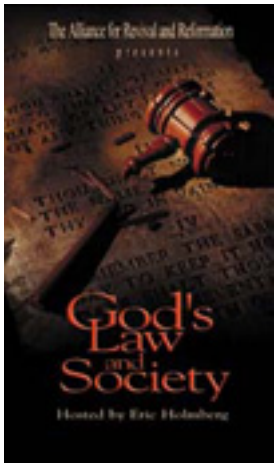
The first president of New York's Columbia University, first known as "King's College," at one time served as a missionary to America under the English-based "Society for the Propagation of the Gospel in Foreign Parts." The Church of England established the College of William and Mary, near today's colonial Williamsburg. Dutch Reformed revivalists founded Queen's College (later Rutgers University) in New Jersey. Brown University originated with the Baptist churches scattered on the Atlantic seaboard. With the exception of the University of Pennsylvania, every collegiate institution founded in the colonies prior to the Revolutionary War was established by some branch of the Christian Church.

Even at UPenn, however, an evangelist played a prominent part. When Philadelphia churches denied revivalist George Whitefield access to their pulpits, forcing him to preach in the open, some of Whitefield's admirers, among them Benjamin Franklin, decided to erect a building to accommodate the great crowds that wanted to hear him. The structure they built became the first building of what is now the University of Pennsylvania, and a statue of Whitefield stands prominently on that campus today.

Though the Ivy League schools eventually turned secular, they fed into the mainstream of society in those earlier days a great army of graduates who could claim Jesus Christ as personal Savior and Lord, and who left a strong impact on our nation. Their presidents and their faculties helped to set a high spiritual tone, and at times their campuses in turn felt the impact of revival. The educators of early America understood that the moral climate of its schools, colleges and universities would shape its future generations, and could ultimately decide the course of the nation.

Reprinted from The Rebirth of America, published by the Arthur S. DeMoss Foundation.

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Classroom Bias

By Brent Knox

I once heard a professor say nonchalantly, "The Bible actually does teach reincarnation. Remember the story of John the Baptist? Wasn't he Elijah reincarnated? And there used to be many other Scriptural passages which taught reincarnation, but in the third and fourth centuries, biased church fathers took their scissors and cut those enlightening passages from the Bible."

All the heads in the classroom bobbed up and down in mesmerized agreement. I gaped in astonishment. I thought I had heard every possible criticism against the Bible, but this one was really incredible. It was so far-fetched that even several of the religion professors at the same university I talked to hadn't heard it. But even more astonishing was that the students in the classroom absorbed the tale as if it was gospel truth. Why? Because professors are the experts. They are scholars and have a lot of abbreviations after their names to prove it.

As a Christian student at a public university, I learned very quickly not to be overawed by professors. They are just men. And men make mistakes. In fact, the Bible reveals that man can actually suppress the truth, not because it is intellectually dissatisfying, but because of their desire for sin (Romans 1:18). Men can appear wise and learned, but actually be fools with futile thinking because of a secret rebellion in not honoring God (Romans 1:19-23).

Although not all college professors have this problem, unfortunately, many do promote unreasonable and irrational criticisms against God, His Word and His Son because their moral bias makes them unable to think correctly. Remember, your professor may be an expert in biology, but he may be foolish when he speaks fondly of our "ancestor" *Australopithecus*.

It's important to be able to distinguish between truth and the presuppositions of many of our country's college professors. If we can't detect when these presuppositions are leading a professor into academic error, then our faith may be weakened or destroyed by half-truths masquerading as truths. I would like to look at three of these presuppositions, or "faiths," that have invaded many of our nation's classrooms:

1. The hard-core scientists rally under the banner that says, "Prove it to me!" They say God is irrelevant because His existence cannot be proven and faith is irrational because you must abandon your intellect. But they, too, have a faith: The universe is a closed system of causes and effects; only that which is empirically verifiable is of reality; all else is meaningless. From this faith comes the belief that a scientific view of the world can give a complete picture of all that is true. But realize this: this faith is truly a faith, not a scientific conclusion.

The scientific method is not the only way to arrive at knowledge. Countless times, as I have told someone about the resurrection, I've received the retort, "Prove it to me!" It used to befuddle me. I

couldn't even prove it and would leave the conversation barbecued. But now, I ask gently, "Well, can you prove to me that Julius Caesar lived and fought in the Gallic Wars?" The point is made. You cannot prove anything in history scientifically. But that doesn't make historical events any less real than $e = mc^2$.

Back in my college days, I was discussing Christianity with a chemistry teaching assistant.

"I can't believe in this Jesus stuff because it rests on so many miracles. And miracles are so unscientific," he said.

I paused and said, "That's the point. If you could explain miracles scientifically, then they wouldn't be miracles anymore."

He had never thought of that before. If there is a God, then His existence, His proofs (miracles) and His revelations would all defy the scientific method because the events must be repeated and observed a statistical amount of times. Just because science cannot observe history, revelation, God, miracles, etc., doesn't make these things irrational, questionable or untrue.

2. One pleasant afternoon at the University of Iowa, I was discussing with a group of students the morality of the Bible and that God's laws are absolutely true no matter what culture or time in history you live in. One scholarly looking student defiantly interrupted, "But there are no such things as absolutes!"

"Are you sure?" I replied.

"Yes, I am sure!" he shouted back.

"Are you absolutely sure?"

"Yes!!!" he shrieked.

"Then you are an absolutist just like me!" I said.

I thought he was going to fall off the steps. No one likes to be an absolutist.

The bias in the classroom is that no absolutes exist. But that's an impossible position. In order to be a true non-absolutist, a person must admit the possibility of absolutes and thereby the possibility of God and His revelation in the Bible. A true non-absolutist should inspect Christianity's perspective as a viable alternative view. But often, the Christian perspective on morality, ethics, the nature of man as it relates to psychology and sociology, etc., is dismissed as narrow-minded, empty-headed fundamentalists' dogma that couldn't possibly be true.

Who really is narrow-minded and biased? If you want to test this bias, try standing up in a class on Religion in America during a discussion on pluralism and state, "Jesus is the only way to God." You will see people's hair stand straight up on their neck. But if God exists and God spoke, then the statement is not absurd at all.

Because God is considered irrelevant in the classroom, there is no longer any basis from which to form opinions on morality, ethics and religion. Our society's motto has become, "Hey, it doesn't make any difference what you believe, as long as you believe it."

Well, it does make a difference what you believe! If you believe that question 2 on a multiple-choice test is option "d," does your faith make "d" the correct answer? If your test is returned and "c" is the answer, will an appeal to the professor saying, "But I believed in 'd' with all my heart" raise your score? No! (Not unless you make better appeals than I did.)

Why? Because there are correct answers and wrong answers, and a person's faith has little to do with the reality of right and wrong.

Our society has become a little schizophrenic, thinking that right answers exist for any area of life except religion and morality. Again, if God exists and spoke, then absolutes exist and we have a basis for deciding right from wrong. Yet, people reject Christianity, not because they researched the historical evidence and found it lacking, but because they simply don't like what it says. That's a classic bias.

3. Listening to a biology lecture on evolution, I heard the professor chirp, "There are other views explaining the origin of man that exist besides Darwinism. Many people believe that the world was created rather than evolved. But since those theories imply a god, we cannot discuss the merits of these theories in the classroom because the state cannot be a promoter of religion."

In one quick swipe, this professor dismissed a whole realm of scientific knowledge with the over-worn phrase "separation of church and state." Not only has God Himself been declared unscientific (remember, He is not at the end of man's leash to be examined and tested) and therefore irrational, a person cannot even discuss Him without fear of being sued by the American Civil Liberties Union (ACLU).

Proficient constitutional lawyers realize that the intent of the Constitution is to protect religion from power-hungry government rather than protect the government from power-hungry religion. The people should not be insulated from open, intellectual discussion of God and the Bible, especially if it might be all true. Actually, people use the concept of "separation of church and state" as a tool to carry out their own anti-Christian bias. It's a favorite war slogan to toss out to avoid facing the music.

To illustrate this, I knew a Christian religion professor at a state university who wrote a paper on the life of Jesus, stating that the gospel accounts were not only historically accurate, but that they were also true (heaven forbid!). The religion department shook for days.

He was asked to leave the university and join a Christian college because he was judged guilty of promoting a religion. His colleagues wanted to box him away and out of sight from students who were searching. And yet, at the same university, other professors regularly promote the theories that discredit the historicity of the gospel accounts.

Apparently, the academic ethic of "freedom to think, research and express opinions" is trashed if a man investigates the reality of Christianity.

The devil has a strategy for the classroom: to drive a deep wedge between education and Christianity, thereby keeping the Christian faith in the churches only. However, our faith is relevant to and deeply affects many disciplines - biology, philosophy, psychology, sociology, religion, business, history, anthropology, etc.

With this war of ideas going on in the classroom, as a student, you will find many opportunities to express the Christian perspective in class. But you will need to be informed to do so accurately and effectively. There are many resources available in Christian book stores that can help you be more knowledgeable. Or, you can sometimes learn about the different approaches to a subject by simply doing extra research at the library.

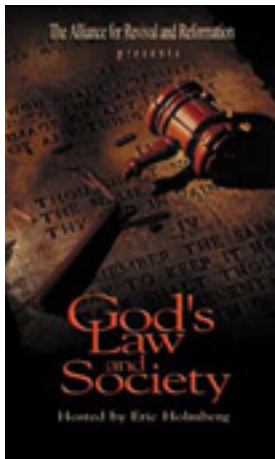
It's also important to approach each class with a healthy dose of skepticism, not simply accepting as the gospel truth every single thing the professor or the book states. Armed with resources independent of those the professor assigned, you will be able to think a little more intelligently and critically about the subject and will be better able to sort out truth from theory and outright distortion.

In addition, work hard at your school work. Many people think that Christians are intellectual air-heads and there is no need for you to verify their opinion.

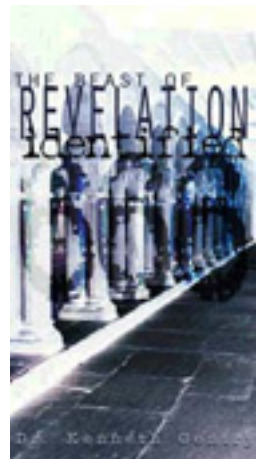
But armed with the Holy Spirit and a storehouse of knowledge, you can come out of the classroom more convinced of your Christian faith and better able to help others come to the same conclusions.

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Test Your C.L.Q.*

(Cultural Literacy Quotient)

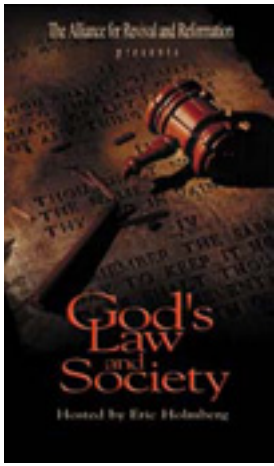
1. Which is closer to Washington, D.C.: San Diego, California, or Managua, Nicaragua?
2. Name five countries that have coastlines on both the Atlantic and Pacific Oceans.
3. True or False: For the Soviet Union to invade Iran they would have to cross through Afghanistan.
4. This great American writer penned the narrative poems Hiawatha and Evangeline.
5. Moses brought the Ten Commandments down from Mount _____.
6. Name the first five presidents of the United States in the correct order.
7. In what year was the Magna Carta written?
8. Name the mountain range which lies between Spain and France.
9. Who composed "The Star Spangled Banner" and what was the occasion which prompted its writing?
10. Who betrayed Jesus Christ and how much did he accept as payment for turning Him in to the authorities?
11. What famous 18th century French historian travelled throughout America during the early days of our founding, writing much about our new system of government?
12. What Roman emperor first proclaimed Christianity a state religion in the Roman Empire, and in what century?
13. What great American military hero said, "I only regret that I have but one life to lose for my country."
14. Where in the U.S. were the Wright Brothers first successful in flight?
15. Who was Simon Legree and in what popular American novel did he appear?
16. Who wrote the majority of the New Testament?

17. Which one of the following phrases is not in the Bible: 1) "No man can serve two masters" 2) "The road to hell is paved with good intentions" 3) "Out of the mouths of babes" 4) "strain at a gnat and swallow a camel."
18. True or False: The Greek poet Homer wrote the famous poem The Rime of the Ancient Mariner.
19. Who wrote the Declaration of Independence?
20. True or False: "Manifest Destiny" is a doctrine discussed in the New Testament.

Cultural Literacy Test Answers

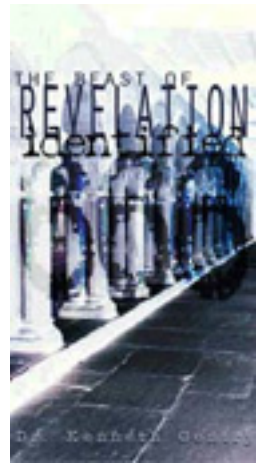
1. Managua, Nicaragua.
2. Canada, the U.S., Mexico, Guatemala, Nicaragua, Panama, Honduras, Costa Rica, Colombia, Chile.
3. False.
4. Henry Wadsworth Longfellow.
5. Sinai.
6. George Washington, John Adams, Thomas Jefferson, James Madison, James Monroe.
7. 1215.
8. the Pyrenees.
9. Francis Scott Key composed the song during the War of 1812.
10. Judas, for 30 pieces of silver.
11. Francis de Toqueville.
12. Constantine the Great in the 4th century.
13. Nathan Hale.
14. Kitty Hawk, North Carolina.
15. the wicked slaveowner in Harriet Beecher Stowe's novel Uncle Tom's Cabin.
16. the Apostle Paul.
17. "The road to hell is paved with good intentions."
18. False. It was written by Samuel Taylor Coleridge.
19. Thomas Jefferson.
20. False. Manifest Destiny was the idea that Americans should expand their governmental influence throughout the North American continent.

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Accuracy in Academia -

Freedom of Speech Violations Campus Report

Freedom of speech is being redefined by university faculty and administrators to protect leftist academicians from any serious challenges of their views, according to reports collected by Accuracy in Academia.

Harvard Law Professor Randall Kennedy gave a lecture recently entitled "Hey, Hey, Ho, Ho, Free Speech Has Got to Go!" Kennedy advocated the removal of freedom of speech on the grounds that "toleration has its limits." Of course, those limits would be defined by his reasoning and only his.

"Can a protester abridge the rights of a Reagan or a Republican Secretary of Defense?" a student asked during the lecture. Kennedy said he would sanction the silencing of their views, as well as those of a visiting 'contra' from Nicaragua. When a student asked how he would feel if a visiting lecturer was beaten or killed during such a protest, Kennedy remarked, "It's a close call, something I'd have to think deeply about."

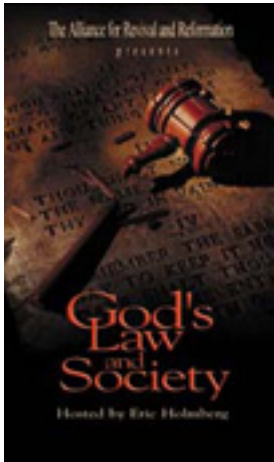
Another Harvard professor, mathematics Professor Vishwambhar Pati, defended the silencing of a South African speaker by writing "... there is no provision under U.S. law that guarantees uninterrupted free speech ... [The South African's] privilege to air his views from a Harvard podium is hardly a right."

The university, which is supposed to be an arena of inquiry, testing and thinking, is becoming a haven for those who only ascribe to a certain point of view, according to an article in Accuracy in Academia's Campus Report. The article stated that Brooklyn College Professor Robert Cheery defended the silencing of government speakers in a letter:

"...[A]cademic freedom was initiated to protect those who held anti-establishment positions. Those who represent the government have more than ample access to the media so that anyone seriously interested can easily find out their position. If opponents choose to disrupt a government representative's talk, it reflects a protest against the government's policies, not an abridgement of freedom of speech."

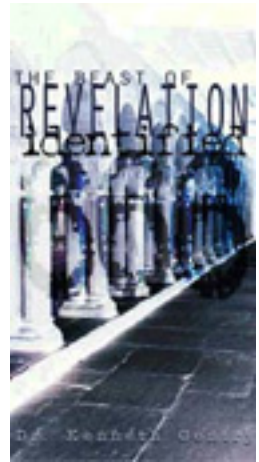
A speech by Nicaraguan Resistance Leader Adolfo Calero was recently cancelled by a dean at Harvard University because the audience was dominated by conservatives. Prior to the speech, the same dean spearheaded a protest against Calero. Campus Report posed an interesting question at the end of their published findings: "Where is the American Civil Liberties Union and People for the American Way when you need them?"

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"Are You Funding Marxist Revolution with Your Tuition?"

by Solomon Wise

Higher education. It certainly sounds prestigious. It brings to mind a group of serious students in an ivy-covered lecture hall discussing the works of Shakespeare, Jeffersonian democracy, or Adam Smith's economic principles. But today in America, higher education has taken a nosedive. In many classrooms, Shakespeare, Jefferson, and Smith are out. Marx, Castro, and a host of other radical communist thinkers are in.

And it's all done quietly and peacefully - and paid for by unknowing parents to the tune of \$18,000 a year.

Radical communists teaching in U.S. universities? Surely not. If you don't believe it, perhaps you should attend the next Marxist Scholars Conference and take a tape player. The most recent of these gatherings, held at the University of California/Berkeley last November, drew 500 American professors and political activists to discuss how they could better disseminate their views into the mainstream of American thought. Their primary target, of course, is the university student.

Here are just a few remarks made at the conference by some of these professors:

* Herbert Aptheker, law professor at the University of California/Berkeley, told the audience that communists will create a "Heaven on earth."

* Another UC/Berkeley professor, Carlos Munoz of the Chicano Studies department, proclaimed that "This empire (of America) will fall, and we will contribute to its fall." Munoz went on to explain that the large-scale immigration of Hispanics to the U.S. in coming years will make California "the first Third World state" - and that communists plan to control Hispanic votes.

* Philosophy Professor Jack Pitt of California State University/Fresno said that "teaching is important to those of us on the left" because the classroom is one of the "institutions which disseminate ideology that renders [the ruling class's] control acceptable ... it is essential that we see ideology as contested terrain, as one of the sites where the class struggle is waged." Pitt said he identifies himself as a Marxist to his students only "if it's a matter of class solidarity."

* A high school civics teacher from San Francisco, and member of the executive board of the American Federation of Teachers, told the audience that high school students should be a prime target of their doctrines: "Our need, as educators and as Marxists, is to teach our young people what the correct choices are ... I teach my students how to find examples of ethnocentrism, Eurocentrism, racism, bias, distortion

..."

He also explained that many immigrants who come to America believe "the myth that America is the land of freedom," and come with anti-communist sentiments. But he assured the audience that he was not giving up the fight: "We need more Third World teachers in our classrooms. We need more Marxists in our classrooms. We need more progressiveness in our classrooms. That's where the future is: in the classrooms."

* Roberto Rivera is an ethnic studies professor at San Francisco State University. Rivera explained why he uses the radical teachings of Paulo Freire, a Brazilian revolutionary, to prepare his students for revolution. "The Nicaraguan revolution is where it is," Rivera said, because they have used Freire successfully in the classroom. He also predicted that the communist revolutionary forces in El Salvador and Guatemala would prevail because "they're using Freire well."

* Howard University Political Science Professor Michael Parenti pointed out to the audience that the First Amendment is not the enemy, but how it is used by the ruling class. Parenti also added that the appointment of another conservative to the U.S. Supreme Court would "lead to the end of democracy."

* Ric Holt, a Northwestern Missouri State professor, told the group how he opens students' minds to Marxist ideas. Early in the semester, he takes students to watch bankrupt farms being auctioned off as "the generations lose everything they own."

Of all the special guest speakers at the Marxist Scholars Conference, the largest percentage of speakers were professors who hold degrees in traditional academic subjects as well as more recently invented disciplines such as Native American studies, Black studies, and Chicano studies.

Conference organizer Jack Kurzweil of San Jose State University said that the November meeting was the largest Marxist Scholars Conference in history. The principal sponsors were the Marxist Educational Press, directed by a professor from the University of Minnesota, and the Berkeley chapter of the Union of Radical Political Economists.

In early February of this year, Secretary of Education William Bennett made some fiery comments about the academic establishment which drew sparks from college presidents around the nation. Bennett said: "The American people are beginning to wonder whether the emperor - higher education - has any clothes." Bennett charged that higher education is losing credibility because faculty members are trashing traditional disciplines for trendy, soft-headed courses.

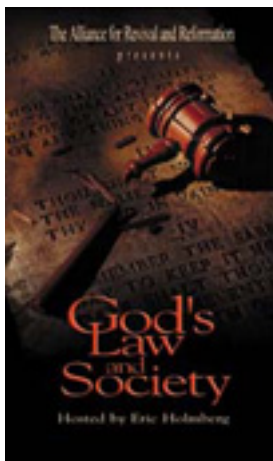
"Is this what parents are being asked to pay \$18,000 a year for?" Bennett asked.

Yes, Mr. Bennett, on many American campuses today, parents are paying that kind of money to send professors like Aptheker, Munoz, Pitt, and Parenti to meetings like the one I have described. In their meetings, they are discussing the most practical and effective ways to overthrow the American system as

we know it. Parents are also paying roughly \$18,000 a year for these radical teachers to indoctrinate their children in hostile ideologies.

The radical elements in U.S. academia say it's time for revolution. I agree. I say its time for students, parents, and university administrators to revolt against this madness that is being masqueraded as academic curriculum. Pressure needs to be put on these anti-intellectuals: either they change their militant views, or they're out of a job. It's time that we Americans stop financing our own downfall.

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Parent sued by teacher for calling classes "occultic"

1/88

WASHINGTON, D.C. (FR) --The mother of a 6th grade student was sued for slander by a Colorado school teacher for calling curriculum "occultic." Sandy Montoya was one of three parents who complained to the Adams County, Colorado, School District Number 123, about what their children were being taught.

The parents told school officials that their children were taught about firewalking, guided imagery, color healing, and touch therapy. They said they thought the curriculum was "occultic" and dangerous, especially if their children tried firewalking at home.

According to the parent's reports, the teacher told students her experience of walking barefoot across hot coals and not burning her feet. For color healing, she discussed the practice of mentally identifying pain and illness by color, weight and size, in an attempt to rid the body of pain.

She explained touch therapy as being similar to acupuncture, but using external hand and finger pressure rather than needles to relieve pain or sickness.

The teacher called the parent's criticism "slander," and filed suit. She won a settlement of \$110,500, and Sandy Montoya had to pay \$27,500 of the judgment.

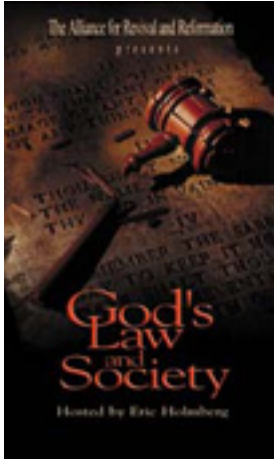
Montoya recently filed an appeal before the Colorado Court of Appeals. If the decision is upheld, her attorney Jordan Lorence, said, "It would be ominous, because it could chill all parental criticism of the public school system." Lorence is the assistant general counsel for Concerned Women of America. "This case sends a message to parents, 'if parents criticize the public school system, they'll get sued,'" he said.

Lorence said the case was setting dangerous precedent because it meant that if a parent decided to censure the public school system they could get sued. "Our basic argument is that parents have the constitutional right to criticize public schools and should have the absolute right to do so," he said.

According to traditional American jurisprudence, he said, the parents control education of their children and delegate the authority to the schools. "If what the school teaches is objectionable, they should have an absolute right to criticize."

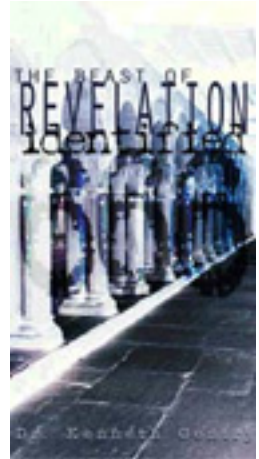
These kind of cases are coming up, he added, "because we're seeing an increasing paganization and a declining of Christian values in our public schools."

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The Marxist Assault on the Curriculum

By Lee Grady

The anti-intellectuals have struck again. This time, they're after the control of the basic freshman curriculum.

Most colleges in America today require some type of general introductory course in Literature and Philosophy. These courses offer a required reading list of truly "Great Books" that represent our cultural heritage and give a simple understanding of the progress of civilization. Students are typically given ample doses of the ancient philosophers, the Bible, Shakespeare, Dante, Milton, and Locke ... progressing all the way to the great defenders of American democracy like Hamilton and Jefferson.

But if a certain radical element in our universities continues to have their way, the great books will be shelved forever. The freshman curriculum is now being viewed as a political tool that some radical professors would like to use in a subtle revolutionary campaign.

At Stanford University last year, 500 students and professors - joined by presidential candidate Jesse Jackson - gathered to protest a freshman course on Western literature and philosophy. Chanting "Hey hey, ho ho, Western culture's got to go," these activists were calling for a new curriculum which emphasizes non-European cultures and works by "women, minorities, and people of color."

Some educators at Stanford, along with their colleagues on other campuses which are facing similar controversies, say that our Western cultural heritage is too white, too European, and too male. They say it's time for democratic equality on the required reading list, and would like to replace Shakespeare with Confucius, Longfellow with the feminist poets, and the Bible with the Bhagavad-Gita and African tribal music. In short, they want to uproot Western traditions, and replace them with a myriad of ethnic diversities which they feel will appear less prejudiced and more open-minded.

The Problem with Relativism

University of Chicago professor Allan Bloom pointed out in his best-selling book *The Closing of the American Mind* that students in this country are being intellectually maimed by relativism in our classrooms. Because we have rejected moral absolutes, the curriculum has no central reference point to revolve around, and no foundation on which to rest. College-level courses have become a confusing blur because no one really knows what's right and what's wrong, what's good and what's bad.

That's the main reason why we see a movement to strike the study of Western culture from the curriculum. After all, who says Western society has ever contributed anything good to mankind? And if it did, who really knows how we could pick a "great books" list? Who knows what "great" really means anyway? What's great to me may not be so great to the next guy. And who says the Bible is worth

studying? Who says the poetry of the ancient Mayans isn't just as worthy of our attention? Or the novels of Richard Wright or D.H. Lawrence or James Joyce?

When you eliminate moral values and absolute principles of right and wrong, then you are left with lots of questions and no answers. There is no more room for great books, great ideas, or great men, because there is no longer a means to measure greatness. In terms of the college literature course, that means that the Bible, the U.S. Constitution, and Paradise Lost have no meaning or value for us today.

The Spirit of Marxism at Work

There's more involved in this curriculum controversy than the natural conclusions of relativism, however. At the core of this argument is a desire on the part of some educators to tear down everything that the West stands for.

Although Marxists talk a great deal about the positive goals of their world mission - to rebuild or reconstruct society - we have yet to see anything positive happen after a Marxist revolution. The very nature of Marxism is destructive: it produces poverty, genocide, and economic collapse ... and then institutes a slave state on top of the rubble.

The motivating force at work in Marx, Lenin, and Engels was hatred and the desire to destroy: hatred of the family, hatred of private property, hatred of wealth, hatred of individual reward. These men had no plan or program for rebuilding what they wanted to tear down. Their revolution was not redemptive, simply vindictive. This is because hatred cannot produce anything positive. Evil cannot beget good.

The anti-intellectuals in our academic community who are challenging the curriculum requirements at Stanford and other universities are being motivated by this same Marxist doctrine. They cannot allow the Bible, the plays of Shakespeare, the essays of Hamilton, or the poems of Longfellow to be read in the classroom because they hate the values that these writings convey. They hate biblical morality (the strongest single influence in Western culture), the concepts of freedom and democracy, and all the other contributions of Western history that have built free and prosperous nations.

The whole goal of the new Marxist, anti-Western curriculum is to remove today's student from the values of our forefathers. They want to uproot an entire generation of young people from their entrenchment in the "narrow-minded" Western ideas of morality, property, and individual freedom under God. Then, when the operation is complete, they can interject their new, revolutionary ideas.

I am not saying that Western traditions are perfect, by any means. We are a flawed civilization with plenty of problems that were passed down from the Greeks to the Romans to the English to the Americans. But what we should be doing is looking at the positive contributions of Western society - which for the most part were all shaped by Christian ideas. How can our students ever learn to appreciate individual freedom, private property rights, the republican form of government, or representation, if they never learn where the ideas originated, or how great men worked and even gave their lives to secure

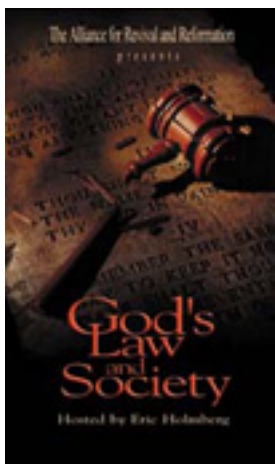
them?

It's time we challenged these anti-West critics. I agree with Herbert London, a dean at New York University, who recently expressed his concern about the Stanford incident: "If there is anything the academy needs at the moment," he wrote, "it is a debunking of the debunkers. We need scholars who can affirm the best in our tradition, without fearing to discuss its flaws. We need teachers who can rediscover the substantive value of Western civilization without apologies to a brand of special pleaders standing on a soap box of gender, class, and race."¹

It is indeed ironic that these academicians - some of them with sincere intentions, perhaps - say that their battle is against prejudice. In the final judgment, it is obvious that they are the true bookburners.

1 Herbert London, "The Debunkers Need to Be Debunked," Campus Report, January 1988, p. 8.

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Moral Education

7/88

WASHINGTON, D.C. (EP) - America's public schools should be giving students more moral education, according to a report by a national organization that focuses on curriculum development and teaching procedures.

The Association for Supervision and Curriculum Development's report said moral education was not the "latest education fad, but a very old concept." Boston University professor Kevin Ryan, who chaired the panel, said American schools were founded with moral purpose, and offered moral education until the 1960s. Since that time, he said, schools have "stepped back" from their responsibility to teach morality.

The report noted increasing public concern over adolescent emotional problems, rising teenage suicide and murder, and unwed mothers. The report also cited public opinion polls which indicate that most Americans favor the teaching of moral behavior by public schools.

The Alexandria, Virginia-based association, which is made up of educators involved in curriculum development for public schools, defines moral education as "whatever schools do to influence how students think, feel and act regarding issues of right and wrong." The report says such education can help students become "morally mature."

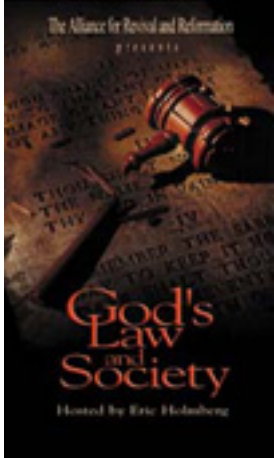
The report recommends:

- * A greater place for moral education in public school curricula.
- * A cooperative effort among teachers, parents, media, courts, businesses, and civil, racial, ethnic, and religious organizations, for creating a social and cultural setting that supports moral behavior and education.
- * The establishment and publicizing of clear expectations for teachers and administrators in their roles as moral educators.
- * Increased attention to moral education in teachers' colleges and other educators' training programs.
- * The inclusion of critical thinking and decision making skills in moral education.
- * Regular assessments of the moral climate of schools and conduct of students, with the results of those assessments being made public.

The report acknowledges, however, that moral education is a possible source of controversy, including

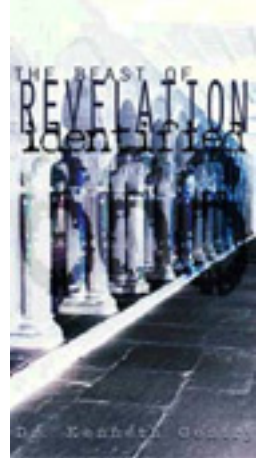
such issues as the religious underpinnings of moral behavior, how moral values should be taught, and whether moral education should strive to encourage adherence to a set of central values or to develop morally autonomous individuals.

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What's wrong with the politically correct curriculum?

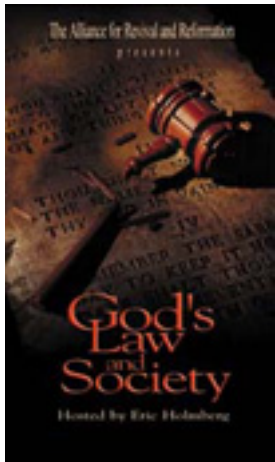
12/91

Just when you thought it was safe to walk the halls of academia again, illiberal liberalism is beginning to regroup. Gerald Graff, a University of Chicago English professor has founded Teachers for a Democratic Culture. Graff says he is concerned about the perception that higher education is awash in political intimidation by radical faculty leftovers from the 1960s, intent on shoving a crude ideological agenda down the throats of an unsuspecting and apolitical student body.

The problem with Graff's concern is, of course, that the perception is correct. Graff should know that he can't hold his prejudices and force others to eat them too. Why, for instance, are Shakespeare, Milton and Locke castigated as dead, white, aristocratic males, while Marx, Freud and Rousseau are crowned as messengers of truth? Perhaps it is because Marx, Freud and Rousseau are dead, white, anti-Christian males.

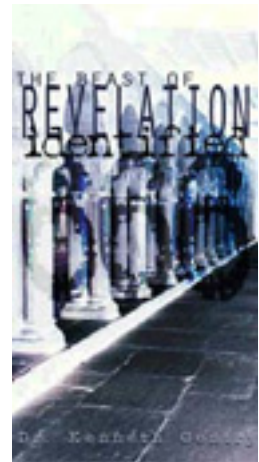
- Mike Wade

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Court Upholds Rutherford Institute Case

1/88

Reiterating that students do not "shed their constitutional rights to freedom of speech ... at the schoolhouse gate," a U.S. district court on December 4, 1987, ordered Pennsylvania school officials to allow three students to distribute a religious newspaper in their junior high school.

"Free speech is one of the most protected clauses in the Constitution," said John Whitehead, president of the Rutherford Institute and one of the attorneys who successfully defended the students. The Virginia-based nonprofit organization specializes in the defense of religious groups and individuals.

Bryan Thompson, Marc Shunk and Christopher Eakle, currently ninth-graders at Antietam Junior High School in Waynesboro, were suspended two years ago when they passed out copies of Issues and Answers in the school hallways before class. Issues and Answers is a free monthly newspaper published by Student Action for Christ.

The three students and their parents, represented by Rutherford attorney Larry Crain, later sued the Waynesboro school district, charging infringement of their First Amendment rights.

While school officials may lawfully impose "content-neutral time, place, and manner restrictions" on students' free speech activities, Judge Sylvia Rambo stated that testimony by Antietam principal Robert Mesaros "indicates that the religious content of the paper definitely influenced" the decision to ban its distribution. Mesaros admitted in his deposition that he feared some parents would object to their children's exposure to the newspaper.

Judge Rambo, however, quoting from a 1969 Supreme Court ruling, pointed out that banning "a particular expression of opinion" had to be justified by "something more than a mere desire to avoid the discomfort and unpleasantness that always accompany an unpopular viewpoint."

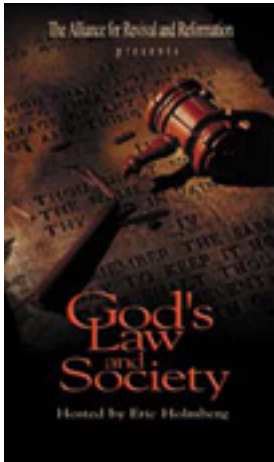
Judge Rambo's November 24 opinion rejected the school district's claim that permitting students to hand out Issues and Answers would imply that the school endorsed religion, in violation of the establishment clause of the First Amendment.

The judge reasoned that since administrators already permitted other student clubs to meet in the school, "passive accommodation of one more group that was organized on the basis of religious interest would not have the effect of advancing religion." The students would simply be allowed "to avail themselves" of the limited public forum set up by the school "to promote the intellectual and social development of its students," Rambo stated.

School officials are expected to appeal the court's decision, but Rutherford attorneys expressed

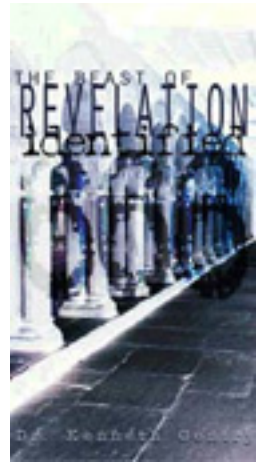
confidence that the ruling will hold up. "Judge Rambo provided a thorough analysis of the free speech issue," Whitehead said, "and it gives good grounds for success on appeal."

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Sex Education

March 3, 1989

Classroom sex education appears to have little or no effect on altering sexual activity, promoting the use of birth control or lowering teenage pregnancy, according to a review of five studies.

"There's nothing unique about sex education as opposed to other information transmitted in school," said Dr. James W. Stout, a resident at Children's Hospital and Medical Center in Seattle and a co-author of the review.

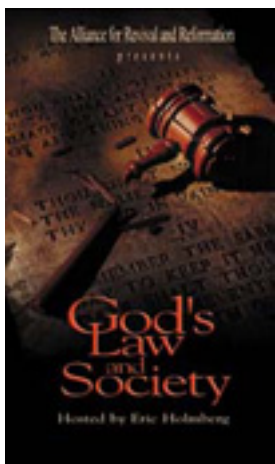
"A person can have the information regarding their health, but it doesn't automatically translate into their behavior," he said. "A good example would be the ill-health effects of cigarette smoking, which it's probably safe to say most smokers are aware of, and yet they still smoke."

Five studies from 1980 to 1987 examined the effect of classroom sex-education programs at the junior and senior high school level on teenagers from a variety of geographical areas and racial and socioeconomic groups, the researchers said.

The sex education programs had no measurable impact on pregnancy rates, negligible effect on the use of birth-control methods and insignificant influence on teenager's decisions to engage in their first sexual intercourse, the researchers reported in the March issue of the journal Pediatrics.

"Existing data suggests that a classroom course alone cannot be expected to change sexual behavior in a direction that is in opposition to the adolescent's sexual world as it is molded by the television, motion picture, music and advertising industries, as well as peer group and adult role models," the researchers said.

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BU President John Silber Announces Gubernatorial Bid

By Jay Rogers

4/90

Controversial Boston University president John Silber recently announced his intention to run for Governor of Massachusetts. Silber explained his decision to enter the political fray of the Bay State: "One of the reasons why I am in this campaign is that I am testing the proposition that rational political discussion is still possible in this country."

Silber, who is known for his polemic speaking style and strong stances, has also been credited as the man who put Boston University "back on the map." The BU president extended his philosophy of reform in education to the troubled urban setting of Chelsea, Massachusetts as Boston University took charge of the city's public school system this year.

If elected, Silber proposes to bring his life long success as an educator to the state level. Silber's "get tough" approach to educational reform includes requiring higher SAT scores for college entrants and that public school teachers pass competency tests.

Silber's penchant for controversy stems from his self-described position as a "procedural conservative and a substantive liberal." On certain issues he is profoundly conservative; his abortion stance is pro-life; his foreign policy is staunchly anti-communist and interventionist. Yet his support for social spending to aid the poor and his dedication to the public schools has placed some of his views alongside the traditional liberal politics of Massachusetts.

Although he believes that the current welfare system is disastrous, he attributes this state of affairs to misspending. Spending on education, according to Silber, is an investment in securing opportunities for future generations.

Having grown up during the Depresssion, and having had to struggle with a physical handicap, Silber has obtained a compassion for the sick and needy. Yet his tone changes when addressing the problem of the welfare state: "It must always be the overriding concern of a welfare program that welfare be liberating, not enslaving," says Silber.

His proven ability to overcome has made him a national figure, yet one of his greatest challenges will be to secure a nomination at the Democratic Party's convention in June. Silber's deviation from traditional liberal politics has earned him many enemies within Massachusetts' dominant party. Yet some political observers have suggested that it would be an unwise move for the Democratic Party to keep a candidate of Silber's stature and national reputation off the fall primary ticket.

Highest of all Silber's attributes is his incomparable intelligence and his love for debate. His ability to disarm foes using forceful eloquence has made him a media spectacle as well as a formidable political candidate. Part of the Democratic Party's reticence to his candidacy may be related to an underlying fear of the gains Silber might make against his contenders in a televised debate.

The fact remains that Silber is likely to continue to draw national media attention which will only increase his strength as a candidate. He has sought to bolster his candidacy by including a staff of experienced advisers, such as former Boston Mayor Kevin White, currently employed by Boston University as a political science professor. Furthermore, his role as an outsider to Massachusetts' politics during the state's current fiscal crisis is likely to give him appeal to working people.

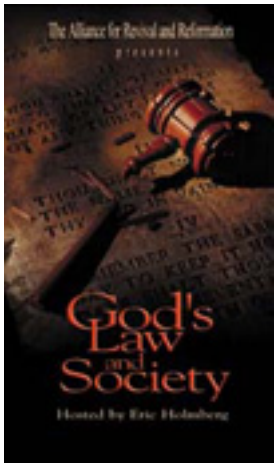
As the June convention nears, Silber's stridency will be tested. His love for the battle of ideas and his brash speaking style is unlikely to change as he shifts his focus from the academic world to the political arena. However, in an attempt to reform the American educational system, Silber's strongest contribution to society will be made as his ideas are heard by the public as the national media covers his candidacy.

B.U. President Silber comments on April 1990 article:

I appreciated your letter of May 5 and the opportunity to see your article about my campaign. (The Forerunner, April 1990, "B.U. President Enters Race for Governor") I noticed a small error; Kevin White is not on my campaign staff, but he is a close friend. He plays a role in my campaign either on or off the staff. Otherwise, your summary of my objectives is superb.

John Silber
Boston University President
Candidate for Governor of Massachusetts

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A World Split Apart

Commencement Address Delivered At Harvard University

June 8, 1978

By Alexander I. Solzhenitsyn

I am sincerely happy to be here with you on the occasion of the 327th commencement of this old and illustrious university. My congratulations and best wishes to all of today's graduates.

Harvard's motto is "VERITAS." Many of you have already found out and others will find out in the course of their lives that truth eludes us as soon as our concentration begins to flag, all the while leaving the illusion that we are continuing to pursue it. This is the source of much discord. Also, truth seldom is sweet; it is almost invariably bitter. A measure of truth is included in my speech today, but I offer it as a friend, not as an adversary.

Three years ago in the United States I said certain things that were rejected and appeared unacceptable. Today, however, many people agree with what I said ...

The split in today's world is perceptible even to a hasty glance. Any of our contemporaries readily identifies two world powers, each of them already capable of destroying each other. However, the understanding of the split too often is limited to this political conception: the illusion according to which danger may be abolished through successful diplomatic negotiations or by achieving a balance of armed forces. The truth is that the split is both more profound and more alienating, that the rifts are more numerous than one can see at first glance. These deep manifold splits bear the danger of equally manifold disaster for all of us, in accordance with the ancient truth that a kingdom - in this case, our Earth - divided against itself cannot stand.

Contemporary Worlds

There is the concept of the Third World: thus, we already have three worlds. Undoubtedly, however, the number is even greater; we are just too far away to see. Every ancient and deeply rooted self-contained culture, especially if it is spread over a wide part of the earth's surface, constitutes a self-contained world, full of riddles and surprises to Western thinking. As a minimum, we must include in this China, India, the Muslim world, and Africa, if indeed we accept the approximation of viewing the latter two as uniform.

For one thousand years Russia belonged to such a category, although Western thinking systematically committed the mistake of denying its special character and therefore never understood it, just as today the West does not understand Russia in Communist captivity. And while it may be that in past years Japan has increasingly become, in effect, a Far West, drawing ever closer to Western ways (I am no judge here), Israel, I think, should not be reckoned as part of the West, if only because of the decisive circumstance that its state system is fundamentally linked to its religion.

How short a time ago, relatively, the small world of modern Europe was easily seizing colonies all over the globe, not only without anticipating any real resistance, but usually with contempt for any possible values in the conquered people's approach to life. It all seemed an overwhelming success, with no geographic limits. Western society expanded in a triumph of human independence and power. And all of a sudden the twentieth century brought the clear realization of this society's fragility.

We now see that the conquests proved to be short lived and precarious (and this, in turn, points to defects in the Western view of the world which led to these conquests). Relations with the former colonial world now have switched to the opposite extreme and the Western world often exhibits an excess of obsequiousness, but it is difficult yet to estimate the size of the bill which former colonial countries will present to the West and it is difficult to predict whether the surrender not only of its last colonies, but of everything it owns, will be sufficient for the West to clear this account.

Convergence

But the persisting blindness of superiority continues to hold the belief that all the vast regions of our planet should develop and mature to the level of contemporary Western systems, the best in theory and the most attractive in practice; that all those other worlds are but temporarily prevented (by wicked leaders or by severe crises or by their own barbarity and incomprehension) from pursuing Western pluralistic democracy and adopting the Western way of life. Countries are judged on the merit of their progress in that direction. But in fact such a conception is a fruit of Western incomprehension of the essence of other worlds, a result of mistakenly measuring them all with a Western yardstick. The real picture of our planet's development bears little resemblance to all this.

The anguish of a divided world gave birth to the theory of convergence between the leading Western countries and the Soviet Union. It is a soothing theory which overlooks the fact that these worlds are not evolving toward each other and that neither one can be transformed into the other without violence. Besides, convergence inevitably means acceptance of the other side's defects, too. and this can hardly suit anyone.

If I were today addressing an audience in my country, in my examination of the overall pattern of the world's rifts I would have concentrated on the calamities of the East. But since my forced exile in the West has now lasted four years and since my audience is a Western one, I think it may be of greater interest to concentrate on certain aspects of the contemporary West, such as I see them.

A Decline In Courage

A decline in courage may be the most striking feature that an outside observer notices in the West today. The Western world has lost its civic courage, both as a whole and separately, in each country, in each government, in each political party, and, of course, in the United Nations. Such a decline in courage is particularly noticeable among the ruling and intellectual elites, causing an impression of a loss of courage

by the entire society. There are many courageous individuals, but they have no determining influence on public life.

Political and intellectual functionaries exhibit this depression, passivity, and perplexity in their actions and in their statements, and even more so in their self-serving rationales as to how realistic, reasonable, and intellectually and even morally justified it is to base state policies on weakness and cowardice. And the decline in courage, at times attaining what could be termed a lack of manhood, is ironically emphasized by occasional outbursts and inflexibility on the part of those same functionaries when dealing with weak governments and with countries that lack support, or with doomed currents which clearly cannot offer resistance. But they get tongue-tied and paralyzed when they deal with powerful governments and threatening forces, with aggressors and international terrorists.

Must one point out that from ancient times a decline in courage has been considered the first symptom of the end?

Well-Being

When the modern Western states were being formed, it was proclaimed as a principle that governments are meant to serve man and that man lives in order to be free and pursue happiness. (See, for example, the American Declaration of Independence.) Now at last during past decades technical and social progress has permitted the realization of such aspirations: the welfare state.

Every citizen has been granted the desired freedom and material goods in such quantity and in such quality as to guarantee in theory the achievement of happiness, in the debased sense of the word which has come into being during those same decades. (In the process, however, one psychological detail has been overlooked: the constant desire to have still more things and a still better life and the struggle to this end imprint many Western faces with worry and even depression, though it is customary to carefully conceal such feelings. This active and tense competition comes to dominate all human thought and does not in the least open a way to free spiritual development.)

The individual's independence from many types of state pressure has been guaranteed; the majority of the people have been granted well-being to an extent their fathers and grandfathers could not even dream about; it has become possible to raise young people according to these ideals, preparing them for and summoning them toward physical bloom, happiness, and leisure, the possession of material goods, money, and leisure, toward an almost unlimited freedom in the choice of pleasures. So who should now renounce all this, why and for the sake of what should one risk one's precious life in defense of the common good and particularly in the nebulous case when the security of one's nation must be defended in an as yet distant land?

Even biology tells us that a high degree of habitual well-being is not advantageous to a living organism. Today, well-being in the life of Western society has begun to take off its pernicious mask.

Legalistic Life

Western society has chosen for itself the organization best suited to its purposes and one I might call legalistic. The limits of human rights and rightness are determined by a system of laws; such limits are very broad. People in the West have acquired considerable skill in using, interpreting, and manipulating law (though laws tend to be too complicated for an average person to understand without the help of an expert). Every conflict is solved according to the letter of the law and this is considered to be the ultimate solution.

If one is risen from a legal point of view, nothing more is required, nobody may mention that one could still not be right, and urge self-restraint or a renunciation of these rights, call for sacrifice and selfless risk: this would simply sound absurd. Voluntary self-restraint is almost unheard of: everybody strives toward further expansion to the extreme limit of the legal frames. (An oil company is legally blameless when it buys up an invention of a new type of energy in order to prevent its use. A food product manufacturer is legally blameless when he poisons his produce to make it last longer: after all, people are free not to purchase it.)

I have spent all my life under a Communist regime and I will tell you that a society without any objective legal scale is a terrible one indeed. But a society based on the letter of the law and never reaching any higher fails to take full advantage of the full range of human possibilities. The letter of the law is too cold and formal to have a beneficial influence on society. Whenever the tissue of life is woven of legalistic relationships, this creates an atmosphere of spiritual mediocrity that paralyzes man's noblest impulses.

And it will be simply impossible to bear up to the trials of this threatening century with nothing but the supports of a legalistic structure.

The Direction Of Freedom

Today's Western society has revealed the inequality between the freedom for good deeds and the freedom for evil deeds. A statesman who wants to achieve something highly constructive for his country has to move cautiously and even timidly; thousands of hasty (and irresponsible) critics cling to him at all times; he is constantly rebuffed by parliament and the press. He has to prove that his every step is well founded and absolutely flawless. Indeed, an outstanding, truly great person who has unusual and unexpected initiatives in mind does not get any chance to assert himself; dozens of traps will be set for him from the beginning. Thus mediocrity triumphs under the guise of democratic restraints.

It is feasible and easy everywhere to undermine administrative power and it has in fact been drastically weakened in all Western countries. The defense of individual rights has reached such extremes as to make society as a whole defenseless against certain individuals. It is time, in the West, to defend not so much human rights as human obligations.

On the other hand, destructive and irresponsible freedom has been granted boundless space. Society has

turned out to have scarce defense against the abyss of human decadence, for example against the misuse of liberty for moral violence against young people, such as motion pictures full of pornography, crime, and horror. This is all considered to be part of freedom and to be counterbalanced, in theory, by the young people's right not to look and not to accept. Life organized legalistically has thus shown its inability to defend itself against the corrosion of evil.

And what shall we say about the dark realms of overt criminality? Legal limits (especially in the United States) are broad enough to encourage not only individual freedom but also some misuse of such freedom. The culprit can go unpunished or obtain undeserved leniency - all with the support of thousands of defenders in the society. When a government earnestly undertakes to root out terrorism, public opinion immediately accuses it of violating the terrorist's civil rights. There is quite a number of such cases.

This tilt of freedom toward evil has come about gradually, but it evidently stems from a humanistic and benevolent concept according to which man - the master of the world - does not bear any evil within himself, and all the defects of life are caused by misguided social systems, which must therefore be corrected. Yet strangely enough, though the best social conditions have been achieved in the West, there still remains a great deal of crime; there even is considerably more of it than in the destitute and lawless Soviet society. (There is a multitude of prisoners in our camps who are termed criminals, but most of them never committed any crime; they merely tried to defend themselves against a lawless state by resorting to means outside the legal framework.)

The Direction Of The Press

The press, too, of course, enjoys the widest freedom. (I shall be using the word "press" to include all the media.) But what use does it make of it?

Here again, the overriding concern is not to infringe the letter of the law. There is no true moral responsibility for distortion or disproportion. What sort of responsibility does a journalist or a newspaper have to the readership or to history? If they have misled public opinion by inaccurate information or wrong conclusions, even if they have contributed to mistakes on a state level, do we know of any case of open regret voiced by the same journalist or the same newspaper? No; this would damage sales. A nation may be the worse for such a mistake, but the journalist always gets away with it. It is most likely that he will start writing the exact opposite to his previous statements with renewed aplomb.

Because instant and credible information is required, it becomes necessary to resort to guesswork, rumors, and suppositions to fill in the voids, and none of them will ever be refuted; they settle into the readers' memory. How many hasty, immature, superficial, and misleading judgments are expressed everyday, confusing readers, and then left hanging?

The press can act the role of public opinion or miseducate it. Thus we may see terrorists heroized, or secret matters pertaining to the nation's defense publicly revealed, or we may witness shameless intrusion into the privacy of well-known people according to the slogan "Everyone is entitled to know everything."

(But this is a false slogan of a false era; far greater in value is the forfeited right of people not to know, not to have their divine souls stuffed with gossip, nonsense, vain talk. A person who works and leads a meaningful life has no need for this excessive and burdening flow of information.)

Hastiness and superficiality - these are the psychic diseases of the twentieth century and more than anywhere else this is manifested in the press. In-depth analysis of a problem is anathema to the press; it is contrary to its nature. The press merely picks out sensational formulas.

Such as it is, however, the press has become the greatest power within Western countries, exceeding that of the legislature, the executive, and the judiciary. Yet one would like to ask: According to what law has it been elected and to whom is it responsible? In the Communist East, a journalist is frankly appointed as a state official. But who has voted Western journalists into their positions of power, for how long a time, and with what prerogatives?

There is yet another surprise for someone coming from the totalitarian East with its rigorously unified press: One discovers a common trend of preferences within the Western press as a whole (the spirit of the time), generally accepted patterns of judgment, and maybe common corporate interests, the sum effect being not competition but unification. Unrestrained freedom exists for the press, but not for readership, because newspapers mostly transmit in a forceful and emphatic way those opinions which do not too openly contradict their own and that general trend.

A Fashion In Thinking

Without any censorship in the West, fashionable trends of thought and ideas are fastidiously separated from those that are not fashionable, and the latter, without ever being forbidden have little chance of finding their way into periodicals or books or being heard in colleges. Your scholars are free in the legal sense, but they are hemmed in by the idols of the prevailing fad. There is no open violence, as in the East; however, a selection dictated by fashion and the need to accommodate mass standards frequently prevents the most independent-minded persons from contributing to public life and gives rise to dangerous herd instincts that block dangerous herd development.

In America, I have received letters from highly intelligent persons - maybe a teacher in a faraway small college who could do much for the renewal and salvation of his country, but the country cannot hear him because the media will not provide him with a forum. This gives birth to strong mass prejudices, to a blindness which is perilous in our dynamic era. An example is the self-deluding interpretation of the state of affairs in the contemporary world that functions as a sort of petrified armor around people's minds, to such a degree that human voices from seventeen countries of Eastern Europe and Eastern Asia cannot pierce it. It will be broken only by the inexorable crowbar of events.

I have mentioned a few traits of Western life which surprise and shock a new arrival to this world . The purpose and scope of this speech will not allow me to continue such a survey, in particular to look into the impact of these characteristics on important aspects of a nation's life, such as elementary education,

advanced education in the humanities, and art.

Socialism

It is almost universally recognized that the West shows all the world the way to successful economic development, even though in past years it has been sharply offset by chaotic inflation. However, many people living in the West are dissatisfied with their own society. They despise it or accuse it of no longer being up to the level of maturity by mankind. And this causes many to sway toward socialism, which is a false and dangerous current.

I hope that no one present will suspect me of expressing my partial criticism of the Western system in order to suggest socialism as an alternative. No; with the experience of a country where socialism has been realized, I shall not speak for such an alternative. The mathematician Igor Shafarevich, a member of the Soviet Academy of Science, has written a brilliantly argued book entitled *Socialism*; this is a penetrating historical analysis demonstrating that socialism of any type and shade leads to a total destruction of the human spirit and to a leveling of mankind into death. Shafarevich's book was published in France almost two years ago and so far no one has been found to refute it. It will shortly be published in English in the U.S.

Not A Model

But should I be asked, instead, whether I would propose the West, such as it is today, as a model to my country, I would frankly have to answer negatively. No, I could not recommend your society as an ideal for the transformation of ours. Through deep suffering, people in our own country have now achieved a spiritual development of such intensity that the Western system in its present state of spiritual exhaustion does not look attractive. Even those characteristics of your life which I have just enumerated are extremely saddening.

A fact which cannot be disputed is the weakening of human personality in the West while in the East it has become firmer and stronger. Six decades for our people and three decades for the people of Eastern Europe; during that time we have been through a spiritual training far in advance of Western experience. The complex and deadly crush of life has produced stronger, deeper, and more interesting personalities than those generated by standardized Western well-being. Therefore, if our society were to be transformed into yours, it would mean an improvement in certain aspects, but also a change for the worse on some particularly significant points.

Of course, a society cannot remain in an abyss of lawlessness, as is the case in our country. But it is also demeaning for it to stay on such a soulless and smooth plane of legalism, as is the case in yours. After the suffering of decades of violence and oppression, the human soul longs for things higher, warmer, and purer than those offered by today's mass living habits, introduced as by a calling card by the revolting invasion of commercial advertising, by TV stupor, and by intolerable music.

All this is visible to numerous observers from all the worlds of our planet. The Western way of life is less and less likely to become the leading model.

There are telltale symptoms by which history gives warning to a threatened or perishing society. Such are, for instance, a decline of the arts or a lack of great statesmen. Indeed, sometimes the warnings are quite explicit and concrete. The center of your democracy and of your culture is left without electric power for a few hours only, and all of a sudden crowds of American citizens start looting and creating havoc. The smooth surface film must be very thin, then, the social system quite unstable and unhealthy.

But the fight for our planet, physical and spiritual, a fight of cosmic proportions, is not a vague matter of the future; it has already started. The forces of Evil have begun their decisive offensive. You can feel their pressure, yet your screens and publications are full of prescribed smiles and raised glasses. What is the joy about?

Humanism And Its Consequences

How has this unfavorable relation of forces come about? How did the West decline from its triumphal march to its present debility? Have there been fatal turns and losses of direction in its development? It does not seem so. The West kept advancing steadily in accordance with its proclaimed social intentions, hand in hand with a dazzling progress in technology. And all of a sudden it found itself in its present state of weakness.

This means that the mistake must be at the root, at the very foundation of thought in modern times. I refer to the prevailing Western view of the world in modern times. I refer to the prevailing Western view of the world which was born in the Renaissance and has found political expression since the Age of Enlightenment. It became the basis for political and social doctrine and could be called rationalistic humanism or humanistic autonomy: the pro-claimed and practiced autonomy of man from any higher force above him. It could also be called anthropocentricity, with man seen as the center of all.

The turn introduced by the Renaissance was probably inevitable historically: the Middle Ages had come to a natural end by exhaustion, having become an intolerable despotic repression of man's physical nature in favor of the spiritual one. But then we recoiled from the spirit and embraced all that is material, excessively and incommensurately. The humanistic way of thinking, which had proclaimed itself our guide, did not admit the existence of intrinsic evil in man, nor did it see any task higher than the attainment of happiness on earth. It started modern Western civilization on the dangerous trend of worshiping man and his material needs.

Everything beyond physical well-being and the accumulation of material goods, all other human requirements and characteristics of a subtle and higher nature, were left outside the area of attention of state and social systems, as if human life did not have any higher meaning. Thus gaps were left open for evil, and its drafts blow freely today. Mere freedom per se does not in the least solve all the problems of human life and even adds a number of new ones.

And yet in early democracies, as in American democracy at the time of its birth, all individual human rights were granted on the ground that man is God's creature. That is, freedom was given to the individual conditionally, in the assumption of his constant religious responsibility. Such was the heritage of the preceding one thousand years. Two hundred or even fifty years ago, it would have seemed quite impossible, in America, that an individual be granted boundless freedom with no purpose, simply for the satisfaction of his whims.

Subsequently, however, all such limitations were eroded everywhere in the West; a total emancipation occurred from the moral heritage of Christian centuries with their great reserves of mercy and sacrifice. State systems were becoming ever more materialistic. The West has finally achieved the rights of man, and even excess, but man's sense of responsibility to God and society has grown dimmer and dimmer. In the past decades, the legalistic selfishness of the Western approach to the world has reached its peak and the world has found itself in a harsh spiritual crisis and a political impasse. All the celebrated technological achievements of progress, including the conquest of outer space, do not redeem the twentieth century's moral poverty, which no one could have imagined even as late as the nineteenth century.

An Unexpected Kinship

As humanism in its development was becoming more and more materialistic, it also increasingly allowed concepts to be used first by socialism and then by communism, so that Karl Marx was able to say, in 1844, that "communism is naturalized humanism."

This statement has proved to be not entirely unreasonable. One does not see the same stones in the foundations of an eroded humanism and of any type of socialism: boundless materialism; freedom from religion and religious responsibility (which under Communist regimes attains the stage of antireligious dictatorship); concentration on social structures with an allegedly scientific approach. (This last is typical of both the Age of Enlightenment and of Marxism.) It is no accident that all of communism's rhetorical vows revolve around Man (with a capital M) and his earthly happiness. At first glance it seems an ugly parallel: common traits in the thinking and way of life of today's West and today's East? But such is the logic of materialistic development.

The interrelationship is such, moreover, that the current of materialism which is farthest to the left, and is hence the most consistent, always proves to be stronger, more attractive, and victorious. Humanism which has lost its Christian heritage cannot prevail in this competition. Thus during the past centuries and especially in recent decades, as the process became more acute, the alignment of forces was as follows: Liberalism was inevitably pushed aside by radicalism, radicalism had to surrender to socialism, and socialism could not stand up to communism.

The communist regime in the East could endure and grow due to the enthusiastic support from an enormous number of Western intellectuals who (feeling the kinship!) refused to see communism's crimes, and when they no longer could do so, they tried to justify these crimes. The problem persists: In

our Eastern countries, communism has suffered a complete ideological defeat; it is zero and less than zero. And yet Western intellectuals still look at it with considerable interest and empathy, and this is precisely what makes it so immensely difficult for the West to withstand the East.

Before The Turn

I am not examining the case of a disaster brought on by a world war and the changes which it would produce in society. But as long as we wake up every morning under a peaceful sun, we must lead an everyday life. Yet there is a disaster which is already very much with us. I am referring to the calamity of an autonomous, irreligious humanistic consciousness.

It has made man the measure of all things on earth - imperfect man, who is never free of pride, self-interest, envy, vanity, and dozens of other defects. We are now paying for the mistakes which were not properly appraised at the beginning of the journey. On the way from the Renaissance to our days we have enriched our experience, but we have lost the concept of a Supreme Complete Entity which used to restrain our passions and our irresponsibility.

We have placed too much hope in politics and social reforms, only to find out that we were being deprived of our most precious possession: our spiritual life. It is trampled by the party mob in the East, by the commercial one in the West. This is the essence of the crisis: the split in the world is less terrifying than the similarity of the disease afflicting its main sections.

If, as claimed by humanism, man were born only to be happy, he would not be born to die. Since his body is doomed to death, his task on earth evidently must be more spiritual: not a total engrossment in everyday life, not the search for the best ways to obtain material goods and then their carefree consumption. It has to be the fulfillment of a permanent, earnest duty so that one's life journey may become above all an experience of moral growth: to leave life a better human being than one started it.

It is imperative to reappraise the scale of the usual human values; its present incorrectness is astounding. It is not possible that assessment of the President's performance should be reduced to the question of how much money one makes or to the availability of gasoline. Only by the voluntary nurturing in ourselves of freely accepted and serene self-restraint can mankind rise above the world stream of materialism.

Today it would be retrogressive to hold on to the ossified formulas of the Enlightenment. Such social dogmatism leaves us helpless before the trials of our times.

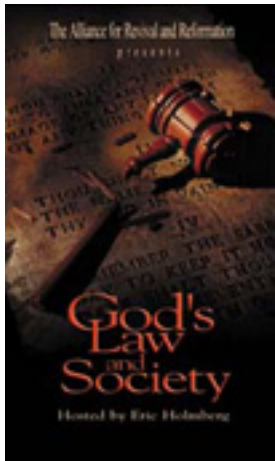
Even if we are spared destruction by war, life will have to change in order not to perish on its own. We cannot avoid reassessing the fundamental definitions of human life and society. Is it true that man is above everything? Is there no Superior Spirit above him? Is it right that man's life and society's activities should be ruled by material expansion above all? Is it permissible to promote such expansion to the detriment of our integral spiritual life?

If the world has not approached its end, it has reached a major watershed in history, equal in importance to the turn from the Middle Ages to the Renaissance. It will demand from us a spiritual blaze; we shall have to rise to a new height of vision, to a new level of life, where our physical nature will not be cursed, as in the Middle Ages, but even more importantly, our spiritual being will not be trampled upon, as in the Modern Era.

The ascension is similar to climbing onto the next anthropological stage. No one on earth has any other way left but - upward.

Reprinted from A World Split Apart by Aleksandr I. Solzhenitsyn, (Harper & Row Publishers, New York, 1978).

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Teach kids abstinence!

12/92

I liked the picture you used on the last page of The Forerunner (September 1992, p.19) about abstinence. That issue is starting to get more media coverage than usual because the New York City public school's chancellor, Joseph Fernandez, is trying to break the law. When teaching any type of sex education, a New York law says abstinence must be taught as the most effective prevention of AIDS, STDS and pregnancy. Fernandez wants to break this law by initiating a new curriculum that stresses birth control and condoms. In doing so, he is breaking the law of New York.

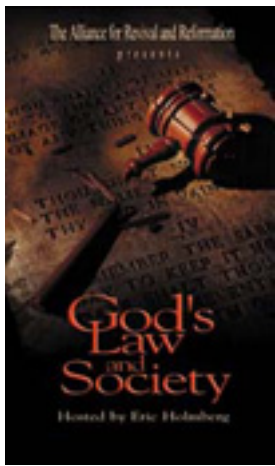
We've been rallying against this and a new K-6 curriculum called the Rainbow curriculum, which seeks to teach K-6 kids AIDS education by indoctrinating them toward a pro-homosexual viewpoint. This program is a cover for the homosexuals to come into the classrooms and tell kids that homosexuality is normal. The kids would be reading books like: Heather Has Two Mommies, Daddy's Roommate and Glory Goes to Gay Pride. These books show men in bed together and women going together to the doctor to be inseminated in order to have a baby. The program will also be teaching anal and oral sex to K-6 kids!

Yes, we need AIDS education, but why do kids need to be brainwashed into thinking that homosexuality is normal? This curriculum is supposed to be multicultural by including Blacks, Jews, Chinese and other cultures. However, the homosexual issue is the only topic that is supposed to be taught in every class and subject. Somehow, while teaching English or Math, the homosexual agenda must be taught. None of the other cultures are taught, only the behavior of homosexuality.

We are praying that this man is either driven out of office or that he comes to his senses. He seems literally be driven by demons of hell to have this instituted. Please pray for us about this.

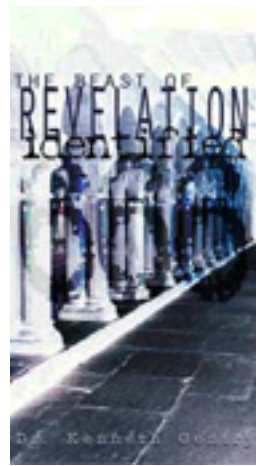
Wendy Johnson
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Teachers in China

4/89

HONG KONG (NNI) - Over 1,000 foreigners are teaching English inside China today, and the vast majority of them are evangelical Christians. Indeed, according to Thomas Lawrence, coordinator of a training agency for Christian teachers about to enter China, this is an imbalance preferred by Chinese educational authorities.

"In one major city," Lawrence said, "if an applicant leaves blank the section on religion in the application form, the Chinese automatically reject that person. They prefer Christians."

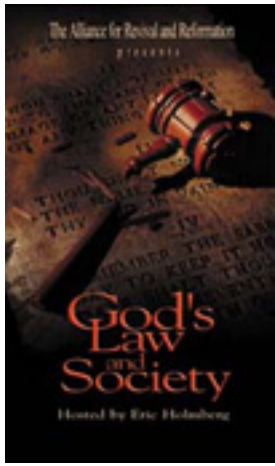
Over the past few years, as China has opened up and invited English teachers as well as foreign professionals to work in the country, Christians have impressed the Chinese authorities in two major ways. First, they have higher moral standards than many of their non-Christian counterparts. Second, they are often more willing to cope with the primitive and frustrating conditions that accompany teaching inside China.

Lawrence said a teacher in China today has to handle a bewildering array of problems ranging from electricity blackouts during classes and shortages of suitable textbooks, to poor living conditions and social isolation. But by far the greatest frustrations occur in the classroom situation. Said Lawrence, "It is quite common to be asked to teach oral English in a class of 25, when the maximum for an oral class should be no higher than six."

Asked if any Christian teachers had been thrown out of the country for sharing their faith, Lawrence replied, "If they preach the gospel in place of teaching English they may be ejected, and this has happened in a very few cases." He stressed that their ejection stemmed basically from failing to do the job they were hired to do. He added, "Witnessing should be outside the classroom context, occurring naturally as friendships are made with the students."

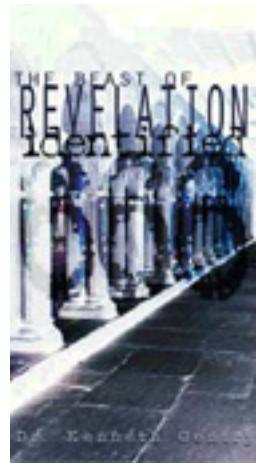
China continues to present an open door to Christian professionals who are dedicated to their field of work, able to endure hardship, and content to share their faith with discernment.

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Teaching the Virtues

By Christina Hoff Sommers

Associate Professor of Philosophy, Clark University

2/92

Not very long ago, I published an article called "Ethics without Virtue" in which I criticized the way ethics is being taught in American colleges. I pointed out that there is an overemphasis on social policy questions, with little or no attention being paid to private morality.

I noted that students taking college ethics are debating abortion, euthanasia, capital punishment, DNA research, and the ethics of transplant surgery while they learn almost nothing about private decency, honesty, personal responsibility, or honor. Topics such as hypocrisy, self-deception, cruelty or selfishness rarely came up. I argued that the current style of ethics teaching which concentrated so much on social policy was giving students the wrong ideas about ethics. Social morality is only half of the moral life; the other half is private morality. I urged that we attend to both.

A colleague of mine did not like what I said. She told me that in her classroom she would continue to focus on issues of social injustice. She taught about women's oppression corruption in big business, multinational corporations and their transgressions in the Third World - that sort of thing. She said to me, "You are not going to have moral people until you have moral institutions. You will not have moral citizens until you have a moral government." She made it clear that I was wasting time and even doing harm by promoting bourgeois morality and the bourgeois virtues instead of awakening the social conscience of my students.

At the end of the semester, she came into my office carrying a stack of exams and looking very upset.

"What's wrong?" I asked.

"They cheated on their social justice take-home finals. They plagiarized!" More than half of the students in her ethics class had copied long passages from the secondary literature. "What are you going to do?" I asked her. She gave me a self-mocking smile and said, "I'd like to borrow a copy of that article you wrote on ethics without virtue."

A Hole in the Moral Ozone

There have been major cheating scandals at many of our best universities. A recent survey reported in the Boston Globe says that 75 percent of all high school students admit to cheating; for college students the figure is 50 percent. A U.S. News and World Report survey asked college-age students if they would steal from an employer. Thirty-four percent said they would. Of people forty-five and over, six percent responded in the affirmative.

Part of the problem is that so many students come to college dogmatically committed to a moral relativism that offers them no grounds to think that cheating is just wrong. I sometimes play a macabre game with first-year students, trying to find some act they will condemn as morally wrong: Torturing a child. Starving someone to death. Humiliating an invalid in a nursing home. The reply is often: "Torture, starvation, and humiliation may be bad for you or me, but who are we to say they are bad for someone else?"

Not all students are dogmatic relativists; nor are they all cheaters and liars. Even so, it is impossible to deny that there is a great deal of moral drift. The students' ability to arrive at reasonable moral judgments is severely, even bizarrely, affected. A Harvard University professor annually offers a large history class on the Second World War and the rise of the Nazis. Some years back, he was stunned to learn from his teaching assistant that the majority of students in the class did not believe that anyone was really to blame for the Holocaust. The graduate assistant asserted that if these Harvard students were sitting in judgment at Nuremberg they would have let everyone off. No one was to blame. In the students' minds, the Holocaust was like a natural cataclysm: it was inevitable and unavoidable. The professor refers to his students' attitude about the past as "no-fault history."

One philosopher, Alasdair MacIntyre, has said that we may be raising a generation of "moral stutterers." Others call it moral illiteracy. Education consultant Michael Josephson says: "There is a hole in the moral ozone." Well, what should the schools be doing to make children morally literate, to put fault back into no-fault history, to mend the hole in the moral ozone?

How Ethics Courses Have Changed

First, a bit of history. Let me remind you of how ethics was once taught in American colleges. In the nineteenth century, the ethics course was a high point of college life. It was taken in the senior year, and was usually taught by the president of the college who would uninhibitedly urge the students to become morally better and stronger. The senior ethics course was in fact the culmination of the students' college experience. But as the social sciences began to flourish in the early twentieth century, ethics courses gradually lost prominence until they became just one of several electives offered by philosophy departments. By the mid-1960s, enrollment in courses on moral philosophy reached an all-time low and, as one historian of higher education put it, "college ethics was in deep trouble."

At the end of the '60s, there was a rapid turnaround. To the surprise of many a department chair, applied ethics courses suddenly proved to be very popular. Philosophy departments began to attract unprecedented numbers of students to course in medical ethics, business ethics, ethics for everyday life, ethics for lawyers, for social workers, for nurses, for journalists. More recently, the dubious behavior of some politicians and financiers has added to public concern over ethical standards which in turn has contributed to the feeling that college ethics is needed. Today American colleges and universities are offering thousands of well-attended courses in applied ethics.

I, too, have been teaching applied ethics courses for several years, but my enthusiasm for them tapered off when I was how the students reacted. I was especially disturbed by comments students made again and again on the course evaluation forms: "I learned there was no such thing as right or wrong, just good or bad arguments." Or: "I learned there is no such thing as morality." I asked myself: What it was about these classes that was fostering this sort of moral agnosticism and skepticism. Perhaps the students themselves were part of the problem. Perhaps it was their high school experience that led them to become moral agnostics. Even so, I felt that my classes were doing nothing to change them.

The course I had been giving was altogether typical. At the beginning of the semester we studied a bit of moral theory, going over the strengths and weaknesses of Kantianism, utilitarianism, social contract theory and relativism. We then took up topical moral issues such as abortion, censorship, capital punishment, world hunger, and affirmative action. Naturally, I felt it my job to present careful and well-argued positions on all sides of these popular issues. but this atmosphere of argument and counterargument was reinforcing the idea that all moral questions have at least two sides, i.e., that all of ethics is controversial.

Perhaps this reaction is to be expected in any ethics course primarily devoted to issues on which it is natural to have a wide range of disagreement. In a course specifically devoted to dilemmas and hard cases, it is almost impossible not to give the student the impression that ethics itself has no solid foundation.

The "Plain Moral Facts"

The relevant distinction here is between "basic" ethics and "dilemma" ethics. It is basic ethics that G.J. Warnock has in mind when he warns his fellow moral philosophers not to be bullied out of holding fast to the "plain moral facts." Because the typical course in applied ethics concentrates on problems and dilemmas, the students may easily lose sight of the fact that some things are clearly right and some are clearly wrong, that some ethical truths are not subject to serious debate.

I recently said something to this effect during a television interview in Boston, and the skeptical interviewer immediately asked me to name some uncontroversial ethical truths. After stammering for a moment, I found myself rattling off several that I hold to be uncontroversial:

It is wrong to mistreat a child, to humiliate someone, to torment an animal. To think only of yourself, to steal, to lie, to break promises. And on the positive side: it is right to be considerate and respectful of others, to be charitable and generous.

Reflecting again on that extemporaneous response, I am aware that not everyone will agree that all of these are plain moral facts. But teachers of ethics are free to give their own list or to pare down mine. In teaching ethics, one thing should be made central and prominent: right and wrong do exist. This should be laid down as uncontroversial lest one leaves an altogether false impression that everything is up for grabs.

It will, I think, be granted that the average student today does not come to college steeped in a religious or ethical tradition in which he or she has uncritical confidence. In the atmosphere of a course dealing with hard and controversial cases, the contemporary student may easily find the very idea of a stable moral tradition to be an archaic illusion. I am suggesting that we may have some responsibility here for providing the student with what the philosopher Henry Sidgwick called "moral common sense." (Sometimes he spoke of "established morality" as it is commonly understood and accepted.)

More generally, I am suggesting that we should assess some of the courses we teach for their edificatory effect. Our responsibility as teachers goes beyond purveying information about the leading ethical theories and in developing dialectical skill in moral casuistry. I have come to see that dilemma ethics is especially lacking in edificatory force, and indeed that it may even be a significant factor in encouraging a superficial moral relativism or agnosticism.

I shall not really argue the case for seeing the responsibility of the teacher of ethics in traditional terms. It would seem to me that the burden of argument is on those who would maintain that modern teachers of ethics should abjure the teacher's traditional concern with edification. Moreover, it seems to me that the hands-off posture is not really as neutral as it professes to be. (Author Samuel Blumenfeld is even firmer on this point. He says, "You have to be dead to be value-neutral.")

One could also make a case that the new attitude of disowning responsibility probably contributes to the student's belief in the false and debilitating doctrine that there are no "plain moral facts" after all. In tacitly or explicitly promoting that doctrine, the teacher contributes to the student's lack of confidence in a moral life that could be grounded in something more than personal disposition or political fashion. I am convinced that we could be doing a far better job of moral education.

The Philosophy of Virtue

If one accepts the idea that moral edification is not an improper desideratum in the teaching of ethics, then the question arises: What sort of course in ethics is effective? What ethical teachings are naturally edificatory? My own experience leads me to recommend a course on the philosophy of virtue. Here, Aristotle is the best place to begin. Philosophers as diverse as Plato, Augustine, Kant and even Mill wrote about vice and virtue. And there is an impressive contemporary literature on the subject. But the locus classicus is Aristotle.

Students find a great deal of plausibility in Aristotle's theory of moral education, as well as personal relevance in what he says about courage, generosity, temperance and other virtues. I have found that an exposure to Aristotle makes an immediate inroad on dogmatic relativism; indeed the tendency to dismiss morality as relative to taste or social fashion rapidly diminishes and may vanish altogether. Most students find the idea of developing virtuous character traits naturally appealing.

Once the student becomes engaged with the problem of what kind of person to be, and how to become that kind of person, the problems of ethics become concrete and practical and, for many a student,

morality itself is thereafter looked on as a natural and even inescapable personal undertaking. I have not come across students who have taken a course in the philosophy of virtue saying that they have learned there is no such thing as morality. The writings of Aristotle and of other philosophers of virtue are full of argument and controversy, but students who read them with care are not tempted to say they learned "there is no right or wrong, only good or bad arguments."

At the elementary and secondary level students may be too young to study the philosophy of virtue, but they certainly are capable of reading stories and biographies about great men and women. Unfortunately, today's primary school teachers, many of whom are heavily influenced by what they were taught in trendy schools of education, make little use of the time-honored techniques of telling a story to young children and driving home "the moral of the story." What are they doing?

Values Clarification: No Right or Wrong

One favored method of moral education that has been popular for the past twenty years is called "Values Clarification," which maintains the principle that the teacher should never directly tell students about right and wrong, instead the students must be left to discover "values" on their own. One favored values clarification technique is to ask children about the likes and dislikes: to help them become acquainted with their personal preferences. The teacher asks the students, "How do you feel about homemade birthday presents? Do you like wall-to-wall carpeting? What is your favorite color? Which flavor of ice cream do you prefer? How do you feel about hit-and-run drivers? What are your feelings on the abortion question?" The reaction to these questions - from wall-to-wall carpeting and to hit-and-run drivers - is elicited from the student in the same tone of voice - as if one's personal preferences in both instances are all that matters.

One of my favorite anecdotes concerns a teacher in Newton, Massachusetts who had attended numerous values clarification workshops and was assiduously applying its techniques in her class. The day came when her class of sixth graders announced that they valued cheating and wanted to be free to do it on their test. The teacher was very uncomfortable. Her solution? She told the children that since it was her class, and since she was opposed to cheating, they were not free to cheat. "In my class you must be honest, for I value honesty. In other areas of your life you may be free to cheat."

Now this fine and sincere young woman was doing her best not to indoctrinate her students. But what she was telling them is that cheating is not wrong if you can get away with it. Good values are "what one values." She valued the norm of not cheating. That made this value binding on her, and gave her the moral authority to enforce it in her classroom; others, including the students, were free to choose other values "elsewhere." The teacher thought she had no right to intrude by giving the students moral direction. Of course, the price for her failure to do her job in inculcating moral principles is going to be paid by her bewildered students. They are being denied a structural way to develop values. Their teacher is not about to give it to them lest she interfere with their freedom to work out their own value systems.

Preferences over Principles

This Massachusetts teacher values honesty, but her educational theory does not allow her the freedom to take a strong stand on honest as a moral principle. Her training has led her to treat her "preference" for honesty as she treats her preference for vanilla over chocolate flavored ice cream. It is not hard to see how this doctrine is an egotistical variant of ethical relativism. For most ethical relativists, public opinion is the final court of ethical appeal; for the proponent of values clarification, the locus of moral authority is to be found in the individual's private tastes and preferences.

How sad that so many teachers feel intellectually and "morally" unable to justify their own belief that cheating is wrong. It is obvious that our schools must have clear behavior codes and high expectations for their students. Civility, honest and considerate behavior must be recognized, encouraged and rewarded. That means that moral education must have as its explicit aim the moral betterment of the student. If that be indoctrination, so be it. How can we hope to equip the students to face the challenge of moral responsibility in their lives if we studiously avoid telling them what is right and what is wrong?

The elementary schools of Amherst, New York provide good examples of an unabashedly directive moral education. Posters are placed around the school extolling kindness and helpfulness. Good behavior in the cafeteria is rewarded by being able to sit at a "high table" with a tablecloth and flowers. One kindergarten student was given a special award for having taken a new Korean student under her wing. But such simple and reasonable methods as those practiced in Amherst, New York are rare. Many school systems have given up entirely the task of character education. Children are left to fend for themselves. To my mind, leaving children alone to discover their values own values is a little like putting them in a chemistry lab and saying, "Discover your own compounds, kids." If they blow themselves up, at least they have engaged in an authentic search for the self.

Can There Be Genuine Moral Education?

Ah, you may say, we do not let children fend for themselves in chemistry laboratories because we have knowledge about the chemicals. But is there really such thing as moral knowledge? The reply to that is an emphatic "Yes." Have we not learned a thing or two over the past several thousand years of civilization? To pretend we know nothing about basic decency, about human rights, about vice and virtue, is fatuous or disingenuous. Of course we know that gratuitous cruelty and political repression are wrong, that kindness and political freedom are right and good. Why should we be the first society in history that finds itself hamstrung in the vital task of passing along its moral tradition to the next generation?

Some opponents of directive moral education argue that it could be a form of brainwashing. That is a pernicious confusion. To brainwash is to diminish someone's capacity for reasoned judgment. It is perversely misleading to say that helping children to develop habits of truth telling or fair play threatens their ability to make reasoned choices. Quite the contrary: good moral habits enhance one's capacity for rational judgments.

The paralyzing fear of indoctrinating children is even greater in high schools than it is in elementary

schools. One favored teaching technique, allegedly avoiding indoctrination, is dilemma ethics. Children are presented with abstract moral dilemmas: Seven people are in a lifeboat with provisions for four - what should they do? Or Lawrence Kohlberg's famous case of Heinz and the stolen drug. Should the indigent Heinz, whose dying wife needs medicine, steal it? When high school students study ethics at all, it is usually in the form of pondering such dilemmas or in the form of debates on social issues: abortion, euthanasia, capital punishment and the like. Directive moral education is out of favor. Storytelling is out of fashion.

Let's consider for a moment just how the current fashion in dilemmas differs from the older approach to moral education which often used moral tales and parables to instill moral principles in students in the primary grades. Saul Bellow asserts that the survival of Jewish culture would be inconceivable without the stories that gave point and meaning to the Jewish moral tradition. One such story, included in a collection of Jewish tales that Bellow edited, is called "If Not Higher." I sketch it here to contrast the story-approach with the dilemma-approach in primary and secondary education, but the moral of the contrast also applies to the teaching of ethics at the college level as well:

There was once a rabbi in a small Jewish village in Russia who vanished every Friday morning for several hours. The devoted villagers boasted that during these hours their rabbi ascended to Heaven to talk with God. A skeptical newcomer arrived in town, determined to discover where the rabbi really was.

One Friday morning the newcomer hid near the rabbi's house, watched him rise, say his prayers and put on the clothes of a peasant. He was him take an ax and go into the forest, chip down a tree and gather a large bundle of wood. Next the rabbi proceeded to a shack in the poorest section of the village in which lived an old woman and her sick son. He left them the wood which was enough for the week. The rabbi then quietly returned to his own house.

The story concludes that the newcomer stayed on in the village and became a disciple of the rabbi. And whenever he hears one of his fellow villagers say, "On Friday morning our rabbi ascends all the way to Heaven," the newcomer quietly adds, "If not higher."

In a moral dilemma such as Kohlberg's Heinz stealing the drug, or the lifeboat case, there are no obvious heroes or villains. Not only do the characters lack moral personality, but they exist in a vacuum outside of traditions and social arrangements that shape their conduct in the problematic situations confronting them. In a dilemma there is no obvious right and wrong, no clear vice and virtue. The dilemma may engage the students' minds; it only marginally engages their emotions, their moral sensibilities. The issues are finely balanced, listeners are on their own and they individually decide for themselves.

As one critic of dilemma ethics has observed, one cannot imagine parents passing down to their children the tale of Heinz and the stolen drug. by contrast, in the story of the rabbi and the skeptical outsider, it is not up to the listener to decide whether or not the rabbi did the right thing. the moral message is clear: "Here is a good man - merciful, compassionate and actively helping someone weak and vulnerable. Be like that person." The message is contagious. Even the skeptic gets the point.

Stories and parables are not always appropriate for high school or college ethics courses, but the literary classics certainly are. To understand King Lear, Oliver Twist, Huckleberry Finn or Millemarch requires that the reader have some understanding of (and sympathy with) what the author is saying about the moral ties that bind the characters and that hold in place the social fabric in which they play their roles. Take something like filial obligation. One moral of King Lear is that society cannot survive when filial contempt becomes the norm. Literary figures can thus provide students with the moral paradigms that Aristotle thought were essential to moral education.

I am not suggesting that moral puzzles and dilemmas have no place in the ethics curriculum. To teach something about the logic of moral discourse and the practice of moral reasoning in resolving conflicts of principles is clearly important. But casuistry is not the place to start, and, taken by itself, dilemma ethics provides little or no moral sustenance. Moreover, an exclusive diet of dilemma ethics tends to give the student the impression that ethical thinking is a lawyer's game.

Three Steps Towards Virtue

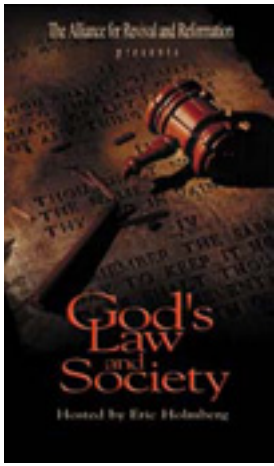
If I were an educational entrepreneur I might offer you a four-or five-stage program in the manner of some of the popular educational consultants. I would have brochures, audio-visual materials. There would be workshops. But there is no need for brochures, nor for special equipment, nor for workshops. What I am recommending is not new, it has worked before, and it is simple:

1. Schools should have behavior codes that emphasize civility, kindness and honesty.
2. Teachers should not be accused of brainwashing children when they insist on basic civility, decency, honesty and fairness.
3. Children should be told stories that reinforce goodness. In high school and college, students should be reading, studying and discussing the moral classics.

I am suggesting that teachers must help children become acquainted with their moral heritage in literature, in religion and in philosophy. I am suggesting that virtue can be taught, and that effective moral education appeals to the emotions as well as to the mind. The best moral teaching inspires students by making them keenly aware that their own character is at stake.

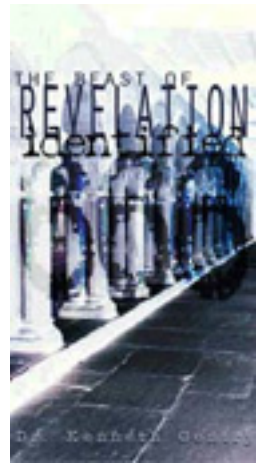
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Siberia Considered Land of Opportunity According to 6th Graders Textbook

LONGVIEW, TX (FR) - The U.S. public education system is distributing Soviet propaganda in the guise of social studies textbooks.

Sixth graders are learning that Siberia is a land of opportunity, and not the location of slave labor camps for citizens who do not conform to Soviet wishes.

Mel Gabler, educational research analyst, recently gave a presentation to the Texas State Textbook Committee in Austin, Texas, concerning several social studies textbooks which give a radically different view of Soviet life. A few weeks after the presentation, the committee voted, without comment or discussion, to recommend for adoption all of the social studies texts that had been submitted by publishers.

According to the textbook, *The World Past To Present*, "Young Soviet workers go east much as young Americans used to go west to make their fortunes," and "The Soviet government encourages these young people to do so. It offers them better wages, longer holidays, and life of adventure."

After reading passages that describe Siberia as a "land of opportunity" and/or a "life of adventure" the student is assigned to write an essay that describes Siberia as a land of opportunity. Students are asked to include terms such as unexplored wilderness, life of adventure, and better wages in their passages.

Soviet satellite countries are termed 'independent nations,' although they are under Soviet control. The text does not indicate that the Soviets should divest themselves of their colonies (satellites) as is stressed for Western colonies. Angola, Congo, Ethiopia, Mozambique, Tanzania, Zambia, and Zimbabwe are called independent nations.

The absence of civil rights in totalitarian Marxist nations is virtually ignored in the textbooks. The harsh regimentation in China is depicted as beneficial teamwork. Communism is not totalitarian, but midway between democracy and totalitarianism, according to the textbooks.

The textbook is also 20 years out of date with the civil rights situation in South Africa. Chief Buthelezi, a black moderate who is the elected leader of 7,000,000 Zulus and represents the vast majority of South African Blacks, is not mentioned, whereas Bishop Tutu who conveys the radical extremist position of the African National Congress is given prominence even though he represents only a tiny percentage of the Blacks in South Africa.

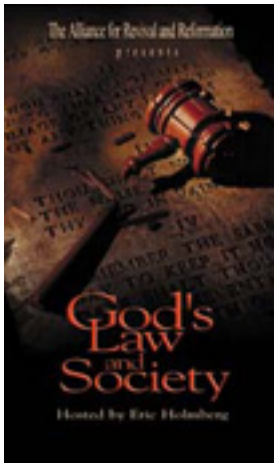
Regarding genocide, the textbook censors the fact that the Soviet Union has eliminated approximately 23,000,000 people. German atrocities are clearly set at 6,000,000. In China, the estimated number of

persons eliminated in purges run from a minimum of 45,000,000 to over 80,000,000.

Traditional American values are considered a "moral equivalent" to Marxist values. The student is never told that the Marxist value system is directly opposite the values upon which our nation was founded, and which are still held by a vast majority of American citizens.

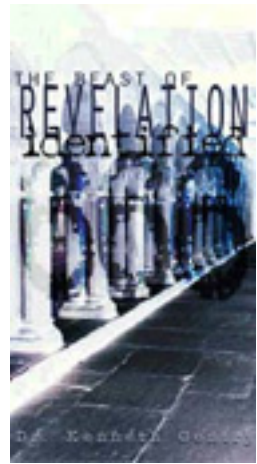
Mel Gabler and his wife, Norma, analyze and provide evaluations of textbooks and are based in Austin, Texas. For more information, write: The Mel Gablers, P.O. Box 7518, Longview, Texas 75607-7518.

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Nationwide Textbook Undermines Family Values

by Ray Kerrison/Columnist, New York Post
Human Events - May 13, 1989

One of the most distressing trends in modern life is the promotion of state-sponsored decadence, where taxpayer funds are used to subsidize activities once deemed immoral.

But not even I was prepared for the appalling things they are doing at Nassau Community College in the name of education.

This college, in Garden City, [Long Island, N.Y.], has a student enrollment of 18,000. State and county taxpayers subsidize it with more than \$60 million a year. It has a course called "Family Life and Human Sexuality," which 3,000 teenagers take each year. This course comes right out of a Times Square snakepit.

On the first day of class [last] spring, students were asked to get the signatures of anyone who has done any of the following: had intercourse with a prostitute, made love in the back seat of a car, seen their parents naked lately, used a condom, gone to a pornographic movie.

Later, they were invited to "try something," such as taking a field trip. The students were told: "Try to do something that will challenge your mind, expand your intellectual horizons ..."

Suggested field trips: Go to a nude beach, a gay bar, a divorce court, an abortion clinic. Also suggested: Interview a prostitute about her experiences.

So, if you see a bunch of college kids chasing a hooker down Eight Avenue, don't be alarmed. It's just some Nassau Community students challenging their minds and expanding their intellectual horizons.

A textbook for this class is titled *Our Sexuality*, which treats in graphic detail sexual intercourse, masturbation, wife-swapping, adultery, abortion, exotic practices.

It is big on vibrators. Samples: "Women tend to be greater enthusiasts of this technical advancement. If you want to use a vibrator for sexual pleasure, experimentation is in order. By placing it in different areas of the body or genitals, you can find what is particularly arousing." The book describes all the vibrators available, those that may or may not require an electric outlet, how best to use them, where to buy them, etc.

It discusses swinging, wife-swapping and all kinds of sexual relationships, without condemning any of them.

It has a chapter titled "Nonconsensual Extra-marital Relationships." It explains: "This form of behavior has been given many labels, including cheating, adultery, infidelity ..."

Gee. I always thought adultery was an act forbidden by God in the Commandments handed to Moses. I never knew it was a label.

Nassau Community also has sex movies. You bet it has. One is called "Sexual Intercourse," which depicts couples copulating in all sorts of exotic places, including a spinning bed. There are close-ups of male and female anatomies.

Prof. Joseph Dondero, who chairs the course, agreed that the course and films were "very graphic." He said: "If you have a film about sexual intercourse, then you show people having intercourse, and that is as specific as you can get. No one is required to take the course. It's an option. It is unquestionably one of the most popular courses on campus, and rarely do we get a complaint."

Prof. Dondero said the course "describes various behaviors, but does not endorse any of them."

Frank Russo, a Nassau resident and father of seven children, is very unhappy that his taxes support this stuff.

"Can anyone tell me what educational value there is in asking someone whether they have seen their parents naked lately?" he asked. "These people are using our tax money to destroy our values."

Russo then made this devastating observation: "I never dreamed it possible that a college student could earn three credits by going to a porno movie, visiting a hooker, turning up at a gay bar. From an academic point of view, it's a disgrace."

In his article on how New York taxpayers are subsidizing a value-free sex education course at Nassau Community College, columnist Ray Kerrison notes that a central feature of the instruction is a textbook called *Our Sexuality*, put out by the Benjamin/Cummings Publishing Co., Inc. According to the college, this controversial textbook is "the leading" one on human sexuality, having been adopted by over 200 schools and used by "more than 125,000 students."

The authors are Robert Crooks, who has a Ph.D. in psychology, and Karla Baur, with a master's degree in social works.

Kerrison points out that the text "treats in graphic detail sexual intercourse, masturbation, wife-swapping, adultery, abortion" and "discusses swinging ... and all kinds of sexual relationships without condemning any of them."

Indeed, we would go further, insisting the volume is more than "neutral" on the subject of various kinds of sexual behavior. From our reading, the book either implicitly or explicitly endorses homosexual and bisexual activity, blesses homosexual marriages, encourages "casual sex" to the extent of providing "guidelines" for such encounters and urges students to "set aside a block of time (at least one hour for the entire exercise)" for fondling genitals and masturbating.

It also suggests that marijuana usage is a safe and legitimate way of reducing sexual inhibitions, that "extramarital sex" can have a positive impact on people and their marriage, that children might be better raised in an "androgynous fashion" and that the U.S. should establish "a compulsory national sex education curriculum that is extended to all grade levels."

Among the colleges which use this text, according to Nassau Community College authorities:

New York State: Adelphi University, College of Staten Island, Iona College, Jr. College of Albany, St. Francis College, Syracuse University, Borough of Manhattan CC, Columbia University, Lehman College, New York University, SUNY/ Cortland, Tompkins Cortland CC, Bronx CC, CUNY/York College, Jefferson CC, Orange Co. CC, SUNY/Buffalo.

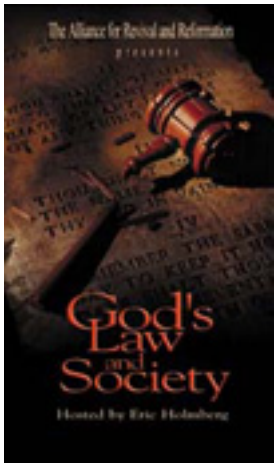
Outside of New York State: Union Theological Seminary, VA; University of Arizona; Loyola Marymount U., CA; St. Joseph College, CT; University of Miami; Emory University, GA; University of Illinois; Christian Theologic Seminary, IN; **Central Baptist Theological Seminary, KS; University of North Carolina; University of Oregon.

Also: Temple University; University of Texas; University of Vermont; University of Wisconsin; Auburn University, AL; University of Arkansas; St. Mary's College, CA; Miami Dade CC; University of Florida; University of Georgia; Purdue University, IN; Michigan State; University of Minnesota; Ohio State; Penn State; Our Lady of the Lake, TX; University of Utah; Washington State.

The rest of the list can be obtained from the publishing firm.

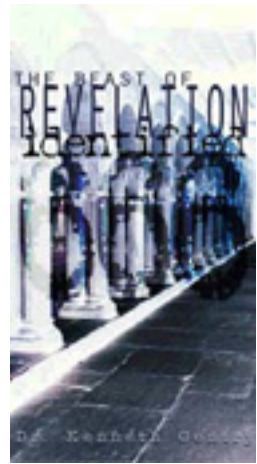
If you want to complain to the textbook company, write to your local university officials, as well as the Benjamin/Cummings Publishing Co., Inc., 2727 Sand Hill Road, Menlo Park, CA 94025.

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Steps Toward Self Education

By Jay Rogers

Recent test results have revealed that the average American student today has stronger skills in the school subjects of Math and English than the students of a generation ago. This is a result of the so-called "back-to-basics" movement which began in the early '70s. After a generation has passed it has become obvious that the back to basics movement worked - students are now stronger in basic skills than they were 15 years ago - but students today are also less well-rounded than they used to be.

The average American student can read and write well and solve basic math problems, however, there is a huge gap in what has been called cultural literacy. This means that in areas such as history, geography, civics and science, American students are poorly equipped. At the graduate level, for instance, most doctorates in science are now awarded to international students. If this trend continues, foreign countries will soon outshine the United States in scientific fields.

Another sad fact is that most Americans have only a vague knowledge of their heritage. Even as many nations of the world such as China, the Soviet Union, South Africa and those in Eastern Europe are beginning to look to American history in order to understand principles of government and liberty, as a result of ignorance, the average American student has little to share with the world.

Although this situation does not look very bright, there is a remedy. Many Americans of past centuries became successful and contributed a great deal to their society with little formal education. Many Americans of the 18th and 19th centuries were self-educated and studied well into their adult years amassing knowledge as a life long process. Voluntary self-education is needed by an entire generation of Americans in order for them to become relevant, productive members of their society.

Improving Your Cultural Literacy

The following books are recommended by the staff of The Forerunner for those who desire to reeducate themselves in the most important areas of the basic school curriculum. Please note that this list has been prepared by a Christian primarily for a Christian audience. Because Christian history and ideas have been carefully edited from the public school curriculum over the last 100 years, there is a great need to restore these truths. This list was prepared with that in mind.

CULTURAL LITERACY IN GENERAL:

E.D. Hirsch, Jr., Cultural Literacy: What Every American Needs to Know, Houghton Mifflin Company, Boston. Available in most libraries and bookstores. This book has an excellent list of terms, personalities, places, and dates which are considered by the author to be necessary knowledge in today's society. This list is guaranteed to show you how much you don't know!

Allan Bloom, *The Closing of the American Mind*, Simon and Schuster, New York. Available in your library. A University of Chicago professor makes a strong statement against modern American education and its rejection of moral absolutes. Bloom links our current literacy crisis with this lack of moral values.

HISTORY and GOVERNMENT:

Charles Coffin, *The Story of Liberty*, Maranatha Publications, P.O. Box 1799, Gainesville, FL 32602. Reprinting of an 1879 classic history text. Available only from the publisher / \$11.95. This 412-page illustrated volume tells the story of how civil freedom progressed from the Magna Charta to the establishing to the United States. This understanding of how freedom grew out of the growth of Christianity in Europe is missing in most history courses today.

Peter Marshall and David Manuel, *The Light and the Glory*, Fleming Revell Company, Old Tappan, New Jersey. Available at all Christian bookstores. A classic retelling of the early history of America without the editing of the secular humanists. This book does not glamorize our Christian founders - it tells the truth about the glories and the failures of the men and women who founded America.

James Draper, *If the Foundations Be Destroyed*, Thomas Nelson Publishers, Nashville. Another excellent retelling of America's history that does not apologize for our Christian beginnings. A shorter but well-documented work. Available at Christian bookstores.

Verna Hall, *The Christian History of the United States of America - Christian Self-Government*, San Francisco, Foundation for American Christian Education. An important collection of writings from the founders which reveal just how Christian these men were in their reasoning and philosophy. A very scholarly work best used in group study. A companion study volume is also available. Contact the Foundation for American Christian Education, Box 27035, San Francisco, California 94127.

David Stedman and LaVaughn Lewis, *Our Ageless Constitution*, W. David Stedman Associates, Asheboro, North Carolina. This attractive volume is the best-researched work in recent history to help make the American Constitution understandable to the common man. Available from the Stedman Foundation, P.O. Box 2909, Asheboro, North Carolina 27203.

Historical documents and papers which are also required reading:

The Mayflower Compact
The Declaration of Independence
The Constitution of the United States of America
The Gettysburg Address
Abraham Lincoln's Second Inaugural Address

LITERATURE and PHILOSOPHY

Gary DeMar, *Surviving College Successfully*, Wolgemuth and Hyatt, Nashville. Available at your Christian bookstore. This book, written primarily for college students, gives a good overview of the philosophies currently waging war against truth on the university campus. It is excellent material to help a student begin to formulate his own convictions about biblical truth.

Dagobert Runes, *Pictorial History of Philosophy*, Bramhall House, New York (or any other overview of philosophy available in your library). Every Christian needs a basic understanding of the major philosophies which have dominated different parts of the world. Another good overview is Will Durant's *The Story of Philosophy*, Simon and Schuster, New York. Available at most bookstores or libraries.

It is recommended that the serious student NOT begin this by reading the works of the philosophers themselves, but rather by reading an abbreviated overview of different philosophies and the men behind them. The philosophies you should study must include:

Plato and Greek thought

Islam

Marxism

Rationalism / Humanism

Buddhism and Eastern mysticism

Evolution

In studying literature, it is not necessary to read all the so-called great literary works themselves to be culturally literate. The most important goal here is to understand the concepts and philosophies which were promoted by these writers. A good way to cultivate this understanding is to read the condensed biographical sketches of individual authors as they appear in The Norton Anthologies. These literature collections can be purchased at any campus bookstore: The Norton Anthology of British Literature (I and II), The Norton Anthology of American Literature (I and II), and The Norton Anthology of World Literature.

The biographical sketches of the authors will reveal their motivation and the cultural and historical significance of their work and how their ideas have affected us today.

If we were to prepare a recommended reading list of great literature, we would select the following as the most important. These are also the books which we would recommend for children and teens to introduce them to the great books:

The King James Bible (to understand Old English language structure)

The Canterbury Tales by Geoffrey Chaucer (to understand the Protestant Reformation)

Foxes' Book of Martyrs (this book was once standard fare for children - a classic account of the lives and deaths of the heroic Christians who died for their faith)

Aesop's Fables by Aesop

Fairy Tales by Hans Christian Anderson
The works of Shakespeare
Ivanhoe by Sir Walter Scott
A Journal of the Plague Year by Daniel Defoe
Paradise Lost by John Milton
Pilgrim's Progress by John Bunyan
Treasure Island by Robert Louis Stevenson
Oliver Twist and A Christmas Carol by Charles Dickens
The works of Jonathan Edwards
Of Plymouth Plantation by William Bradford
The Autobiography of Benjamin Franklin
The Last of the Mohicans by James Fenimore Cooper
The Legend of Sleepy Hollow and Other Stories by Washington Irving
The Courtship of Miles Standish and Evangeline by Henry Wadsworth Longfellow
The Adventures of Tom Sawyer by Mark Twain
Johnny Tremain by Esther Forbes

An excellent source for the best in literature for children is Books Children Love by Elizabeth Wilson, Crossway Books. Available at Christian bookstores.

GEOGRAPHY

The problem of geographic illiteracy in America is growing rapidly, mainly because the subject itself is not taught as an individual discipline in public schools; it is now incorporated into a vague "social studies" plan which has failed miserably. The only way Americans can regain their needed understanding of geography is to educate themselves with a few simple lessons.

Every home needs a globe, a world map, and a good world atlas. Good quality atlases can be purchased at varying price ranges from your local bookstore.

One easy way to become geographically literate is to practice this exercise: every time you read or hear about a place in the world with which you are not familiar, look it up in your atlas or on a map. If a newscaster mentions the Po River, the city of Lagos, or an outbreak of violence in Sri Lanka, go immediately and familiarize yourself with where these places are.

If you have difficulty in reading maps, you can read The Language of Maps, by Haig Rushdoony, Pitman Learning, 1982. This is a practical workbook for parents and students to teach map reading skills.

SCIENCE

Those of us who spent 12 years in public schools have been indoctrinated in evolutionary thought. Our minds have been strapped by deception and ignorance because of this mindset, and we all desperately

need to have our minds renewed in these areas. The following books, published by Creation-Life Publishers, are recommended as the best introduction to a proper understanding of science. These books are balanced and objective. Contact Creation-Life Publishers, P.O. Box 15666, San Diego, CA 92115

Scientific Creationism by Henry Morris, Ph.D.
The Waters Above by Joseph Dillow
The Genesis Flood by Henry Morris, Ph.D.
The History of Evolutionary Thought by Bert Thompson, Ph.D.
Evolution: The Fossils Say No! by Duane Gish, Ph.D.
The Biblical Basis for Modern Science by Henry Morris, Ph.D.
Origins and Destiny by Dr. Robert Gange

This list is by no means complete. These books represent just a small sampling of the areas of learning in which most young Americans are sadly deficient. It is hoped that our readers will begin to take the challenge of self education seriously. If just least a few Americans will begin to reclaim the areas of lost knowledge which past generations mastered, this will be one step toward restoring the standard of academic excellence which this country once attained.

THEOLOGY

The following books are excellent resources for those building a library of Christian classics. These books cover a broad spectrum of Church history and theology for those who desire to better understand America's Puritan heritage as a model for rebuilding a Christian democratic republic.

Institutes of the Christian Religion, by John Calvin, William B. Eerdmans Publishing Company, Grand Rapids, MI.

The Reformation in Scotland, by John Knox, Banner of Truth Trust, P.O. Box 621, Carlisle, PA 17013.

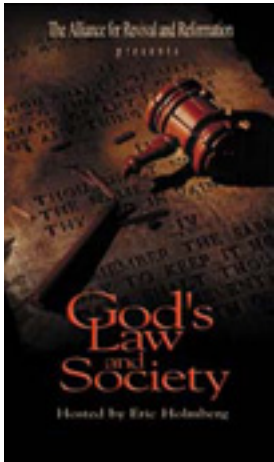
Systematic Theology, by Charles Hodge, Available through Christian Book Distributors, Box 6000, Peabody, MA 01961, 3 volumes.

A History of Chrisitanity, by Kenneth Scott LaTourette, Harper & Brothers, New York, NY, 2 volumes.

Christ's Victorious Kingdom: Postmillennialism Reconsidered, by John Jefferson Davis, Baker Book House, Grand Rapids, Michigan.

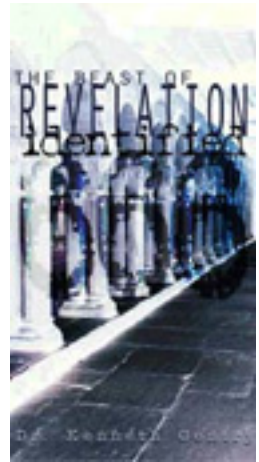
That You May Prosper: Dominion By Covenant, by Ray Sutton, Dominion Press, 7112 Burns St., Ft. Worth, TX 76118.

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Unchanging Values in a Changing Society

By Erin Doherty

8/92

"There is not a shadow of right in the general government to intermeddle with religion. Its least interference with it would be most flagrant usurpation."

- James Madison

President James Madison had faith that the American People would never become so apathetic as to allow government to overstep its proper jurisdiction. Yet sadly enough, these words have come true.

The conflict over the separation of church and state is one example of how we as Americans have exchanged a moral based society of values in which there is freedom to exercise religion without restraint for a society of pluralism lacking absolutes. A clear example is the new policy accepted by many public schools regarding graduation ceremonies. Any individual, whether student, teacher, principal, etc., is forbidden to mention the deity during the exercises and must substitute the benediction, convocation, and prayers with the new title of merely an "introduction."

Prohibiting a student from sharing that God was his or her strength and inspiration during schooling is the same as prohibiting her or him from thanking parents and teachers. This is a direct violation of freedom of speech and the exercise of religion. I am offended that our elders have so small an opinion of us as teenagers that they feel that they can take away our constitutionally protected rights. I am saddened by the fact that it is most likely true that the majority of my peers don't care that their rights are being usurped, or are ignorant of the fact that this is occurring. They fail to embrace values and ideas as their own opinions, but rather operate with a sort of herd instinct, blindly following the message of watered down compromise and rejecting the legitimacy of absolutes.

What really irks me, though, is that Americans are standing by watching as the federal government moves on the offensive to enlarge its sphere of jurisdiction. We're losing by default, not bothering to show up at the game or forfeiting because of the size and the power of the other team. We figure that the government can have one little segment; that won't really effect us. But the usurpation mushrooms, until we are a people with rights theoretically but actually living in bondage as a result of forfeiting our values.

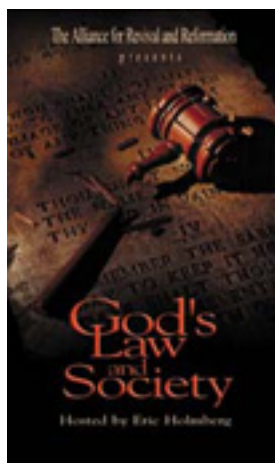
Wake up, America! Are we willing to pass on to the next generation the tenacity to fight for what we believe and stand without inhibition for principles? How can we continue to include God when He's necessary and exclude Him when He's inconvenient or when He's done with what we want Him to do? We beg him on our knees to help us win a war and keep casualties low, and when He successfully

completes that, we politely show Him the exit as we go on to things we can supposedly handle on our own. How much longer can we go on basking in the benefits of His blessings, but rejecting His personal interaction within our lives and ignoring His presence? Not much longer, I'm afraid.

We must work to rebuild the Christian principles and values upon which our nation was built.

Erin Doherty is a student at the New Testament Christian School in Plymouth, MA.

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Valedictorian is suing school officials for censoring her speech

1/88

MOSS BLUFF, LA. (EP) - A Louisiana high school graduate is suing her local school officials for censoring her valedictory speech at commencement. Angela Kay Guidry, who was graduated from Sam Houston High School here in May, says her principal's refusal to let her speak unless she omitted all planned religious references was a violation of her rights to free speech and free exercise of religion.

Guidry is being represented by attorneys of the Rutherford Institute, a nonprofit civil liberties organization specializing in religious freedom questions. Her attorneys are seeking a declaratory judgment protecting Guidry and other students from "interference [with] or denial of" constitutional rights.

According to the lawsuit, Guidry submitted her speech to principal Kerry Durr for review May 15. The speech began by thanking "my Lord Jesus who has allowed me to be in this position tonight." The speech went on to explain Guidry's personal source of motivation. "To me the most important thing in your life is not whether you have a good education or a good job, but whether or not you have the Lord in your life. It doesn't matter how many years you go to school or how successful you are in this life, if you're not doing it all for the Lord," stated the speech.

She planned to close the speech by explaining her belief that people needed to acknowledge Jesus Christ as Savior. "My prayer and challenge to you tonight," she had written, "is that you would seek the Lord Jesus, believe in Him, and give your heart and life to Him."

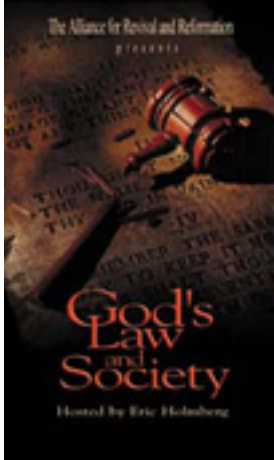
Guidry's lawsuit says that Durr read the speech and said, "You can't argue with that," but later that day guidance counselor Sylvia Seals telephoned Guidry and asked her to change the speech. A few days later, Guidry says, Seals "engaged in a tirade of criticism" within earshot of Guidry's fellow students, and when Guidry attempted to walk away Seals "grabbed her arm and continued making derogatory and slanderous remarks" about her religious beliefs.

Guidry was later told by Durr to delete all references to personal religious views so no one would be "offended" by the speech. Guidry refused, and was told she would not be allowed to speak.

The school authorities contend that Durr's decision was based on the fear that Guidry's remarks may have been taken as an endorsement of religious view by school authorities. Rutherford attorneys, however, argue that a "valedictorian address is, by its very nature, a personal bidding of farewell," and say Guidry was unconstitutionally deprived of "a meaningful opportunity to exercise her right of free speech and freely express her sincerely held beliefs."

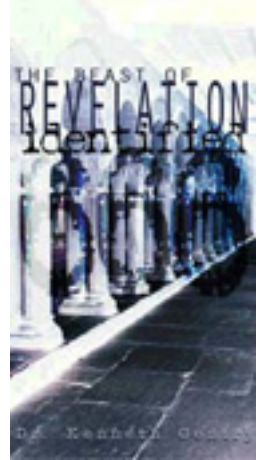
The suit seeks declaratory judgment forbidding similar interference in the future, and compensatory and punitive damages for Seals' "inflammatory remarks impugning [Guidry's] moral character."

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Value Free Education "Bankrupt" says educator

5/89

SAN DIEGO, CA (FR) - A founder of "value free education" now says he is sorry for the way his philosophy has affected America's young people, and says he owes parents an apology.

Dr. W.R. Coulson, a veteran educator and former faculty member at International University in San Diego, recently told his story in the American Family Association Journal.

In 1967, Coulson helped organize a project to test the effectiveness of what was at that time called "affective education." Funded by the R.J. Reynolds family, the famous cigarette manufacturers, the program was instituted in a system of Catholic schools on the West Coast. The goal of the program was to subvert the established educational emphasis on reason and intellectual pursuit, and to replace it with a value-less curriculum focusing on feelings.

"We thought the exploration of feelings is a more complete process and inherently more democratic," said Coulson. "Everybody has feelings. We wanted the schools to focus more on feelings, and we didn't want to get into an argument about it."

Many educators did not receive the new approach warmly, Coulson admitted: "An increasing number of faculty were becoming uneasy, suspecting they'd been led to collaborate with an enemy, an enemy with little interest in perpetuating their traditions of mindfulness." After working on the project through 1968, Dr. Coulson resigned as research coordinator. However, the R.J. Reynolds company has continued to promote the work through its multi-million dollar program called Helping Youth Decide and by independently helping an organization called Quest.

Today, Quest conducts value-free education programs in public schools for children in 50 states. The value-free approach to classroom instruction has also been adopted by other similar projects, such as Here's Looking At You, Me-ology, Project Charlie, Ombudsman, D.E.C.I.D.E., and dozens more of similar origin.

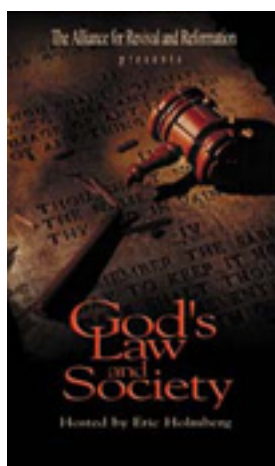
Coulson also added that the school system which provided the testing ground for the original value-free classroom - the Immaculate Heart schools - eventually collapsed. "There are no more Immaculate Heart schools," he said. "TMP was the cause: Too Much Psychology, Too Many Psychotherapists." This psychologically-based curriculum has taken deep root in American public schools today, and is evidenced by such classroom activities as "Values clarification," death education, and other exercises which attempt to deal with children's fears, sexual frustrations, and resentments rather than simply offering academic instruction.

"Youthful experimentation with sex, alcohol, marijuana, and a variety of other drugs - whatever's popular at the time - has been shown to follow value-free education quite predictably," said Coulson. "We now know that after these classes, students become more prone to give into temptation than if they'd never been enrolled. One cause lies in an educational philosophy that calls on students and teachers alike to disbelieve in the concept of temptation. Moral absolutes are routed ... in favor of a psychotherapeutic imperative."

In retrospect, Coulson said the plan "turned out to be a deadly scheme we hatched those 20 years ago. Carl Rogers (the principal investigator in the original project) died last year. He and I and our project teammates owe the nation's parents an apology."

Coulson also added that the tobacco industry - which funded the original project - has profited well by the value-free curriculum because it has encouraged experimentation with cigarettes and other drugs.

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What's Wrong With Education

By Rose Weiner
4/91

What's wrong with education today? It doesn't take a great deal of intelligence or common sense to see that when 700,000 graduates can't read their diploma, the problem is that they are teaching the wrong stuff! As one corporate executive suggested, "Take a risk, try anything. Anything will be better than what you are doing now, even if it doesn't work since what your are doing does not work anyway."

For those who have thought it through, there is a solution. First of all teach the children to read properly. Throw out look and say and sight reading and teach traditional phonics that gave early Americans a 100% literacy rate. The English language is not hieroglyphics and was not intended to be taught that way.

Secondly, get rid of the the gifted program. Everyone is gifted and talented. As one corporate executive observed, the gifted program is destroying a vast amount of human potential by telling children that they are just average and can't hope to accomplish much. It is producing a two class society which we have never had. It is causing children to drop out of school believing they can't do anything anyway, to become potential risks and hazards and non productive members of society.

Get rid of the one time test to check knowledge, the rote memory, the multiple choice, fill in the blanks testing and teach young people how to think and reason. Give them enough information in the text books to really understand what they are studying instead of a presentation of a few facts skimmed off the top of the subject.

Six states are trying some new methods that appear to be working. There is not a set class length. If the class gets interested in a science project they could spend as long as three hours on it for the day. There is no promotion until skills are mastered and there is no division of the gifted. Everyone works at their own pace.

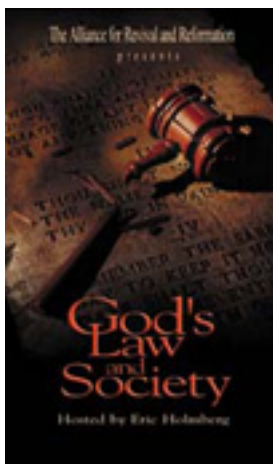
There is no classroom with a teacher dominating 85% of the instruction. The student is the worker and the teacher is the coach. Students are not divided into grade levels, the younger students are placed with the older students. The older children help the younger children. Emphasis on each one competing with their neighbor is being eliminated in favor of each one helping their fellow student and learning how to cooperated as a team.

Power and influence in back in the hands of the parents who are re-entering the classroom and getting involved with what is going on. They are holding the teachers, the principles and the school system accountable for what the students are being taught.

Education must return to the basic ideas of early American education, that became derailed before they were ever fully developed. We must get rid of the socialist thought that makes everyone dependent on the teacher. We must teach young Americans how to become independent thinkers, how to gain knowledge for themselves. We must get rid of crime in our schools and consequently deter crime in society.

As Andrew Young, Mayor of Atlanta suggested, "We must reinstate the Ten Commandments and the reading of the Bible in the classroom that gives young people the clear cut knowledge of good and evil, right and wrong."

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What Happened When the Praying Stopped

ALEDO, TX (FR) - How did the removal of voluntary prayer from the schools of the United States affect our nation as a whole? That question has been answered in detail by a research company in Texas which has gathered and tabulated statistics from hundreds of sources relating to the rates of moral decline in America.

Specialty Research Associates, under the direction of David Barton, has released a report entitled America: To Pray or Not to Pray which uses over 100 pages of graphs and statistical analysis to prove that crime, venereal disease, premarital sex, illiteracy, suicide, drug use, public corruption, and other social ills began a dramatic increase after the Engel vs. Vitale Supreme Court decision was made in 1962 which banned school prayer.

Prayer in schools prior to 1962 was utilized in school districts all over the U.S. in many varieties. Some teachers used extemporaneous prayers, simply expressing their thoughts and desires; others implemented structured prayers, such as the Lord's Prayer or the 23rd Psalm, or others approved by local school boards. New York students prayed each day: "Almighty God, we acknowledge our dependence on Thee and beg Thy blessing over us, our parents, our teachers, and our nation." It was this simple prayer which came under fire and went to the Supreme Court for the landmark decision.

Says David Barton, "It is impossible to know how many of the 39 million children were involved in daily verbal prayers, but most accounts indicate that a clear majority of the students voluntarily participated in daily school prayer. Is it possible that the prayers that were being offered by these children and their teachers across the nation actually had any measurable, tangible effect?"

It was this question that led Barton to uncover the statistical proof that the removal of prayer did indeed take its toll on America. Below are just a few of the charts featured in Barton's report, with a brief explanation of each:

Figure 1: The SAT (Scholastic Aptitude Test) is an academic test that measures the developed verbal and math reasoning of a student exiting from high school or some similar type of learning facility. The results of these tests are commonly used by colleges and universities to indicate the strength of a student's academic preparation and his potential for success on the college level.

Figure 1 shows how drastically the actual knowledge of high school students began to drop at an accelerating rate after 1962. Barton notes in his report that the upturn in SAT scores since 1981 is due to the increase in private Christian educational facilities which began to flourish at that time. Statistics have proven that students from private Christian schools showed higher academic achievement and higher test scores.

Figure 2: This graph shows the increase in sexual activity in unmarried teen-age girls after the 1962 Supreme Court decision. It is evident from the figures provided that in the years previous to the removal of prayer the rates remained stable and relatively unchanged. In the post- prayer years the numbers immediately began to soar. The sudden increase on the graph appears as if a great restraining force had suddenly been removed.

Figure 3: Unwed women 15-19 years of age showed a phenomenal increase in the rate of pregnancies after the School Prayer decision. Note that the figure jumps drastically after the Supreme Court's Roe vs. Wade decision which made abortion legal in the U.S. The United States now has the highest incidence of teen-age motherhood in any Western country.

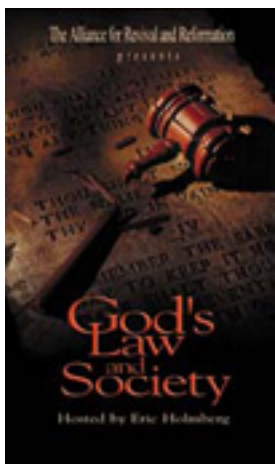
Figure 4: For the 15-19 and 20-24 age group, the rates of youth suicide remained relatively unchanged during the years from 1946 to the School Prayer decision in 1962. But in the years since, suicides among the same group have increased 253 percent, or an average of 10.5 percent per year.

Figure 5: Stability in the family has also been affected since the 1962 decision. Divorce, single parent families, couples living together but not married, and adultery are areas of family breakdown which have experienced radical growth in recent years. In the graph above, the increase in single parent families (households with only a mother and children) are detailed. Note the dotted line at the bottom, which shows the rate of growth prior to the 1962 decision.

Figure 6: Crime, productivity, and national morality had been on a fairly stable level prior to the 1962 decision, but that is no longer the case. It is obvious that such a quantity of students praying for their nation had a very positive effect on the course that this nation had taken. The rate of violent crime, as shown above, has risen over 330 percent.

If you would like a copy of America: To Pray or Not to Pray?, send \$7.95 to Specialty Research Associates, P.O. Box 397, Aledo, TX 76008. All of the figures and statistics compiled in this book are taken from data made available by the Department of Health and Human Services, the Center for Disease Control, Statistical Abstracts of the United States, Vital Statistics of the United States, the U.S. Department of Commerce, the Bureau of Labor Statistics, and other official sources.

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The World's Greatest Thinkers

The Advancement of Christ's Kingdom through Academia

"I Wisdom dwell with prudence, and find out knowledge of witty inventions."

- Proverbs 8:12

While many Christians of today will admit to being great thinkers, few are as notable as some of the great thinkers of past centuries. America's Christians of today might have opinions about certain areas of thought, such as science, history and technology, but have no formulated, well thought-out worldview as had the saints of past centuries.

The Christian worldview has almost always prevailed in the history of western culture. In fact, some of the greatest thinkers throughout the centuries have been Christians. These people were consistent in their application of Christianity to various intellectual pursuits. The important point is that they did not believe their faith kept them from using their minds.

* In the area of LAW, Sir William Blackstone's Commentaries on the Laws of England has remained a classic of legal scholarship since it was first published in the mid-1700s. Blackstone defined law as "a rule of action dictated by some superior being." He claimed that God dictated laws for men, which could be discovered in nature and in the Bible: "Upon these two foundations, the law of nature and the law of revelation, depend all human laws; that is to say, no human law should be suffered to contradict these."1

* In LITERATURE, the number of great Christian writers through the centuries is astounding. To look only at England, we find that many of the greatest poets were Christians, even clergymen: John Donne, George Herbert, and John Milton. Samuel Johnson was, in his time, the leading literary critic in the English language, and the compiler of an early English dictionary. Even into this century, many leading English literary figures were Christians, including G. K. Chesterton, T. S. Eliot, C.S. Lewis, and Dorothy Sayers.

* In PHILOSOPHY, Christians dominated the West from the fifth century until modern times. The great philosophers of the Middle Ages were all theologians: Augustine, Thomas Aquinas, Duns Scotus, Anselm of Canterbury, William of Ockham. When philosophers began to abandon Christianity in the 17th century, most continued to be influenced by Christianity and to address the issues that Christians had been wrestling with for centuries. Even the "father of modern philosophy," Rene Descartes, despite the evil effects of his thought, was trying to provide a secure proof for the existence of God.

* In POLITICS, many of the important political leaders of the medieval and early modern West were Christians. Until the later Middle Ages, every king of Europe claimed to be Christ's representative on earth. In Russia, the czars claimed to be the protectors of the Orthodox Church right up to the time of the

Bolshevik Revolution. In the modern era, such outstanding political figures as John Adams, George Washington, William Gladstone, and William Wilberforce were all to varying degrees professing and practicing Christians.

* In the ARTS, we discover again that most of the (sometimes anonymous) medieval painters, sculptors, and architects were evidently Christians. The great cathedrals of Europe, the magnificent stained glass windows, the colorful altar pieces, the statuary that adorned the cathedrals - all were dedicated to Christian themes, and were generally produced by Christian artisans. During the Renaissance and Reformation periods, artists began to gain more individual recognition, and we have clearer evidence that many were believers. Among these were Rembrandt van Rijn and Albrecht Durer, two Protestant painters.

* In MUSIC, much of Western music was written by Christians.² Johann Sebastian Bach and Georg Friederich Handel are two representatives of the great German Christian tradition in music. Handel's "Messiah," a series of Scripture texts set to some of the most exhilarating music ever written, is still a holiday favorite today. Everyone recognizes the tune to Handel's magnificent "Hallelujah Chorus." Bach was, if anything, even more self-consciously Christian than Handel, and dedicated many of his compositions to the glory of God.

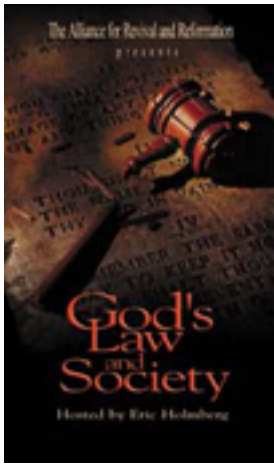
* SCIENCE and technology in the modern world often seem to be at odds with Christianity, but this was not always the case. In fact, after Christianity had taken over the Western Roman Empire, there was an unprecedented burst of innovation in agricultural technology. The inventions included the heavy plow, crop-rotation, new types of harnesses for horses, and nailed horseshoes. Some scholars have concluded that this burst of technology, which continued throughout the medieval period in Europe, was a result of Christian beliefs and attitudes.³ Many of the leading scientists of the early modern world were also professing Christians: Isaac Newton, Johann Kepler, Robert Boyle, Lord Kelvin, Louis Pasteur, Michael Faraday, Clerk Maxwell, and many more.

1 William Blackstone, Commentaries on the Laws of England, (Chicago, IL: University of Chicago Press, 1765), vol. 1, pp. 38-42.

2 See Jane Stuart Smith and Betty Carlson, The Gift of Music (rev. ed.; Westchester, IL: Crossway Books, 1978).

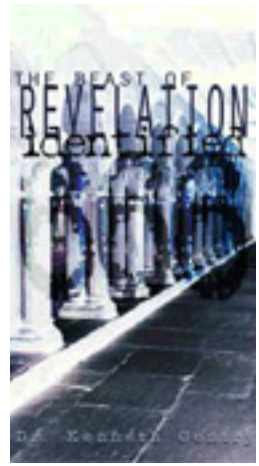
3 Lynn White, Jr., Medieval Religion and Technology (Berkeley, CA: University of California Press, 1978), pp. 77, 236.

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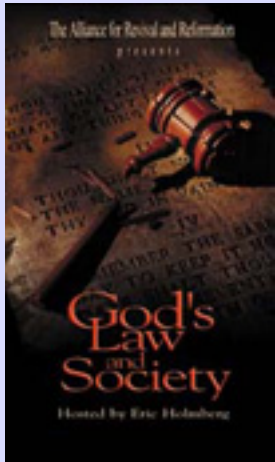
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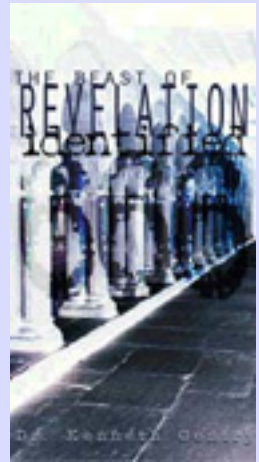
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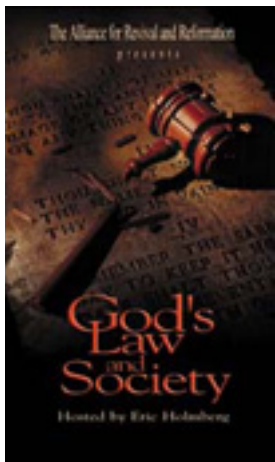
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George Bush

- * Opposes the 1973 Roe vs. Wade Supreme Court decision which legalized abortion throughout the nine months of pregnancy.
- * Opposes the funding of abortion with taxpayer dollars.
- * Favors a Human Life Amendment to overturn the Supreme Court decision.
- * The National Right to Life Committee (NRLC) says:

"George Bush has been a consistent supporter of pro-life efforts while serving as Vice President with Ronald Reagan."

- * The National Abortion Rights Action League (NARAL) says:

"Vice President Bush is anti-abortion and supports President Reagan's opposition to abortion."

- * "I believe that abortion is wrong ... Federal funds should not be used to finance abortion ... I believe we need a Human Life Amendment. Our Constitution is and should be designed to protect human life." - George Bush

Dan Quayle

- * Voted in 1982 for pro-life legislation which stated that life begins at conception.
- * Voted in 1983 for the Hatch/Eagleton Human Life Amendment(HLA), which stated that a right to abortion is not secured by the Constitution.
- * Has voted consistently against federal funding of abortion.

Republican Party Platform

- * Calls for a Human Life Amendment to the Constitution.
- * Calls for the appointment of federal judges and justices who support the sanctity of innocent human life and traditional family values.
- * Opposes federal funding of abortion; commends providers of alternatives to abortion.
- * Declares that, "The unborn child has a fundamental, individual right to life which cannot be infringed."

George Bush
Republican

Opposed to abortion except in the cases of rape, incest, and the life of the mother.

Supports limited freeze on government spending. No new taxes.

Supports the death penalty including capital punishment for drug kingpins.

Supports strong military defense, including conventional, nuclear and strategic weapons.

Favors conservative Judicial appointments in the tradition of O'Connor, Bork, Rehnquist, Scalia, and Kennedy.

Supports U.S. Aid for the Nicaraguan Freedom Fighters.

Opposes homosexuals serving as foster parents.

Strong supporter of Israel.

Supports laws requiring teachers and students to recite the pledge of allegiance.

Supports voluntary prayer and co-sponsored Prayer in School Amendment.

CRIME

"Should society be allowed to impose the death penalty on those who commit crimes of extraordinary cruelty and violence? My opponent says no - but I say yes."

- George Bush

Excerpt from Speech

Republican National Convention

- * Supports death penalty and capital punishment.

- * Supports reforming the exclusionary rule to prevent the release of guilty felons on technicalities.

- * Supports reforming the cumbersome "habeas corpus" procedures used to delay cases and prevent punishment of the guilty.

- * Supports constitutional right to bear arms. However, when right is abused by an individual who uses the gun in the commission of a crime, will call for stiff mandatory penalties.

- * Supports state laws implementing preventive detention to allow courts to deny bail to those considered dangerous and likely to commit additional crimes.

"As vice president, George Bush made a difference in the victims rights area, and as President, he will make an even bigger difference."

- Janie Wilson

Founder and Director

"We the People" (a victims rights group)

NATIONAL DEFENSE

"We're now spending six percent of our GNP on defense; that is 25 percent less than the figure under Eisenhower and Kennedy. We must ... stabilize funding.

- George Bush

Press Statement

- * Supports the Midgetman Missile

- * Supports the MX Missile

- * Supports deployment of the Strategic Defense Initiative.

- * "As president, I would overhaul the defense acquisition process. We can eliminate unnecessary and expensive steps and reduce the time and cost it takes to get weapon systems in the field."

- * "We will insist on effective verification of compliance with any and all treaties and will take proportional, compensatory actions in cases of non-compliance."

- * Supports verifiable elimination of chemical and biological weapons.

- * Pledges to spearhead efforts to commit every nation to the Nuclear Non-Proliferation Treaty, and having more countries open to on-site inspection.

"The Dukakis Democrats do not understand how American power helped to promote arms negotiations with the USSR, but the good news is George Bush knows better."

- Jeane Kirkpatrick

Former UN Ambassador

FOREIGN POLICY

"In foreign affairs I will continue our policy of peace through strength."

- George Bush

Excerpt from acceptance speech

Republican National Convention

- * Supported liberation of Grenada.

- * Opposes normalization of relations with the government of Cuba as long as Fidel Castro continues to oppress Cubans and to support international terrorism and drug trafficking.

- * Supports aid for freedom fighters in Nicaragua and Angola.

- * Supported sending U.S. troops to Honduras in response to Nicaraguan invasion.

- * Supports maintaining a strong relationship with Israel.

- * Opposes economic sanctions upon South Africa. Instead, supports diplomacy and negotiations for constructive changes.

"We need a president who knows world leaders and world problems and understands that we must participate and cooperate and contribute and protect our national interests at the same time. George Bush knows those things."

- Jeane Kirkpatrick

Former U.N. Ambassador

DRUGS

"If people can lose their cars for parking violations, surely they should lose them for carrying drugs. 'Zero Tolerance' should be the policy of every state in the Union."

- George Bush

Press Statement

- * Directed South Florida Task Force to combat drug smugglers which resulted in a substantial drop in violent crime.

- * Supports the death penalty for "drug kingpins."

- * Headed up National Narcotics border interdiction system which united efforts of the Drug Enforcement Agency, Customs, Coast Guard, FBI, the U.S. Border Patrol, the DOD, the intelligence community and other state and local agencies.

- * Supports drug testing of those with occupations involving public safety; i.e. airline pilots or prison guards.

- * Opposes legalizing or decriminalizing any illicit drug

- * Conviction for any drug crime should make the offender ineligible for discretionary federal assistance, grants, loans and contracts for a period of time.

"...(M)y administration will be telling the (drug) dealers: whatever we have to do we'll do, but your day is over, you are history."

- George Bush

TAXES & GOVERNMENT SPENDING

"And all I can say to them: read my lips - no new taxes."

- George Bush

Excerpt from Speech

Republican National Convention

- * The Reagan-Bush Administration has cut the top marginal tax rate from 70 percent to 28 percent.

- * Inflation was 12 percent at the beginning of the Reagan-Bush administration; now its four percent.

- * Unemployment is at its lowest in 14 years.

- * Over 17 million new jobs have been created over the past five years which pay an average of \$22,000 a year.

- * Supports limited freeze on government spending. No new taxes.

- * Opposes tax withholding on savings.

- * Supports a balanced budget amendment.

- * Supports incentives for private saving such as a deductibility for IRA contributions.

"Bush is unlikely to create new social-service bureaucracies."

- Mickey Kaus

Newsweek

8/22/88

VALUES

"And should our children have the right to say a voluntary prayer, or even observe a moment of silence in schools? My opponent says no - but I say yes."

- George Bush

Excerpt from Speech

Republican National Convention

- * Supports prayer in public schools.
- * Opposes allowing homosexual couples to adopt children.
- * Opposes abortion on demand.
- * Opposes federal funding of abortion.
- * Opposes amending the Civil Rights Act of 1964 to include special rights for gay men and lesbians.
- * Supports requiring the Pledge of Allegiance in public schools.

"I am guided by certain traditions. One is that there is a God and He is good, and His love, while free, has a self-imposed cost: we must be good to one another."

- George Bush

Excerpt from Speech at Republican National Convention

BUSH POSITION:

Analysis

Vice President George Bush's record of political service and experience, when viewed apart from standard media reports, demonstrate that he was closely involved in the Reagan administration and that he shares most of Mr. Reagan's goals and objectives. A war hero at 20-years-old, later the founder of an oil company, Bush has served as a congressman, an ambassador to the United Nations, and director of the CIA.

During the Reagan administration, Bush spearheaded the task force which cut unnecessary federal regulations. An estimated 600 million man-hours of bureaucratic paperwork per year were eliminated by

this effort. Bush also represented the U.S. during NATO negotiations in Brussels; after the meeting, the Soviets agreed to sign the INF Treaty and began removing their SS-20s.

President Reagan has been outspoken about the need for follow-up on his administration's efforts. "None of our achievements happened by accident, but only because we overcame liberal opposition to put our programs in place," said President Reagan at the Republican National Convention in August. "And without George Bush to build on those policies, everything we have achieved will be at risk. All the work, sacrifice, and effort of the American people could end in the very same disaster that we inherited in 1981."

The following is a brief assessment of Bush's record on key issues which are of concern to the Christian community:

* **Dealing with the Drug Problem.** Dukakis claims that Bush has failed to address the "avalanche of drugs ... pouring across our borders." However, Bush's record shows he was committed to fighting against drugs before it was a popular cause in the late 1960s. In his first session of Congress, Bush voted to authorize \$1.5 million to start programs authorized by the Narcotic Addict Rehabilitation Act of 1966.

The following year he voted in favor of a resolution creating a Bureau of Narcotics and Dangerous Drugs in the Justice Department. The resolution was rejected. In July of 1968, he voted for the Drug Abuse Control Bill which provided criminal penalties for the possession of illegally obtained stimulants, depressants or hallucinogenic drugs, and increasing existing penalties for the illegal sale of such drugs.

During the Reagan administration, Bush was appointed head of the South Florida Task Force to combat drug smugglers. The FBI was introduced into drug enforcement for the first time, and 13 interagency task forces were created. As a result, violent crime in South Florida dropped substantially in the first six months of task force operations.

Dukakis says the program was a failure; but according to official statistics, the murder rate fell by 15 percent in Dade County, 25 percent in Broward County, and the task force continues to operate. In 1983, he led the National Narcotics Border Interdiction System (NNBIS). According to Ronald Reagan, " ... if you want to see effective leadership, take a look at Vice President Bush's role in this. While others talked about leading the military into the fray against drugs, the Vice President has led."

Bush has pledged his support for the death penalty for drug kingpins. His anti-drug program consists of education and prevention; eradication and interdiction; tougher enforcement, and treatment and rehabilitation. He also advocates testing for drug use by anyone responsible for public safety, such as airline pilots or prison guards.

* **Budget and Taxation.** George Bush says he would ask for a balanced budget amendment, and he answers Dukakis's charge - that Reagan never submitted a balanced budget - with the counter that the Democrat-dominated Congress "appropriates every dime" of government spending. Says Bush: "I

support the Gramm-Rudman deficit reduction targets. Our hard work is beginning to show results. The budget deficit will shrink by almost \$70 billion from last year's level. I support a line-item veto to cut the fat from appropriations bills and put the national interest above the special interests."

* Moral issues. On federal funding of abortion, Bush says, "I oppose abortion. I support an amendment. I oppose federal funding for abortion. I favor family planning that has nothing to do with abortion."

According to a campaign spokesman, Dave Sandor, Bush supports sustaining present federal funding of AIDs research and education; however, he opposes homosexuals serving as foster parents.

George Bush has been outspoken about his faith in God and has pledged to support the values of the Christian community. During his acceptance speech at the Republican Convention in New Orleans, he told the audience: "There is a God and He is good and His love, while free, has a self-imposed cost: we must be good to one another."

Bush has also pushed for voluntary school prayer, as well as defended the need of parents to receive tax-credit vouchers when they send their children to private, religious schools.

* Record on Crime. Bush recently formed the "Citizens Against Crime Coalition" which is being led by Illinois Governor Jim Thompson and Senator Arlen Specter (R-PA). "The vice president's position on crime issues are so in line with what the law enforcement and criminal justice communities stand for, that we are very enthusiastic about a Bush administration," said Donald Baldwin, executive director of the National Law Enforcement Council and co-chair of the coalition.

"The Democratic nominee has been so vague on some of the crucial issues of law enforcement that he leaves us uncertain about how he would react to our needs," Baldwin explained.

Bush's proposed program against crime is to implement new federal sentencing guidelines that mandate consistent, tougher sentencing for drug offenders; change the legal technicalities that set criminals free; and have Congress pass the Criminal Justice Reform Act.

* Defense Policy. While George Bush was a strong proponent of the INF Treaty - which calls for drastic reductions in the nuclear arsenal - he says he still believes that foreign policy development must be realistic. "From my days at the UN and the CIA to the White House, I have observed that the Soviets test every President and push every agreement to its limits and beyond. We must be vigilant, and we must be tough, and we must stand up for the values that define us as a nation."

The on-site inspection procedures which he cites as major steps forward will "demonstrate just how far the Soviets are willing to go in seeking a new kind of relationship with us ..." says Bush. On U.S./Soviet relations, Bush believes that "we must act with a strength that is not only real, but is recognized by the world as real."

On the topic of Central America, Bush says the goal is to promote peace - but not peace at any price. "Our main objective is the maintenance and establishment of governments committed to freedom and democracy, governments that respect human rights and the sovereignty of their neighbors. A peace that does not accomplish this objective is just another word for surrender."

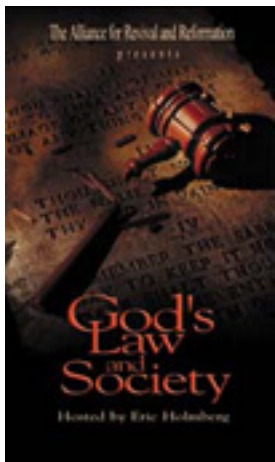
* Child Care. Dukakis's campaign analysts are saying that Bush is seizing on the key issues of the election and is reversing his earlier position on child care. However, while Democrats are proposing subsidizing child care and creating a huge bureaucratic, state-controlled babysitting service, Bush's plan calls for a tax credit for low-income mothers deciding to stay home to take care of their children instead of succumbing to the pressures of a two-earner economy.

Dukakis's Dodd child care bill would benefit middle-income, two-earner families (because the mother must be employed to be eligible), whereas the Bush plan would exclusively benefit low-income working families - those who need it most. The goal of Bush's child care plan is to reduce the tax burden and to let families make their own decisions. It is clearly the most pro-family position.

"I do not believe the federal government should, or could afford to, provide day care services," Bush said. "But the federal government can provide leadership and research in determining what constitutes a good day care environment and can assist in weeding out of the system individuals whose criminal record make them unfit to take care of our children."

Bush is proposing a "Toddler Tax Credit" for pre-school children which would be available to all families, and would help them support and care for their children in a manner best suited to their families' values and traditions. This would encourage mothers to stay home with their children.

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Bush Inauguration Speech

January 1989

3/89

WASHINGTON, D.C. (EP) - With his left hand on the same Bible that George Washington used during his swearing-in ceremony two centuries earlier, George Herbert Walker Bush took the oath of office and became the 41st president of the United States.

In a 20-minute inaugural address, Bush saw to it that his "first act as President is a prayer." Asking the audience to bow their heads, Bush prayed, "Heavenly Father, we bow our heads and thank You for Your love. Accept our thanks for the peace that yields this day and the shared faith that makes its continuance likely. Make us strong to do Your work, willing to heed and hear Your will, and write on our hearts these words: 'Use power to help people.' For we are given power not to advance our own purposes nor to make a great show in the world, nor a name. There is but one just use of power and it is to serve people. Help us remember, Lord. Amen."

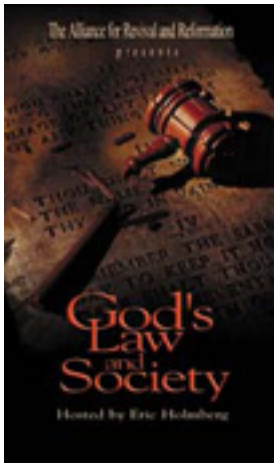
Bush called for an abandonment of materialism and a return to spiritual values. "Are we enthralled with material things, less appreciative of the nobility of work and sacrifice?" he asked. "My friends, we are not the sum of our possessions. They are not the measure of our lives. In our hearts we know what matters. We cannot hope only to leave our children a bigger car, a bigger bank account. We must hope to give them a sense of what it means to be a loyal friend, a loving parent, a citizen who leaves his home, his neighborhood and town better than he found it."

He insisted, "America is never wholly herself unless she is engaged in high moral principle. We as a people have such a purpose today. It is to make kinder the face of the nation, and gentler the face of the world."

Bush touched on the abortion issue in his inaugural address, noting the plight of "young women... who are about to become mothers of children they can't care for and might not love. They need our care, our guidance and our education, though we bless them for choosing life."

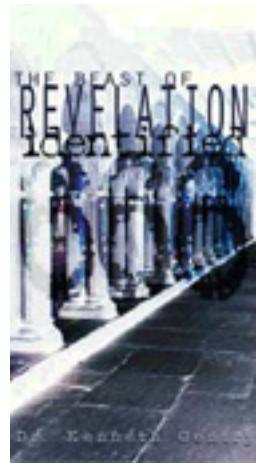
Bush confidently noted, "I do not fear what is ahead. For our problems are large, but our heart is larger. Our challenges are great, but our will is greater. And if our flaws are endless, God's love is truly boundless."

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Dan Quayle for Vice President in 1988

When Geraldine Ferraro was selected as Walter Mondale's Democratic running mate in 1984, after serving three terms in the House of Representatives, her experience and competence were rarely questioned. Instead, the Democratic Party was applauded for selecting someone "untested on the national stage," according to the Washington Post. This has not been the reaction to the choice of Indiana Senator Dan Quayle, who was selected to run with Republican candidate George Bush.

But, despite this media bias, The 1988 Almanac of American Politics says that Quayle "has been one of the most active and successful members of the Republican class of 1980. With choice committee assignments - Budget, Armed Services, Labor and Human Resources - he has worked harder and accomplished more than almost anyone expected."

Congressional Quarterly, a non-partisan directory of congressmen, says: "Quayle's reputation has come a long way since he joined the Senate in 1981 at age 33. Dismissed then by many as a blow-dried pretty boy with two unremarkable House terms under his belt, Quayle today is seen as a diligent senator willing to work on complicated defense issues and interested in reforming Senate procedures to make the chamber function more efficiently."

Since his appearance on the national political scene, Quayle has surprised political observers. In 1976, as a newcomer, he challenged Democrat Rep. J. Edward Roush in what political observers said was a futile race. However, Quayle beat him by a large margin. In 1980, he ran against nationally-known three-term Senator Birch Bayh and won. He won re-election with 61 percent of the vote, the largest victory in a statewide election in Indiana history.

Besides upsetting political analysts in campaigning, Quayle has taken a lead role in reforming the Senate's own procedures and has been noted in Congressional Quarterly for his work in the area of domestic policy, employment, and health matters.

Quayle, a born-again Christian who attends a conservative Presbyterian church in the Washington area, is outspoken about his moral views and has taken a strong stand on issues that are of concern to Christians:

- * Pro-life record. Quayle has consistently opposed the federal funding of abortion, and voted to amend the Constitution to overturn the Supreme Court's Roe vs. Wade decision which legalized abortion.
- * Prayer in schools. He has also backed constitutional amendments to permit prayer in government schools and other public buildings, and to prohibit the compulsory busing of students to schools other than those nearest to their homes in order to achieve racial balance.
- * Fiscal policies. In 1982 and again in 1987, Quayle voted for proposed constitutional amendments to balance the federal budget unless a three-fifths majority of Congress agreed to deficit spending. He also supported the 1981 tax-cut program.

* Defense platform. According to the Congressional Quarterly, he was a leader among Republican senators blocking consideration of a defense bill because Democrats had added language making it difficult for President Reagan to proceed with his space-based anti-missile system, the Strategic Defense Initiative.

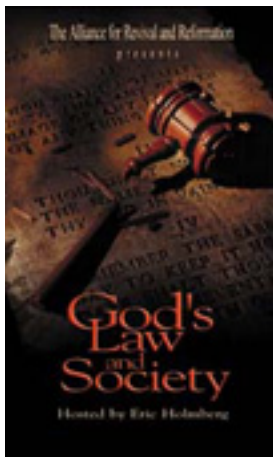
During the drafting of the INF Treaty, Fred Ikle, former secretary of Defense, told The Washington Times that Quayle was the first to notice significant flaws in the document. Quayle led a successful fight to force U.S. and Soviet negotiators to close a loophole that seemed to allow the Soviets to build and deploy so-called futuristic warheads on missiles with ranges otherwise banned by the treaty.

Although considered an outspoken leader on defense issues in the Senate, the media has attempted to reinforce Quayle's "lightweight" image by implying that he evaded the trenches of Vietnam by using well-connected relatives to get into the National Guard. But thorough media investigations of the matter have not brought any incriminating evidence against the youthful senator.

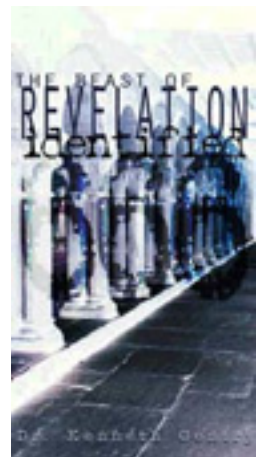
Capt. Cathi Kiger, state public affairs officer for the Indiana National Guard, said there were vacancies in the Indianapolis headquarters detachment that Quayle joined even three months after he formally enlisted. "There is no evidence," Kiger said, "that Quayle was given special consideration."

The National Guard controversy is obviously an attempt by the media to discredit Quayle. Few news commentaries have reported that Quayle is not the only legislator to have served in the National Guard or failed to go to war. Of the 131 congressmen born from 1942 to 1950, and thus eligible for the draft, nearly two-thirds never entered into military duty of any kind, according to official statistics reprinted by The Washington Times in August of 1988. Senator Jeffrey Bingaman, a New Mexico Democrat up for re-election, has not received media flack for joining the Army Reserve during the height of the Vietnam war in 1968.

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Dan Quayle profile

12/88

James Quayle, publisher of the Huntington Herald-Press in Indiana, has released a public statement saying that the American media was irresponsible in its misrepresentation of the facts about his son, Dan, during the 1988 presidential campaign. Vice-president elect Dan Quayle's "featherweight" image, his alleged affair with lobbyist Paula Parkinson, and his stint in the National Guard were all media-manufactured scandals, said his father.

While the media portrayed Dan Quayle as a weak, inexperienced candidate who rode on the coattails of the Reagan administration during his campaign, his father, a veteran in the newspaper business, said the media failed to note the two significant victories during his son's political career.

He cited Dan Quayle's congressional victory during the election of former President Jimmy Carter, and his re-election to the Senate in 1986, at a time when the Republicans lost eight seats, as proof that his son was not simply riding on the coattails of his party to win an election.

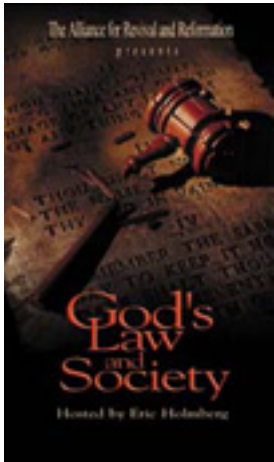
On the media's coverage of his son's alleged affair with Paula Parkinson, Quayle said he was surprised that reporters didn't check into facts which have been public record for seven years. "She (Parkinson) never claimed that Danny was one of those (congressmen). In fact, she has specifically said he wasn't. I thought it was irresponsible for John Chancellor to make that false charge when the facts had been in the public record for seven years."

During the brouhaha over Quayle's National Guard service, a young man who described himself as a "nobody," and who is now an unemployed truck driver, enlisted in the Indiana Guard at the same time as Dan and served in the same unit with him. "I thought he made a good point when he told the press that he and Danny had entered at the same rank and came out with the same rank," said Quayle's father.

"He asked, 'If Danny had so much pull, how come he wasn't made an officer? You probably didn't hear about that. It didn't fit in with the story CBS and the others were busy trying to prove.'" Quayle related that, "in the end all they proved was that the media can be pretty vicious and irresponsible. Of course they say they are only doing their job of informing the public. Quite frankly, I'm fed up with those in the media who so blatantly use their power to try to make and break certain candidates by blowing smoke and hoping the public will conclude there must be fire."

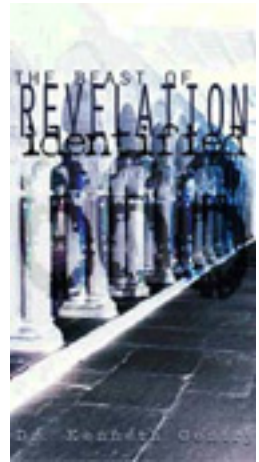
Dan Quayle and his wife, Marilyn, are members of the McLean Presbyterian Church in a Virginia suburb near Washington.

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Democrats Pro-life Letter

5/88

WASHINGTON, D.C. (FR) - In the wake of Supreme Court hearings on a key abortion case, a group of 50 Democratic congressmen have spoken out in defense of the unborn - in obvious opposition to their party's official position on the abortion issue.

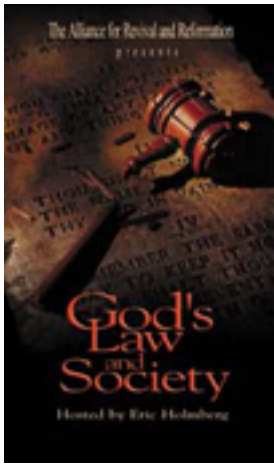
Led by Rep. John LaFalce, the congressmen sent a letter to Ron Brown, chairman of the Democratic National Committee, asking that the plank regarding abortion be removed from the Democratic Party's platform. Rep. LaFalce, a New York democrat who mobilized the congressmen, called the party's stance "poor politics"; he cited that the last three presidential elections have been lost due to the crossover of Democrats with traditional values who left the party because of social issues such as abortion.

The official party platform currently states: "We believe ... that the fundamental right of reproductive choice should be guaranteed regardless of ability to pay." Abortion is considered a fundamental right which merits public funding, said LaFalce. "The Democratic party is seen more and more as the party of abortion - a sure recipe for losing irretrievably a significant segment of our traditional base of support," he said in the letter.

"This issue is not going to go away," he continued. "Nor is it likely that public attitudes on this issue will change significantly given the mere passage of time. We therefore think it politically wrongheaded for our party to be on record as favoring the use of taxpayer dollars to fund an alleged 'fundamental right' which is so strongly opposed in conscience by millions of Americans and by ourselves."

LaFalce concluded the letter by challenging the party to "alter its course." Although he has a consistent pro-life voting record, he waited until now to submit the letter because "he wouldn't be able to live with himself," according to Tom Cowley, press secretary for LaFalce. "He feels very strongly that the Democratic party is out of touch with America on this issue," Cowley said.

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Michael Dukakis: A Profile

As a Massachusetts state legislator:

- * Introduced a bill to legalize abortion in Massachusetts in 1970, three years prior to the Roe vs. Wade Supreme Court decision which legalized abortion nationwide.

As Governor of Massachusetts:

- * On four occasions, vetoed legislation or a state budget because it contained restrictions on government funding of abortions.
- * Appointed an abortion advocate as Secretary of Human Services.
- * Keynote speaker at a 1986 abortion rights "celebration."

Stated position:

- * Supports the 1973 Roe vs. Wade Supreme Court decision.
- * Supports Medicaid funding of abortion.
- * The National Abortion Rights Action League (NARAL) says:
"As a legislator and as Governor, Dukakis has been a consistent and strong supporter of reproductive rights for women."
- * The National Right to Life Committee (NRLC) says:
"This is the most pro-abortion presidential ticket in history."

The Abortion Issue:

- * "I support the Supreme Court decision on abortion. I believe that abortion is a personal decision which can only be made by the individual woman ... I do support federal funding of abortion services ..." - Michael Dukakis

Lloyd Bentsen

Sen. Bentsen has consistently supported legal abortion on demand and federal funding of elective abortion.

Bentsen's Senate voting record according to:

- * Planned Parenthood -
43 pro-abortion votes, 2 anti-abortion votes, 5 absences.
- * National Abortion Rights Action League (NARAL) -
42 pro-abortion votes, 3 anti-abortion votes, 9 absences.

- * NARAL says:

"Bentsen has only once voted against funding [of abortion]. On the whole, Sen. Bentsen's voting record on our issue has been very good."

* National Right to Life Committee (NRLC) -

39 pro-abortion votes in support of federal funding of abortions. 1 pro-life vote, 5 absences.

[The number of votes differ because the different groups recorded slightly different time periods and issues.]

Democratic Party Platform

* Calls abortion "the fundamental right of reproductive choice."

* Calls for federal funding of abortion.

Michael Dukakis

Democrat

Favors abortion and the Roe vs. Wade decision. Favors federal funding of abortion, and vetoed efforts in Massachusetts to prevent state funding of abortions.

Opposes freezes on government spending. Supports tax increase to balance budget.

Opposes death penalty.

Opposes major strategic weapons. Supports ban on missile testing.

Supports liberal jurists who are members of the American Civil Liberties Union.

Opposes Freedom Fighters. Favors Sandanista regime of Daniel Ortega.

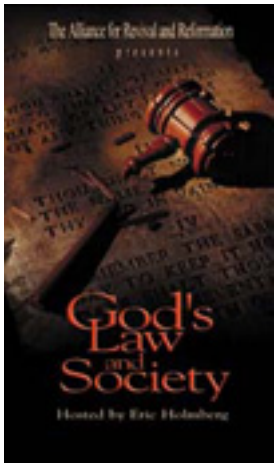
Favors homosexuals serving as foster parents. In 1986 vetoed efforts to bar homosexuals from serving as foster parents.

Open to establishment of Palestinian nation on Israel's border.

Vetoed legislation requiring teachers to lead students in the pledge of allegiance.

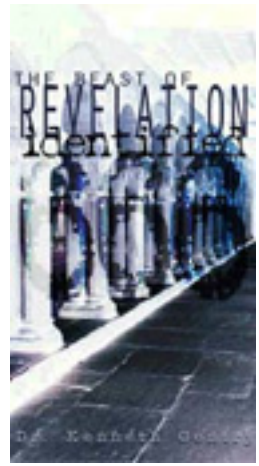
Opposed to prayer in schools. Opposed to school prayer amendment.

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Dukakis & Willie Horton

The Willie Horton case
10/88

In Massachusetts, first-degree murderers used to get out of prison for the weekend ...

Governor Michael Dukakis believed that it was "rehabilitative" for prisoners to be allowed to roam the streets unsupervised in what was known as the Prison Furlough Program.

That practice was finally outlawed by state legislators on April 28, 1988, after an enormous grassroots petition drive brought the issue before the people.

Here are the cold hard facts about Governor Dukakis' "experiment in justice," which has received little coverage on campaign news broadcasts:

* On June 6, 1986, convicted murderer Willie Horton was released from the Northeastern Correctional Center in Concord. Under state law, he had become eligible for an unguarded, 48-hour furlough. He never came back.

* Horton showed up in Oxon Hill, Maryland, on April 3, 1987. Clifford Barnes, 28, heard footsteps in his house and thought his fiancée had returned early from a wedding party. Suddenly Willie Horton stepped out of the shadows with a gun. For the next seven hours, Horton punched, pistol-whipped, and kicked Barnes - and also cut him 22 times across his midsection.

* When Barnes' fiancée Angela returned that evening, Horton gagged her and savagely raped her twice. Horton then stole Barnes' car, and was later chased by police until captured.

* On October 20, 1987, Horton was sentenced in Maryland to two consecutive life terms plus 85 years. The sentencing judge refused to return Horton to Massachusetts, saying, "I'm not prepared to take the chance that Mr. Horton might again be furloughed or otherwise released. This man should never draw a breath of free air again."

* Variations of this story were repeated on several occasions in Massachusetts. Confessed rapist John Zukoski, who had brutally beaten and murdered a 44 year-old woman in 1970, became eligible for furloughs and was eventually paroled in 1986. A few months later he was arrested and indicted yet again for beating and raping a woman.

* The Massachusetts inmate furlough program actually began under Governor Francis Sargent in 1972. But in 1976 Governor Dukakis vetoed a bill to ban furloughs for first-degree murderers. It would, he said, "Cut the heart out of inmate rehabilitation."

* The program, in essence, released killers on an "honor system" to see if they would stay out of trouble. On the average, convicts who had been sentenced to "life without parole" spent fewer than 19 years in prison. By March 1987, Dukakis had commuted the sentences of 28 first-degree murderers.

* Of over 80 Massachusetts convicts listed as escaped and still at large, only four had actually "escaped." The rest simply walked away from furloughs, prerelease centers and other minimum-security programs. These convicts included murderers, rapists, armed robbers and drug dealers.

* First-degree murderer Armand Therrien was transferred from a medium security prison to a minimum-security one, which made him eligible for a work-release program. He walked off and vanished in December 1987.

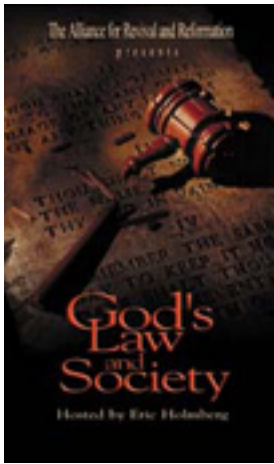
* When citizens began to protest, Dukakis and his aides defended the program relentlessly. One commissioner stated that furloughs were a "management tool" to help the prisons. Unless a convict had hope of parole, he argued, "we would have a very dangerous population in an already dangerous system." But, critics wondered, if armed guards can't control dangerous killers inside locked cells, how are unarmed citizens supposed to deal with them?

* It was through the efforts of a grassroots organization, Citizens Against Unsafe Society, that the issue was finally brought before the people. With mounting pressure from his own aides to sign a bill ending the program - for fear that it would hurt his presidential campaign - Dukakis signed the legislation in April of this year.

America ... do we want a president in office who would try the same "experiment in justice" on a national level?

The majority of this material was taken from the article "Getting Away with Murder," by Robert James Bidinotto, which appeared in Reader's Digest, July 1988.

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Dukakis: A Card Carrying ACLU member

Do You Want A Member of the ACLU as the Next President of the United States?

"I'm a card-carrying member of the American Civil Liberties Union."

- Michael Dukakis
New York Magazine
August 17, 1987

What is the ACLU?

* It's founder, Roger Baldwin, said this in 1920: "I am for socialism, disarmament, and ultimately for abolishing the State itself as an instrument of violence and compulsion. I seek social ownership of property, the abolition of the propertied class, and the sole control of those who produce wealth. Communism is the goal."

What does the ACLU stand for?

* Among many other things, the ACLU has worked tirelessly for many years to oppose employee drug testing, to abolish the death penalty, to remove laws against homosexual marriage, and to guarantee homosexual couples the right to adopt children. The ACLU also defends the right to distribute child pornography, and opposes the right of governments to conduct covert operations or any other form of clandestine intelligence gathering.

* The Los Angeles chapter of the ACLU recently filed a lawsuit to require the Big Brothers of America to admit homosexuals into its mentor program for fatherless boys.

* The Illinois chapter of the ACLU has defended the "constitutional rights" of a doctor who has AIDS to continue to perform invasive medical procedures on patients.

* The Official Policy Guide of the ACLU, available upon request, spells out its clear agenda for America. Policy Number 242 argues that no one should go to prison, except for such crimes ... so serious as murder or treason.

* The ACLU, which receives funding from the Playboy Foundation, has even argued in a Supreme Court case that child pornography is a form of free speech.

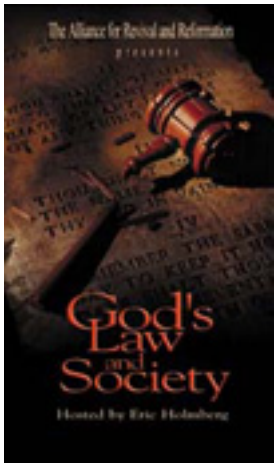
* Policy Number 211 states that the ACLU supports the decriminalization of prostitution and opposes state regulation of prostitution.

- * The ACLU, in the name of "privacy rights," also opposes such things as curfew ordinances for juveniles (Policy #206), sobriety road checks (#217), locker searches in high schools for illegal drugs (#76), and searches of people boarding airplanes (#270). The ACLU wants to remove all metal detectors in airports.
- * Policy Number 18 states that the ACLU does not like the "restrictive impact on the marketplace of ideas" brought on by the current motion picture rating system, which designates movies G, PG, PG-13, R and X. The ACLU would like to abolish the code. The Guide states that " ... experience has shown that ratings inevitably have serious chilling effects on freedom of expression."
- * Policy Number 84 expresses the ACLU opinion that the words "under God" in the Pledge of Allegiance are a "violation of the constitutional principle of separation of church and state." They want to remove the phrase.
- * Policy Number 210 says that "the introduction of substances into one's own body" is a civil liberty, and therefore proposes that all drugs, including crack and angel dust, be legalized.
- * Professor William Donohue, author of the Politics of the American Civil Liberties Union, states that the ACLU policy manual also favors the removal of "In God We Trust" from all coins - a position taken by Madalyn Murray O'Hare and her American Atheists organization.

How closely connected to the ACLU is Michael Dukakis?

- * Dukakis' campaign manager, Susan Estrich, is a member of the ACLU's National Board. A long-time ACLU supporter, Estrich is the author of a chapter in the book Our Endangered Rights, an ACLU publication. Her essay, entitled "Sexual Justice" (written with Virginia Kerr), promotes "same sex" marriages and defends the rights of homosexual couples to gain custody of children.
- * Estrich, the first woman to ever run a major presidential candidacy, served as an advisor to presidential candidates Ted Kennedy and Walter Mondale. According to Newsweek (June 27, 1988), Estrich's views are "more liberal than Dukakis." Her former colleagues describe her as a "redistributionist" who wants to "take from the haves and give to the have nots."
- * Newsweek asked the question, "What would happen to Estrich if Dukakis is elected? She would probably be a prime candidate for attorney general or domestic policy advisor."

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The Dukakis Platform 1988

10/88

THE DUKAKIS RECORD

"I'm a strong Democrat, a liberal Democrat ."

- Michael Dukakis
Sheldon, Iowa

As the National Democratic party meets in Atlanta to nominate Michael Dukakis, they are about to adopt a short, vague platform heavy on rhetoric but light on specifics. In fact it is so vague as to beg the question:

What are they hiding from the American people?

Apparently, they are not renouncing the ultra-liberal platforms adopted by every National Democratic Convention since George McGovern was nominated in 1972. Certainly, they are not repudiating the liberal special interest groups that dominated the 1984 Mondale convention. Clearly, they are not rejecting the dangerous policies that led to the failure of the Carter Administration.

Obviously, they are hoping the American people will forget their extremist policies and believe they have changed. And truly, they should harbor that hope.

But the plan has gone awry. The problem is their nominee for President - Michael Dukakis. He is liberal in the extreme and his record shows it.

The Dukakis Record is something to hide from the American people. It is everything voters have rejected in recent elections. It is soft on crime, weak on defense, naive on foreign policy, permissive toward drugs, strong on taxes, and it rejects traditional family values.

They don't want you to see it, and we can understand why. But the American people have a right to know something of the beliefs and values of this man who would be President.

So here it is - the Dukakis Record.

CRIME

"I'm a card-carrying member of the American Civil Liberties Union."

Michael Dukakis
New York Magazine
8/17/87

- * Opposes capital punishment under any circumstances
- * Supported unsupervised weekend leave for first degree murderers serving life terms without parole
- * On average, released a first degree murderer in Massachusetts on furlough each day for the past seven years
- * Strong opponent of gun ownership and opposed compensating gun owners whose guns would be confiscated
- * Between 1975 and 1978, commuted the sentences of 37 convicted murderers and set them free, a record for the state

"The Governor's compassion is very pronounced toward criminals, but scarcely visible towards the victims of crime."

- Paul Craig Roberts
The Washington Times
3/22/88

NATIONAL DEFENSE

"Balancing the budget would require hard choices mostly on the defense side. I don't see much room for cuts on the domestic side."

- Michael Dukakis
Chicago Tribune
10/15/87

- * Opposes the Midgetman Missile
- * Opposed the development of Cruise Missiles and the deployment of the Persian Missile
- * Opposed the Trident Submarine
- * Opposes the development of a 600-ship Navy

- * Opposes testing and deployment of anti-satellite weapons - weapons even Walter Mondale supported
- * Refused to allow Massachusetts National Guard to go to Central America for two week training until ordered to do so by Federal Court
- * Opposes development of new, fast aircraft carriers
- * Opposed the introduction of every new strategic defense system during the Reagan and Carter Administrations

"In a Michael Dukakis Administration, national security is not a commitment; it is a retreat."

- Senator Strom Thurmond
7/6/88

FOREIGN POLICY

"The way to stop the arms race is to stop building and testing nuclear weapons."

- Michael Dukakis
Boston Globe
10/26/87

- * Opposed invasion of Grenada
 - * Failed to timely support anti-terrorist military action in Libya
 - * Opposes U.S. efforts to keep open sea lanes in Persian Gulf
 - * Opposes aid to freedom fighters in Nicaragua and Angola
 - * Opposed sending U.S. troops to Honduras in response to the Nicaraguan invasion
 - * Stated that the Monroe Doctrine has been superseded
 - * Active participant in the liberal nuclear freeze movement in the early 1980's
 - * Failed to support any effort in the last 8 years to resist Soviet aggression or Communist expansion
- "... his approach to foreign policy comes so close to renouncing the unilateral use of American power to protect national interests ... that it sometimes sounds as if the ghost of Eleanor Roosevelt had taken

control of his body."

- David Broder
The Washington Post
2/10/88

DRUGS

"I've never done drugs, but I certainly understand why some people try it."

- Michael Dukakis
The Baltimore Sun
11/8/87

- * Vetoed mandatory sentencing for major drug dealers in 1978
- * Opposes the death penalty for drug kingpins
- * Allows first time drug offenders to go free on probation
- * Allows drug dealers to receive weekend furloughs in Massachusetts
- * Doubled the number of furloughs for drug offenders during his second term as Governor
- * Kitty Dukakis stated that the United States should weigh legalizing certain drugs

"At best, Mike Dukakis joined the fight against drugs after the people raised the issue."

- Rev. Bruce Wall
Newsday
4/26/88

TAXES AND GOVERNMENT SPENDING

"I will do for America what I've done for Massachusetts, ..."

- Michael Dukakis
U.S. News and World Report
2/15/88

- * Was the author of the largest tax increase in the history of Massachusetts, breaking a "lead pipe

guarantee" not to raise taxes

* In his first term as governor, he took Massachusetts from the 22nd to the fifth highest tax burden in the country earning his state the nickname "Taxachusetts"

* Refuses to rule out new federal taxes

* Presided over the steepest increase in any state budget in U.S. history

* Opposed all attempts in ten years to cut taxes in Massachusetts

* Wants to increase the number of IRS audits

* Opposes Balanced Budget Amendment

* Called the 1981 Reagan-Bush tax cut "one of the biggest mistakes of recent American history"

"If Dukakis is elected, he would act next year as he acted last week: trim here and there, but then take a frequent flyer to the last resort [new taxes]. He would accelerate rather than break the spending urge in Congress."

- William Safire
New York Times
6/29/88

VALUES

"We've learned that we can't improve America's schools by ... putting religion back in the classroom. Good education requires more than a right wing and a prayer."

- Michael Dukakis
Times-Picayune
2/22/88

* Opposes prayer in public schools

* Supports allowing homosexual couples to adopt children

* Supports abortion on demand

* Supports amending Civil Rights Act of 1964 to include special rights for gay men and lesbians

- * Vetoed a bill which required the Pledge of Allegiance in Massachusetts public schools

"In Michael Dukakis' America, our values are forsaken values."

- Governor Guy Hunt

7/6/88

Dukakis Platform:

Analysis

Two very different roads lie before the American people in the upcoming presidential election. The choices have never been so clear in contemporary American politics. As one noted political leader recently wrote in a Newsweek commentary: "The American people are canny enough to listen to what a man is saying instead of how he says it. The 1988 election is not about style anymore than it is about competence or breeding. It is about two starkly different visions of America and how it should be led into the 21st century."

The issues at stake in this election go beyond the Pledge of Allegiance or who served during the Vietnam and Korean War. What is at stake is our entire value system. The challenge before the voters is to scrutinize the record of the two presidential candidates and the legacy they will leave behind.

Dukakis' "Miracle" Economic Policies

Massachusetts Gov. Mike Dukakis is offering the nation "post-Reagan managerial competence and better-than-Bush self-confidence."¹ He cites his "Massachusetts Miracle," the rebound of the state's economy, as evidence of his ability to manage the federal budget. A self-styled McGovern Democrat, Dukakis is considered a technocrat who is well able to build an efficient administration.

However, his "post-Reagan managerial competence" is yet to be proven among his Bay state electorate, who have said in polls with a two to one margin that they think Dukakis has been bad for the state economy. Here are several reasons why:

- * Opposition to Tax Cuts. Jack Flood, Democratic chairman of the Massachusetts State House Taxation Committee, says of Dukakis's fiscal savvy: "The national media is portraying Dukakis as a successful implementor of economic policies. But on every important economic measure affecting the state since 1980, he lost." ²

The measures he opposed, which voters passed were:

- * Proposition 2 1/2 (40% tax cut and cap) in 1980;
- * the Tax and Spending Cap in 1986;
- * the 1985 repeal of his 1975 temporary 7.5% income tax surtax.

One of his advisers, Harvard Professor Ralph Whitehead, told the Boston Globe in 1986 that without Proposition 2 1/2, Massachusetts was on its way to becoming a banana republic.

Three economic measures Dukakis introduced while governor were defeated by the state legislature. "In 1985, he proposed a damaging worldwide unitary tax on corporations. The legislature defeated it. He proposed a sales tax on real estate transactions. The legislature killed it. For three years he pushed the Massbank, a big state development bank. The legislature defeated it, again and again. It's now dead," Flood explained.

"Dukakis says he cut taxes five times in the last four years - but all of those tax cuts were proposed by our committee ... So, if Dukakis has been on the wrong side of every major economic policy issue with the voters and the legislature, would the commonwealth be better off economically today if he had won his position on all of these issues?

"Not only has this been the worst spending spree in Massachusetts history, we have almost nothing to show for it in better services. Just a bigger payroll, and a huge pension liability rising from \$6 billion to \$10 billion," Flood said.

* Building Mega-Budgets at Taxpayer Expense. Since the Dukakis administration began, Massachusetts spending rose 72 percent from 1983 to 1988. Prior to his administration, there were 21 states that had higher taxes than Massachusetts. After four Dukakis years, only four states had a higher tax burden. This was after his 1974 campaign promise of no tax increases. He also converted a \$1 billion surplus in fiscal 1986 to a \$300 million deficit in fiscal 1988, and another \$200 million in fiscal 1989 - forcing a major tax increase according to The Washington Times.³

Massachusetts debt and spending is rising faster than the nation as a whole. The Massachusetts House Ways and Means Committee Chairman Richard Voke, a Democrat, said "My advice to the governor ... is that he shouldn't be fighting with poor people over cutting services, but cut the payroll costs. Personnel expense has risen twice as fast as expenses for the poor ... State employees have gone from not being the best paid around to being better paid than comparable positions in private industry."

Voke added that Massachusetts state employees have the second highest sick leave in the nation - almost double the national average. He explained that the current budget crisis in the Bay state was due to bad fiscal management. "There hasn't been any will to control spending in this administration for at least five years. Every year it seems every agency comes in looking for more than the other agencies."⁴

Although he campaigned on not rewarding jobs according to political patronage, the increase of contractors and consultants hired by the "03 Account" has been noted as a "flagrant abuse of this account to reward political patronage," according to the state auditor in 1986. Since 1983, the state's own direct payroll soared by 10,000 full-time jobs - which is the largest increase in Massachusetts history.⁵

Despite the budget crisis, Dukakis contends that his budgets have always been balanced compared with

Reagan's rising deficit budget. However, former Gov. Ed King, who beat Dukakis after he raised taxes, says state law requires a balanced budget. "In effect, he's trying to take personal credit for obeying the law, and that's dishonest."⁶

Ironically, the source of Dukakis' touted "Massachusetts Miracle," the economic rebound during his first term, was President Reagan. Reagan's military build-up, opposed by Dukakis, resulted in three times the national average being spent in Massachusetts, mostly on military hardware. The defense spending and research dollars resulted in the rebound.

As Boston Globe columnist David Wilson said, "The real Massachusetts Miracle may be that this activist tax-raiser didn't prevent it from happening." Using his "Massachusetts Miracle" as a model for his promised performance for the American people, he is not likely to tell us that analysts at the Harvard Kennedy School of Government say that recent growth in the state economy was minor - less than five percent. The Harvard study found that the economic strength of the state was partly due to growth in the high-technology sector.

Dukakis as Crusader for Gay Rights

Another very well-hidden fact about Dukakis is his support among the homosexual community - due to his lobbying on their behalf when he was a state legislator. "We have in Michael Dukakis a candidate who is instinctively supportive, who has a good record on gay rights, who wants our support and who can win," said Jean O'Leary, executive director of National Gay Rights.⁷

Dukakis lobbied for a homosexual rights bill in the state House, and filed five bills on the behalf of Bill Baird, who is an abortion and homosexual rights advocate.³ The bills he introduced were:

- * to repeal the law against fornication (or premarital sex);
- * repeal the law punishing blasphemy;
- * repeal the laws punishing unnatural and lascivious acts with another person;
- * repeal the law prohibiting crime against nature (bestiality);
- * repeal the law prohibiting abortions.⁸

He has stated that he supported passage of the Gay and Lesbian Civil Rights Law pending in Congress (H.R. 709) that would prohibit discrimination based on sexual orientation. Last year he reassured homosexuals that he supported federal legislation banning discrimination against persons with AIDS or those with the HIV infection.

The Dukakis Record on Crime

The Dukakis prison furlough program has proven to be a political embarrassment. He insists now that he inherited it from a Republican predecessor; however, during his first term he vetoed a bill to outlaw furloughs for first-degree murderers. There were an average of 388 furloughs a year to killers. Four

hundred and twenty-six prisoners, including 11 first degree killers, disappeared on the furlough program according to The Wall Street Journal.⁹

One of these murderers, Willie Horton, was convicted of slaying a Lowell, Massachusetts, service-station attendant in 1974. Despite being cited for 11 disciplinary infractions, three of them drug-related, he was given 10 furloughs since his conviction in 1975. On the last furlough in 1987, he went to Maryland where he tied and tortured a man and raped his fiancée.¹⁰

Horton was captured and sentenced to two life terms to be served in Maryland. In explaining the sentence, the trial judge said, "With all due respect to ... Massachusetts ... Horton will never return there. I am not going to take the chance that he will be furloughed or released there."

Horton became a rallying cry for Bay state protestors demanding that the program be ended. Dukakis defended the program by saying, "I think a good, strong, aggressive correctional system requires a well-managed and responsible furlough program." After irate citizens gathered 70,000 signatures for a referendum to end furloughs for those with life sentences, with opinion polls showing the question passing by a three to one margin, and a revolt in the legislature (which passed a furlough ban by a veto-proof margin), he reluctantly signed the measure.

Staunchly against the death penalty, Dukakis vetoed a capital punishment bill during his first term and regularly testifies against the measure before legislative hearings. "I don't think we've had a candidate for President so far who was against the death penalty," said Griffin Bell, former attorney general for Jimmy Carter.

Foreign Policy: Dukakis Style

In March of 1985, while returning a toast to his Chinese Communist hosts during a visit to Canton, Michael Dukakis confessed: "I was a 13-year-old boy at the Baker School in Brookline, and I was asked to debate changes in China. I delivered a ringing condemnation of the Kuomintang and strongly advocated revolution in China. So you see, you have a friend here. In fact, some friends of President Reagan occasionally refer to Massachusetts as the People's Republic of Massachusetts."¹¹

The revolution Dukakis advocated murdered millions of people and remains one of the most horrible chapters in world history. This innocent confession betrays the naiveté of Dukakis' understanding of foreign policy. On "Meet the Press," Dukakis told Washington Post columnist David Broder that the Monroe Doctrine had been superceded by the Pact of Rio, which obliged the U.S. not to interfere in the affairs of its neighbors.

On that basis, he said he would not assert American power unless these Soviet client states in this hemisphere introduced offensive weapons. However, the Rio Pact of 1947, first of the collective security agreements signed by the Truman Administration, did not commit the U.S. to passivity and non-intervention, as he claimed, but to mutual vigilance on the part of this country and its neighbors against

the threat of aggression.

Clearly, his naiveté signals that the Soviets' establishment of client states in the Americas would not be considered a threat to our national security by a Dukakis administration.

1 Newsweek, June 25, 1988.

2 Warren T. Brookes, "Did Dukakis Help or Hurt the Massachusetts Economy?" Human Events, August 6, 1988.

3 The Washington Times, June 6, 1988.

4 Warren T. Brookes, Human Events, June 25, 1988.

5 Human Events, May 21, 1988.

6 Conservative Digest, July 1988.

7 National Review, June 10, 1988.

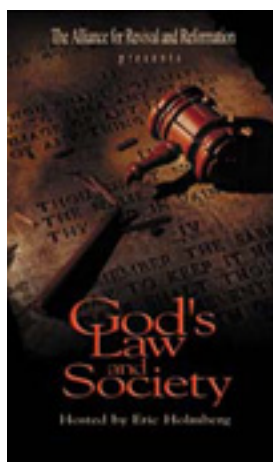
8 West Roxbury Transcript, February 27, 1974.

9 The Wall Street Journal, November 19, 1988.

10 Conservative Digest, September 1988.

11 The Boston Globe, March 6, 1987.

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Dukakis' Official Witch?

By Lee Grady
10/88

Rumors about a "state-appointed witch" linked to Massachusetts Governor Michael Dukakis have spread rapidly around the U.S. since the Democratic nominee began his campaign this year. To clear up the matter, The Forerunner did some extensive research and uncovered several disturbing facts.

The news about about Laurie Cabot - called the "official witch of Salem, Massachusetts" - was published by National Geographic in April, 1979. The magazine described her as a descendant of a well-known Massachusetts family. According to the article: "Ten years ago (1969) she felt drawn to Salem from her home on the West Coast. Shortly after settling in the town, she announced herself to the mayor as a witch. Since then Laurie Cabot has made a living lecturing on witchcraft and selling herbs, astrological charts, and magic mirrors."

In 1979, there were 350 witches in the Salem area. An employee at the Crow Haven Corner, Cabot's store, told us that this number has now grown to 2,000. She also stated that Cabot has launched a new organization, the Witches' League for Public Awareness, which is attempting to link witches together from all over the nation.

One spokesperson for the Salem Chamber of Commerce confirmed the statements made by National Geographic, agreeing that she was the official, state-designated witch of Salem. However, press aides at the Dukakis campaign headquarters in Boston denied the allegations. The first aide reported that Cabot had actually only received what is known as a Paul Revere Citation - which he described as a "humorous," unofficial commendation awarded to outstanding Massachusetts citizens. Cabot had been recommended for this certificate by a state legislator from her district. "The Governor did not even sign it," he added, saying that the citation only bears a facsimile signature by Dukakis.

The Dukakis-Bentson camp is concerned about the rumor. One spokesman admitted that he receives "two or three calls a day" on the matter. He also suggested that the city of Salem capitalizes on the "officiality" of Cabot because it draws tourism to the area. Each October, for example, the Chamber of Commerce sponsors a month of so-called "Haunted Happenings," that last until Halloween. In the past, that celebration has included a public seance. Salem has been historically linked to witchcraft since the late 1600s because of the Salem Witch Trials.

Terry Bergman, speaking from the Dukakis headquarters, compared the Paul Revere Citation to "making someone a Kentucky Colonel," and emphasized the humorous nature of the award. "I can't tell you how lighthearted it really is. It's a joke up there (in Salem)," she said. Bergman also attempted to defend Cabot and downplayed her involvement in witchcraft: "She's a good witch. She's not into satanism or anything." The National Geographic report, however, described a ritual led by Cabot in which a coven of her followers called upon the ancient Egyptian goddess Isis. She was also described as being involved in

group chanting and displays of psychic power.

Bergman also emphasized that Dukakis has no sympathetic ties to Cabot: "Governor Dukakis doesn't believe in witches. He doesn't even believe in astrology."

Another spokesperson at the Salem Chamber of Commerce defended Cabot, but denied that she was state-appointed. Her position as "official Witch of Salem," according to the employee, is a role that has simply been accepted by the community. "She's very popular and a very nice person," she stated. Cabot is reported to be a noteworthy citizen because of all the beneficial things she has done for the community. One Dukakis aide claimed that Cabot was given the citation for her work with dyslexic children, and not for her role as a witch. However, Salem Chamber of Commerce spokesmen were unaware of such a claim.

In fact, an employee of Cabot's store in Salem did not even know about the supposed services available for dyslexic children. "If we do that," the woman said, "you can find out about it by writing the Witches' League for Public Awareness." Apparently any "community service" that Laurie Cabot is offering has been in obvious connection to her witchcraft.

A city official, who wished to remain anonymous, set the record straight by researching the records of City Council meetings. According to those notes, Laurie Cabot came to the mayor of Salem and requested that she be made the official city witch and "greeter." The Council discussed the issue, and in April of 1977 released a statement that they did not want "any person or spirit" to be the official witch of Salem. A letter was even sent to the office of Governor Dukakis in Boston to express the decision of the City Council.

However, Cabot bypassed the council decision and, with the help of a state representative, Elaine Noble, went directly to the governor. Although it is still unclear as to what exactly went on in that meeting, Massachusetts newspapers the next morning announced that Cabot had been named the "official" witch. Salem Evening News, on April 28, 1977, ran a news article with the headline, "Governor Dukakis Unwittingly Gives 'Witch' Her Wish." The story stated: "This week Ms. Cabot apparently worked her magic on Governor Dukakis, and he unwittingly did for Ms. Cabot what Salem mayors and councils have refused repeatedly."

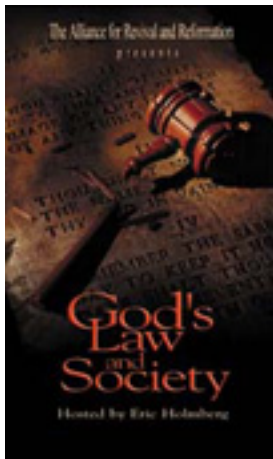
There is still some confusion about whether the Paul Revere Citation was the document that gave Cabot this official status, or whether Dukakis simply told Cabot she had the office. Rev. Russel Ely, pastor of the Salem Christian Assembly, confirmed that this has been a mystery. He did cite, however, an article from the popular Yankee magazine (October 1986) which ran a story called "Why Salem Is in Love with Witches." That article, in describing the meeting between Dukakis and Cabot, seemed to suggest that an appointment had been made in addition to the citation. Said the report: "The petition (to make Cabot official) found its way to Governor Michael Dukakis, who, against the wishes of Salem's mayor at the time, appointed Cabot Salem's official witch and gave her a citation to boot."

Pastor Ely, who has had numerous confrontations with Cabot and other witches in Salem, said the matter needs to be clarified. "In my estimation," he said, "Dukakis needs to make this clear. But he has just ignored it." Ely confirmed that Salem, a city of 38,000 people, does have approximately 2,000 practicing witches.

"Laurie Cabot is serious about her witchcraft," added Ely. "She's also a serious businesswoman. In fact, she tells people that she is 'the American dream' because of her financial success." Cabot is very well-known across the nation, and has been featured on television talk shows including "The Oprah Winfrey Show" and "Good Morning America."

Given all of these facts, it still may not be totally clear how aware Michael Dukakis is about Laurie Cabot, or how far he went to make her an official witch. We should be alarmed about the spiritual forces at work in Massachusetts - which have, no doubt, been manipulating this campaign. The Church in America, while praying for the upcoming election, should make it a point to bind the powers of witchcraft that seem to be headquartered in the city of Salem.

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National 40 Days of Prayer

10/88

The Vision

We Believe:

- * that the United States of America is a needy nation - the AIDS epidemic, abortions, drought, alleged improprieties in government, financial debt and insecurity, etc.
- * that the Church of Jesus Christ needs to repent of division, indifference, materialism, secularism, and lack of godliness.
- * that we need to turn to God in genuine humility, prayer, and repentance - II Chronicles 7:14.
- * that critical times in the Bible often resulted in 40 Days of Prayer.

Moses gave himself to prayer and fasting twice for 40 days on Mt. Sinai. The first time (Exodus 24:18-chapter 33) resulted in receiving major revelation from God - the Ten Commandments, laws, and instructions; and entreating God not to destroy the nation of Israel. The second time (Exodus 34:28-35) the Ten Commandments were renewed. Elijah spent 40 days in prayer on Mt. Horeb (I Kings 19:1-18) for personal renewal. The city of Nineveh humbled themselves, repented, fasted, and prayed for 40 days, and God changed His mind about destroying the city. Jesus spent 40 days in the wilderness defeating the devil (Matthew 4:1-11).

- * that the present national situation demands extraordinary action.
- * that the entire nation is to be called to 40 Days of Prayer September 30 - November 8, 1988 prior to our national election on November 8.
- * that all Christians throughout the land are to join in this National 40 Days of Prayer.

Implementation

We Encourage:

- * that all prayer ministries in the United States join in calling the nation to 40 Days of Prayer September 30 through November 8.

* that all denominational and other Christian ministry leaders in the United States join in calling their constituents to 40 Days of Prayer.

"... the roots of our greatness as a nation are spiritual and moral. The greatest threat to our civilization is secularization, which has eliminated the spiritual from serious discussion and precipitated epidemic moral decline which exceeds the best and finest efforts of the most powerful. Nothing is clearer than that God alone is able to rescue our decaying society; nothing is clearer than that He waits for His people to reject materialism as a way of life; and that the crisis requires repentance from worldly waywardness and devotion to prayer."

- Richard C. Halverson
Chaplain, United States Senate

* that prayer ministries, denominational and other Christian ministry groupings, local churches, city-wide groupings, families, and individuals, implement the 40 Days of Prayer as directed by the Holy Spirit.

Some possibilities include: fasting and praying the entire 40 days, fasting and praying for part of the 40 days, having special all-night prayer meetings, having early morning prayer meetings, conducting concerts of prayer, having an around-the-clock prayer chain for the entire 40 days, having special prayer retreats of several days of protracted prayer. Efforts can be sponsored by local churches, all the churches of a given city, denominationally, etc. A great variety of organizational structures can be utilized: be creative; ask God what to do and how to do it; think big, but keep it simple.

* That our turning to God in deep repentance and total dependence needs to become a lifestyle that begins before and continues after the 40 Days of Prayer.

* that reports of significant happenings be sent to the Tacoma address for sharing with others.

Information

For Further Assistance Contact:

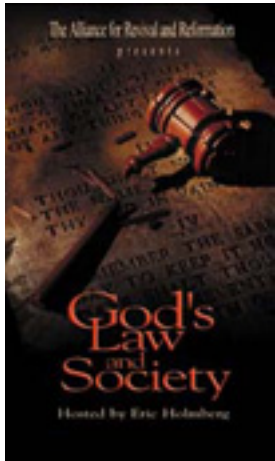
National 40 Days of Prayer
6813 North 11th
Tacoma, WA 98406
(206) 752-5763

Blow a trumpet in Zion,
Consecrate a fast, proclaim a solemn assembly,
Gather the people, sanctify the congregation,
Assemble the elders,
Gather the children and the nursing infants.

Let the bridegroom come out of his room
And the bride out of her bridal chamber.
Let the priests, the Lord's ministers,
Weep between the porch and the altar,
And let them say, "Spare Thy people, O Lord,
And do not make Thine inheritance a reproach,
A byword among the nations.
Why should they among the peoples say,
'Where is their God?'"

- Joel 2:15-17

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The Leader America Needs

by Ray Allen

What America needs today, a good ten cent cigar won't fix. We need fundamental changes more than mere cosmetic changes. And, if we don't make some of them soon, we'll be lucky if the cigar doesn't explode in our faces one day.

But, change is usually embodied in a man ... a reformer ... a leader.

Like the little boy who cried, "The emperor has no clothes!," simple wisdom came from an unexpected source during my first attempt at sharing some of my concerns with a group of elderly citizens some 17 years ago. In the middle of my presentation, a woman suffering from advanced Alzheimer's disease turned to her fellow-listeners, and with a frightening sense of desperate conviction, cut to the heart of the matter: "We need a leader," she exclaimed.

She may have spoken out of turn, but certainly was not out of touch with reality. A need that was true then grows increasingly acute. America desperately needs a leader - a leader of a certain quality of character, and, one who follows a certain quality of vision. He must know where he's going and have what it takes to get us all there, safely.

First, let's talk about the quality of the leader. He must be a man who understands the proper stewardship of power. He must know the necessity of limiting the exercise of that power to those actions which serve the best interests of his fellow-citizens. And, he must walk with a limp. Let me explain.

The young and foolish actually believe they are invincible; that the law of cause and effect exacts its toll only on the old who are less clever than they; that good intentions are as acceptable as delivering the goods; and, that meaning well excuses unforeseen damages. Young men and young lions share these delusions.

Old men and old lions do not. Why? Because the old-timers often are still paying the painful price of careless mistakes made in moments of weakness or misjudgment. Pain is a great teacher which costs dearly. That's why they walk with a limp. If you ask a man about his limp and hear humility and wisdom in his thoughtful answer, you may have found a leader who will not blithely lead you into foolish and unnecessary danger.

Remember this; your well-being depends on it: if your leader has not learned about pain firsthand, he is likely to be willing to let you suffer some. And, he is unlikely to know the depth of his own vulnerability when his own pain gets unbearable. Untested men and freshly wounded lions are dangerous to be around when pressure or pain mounts.

Remember the disciples of Jesus at the Last Supper? When Jesus announced that one would betray Him, each asked with anguish, "Is it I?" They knew about weakness. And, each knew, from painful experience, the fragility of his own nature and will to do good. They became fruitful disciples precisely because they understood human fallibility - beginning with their own.

Second, let's discuss the quality of the leader's vision. It's no good to have a leader of proven moral character and humility, walking with a limp, if he doesn't know where he's going. He must be able to see beyond his limp to that fixed point on the far horizon where he knows we must all go if we are to fulfill our highest and noblest destiny.

He must have a vision which is consistent with the highest aspirations of those he expects to lead, not merely the sum of his personal preferences. He must lead men and women to greater liberty, greater productivity, greater wisdom, courage, virtue, kindness, and service than they believed possible; and when it's all done, he must give them the credit for their achievement. He may lead them through painful places; but, their pain should accomplish and end that is worthwhile.

I believe some current presidential candidates have the first quality of character well in hand. One candidate in particular, stands out, I think. But, I'm hearing far too little about that "destiny beyond the horizon," and, much too much about the efficiency of the journey. A trip without a fixed destination may be futile, dangerous, or both.

So, I'm asking questions aimed at the present crop of "would-be" leaders. Where are we going? Where will you take us, prospective Mr. President? Will tax-burdened Americans be allowed to keep more of the fruit of their labor? Will you help unleash America's vast productivity and creativity by rolling back the petty tyrannies of top-heavy government?

Will you isolate and scorn the tin-horn dictators who fleece their people and grow fat and belligerent while wolfing down American handouts? Will you use your moral character to inspire our own moral character; and, will you inspire us by your actions to lead among the nations of the earth in voluntary compassionate service?

Will the enslaved of the earth be liberated? Will you help us to be wise and tolerant with our allies, wise and wary when dealing with our faithless enemies? Will you help stop the killing of unborn babies? Will you stop mortgaging our children's future with budget deficits today?

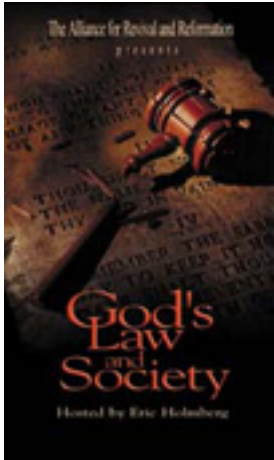
Will you remember the lessons of your limp when we send you abroad on Air Force One, or gliding in isolated splendor in your gilded cage of motorcades and police escorts?

If not, future Mr. President, please spare us the agony.

America does not need a president who is merely competent. America needs a leader. An elderly woman who had already forgotten everything else she ever knew, still knew that; and, I haven't been able to

forget it either.

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Lloyd Bentsen's Record

10/88

Newsweek has led the media in labeling Democratic senator Lloyd Bentsen a "conservative," saying, "On most major issues, the Democratic vice presidential candidate stands with Bush rather than his running mate." However, a closer look at Bentsen's voting record reveals that his views are much more in line with his running mate, Massachusetts Governor Michael Dukakis.

When Dukakis announced Bentsen as his running mate, in an effort to gain votes from "Reagan Democrats" and the South, he caught political observers off guard; Bentsen was supposedly a "conservative." His conservatism stems from his support of contra funding, although he voted to authorize \$75 million in U.S. aid to the Marxist Sandinista regime in 1980. But we need to look at the facts:

* Pro-abortion votes. Newsweek recently claimed that Bentsen is opposed to abortion, but his voting record reflects a radically different position. The Texas senator has consistently voted to weaken or abolish restrictions on the use of federal funds to finance abortions. On July 29, 1977, he voted to eliminate all prohibitions on the use of federal funds to pay for abortions, and then opposed an attempt to limit federal funding to instances where the mother's life would be endangered by a full-term pregnancy.

In 1987, Bentsen opposed amendments to bar the use of federal or District of Columbia funds to pay for abortions in the District. He also voted against a proposed constitutional amendment to overturn the Supreme Court's Roe vs. Wade decision, which legalized abortion.

* Fiscal policies. On the economy, Newsweek stated that Bentsen supports a constitutional amendment to balance the budget. Again, his voting record reflects an economic philosophy closer to his running mate, Dukakis, rather than Bush. He has voted to either increase taxes or prevent tax reductions. Although he commendably voted against a bill to hike taxes by nearly \$100 billion for fiscal year 1983-1985, he later voted against an amendment expressing the sense of the senate that there should be no further tax increases until Congress reduced spending by \$3 for every \$1 in taxes gained from the 1982 bill (as it had pledged to do).

In 1987, he offered a motion to kill an amendment, which was approved, to express the sense of the Senate, "that the American taxpayer is already overburdened and that ... federal tax rates should not be increased in any manner whatsoever, whether direct or indirect, and no new taxes should be created."

He has also opposed many attempts to reduce the federal deficit by cutting spending. On March 31, 1987, the Senate considered an amendment to cut the Urban Development Action Grant (UDAG) which spends around \$225 million annually to encourage business and other investors to revitalize various projects. For example, \$3.5 million was given to Florida to renovate hotels; \$10 million was given to help develop a

festival market mall in Philadelphia; and \$15 million was given to clear a site for a new Chrysler Plant in Detroit. Bentsen voted against cutting funds for the program.

* Defense Issues. Although the media has often stated that Bentsen supports the Strategic Defense Initiative, again his record indicates otherwise. On September 17, 1987, he voted to uphold a two-year ban on any testing or development of the SDI that exceeded the narrowest possible interpretation of the Anti-Ballistic Missile Treaty. The day before that vote, he voted in favor of an amendment which expresses the sentiment of the Senate that the USSR violated the ABM Treaty. Why would he vote to uphold a ban when he believes the Soviets have violated the ABM Treaty?

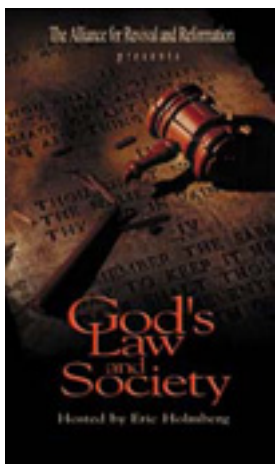
Bentsen is one of the few remaining senators who voted in 1978 in favor of giving away the Panama Canal. This was in spite of polls, which demonstrated at the time that 80 percent of Americans opposed this move. According to the U.S./Panama Treaty signed by President Jimmy Carter on September 7, 1977, and ratified by the Senate by one vote, the U.S. agreed to turn over the canal to Panama in 1999.

The treaty was ratified in order to guarantee good relations with Panama and Latin America. However, Panama has no claim to the canal due to U.S. funding of its construction. The canal cost U.S. taxpayers \$7 billion.

* Women's Issues. Like his running mate, Bentsen is an avid supporter of the Equal Rights Amendment. On March 22, 1972, he voted for the ERA. Prior to this vote, he opposed amendments to prevent the ERA from invalidating laws such as those exempting women from compulsory military service, or exempting women from combat duty. When it was obvious in 1978 that ERA had no chance of being ratified within its seven-year time limit, he voted for the 39-month extension of its ratification deadline.

The misrepresentation of Bentsen's political philosophy and background is either ignorance or a deliberate attempt to mislead voters into believing that they are electing another conservative cut from the same cloth as George Bush. Bentsen's actual voting record shows otherwise.

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Accomplishments During the 1981-1989 Reagan Administration

1. President Reagan's economic policies stimulated the economy, creating 17 million new jobs. One-fourth of the new jobs were created in 68 consecutive months. Black unemployment was cut in half.
2. We were given incentives to save our money, to work, and to invest because of Reagan's tax reforms.
3. The inflation rate decreased to less than 4.4%. Family income rose 12%.
4. We are now experiencing the longest and strongest peacetime prosperity in the history of the nation.
5. We are experiencing the best peacetime relationship with the Soviet Union in our history. We have also seen the withdrawal of Soviet troops from Afghanistan.
6. We are now keeping the peace. We drew the line in Grenada, Libya, Afghanistan, and the Persian Gulf, and no countries have fallen to communism during the Reagan era.
7. The U.S. military was refurbished and strengthened.
8. There is now a call for prayer in schools. The Republican administration has been lobbying to give this deserved religious freedom.
9. We have seen a return to traditional values. Under Reagan, we have seen a cut in federal funding of abortions; emphasis on a strong family unit; and the development of family-oriented public policy.
10. Educational leaders are now working to sustain moral values and reestablish a clear understanding of right and wrong. The need for values in the curriculum has been trumpeted by the Reagan administration.
11. People from other nations are flocking to America to follow our example. Our principles of civil and economic freedom are now being copied all over the world.

America Just Prior to the Reagan Administration

1. Seven million Americans were unemployed.
2. We were told to live on less, to buckle our belts and to prepare for scarcity.
3. Americans went through two of the worst years of inflation in 60 years. There was a 13% inflation

rate. Family income dropped and we had the highest tax bill in our history.

4. We were on the verge of a major recession.

5. With our cold wars during the '70s, we inspired our enemies not to be afraid of us. The Soviets refused to come to the bargaining table. Cultural exchanges between the U.S. and the U.S.S.R. came to a halt.

6. Disarmament was considered a noble goal. We did not know where to draw the line in our negotiations with the Soviets. Three countries fell to communism under the Carter administration: Benin (1977), Nicaragua (1979), and Zimbabwe (1980).

7. Guns and tanks that did not even work were being sent to battle.

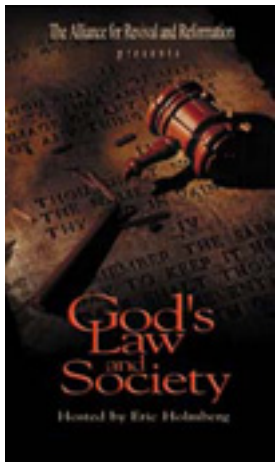
8. Young Americans were not allowed to pray in school ... even though Congress, every state house, and the Supreme Court begins business with prayer.

9. Progressive values became fashionable. Social policies emulated the values of a small, vocal minority.

10. Education did not sustain moral values. Educational curricula began to promote "alternative lifestyles," such as homosexuality.

11. America wore a "kick me" sign on its back. We lost our edge in technology and in global markets due to excessive government regulation, and high taxes which devoured capital.

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Republican National Convention

Address of Rev. Pat Robertson
August 16, 1988

Four years ago, the keynote speaker at the Democratic National Convention told us that America was a Tale of Two Cities - the have's and the have-not's, the rich and the poor, the upper class and the lower class. We heard a variation on that message from Jesse Jackson and Teddy Kennedy and every Democrat who spoke last month at their convention in Atlanta. Ladies and gentlemen, the time has come to tell the truth. The message of the Democratic Party is a message of defeat, division and despair. They did not speak for the American people under McGovern or Mondale or Carter. And they do not speak for America today.

But that Tale of Two Cities was right in the way he never intended. That great novel by Charles Dickens begins with a double sentence. "It was the best of times; it was the worst of times." In 1980, Ronald Reagan and George Bush began a long journey to rescue this country from the worst of times - from double-digit inflation, soaring interest rates and widespread unemployment. As Republicans, our task in 1988 is to continue that journey and bring the greatness of America through moral strength.

Exactly two months and 22 days from tonight, some 100 million of our fellow citizens will go to their polling places to choose the future force of the United States of America. Our Tale of Two Cities is really a choice between two paths - two visions of America, two philosophies of the future.

When Charles Dickens wrote his epic novel, he described in heart-rending detail the consequences that the right and wrong choices made in two cities in Europe. In city number one, under the deceptive slogan, "Liberty, Equality, Fraternity," the people with revolutionary zeal threw out God, the Church, established morality, the established government, their former leaders, sound currency, and some of the private ownership of property.

Then they demanded that the new government buy them happiness. Instead of the government-inspired utopia which the people thought they would get, they got liberal divorce laws and a break-up of families, anarchy, looting, ruinous inflation and financial chaos. As the madness fed on itself, they got something much worse - the reign of terror, a time when no one's life was safe from the dreaded guillotine.

The second city followed a very different course. Their faith in God was maintained. There was even a spiritual revival under John Wesley. Respect for the rule of law prevailed. Instead of wild excess, there was self-control and self-restraint. The currency was strong, and families were stable. Private property was protected, and life was held sacred. With all its faults, England created a strong, stable, conservative government that survived with prosperity for 100 years.

So these two cities made choices in 1789 that shaped their future for decades, for generations to come.

Now, 200 years later, America faces its choice. The Democrats have given us a clear picture of their city. They offer unlimited government, massive transfers of wealth from the productive sector of society to the non-productive, and ever-increasing regulation of the daily lives of the people and their children. In the city of the Democratic Party, the liberal mindset reigns supreme. Criminals are turned loose and the innocent are made victims. Disease carriers are protected, and the healthy are placed at great risk.

In the Democratic city, welfare dependency flourishes, and no one is held accountable for his or her behavior. Society is always to blame. In the Democrat's city, the rights of the majority must always take a back seat to the clamorous demands of special interest groups. And yet, in their city, it is always the majority that must pay the bills through higher and higher taxes.

Now the Democratic Party has discovered the family. They want us all in one big family. But let's keep in mind that they want you and me to be in one family with Jim Wright as the daddy, Barbara Mikulski as the mama and Teddy Kennedy as big brother.

I can't speak for you, but I believe I would rather pick my own relatives.

To build their city, the Democratic party has selected Michael Dukakis as architect. I submit to you tonight that Michael Dukakis is the most liberal candidate for the Presidency ever put forward by any major party in the history of the United States of America.

In fact, the city the Democrats hope to build is so bad that they are ashamed to mention the word that describes who they are and what they really want to do. They don't say what it is; they just call it the "L" word. They know that their programs will require massive new revenues, but in their platform they did not mention once the vehicle they will use to raise the money. They just call it the "T" word.

Well, ladies and gentlemen, whether by silence, whether by initials, or whether in a foreign language, it's still tax and spend liberalism, and the American people are too smart to fall for it again.

There's another word that the Democrats did not mention in their platform and not once in the acceptance speech of their candidates. It's a "G" word - the name of God. Ladies and gentlemen, our President Ronald Reagan was not ashamed to ask the assembled delegates at our convention in Detroit to bow their heads in silent prayer to God. As Americans we are not ashamed to pledge allegiance to a flag that is a symbol of one nation under God. And I submit to you that our party, the Republican party, assembled here in New Orleans is not ashamed to write into our national platform our solemn resolve that the children of this country will once again be allowed to pray to God in the classrooms of America.

And as an aside, I should mention that Michael Dukakis is a card-carrying member of the ACLU [American Civil Liberties Union]. As you know, that's an organization dedicated to removing all public affirmation of religious faith in America. As President, Michael Dukakis will pack the federal courts with ACLU radicals. If there were no other reason, and there are many to deny Michael Dukakis the presidency, this is a reason enough for all of us to vote against him in November.

Ladies and gentlemen, the Republican party wants to write a tale of another city. We're the children of those who tamed the wilderness, spanned a continent, and brought forth the greatest nation on the face of the earth. We're the heirs of those who enriched the world with the electric lights, the telephone, the airplane, mass-produced automobiles, the transistor, and countless wonderful inventions, and yet, we're the heirs of a more enduring legacy than mere material progress. We are the heirs of a legacy of ideas, a legacy of freedom, a legacy of equality, of opportunity, a legacy of government of the people, by the people, and for the people.

We're the heirs of an experiment in freedom that has given hope and promise to all the people on the face of this earth. We see a city set on a hill, a shining light of freedom for all of the nations to see and admire, a city made great by the moral strength and self-reliance of her people, a city where husbands and wives love each other and families hold together, a city where every child, whether rich or poor, has available to him the very best education in the world. A city where the elderly live out their lives with respect and dignity and where the unborn child is safe in his mother's womb.

A city where the plague of drugs is no more, and those who would destroy and debase our children with illegal drugs are given life sentences in prison with no chance for parole. A city where the streets are safe, where criminals are locked up and the law-abiding can walk about without fear. A city where the water is pure to drink, the air clean to breathe, and the citizens respect and care for the soil, the forests, and God's other creatures who share with us the earth, the sky and the water. A city with limited government, but unlimited opportunity for every one of its citizens.

We are Republicans - and we believe in government that is our servant and not our master. We believe that the wisdom of the millions who make up the marketplace is greater than the wisdom of the few who serve in government. We want a balanced budget. But we feel that the way to balance the budget is to stop waste and mismanagement in government, not to raise the taxes on the people. There's a word to describe us. It's a "C" word. We are conservatives, and we are proud of it.

In November, the voters will choose their version of a tale of two cities. Some people say they don't care what choice the voters make in November. That it doesn't really matter. I say to you tonight we care because it does matter. It matters to us and our children whether we vote Democrat or whether we vote Republican. And we care whether the successor to a great President, Ronald Reagan, is a liberal who returns us to the failed policies of Jimmy Carter or a principled conservative like George Bush, who moves us proudly into the 1990s.

Etched in my mind is the memory of a 40 year-old black man. He was strong. He was honest. He was hard working. He was handsome. He was a family man with a wife and a couple of children. He was building a place for himself and his family when one day tragedy struck him. You see, he couldn't read and write. He had been running a loading dock for a fertilizer distributor. He got along by memorizing the colors of the products that he handled until the company changed the labels. And he made so many mistakes that they had to let him go.

His life is now in shambles. His pride is gone. His hopes and dreams are gone. He is one more on the

welfare roles. His is one of the 30 million functional illiterates in America who have been short-changed by our educational establishment. Ladies and gentlemen, George Bush wants to be known as the education President.

Together, we can make our schools the best in the world if we follow a few simple steps. We must guarantee to our children, a disciplined, crime-free, drug-free school environment. Top school principles should be made community heroes, not community scapegoats. We must recognize that the so-called New Age curriculum of progressive education is a colossal failure and must be replaced.

We must place control of education in the hands of parents and teachers in the local communities, and take it away from Washington, the federal courts and the liberal leadership of a powerful teachers' union. We must give to every parent the maximum freedom to decide what school is best for his or her child. Empowering parents with vouchers and educational choice at the local level is an idea whose time has come.

Some would say we can never have better education without stronger families. In part, they are right. In my opinion, the break-up of the American family is the number one social problem in America today. Half of our marriages end in divorce. Over 15 million children now live with a single parent. Single women with children are the fastest-growing segment of the poor in our land. We speak of the "feminization of poverty."

What has government done about the problem? Successive Democratic congresses have raised the tax burden on parents with children an estimated 245 percent over a 20-year period. In one year, federal taxpayers' money was used to institute an estimated 225,000 divorce actions. It has been estimated that 30 percent of all divorces in America are caused by misguided welfare laws. More cruel than all this is the assumption begun by Lyndon Johnson's Great Society Programs that the poor did not have to strive to learn to compete and to excel. This attitude fostered dependency, then hopelessness, then despair. Ladies and gentlemen, we are Republicans, and we believe some basic truths here tonight:

- * Number one, government must seek to strengthen families, not tear them apart.

- * Number two, parents are responsible for their own children. If a man fathers a child, that child is not the responsibility of the city, the state, or the federal government. That child is the father's responsibility, and he and the child's mother should be made to look after the child.

- * Number three, women in our society should have complete access to challenging and rewarding careers. If women in our society do the same work as men, they should receive the same pay as men for that equal work.

- * Number four, we also need to stop punishing women in our society who choose to be homemakers. If in our society we can afford to give tax deductions and credits to working parents with children, we also can afford to give tax deductions and credits to women who want to stay at home and care for their

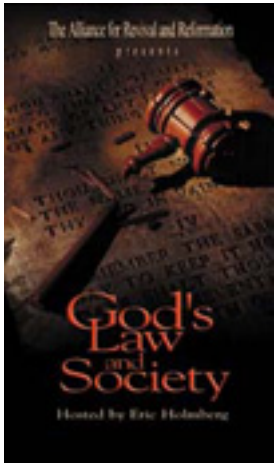
children.

* Number five, the goal of welfare must be to restore people in crisis to dignity and useful employment, not to create a class of government dependents for whom welfare is a way of life.

Whatever the Democrats may tell you, their way is not the way to keep hope alive.

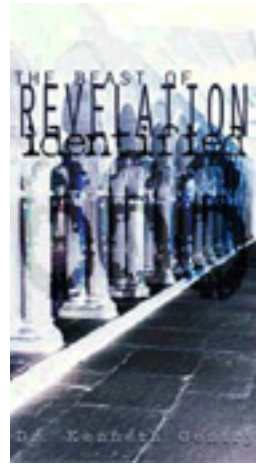
But ladies and gentlemen, hope is very much alive in America today. It is alive because our vision, the Republican vision, expresses the hopes and the dreams of the vast majority of the American people. As we leave New Orleans, we will go back to our homes confident that we are a party united around the platform that expresses the American spirit. A platform we can be proud to share with our neighbors all over this great nation.

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Supreme Court & Bush-Quayle

12/88

WASHINGTON, D.C. (EP) - For President-elect George Bush and his running mate Dan Quayle the election victory means control of the White House for four years. For Evangelical political analysts, the November 8 victory is more significant: it means conservative control of the U.S. Supreme Court for decades to come.

Bush won the presidential election with 54 percent of the nation's popular vote, and 352 electoral votes, more than the 270 electoral votes needed to win. This makes Bush the first incumbent vice president to be elected to the presidency since Martin Van Buren in 1836. As President, Bush will make appointments to the U.S. Supreme Court.

The Supreme Court plays a central role in shaping the nation's social policy on issues including abortion, homosexuality, and church/state relations. After years of liberal control, the Court has become more sharply divided, with many socially significant cases being decided by a 5-to-4 vote. Supreme Court Justices are appointed for life, but since the Court's three most liberal members will be 80 or older when Bush is inaugurated, the next president is expected to be able to make appointments that will tip the Court's balance in a sharply conservative direction.

Elizabeth Kepley, director of legislative affairs for Concerned Women for America, says her organization "would be very much supportive of his choosing Supreme Court nominees who interpret the Constitution according to the original intention of the founding fathers and use judicial restraint ... We would hope that he would continue in the tradition of Ronald Reagan and choose those justices who practice judicial restraint."

Robert Dugan, director of the Office of Public Affairs of the National Association of Evangelicals, says the implications of a Bush-appointed Court are clear. "That is, of course, the major issue in all of this, given that three members of the Supreme Court will be 80 years of age or better by inauguration day. The odds are that Bush will be able to replace one or two of those in his four years, and that means it's almost certain that Roe vs. Wade [the Court's landmark abortion ruling] will be overturned. Justice Blackmun, the author of Roe vs. Wade, was afraid the current Court would overturn it, without any changes in personnel."

Dugan says a more conservative Court would also be likely to favor government accommodation of religion, rather than a strict separation of church and state. Critics of strict separation argue that under such a policy the government often appears to be actively favoring irreligion, or secularism, and penalizing church organizations for their religious nature.

Court watchers have suggested that the more moderate Bush is not as likely to appoint conservative

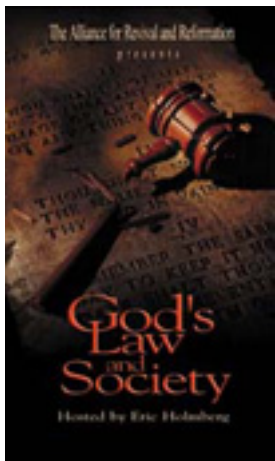
justices as his predecessor, Ronald Reagan. But Dugan thinks Bush understands that he'll have to meet conservative expectations when Supreme Court vacancies appear.

"I think he understands," explains Dugan. "If George Bush wants to govern, and not simply be President, he has to maintain the political alliance that gave him the White House, and that means the Evangelical and conservative movements are essential to him. If he ignores their wishes when it comes to appointments of Supreme Court justices, the outcry will be heard from coast to coast. He will alienate conservatives and Evangelicals if his first appointment is a moderate. He's already got a hostile Congress; he'll need all the public support he can get to get his proposals through Congress. This Congress won't give him much of a honeymoon period."

Does Bush owe his election victory to Evangelicals? Dugan says early poll results he's seen indicate that Evangelicals supported Bush by a 2-to-1 margin, and white Evangelicals by an even broader margin. "I attribute that to the fact that the Bush campaign made the traditional values package of issues the third major thrust of their campaign," notes Dugan.

Bush was quick to express his thankfulness to God during his victory speech. "I thank God for the faith He's given me, and as I grow older, I'm more aware of the spiritual element in life, and I ask for God's help," he said.

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Presidential Election 1992

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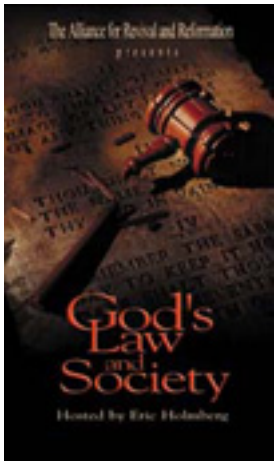
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The Democratic Fallout: It's down to Clinton vs. Brown

By Jay Rogers

4/92

In last month's issue of The Forerunner, we introduced "A Series on the Presidential Candidates." In this month's issue, we had planned to cover at least three of the Democratic Party's offerings for the presidential nominee. But oh, how seasons change!

In just one month every viable Democratic challenger to Arkansas Governor Bill Clinton has dropped out of the race. In a series of primaries more resembling a demolition derby than an electoral process, every one of the Democrats have been bested by Clinton; everyone, that is, except former California Governor Jerry Brown, who maintains that he will keep Clinton from the nomination. Also, Paul Tsongas, who mysteriously left the race before an almost guaranteed victory in Connecticut, has hinted that he may reenter the race depending how he does in future primaries.

No one knows for sure exactly why Clinton seems to have lost momentum after having demolished virtually every contender. At press time, the Tsongas' vote seems to have swung in favor of the ultra-liberal Brown, rather than who would be the former Massachusetts Senator's preference: the more moderate Clinton. This indicates that the pro-Tsongas vote may have been due to an anti-Clinton sentiment among Democrats. There is a "Draft Tsongas" movement within the Democratic Party that may keep delegates away from Clinton that are crucial to his nomination.

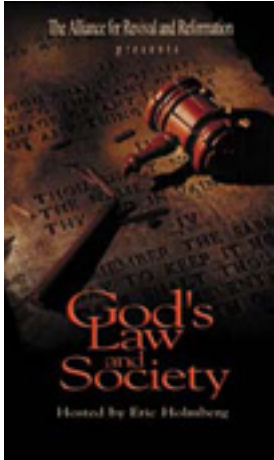
No political commentator seems to know exactly what to make of Brown's candidacy. Every joke imaginable has been lobbed in his direction in an attempt to ridicule his quixotical image as he lunges toward the Democratic convention. Yet Brown seems destined to make a showing delegates intact. It may be that the combined showing of Brown and Tsongas could delay Clinton from the nomination long enough for mounting charges against his character to undermine his candidacy. If this scenario (although unlikely) were to happen, the Democratic convention could become a chaotic free-for-all with still more candidates entering and reentering the contest.

Meanwhile, George Bush continues to win against Pat Buchanan in every contest. Buchanan's unexpectedly strong showing will undoubtedly work in favor of maintaining a solidly conservative platform at the Republican convention. Barring some history making fluke in the electoral college process, The Forerunner predicts that George Bush will win the November 10 election and will remain our President for four more years. A third party candidacy, however, could tilt the electoral college toward another candidate, Democrat or otherwise.

Despite anger among the electorate and a strong protest vote in the primaries, President Bush is still the

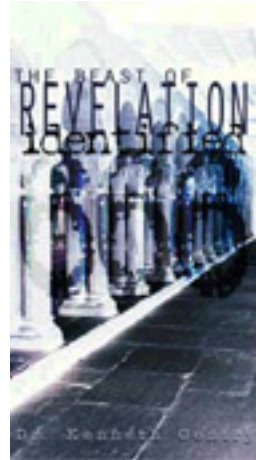
safest bet for conservative and Christian voters. Being the most electable candidate, however, should not give George Bush automatic approval over the other candidates. Intelligent and concerned voters should not ignore the moral strengths and weaknesses of the other candidates, and should at least seriously scrutinize them. Therefore, we will continue to examine the candidates in contention, Democratic, Republican and Independent, until the November election.

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Jerry Brown - Is there a method behind his madness?

By Gavin Quill

4/92

The 1992 Democratic primary process seemed destined to offer voters not just mediocrity, but boredom as well, that is, until "Governor Moonbeam" flew in on his magic carpet, and we have not lacked for entertainment since. Jerry Brown has been described in the press as a charlatan, a political changeling, an opportunist, and a fake. Harsh indictments to be sure, and probably exaggerated since nobody could be all these things at the same time. Brown's critics have countered that he requires only about 48 hours in order to cycle through each of these roles.

It is hard to place Brown in any traditional political category. To simply label him a liberal won't suffice. That term is better suited to a Jackson, Dukakis, or Harkin. Brown is a political and spiritual eclectic, espousing far left environmental policies in the same breath as he pushes a flat tax policy which is more conservative than anything Ronald Reagan ever dared to propose. Of course, that isn't such a difficult stretch after you've spent a few years attempting to integrate Buddhism and Christianity.

That's not to say Brown is a closet conservative. He merely happens to stumble across some constructive ideas as a result of his stream of consciousness approach to politics. In fact, Brown's liberal credentials are quite solid. Besides being an original champion of extreme environmental causes, he supports the imposition of a full-fledged Canadian style health care system in the U.S. He is strongly pro-abortion (not something he picked up during his years as a Jesuit seminarian), is an active supporter of much of the homosexual agenda, and is adamantly opposed to the "barbaric" concept of a death penalty. Brown has declared himself to be a kindred spirit to Ralph Nader, and has worked hard to convince Jesse Jackson to be his running mate.

Brown does differ from his liberal colleagues when it comes to lifestyle. Despite their class warfare rhetoric, liberal politicians are just as likely as any greedy, hard-hearted, country-club conservative to take full advantage of all the kingly perks which have sometimes accrued to those who wield political power in our nation. In sharp contrast to these bipartisan abuses of the public trust, Brown chose to dump the California Governor's personal limousine and jet when he took office in 1975. Then he refused to take up residence in the Governor's mansion instead opting to rent a \$250/month apartment. This may have been a bit excessive, but he certainly chose to err in the right direction.

In his current presidential bid, Brown has made the cleansing of government corruption his primary focus, something few liberals or conservatives have been even willing to discuss. He presents himself as a moral crusader on behalf of Everyman, fighting to overthrow a bloated and arrogant Beltway oligarchy of career politicians and entrenched bureaucrats. His impassioned assaults are leveled without mercy

against "money grubbing Congressmen" and every other species of "bought and paid for politicians." If Brown's campaign can help to make voters more aware of the sordid behavior of our governing officials and their patronage armies, then he will have made a valuable contribution toward the national reformation we so desperately need.

Not all of Brown's critics dismiss him as a flake. In fact, many believe him to be the consummate opportunist with a deliberate method behind much of his madness. They portray him as a chameleon whose flip-flops on the issues are not only frequent but fundamental. Substantive examples abound, some of them on positions which form the core of Brown's campaign platform.

Two planks in Brown's platform somehow got warped as he tried to appeal to Michigan voters. Early in the campaign, he had repeatedly attacked Tom Harkin for having taken contributions from labor unions. Yet as soon as Harkin dropped out, Jerry Brown traded in his turtlenecks for a union jacket and began to curry favor with the same union leaders, focusing on the United Auto Workers PAC which provided \$1.8 million to Democratic candidates in 1990. And as the audience changed, so did the message. Gone was Brown's decade long defense of free trade and the North American common market. Whereas last year protectionists were nothing more than "crybabies who can't compete," today they are the patriotic defenders of American jobs which greedy capitalists plan to ship down to Mexico.

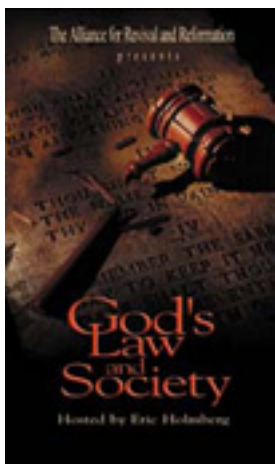
All this has led a disillusioned Mickey Cantor (Brown's 1976 campaign manager) to ask the obvious question, "How many times can we allow Jerry Brown to reinvent himself?" In the opinion of columnist Michael Kinsley, "Brown's campaign technique is to grab onto some issue he's shown no previous sign of caring about and then to condemn with self-righteous wrath everyone else who fails to join him immediately in his newfound faith. Of course, this assumes that Brown genuinely does believe what he is preaching.

Brown himself has offered a disturbing analogy to justify his inconsistencies. He likens politics to paddling a canoe. One must alternate between paddling on the right and left sides in order to make the canoe go straight. This is situational ethics at its worst. One would rather Brown simply confess his own double-mindedness on many of the major issues facing our nation, and retract his bid to be captain of the ship of state until he can master the basics of moral/political navigation. No country can build a prosperous future unless it is first well grounded in a set of clear and unchanging bedrock principles. National malaise is the inevitable result of the instability and insecurity engendered by leadership which can only offer a vacillating vision of the future and which lacks a reliable moral compass to keep us on course.

The Bible has a lot to say about character, integrity and leadership qualities. For example, we are told that "a fool is hotheaded and reckless" (Proverbs 14:6), and that "it is not good to have zeal without knowledge, nor to be hasty and miss the way" (Proverbs 19:2). Since these characteristics are inappropriate for any level of leadership, how much more then should they be considered disqualifications for someone seeking the presidency?

Scripture also tells us that "a man of understanding keeps a straight course" (Proverbs 15:21), but that "a double-minded man is unstable in all he does" (James 1:8). Should we not then look for leaders that exhibit clarity of vision, consistency of principle, and stability of character? If we not only apply these standards to our public officials, but actually endeavor to live them ourselves, then there is hope that as a nation we will no longer be "infants tossed back and forth by the waves and blown here and there by every wind of teaching, and by the cunning and craftiness of man in their deceitful scheming" (Ephesians 4:14). Instead, we will have taken an important first step toward the restoration of maturity, security, morality and prosperity that our nation once enjoyed.

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Bill Clinton on the Issues

10/92

Education: Oppose efforts to bankrupt the public school system through private school vouchers. Support site-based decision-making and public school choice, with strong protections against discrimination.

Homosexual Rights: Condemn homophobia, bigotry and negative stereotyping of all kinds. Provide civil rights protection for gay men and lesbians; repeal ban on gay/lesbians in the military.

AIDS: Declare war on AIDS and HIV disease, implement the recommendations of the National Commission on AIDS and fully fund the Ryan White Care Act, provide honest drug treatment for all addicts who seek it; guarantee access to quality care; expand clinical trials for treatments and vaccines; and speed up the FDA drug approval process.

Abortion: Stand behind the right of every woman to choose, consistent with Roe v. Wade, regardless of ability to pay, and support a national law to protect that right. Provide for the full range of reproductive choice - education, counseling, access to contraceptives and the right to a safe, legal abortion.

Arts Funding: Public support for the arts, including a National Endowment for the Arts that is free from political manipulation and firmly rooted in the First Amendment's freedom of expression guarantee.

Welfare: Should be a second chance, not a way of life. Offer a new social contract that includes investing in education and job training, and provides the child care and health care they need to go to work.

Civil Rights: Support ratification of the Equal Rights Amendment, affirmative action, stronger protection of voting rights for minorities, including access to voting, and resistance to discriminatory English-only pressure groups.

Deficit: Calls for fair and shared sacrifice for the common good. Achieve defense savings; reform entitlement programs to control soaring health care costs; cut federal administrative costs by three percent annually for four years; limit increases in the "present budget" to the rate of growth in the average paycheck.

Religion and Public Life: Our future as a nation depends upon the daily assumption of personal responsibility by millions of Americans from all walks of life - for the religious faith they follow, the ethics they practice, the values they instill, the pride they take in their work.

Family: Governments don't raise children; people do. Children should not have children. We need a national crackdown on deadbeat parents, an effective system of child-support enforcement. Supports family/medical leave legislation to ensure that workers don't have to choose between family and work.

Health Care: Support universal access to quality, affordable health care - not as a privilege but as a right. Cover all Americans regardless of pre-existent conditions. Tough controls on health costs.

Policy: Call for foreign aid to be targeted at democracies, not tyrants. Swifter action to help former communist nations maintain sanctions on South Africa. Would condition favorable trade terms with China on respect for human rights, market access for U.S. goods, and responsible conduct on weapons proliferation.

Environment: We reject the Republican myth that energy efficiency and environmental protection are enemies of economic growth. Vow to protect old-growth forests and wetlands and oppose new offshore drilling. Promise a civilian conservation corps.

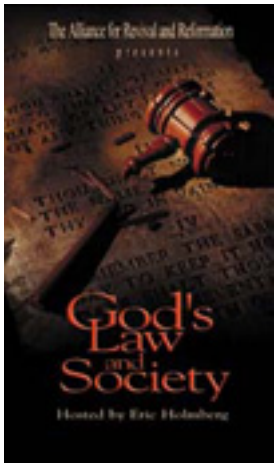
Firearms: Support a reasonable waiting period to permit background checks for handgun purchases, as well as assault weapon controls to ban the possession, sale, and manufacture of the most deadly assault weapons.

Crime: Create Police Corps for participants to receive college aid in return for police service. Favor innovative sentencing and punishment options, including community service and boot camps for first-time offenders; tougher penalties for rapists, victim impact statements and restitution to ensure that crime victims will not be lost in the criminal justice system.

Taxes: We will relieve the tax burden on middle-class Americans by forcing the rich to pay their fair share, providing tax relief to families with children.

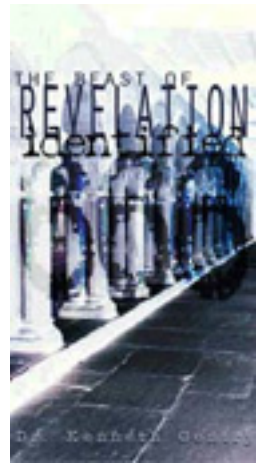
Economy: Renew prosperity through public and private investment, particularly in transportation, environmental technologies, defense conversion and a national information network. Create an investment tax credit and capital gains reduction for investors in emerging technologies and new business, instead of a capital gains windfall for the wealthy.

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George Bush on the issues

10/92

Education: Parents should have the right to choose the best schools for their children; schools should teach right from wrong; advocate \$1,000 tuition credit. Backs parents' right to educate children at home.

Homosexual Rights: Oppose efforts to include sexual preference as a protected minority under civil rights laws. Oppose recognition of same-sex marriages or laws allowing such couple to adopt children or provide foster care. Support continued ban on homosexuals in the military.

AIDS: AIDS should be treated like any other communicable or sexually transmitted disease, while at the same time preserving patient confidentiality. Oppose distribution of condoms or clean needles for drug users. Encourage prevention through education that stresses marital fidelity, abstinence and a drug-free lifestyle.

Abortion: Unborn child has a fundamental individual right to life. Reaffirm support for a human life amendment to the Constitution. Oppose public funding of abortion. Encourage abstinence education instead of school-based programs offering birth-control devices. Increase adoptions through tax credits, insurance and legal reforms. Appoint judges who respect traditional family values and the sanctity of human life.

Arts Funding: Oppose use of federal funds for obscenity and blasphemy masquerading as art. Accuses the entertainment industry, academics and Democrats of waging guerilla war against American values. Calls for a crusade against pornography.

Welfare: Regards current welfare system as anti-work and anti-marriage. it taxes families to subsidize illegitimacy. Reform should require work from those able in return for public assistance; make welfare families with children send them to school.

Civil Rights: Support various enforcement of statutes to prevent illegal discrimination on account of sex, race, creed, or national origin. We reject efforts to replace equal rights with quotas or other preferential treatment.

Deficit: At the heart of the Democrats' corruption of Congress is a fraudulent budget process. The lords of the Capitol still play the old shell game. Support a balanced budget, including a balanced-budget constitutional amendment. Reduce federal spending with a line-item veto.

Religion and Public Life: We believe in traditional family values, and in the Judeo-Christian heritage that informs our culture. America must remain neutral toward particular religions, but we must not remain neutral toward religion itself or the values religion supports. Allow voluntary prayer at community events

such as commencement, and the right of students to engage in voluntary prayer in schools. Advocate the recitation of the Pledge of Allegiance as a reminder of the principles that sustain us as one nation under God.

Family: Families built on solid, spiritual foundations are central to our party's inspiration. Trust parents and believe they, not courts and lawyers, know what is best for their children. The two-parent family still provides the best environment of stability, discipline, responsibility and character. Oppose parental-leave legislation in favor of agreements worked out between workers and employers. Increase income tax exemptions for dependents.

Health Care: Health care choices should remain in the hands of people, not government bureaucrats. Offset insurance costs with tax credits and deductions. Require insurers to cover preexistent conditions. Make premiums fully deductible for the self-employed. Cap malpractice claims.

Policy: Pursue security policies in partnership with other nations through the United Nations. Defends decision to grant most-favored nation trade status to China based on support for democratic reform. Reduce troop strength in Europe while maintaining military commitment and continue military ties with Israel while pursuing negotiated peace.

Environment: Progress must continue in tandem with economic growth. Crippling an industry is no solution. Bankrupt facilities only worsen environmental solutions.

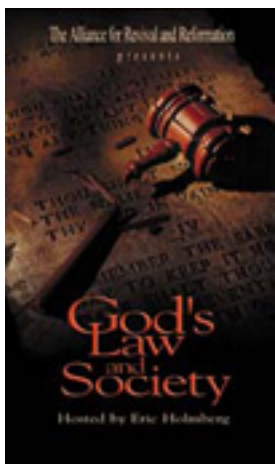
Firearms: Defend the constitutional right to keep and bear arms. Opposes gun control. Calls for stiff mandatory sentences for those who use firearms in a crime.

Crime: Change evidence rules that hamper prosecutions. change habeas corpus law to shorten the appeals process. Increase drug education in schools. Strengthen border patrol with necessary tools, technologies and structures.

Taxes: The only safeguard between taxpayers and Democrat tax increases is the use of the presidential veto and Republican votes in the Congress to sustain it. The tax increases of 1990 should ultimately be repealed.

Economy: Repeal recessionary tax increases enacted under the 1990 budget agreement and reduce the capital gains tax rate to 15 percent. Create federal enterprise zones and make permanent tax credits for research and development. Decrease government regulation. Increase home ownership through a \$5,000 tax credit for first-time home buyers and other programs.

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America's Heritage: Are we a Christian Nation?

12/92

Mississippi Governor Kirk Fordice's comment that America is a "Christian nation" touched off a storm of controversy in November. Fordice's comment came during a meeting of Republican leaders after President Bush's loss to Bill Clinton. The remark was meant to remind people that Christian principles were important in the formation of our nation and continue to be important to the majority of Americans.

The fact that this statement should cause controversy foretells a coming resurgence of debate over the role of Christianity in determining public policy in America. It is also foretells a re-examination of our national roots - a focus that is much needed at a crucial juncture in our history.

America has lost the roots of its heritage. To recover the quality of life we knew as our kind of Western Civilization, we must rediscover the source and determine to re-establish these teachings as guidelines of conduct in every facet of our lives and teach them to our children.

What are those mysterious principles discovered by the Founding Fathers that made this a great country, envied by so many that millions endured hardship to enter and gain the freedoms, safety and opportunities found here and almost nowhere else on earth?

The answers two generations ago were taught with pride to every child in home, school and church. But somehow we have lost our way. It is imperative that we retrace our steps, learn how we became lost and recapture our inheritance through knowledge and dedication.

The United States of America is not a Christian country or state. The writers of the Constitution said, very wisely, that "Congress shall make no law respecting an establishment of religion, prohibiting the free exercise thereof." In other words, there will be no state church (such as the Church of England), but the people may worship according to their wishes, anytime and anywhere. A "country" is a geographical area inhabited by a certain people under a particular political government.

However, the United States of America is a Christian nation. A nation is an aggregation of people bound together "by common ideals and a common purpose. A rich inheritance of memories and the desire to preserve those memories ... a nation is a spiritual entity brought into existence by complex historical conditions, by similar traditions and a similar imagination."

A nation is not produced by a common language, race, religion or geographical outline, but these things may contribute to the unity of a people - a nation. Several different "nations" make up the Yugoslavia of today. The Jewish people were a "nation" during the 40 years they wandered in the wilderness but they

had no land of their own.

Our Declaration of Independence and Constitution are based on Judeo-Christian teachings. The textbook of these teachings in the Holy Bible. It is the "Owners Manual" or "The Book of Instructions" for our nation. The Founding Fathers and many others in position of authority ever since have recertified that fact. "America is a Christian nation." This does not mean that all the people were or are Christian. It merely means that there was a Christian consensus and all our founding documents, laws, moral codes and institutions are based on Christian principles from the Bible.

In broad sense Buddhism and Confucianism made China what it is. Shintoism made Japan what it is. Hinduism made India what it is. Islam made the middle east and North Africa what it is. Communism made 30 nations what they became.

Reformation Christianity made America what it is - and this is the country we choose - and so would millions of others if they could.

In an Arabian country a few years ago, a princess, daughter of a Sheik, had an affair with her boyfriend. She was taken to the village square and beheaded. This was legal, moral, and proper according to their laws based upon the Koran. This is not to say that there is nothing good in other religions. There are good teachings in most religions, and certainly many evil things have been done in the name of Christianity. But don't blame Jesus and His teachings for man's aberrations.

To know the Christian basis of our country is to learn what every schoolboy and girl learned two generations ago about the writings and early documents executed by those who built the greatest nation in all history.

1620 - The Mayflower Compact written by the Pilgrims before they got off the Mayflower said: "In the presence of God, Amen. We ... do by these presents solemnly and mutually in ye presence of God, and one another, covenant and combine ourselves into a civil body politic."

1638 - The Fundamental Orders of Connecticut (often called the first American Constitution) said, We "enter into a combination and confederation together to maintain and preserve the liberty and purity of the gospel of our Lord Jesus Christ which we now profess." It also stated for the first time that men's rights come from God, as later stated in the Declaration of Independence.

The Great Law of Pennsylvania Colony said, "Whereas the glory of Almighty God and the good of mankind is the reason and the end of government and therefore government itself is a venerable ordinance of God..."

1772 - Samuel Adams: "The right to freedom being the gift of God Almighty ... The rights of the colonists as Christians may be best understood by reading and carefully studying the institutes of the great Law Giver which are to be found clearly written and promulgated in the New Testament."

1777 - The First Continental Congress appropriated funds to import for the people 20,000 Holy Bibles as "the great political textbook of the patriots."

1776 - The Declaration of Independence says: "We hold these truths to be self evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness - That to secure these rights, governments are instituted among men ... "

There you have some profound statements:

- * There is such a thing as Truth, and Truth can be known by man.
- * Men are "created" and their rights come from God, their Creator.
- * Governments exist to protect these God-given rights.

This is the very essence of our Americanism!

1787 - The Constitution was written to "secure the Blessings of Liberty."

1787 - George Washington said regarding the Constitution: "Let us raise a standard to which the wise and honest can repair; the event is in the hand of God."

Thomas Jefferson, on his memorial: "God who gave us life, gave us liberty. Can the liberties of a nation be secure when we have removed a conviction that the liberties are the gift of God?"

2 Corinthians 3:17: "Where the Spirit of the Lord is, there is Liberty."

1787 - At an impasse of several weeks at the Constitutional Convention, Benjamin Franklin rose and said, "I have lived, Sir, a long time and the longer I live, the more convincing proofs I see of this truth: that God governs in the affairs of man. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can arise without His aid? We have been assured, Sir, in the Sacred Writings that except the Lord build the house, they labor in vain that build it. I firmly believe this." He then moved they resort to prayer.

1787 - Washington's Inaugural Address: "The propitious smiles of heaven cannot be expected on a nation that disregards the eternal rules of order and right, which heaven itself has ordained." All inaugural addresses and state constitutions refer to Almighty God, the author and sustainer of our liberty.

1789 - Washington's Thanksgiving Proclamation: "Whereas, it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits and humbly to implore

His protection and favor..."

1797 - Washington's Farewell Address: "And let us with caution indulge the supposition that morality can be maintained without religion."

Patrick Henry: "It cannot be emphasized too strongly or too often that this great nation was founded not by religionists but by Christians, not on religions but on the gospel of Jesus Christ."

John Quincy Adams: "The first and almost the only Book deserving of universal attention if the Bible." The highest glory of the American Revolution was this: "It connected in one indissoluble bond the principles of civil government with the principles of Christianity."

1789-1795 - John Jay, first chief justice of the United States: "Providence has given to our people the choice of their rulers, and it is the duty as well as the privilege and interest, of a Christian nation to select and prefer Christians for their rulers."

1843 - Emma Willard, educator and historian: "The government of the United States is acknowledged by the wise and good of other nations, to be the most free, impartial and righteous government of the world; but all agree that for such a government to be sustained many years, the principles of truth and righteousness, taught in the Holy Scriptures, must be practiced. The rulers must govern in the fear of God, and the people obey the laws ... A nation cannot exist without religion. France tried that and failed. We were born a Protestant Christian nation, and, as such, baptized in blood. Our position ought to be defined as that."

1861 - Abraham Lincoln: "It is the duty of all nations, as well as of men, to own their dependence upon the overruling power of God and to recognize the sublime truth announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord."

1863 - Abraham Lincoln's Gettysburg Address: "That we here highly resolve ... that this nation under God shall have a new birth of freedom and that government of the people, by the people, for the people shall not perish from the earth."

1892 - The Supreme Court of the United States after citing 87 precedents decided: "Our laws and our institutions must necessarily be based upon and embody the teachings of the Redeemer of Mankind. It is impossible that it should be otherwise: and in this sense and to this extent our civilization and our institutions are emphatically Christian ... This is a religious people. This is historically true. From the discovery of this continent to the present hour, there is a single voice making this affirmation ... we find everywhere a clear recognition of the same truth. These and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation."

1983 - Oct. 4, 1982, Joint Resolution of Congress: "Whereas the Bible, the Word of God, has made a unique contribution in shaping the United States as a distinctive and blessed nation of people. Whereas

Biblical teachings inspired concepts of civil government that are contained in our Declaration of Independence and the Constitution of The United States ... Whereas that renewing our knowledge of, and faith in God through Holy Scriptures can strengthen us as a nation and a people. Now therefore be it resolved ... that the President is authorized and requested to designate 1983 as a national "Year of the Bible" in recognition of both the formative influence the Bible has been for our nation, and our national need to study and apply the teachings of the Holy Scriptures."

February 3, 1983 - President Ronald Reagan issued the above requested proclamation. President George Bush declared 1990 to be the international year of Bible reading.

Considering the small sampling of evidence presented, it is no wonder that our motto: "In God We Trust" is found on all our coinage, engraved on walls of both houses of Congress, and that every session begins with a prayer by its chaplain, that a prayer room is in the Capitol with a glass window depicting Washington in prayer surrounded by a quotation of Psalm 16:1. The Ten Commandments are emblazoned on the wall in the Supreme Court just over the head of the Chief Justice as a symbol of the source of all our laws. Biblical quotations are etched on and in the Washington Monument, the Lincoln memorial, the Library of Congress and many other official buildings. Our Pledge of allegiance is to the flag of "One Nation under God."

Surely, with even these few stated facts, no intellectually honest person can deny that our nation exists on the bedrock of biblical Christianity and has so prospered. But strangely, and in spite of our strong spiritual heritage, as so often happens when man becomes prosperous and feels self-sufficient, he ignores his early teachings and begins to create for his own pleasure, an immoral society. He turns his back on God. And thus it is that we find ourselves living in the presently decadent, pornographic, licentious, violent and often godless society in fear for our own safety. If you doubt this, just read through your daily newspaper. There are always evil forces willing to contribute to the expedition of the downturn in spiritual and moral values. America was no exception.

Early in this century, some of the "intellectuals" in our society became enamored with philosophical bantering of some European philosophers of the last century. They read the doctrines of Freud, the Materialism of Feurbach, nihilism of Nietzsche, dialectic of Hegel, the communism of Marx, and of behaviorist-socialism, existentialism, rationalism, fabianism and humanism. From this gathering of intellectuals was formed the Intercollegiate Socialist Society and in promoting socialism, they became advocates of the ideology of Karl Marx. Chapters of this organization, now the League for Industrial Democracy, were formed in 125 colleges by the 1930s.

They were joined by John Dewey, who became president of the organization in 1941. John Dewey, the "godfather of progressive education," was also a member of the American Humanist Association and signed its Manifesto in 1933. Humanism teaches atheism, autonomous man, amorality, evolution and one-world socialism. Through Dewey's influence at Columbia University, the teachings of humanism permeated our educational system and excluded from our textbooks the moral and biblical teachings which were so much a part of our American culture. Now after two generations of Americans have been subjected to this "godless" philosophy through our schools, what are the results?

It has created a spiritually apathetic society that hardly murmured when in 1962, citing no precedents, a liberal Supreme Court abolished prayer from the public schools and the next year abolished Bible reading from the schools. The American public was conditioned to accept this and so from that time there was a startlingly great rise in teenage pregnancies (up 556%), venereal disease (up 226%). Family divorce which had declined for 15 years, then tripled each year since. S.A.T. scores, previously stable, declined remarkably. The high principles that made America great were lost.

A 1982 survey of top discipline problems in the public schools listed: Rape, robbery, assault, burglary, arson, bombings, murder, suicide, absenteeism, vandalism, extortion, drug abuse/pushing, alcohol abuse, gang warfare, pregnancies, abortions and venereal disease. Contrast this with discipline problems in 1940: Talking in class, chewing gum, making noise, running in halls, getting out of turn in line, not putting papers in waste baskets. What happened to our children?

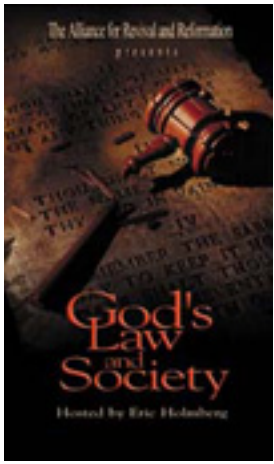
People try to blame television programs, family breakdown, drugs, alcohol and many other things as the cause of this decadence. But this thinking is too superficial, it doesn't go deep enough.

We must recognize that those who create, participate in and accept the raw-sex and violence of T.V., movies, magazines and books, the casual attitude towards family breakdown, drug abuse, uncommitted sex, sodomy, drive-by shootings, wholesale murders, child molestation, racism, gay-bashing, greed and scandal in politics, business and practically all the ills of society are products of the amoral, permissive educational system and the two generations of people produced by this system and now they determine the moral tone of society.

There is no other cause for society's breakdown. Think it through! It will be interesting to see all the artifices and contortions some will go through to try to deny the truths of this study. Perhaps it takes someone more than two generations old (such as I) to note the drastic change from the peaceful, neighborly, spiritually conscious society in which I grew and was taught.

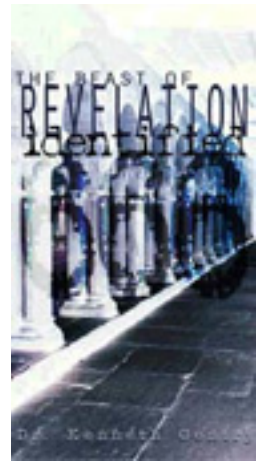
Only when enough Americans resolve to restore our national character can we hope to see a society wherein people of all classes, colors and religious beliefs can live together in peace and harmony. It is going to take a generation, but we better begin right now.

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Big Government

by David Rockett
5/88

McDonald's had \$4.1 billion in sales in 1986. Add Delta Airline's operating revenues of \$4.4 billion and Wal-Mart's total assets of \$4 billion and the total barely exceeds the \$11.96 billion dollar federal government's food-stamp program. In other words, the federal government spends almost four times the dollars on food stamps that McDonald's receives in sales revenue.

Such are the contrasts one can make comparing the 1988 Almanac figures to a copy of the 1988 federal budget. Another example: the Child Nutrition Program budgets of \$3.6 billion exceeds the premium income New York Life receives from all insurance and annuity policies. Notice also I am using sales, assets, and premium figures, not profits. Company profits would be much lower. Ford and General Motors had profits in the \$3 billion to \$4.5 billion range.

The Department of Agriculture has a budget of \$49 billion. What could you do with \$4 billion? You could buy the listed assets of United Parcel Service (\$4.8 billion), Coca-Cola (\$8.3 billion), K-Mart (\$10.5 billion), Standard Oil(\$15.9 billion), and Merrill Lynch (\$9.6 billion). You might wonder what the Department of Agriculture does with these billions of dollars. Most of it goes for what in Europe is called Socialism.

Consider: \$1.8 million to World Agriculture Outlook Board, \$85.6 million to Foreign Agriculture Service, \$11.9 billion for food stamps, \$82.5 million for Nutritional Assistance for Puerto Rico, and \$18.1 billion for the Federal Food and Nutrition Program.

When these programs are criticized, a swell of moral indignation arises. Do we not have a duty, particularly as Christians, to have compassion for those who are hungry and in desperate situations? Certainly! Yet we must not forget the eighth commandment given by Almighty God:"Thou shalt not steal."

Robin Hood was a thief. As we have seen before, the Bible forbids the fundamental practice of Socialism. It is un-Scriptural and is therefore Anti-Christ. Christians are to be compassionate with their own money. They should not encourage the State to confiscate their neighbors' money to fulfill their duty of charitable giving. Would not a politician giving his own money to charity reveal a genuinely compassionate heart - while the absence thereof exposes his hypocrisy? It costs politicians little to be generous in giving tax money away.

Scripture does give government legitimate but limited functions to fulfill as the ministers of God to the people (Romans 13:4-6). Yet Scripture does not hold government morally responsible for providing food and nutrition. This is the duty of fathers (I Timothy 3:7) and private charity,(church fathers). We must

remember that government has no money of its own. Government must first take money from citizens before it can be selectively compassionate.

The Department of Health and Human Services has a \$171 billion budget. This is \$22.8 billion more than the combined deposits of Bank-America Corp. and Chase Manhattan Bank. What could you buy with \$171 billion? You could purchase the assets of General Motors (\$72.5 billion), IBM (\$57.8 billion), and Ford Motor (\$37.9 billion) and have \$2.9 billion left! These are three of the four largest corporations in the United States.

Or, you could buy the assets of the 10 largest transportation companies, (UAL, UPS, Burlington Northern, Union Pacific, CSX, AMR, Santa Fe Southern, Delta Air Lines, Texas Air, Norfolk Southern) and have \$17.7 billion leftover after subtracting the total Premium and Annuity income of the 10 largest life insurance companies (Prudential of America, Metropolitan Life, Equitable, Atena, New York Life, Teachers Insurance & Annuity, John Hancock Mutual, Travelers, Connecticut General, and Northwestern Mutual Life). Again, these are asset and income figures, not profits.

These figures need to be remembered the next time you hear a congressman complaining about the power of big corporations. When you talk of big business, the Federal government is the place to start. The phrase "Big Government" takes on new meaning when the \$14 billion dollar budget of the Department of Education exceeds the assets of Procter & Gamble by a billion dollars, and the \$10.5 billion budget of the Department of Energy exceeds the sales revenue of Digital Equipment by \$2.5 billion! Corporations are pygmies when compared to the size and power of the Federal government.

Can the Defense Budget Be Cut?

We could go on and on but let's address the \$302 billion defense department budget. Notice first that the socialistic welfare programs, both domestic and foreign, are spread throughout various departmental budgets. Together they exceed defense expenditures. (This is before \$259.6 billion in the Social Security Trust Fund, the most Socialistic program of the federal government.) Why do we taxpayers spend so much on defense? Do we have that many hostile enemies - if so why? Is our country that hard to defend? Let me offer you three major reasons why we spend such mammoth amounts on national defense.

1. Have the American taxpayers decided they are morally responsible to pay for the defense of the citizens in the Pacific Basin, Middle East, Western Europe, and elsewhere? Are those peoples and countries truly that helpless to defend themselves? The international presence of U.S. military all over the globe is the primary expense factor in the Department of Defense.

We spend between \$130 and \$150 billion on NATO (foreign welfare?) alone - every year. A domestic defense strategy could defend our homeland at a fraction of the cost. The personnel, equipment and logistical support of U.S. military presence in every corner of the globe is truly astronomical. Also, does not our very presence fuel hostilities toward our country and lend credence to the charge of our being intruding interventionists? Have U.S. taxpayers gladly assumed these costs and risks? Perhaps they have

never carefully considered it?

2. The second cause for the bloated defense budget is the millions of defense bureaucrats. Their jobs depend upon this budget and the mentality behind our defense strategy. They are the internal defense lobby, which has many similar goals as defense contractors who comprise the external lobby. Economist Thomas Sowell is right in saying that bureaucracies are wasteful by design and were never intended to be efficient. Their primary objective is to perpetuate themselves. Despite many good people in the Defense Department, we mustn't be naive. At the root, most are career bureaucrats.

3. Procurement procedure is the third major reason we are over-spending on defense. This is related to the other two, in fact all three reasons are related. Giving a bureaucracy the huge and infinitely complex task of purchasing for such a widely scattered and diverse defense complex assures procurement wastes of major proportions. Imagine the power struggles which must exist among the bureaucrats who determine how, when, and for what to disburse those billions of dollars.

Balancing The Federal Budget

Cutting defense spending involves the same things necessary to balance the whole budget. Below I briefly survey a five point plan which will give us a balanced budget with minimal economic dislocation. We begin with the assumption of a \$175 billion deficit in a \$1.3 trillion budget.

1. A 13.46% across-the-board cut will balance the budget. With numbers as big as we've just seen, it would not be difficult to find this much money in outright cuts. However, like taking an addict off heroin cold-turkey, the withdrawal pain might be more than our economy can take.

Cutting \$175 billion of spending out of the U.S. and world marketplace, and millions of pockets, would cause severe economic disruptions. This can be eased by gradually phasing the cuts in over three years. That's just \$58 billion in true spending cuts - for three years in a row. Though more difficult, this is the most compassionate method.

2. Have every budget department do an A, B, C, D prioritization of their budget. The "As" would be the most important functions performed while the "Ds" the least. This is the divide and conquer method of streamlining activities. You completely eliminate all "Ds," and as many "Cs" as possible. Alan Laikin has used this technique in business management for years. You also minimize internal wars and muster some of the bureaucrats as supporters by letting the departments do much of the prioritizing - they identify the "most cuttable" budgetary items.

3. Now, where do we get the other \$117 billion balance in revenue to balance the budget? Two places - Privatization and Auction. The federal government owns over half the land in the country, along with thousands of buildings. If just 10% of all federal lands were sold annually at auction, the budget could easily be balanced. (Don't start with wilderness lands and stir up the ecologists who ignorantly assume the federal government is the most contentious landowner and protector.)

We could just close down a few military installations (domestic and foreign) and sell the assets at auction.

4. The balance could be done by privatizing government services. The Grace Commission reported hundreds of government services which could be done more efficiently by private industry. This would eventually yield tax revenue rather than expenditures, but initially would generate capitalization revenues.

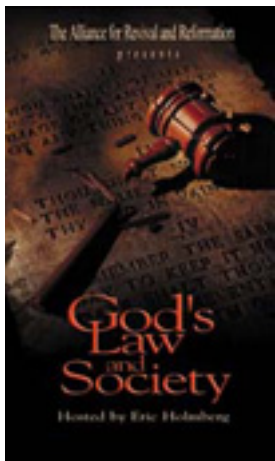
How many millions of shares could be issued at \$10 per share to sell the assets of the U.S. Postal System and Amtrak? Shares could be offered and given first to the employees, with the balance sold to the public. Britain did this with their telephone system and South Africa is about to do this with their \$30 billion transportation system. Much the same is being planned with public housing.

Let's sell the country back to the citizens. The initial sale will soften the need and pain of too severe budget cutting, balance the budget, and privatize the nation.

5. With these done, we can then introduce a phased-in flat tax. We can begin simply with an optional 20% short-form with no interest, housing or personal deductions. If supply-side economics holds true, this will expand the economy and generate more revenue. The flat rate can be gradually reduced. Keep itemizations open for a few years to give CPAs and tax attorneys time to find less parasitic and more productive work. As voluntary compliance soars, the IRS's budget could then be eliminated!

This is a bit sketchy but the point should be clear. The budget can be balanced. Surely there are decisions to be made and there will be economic pain and dislocation for a limited period of time. But that is the price one always pays for years of excess.

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The Bill Of Rights: Facing A Crisis On Its Bicentennial Anniversary

By Mark Shelby

12/91

The first ten amendments to the Constitution of the United States are commonly called the "Bill of Rights." What are these ten amendments? Because few Americans today have a working knowledge of what the Bill of Rights actually says, they are listed below:

I. Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people to peaceably assemble, and to petition the government for a redress of grievances.

II. A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear arms, shall not be infringed.

III. No soldier shall, in time of peace be quartered in any house, without the consent of the Owner, nor in time of war, but in a manner to be prescribed by law.

IV. The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no Warrant shall issue, but upon probable cause, supported by Oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

V. No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a Grand Jury, except in cases arising in the land or naval forces, or in the Militia, when in actual service in time of War or public danger; nor shall any person be put in jeopardy of life and limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation.

VI. In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the Assistance of Counsel for his defence.

VII. All suits at common law, where the value at controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury, shall be otherwise reexamined in any Court of the United States, than according to the rules of the common law.

VIII. Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishment inflicted.

IX. The enumeration of the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.

X. The powers not delegated to the United States by the Constitution, nor prohibited by it to the States,

are reserved to the States respectively, or to the people.

The next question is: "Whose rights are these?" According to the original Framers of the Constitution: "The individual States and the people." The Constitution as a document was originally intended to severely limit the power and authority of the federal government. The individual States and the people, however, did not think that the Constitution was sufficiently powerful enough to do this on its own, so they designed the Bill of Rights to even further limit the federal government. The Bill of Rights could more accurately be called the Bill of Limitations.

The Bill of Rights was predominantly designed to strictly limit the interference of the federal government in the affairs of the people. The Framers, and the people of that day, understood only too well what a central government was capable of, as they had seen every government on earth at that time turn into an oppressive, autocratic authority over people, with no intention of caring for the people, only caring for itself.

It is precisely this kind of central government, one which we are in danger of having today, which the Framers of the Constitution tried so desperately to prohibit. They knew the destructive power of this kind of government, and they wanted to avoid it at all costs. They also knew that a central government was the way of the worst of mankind, and that the worst of mankind was what could be expected out of man, given the fallen spiritual nature of man.

The central government encroaching upon us has been brought about, and is maintained chiefly by the actions of the Supreme Court. Thomas Jefferson saw the worst potential of the Supreme Court, and what it could do to make our government oppressive:

"We already see the power, installed for life, responsible to no authority (for impeachment is not even a scarecrow), advancing with a noiseless and steady pace to the great object of consolidation. The foundations are already deeply laid by their decisions for the annihilation of constitutional State rights, and the removal of every check, every counterpoise to the engulfing power of which themselves are to make a sovereign part.

"If ever this vast country is brought under a single government, it will be one of the most extensive corruption, indifferent and incapable of a wholesome care over so wide a spread of surface ... when all government, domestic and foreign, in little as in great things, shall be drawn to Washington as the center of all power, it will render powerless the checks provided of one government on another, and will become as venal and oppressive as the government from which we separated."

The open movement of the Supreme Court in the direction which Jefferson feared did not begin to be realized until 1872. After the passage of the Fourteenth Amendment in 1868, the Supreme Court began to use its language to link the Bill of Rights to the State and local governments in a way which forced them to conform to a federal standard. This was directly counter to the Framers' intentions, as this took the government out of reach of the people, removing the effectiveness and integrity of it, and placed it all in

Washington, where the checks and balances were rendered in effective.

The Fourteenth Amendment was designed only to get all states to declare freed slaves as citizens, and not let the states deny basic liberties to those freed slaves which were enjoyed by other citizens. Because of the language of the amendment having extensive federal emphasis, there were many states who opposed ratification. Even in the Northern states of Ohio and New Jersey, both strong anti-slavery states, rescinded their ratifications.

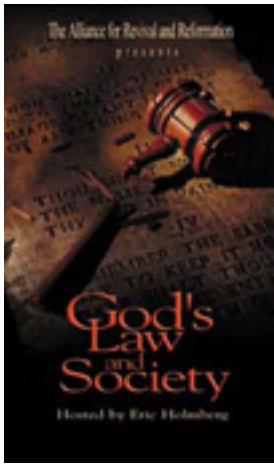
Since 1872 the Supreme Court has consistently removed the rights found in the Bill of Rights from the American people, and from the individual states, and has replaced those rights with what it calls "fundamental rights" - rights which are nowhere mentioned in any documents establishing the United States or its government. These "fundamental rights" have taken precedence over the "inalienable rights" of life, liberty and the pursuit of happiness mentioned in the Declaration of Independence, and the "First Amendment rights" of religious freedom, freedom of speech, freedom of the press, freedom of assembly, and freedom to petition the government to redress grievances.

The Supreme Court has made so many rules and regulations which every citizen must obey or be in violation of federal statutes, that the effectiveness of a government which is set up to protect the people, is in crisis. There is the real danger of liberty becoming a lost dream. We have, in fact, fewer liberties now than at any other time in our nation's history.

In 1965 the Supreme Court went the full course by "discovering" a right to "reproductive privacy" in the Constitution. This "fundamental right" was discovered in the "penumbras, formed by emanations from the Bill of Rights." In other words, there is nothing there. But this "fundamental right" is the direct cause of the deaths of over 27 million children, children who have been denied their "inalienable rights," and their "First Amendment rights."

The actions of the Supreme Court, by forcing the states to comply with federal regulations, have formed a central government which routinely and callously tramples the rights of its people. We have on our hands a government which has turned out to be a worse butcher than Hitler ever was. For the past 120 years, the Supreme Court has sat on its throne like a hierarchical demigod, passing down arbitrary judgments in the name of the Constitution, all the while disavowing the Framers' intent.

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Can Clinton Keep His Promises?

By Andrew Sandlin

2/93

The present euphoria of the Democratic Party over the election of their first president in 16 years should be tempered by the realization that the job of serving as executive is slightly more difficult than running a successful political campaign. Clinton faces some impediments it will be difficult to overcome.

If presidential campaigns are to be remembered by buzzwords, the verbal motif of Clinton's successful 1992 campaign will be etched for many years on the minds of Americans: "change." Fatefully for George Bush, the economy dipped - or was depicted as to have dipped - demonstrably several months after he received an approval rating of 90% at the conclusion of the Gulf War; and on November third he paid the ultimate penalty suffered by any president, from Herbert Hoover to Jimmy Carter, whose policies are perceived as coincident with major economic downturns.

Not surprisingly, Clinton largely avoided other substantive issues in his campaign and hammered away at the need for change, not principally in social policy, foreign affairs or education, but in the economy. He campaigned on an explicitly "Put America First" platform (ironically, not much unlike that of right-wing Republican candidate Pat Buchanan) and consistently stressed "investment in America," a theme appealing to a large block of labor troubled by the loss of jobs to foreign markets.

Affirmation of this strategy reaped sound political benefits, but its successful implementation is dubious. There is a simple reason for this. Clinton has admitted he will raise taxes on upper income brackets in order to create jobs and, it is asserted, thus rejuvenate the economy. While many voters seemed not to mind this plan, these same voters heard the inimitable Ross Perot incessantly lament the chilling results of our monstrous deficit. Bipartisan support for a balanced budget amendment is mounting, the sort of legislation that would at least begin to reverse the deficit spending that engenders economic problems, and it is not inconceivable that such legislation may be voted into law during the Clinton administration.

This will present an insuperable problem for Clinton's economic strategy. Savings, individual or government, can occur in only one of two ways: increase income and decrease disbursements. No one would dream of suggesting the impossible and ludicrous idea that by taxation alone we can eliminate the deficit; Clinton's proposed tax increase certainly doesn't: it is designed ostensibly to bolster the economy by reducing employment. But income derived from taxation designed to reduce employment does nothing to reduce the deficit, so we're still left with the need to cut spending if we want to make a dent in the deficit. The spending cuts necessary to reduce the deficit, however, will jeopardize the types of programs Clinton's support rode into the presidency.

Of course, Clinton could veto a balanced budget amendment, but then he would only alienate a growing number of Americans apprehensive over the future of our country with such a huge (and escalating)

spending deficit and fall into the same sort of government "gridlock" (another 1992 buzzword) by which Bush was plagued and which Ross Perot vocalized and exploited in his campaign.

If Clinton implements the taxation he calls his economic "investment" policy he will only compound the deficit woes, but if he supports the reduction of the deficit he cannot fulfill his campaign promises but only expect to suffer a Bush-like "Read My Lips" scenario.

Further, Clinton faces in the legislature a large Republican minority less than thrilled with his campaign promises and unimpressed by his margin of victory. For instance, Senate minority leader Robert Dole has publicly committed himself to advancing on the Senate floor the interests of the "Fifty-seven percent of Americans who ... voted against Bill Clinton." The Republicans retained sufficient seats to filibuster Democratic legislation and Clinton will soon discover the necessity of compromise with an often recalcitrant Congress, the sort of compromise to which Bush grudgingly surrendered and that Clinton exploited in his "Read My Lips" parlance and one that is not likely to endear him to the hearts of the American people.

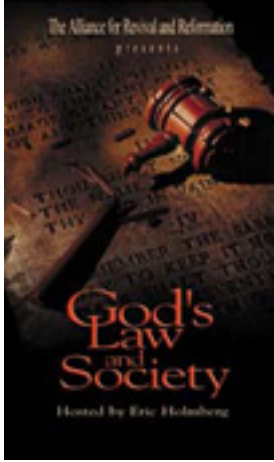
Moreover, the dispatching of American troops to Somalia and the increasing realization that the conclusion of the Cold War has not solved all international problems, do not bode well for the new president. The embarrassment of Clinton's war record pales in comparison to the perception among the populace that he is patently inexperienced and possibly unskilled in dealing with foreign affairs.

In the "New World Order" it appears deft diplomacy will be a requisite of the successful president. Clinton shows no indications of such diplomatic deftness. Like other presidents (Reagan, for example) he can gain it by on the job training. And so long as trouble spots around the globe are relatively few and innocuous, Clinton's almost exclusive commitment to economic change will suffice. It may be found sadly lacking, however, if America is forced to deal with another case of international aggression that threatens our national interests. One does not get the impression Clinton's approval rating in an international crisis will match Bush's recent post war landslide, or perhaps even Clinton's own election percentage.

Finally, Clinton confronts (and is already feeling) the predicament of a centrist president: he is expected to please too many people. Candidates like Ronald Reagan that run on a more ideological platform find it more difficult to get elected, but when they do, they are less frequently forced to compromise and are largely free to pursue their own agenda. Centrist candidates like Bill Clinton rely on a large and heterogeneous base for election. The dilemma for the centrist is that the same base expects good returns on the investment of their vote. Since ideologues like Reagan build the strong consensus before the election, they don't need as much compromise afterward. Centrists like Clinton (and for that matter, Bush) learn too late that it is much more difficult to please citizens than to win voters.

The Democrats have been dealt a stacked deck and they will need more than beginner's luck to expect any substantial winnings.

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What About Capital Punishment?

by Glenn Duneheew

Whenever you bring up the subject of capital punishment, you can always count on a lively discussion with plenty of opinions offered - along with lots of questions.

"But doesn't the Bible say 'Do not kill'?"

"Who are we to cast the first stone?"

"Isn't execution cruel and unusual punishment?"

Let's look briefly at what the Bible has to say about this subject:

What Does Capital Punishment Accomplish?

Capital punishment is meant to be a deterrent to crime, specifically murder. Gordon Tullock, of Virginia Polytechnic Institute, states: "Eighty percent of the people who seriously think about crime think of punishment as a deterrent - except for the sociologists, and they wrote all the textbooks."¹ Statistically speaking, for each prisoner executed there are 50 murders averted. This has been documented in the U.S. between the years 1967-1984.² During these years, capital punishment was abolished in most states and then reinstated with new guidelines. During the years that capital punishment was not allowed, murders began to rise.

Capital punishment places a value on human life; it says, in essence, "If you take a life, yours will be forfeited." But the concept of capital punishment did not originate with men. It was God who originated it in the days of Noah, when He said,

"Whoever sheds man's blood, by man his blood will be shed, for in the image of God He made man" (Genesis 9:6).

Murder, then, is not just a crime against man ... it is a crime against God who created man. For that reason, only the death of the murderer can satisfy God's justice. Capital punishment is detailed in many places in the Old Testament - Exodus 21:12-15; Leviticus 24:17-21; Numbers 35:9-34; Deuteronomy 21:1-9. It is also clearly affirmed in the New Testament by the Apostle Paul:

"For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good, and you will have praise from the same; for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister

of God, an avenger who brings wrath upon the one who practices evil" (Romans 13:3-4).

In order to preserve justice and maintain peace and order on earth, God established the death penalty and the institution that is to administer it - civil government. The death penalty was given to protect the innocent, and to insure tranquility and peace in society. Furthermore, the Bible states that murder pollutes the land, and that the only way to purge the land of this curse is by enforcing the death penalty. Numbers 35:33 states: "No expiation can be made for the land for the blood that is shed on it, except by the blood of him who shed it." In other words, until justice is carried out, the nation will carry the guilt of the crime as well.

But What If You Kill an Innocent Person?

In the United States, a convicted murderer goes through a long, laborious process before he ever reaches the electric chair. Three appeals are made, and the case is reviewed by several judges. This allows for the conviction to be thoroughly examined before anyone is proven guilty. Today, the number of appeals can be up to 20. By this time there is never any doubt as to the guilt of the criminal.

The Bible gives qualifications about capital punishment - and one of them is that at least two eye witnesses must testify against the accused. The Bible also calls for the decision to be made judiciously, impartially, and with proper legal proceedings. It is not to be administered in maliciousness or vengeance. God's law also makes a clear distinction between involuntary manslaughter and premeditated murder.³

In ancient cultures, guilt by association with a crime could be punishable by death. The rule was often "Guilty until proven innocent." But the Bible brought great reforms in the understanding of civil justice in the West. The rule eventually became "Innocent until proven guilty." This is a biblical idea.

But Is Capital Punishment Humane?

In 1972, when the U.S. Supreme Court struck down every state death penalty statute in the nation, it was declared to be "cruel and unusual punishment" and a violation of the Fifth Amendment to the Constitution. Then, in 1976, the Supreme Court reversed its decision, declaring that the death penalty was acceptable as long as the Court approved of the individual state's punishment guidelines.

During the years that the death penalty was in limbo or was outlawed, the number of murders in the U.S. rose significantly - from 13,000 in 1967 to 19,555 in 1978. We should ask ourselves this question: Is it humane to allow convicted murders to continue to live, when the possibility exists that they will repeat their crime?

The founding fathers, when they coined the phrase "cruel and unusual punishment," were not thinking of execution by hanging - which was the common method of that day. During the colonial period, there were from 10 to 18 capital offenses, including piracy, arson, rape, robbery, burglary, and sodomy.⁴ Says

Raoul Berger, a Harvard law professor, "The founders were accustomed to punishments that by our standards would be regarded as excessive, and gave no inkling of an intention to bar them." Article VIII of the Bill of Rights was not written to bar capital punishment, but to prevent torture or other barbaric practices which were common in that time.

The founders of America, because of their Christian backgrounds, knew the scriptural basis for capital punishment as a deterrent to crime. Again, we must see that it is humane to kill a murderer because it is actually saving lives which might later be lost if he were to go free. This is reinforced in the Bible:

"A man of great anger shall bear the penalty, for if you rescue him, you will only have to do it again" (Proverbs 19:19).

"When the scoffer is punished, the naive becomes wise" (Proverbs 21:11).

Consider the case of child killer Jimmy Lee Gray. Gray was sentenced to death for the 1976 sex slaying of three-year-old Deressa Jean Scales. At the time Gray murdered the girl, he was on parole after serving seven years of a 20 year sentence for the murder of his 16-year-old girlfriend. Gray was finally put to death after seven years and 82 judicial reviews by 26 state and federal judges.⁵

But Didn't Jesus Abolish the Old Testament Law?

We've already seen, in Romans 13:3-4, that capital punishment is reinforced in the New Testament. We also have the testimony of Jesus Christ, who said:

"Do not think that I came to abolish the law or the prophets; I did not come to abolish, but to fulfill" (Matthew 5:17).

God's justice and His character must always be reflected in our laws. God created man in His image, but man does not always respect the value of human life. When a human life is taken, God's justice must be enacted in order to protect society. Today, because of humanism in our courts and legislatures, justice is often not administered - and in its place we see man's own ideas about what is right and wrong being promoted.

This can be seen in the fact that we justify the killing of innocent babies through abortion, but also allow convicted murderers to roam the streets on parole. Neither God's nature or love are reflected in this. Yes, God is merciful. He loves and cares for us. But His justice demands that sin be punished.

1 "Capital Punishment," Biblical Principles, (Plymouth Rock Foundation), 1984, p. 17.

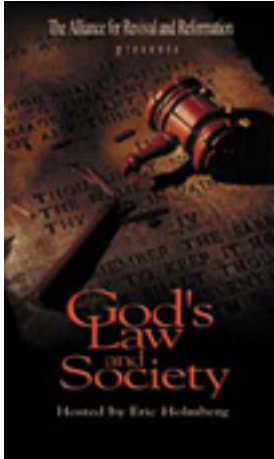
2 Ibid.

3 Gary Demar, God and Government (American Vision Press: Atlanta) 1982, p. viii.

4 Raoul Berger, Death Penalties (Harvard University Press: Cambridge, MA), 1982, p. 44.

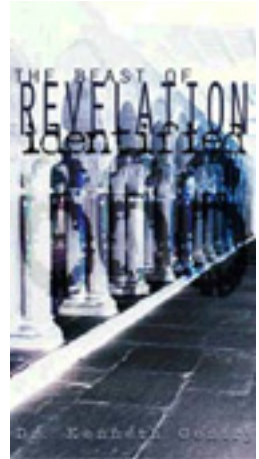
5 Biblical Principles, p. 16.

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Changing America

God wants to use you to liberate our nation!

10/88

By Lori Ann Brown

No longer do I see the possibility of changing America as an impossible task. Now I see it through my spiritual eyes as a nation full of strong, young leaders who want to know God and to fulfill His destiny for their lives. I want to see righteousness and truth reign; that's why I recently left my career as an engineer to reach and to train these future leaders here on Capitol Hill.

I believe that God is going to use me to build young people into the caliber of our founders: true George Washingtons and Abigail Adamses. Young people from all over the nation come to Washington to work with their congressmen and senators. What a dynamic opportunity to reach out to them with the love of Jesus and help them find the true means of change in America. It is not too late. The Bible says, "If my people will humble themselves and pray and seek my face, I will heal their land."

Now is the time to make disciples and train leaders. I count it an honor to build the kingdom of God here on Capitol Hill. There's no end to what God can do if we only trust and believe. Watch out America! The young people of America are coming! Daniel 11:32 says, "The people that know their God shall be strong and do exploits."

Thomas Jacobson

Graduate

CBN University

A new generation of young people are rising up in America today who want to preserve this nation and their liberties. My strong hope for America is that we will not lose the great heritage and precious liberties that have been handed down to us at the cost of many lives.

My vision for America is a restored America. An America where we have experienced a national revival and have the means of preserving the fruit of that revival. An America where the people are careful guardians of their liberties. An America where freedom of religion and of the mind are so highly treasured that the people would never again allow the controlling arm of civil government to restrict its churches or its schools. An America where each man is recognized as responsible for himself, the care of his family, and the education of his children.

I see an America where human life has intrinsic value and is worth defending - especially for those like the unborn. An America whose civil government has once again become the friend of good business. An America where the civil rulers are faithful to preserve and defend the Constitution they swore to uphold, instead of bowing to the pressure of every special interest group. An America where equal justice under

law has been restored, having eliminated improper distinctions on the basis of wealth or color.

My life goal is to see our federal government restored to its lawful and limited jurisdiction, to see it fully performing those duties it has been given, but not attempting to do what remains the responsibility of others. Toward accomplishing this goal, I have studied at the late Francis Schaeffer's L'Abri Fellowship in Switzerland, obtained a Masters degree in Public Policy at CBN University, and am currently serving in the office of Congressman Patrick Swindall of Georgia.

Also, I am in the process of establishing a library of American and Virginian history, in order to preserve those books which reveal the truth about our history and the godly foundations of our nation. Next year I plan to begin a Ph.D. program, studying every branch of the federal government in order to understand the Constitution and the foundational principles of our nation.

I love God, and thus I love liberty. As Patrick Henry said, "Is life so dear, or peace so sweet, as to be purchased at the price of chains or slavery? Forbid it, Almighty God! - I know not the course others may take; but as for me, give me liberty or give me death!"

Harry Bleattler
University of North Carolina

After I gave my life to Jesus in 1986, God began to show me that He desires to raise up a generation of young people who would apply His Word to every area of their lives and their surroundings. Something stirred within me and I began to read voraciously, consuming all the teaching I could find. But I asked: How can I, an undergraduate student, make an impact on the world around me? It seemed like I had so far to go and so much to learn.

As I watched the humanistic ventures of society unfold around me, I became alarmed. So I decided to jump into both campus and presidential politics. I became my county's coordinator for Americans for Robertson - and that was quite an initiation into the world of politics! Since then I was elected to the UNC Student Congress, became the Administrative Director of UNC's chapter of Students for America, and have been made the managing editor of the alternative conservative campus magazine.

And I have been doing all this while carrying a full academic load! I certainly have been busy - but God has been faithful in helping me plan my days in order to get the most accomplished. After graduating this year with a B.A. in History and Government, I plan to enroll at CBN's graduate school in Public Policy and continue to answer God's call for the reformation of society.

Keith Watts
Vehicle Engineer
Hughes Aircraft Space and
Communications Group
Torrance, CA

I see the present time as being very crucial to the future of our country. Traditional values and the Judeo-Christian ethic have suffered due to neglect and assault.

The Constitution establishes our government to be a government by the people and for the people. This means that each of us is responsible to be involved in selecting representatives who believe in our values, and to communicate with them about our concerns and opinions.

My involvement in political matters consists of reading a great deal of material each month on current events, legislation, etc. In response, I write letters to my representatives to express my views. We have also formed a group to discuss these issues and to construct and distribute a newsletter to other concerned citizens in our church and community so that they can write and get involved.

I also see it as my responsibility to financially support those organizations who lobby in Washington and distribute information to the public about issues of concern.

I have read and studied a great deal of history, and realize that the freedom we enjoy in this country was purchased with the blood of brave men willing to defend it. Even though we are not presently at war, we are still responsible to preserve our freedom and our values by getting involved.

Rick Chin
Graduate
University of Illinois

The place where true change begins is with you and with me - on the local level.

In the city of Gainesville, Florida, where I reside, the Effective Municipal Services Committee (EMSC) can review virtually any aspect of the local government, regardless of size, and evaluate whether that department, expenditure, or policy is an effective use of the citizens' money. If it is not, the committee members advise a change and provide alternative solutions.

When I joined the committee two years ago, I had no understanding of how local government really worked. But I was willing to learn, and to sincerely try to change my community for the better. Ultimately I desired Gainesville to be a more godly city, a place where traditional values were strong.

Within a year, I was elected chairman of the EMSC. Earlier this year I was one of 18 chairman that the City Commission asked to refine, prepare, and submit a five year budget for a Capital Improvement Program. Just recently, I was appointed as a founding member of a local "Grace Commission," a committee which works with the city manager for the specific purpose of eliminating waste from the budget. This committee functions similarly to President Reagan's 1982 Grace Committee which made 2200 recommendations with proposed cost savings of \$300 million over three years.

Was all this difficult? No, not particularly. There is nothing different about me that allows me to do such things, either. I am a Christian, totally devoted to the Lord Jesus, and I want Him to receive the glory He deserves in every area of life - including government. Am I doing something that only a few Americans can do? On the contrary, our government cannot correctly function without the involvement of individuals in their local governments. Its very design requires involvement. Remember, we have in this country "Government of the people, by the people, and for the people." If it's not "of the people" and "by the people," it can't be "for the people."

To be able to make a change in my government, God had to change me first. He removed my verbal complaints and lack of involvement, and replaced them with a listening ear and a charge to action. I strongly encourage you to do the same.

Robert Cushing
Graduate
Washington State University

The Bible says, "The earth is the Lord's, and all it contains, the world, and all that dwell in it" (Psalm 24:1). As Christians, we usually see that self-government, family government, and church government are under God's control; but we rarely see civil government the same way. But God created all of these and gave instruction in the Scriptures on how to exert His influence in each one of them. Why should we leave civil government out of the sphere of His reign?

If Christians avoid civil government service, then non-Christians will fill the void. Our form of government vests the power and authority in the people. To "render unto Caesar the things that are Caesar's" here in America, all of us as citizens must not only pay taxes but do our part in serving the government. We must also make ourselves available to run for political office.

Christ's command to the Church is to "disciple the nations"; to work toward the goal of seeing the kingdoms of this world become the kingdom of Christ. This requires the Church to lead the way in every area of national life: family, science, agriculture, the arts, education, economics, law, business, etc. As the Church begins to obey the Lord in this, we will be able to offer His answers to the problems which face mankind.

Clarence Chappell
Advertising Sales Representative
East Lansing, Michigan

The 1980's have definitely been a decade of change in America and in the Christian church. We have seen the radical, anti-establishment values of the '60s and '70s replaced by a more conservative emphasis morally and politically. We have seen some firsts, like a black person making a serious run for the presidency of the United States, Jesse Jackson, and a noted Christian statesman, Pat Robertson, making a credible run for the presidency as well.

I believe that this decade, and indeed this year is a time of new beginnings. I believe God has been preparing the way for new leadership, vision and direction to take place all over America. Christians are rising up and starting to make their voices heard, especially politically.

When I first became involved with organizing conservative-minded Christians in political action here in Michigan in 1983, it was very tough. Very few wanted to publicly get involved in picketing, running for office, etc. But that all changed in 1986. Spurred in part by the presidential candidacy of Pat Robertson and a change in the procedures of the State Republican Party, I was able to help recruit thousands of once politically apathetic Christians into the process as precinct delegates.

Over the next two years, these people were able to have a profound impact in the state party to help see that traditional values would reenter our two party system. I believe that this contributed greatly, along with conservative Christian involvement throughout the nation, to the 1988 National Republican Party platform being pro-life, and pro-family.

I also see God raising up Black people to take the lead in areas like fighting abortion. Because of the correlation between slavery, and abortion this is a natural for Black people to take the lead in.

Finally, my desire and vision is to see manhood and the family structure restored to our nation ... Especially in Black America, which has been so desecrated with broken homes and a lack of godly parental role models. The curse of broken and single parent homes must be broken if our nation is truly going to be strong from within again.

I am excited about what God is doing in America! I believe this is the greatest time to be serving Jesus and involved in His purposes for your life!

Jon Northup
University of Missouri
Columbia

America needs a new future to look forward to, fixed on returning whole-heartedly to God's ways. Without a clear vision of what America should become, we will go aimlessly into our own private pursuits, providing no inspiration to the nations around us, or even to our own children. One thing we need is a strong and honorable leader for President. I hope for the day when our President will stand up for what's right: a man of genuine integrity, wisdom, and decisiveness.

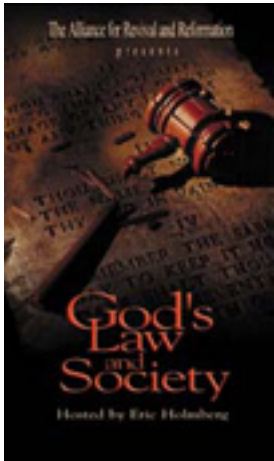
We need a President of deep conviction who can cut through the confusion of a crisis situation and see the way clearly to action. He will be a man able to rise above dishonest political maneuvers, one who commands the respect of even his hateful critics. Most of all he will have great faith and trust in God, Who can give him the ability to lead America on a right course. Every time he speaks, the people will know in their hearts that it is good, and that God is using him.

But to have such a President as leader, it is first necessary that Americans open the door. I am persuaded, especially in our American system, that a nation's leader is only as good as its people deserve. We must stop being a selfish people! We must stop denying God's laws and acknowledge their eternal truth. We must become a people who fear punishment for violating His moral code.

We must see through the deceptiveness of our "good intentions" and admit that we need help. America must PRAY for guidance back to Him, so that He will provide us with a great leader.

At the University of Missouri, I find myself among students who are going to become America's leaders. On campus, I work to apply Godly character to every course of study and personal habit in my own life. I look to weigh the issues that face our society and find the truth from God's perspective. I ask for God to show me my motives and actions for what they really are so He can change me. I hope this will equip me to make my contribution to this vision for the future, and perhaps even to be an inspiration to others to do the same.

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CHRIST & CIVIL GOVERNMENT: AN EXPOSITION OF PSALM 2

Stephen D. Wood
12/92

Thinking Americans are concerned by the growing signs of national decay. Even the foundations of our governmental structures seem to be shaking. Many are wondering if our nation will survive as a free nation much past the year 2000.

America is in the midst of an authority crisis. Who is to be the ultimate authority in our national affairs? Shall it be the Supreme Court, the Congress, the President, the majority will of the people, the opinion of experts, or some combination of these? Our answer to the authority question will determine the future of our nation.

Many are appealing to our constitution, the Declaration of Independence, or the Christian history of the United States, in attempts to reconstruct a Christian civil government in America. While these appeals are commendable, they lack the authority that is uniquely found in the Bible. Therefore, in attempting to answer the question of the ultimate authority for our government we will limit our investigation solely to God's word.

PSALM 2:1-3 - 'Why do the heathen rage, and the people imagine a vain thing?' The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, 'Let us break their bands asunder, and cast away their cords from us.'

Psalms 2 opens with a prophetic picture of the gentile nations (the heathen) and their rulers conspiring together in order to free themselves from the Messiah's authority.

This Psalm was written by David, the greatest of all Jewish kings during the Old Testament era. David undoubtedly saw some type of immediate application of Psalm 2 to himself. At the same time, we must remember that the greatness of David's kingship was only a shadow of the universal kingship that the coming Messiah would possess.

The apostles of the New Testament authoritatively declared that Psalm 2 found its fulfillment in Jesus Christ (Acts 4:25ff.) They also stated that David gave these predictions regarding the Messiah under divine inspiration.

God had a direct bearing on the government of the Jews during the Old Testament. Many Christians are under the impression that since the first coming of Jesus Christ, there is no longer any connection between God and government. Nothing could be further from the truth! If anything, there is an increased

relation between God and civil government.

Before I go any further let me make an important point of clarification, lest I be misunderstood. I firmly believe that the Bible teaches a separation of church and state. Both church and state are two distinct spheres of government united under the Lordship of Jesus Christ. One sphere should not seek to usurp authority over the other.

It is one thing to believe in the separation of church and state. It is quite another thing to believe in the separation of God and state. Many Americans have mistaken the separation of church and state to mean the separation of God and state. This is a fatal mistake.

As we shall see in Psalm 2, any nation which seeks to separate its civil government from the government of God is doomed to destruction.

The first three verses of Psalm 2 describe the vain attempt of gentile nations and their rulers to try to become independent from the government of God. The nations and rulers referred to in these verses are non-Jewish kingdoms. The word translated "heathen" by the King James Version refers to the gentile peoples. It is in this context of a kingly messiah and his relation to the gentile rulers that we see the relationship between Christ and the civil governments.

Evidently these rulers and their subjects regard submission to the Lordship of the Messiah as some form of bondage. They view God's government as "chains" and "cords" preventing them from "doing their own thing" rather than God's will.

Many in our day argue against an explicitly Christian civil government on the grounds that it would be overly repressive. A Christian civil government would be as repressive to a nation as wings are to a bird. It is the way God made Gentile nations to fly.

Psalm 2:4-7 - He that sitteth in the heavens shall laugh: the LORD shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion.

Starting in verse 4 the scene before us shifts from earth to heaven. In verses 1-3 we saw the rebellious kings of the earth. In verses 4-9 we will see the reaction and reply of the King of Heaven.

The significance of this shift of scenes cannot be overly stressed when trying to understand the relationships of Jesus Christ to civil governments. As we shall see in these verses, there is a king enthroned in heaven who is currently the ruler of the nations and kingdoms on earth. This king is Jesus Christ who has been given the name KING OF KING AND LORD OF LORDS (Rev 19:16).

Verse 4 describes an interim period. The earthly kingdoms are carrying out their rebellious schemes without a reaction from heaven. No doubt these rulers are vainly imagining that they are succeeding in

their purposes. As their plans progress, so their pride increases.

God's reaction to these feeble attempts to thwart his government is laughter. Most of you have had the experience in a swimming pool when a little tyke squirms up your back and then tries to dunk you under the water. What is your reaction when the attack begins? If you are like me, you probably let it go on for a little time while you enjoy a little laughter. Then the time of reckoning comes. You lift up your attacker and throw him for a splash. After a few repetitions his enthusiasm is usually dampened.

It is not a humorous game to oppose the rule of God. There is a time gap between the beginning of a rebellion to God's rule and the punishment God inflicts for that rebellion. Verse 5 declares that the terrifying wrath of God immediately follows the laughter of God. A preacher once said, "It is not funny when God laughs."

God the Father has firmly established his son, Jesus Christ, as the Messianic King (vss. 6-7). The establishment of the Son of God as Messianic King is part of the fixed and unalterable decree of God (vs. 7). The rejection of the Messianic King by the nations of the world will not, and cannot, alter the will of God.

Many, if not most, of the popular commentators and Bible teachers in America emphatically deny that Jesus Christ has begun his kingdom reign. If this is true, then it must be affirmed that in today's world Christ has no authority over civil governments. But is it true that Jesus Christ has not yet been installed as king on Mount Zion? A wrong answer to this question could mean the wrath of God falling upon our nation.

Those who reject the idea that Christ is currently king of this world share the same method of interpreting the Bible that was used in the first century by those who failed to recognize Jesus as the Christ (i.e., the Messiah).

The common messianic expectation of the first century was a earthly king who would rule the nations with a physical sword (i.e., a powerful military force). What they did not expect was a king who would rule earth from heaven with the omnipotent Word of God. Out of the mouth of this king "comes a sharp sword with which to strike down the nations" (Rev 19:15).

Many modern prophecy experts claim that the second coming will begin the kingdom rule of Jesus Christ. They expect Jesus to be an earthly king who sits on a physical throne located in Jerusalem, Israel. The book of Hebrews sharply contradicts this teaching.

We are told in Hebrews 12 that we "have come to Mount Zion, to the heavenly Jerusalem" (vs. 22). the Mount Zion referred to in Psalm 2-6 is not the Jerusalem on earth, but the one in heaven.

In Hebrews 1 we are told that the son's throne is in heaven, not on earth. Hebrews 1:3 says that Jesus "sat down at the right hand of the Majesty on high" after his sacrificial death on the cross.

Hebrews 1:8 explains that sitting on the right hand of God is equivalent to sitting on the Messianic throne and exercising the authority of the kingdom of God: "But unto the Son he saith, Thy throne, O God is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

In case anyone has not yet understood from these passages that Christ is currently ruling earth from heaven, I refer you to two summary verses in the book of Hebrews. "Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens ... For if he were on earth, he should not be a priest" (Heb. 8:1&4a).

Those who expect the Messiah to sit on an earthly throne like Old Testament kings have substituted the shadow for the substance (Heb. 8:5).

Psalm 2:8-9 - "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

God the Father promises his Son that he will extend the Messianic kingdom to the ends of the earth (vs. 8). This promise of the Father stands as the foundation for the Great Commission (Matt. 28:19-20). It was only after Jesus declared that he had received "all authority in heaven and on earth" that he commanded his disciples to carry the Gospel of the Kingdom to all nations. The Great Commission is the King's Commission!

The time for the Son to receive the nations as his inheritance began after his resurrection. The greatest advances of the Kingdom of God since the days of the Apostles have been made by those believing in a victorious kingdom that would appear on the earth before the second coming.

Christ taught his disciples to pray for the establishment of the Kingdom of God on earth (Matt. 6:10). We can make this petition to the Father in the name of Jesus knowing that it will be answered. such a prayer is made in harmony with the eternal plan of God. Prayers cannot only move mountains, they can move kings and nations (Prov. 21:1). the loyal subjects of King Jesus are to daily pray for the establishment of the Messianic Kingdom on earth.

The Messiah has been given an iron rod (scepter) to rule the nations (Ps. 2:9, Rev. 12:4, 19:15). The scepter is a symbol of Christ's sovereign power with which he rules the earth as "KING OF KINGS AND LORD OF LORDS" (Rev. 19:16). Such symbolism has highly political overtones!

Psalm 2:10-12 - "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. "Serve the LORD with fear, and rejoice with trembling." Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Psalm 2 concludes with a solemn warning to civil rulers. In light of the heavenly realities just mentioned,

the earthly rulers are told to wise up. They must bow to Jesus Christ or perish. They are exhorted to "be wise" and cease trying to escape the dominion of the Messiah (cf. vss. 1-3).

The rulers and kings of the earth (i.e., the civil governments) are told to "kiss the Son." To kiss a king was an ancient mode of showing allegiance and doing homage.

Notice very carefully that the civil rulers are explicitly told to kiss the Son, not the Father, Jesus said. "He that honoureth not the Son honoureth not the Father which hath sent him" (John 5:23b). Civil rulers who do not express public allegiance to the Son are in rebellion against the Father. God is not honored in the nation that does not specifically and expressly honor Jesus Christ as its head. The God of the Bible demands that all nations submit to the rule of God in the person of Jesus Christ.

The implications of these Biblical declarations are startling when you realize that America no longer acknowledges itself to be a Christian nation, but a "pluralistic" one. We still acknowledge that we are a nation under God. Unfortunately, the god which we acknowledge has become a generic variety and not the God of the Bible who has revealed himself in Jesus Christ. Therefore, our nation is in rebellion to the government of God.

The United States civil government must either do homage to the Son or perish (2:12). Our nation will have the wrath of God poured out upon it if we do not repent and confess that Jesus Christ is the lawful king of America (Ps. 79:6).

Conclusion

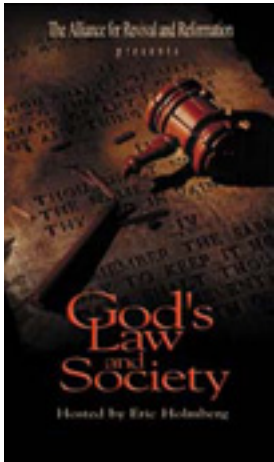
May all people everywhere commit themselves, by the grace of God to pray for and diligently work toward the establishment of the Crown Rights of Jesus Christ over all the earth and the reformation of all aspects of American society and politics by the infallible Word of God, in the power of the Holy Spirit to the glory of the Triune God.

May we not rest until we see under the Lord's blessing, Christian individuals in Christian families and Christian churches and Christian schools and Christian businesses in a truly Christian republic with genuinely Christian elected officials and Christian judges practicing Biblical Law and passing Christian legislation.

May that day soon come when our beloved nation will publicly and officially confess:

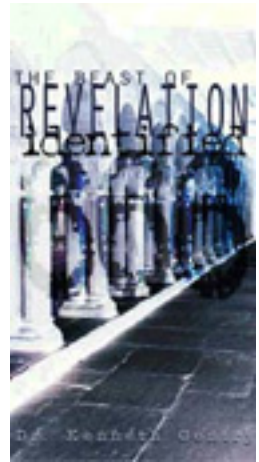
'We the people of the United States of America, distinctly acknowledge our responsibility to God, and the supremacy of his Son, Jesus Christ, as King of kings and LORD of lords, and hereby ordain that no law shall be passed by the congress of these United States inconsistent with the will of God, as revealed in the Holy Scriptures. AMEN. SO LET IT BE.'

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The False Separation of Church and State

9/89

The current debate over the so-called "separation of church and state" has caused much controversy in America in recent years. It is an argument framed by the world's political system, erroneously reinforced by the worldly religious philosophers, and, of course, undergirded by the invisible spirits of Satan.

It is designed to do one thing: ghettoize Christians, keeping them away from the real issues of discipling the nations. The Church can let the world system control mankind without a fight only if it wants to betray its Leader and condemn to earthly slavery those He died to free.

There are two basic religious systems in this world which have led nations astray. One system holds that man's destiny will come out of social restructuring (Humanism, Marxism, etc.). The other holds that, because God is a spirit or a form of higher consciousness, He is unconcerned with matter or earthly political issues.

It is this second false religious concept that has most severely deceived many God-loving Christians. This false view alleges that God is unconcerned with the real world issues of economics and politics. This is actually an Eastern mystical concept, not a Christian idea at all. Unfortunately, over the last 150 years, this Eastern mystical heresy has entered much of evangelical thought. When the Church falls into false doctrine that pulls it away from the real world, nations go into imprisonment.

Many Christians seem to think God only wants souls; that He has little use for the bodies in which those souls live. The Deceiver has persuaded the Church to buy into the old religious heresy of "dualism" - a gnostic heresy dismissed by the early Church fathers during the fourth and fifth centuries.

Gnostic dualism teaches that the world and all matter is useless, if not evil and/or illusory. "God wants spirits," it says, not bodies and the work earthly bodies can do to bring God's kingdom to the earth. Politics is seen as "worldly" to a Christian since it deals with earthly affairs. The only work of value for the Christian dualist is preparing people's spirits for heaven. Because of this heresy, Christians have been tricked away from their duty to God to rule over the earth. If matter were evil or useless, Jesus never would have incarnated Himself in a human body. He would have saved man in the form of a spirit.

Religion Is Not Just a Personal Issue

This false Eastern philosophy of dualism underpins the erroneous concept of the separation of "church and state" because it gives force to the argument that religion is a personal spiritual issue which must be separated from the real world affairs of government. If you think as a Christian dualist, you really don't

care how righteous men's social orders become. The dualist is afraid that the evil world of politics will corrupt the religious purity of our spirit.

For him, keeping the Church away from the affairs of state is an obvious religious duty rather than a net of deception, woven to ensnare Christ's nations. The dualist is unable to relate to why Christ wants to assume political power on earth.

Let's examine some of the effects of the Church's dualism in today's political thought.

"The United States Constitution guarantees the separation of church and state. Everybody knows that," says the Deceiver. "The wise founding fathers wanted to make sure that they had created a free society where no one's religious convictions would be pushed off on anyone else. In order to do this, the Constitution was written to provide freedom for all religions to operate privately, and guarantees that no religion is allowed to influence or control the political world or the civil government." So argues our "reasonable" foe.

Those who have imprisoned the nations tell us that religion must be kept out of public debates, since religion belongs only in the Church, where its freedom is properly guaranteed. This dualistic doctrine of "separation of church and state" is written also into the Soviet Union's constitution, Mexico's, and most thoroughly secularized nations.

The more the nations listen to this creed of keeping religion out of the nation's schools and politics, the more society falls apart, the more anarchy reigns, the more murders and rapes and suicides take place.

Do you think the phrase "the separation of church and state" is found in the United States Constitution? If you answered "yes," you are 100 percent wrong! The Constitution never uses the phrase, "separation of church and state." The Constitution's first amendment simply says that Congress shall make no law establishing a national religion and neither shall it prohibit religion.

You couldn't have found "separation of church and state" in any state constitution back in 1789 either. All the states were openly Christian (except for Rhode Island), and most of them had state-financed churches.

It was Thomas Jefferson who used this phrase in a letter written to a group of Baptist pastors in Danbury, Connecticut in 1802. The purpose of the letter was to assure those Baptist pastors that Jefferson's somewhat unorthodox view of Christianity would not be pressed on the Church in the United States during his presidency.

President Jefferson assured them that there is a wall of separation that supposedly protects the Church from any undue meddling by the state. The irony is that the phrase never implied that the state needed to be protected from the Church: Jefferson was guaranteeing the Church the benefit of the Wall.

The contemporary anti-Christian religious establishment has turned the issue completely on its head by redefining the phrase. This trick is called "historical revisionism." Historical revisionism twists history and interprets it for one's own purposes.

Our Founding Fathers

Consider the quotes on the bottom of this page by our fathers, who wrote, influenced, and/or lived by the wisdom of the Constitution and ruled our nation. Our founders knew better than to pay attention to the dualist's lies about politics and its relationship to religion. The founders of this nation were wise enough to establish neither a state church nor make the state non-religious in its value base. Even the Supreme Court's historical findings support this view.

The Supreme Court ruled in 1799 that "by our form of government, the Christian religion is the established religion." In 1892, the United States Supreme Court in the case *The Church Of The Holy Trinity vs. United States*, examined hundreds of state constitutions, court cases, and other historical documents and reached the following conclusion:

"There is a universal language pervading them all, having one meaning: they affirm and reaffirm that this is a religious nation. These are not individual sayings, declarations of private individuals: they are organic utterances: they speak the language of the entire people ... These and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation (Supreme Court Case: *v. The Holy Trinity*, Cited: Feb 29, 1892).

The Baptists to whom Jefferson was writing feared state established churches, and feared political pressures that come with state established churches. They resented having to pay taxes to support rival churches. Their fear was rival churches, not rival religions. They were not living in a Muslim society. They were living in Christian America. Jefferson promised the church that the wall would shelter them from any growing incursions from the state.

However, the wall today does not fulfill Jefferson's design for it. For example, local cities tax church property to support the public school system. Since the public school system established our nation's values, it has become the state church, maintained with taxpayers' money and defended by the American Civil Liberties Union (ACLU).

For over 100 years secular humanists have sold Christians on the lie that the state is to be protected from Christianity. Now that the state is huge, now that it takes four to five times God's tithe of ten percent, it has flexed its muscles and begun to wage public war on the Church.

Rewriting History and Redefining Words

The world system has spent billions of our tax dollars through public education to convince us of its view of reality, even rewriting history and redefining words. It spends billions more reinforcing these views

through books, movies, magazines, and TV shows. It has dedicated itself to capturing the media, while Christians were content to live in cultural shadows.

If you have a child in public school, ask to see his American history book. See how it deals with the religious history of Christianity in America. Look very hard. You will find almost nothing, and yet there is absolutely no doubt that Christianity has been the single most dominant cultural force in this nation's history until the early 1900s.

Major religious movements that affected secular history are never even mentioned! The nations are kept in prison through the false words and false history which is their daily diet(Isaiah 5:13). For example, the great revival of 1835-45 did more to spur the Civil War on behalf of justice for the blacks than any other social force. The abolitionists came directly out of this revival in the Northeastern states. It was Christians who pressed the issue of slavery to the wall and who broke with other Christians who refused to reject slavery.

No self-respecting American historian can deny with intellectual integrity the impact of the revival on the Civil War. But search in vain for its analysis in public school books.

We are told that "to speak of religion in a public text book would be a violation of separation of church and state." Will the Pilgrims next disappear from our history books? Will the Deceiver's duped minions, the ACLU, have the United States' founding fathers as closet homosexuals who, in fact, hated the Bible and left Europe to escape religion in any form?

Over the last 100 years, the Church has "cut a deal" with Western society which was never set to paper or ever openly discussed. In fact it was not understood then, nor is it clearly understood today. The deal was this: Christians would stay out of the political world of governing and setting laws for society, and in return the state would permit the Church to evangelize freely about the future condition of men's souls.

Much of the Church increasingly backed out of political involvements because it felt guilty for a job very poorly done. Until the time of the Reformation in the 1500s, the Church had been integrally involved in the running of society and was guilty both of frequent corruption and tyranny. The Church's role in the political realm was out of balance and it had degenerated into carnal and wicked power plays. Even the unbelievers were disgusted. Instead of producing kingdom citizens who would bring God's honor and balance to the world's institutional order, it had produced many church leaders who wanted the Church to wield the sword and control all thought.

Martin Luther's ideas became more widely understood and the Church gradually withdrew from the political realm. It became carnal for Christians to be involved in the political process. "Politics is a dirty business," became the affirmation of the Church. We are told to stick to the business of saving souls. The worldly politicians and the devil loved that "deal." It left them a clear field from which to take God's earth unopposed by God's first line of defense, the Church.

Gradually, dualist thinking became the unwritten rule of Western culture: the unbelievers run the world, and the Christians order the private consciences and afterlife of their followers.

But Jesus never retreated from real life, and He challenges us not to. You cannot "Go into all the world" in order to bring it under Christ's obedience if you are lost in your narrow concern with your own soul.

Never Again

We must adopt the rallying cry of the Jews: "Never again!" For the Jews, that cry means that they will never again permit a slaughter such as happened in Nazi Germany. "Never again" carries with it the affirmation that life cannot and will not be taken without a fight. We too, must affirm that we can no longer stay off the battlefield for God's earth and his nations. Never again will we play religious pattycake outside the political arena while the unbelievers take care of the important job of running God's earth. Never again will we allow the nations of the earth to go down into the depths of human degradation and slaughter without a battle to the end.

The hypocrisy of the world system is maddening. They not only condemn conservative Christians to the private ghettos between their ears, they are also incredibly two-faced. Humanistic politicians do not think it is wrong when left-wing pastors march in support of various anti-American causes. That is considered "Christian duty." But let more evangelical elements of the Church speak, and those same liberal forces cry bloody murder.

The Rev. Jesse Jackson can run for President and not a word is spoken about its propriety, but when Jerry Falwell or Pat Robertson hazards an opinion on anything that the liberals do not like, you would think they had desecrated the flag! Whatever our problems, we have every bit as much right in the political arena as the Berrigan brothers, Bishop Tutu, or Jesse Jackson.

In redefining the "separation of church and state," liberals have temporarily gained some ground, but in the long run they have only created a much more militant kind of conservative Christian activist.

Welcome to "the Deal." It's such a deal - the world system gets the mine and the church gets the shaft! The "wall of separation" is designed to disembowel the church by cutting off its ability to shape or challenge the money, legal and power structures that run things.

The Lie: Christian Activism Will Destroy Peace and Enshrine Bigotry

In an increasingly godless society, tolerance becomes the supreme virtue and defined religious conviction becomes the supreme sin. The criminal becomes anyone whose standards are tied to God's standards. The "good citizen" becomes anyone who accepts the morality of the lowest common denominator. Excellence dies under the world system's all-tolerating hand.

Our opponents claim that active Christianity in the public sector will lead to enormous social upheaval

and unrest. It wasn't the Church that started World Wars I and II, the Korean and Vietnam wars. It was the "enlightened" non-religious nations. Attacks on the Church's responsibility for civil death and the disruption of society tend to be incredibly one-sided and unbalanced.

The non-religious have caused multiplied millions more deaths and destruction than did misguided Christians - even during the Inquisition! The Church's dirty laundry is hardly worth an historical footnote in contrast to the more than 150 million plus deaths that the "reasonable and non-religious society" has brought upon us all in the 20th century. The Christians have killed their thousands, but it takes a secular humanist to kill millions.

But the world system guardians protest: they say "religion in politics will divide the country and lead to disruption of the democratic process." Do they have in mind divisions in society like the ones have already given us - divisions such as labor and management, war and peace, blacks and whites, the old and the young, males and females, and a dozen other hard-core disruptions brought upon the world by those who reject Christianity altogether? Humanists lie about history so much it defies the imagination. Humanistic "concern" for "religion disrupting the culture" is about as wicked as its own unspeakable record of human suffering.

Secular humanism wants raw power, and Christians pose a threat to its ugly intentions. Secular humanism dehumanizes people into objects, whether as the victims of abortion, pornographic exploitation, or starvation of those who are "enemies of the non-religious state" (such as in Russia, Southeast Asia, and Ethiopia). What humanism hates most about the Church waking up is that it will unmask their anti-human exploitation and take their foot off people's throats.

I've been behind the Iron Curtain and seen firsthand what a totally non-religious society looks like in its quest for the separation of church and state. One single word describes the sad eyes of its citizens and their colorless clothes and buildings. That word is DESPAIR. And now American humanists want to bring the "blessings" of a totally secular society to America.

Whether the sales pitch for secularism comes from the decadent West, with its sweet insistence that the individual is the center of the universe and that all problems will be solved with more money and time spent on self-actualizing and navel-gazing, or from the Soviets with their "kill the individualist so that all individuals can be truly free," the logic of humanism is fatally flawed. The liberators offer a third choice: the kingdom of God.

Christianity is humanism's great enemy, and the fact that humanists can recognize this reality is the only evidence I have that they can think at all! In their insane desire to separate the spiritual from the real world, they would condemn us all to a society of amoral barbarism. Their "wall of separation" between church and state is, in reality, not a wall but a coffin. But the liberators are going to dismantle this wall. Our love for people compels us to do so.

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George Washington: "It is impossible to rightly govern the world without God and the Bible."

John Adams: "Our constitution was made only for a moral and religious people ... so great is my veneration of the Bible that the earlier my children begin to read, the more confident will be my hope that they will prove useful citizens in their country and respectful members of society."

Thomas Jefferson: "The Bible is the cornerstone of liberty ... students' perusal of the sacred volume will make us better citizens, better fathers, and better husbands."

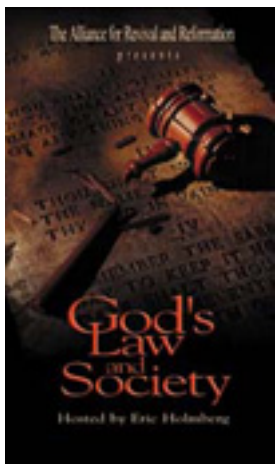
Andrew Jackson: "That Book (the Bible) is the rock on which our Republic rests."

Benjamin Franklin: "A nation of well-informed men who have been taught to know the price of the rights which God has given them cannot be enslaved."

William Penn: "If we will not be governed by God, then we will be ruled by tyrants."

Ulysses S. Grant: "Hold fast to the Bible as the sheet anchor of your liberties; write its precepts in your hearts and practice them in your lives. To the influence of this Book we are indebted for all the progress made in true civilization and to this we must look as our guide in the future. 'Righteousness exalteth a nation, but sin is a reproach to any people.'"

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Should Church and State be Separated?

by Norman de Jong, Ph.D.
9/89

The subject of church-state relationships has once again become a live issue. Although discussions about Supreme Court decisions banning prayer and Bible reading from public schools are not the regular fare for dinner table conversation or dormitory discussion, the supposed separation of church and state is worthy of analysis.

Since January, 1982, the "separation" issue has again come to public attention as a result of a federal judge's ruling in the case designated as McLean vs. the Arkansas Board of Education. After a nationally publicized trial, the court decided that Act 590, which required public school teachers to give "balanced treatment" to both creation and evolution, was unconstitutional. The law was ruled unconstitutional, Judge Overton declared, because it violated "the separation of church and state."

In late 20th century America, the vast majority of persons have come to assume that church and state should be separated. Ever since 1947, when Justice Hugo Black wrote the majority opinion for the Everson case, the phrase "wall of separation between church and state" has become progressively ingrained into the fabric of American jurisprudence.

During the 1960s that notion successively convinced a majority of the Supreme Court to outlaw prayer and Bible reading in the public schools, as well as the posting of the Ten Commandments on classroom walls. Since those early decisions in the Engel and Abington cases, the courts of the United States have become extremely skittish about any kind of government which permits or even vaguely promotes religious activity.

In Kent vs. Commissioner of Education, the Massachusetts Court in 1980 ruled that prayers offered in the public schools, in which God was petitioned for the release of the hostages in Iran, were unconstitutional. Even though the court sympathized with the content of the prayers under attack, the judges ruled that these prayers failed their test of secular purpose because they were an appeal to the Deity.

Another case, known as Widmar vs. Vincent, has given a somewhat different twist to this whole church-state controversy. At issue were the regulations of the University of Missouri at Kansas City which prohibited religious worship or teaching in any of its buildings or on its grounds. To the delight of many Christian campus groups, the Supreme Court ruled against the University, rejecting their argument that the state had a "compelling interest in maintaining strict separation" from the church. In some cities, even your home is not a safe place for prayer and Bible study groups.

* In 1980, Mayor Tom Bradley of Los Angeles stated that, "a Bible study would not be a permissible use

in a single family residential area - since this would be considered a church activity.

* In a town near Boston, the building commissioner notified a clergyman that inviting more than four people to his home for a Bible study was violation of the "Home Occupation" ordinance.

* In Atlanta, a zoning official stated that any kind of regular home Bible study which includes non-residents is illegal without use off a special permit.

* In Maryland, two residents were issued a citation for using their home for worship services without a use and occupancy permit.

If the the present trend continues, as it very well might, it is conceivable that by the end of this century the only place where it will be legal for people to pray and read the Bible will be in our church sanctuaries on Sunday morning.

The Separation Myth

The vast majority of Americans have been taught to believe that church and state ought to be separated, within the last three decades, largely through the very courts which were designed to protect our liberties. We have allowed the Supreme Court to become our national educator without serious challenge.

We perpetuate this assumption peculiar to the United States because we fail to know our nation's history and we no longer ascribe to our words the clear meanings historically given them. If we no longer study history, we are as guilty as those men and women who sit on the bench and interpret the laws for us perpetuating the myths where intelligence and common sense ought to prevail.

According to the contemporary American myth, the relationship between church and state would look as follows:

When confronting such an image, we should ask for a definition of terms: "What do you mean by the church? What do you mean by the state?"

According to the dictionary, the word "church" means: "The collective body of Christians; any body of worshippers; the building in which worshippers gather." All creeds and all confessions describe the "church" as the body of Christ, those people who are chosen of God, or the Bride of the Savior. The "church" always refers to people. Pastors, elders, deacons, musicians, ushers, and all church members help to make up the church. The church is a body composed of people.

The "state", according to the dictionary, is a "political body; any body of people occupying a common territory. Books on political science support the idea that the state is identified as people who live in a specified territory and who are responsible to the same laws and government. The state is made up of people, just as people make up the church.

The church is not an institution consisting of archaic doctrines, stain glass windows and lifeless religious relics. The state is not a disembodied monster residing beneath a silver dome or crimped into a manila folder in some bureaucratic jungle. No, the church and the state, as Webster so clearly points out, is a collection of persons.

In reality the church cannot be separated from the state. This presumed wall of separation between church and state is a figment of someone's imagination, a thought which remains a thought and cannot become an actuality. The two are related but not synonymous. People are a significant part of both.

In the above illustration, the church is within the state - a part of it, but not equal to it. The state includes all those who live in it, both those who are members of the church and those who are not. The church is within the state, but not identical to it. When considering this separation issue, we should also ask the question: "What about that wall of separation? Does such language appear in our Constitution or in any of our laws?"

Without going into an exhaustive historical analysis, let me also assert that it was not the founding father's intention to attempt the impossible separation between church and state. The first amendment simply and clearly states that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

It should be noted clearly that Congress was thereby prevented from designating an established church; for that was to remain the prerogative of the separate states. In Massachusetts, New Hampshire and Connecticut, the established state church was the Congregational. In Virginia, it was the Episcopal. In a number of others it was more broadly specified to be the Protestant Christian Religion, with almost all the states specifying in their constitutions the religious requirements for holding office. In the Delaware state constitution, for example, it was stipulated that any person who aspired to state office would have to make the following oath:

"I, _____, do profess faith in God the Father, and in Jesus Christ His only Son, and in the Holy Ghost, one God, blessed for evermore; and I do acknowledge the holy scriptures of the Old and New Testament to be given by divine inspiration."

In such a religious environment, Congress saw no difficulty in appropriating tax monies for the training of ministers, paying the salaries of missionaries to the Indians, or the publication of the first American Bibles. In the summer of 1787, during the very same time that the Constitution was being drafted, Congress set aside section 16 in every township for the support of avowedly Christian public schools. In addition, Congress also stipulated that section 29 in every township be set aside for the support of religion. Congressional leaders saw themselves not as secular politicians, but as moral and spiritual guides to the new nation.

When, then, was the "wall of separation" erected?

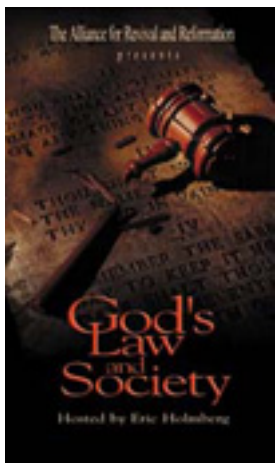
The "wall of separation" was not firmly put in place until 1947. In that year, Supreme Court Justice Hugo Black, instead of going back to the Constitution, dug out a phrase from a letter written by Thomas Jefferson on January 1, 1802. For Jefferson it was a campaign promise to a selected group of political supporters. For us it has become an intellectual nightmare and a seemingly immovable plank in American jurisprudence.

For those Christians who teach in public schools of our land, the Supreme Court has effectively accomplished what Congress is expressly prohibited from doing. From 9 AM to 3 PM, Monday through Friday, we are told to ignore and deny the God who made us. In our classrooms and on the school grounds we may not talk to Him and we may not read His only infallible guide for life and behavior.

The American Civil Liberties Union is pleased.

I wonder if God is?

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The Clinton Mandate?

How was the 1992 election decided?

By Jay Rogers

12/92

The electoral college landslide that put Bill Clinton into office - 370 votes to President George Bush's 168 - was the largest Democratic victory since 1964. Looking at the popular vote, however, the election was decided by a closer margin - 5.5 million votes - or five percent. It was the closest election since 1976.

Essentially, the 1992 presidential election was decided by 45 percent of the self-identified Christian community, who voted in favor of abortion and special privileges for homosexuals.

The Clinton victory is particularly sour to those who supported Bush's pro-life, pro-family stances. According to a Christian Coalition exit survey, 25 percent of all voters in 1992 identified themselves as white evangelical Christians - or 25 million voters. Only 55 percent of these voters supported George Bush. The rest were divided: 28 percent supported Clinton; and 17 percent, Perot.

This election stood in stark contrast to 1988, when Bush received 88 percent of the Christian vote. This year over eight million Christians switched over to Clinton or Perot, candidates who support abortion on demand and homosexual rights. If this same group had supported Bush in 1992, he would have won by three million votes.

Looking at the electoral college, there were 10 states that supported Clinton with a margin of less than five percent. If the Christian/conservative voters in these states had supported Bush the way they did in 1988, and he had galvanized stronger support in his home state of Maine (where Perot almost surpassed Bush), the president would have eked out a narrow electoral college victory.

Before the Christian/conservative coalition congratulates itself for remaining the strongest force in the Republican Party, we should recognize that we, the people of God, may have brought the curses of Deuteronomy 28 on our nation. These scriptures deplore sodomy and infant sacrifice as abominations in the eyes of God, and assure the nation of Israel that they would be annihilated if they practiced this type of idolatry.

For the so-called evangelicals who voted for Clinton or Perot, this is extraordinarily bad.

"For the time is come that judgment must begin at the house of God and if it first begin at us, what shall be the end of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter 4:17,18).



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President Bill Clinton quote

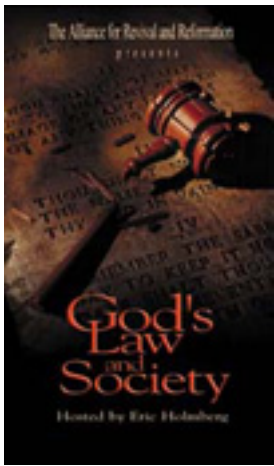
Quote of the Month
2/93

"If Thomas Jefferson were alive today, I would appoint him secretary of state, and then Al Gore and I would resign so he could become president."

- President Bill Clinton

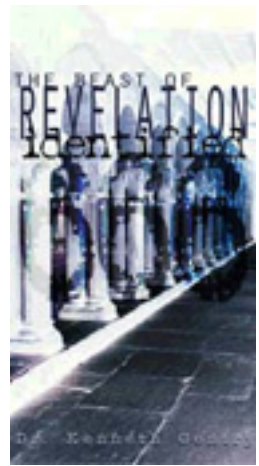
Before his inauguration at Monticello, when asked by a high school student: "If Thomas Jefferson were alive today would you appoint him to a Cabinet post, and if so, which one?"

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Communism's Poor Rewards

10/88

WASHINGTON, DC (FR) - A new book about the flaws of Marxist ideology has caught the attention of policy leaders in the nation's capital, primarily because it uses facts and demographic statistics to prove that communism promotes poverty, poor health, and a myriad of other social problems.

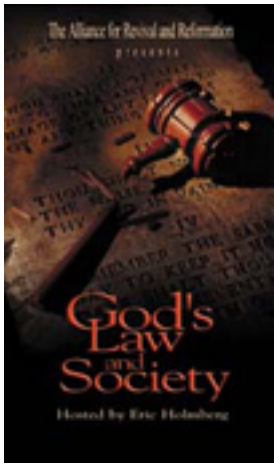
The Poverty of Communism was written by Nick Eberstadt, a specialist in demographics and economic development at the American Enterprise Institute in Washington. With a series of carefully analyzed statistics on health care, nutrition, and education, Eberstadt reports on the quality of life in the most established communist powers: the Soviet Union, its East European clients, Mongolia, Cuba, and Vietnam.

Eberstadt says that Americans often hear about the utopian goals of communism, but are never told of the horrible realities of life in all communist nations. This situation is made worse by the fact that communist governments do not admit their problems. In fact, it has only been in the last few years that the Soviets have admitted the occurrence of natural disasters within their country.

Life expectancy averages and infant mortality rates are especially alarming in communist countries. "Measured by the health of its people," writes the author, "the Soviet Union is no longer a developed nation. There is not a single country in all of Europe, in fact, in which lives are so short, or babies' death rates so high - not even in impoverished, half-civilized Albania. In the realm of health, the Soviet Union's peers are to be found in Latin America and Asia."

Eberhardt's previous books are on the same subject: Poverty in China and Fertility Decline in the Less Developed Countries. His latest appears to be another contribution to the pile of mounting evidence against Marxism, and should serve to steer those of us in the Free World away from statist policies.

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D.C. Prayer Groups

3/89

WASHINGTON, D.C. (FR) - According to a recent report in Time magazine, the nation's capital has more prayer groups per square block than any other city outside of the Bible Belt. In the political power center of the nation, the distinctive pressures of the city have apparently driven politicians, businessmen, lawyers, and journalists to seek spiritual help. "People are always surprised to learn that there are spiritual people here in the Sodom and Gomorrah of politics," said Sen. Mark Hatfield, a veteran of the movement.

The meetings are attended by political luminaries such as Senator Sam Nunn of Georgia, Marilyn Quayle, and Mrs. James Baker. Senate Chaplain Richard Halverson explained, "In this city, it is very rare to find friendships for friendship's sake. I think it is an expression of the need to share and express feelings with people you can trust." Besides praying, group members also confide personal problems and search the Bible for answers.

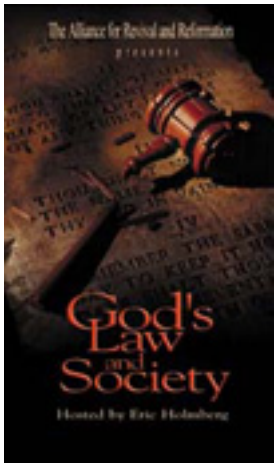
There are prayer meetings in the Capitol, the State Department, the Pentagon, and the White House, as well as special groups for lawyers, real estate agents, businessmen, and journalists. When the prayer meetings began, they were geared towards men; today, however, there are sessions for couples and congressional wives. Susan Baker and Joanne Kemp lead Bible studies for several wives of White House cabinet members and other officials.

The National Prayer Breakfast, a gathering which was launched by the late Sen. Frank Carlson of Kansas, is now viewed as the most visible evidence of the spiritual tone in Washington. President George Bush, a regular churchgoer, held his initial prayer breakfast last month - an event which was attended by 4,000 people including ranking officials from all branches of government.

At this year's prayer breakfast, President Bush told the audience, "Pray not only for what we want but for what is in the heart of God for this nation. I acknowledge my need to hear from God."

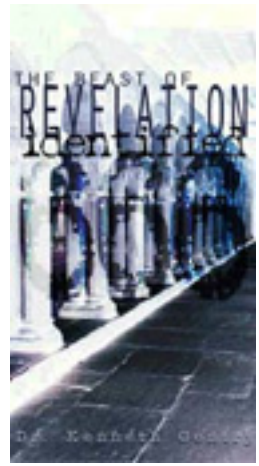
Although the growth of prayer groups in Washington could lead to conspiracy theories, especially with the rise of evangelical conservatism in the 1980s, participants come from a wide variety of political spectrums and churches. "There is a religious right that is very prominent, just as there was a very activist religious left in the '60s," said Don Bonker, a liberal Democrat from Washington State who gave us his House seat for an unsuccessful Senate race. Bonker added that most of the DC prayer groups do not get involved in political matters.

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Democracy: The Mandate of Heaven

By Mark Beliles and Stephen McDowell

12/92

Ever since the imperial days in China there has been a justification for political power that must be rooted in the morality of the rulers. This moral legitimacy for civil government in China has been termed "the mandate of heaven." Everyone recognizes that for a civil government to endure it must be right (or righteous) in the eyes of God.

In 1989 millions of Chinese people rallied together in Beijing, Shanghai and other Chinese cities, as well as cities internationally. They were convinced that democracy was necessary to correct the problems in their nation. But many people do not really know what Democracy is or what makes it work. There are certain principles that can be derived from attempts at democracy in world history that we must learn or else suffer from the awful mistakes that others have already experienced in trying to establish a free government.

The cry for democracy is common to many countries in the world today. Millions of people from every race and culture recognize the need for reformation of their society. Almost half of the world's population (2.1 billion people) live in poverty. Five hundred million live on the edge of starvation. One hundred and ten countries have been documented as violating basic human rights even to the point of torture. The number of people killed by their own totalitarian governments in the 20th century exceeds the number killed by war by almost four to one. The annual number of refugees in the world is about twenty-eight million. Added to these grim statistics are international terrorism, debt, crime, the threat of nuclear war, and escalating military coups.

In the face of such world problems there is a movement all over the world toward democracy. On every continent there are multitudes saying that this is their desire. The term "democracy" has different meanings to different people, and therefore needs definition and explanation.

Many people simply associate the concepts of freedom and democracy as the same. But, in reality, freedom is what democracy exists to protect. Protection of individual rights and liberties is the goal, but democracy is the means. Certain rights are recognized by all people as inalienable - that is, they can never be denied to anyone without injustice. Such rights as freedom of religion, freedom of speech, freedom of assembly, freedom of the press, freedom of petition, and freedom of self-defense are of this nature.

All inalienable rights can be summarized in three categories: the right to life, the right to liberty, and the right to property. All human beings recognize that to kill, steal or oppress another person is wrong, whether it is done by individual or by governmental force.

The famous American President, Abraham Lincoln said that, "We all declare for liberty; but in using the same word we do not mean the same thing;... The shepherd drives the wolf from the sheep's throat, for which the sheep thanks the shepherd as his liberator, while the world denounces him for the same act; ... Plainly, the sheep and the wolf are not agreed upon the definition of liberty." Lincoln said that some believe liberty means, "that each individual in the society may do as he sees fit with himself and the earning from his labors." while others believe ..." That some persons may do as they see fit with other person's labors."

True liberty is not unbridled license. Government must provide a system of justice to address grievances while protecting the inalienable rights of individuals in the society. Therefore, the same authority structure that governs the people must also restrain the government itself.

Democracy literally means rule by the people. World history shows that when people rule their government, their rights are safer than when governed by one man or a few men. Centralized power in the hands of a few can be corrupted very easily. But it is also true that power in the hands of many people can also be corrupted.

Pure democracy as attempted by Greece in ancient history and France 200 years ago has proven to be not only impractical but also dangerous. Where people rule directly they tend to favor the will of the majority at the expense of individual rights of minorities. Tyranny, therefore, can be found in pure democracy. It can become "mob rule" and endures only until threatened minorities finally join together against the majority using force to protect themselves. The result is chaos and anarchy such as seen in the "reign of terror" in France after their revolution. The result of this is that order is usually restored only by a totalitarian government, as occurred in France with Napoleon Bonaparte. This cycle was repeated in Greek and Roman attempts at democracy.

The father of the Constitution of the United States, James Madison, noted that democracies "... had been spectacles of turbulence and contention ... incompatible with personal security for the rights of property."

Pure democracy, therefore, is to be avoided. How? By the concepts of representation and fixed higher law, which are associated with the term "republic." A free government may better be termed a representative democratic republic. Henceforth, these elements should be kept in mind when we use the general term "democracy." To say "democratic republic" or "representative democracy" would be better.

We need to define the practical aspects of democracy even further if we want to avoid the mistakes of other democracy movements of history. Now we will examine seven basic governmental structures that are necessary to protect and secure individual rights and liberties. This is the essential framework of a Democratic Republic.

Decentralization of Government

Since power residing in the people is a basic premise of democratic government, the government should

be kept as close to the people as possible. This can be accomplished by establishing a small national government and strong local and regional governments.

Such a division of powers will be a safeguard against the tyranny of centralization since it will allow the people to most fully participate in government and to keep watch over the flow of power through the governing officials.

History has shown that centralization of governmental power destroys the liberty and the rights of man. The way to have good and safe government is to divide the power among the people and the localities, instead of entrusting it to one body.

Civil government in a country should be subdivided into many levels (local, regional, national). The power of each level should be clearly defined and sovereign in those defined areas. No level of government should be able to usurp the jurisdiction of another. A great majority of the power should rest on the local level.

The limited powers of the national government should be clearly defined in a constitution, and involve those things which affect the country as a whole, such as defense, foreign policy, regulation of inter-regional and foreign commerce, citizenship laws, coining money, and copyrights. All other powers should remain with the people, or with the local, and regional governments. The powers of local and regional government can be written in a regional constitution and include such things as traffic regulations, business regulations, public works, voting procedures, and law and order.

A constitution will enable the people to be able to see if the national government oversteps its authority. This usurpation of power can be resisted by the local and regional governments rallying together.

In a decentralized government a constitution, and not the national ruling party, is supreme. It should only be amended with the consent of the local and/or regional governments.

Constitutionalism

A government of liberty will be a government of laws, not of rulers or of the majority. In a pure democracy, and simple majority (just over 50%) of the people rule. The rights of the minority could be in jeopardy under such a government. Therefore, the best form of democracy will be a constitutional democracy. Here, the law is supreme, and protects the rights of all people.

Throughout most of history people have been governed by laws imposed by their rulers. In this they had no choice. In a democracy the people will form their own constitution and consent to it. Hence, the establish a government of people's law, not of ruler's law. Both the people and the rulers are subject to the law. This is essential for protecting the individual's rights to life, liberty, and property. Citizens must not only be protected from harmful acts of other citizens, but also from abuses by their own government. Since the law is supreme and not the rulers, the people will be protected from ruler's tyranny.

A constitution will define and limit the power of government. It acts as a chain to bind down rulers from misusing power. It is written so that it will not be forgotten.

Any government is free to the people under it, no matter what structure it has, where the laws rule, and the people are a party to those laws. Any government opposed to this will be one of tyranny.

A constitution formed by the people should not deny the rights of others. The laws will apply to all people equally, regardless of political position, religion, race, wealth, social status, or creed. Everyone is equal before the law in relation to protection of their life, liberty, and acquisition of property.

The source of the law of a nation will determine the degree of freedom and prosperity the people of that nation possess. The most democratic nations in history have had a law based in moral absolutes, which, in turn, have had their origin in religion. In a reality, a people's religion is the source of their law.

Separation of Powers

A difficulty in forming any government where men are over men is that you must first enable the government to control the governed and then insure that the government controls itself. Men tend to abuse power, especially if they are given too much. It has been said that all power tends to corrupt, absolute power corrupts absolutely. Due to this tendency of abuse, power must be limited in our civil rulers.

We have seen that prescribing specific powers in a constitution is one way to accomplish this. Another way is to separate governmental powers into different branches with different personnel running each branch. Every government (whether a monarchy, oligarchy, democracy, etc.) exercises these three functions: legislative - lawmaking, executive - enforcing and carrying out laws, and judicial - interpreting laws.

Separation of powers is a division of functions and personnel between the legislative, executive, and judicial departments. It is setting up three separate branches with prescribed separate functions (in a constitution), where no person should serve in any two branches at the same time. This serves as an internal control of abuse of governmental power. Since men are not angels and tend to lack self-control, separation of powers will guard against tyranny.

The French political writer, Montesquieu, write in *The Spirit of Laws* (1748): "When the legislative and executive powers are united in the same person, or in the same body of magistrates, there can be no liberty; because apprehensions may arise, lest the same monarch or senate should enact tyrannical laws, to execute them in a tyrannical manner. Again, there is no liberty, if the judiciary power be not separated from the legislative and executive. Were it joined with the legislative, the life and liberty of the subject would be exposed to arbitrary control; for the judge would be then the legislator. Were it joined to the executive power, the judge might behave with violence and oppression."

Tyranny will result when legislative, executive, and judicial powers are all accumulated in the same hands, of one, a few, or many. This is also true of all rulers, whether hereditary, self-appointed, or even elected. Simply giving power to the people and allowing them to elect their leaders is not an assurance of securing liberty for all. One thousand despots would be as oppressive as one. We do not want to establish and elective despotism. Separating governmental powers into three branches is one of many controls on the government needed to keep the people's rights and liberties from being endangered.

The three branches should be independent of each other with no one branch having total control of another. As an example, the legislative branch should not be able to remove the executive or judiciary very easily; and the executive should not be able to dissolve the legislative or judiciary. While independent, these branches should not be completely separate, but should band together through a system of checks and balances. This will permit each branch to guard against one department encroaching into another, which would result in tyranny.

An example of checks and balances is the executive having the right to veto laws passed by the legislature, and the legislature being able to override the veto with a larger percentage vote by their members.

A well-defined system of checks and balances will help maintain the separation of powers in all three branches. While a separation of powers will produce some conflict between the branches of government, this will assist in preserving the three branches of government and the system of checks and balances. To preserve them is as necessary as to institute them.

Trial By Jury

In a nation under law, any violation of the law requires a judge. Wrongdoers must be punished and required to make restitution to deter crime, yet, there must be an orderly process of justice where the guilty and innocent are distinguished. Judges should not only be knowledgeable of the law, but also honest, refuse bribes, and not show favoritism.

History is replete with examples of judges manipulated by government authorities to further their political agenda. An independent judiciary is essential to ensure that the written boundaries established by a constitution are maintained. The judicial system should be made up of un-elected individuals who will not be swayed by political pressures. The courts are the ones who keep an eye on the legislative and executive branches of government and determine their faithfulness to constitutional standards.

Individual judges, even if un-elected, may at times be manipulated by other government leaders to render unjust decisions, against political opponents of the government. Therefore, in order to protect individual liberty, and guarantee a fair trial, there needs to be a judicial system that uses a jury drawn at random from society. These jury members should generally be on the same social level as the defendant. They also should be from the same city or geographical area as the defendant, yet should not know any facts about the case in advance that might color their perspective. The jury must be protected against

government reprisals themselves in order to be independent. A jury of peers should be effective because it can judge of the defendant's character and the credibility of the witnesses.

There is freedom in a society that guarantees that neither life, liberty, nor property can be taken from the possessor, until a dozen or so of his countrymen shall pass their sentence upon oath against him. Government becomes arbitrary without such a system of justice. The legislature could pass oppressive laws or a judge could deliberately misinterpret the law.

The jury system was first found in British law over 1000 years ago. Governments, both fascist and communist, have forbidden trial by jury. The United States, in contrast, conducts about 120,000 jury trials each year.

Civilian Control of Police and Military Forces

Military and police power is a necessity in society to protect citizens from criminals and enemies, both foreign and domestic. A wise and prudent people will always have a watchful and jealous eye over this power. The American statesman, Thomas Jefferson, said that "the supremacy of the civil over the military authority" is an "essential principal" of democracy. His draft of the Declaration of Independence condemned the British King for rendering "the Military independent of and superior to the Civil" authorities, and also for keeping "standing Armies without the consent of our people."

World history has proven repeatedly that armies that are supposedly the "people's" - i.e. there to protect the people's interests as a whole, are in reality being used by powerful government leaders to further their goals. Many nations experience military coups regularly and the generals of the armies run the nation rather than "presidents" and constitutions."

In order to ensure civilian control of the military, a constitution should establish an elected head of state ("president") as the commander-in-chief of the armed forces in war time. However, rules for the military should be established by elected representatives of the people other than the head of state. These elected representatives should not be able to spend money for armies for more than the period of time until they face re-election. This keeps the support of the military power by the representatives subject to the approval of the people.

The officers of the armies should not be appointed by the head-of-state, but by elected representatives from their own geographical area. The majority of a nation's army should simply be working citizens who have their own weapons and can be called together quickly. By doing this, no permanent army can exist that can be taken control of by a political leader. This system allows any citizen to own his own weapon, which will give everyone the ability to defend himself, and will also give a geographic area of people the ability to defend themselves from armies that do become pawns of the government.

The police force should be locally and regionally controlled and completely separate from military power. The head of the police forces should be elected and governed by local government. The rest of the

police should be hired by the government as normal employment.

A Free Market Economy

The components of a free market economy are a basic necessity for any country that desires to secure individual liberty and economic productivity. In fact, a free market economy is the natural result of ideals of liberty.

Components of a free market economy include private property rights, individual enterprise, and a free market.

Private property includes all things that belong to an individual through his own labors or which had been freely given to him. This includes land, homes, personal possessions, inventions, wages, writings. Man does not only have a right to material property, but he also has a right to what we could call "internal property" - that is, he has a right to freedom in his religious beliefs, his opinions, his speech, and his writings.

Life and liberty are of great value to preserve, but without property rights they will soon be lost. If the people have property, they will have power to secure their rights to trial by jury, liberty of the press, freedom of worship, and others. Therefore, a primary object of civil government is the security of property (both internal and external) for its citizens.

The basic idea of individual enterprise is that citizens should be free to keep the rewards of their individual labor. When people are free to acquire and own property, produce what they want, choose their occupation, live and work where they wish, acquire whatever goods and services they desire, and have access to free markets they will prosper, and consequently, cause their nation to prosper. Government should allow the people these freedoms.

In a free market people offer quality goods or services that are produced by their special talents and that they feel will be a benefit to the community. Each person is free to sell or not to sell at whatever price they want to offer, but they cannot force anyone to buy. Exchange of goods and services is voluntary and will occur as all involved believe they benefit from the exchange.

The prices of goods and services will be determined by "supply and demand." In a free market the supply of goods and services will balance out the demand for those goods and services at a price buyers are willing to buy and sellers are willing to sell. The greater the supply of any particular kind of good or service, the more the price will tend to go down. The greater the demand for any kind of good or service, the more the price will tend to go up. The government must refrain from interfering in the free market by setting prices and wages, but must protect the free market by punishing theft and fraud, and by enforcing contracts that were entered into freely.

A government must protect the people's property from unprincipled citizens, but must also constrain

itself from taking the people's property or prohibiting individual enterprise and the free market. Following are a few ways the government can be constrained:

1. The constitution should guarantee private property rights, individual enterprise, and protect the free market. Ways of doing this include setting a fixed standard of weights and measures (to keep the market fair), having copyright and patent laws (which encourage initiative and inventiveness), depriving no person of property without due process of law, and taking no private property for public use without just compensation.
2. Limited taxes, that are fair and equitable, should only be imposed by elected representatives who serve a short term in office before facing reelection. Taxing power of the government should be restricted for uses specifically enumerated in the constitution.
3. An honest money and honest banking system should be established, and deficit spending should only be allowed in emergencies. These are all inflationary and is a subtle way that government "steals" money from the citizenry.

Elections of Representatives

Besides all the other safeguards against tyranny - decentralizing and separating government powers, establishing trial by jury, a civilian-controlled military, etc. - there is still one crucial part left in the framework of democracy. Although those governmental powers and offices are severely limited and checked, the men who are to fill those positions must be elected by the people and forced to face those same people frequently in order to be re-elected. This establishes accountability.

Frequent elections are essential, but also it is vital that the elections be free. This means that those who run for office can do so without restriction of being from one party. One party may possibly dominate elections but it must come through winning the battle in the free marketplace of ideas. The right of any citizen to form a party and offer candidates for election is essential.

The vote in a nation must not be compulsory if it is to be free. It must be voluntary, plus it must be available to all citizens equally, regardless of race, color, social status, religion or gender. The vote must also be by secret ballot so that no pressure nor fear of reprisal can influence the outcome.

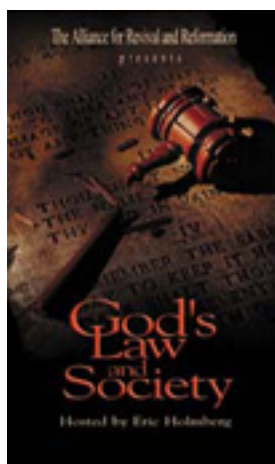
Once the election determines the winner there must be a commitment to the peaceful transition and relinquishing of power by the previous office-holders. It is essential also that all competing candidates and parties work to be unified for the common good of the nation.

It is important, however, that not all government offices be filled by popular choice. In order to prevent the politicalization of the judiciary, for example, it would be best that judges remain appointed by elected representatives.

Another safety necessary to prevent majority tyranny and ensure more healthy gradual change in a nation would be for different portions of the legislative and executive branches, on both the national and regional levels, to be up for elections on different years. This would prevent radical changes from taking place without time for the electorate to fully weigh the potential consequences.

Mark Beliles and Stephen McDowell are the founders of The Providence Foundation and publishers of the Providential Perspective. For more information on how to receive this publication, contact: The Providence Foundation, P.O. Box 6759, Charlottesville, VA 22906.

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Downfall of Communism

by U.S. Senator William Armstrong
6/88

There is a word missing from the following quotations taken from recent news stories: "Nicaragua, Cuba and other leftist countries have played leading roles in arming and training El Salvador left-wing guerrillas since 1980 ..." (Washington Post); "The radical government that came to power in Ethiopia after the 1974 overthrow of the Emperor Haile Salassie ..." (New York Times).

"... rising hopes within President Fidel Castro's government for better relations with the United States ... the Cuban leader is successfully pursuing contacts with governments previously leery of his revolutionary ideology ..." (Washington Post).

"At Berkeley, California, more than 112 people, including black educator and activist Angela Davis, were taken into custody at the University of California after blocking the entrance to the administration building." (United Press International).

"Left-wing," "leftist," "Cuban leader," "revolutionary," "activist," "radical" - one word is conspicuous by its absence from the above characterizations.

To use it, even in circumstances where its accuracy is unquestionable, is to reveal oneself as rude, unsophisticated, and intolerant. It is in fact something of a four letter word.

The word, of course, is communist. Nicaragua, Cuba, and other communist countries are aiding the communist guerrillas in El Salvador. There is a communist regime in Ethiopia. Fidel Castro is a communist dictator and his ideology is communism. There is something jarring about seeing these obvious facts simply stated, so rare have such plain, honest descriptions become.

Most remarkable is the description of Angela Davis as a "black educator and activist." Other press accounts of her arrest note her teaching position at San Francisco State or call her "a key figure in the protest movements of the 1960s." None saw fit to mention that she was the candidate for Vice President of the United States, on the Communist Party USA (CPUSA) ticket, in the 1980 and 1984 elections. Her running mate was Gus Hall, General Secretary of the CPUSA.

To call someone who calls himself a communist a "communist" is not a provocation or slander but a plain statement of fact, mere truth in labelling. Why this reluctance to use the word that fits?

One can understand the desire not to be labelled a "McCarthyite," a "red-baiter" or a "cold-war paranoiac" by indiscriminately tossing the word "communist" at anyone who happens to disagree with you.

But this meticulous insistence on avoiding the word altogether seems to go beyond that. For example, among the euphemisms commonly employed to replace "communist," the strongest are "Marxist" and "Marxist-Leninist." This substitution is accurate, but there is something clinical about it, as if one were to insist on using "canis familiaris" every time one means to say "dog."

There seems to be more at work there than the desire not to appear provocative or unfashionable. After all, avoiding the word "communist" coincides so completely with the interests of the communists themselves. Specifically it suits their purposes that the "class enemy" (that is, most non-communists anesthetize themselves into believing that communists aren't really so different from anybody else, that, deep down, they're just like you and me).

This is not to say that those who substitute euphemisms are necessarily conscious of this. (One is tempted to call them "communist dupes," but this again brands one as a 1950s throwback). It does mean that we have a less than accurate picture of the challenges that face us in the world.

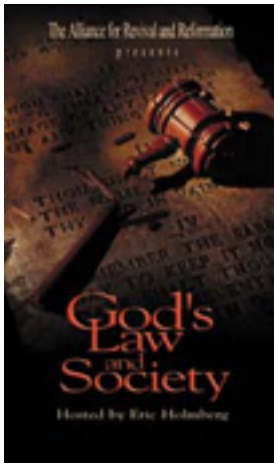
For the fact is: there is such a thing as communism, and there are people that think of themselves as communists. They have very definite ideas about how the world works and how history develops. Philosophically, they are strict materialists and militant atheists, specifically rejecting the restraints of morality accepted by most of humanity.

They are dedicated, in the words of the Communist Manifesto, to the "forcible overthrow of all existing social conditions," a statement of incredible scope. Their goal, in the words of Pravda, March 23, 1983, is: "a communist future for all mankind." And their chief obstacle is the "main enemy," the United States.

In pursuing this goal they have built a formidable network of communist-ruled states and communist-directed parties, fronts and mass organizations. Communist call this the "international communist movement" - another taboo expression for non-communists. This movement has a track record, one which even the most conservative of estimates reckons as costing tens of millions of lives.

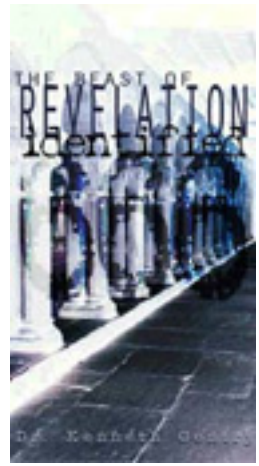
To recognize these realities without evasion or self-deception is not to be bellicose or dogmatic: it is a necessary step in defeating the communist threat to peace and freedom in today's world. Conversely, to avoid calling communism what it is, is to fool ourselves. Hiding our heads in the sand is hardly likely to make the world a freer or safer place.

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A Christian Agenda for Environmental Protection

- by Calvin Beisner

Managing the resources of the earth - a very crucial issue facing us in the 1990s - involves the planning and controlling of the raw materials which are developed for the benefit of mankind. How do we formulate public policy on the environment from a Christian perspective? Five chief standards from the Bible seem apparent to me:

1. The Dominion Mandate. The first of these appears in what theologians have called "the dominion mandate" in the opening chapter of Genesis. There God says, "Let Us make man in Our image, according to Our likeness; and let them rule [or "have dominion"] over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." And, having made man male and female, He said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth" (Genesis 1:26, 28). Let me suggest three observations about this mandate.

First, the dominion mandate is, as Old Testament scholar R. Laird Harris put it, "far from specific. To have 'rule over' the earth might as easily refer to free use and development of resources as to our responsibility for their conservation. To 'rule over' the animals does not specifically say high dams for power should be rejected so as to avoid bringing an exotic type of little fish to extinction."¹ In other words, the dominion mandate cannot be packed as a pistol in the holster of either the devotees of untouched nature or the rapists of mother earth.

Second, while it may be ambiguous about other things, the dominion mandate clearly means that the earth, with everything in it - though it all belongs to God (Psalm 24:1) - was intended by God to serve man's needs. Man was not made for the earth; the earth was made for man. It is man, not the earth or anything in it, who was created in the image of God. To make man subservient to the earth is to turn the purpose of God in creation on its head.

Third, the dominion mandate does not tell us what particular uses of the earth are best suited to man's service. From this we can legitimately infer two things: (a) that God intended there to be considerable liberty regarding the ways in which we rule the earth, particularly since we differ about how we want the earth to serve us; (b) that difficult scientific and practical issues are involved in determining how best to make the earth serve us. From these two inferences we can derive a third: that we owe it to each other to be moderate and humble in our judgments of each others' views about resource management lest we mistakenly impose our own standards rather than God's.

2. Private Property. Scripture clearly approves of the ownership of private property, forbidding, as it

does, all forms of theft (Exodus 20:15). In the context of resource management, granted the prevalence of statist attempts to control people's uses of property, it is particularly important to note that the Bible assigns to the owner of property absolute control over it within the limits of God's moral law (Acts 5:4, Matthew 20:13, 15). This principle tells us that the owners of resources may use them as they wish so long as they do not violate the rights of others - rights delineated in the Ten Commandments.

3. Justice. The third theological and moral standard governing our use of resources is the broad biblical principle of justice. It is important, however, that this principle be rightly understood. Justice means rendering impartially to everyone his due in accordance with the right standard of God's moral law revealed in Scripture.² What the law prohibits, we should neither do nor permit others to do; what the law permits, we may not prohibit.

Furthermore, the principle of justice prohibits force for any purpose other than to prevent or punish violations of God's moral law. Force may not be used to induce compliance with anyone's wishes outside those supported by that law. Reward, not punishment, is the proper incentive to lawful economic action; punishment should be restricted solely to violations of biblical moral law.

4. Liberty. From these first three theological and moral principles follows a fourth: liberty. If God's instruction that we "rule over" the earth and everything in it is far from specific, and if a biblical understanding of justice prohibits the use of force except to prohibit, prevent, prosecute, and punish violations of God's moral law - the doing of injustice - then it follows that in all activities not proscribed by God's moral law we have, and are to grant others, liberty.

So long as we do no injury to another, we may use what belongs to us as we please - at least we may do so without fear of human judgment. (God's judgment is another thing. He looks on the heart, not only on the outward action. He knows whether we have done something just from an unjust motive, and He judges us for that motive as well as for the act. But such judgment is impossible for human minds.)

5. Love. But the dominion mandate, private property, justice, and liberty do not exhaust the biblical principles governing resource management. A final principle is love, the selfless act of caring for the needs of others. While justice gives us the minimum standards of action, love is the high goal toward which every child of God is called to aim. It is not enough that we should refrain from injuring our neighbors; we must do them positive good.

This said, however, it is essential to note that love cannot be forced. It must be voluntary. Hence no appeal may properly be made to civil government to force actions above and beyond the minimum standards of justice. Because civil government is by nature an entity of force, the principle of love falls largely outside its capacities. It exists to enforce justice, not love.

Applying These Principles to the Environment

How might these general principles be applied to problems related to resource management? Time permits us only a brief survey of two basic points, and I cannot claim that this is an exhaustive list. My

purpose is only to suggest some directions in which we might go.

First, the dominion mandate means at least that man, not the environment, is primary. Certainly the environment should be protected, but it must be protected for the sake of man, not for the sake of the environment. Anything else is idolatry of nature. 3

Second, the biblical principles of private property, justice, and liberty mean at least that no entity, private or public, has proper authority to restrict others' use of property - including any resources they own - in any way other than that required by God's moral law, particularly the fifth through ninth commandments. Civil law should prohibit and punish actual injustices to life (sixth commandment), family and other contractual relationships (fifth and seventh commandments), property (eighth commandment), and reputation (ninth commandment) by acts of violence, rebellion, unfaithfulness, theft, and fraud. It has no authority to use its legal monopoly of force for any other purpose.

This does not mean that "just anything goes." Pollution - whether toxic chemicals, noxious odors, bothersome noises, or solid waste - that causes injury to others or their property should be subject to redress through criminal and, primarily, civil action. The redress, however, should be in the form of restitution to those injured, not of fines to the state, which exists to protect and vindicate citizen's God-given rights. Scripture provides for restitution of losses due to misuse of property (Exodus 21:28-36; 22:6). However, real damage to or trespass upon property (or person) must occur in order for restitution to be justified.

Some major difficulties arise at this point. Since the Industrial Revolution, civil courts have adopted conflicting notions of property rights and pollution-related torts. Furthermore, ever-growing state ownership of property - public lands, in particular - sometimes obscures the identities of both perpetrators and victims in pollution-related lawsuits. In addition, technology has enabled us to observe and measure levels of physical invasion - by sound, lights, liquids, solids, and gases - heretofore unnoticed. This greatly complicates problems related to pollution policy.

Both biblical principle and prudence indicate that this dilemma is best resolved by tightening up the understanding of private property and its attendant rights and responsibilities rather than by transferring such rights and responsibilities increasingly to the state - the latter being the choice of many theorists and courts. Furthermore, I cannot help thinking that the current crisis in the courtroom cannot be overcome until Americans learn to trust anew in the loving providence of God and so accept most of life's inevitable suffering as from His gracious hand rather than thinking all of it must be blamed on someone else who must make restitution.

Who Should Plan and Control Resources?

It will come as no surprise now that I suggest that planning and control of resources should, except perhaps under the extremities of war, be left to the owners of the resources, within the limits of biblical moral law. There is simply no biblical justification for the civil government's attempting to control the

use of private property, including natural resources, beyond those limits.

Making this work is not always simple. Problems arise in which property rights are difficult to define and determine. Ownership of water in aquifers or running streams or rivers, for example, is difficult to define, as is ownership of lakes, oceans, and the atmosphere. In some instances, it seems that the state, acting on behalf of its citizens, must take on the role of owner of some such resources. In those instances, however, the state must function as nearly as possible the way private persons function as owners of property. If it fails to enforce its own property rights vigorously enough, its citizens will suffer loss due to abuse. If it exercises too vigorous control over the resources of which it asserts stewardship, its citizens may be deprived of considerable economic advantage and production.

Devising appropriate policies in this regard is not easy, but keeping three fundamental principles in focus should at least provide a sound basis for formulating policy: (1) resources exist to serve man; man does not exist to serve them. Therefore they should be used, to the greatest extent possible, in manners best suited to the desires of the greatest number of people. (2) the state always faces the temptation to exert its will beyond proper boundaries. Safeguards against this must always be built into every policy. (3) State officials and employees are subject to the same moral frailties as private persons. Their access to the coercive capacities of the state, however, makes them potentially more dangerous to others' rights than most private persons. Strict systems of accountability, therefore, must always be part of policy.

What Are the Goals of Resource Management?

Consistent with the dominion mandate's insistence that the earth, with everything in it, was made for man, not man for the earth, the goal of resource management should be to increase the degree to which the world serves man. Since, however, different people have different needs and desires, no generalization is possible regarding what particular uses serve that goal and what ones don't. Within the limits of God's moral law, any use of resources that serves people is permissible; the more efficiently it serves them, the better it is.

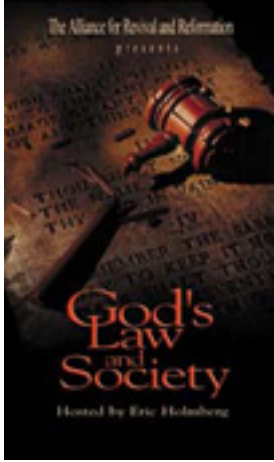
In general, expansion - not contraction - of private property rights, and even the transfer of more and more property into private hands rather than state hands, should be the goal of resource management policy. Such a policy will tend to keep the power of the state within its proper bounds, and so will diminish opportunities for oppression. It will also increase people's liberty within the bounds of God's law and, simultaneously, will increase their enjoyment of the goods and services that can be provided by the use of resources.

1 R. Laird Harris, "The Incompatibility of Biblical Incentives with the Driving Forces of World Economic Systems," an address at Baylor University, 1988, p. 3.

2 Calvin Beisner, *Prosperity and Poverty: The Compassionate Use of Resources in a World of Scarcity*, (Westchester, IL: Crossway Books), chapters 4-5.

3 Herb Schlossberg, *Idols for Destruction*, (Nashville: Thomas Nelson, 1983), p. 171.

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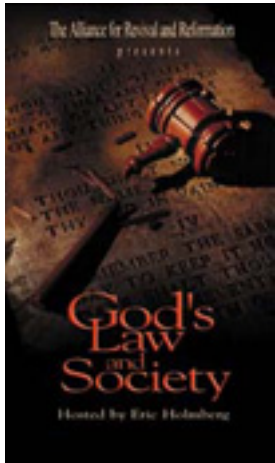
C. Everett Koop, M.D. quote

Quote Of the Month
3/92

"Protection of the life of the mother as an excuse for an abortion is a smoke screen. In my 36 years of pediatric surgery I have never known of one instance where the child had to be aborted to save the mother's life. If toward the end of the pregnancy complications arise that threaten the mother's health, the doctor will either induce labor or perform a Caesarian section. His intention is to save the life of both the mother and the baby. The baby's life is never willfully destroyed because the mother's life is in danger."

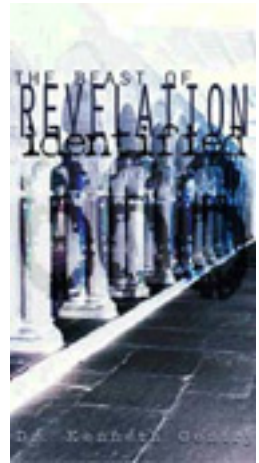
- C. Everett Koop, M.D.
Former U.S. Surgeon-General

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In Search of Democracy

By Mark Beliles and Stephen McDowell

The development of civil liberties has been a slow and rocky path. As ancient family groups and tribes gradually formed into nations with organized civil structures, the tendency has always been to centralize power. People unwisely tend to put their trust in the state and collective political power rather than in themselves and God, Who is the source of all things.

The ancient empires of Assyria, Babylonia, Egypt, Greece, Rome and China are proof of this point. It has taken thousands of years to convince men that utopian ideas of centralized government remaining just and incorrupt are unrealistic.

The governments of every ancient civilization, with the exception of the Hebrew Republic, rested on the assumed natural inequality of men. The individual was regarded as of value only as he formed a part of the political fabric, and was able to contribute to its uses, as though it were the end of his being to aggrandize the State.

The wisest philosophers of antiquity could not rise above this idea that man was made for the State. They were convinced that power should rest in the hands of the one or a privileged few, who would then fashion the thought and control the action of the many. Throughout history, there has been a steady development of democratic ideas, which are in contrast to those above. We will highlight the main advancements.

The Hebrew Republic

The first genuine example of democratic government in world history is found in the Hebrew Republic established by Moses around 1300 B.C. This great emancipator provided a complete system of written civil law that was in great contrast to the ancient civilizations at that time. All other governments in the world centralized power in the hands of a king or emperor, but Moses set up a government with most powers decentralized.

Moses established a central body which governed the nation and was composed of both elected and un-elected officials. The Hebrew Republic was the first government in history to allow the people the freedom to elect their representatives. These representatives, furthermore, were limited in their decisions and actions but an absolute written moral and civil code known as the law of Moses which included the "Ten Commandments."

All of these representatives, elected or un-elected, were not allowed to govern without an official agreement or "covenant" with the people to abide within the guidelines of the written code. This covenant ceremony, established by an oath before God, was the origination of the principle that

government "derive their just consent of the governed." Government based on agreement with the people was the origin of constitutionalism.

Three major principles established under the law of Moses were:

- * Decentralization of government
- * Election of representatives
- * Constitutionalism

Once the Hebrew government was conquered by other empires there was not another complete example of these principles practiced by any nation in history until the establishment of the United States of America three thousand years later.

Greece and Rome

The second major attempt at democratic government was the Greek city-state of the sixth century B.C. The Athenian lawgiver, Solon, drew up a legal system that would allow the people to make their own laws. Plato and Aristotle emphasized that a just society was one where every man is moved by concern for the common good.

These concepts were also embraced by Roman statesmen such as Cicero and Seneca in the 2nd century B.C. They proposed an impartial system of laws based on Natural Law which, Cicero said, comes from God and originated before "any written law existed or any state had been established."

The Greek and Roman theories were never as democratic as the Hebrew, however, because of their belief in inequality of men. The ideas of democracy and freedom were only extended to certain classes and all others were denied basic rights. Cicero was murdered and they reverted to complete totalitarianism to restore order.

Greek and Roman contributions to democratic ideas were therefore more theoretical than actual, but were helpful to later generations who learned from their mistakes.

The fundamental flaws of their attempts at democracy were rooted in their belief that man was naturally unequal and that only one or a privileged few were competent to govern the rest.

Christianity

A few hundred years later, Jesus Christ began to re-assert the basic Hebrew concepts of equality and liberty. Through his death and the commission He gave His followers to teach these things to all nations,

the march of democracy took a major leap forward.

Christianity emphasized that, in the eye of God, all men are equal. This asserted for the individual an independent value regardless of political contribution or social class or race. It occasioned the great inference, that man is superior to the state.

Jesus specifically taught that government rulers are to be public servants. Instead of people serving government, it ought rather be fashioned to provide justice and protection for them. Government should provide this service equally to all.

Today, all of western civilization now calls its top civil rulers "ministers" which is simply another word for servants. The Christian view of man and government was a significant contribution toward democracy that made what Greece and Rome failed to achieve a possibility for future nations. The early Christian churches also established a model of self-government and unity with diversity that provided order without sacrificing freedom.

Britain

Although all of Europe was Christianized, it was the unique isolated situation that enabled the British Isles to develop their democratic institutions without interference from surrounding nations. Patrick, a Christian missionary to Ireland in the 5th century, not only spread the Christian faith but also wrote a book about the form of government established by Moses in Israel, (*Liber Ex Lege Moisi*, or *Book of the Law of Moses*).

The Irish and, later, the Anglo-Saxon governments began to establish democratic institutions. Patrick's *Liber* influenced the greatest Anglo-Saxon king, Alfred the Great, to copy from the Hebrew model in his *Code of Laws* in the late ninth century. He set an example of a king who truly saw his role as one of serving the people.

Some of the biblically derived democratic reforms that the Anglo-Saxons originated were:

- * The Common Law
- * Trial by Jury
- * Habeas Corpus: (a written warrant is required for search and seizure).

In addition, they established an elected representative body called the "Witen." Though conquered by the Normans in 1066, the march toward democratic government was revived at Runnymede when King John was forced to sign the *Magna Charta*. This document, drafted by the Christian clergyman Stephen Langton in 1215, affirmed in written form the basic rights such as representation, private property, and trial by jury.

The Protestant Reformation in Europe

About the same time the Ming dynasty was ousting the Mongol dynasty in China, John Wycliffe was planting the seeds for the reformation of Europe. This Christian clergyman in 1382 translated the Bible into the common English language so that people would read it and establish, in his words, "a government of the people; by the people; and for the people."

By the early 16th century, similar translations had been completed in Germany, France, and other European countries. The results were not only religious reformation but also political reformation.

The writings of Protestants such as John Calvin, Samuel Rutherford, and the Huguenots led finally to the English Bill of Rights in 1628 and the establishment of the first true democracy in modern history among the European exiles in America.

These exiles, having no other government to contend with in the New World, were the first free men to form their own government by consent through the signing in 1620 of what is known as the Mayflower Compact.

America

The Mayflower Compact was just one of 86 different constitution-like documents drafted by the 13 colonial governments in America over the 150 year period preceding the American Revolution. The first really complete constitution was written for Connecticut in 1638 by the Christian clergyman Thomas Hooker. The first "Bill of Rights" in America was written by another clergyman, Nathaniel Ward, for Massachusetts in 1641.

The Declaration of Independence, drafted by Thomas Jefferson and approved by the Continental Congress in 1776, was the most significant national document in modern times that articulated democratic ideals to their fullest extent. Thirteen years later these ideas were established institutionally in the United States Constitution.

The Enlightenment in Europe

Back in Europe the Protestant Reformation gave rise to a movement of free-thinking men who continued to influence that continent toward democracy. The English Bill of Rights was written in 1689 which established the supremacy of England's representative body known as Parliament.

A year later, the Englishman, John Locke wrote his Second Treatise on Civil Government, (1690). He had studied previous works such as the Frenchman John Calvin's Institutes of the Christian Religion (1536), and the French Protestant document, A Defense of Liberty Against Tyrants (1579), which was written by Samuel de Puffendorf.

In France, *The Spirit of Laws*, written by Baron von Montesquieu in 1748, articulated very effectively the principle of the separation of powers into three branches with checks and balances.

Others with a more secular approach like Rousseau and Voltaire were also influential, especially in France. The French Revolution, with its Declaration of the Rights of Man, followed on the heels of the American Revolution but had entirely different results.

It followed the chaotic pattern similar to pure democratic efforts back in Greece and Rome. The "Reign of Terror," a result of mob rule, was brought to an end only by the restoration of totalitarianism under Napoleon Bonaparte.

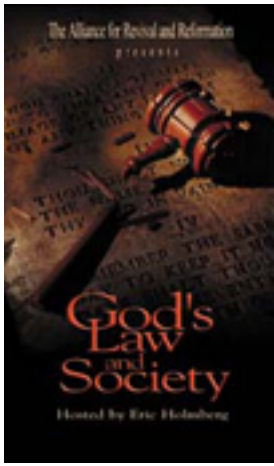
Many other revolutions have occurred around the world since then and dozens of constitutions have been written and rewritten with little effect. One hundred and sixty constitutions exist in the world today and all but fourteen were written in the last forty years.

The average life span of a constitution today is fifteen years before a military coup or popular revolt takes place. Many countries recognize the powerful idea of democracy and offer elections that are not really free; their one-party system effectively eliminating all choice in the contests.

How can we avoid the pitfalls that many peoples have already suffered through? What are the missing parts necessary for success that have eluded many countries who have experienced a revolution such as France had 200 years ago?

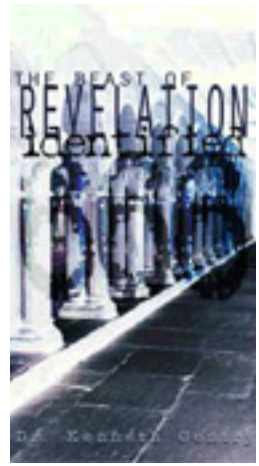
The French political philosopher, Alexis De Tocqueville, offered some insightful answers. De Tocqueville realized that the American experiment with democracy was successful due to Christian principles embedded in the foundation of our Republic. Without the basic Christian principles essential to support a Democratic Republic, De Tocqueville reasoned, democracy will not work.

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Margaret Thatcher Speech

9/88

LONDON (FR) - Great Britain's Prime Minister Margaret Thatcher, who has already earned the reputation of a moral leader, made several outspoken professions of her Christian faith while addressing the leaders of the Church of Scotland on May 21, 1988. Her speech, which immediately drew strong criticism from her opponents in Parliament, argued for the adoption of Christian policy in regards to economics. "Christianity and Wealth," the title of the address, is perhaps the most forthright statement of Christian economic policy ever made by a national leader in many decades.

In the debate that ensued Mrs. Thatcher's address, her counselors were also attacked by leaders of the liberal Labor Party. The head of her Policy Unit, free market economist Brian Griffiths, is a devout evangelical Christian and the author of books such as *Morality and the Market Place* and *The Creation of Wealth*. He is also a professor of ethics at Gresham College. The following are some of the highlights of her memorable speech.

* Regarding the Christian faith: "What then are the distinctive marks of Christianity? They stem not from the social but from the spiritual side of our lives. I would identify three beliefs in particular: First, that from the beginning, man has been endowed by God with the fundamental right to choose between good and evil. Second, that we were made in God's own image and therefore we are expected to use all our own power of thought and judgment in exercising that choice; and further, if we open our hearts to God, He has promised to work within us.

"And third, that Our Lord Jesus Christ, the Son of God, when faced with His terrible choice and lonely vigil, chose to lay down His life that our sins may be forgiven. I remember very well a sermon on Armistice Sunday when our preacher said: "No one took away the life of Jesus, He chose to lay it down.

"I think back to many discussions in my early life when we all agreed that if you try to take the fruits of Christianity without its roots, the fruits will wither. And they will not come again unless you nurture the roots. But we must not profess the Christian faith and go to church simply because we want social reforms and benefits or a better standard of behavior - but because we accept the sanctity of life, the responsibility that comes with freedom and the supreme sacrifice of Christ expressed so well in the hymn: 'When I survey the wondrous Cross/ on which the Prince of Glory died/ My richest gain I count but loss/ and pour contempt on all my pride.' "

* Regarding Christianity and public policy: "May I also say a few words about my personal belief in the relevance of Christianity to public policy - to the things that are Caesar's? The Old Testament lays down in Exodus the Ten Commandments as given to Moses, the injunction in Leviticus to love our neighbor as ourselves, and generally the importance of observing a strict code of law. The New Testament is a record of the Incarnation, the teachings of Christ, and the establishment of the kingdom of God. Again we have

the emphasis on loving our neighbor as ourselves and to 'Do-as-you-would-be-done-by.'

"I believe that by taking together these key elements from the Old and New Testaments, we gain a view of the universe, a proper attitude to work and principles to shape economic and social life. We are told we must work and use our talents to create wealth. 'If a man will not work he shall not eat,' wrote St. Paul to the Thessalonians. Indeed, abundance rather than poverty has a legitimacy which derives from the very nature of Creation."

* Regarding the creation of wealth: "Nevertheless, the Tenth Commandment - 'Thou shalt not covet' - recognizes that making money and owning things could become selfish activities. But it is not the creation of wealth that is wrong, but love of money for its own sake. The spiritual dimension comes in deciding what one does with the wealth. How could we respond to the many calls for help, or invest for the future, or support the wonderful artists or craftsmen whose work also glorifies God, unless we had first worked hard and used our talents to create the necessary wealth?"

* Regarding the welfare state: "Any set of social and economic arrangements which is not founded on the acceptance of individual responsibility will do nothing but harm. We are all responsible for our own actions. We cannot blame society if we disobey the law. We simply cannot delegate the exercise of mercy and generosity to others."

* Regarding religion in the schools: "Recently there have been great debates about religious education. I believe politicians must see that religious education has a proper place in the school curriculum. The Christian religion - which, of course, embodies many of the great spiritual and moral truths of Judaism - is a fundamental part of our national heritage. For centuries it has been our very lifeblood. Indeed we are a nation whose ideals are founded on the Bible. Also, it is quite impossible to understand our history or literature without grasping this fact.

"That is the strong practical case for ensuring that children at school are given adequate instruction in the part which the Judaic-Christian tradition has played in molding our laws, manners, and institution. How can you make sense of Shakespeare and Sir Walter Scott, or of the constitutional conflicts of the seventeenth century in both Scotland and England, without some such knowledge? But I go further than this. The truths of the Judaic-Christian tradition are infinitely precious, not only, as I believe because they are true, but also because they provide the moral impulse which alone can lead to that peace, in the true meaning of the word, for which we all long."

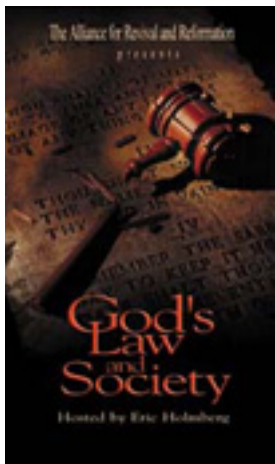
* Regarding democracy: "When Abraham Lincoln spoke in his famous Gettysburg speech of 1863 of 'government of the people, by the people, and for the people,' he gave the world a neat definition of democracy which has since been widely and enthusiastically adopted. But what he enunciated as a form of government was not in itself especially Christian, for nowhere in the Bible is the word democracy mentioned. Ideally, when Christians meet, as Christians, to take counsel together, their purpose is not (or should not be) to ascertain what is the mind of the majority but what is the mind of the Holy Spirit - something which may be quite different.

"Nevertheless I am an enthusiast for democracy. And I take that position, not because I believe majority opinion is inevitably right or true - indeed no majority can take away God-given human rights - but because I believe it most effectively safeguards the value of the individual, and, more than any other system, restrains the abuse of power by the few. And that is a Christian concept."

Although Mrs. Thatcher's position on economics was labeled "the creed of greed" by her opponents after the speech, her lifestyle does not match the term. She has forfeited a considerable portion of her salary since 1979, refusing to accept over 11,000 pounds per year, totalling almost 100,000 pounds (or about \$150,000). Her economic policies, emphasizing privatization and limited federal control, have revolutionized the British economy since she became Prime Minister.

Taken from a transcript of Mrs. Thatcher's speech reprinted in Biblical Economics Today by the Institute for Christian Economics, Tyler, TX.

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jrogers@forerunner.com

Massachusetts State House

10/88

BOSTON, MA (FR) - In response to a major fiscal crisis in the state of Massachusetts, a group of disgruntled business leaders and political analysts recently formed a non-partisan coalition called Massachusetts Committee for Sound Government (MCSG) to alert the nation's media. Peter Thomas, president of the Foundation for Economic Research and spokesman for the group, said, "We have a serious deficit in our budget since Dukakis has been borrowing to pay our state payroll."

The legislators who are upset with the Dukakis administration in Massachusetts are not all Republicans, by any means. Some Democratic representatives have gone on record about their disapproval of the way the governor has handled several state-level dilemmas.

Michael Valerio, founder of Papa Gino's of America Inc., a chain of pizza restaurants, said in a letter that MCSG was formed "to counteract the overwhelming momentum of the well-oiled Dukakis machine and the unprecedented media attention it enjoys ..."

Citing New Hampshire Governor John Sununu - who said, "There is no Massachusetts Miracle; it is a mirage" - the group hopes to provide the media with objective, in-depth analyses of all Massachusetts-related issues which have a bearing on the 1988 presidential election. Thomas said, "We don't feel (Dukakis) has lowered taxes or put forth his record. We want to tell that side of the story."

"We believe that Gov. Dukakis's total lack of experience in foreign affairs would seriously undermine his ability to handle sensitive national security issues or deal with complex negotiations involving foreign powers," Valerio explained. "We feel ... that Mr. Dukakis's approach to state government has displayed an arrogance of power and a disregard of individual rights, which raises serious questions as to his ability to lead."

One cause for concern among these leaders has been the attempt by Dukakis to stop the state House of Representatives from convening until after the November election. A spokesman from the office of the state's Speaker of the House said that the governor "would feel a lot better if we didn't meet until after the election." Rep. Bob Marsh (R-Wellsley) said Dukakis did not want the legislature to convene because of a \$300 million state deficit and a complicated insurance scandal which would receive media attention if the House goes into session.

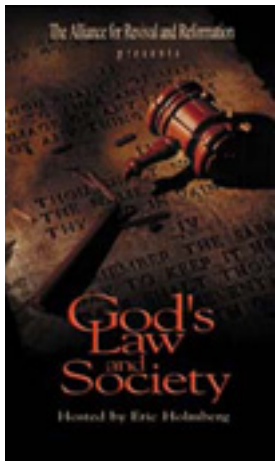
Currently the Massachusetts legislature is considering amendments to a major insurance "reform measure" which Dukakis developed when he was a legislator. The state House passed a version this past June which is under consideration by the Senate.

The insurance industry in Massachusetts has been dubbed an "industry under state siege," by Detroit News columnist Thomas Sowell; currently Bay state drivers pay the highest fees in the nation. However, auto insurance companies are losing an estimated million dollars a day insuring Massachusetts drivers at the rates set by the Massachusetts Insurance Commission. Insurance companies are asking the state legislature to raise the fees 19 percent.

Insurance companies have been mandated by the state that unless they sell auto insurance, they will not be permitted to sell life insurance, home insurance or any other kind of insurance in Massachusetts. To make matters worse, the state insurance commissioner, a Dukakis appointee, has renewed all insurance companies' licenses against their will. Some companies are anxious to get out of the state because of the losses caused by these policies. The Fireman's Fund negotiated an agreement to donate \$45 million to the state's high-risk auto insurance pool for the "privilege" of being allowed to stop writing any more insurance in Massachusetts.

The Kemper insurance company has paid more than \$100 million for the privilege of closing down its auto insurance business in Massachusetts, while continuing to sell other insurance there.

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jrogers@forerunner.com

Messiah Complex

- by Ray Allen

There's a dangerous falsehood loose in modern America. It is the illusion that we can save ourselves from chaos by changing the men at the top.

To be sure, we need leaders. But, do we need one single leader at the top who has the power to arbitrarily solve all our problems? And, if we got such a leader, might we discover that he is not what we wanted, after all?

History clearly shows that such leaders, when addicted to total power, seldom surrender it without bloodshed. Our founding fathers called these hateful and dangerous men tyrants, and they went to extraordinary lengths to protect us from authoritarian governments of individual tyrants as well as the tyranny of the 51 percent majority found in pure democracy.

Yet, today, many Americans, blinded by complex modern problems and the threat of unending chaos, talk as if they would embrace any leader or form of government which could end America's disintegration into lawless chaos. In fact some seem to prefer the idea of one centralized, all-powerful problem-solver over the decentralized stratagem of the founding fathers. Why?

Americans are infected with a Messiah Complex. We seem to want a big, benevolent tyrant who will solve our problems for us, leaving us alone to pursue our vision of pleasure without responsibilities or repercussions.

Having lost hope that we truly can govern ourselves, many are far down the road toward accepting the leadership of anyone who can establish a governing agenda for America while preserving the illusion of liberty.

I see three related reasons for our flirtation with authoritarian leaders.

1. No nation can long endure disintegration such as we will face if unable to resolve conflicting perspectives over fundamental issues like how to provide for the national defense, how compassionately to reform the welfare system and how to protect true individual liberties while restricting irresponsible forms of freedom which threaten the lives and liberties of all.

2. As democratically self-governed citizens, we voluntarily must agree upon goals, public policy issues, and, more fundamentally, values which are rooted in a broad, religious and moral consensus. Only voluntary union can end the chaos of conflicting ideologies resulting in a lasting governing consensus.

3. Americans seem hopelessly divided by deep disagreements over religious presuppositions, world views and values. That there is no modern moral consensus has resulted in a calamity predicted by James Madison in 1787.

Factionalism, Madison warned in the Federalist Papers, would give rise to a politically powerful army of special interests, each of which would selfishly control a fragment of the American political process. This fragmentation would make self-government by free men impossible, for it would destroy our ability to agree about important public policy goals and issues.

That special interest army is now upon us; its foot-soldiers addicted to the narcotic of federal funds. Virtually all would die addicts rather than face the cure of withdrawal. And, those who dole out tax dollars know they are buying votes. They, too, are addicts - addicts who crave illegitimate power.

So many Americans have fallen under the spell of these twin intoxicants that over half of all Americans now are recipients of some form of federal money - a situation which cannot continue indefinitely without national bankruptcy.

It is this budgetary crisis which threatens to unravel America's last vestiges of orderly government. We can't pay for currently budgeted guns and butter. Guess what will happen to the national consensus the day welfare checks bounce. Guess how long the Soviet Union will be restrained by treaties once our defenses are deemed ineffective. To remain vulnerable could be suicidal.

Obviously, we must hammer out a new national consensus - a governing agenda rooted in moral consensus, giving rise to a unified world view, and resulting in philosophically consistent public policy goals. But today, we are hopelessly grid-locked by the greed of competing special interests.

What lies ahead? Only three options exist so far as I can see.

We must form a new governing consensus rooted in the self-evident truths agreed to by our founding fathers. In 1776, we agreed that God created all men with unalienable rights to life, liberty (not the absence of moral restraint as in libertinism), and pursuit of happiness (family, property and personal conscience). We agreed that for these reasons (and these alone) governments are instituted among men. We again must buy in to these essentials and translate them into detailed public policy based on consensus.

Should we fail to reach a voluntary consensus which protects liberty, and controls chaos, two options remain: consensus as determined by the 51 percent majority - a consensus which shifts according to the laws of mob rule, and which historically always has led to the only remaining alternative to chaos - a tyrant who arbitrarily uses his power to dictate a governing consensus.

So, here we are, back at the beginning: What kind of government will we have? A colonial woman asked

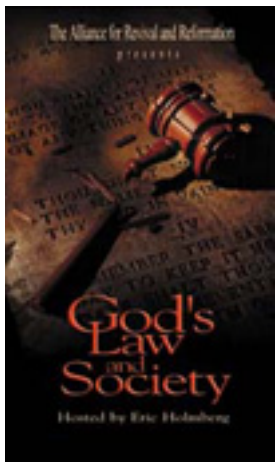
Benjamin Franklin this question at the ratification of the U.S. Constitution. His reply: "A republic, Madam. If you can keep it."

Yes, we must have a governing consensus; but, not one purchased at the price of chains and slavery. Forming a new governing consensus must remain our job - a job better handled by problem-solving leaders on the local level - by school boards, city councils, mayors, county commissions, state legislators, state senators and governors. Remember this point at every election.

No President can save America; and, we can't afford to yield to the simplistic illusory answer of those who put unfounded hope in the top-down solution of the Messiah Complex.

Ray Allen is the chairman of American Coalition for Life in Washington, D.C., and the editor of Washington Report. His newsletter is available by writing ACL, P.O. Box 1895, Washington, DC 20013.

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jrogers@forerunner.com

New Crime Responses Proposed

By Colson & Van Ness

9/89

WASHINGTON, D.C. (FR) - In an indictment of the nation's criminal justice system, two experts working in the field have called for a dramatic overhaul of the way America punishes offenders.

Former "law and order" presidential aide and Watergate figure Charles W. Colson, now chairman of Prison Fellowship ministries; and attorney Daniel Van Ness, head of Justice Fellowship (an advocacy group promoting reforms in the criminal justice system), have co-authored a book attacking America's current system of justice and introducing a new concept which they say would revolutionize the way we look at crime and punish its perpetrators.

"The criminal justice system in America is on the brink of incoherence," the authors argue in *Convicted: New Hope For Ending America's Crime Crisis* (Crossway). "Not even those who run it defend it. It is a joke to criminals, a mystery to victims, a scandal to taxpayers."

Grim prison statistics point to a seemingly hopeless situation. In mid-1988, there were 604,824 prisoners in America; 83 percent more than in 1980. The National Council on Crime and Delinquency forecasts that prison populations will increase by 50 percent in the next 10 years. Yet prison construction has not kept pace, resulting in severe overcrowding situations - federal prisons are as much as 73 percent over capacity, while state prisons operate between 105 to 120 percent of capacity.

"We need prisons for dangerous offenders," Colson and Van Ness agree. "But nearly half the people who are in prison today are there for nonviolent offenses. According to Department of Justice figures, it costs an average of \$80,000 to build a maximum security cell, and an average of \$15,900 a year to house a prisoner there. The nonviolent offender should be working in community service, paying back those he wronged, learning to contribute as a responsible member of society rather than sitting idly in an expensive prison cell, growing bored and bitter and plotting his next crime."

Colson and Van Ness challenge the existing system with an ambitious plan which they call Restorative Justice. These principles form the foundation of Restorative Justice:

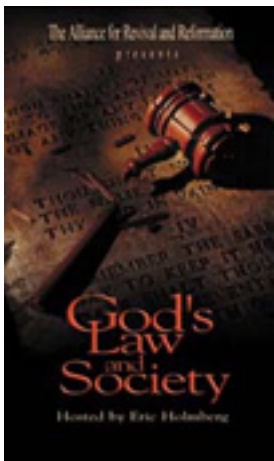
1. Crime causes injuries that must be repaired.
2. All parties affected by crime should be included in the response to crime.
3. Government and local communities must play cooperative and complementary roles.

Programs around the country are already demonstrating the effectiveness of Restorative Justice. Prison Fellowship has for nine years conducted Community Service Projects, in which nondangerous prisoners are furloughed to repair the homes of needy or disabled individuals. All parties involved benefit from this arrangement: the prisoners contribute a worthwhile service to the community, the residents' homes are repaired, and the community gains a new perspective of the offenders. Such community programs are far less expensive to operate than incarceration, with many gaining revenue to support themselves.

The U.S. imprisons more people per capita than any nation in the world except the Soviet Union and South Africa. And yet, Colson and Van Ness contend, America's prison experiment is not working. The "lock 'em up and throw away the key mentality" that gets public officials elected has resulted in overcrowded prisons.

"If we really want to get tough on crime, let's hold offenders accountable to their victims," the authors conclude. "Let's reserve prisons for hardened criminals (where they can be incarcerated for longer periods of time), and let's put nonviolent offenders to work. Let's give victims a meaningful say in the justice process, and let's put community resources to the task of binding the wounds caused by crime."

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jrogers@forerunner.com

Redeeming the Republic

By Howard Phillips

10/92

"If you don't know where you're going, any train will get you there."

Right now, our country is heading in the wrong direction because the train of civil government has been removed from the tracks carefully laid down by the Framers of American liberty.

In the Declaration of Independence it was acknowledged that "we are endowed by our Creator with certain inalienable rights." Our entitlements to life, liberty, property and the pursuit of happiness were inalienable because they were a gift from Almighty God - not merely the product of man's fallible and fallen reason - not simply concessions from incumbent political authorities.

In the Preamble to the Constitution of the United States, the scope of federal authority is carefully delineated: "to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity."

It was the intended purpose of civil government to safeguard our lives, liberty and property - not to redistribute our wealth. It meant that Georgia would not be preferred to Connecticut, that Massachusetts would not have political advantages unavailable to South Carolina. In short, the general interest would be advocated, free of compromise by any special interest. Unfortunately the very word "welfare" has been corrupted and perverted to denote a process wherein the productive are indentured politically by the dependent.

The story is told of the tourist visiting our nation's capital, who is strolling down Pennsylvania Avenue, admiring the view in front of the White House, when suddenly he is accosted by a well-dressed man in a three-piece suit who pokes a pistol in his ribs and urges poignantly: "Sir, I'm sorry to trouble you. I don't like this any more than you do, but I'm collecting funds for a very worthy homeless project here in Washington, D.C. We're short of funds, so I'm taking up a collection. That'll be \$100 please, or I'll blow your brains out."

Despite his declaration of charitable intent, that sidewalk solicitor was a thief. He was also a fool because, if he moved his act a few blocks uptown - to Capitol Hill - he could do the same thing by majority vote - with a larger return - and be called a congressman.

The Bible commands: "Thou shalt not steal." Theft is wrong - even when it is achieved in elegant

surroundings, during broad daylight, and by majority vote.

As the French writer Bastiat observed, that which is wrong when done by an individual is no less objectionable when the act has numerous accomplices.

The Framers understood that principle and sought to carefully restrict the scope and authority of the federal government. Lest there be any doubt of their very specific, original intentions, they adopted a Bill of Rights - with Ten Amendments further limiting federal authority.

The Framers punctuated the Bill of Rights with these words, which constitute the entirety of the Tenth Amendment to the Constitution: "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people."

What could be more clear? Or more explicit? Yet this clear-cut language has been utterly disregarded. During his long confirmation hearings, Clarence Thomas was asked about many things, but not about those simple, comprehensive, imperative words. Perhaps to even mention the Tenth Amendment might have been considered "constitutional harassment."

Taxes, Spending and Debt

The clearest measure of the degree to which we have departed from the Founders' standard can be found in the official statistics about federal taxes, federal spending, and federal debt. Consider what has transpired in the space of only three decades:

federal spending has increase from less than \$100 billion annually in 1961, to nearly \$1.5 trillion during the current fiscal year. Interest on the national debt costs taxpayers a mere \$6.7 billion per year in 1961. But, as spending has been steadily increased by acts of Congress, with the concurrence of every President during the past 30 years, the interest burden has also steadily, incrementally and, now, exponentially, been climbing - to \$14.8 billion in 1971, to \$68.7 billion in 1981 at the start of the Reagan Presidency and, most recently, to \$306 billion in fiscal year 1991, which ended at midnight on September 30.

Income taxes have also gone through the roof - even though the revenues they yield for the federal government cover little more than a third of what Washington spends. In 1991, the individual income tax produced \$468 billion, while Uncle Sam spent nearly three times that much - more than \$1.3 trillion. With a deficit of about \$269 billion, the great majority of federal outlays were paid for by revenues from sources other than the income tax.

By the way, that \$468 billion tax total was about \$25 billion less than the Bush administration had hoped to extract from the American people. But, in an economy weakened by burdensome regulation, high tax rates and excessive government intervention, there's only so much blood to be drawn from the stones.

In 1961, federal income taxes produced \$41 billion in revenues; in 1971, \$86 billion; and in 1981 - just

ten years ago - we paid \$286 billion in income taxes. That level of taxation seemed and was so onerous that Ronald Reagan was greatly helped in his 1980 campaign against Jimmy Carter when he promised to cut taxes. He did cut them once, in 1981. But, unfortunately, he subsequently raised income and other taxes four times, so that, when he left office in January 1989, taxes were significantly higher, across the board, than they had been on the day when he first took the oath.

The 30-year pattern of exponential spending growth and tax increases is reflected in other statistics. Corporate taxes grew from \$21 billion in 1961 to \$96 billion in 1991. Excise taxes were up from \$12 billion to \$42 billion, and Social Security taxes - in many ways the cruelest taxes of all - jumped from \$16 billion in 1961 to \$47 billion in 1971 to \$183 billion in 1981 to the 1991 level of \$371 billion.

The federal debt itself is literally almost beyond control. During the Reagan years, it was permitted to more than triple in size, from \$914 billion in 1981 to roughly \$2.8 trillion in 1989. As we meet here today, the debt is climbing rapidly to \$4 trillion and will almost certainly reach that plateau within the current twelve-month period.

Most politicians seem blissfully unconcerned about the debt, its continuing growth and its inevitable consequences. But, according to J. Peter Grace, who heads Citizens Against Government Waste, present trends, if permitted to continue, will raise the on-budget national debt to \$14 trillion before the end of the present decade - and, prevailing wisdom to the contrary notwithstanding, deficits do matter.

As I have described, the cost of servicing the debt has increased from less than \$7 billion per year in 1961 to \$306 billion this year, on a debt of \$3.7 trillion. If the debt triples again during this decade of the 1990s, as it did in the 1980s, we can expect debt service costs to triple as well - in fact, they will likely more than triple.

That means we are only several years away from having to shell out nearly one trillion dollars per year simply to pay interest on our admitted national debt - I say admitted because the \$13 trillion projected total does not include unfunded liabilities for Social Security and other programs. There, we're looking at many trillions more in obligations assumed in your name by your elected representatives.

At some point, it will be literally impossible to either raise taxes sufficiently to pay the debt interest, or to borrow more money for debt service. Like the Soviet Union today, we won't be able to pay interest on the debt without foreign charity or forgiveness of debt.

The real reason George Bush broke his "no new taxes" pledge last year was because Japan, which owes more than a half-trillion dollars of the U.S. government's debt, threatened to call in its loans and make no new ones unless Mr. Bush agreed to raise taxes.

As was reported in the Baltimore Sun of June 29, 1990, "U.S. negotiators here [Tokyo] encouraged speculation that President Bush's public reversal of his 'read my lips' campaign promise of 'no new taxes' had been timed to help persuade the Japanese that Washington is serious about attacking the huge U.S.

budget deficit, a key demand of Tokyo officials through the year of talks."

Indeed, a July 5, 1990 report by the Bureau of National Affairs Inc. said the U.S.-Japan trade accord "also commits the U.S. government to slashing its federal budget deficit through raising taxes, a pledge consistent with President Bush's indication that he is willing to consider that course."

Later in this current decade, without new borrowing or new taxes, our government will have very few choices: either sell off its assets to pay the debt interest, or declare bankruptcy and refuse to pay that which is owed, or, most likely, service the debt in discounted dollars whose real value is derived primarily from the paper they're printed on.

Under this approach, by massively inflating the money supply, we could very well wind up adding a few zeroes to each federal Reserve note in our pockets. That kind of devaluation is not without precedent. It happened in revolutionary France in the 18th century, in Czarist Russia and in Weimar Germany.

Here's what businessman Harry Figgie Jr. says about hyperinflation:

"If the U.S. fails to rein in its debt - the largest in world history and more than double the debt of the entire Third World - American businesses might find themselves facing South America's inflationary nightmare. Projections suggest that, if current trends are allowed to continue, debt could reach \$13 trillion by the year 2000. At that point, our annual deficit would be as much as \$2 trillion, and \$1.6 trillion of that would simply be interest on the debt!"

According to a guide published by Figgie, "The classic definition of hyperinflation...is a 50 percent average monthly price rise, translating into an annual inflation rate of 12,875 percent compounded."

When hyperinflation hits America, as it will at some point in the next several years, unless there is a fundamental change of course very soon, it will dramatically intensify popular anger with politicians and increase the growing disillusionment with our political system. And, as occurred in Robespierre's France, Lenin's Russia and Hitler's Germany, the door will be open for a dictatorial demagogue - unless responsible solutions are offered which acknowledge past error and offer solid hope of a better future.

No one can predict with assurance which message people will choose, but there is no doubt that with their dollar assets virtually destroyed, they will be receptive to recommendations for change. If no one offers a good solution, they will choose among the bad ones offered. But some choice will be made.

Restoring Limited Government

In political terms, I say with confidence, no change could be put forward which would do more good than a return to the kind of limited government prescribed by the Framers 200 years ago.

The idea of turning the political clock back may be ridiculed by some, but, to my mind, it is indisputably

the correct solution, in the sense of enabling us to undo so much of the harm which has been inflicted by overreaching political authorities on our nation and our people.

In 1980, after four years of Jimmy Carter, Ronald Reagan won his presidential debate by turning to the camera and asking the American people if they considered themselves to be better off than they had been four years earlier. On election day, they gave forth a resounding "no."

It might now be fairly asked, after three decades of a steadily expanding federal establishment: "Is America better off now than it was not four, but 30 years ago?"

Again, the answer is "no." Whereas at one point, our material circumstances improved bit by bit with each passing year, now - and this has been true since 1973 - they decline each year. Whereas, once, one breadwinner could provide comfortably for his household, now we see two and more family members working in an effort to make ends meet.

The price of more government has been less prosperity and diminished liberty. Were we not better off in 1961, before the "Great Society" and its successors, which gave us "welfare rights," EPA, the National Endowment for the Arts, HUD, food stamps, the Legal Services Corporation, "safe sodomy" subsidies, funding of Planned Parenthood, and so much more?

Consider this: No recent president has even proposed a balanced budget, let alone one which would reduce spending to appropriate constitutional levels. But, if Ronald Reagan, upon assuming office - just ten years ago - had proposed a freeze on the total amount of federal spending, and enforced that recommendation with vetoes of all appropriations in excess of the \$592 spending level he inherited, then today the U.S. government would operate at a surplus without having to collect even a single penny in individual income taxes.

That's right. In 1991, non-income tax revenues to the federal government amounted to \$586 billion - only \$6 billion less, in static terms, than what would be needed to balance a budget frozen to the 1981 level of \$592 billion.

But, the dynamic impact on the economy resulting from the extra \$67 billion in uncollected income taxes which taxpayers would be permitted to save, invest and spend if their income tax dollars were kept under their own control, rather than that of federal bureaucrats would cause the economy to boom, federal relief expenditures to diminish, and federal revenues from non-income tax sources to soar.

And, of course, if the functions and activities of the U.S. government were kept within proper constitutional boundaries, then, instead of spending \$1.5 trillion per year, financed by borrowing, currency inflation, income taxes, corporate taxes and Social Security taxes we could fund the entire federal government, relying merely on excises, imports and duties, with no direct capitation taxes on the citizens of the several states.

Step by step, the Framers' original constitutional design has been altered. In this century alone, radical transformations have been made. Every liberal President in the century has come to town with an agenda which has undercut the constitution, altered our political arrangements and diminished our liberty. FDR had his New Deal, JFK his New Frontier and LBJ his Great Society.

Unfortunately, even those Republican Presidents who campaigned for office as conservatives did little or nothing, once inaugurated, to reverse course or change direction. Eisenhower, Nixon, Ford, Reagan and Bush have not merely consolidated that which they inherited, institutionalizing the radical modifications introduced by their predecessors, but they have also, almost without exception, assigned hundreds of billions of dollars in additional resources to activities which, while campaigning for office, they condemned.

It's easy to conclude that every recent President, in terms of departure from constitutional principles and expansion of federal power - has been worse than his predecessor. Thus, the American people have been offered only two real alternatives: "lose fast" with the Democrats, or "lose slow" with the Republicans. But either way, we have lost.

And the conservative movement, instead of offering a "vision of victory" around which we might rally has raised up no standard more exalted than the prospect of "losing as slowly as possible."

Political conservatives have failed to reverse the tide against limited constitutional government in large measure because they have assigned their loyalty to a single political party and to particular political leaders, rather than to fixed constitutional and religious principles. At the same time, too many of us have failed to hold our public officials and political leaders accountable to the few remaining convictions which political conservatives profess to uphold.

When candidate Reagan denounced President Carter for having created a federal Department of Education, conservatives cheered. But, when President Reagan tripled the budget of the same unconstitutional establishment, conservatives averted their eyes and quieted their voices.

And look at what has been happening more recently. Last year, for example, when a special interest-oriented Clean Air bill was passed, encumbering entrepreneurship even as it provided billions in economic payoffs to "Big Business" political contributors, only six Republican Senators voted "no," and only 16 Republican members of the House did likewise.

Similarly, when President Bush promoted a so-called "Americans with Disabilities Act," which requires private employers to hire "otherwise qualified" AIDS-infected homosexuals, even for food-handling positions in restaurants, only eight U.S. senators voted "no," as did only 20 members of the House.

For several years, one of the main objectives of pro-family conservatives and Christian activists has been to stop the incredibly perverse activities of the federally funded National Endowment for the Arts, which, even as it has been stoutly defended by George Bush (who wants to increase its funding), has been

awarding subsidies to self-proclaimed "artists" who use our taxes to promote blasphemy, sodomy and other forms of human corruption and degeneracy.

Yet, when the issue came to a vote earlier this year, no more than 66 of 435 congressmen voted for Congressman Phil Crane's proposal to cut off the NEA's money.

Is Reform Possible?

Now it's time to take our government back. Nor is it too late to do so, if we have the requisite desire, vision, objective, strategy and plan.

Our society faces many crises: moral, cultural, strategic, institutional and financial. Not all of our crises, by any means, can be resolved politically - but, to the extent that government has caused or compounded our problems, we can, through independent political action and a sound strategy of constitutional reconstruction, diminish their impact and mitigate their damage.

We can even hope to rebuild a society in which, once again, godly behavior is encouraged, criminal conduct is effectively restricted, and industry is rewarded. We can reconstruct our Republic without violent revolution, rampant disorder or widespread suffering.

The means for reconstruction are provided in the Constitution whenever the requisite leadership is forthcoming from either the Congress or the President, but above all, from the American people.

In order for Congress, on its own, to overcome America's mounting debt crisis and act to restore limited government by cutting federal spending down to Constitutional limits, we would have to await the unlikely prospect of some 67 Senators - enough to overcome a filibuster and override a veto - plus some 290 Representatives, the number needed to control the agenda on the House floor - prepared to act in unison.

If a President were elected this year, on a platform committed to drastic reduction in federal spending, coupled with a realistic plan to eliminate the income tax, our nation could be put back on a proper constitutional track and restored to fiscal solvency, in the space of a single four-year term.

Article I, Section 9 of the U.S. Constitution stipulates that "No Money shall be drawn from the Treasury, but in Consequence of Appropriations made by Law."

In Article I, Section 7, it is made clear that "Every Order, Resolution, or Vote to which the Concurrence of the Senate and House of Representatives may be necessary ... shall be presented to the President of the United States; and before the Same shall take Effect, shall be approved by him, or being disapproved by him, shall be repassed by two thirds of the Senate and House of Representatives."

Simply stated, that means there are only two ways for the federal government to fund its activities: Either

(1) by concurrence of the House, the Senate and the President, or (2) over the objection of the President, with 290 representatives and 67 U.S. senators prepared to override his vetoes.

Since it's unlikely that a Congress dominated by federally funded special interests will, by majority (let alone two-thirds) vote, voluntarily act to cut off the "port" to its members' political allies, then, as a practical matter, if the IRS is to be closed down and other undesirable activities terminated, that result will have to be achieved by means of Presidential vetoes, sustained by either 34 senators or 146 representatives in Congress.

The President already has the requisite authority to propose, on his own, and to dispose, so long as he has the support of one-third plus one of one House. It is not legality which is lacking, but the vision to lead and the will to act. If a President lacks the stomach to go "cold turkey" and cut the budget by two-thirds or a full trillion dollars, he can pursue the more moderate course of simply rolling back spending by one-third, to the level of one trillion dollars last obtained in 1987 near the end of Ronald Reagan's presidency.

Reviving Our Republic

Turning back the clock by a mere four or five years would not destroy the economy, it would revive it - giving back hundreds of billions of dollars in taxes and spending, so that Americans could spend their own money - instead of having it spent for them by politicians and bureaucrats.

How do we get such a President to implement such a plan? That's another story for another occasion. But let me give you a few hints: The first step is to put the idea in circulation. The second is to recruit candidates who will advocate it. Popular support will grow as the economic crisis intensifies and the failure of present approaches is made manifest.

Taxpayers will rally to the cause as they tire of their lifelong involuntary servitude to a politically preferred assortment of tax users whose votes are bought with our own money, which is confiscated by majority vote whenever Congress passes a new authorization or appropriation. With exponentially escalating debt and the prospect of hyperinflation during the next several years, the possibility of constitutional reconstruction and a return to limited government will become increasingly attractive to productive citizens who want not only to send a message to Washington, but also to change its direction.

In the past, a proliferation of special interests, like an army of greedy Lilliputians, has prevailed over a blinded "general interest," gaining their advantages via a never-ending series of multimillion dollar legislative pinpricks.

But when each member of the general interest can see personally the prospect of a huge annual pay raise - effectuated by the complete elimination of their individual income tax obligations - they will become ready to support the corollary reductions in welfare state spending which are needed to enable immediate elimination of the income tax.

At that point, a new political force will have been polarized into place, one which, in a multi-party scenario, will be able to capture the presidency and to govern effectively, with a coherent plurality, rather than an unstable media-manipulated majority of popular support.

This impending realignment will be facilitated by the breakdown and restructuring of existing political arrangements, which have kept the political "living dead" in place long since their minds and hearts have been extinguished.

The "undead" Republicans and Democrats have been kept politically alive by federal election laws which concentrate control over campaign dollars in the national leadership of the Democrat and Republican parties and by state laws, which often unfairly restrict ballot access both for independent candidates and new political parties.

The movement for term limitation, widespread outrage at congressional pay raises, pensions and perquisites, and recent demonstrations of support for "socially unacceptable" anti-establishment candidates are but a foretaste of the political earthquake we will witness during this decade.

Let us act now to prepare the alternative partisan arrangements on which we will need to rely just a few years hence. America's Founders established what became the greatest nation in history. That nation and its government are now headed toward moral suicide and economic catastrophe. Our job as inheritors of the Framers' system and as adherents of the Founders' principles is to discern the truth, tell it, and act in terms of it.

- * Let it be our vision to overcome America's mounting debt crisis and restore limited government by cutting federal spending down to constitutional limits and abolishing the individual income tax.

- * Let it be our objective to make the vision a reality through a President who will use his existing veto authority - with the support of one-third plus one the members in either the U.S. House of Representatives or U.S. Senate - to eliminate unconstitutional regulations, programs, agencies and expenditures.

- * Let it be our strategy to offer the American people a "Grand Bargain" wherein, as special interest spending is eliminated, the general interest will be advanced by defunding the Internal Revenue Service and ending all individual income tax collections.

- * Let it be our plan to secure the objective by recruiting and training volunteer activists in each of the 50 states who will create or cooperate with taxpayers' parties which share the vision - thus paving the way for an electoral college victory achieved with a plurality of popular votes in a multiparty scenario.

When the good doctor correctly diagnoses a potentially fatal disease and prescribes a painful remedy, the patient may be reluctant to act. But at some point, hopefully before it is too late, the patient may decide to accept the prescription, and by acting on it, have some hope of recovery. If the doctor fails to warn the

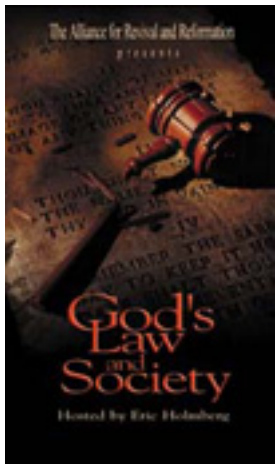
patient and offer a cure, premature death is likely.

America is in grave condition. Let us not hesitate to warn of the cancer and offer a plan for its surgical removal.

In doing do, let us accept the advice of George Washington, our first President, who, at a critical moment during the Constitutional Convention in 1787 warned his fellow delegates: "If, to please the people we offer what we ourselves disapprove, how can we afterward defend our work? Let us raise a standard to which the wise and honest can repair. The event is in the hand of God."

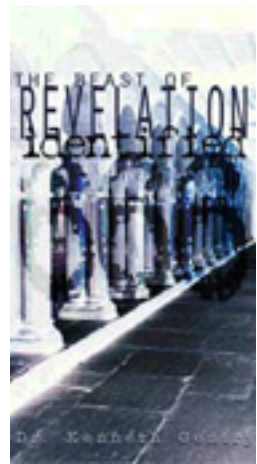
Howard Phillips is the U.S. Taxpayers' Alliance independent party candidate for President of the United States.

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Prayer in Bush Administration

3/89

WASHINGTON, DC (FR) - With inauguration festivities focused on public and private worship services as well as a proclamation for a national day of prayer, President George Bush has set a definite spiritual tone for his administration.

Bush opens his cabinet meetings with prayer. At one of the first meetings, Secretary of State James Baker was called on to deliver a prayer, according to White House spokesman Marlin Fitzwater. At the 1989 National Prayer Breakfast in February, Bush addressed the gathering by reminding them that Americans face "tough problems and great opportunities," and urged that "we not just pray for what we want, but that we pray for what is in the heart of God for us individually and as a nation."

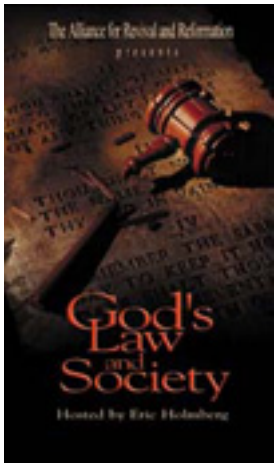
The president told the gathering of more than 4,000 participants that he practices thanksgiving on a daily basis and suggested that more Americans do the same. "All of us should not attempt to fulfill the responsibilities we now have without prayer and a strong faith in God," he declared. "If we are to walk together toward a more caring, more generous America," he added, "let us all share in paving the way in prayer."

Prior to his election, Bush did not talk openly or easily about his Christian beliefs. In an interview with Christianity Today (September 1988), he said that his faith "has been very personal." Yet in the same interview he stated, "There was never any doubt that the Lord Jesus Christ was my Saviour and Lord." Although many politicians have abandoned their Christian tenets upon which they campaigned in order to win the evangelical vote, Bush has increased public discussion of Christianity.

The day after his election, Bush told reporters that he and his wife had gone to church that morning because "God's help is absolutely essential." They attend church every Sunday at an Episcopal church in Washington, D.C., and have also visited other churches, including a black Baptist Church. The Bushes have said that they will not allow security precautions to hamper their worship. The First Lady told a television interviewer that one of her duties is "to get my husband to church."

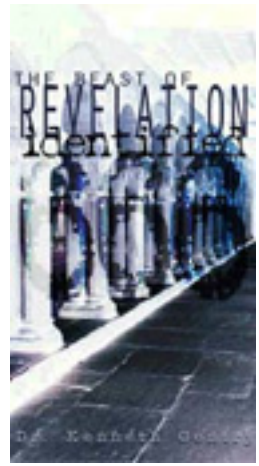
Billy Graham, a close friend of the Bushes for 25 years, says he believes their faith is "strong and genuine." Graham explained, "I've had prayer with him many times and discussed spiritual things with his whole family on a number of occasions."

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Reagan's Last Speech on Foreign Policy at University of Virginia

1/89

CHARLOTTESVILLE, VA (FR) - President Ronald Reagan delivered his last speech on foreign policy to approximately 1,000 students and faculty in December at the University of Virginia's rotunda. The university was selected as the proper site for the speech, President Reagan said, because its founder Thomas Jefferson had a presidency which paralleled his own in many ways.

"We have seen the growth of a Jeffersonian-like populism that rejects the burden placed on the people by excessive regulation and taxation ... that judgeships should be used to further privately held beliefs not yet approved by the people, and, finally, ... the notion that foreign policy must reflect only the rarefied concerns of Washington rather than the common sense of a people who can frequently see far more plainly dangers to their freedom and to our national well-being."

On Soviet relations, Reagan explained that considerable progress has been made since the Cold War of the Carter years, and that General Secretary Mikhail Gorbachev was different from Nikita Krushchev and Leonid Brezhnev. However, Reagan warned "... it could not have happened if the West had not maintained, indeed strengthened, its will, and its commitment to world freedom. So there was nothing inevitable about all of this.

"And this is the heart of my point: What happens in the next few years - whether all this progress is continued or ended - this is in large part up to us. It is why now more than ever we must not falter." Soviet relations were marked by "sterility and confrontation," he said, but now are "characterized by realistic, candid dialogue." However, "all of it is also still in doubt. And the only way to make it last and grow and become permanent is to remember: we are not there yet."

In negotiating treaties, he advised, "Trust but verify. It means keeping our military strong. It means remembering no treaty is better than a bad treaty. It means remembering the accords of Moscow and Washington summits followed many years of standing firm on our principles and our interests and those of our allies."

Reagan criticized congressional attempts to control foreign policy development. "We see it in the attempt to manage complex issues of foreign policy by the blunt instrument of legislation - such as unduly restrictive intelligence oversight, limits on arms transfers, and earmarking of 95 percent of our foreign assistance - denying a president the ability to respond flexibly to rapidly changing conditions."

The adversarial relationship between the White House and Congress in implementing foreign policy, such as in Central America, has "faltered (foreign policy) and our common purposes have not been

achieved. Congress' on-again, off-again indecisiveness on resisting Sandinista tyranny and aggression has left Central America a region of continuing danger."

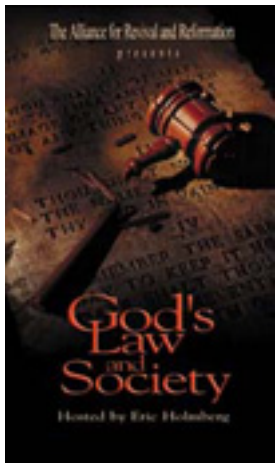
Reagan stated that his most significant accomplishments were the strengthening of the military and the economy. "When I took office, half of our military planes could not fly for lack of parts and about half of our ships were in port for lack of crew. My desire was to re-establish our military strength and a patriotism in which a soldier would be proud to wear his uniform. We now have more high-school graduates in the military than ever before, and this is a volunteer service."

Although college students registered the lowest turnout in the 1984 election, President Reagan noted that the 18 to 24-year-old age bracket were the "most definite supporters of the things we've been doing the last eight years." A student asked for his advice since he was "the only president we know or care to remember."

Reagan responded, "Go to the polls and make your voice heard. It is your world. You have to take the reins of government." He added that if he could lobby the audience, he would push for a line-item veto and balanced budget. However, he stated that he plans to spend his time after the inauguration on the fundraising dinner circuit, mobilizing support for such issues.

- by Robert Cushing and Leilani Corpus

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An American's Rights and Responsibilities Under the Constitution

By Erin Doherty,
10th grade - New Testament School Cedarville
4/91

"We the People."

These words are familiar enough to the average American. To some, these words bring to remembrance the long-ago act of memorizing the preamble to the Constitution in their high school days. These citizens felt comfortably secure in hearing these words, knowing that it is an all-American phrase.

To others, the clause "We the people" stirs up an intense emotional feeling of patriotic pride, the sort of feeling one gets while hearing the national anthem sung before a ball game or while watching the stars and stripes flutter softly in the breeze.

But do we understand what "We the people" really involves? Do we realize what rights we possess as Americans? Can we comprehend the vast amount of power as well as the responsibility that each citizen, male or female, young or old, wealthy or poor, regardless of race, is entitled to? I fear most do not.

We live in a day when we often forget to vote until on the way home from work, and then, because we failed ahead of time to read up on each individual candidate, we resort to voting for the candidate whose name sounds the most familiar. We live in a time in which, out of disrespect to their country, people burn the American flag out of rebellion. We live in an age in which people dread receiving jury duty, knowing that it will upset their daily routine. Have such attitudes always been prevalent among Americans? Most certainly not.

In 1787, when the Constitution was ratified, our nation had quite a different structure than what we know today. Stripped of all forms of bureaucracy, red tape, needless taxation, false gimmicks of politicians, and all of the other unattractive sides of politics, the government was a fledgling institution, just beginning to take its first steps. The citizens of America were extremely anxious to get their hands on copies of the Constitution, and before long many could recite parts, if not the whole, of this important document.

It was no news to them that they were possessors of the unalienable rights of life, liberty, and the pursuit of happiness, for they had been trained in that belief as children, and were proceeding to raise up their children in the same way. They realized that the government was a creation of the people and, therefore, was subject to alteration or abolishment if need be. The citizens of America were an intelligent people that understood the value of freedom and were willing to pay any price, including death, as Patrick Henry

had bluntly stated in 1775, to preserve their precious jewel of liberty.

When did today's pervasive attitudes of ignorance and apathy begin to permeate society? They came gradually, as certain key events over the years portrayed the dampening of the same eminent flame of patriotic watchfulness of the people.

* In 1895, the Supreme Court decided that the power of the jury would be lessened. No longer would the jury be able to determine both law and fact in the case, but was restricted to simply deciding if the suspect was innocent or guilty.

* In 1933, President Roosevelt took our country off the gold standard, allowing the federal government to usurp power over the economy that it did not rightfully possess by slowly infiltrating fiat money, beginning a wave of inflation and whose break on the economic shore will be felt in the next few years.

* In 1962, prayer in the classroom of a public school was prohibited and conflicts of a public school was prohibited, and conflicts over separation of church and state have been regularly increasing ever since.

* In 1988, it became a widely-spread practice to voice one's rebellious feelings toward the American government by "burning the flag," an act which, I believe, mirrors internal treasonous attitudes. Events such as these have caused us to lose sight, first of all, of the true interpretation of what the Constitution really means and, secondly, of what we are required as citizens.

When immigrants to the United States apply for citizenship, they must thoroughly study the Constitution and take a test to prove that they understand the philosophy behind the words and that they are willing to accept the responsibility of being an American. Ironically, many high schools and college seniors are graduating today without being able to remember if the words "We the people" are from the Preamble to the Constitution, the Declaration of Independence, or the Mayflower Compact!

Even more frightening is the fact that some people don't even know how many Amendments there are, as I discovered while talking to one of my state senators last year on a class field trip. When questioning a district attorney who visited my civics class last year, I was shocked to hear that in some law schools today students specializing in that field are graduating without having studied a line of the Constitution.

These situations exemplify the vast number of people across the country who are not properly informed about the Constitution. "We the people" have a job to do, and an important one at that. The epitome of an American citizen's responsibility, I believe, is to constantly keep a vigil over what is happening in government. In order to preserve our republic, it is crucial for us to be alert as to what Congress is doing.

Are our taxes skyrocketing? Well, where is our money going? Are our leaders proposing economic plans and interposing government monopolies, as well as printing endless quantities of fiat money without one cent of intrinsic value? Our Constitution is designed in such a way as to easily enable us to keep a system of checks and balances over those whom we have placed in authority.

In contrast to England's Bill of Rights, which gave instance after instance of things which the government was prohibited from doing, our Constitution simply lists precisely what our government can do. Anything outside of what is expressly granted as a power of Congress, Congress is forbidden to do. If we are familiar with these powers and keep informed about what is going on in government, we can step in immediately when we see someone go too far.

Another important aspect of checking up on our leaders is through our vote. The 26th Amendment of the Constitution states that "the right of citizens of the United States, who are 18 years of age or older to vote shall not be abridged by the United States or by any state on account of age." What was once regarded as a sacred inviolable right by our predecessors is now taken for granted or is considered an inconvenience.

Besides these responsibilities given to the people of America in the Constitution, our rights are also expressed and clarified. A right denotes responsibility, too, though. We possess the unalienable right" of liberty, but if we act foolishly and abuse it, we are sure to lose it. We were entitled to "the right to bear arms" (in the Second Amendment), but because the irresponsibility of murderous individuals, advocates of gun control are springing up everywhere.

The First Amendment explains our freedom of speech and of the press, and yet again some go to an extreme, claiming that the freedom of our actions, such as committing obscene acts on stage during a rock concert, are the same thing as free speech. People continually push the limit to see how far they can go.

"We the people" must change. We need to begin to teach our children the rudiments of our Constitution and encourage them to study the history of America. If we learn the lessons of the past, we will be safer from repeating mistakes.

As Jefferson said, "If a nation expects to be ignorant and free, in a state of civilization, it expects what never was and never will be." As we agree to accept responsibility and become willing to be accountable for our actions, we will be taking steps in the right direction of forming "a more perfect union."

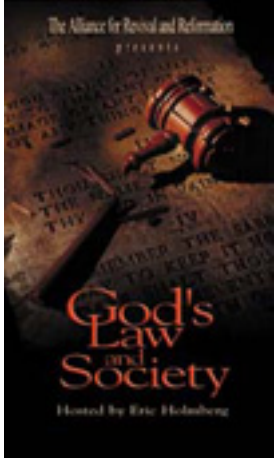
If we fail to mend our ways, our republic is headed for destruction. Yet, if we learn to guard our rights and preserve the foundations of freedom in this nation, we shall "secure the blessings of liberty to ourselves and our posterity."

Paul Jehle, director of the Heritage Institute and founder of New Testament School, Cedarville, Massachusetts, has worked for the past 10 years in Central and South America and the United States teaching the "principle approach" to education - a biblical alternative to the public school curriculum. If you would like more information on Paul Jehle and the New Testament School of Cedarville, please write:

Paul & Charlene Jehle

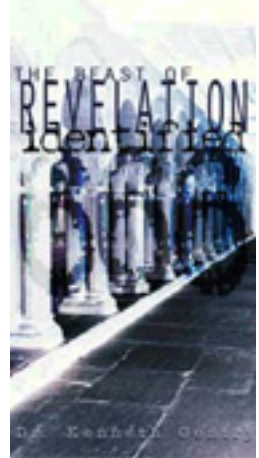
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California Senator Richardson Report

4/88

When a president is sworn into office, he places his hand on the Bible and swears before Almighty God to uphold the duties of that office.

It is reported that when the first four presidents of the United States were sworn into office, the Bible was opened to Deuteronomy 28. Very significant. The first 14 verses tell of the blessings that will accrue to a nation that honors God's laws. Then, from verse 15 to 68, we are told, in no uncertain terms, of the punishment that will befall nations that ignore God's commandments; 14 verses of good tidings, then 54 verses of pain!

It is quite obvious that the vast majority of American politicians give nothing but lip service to the laws which governed our forefathers' actions. God, for all practical political purposes, is extinct. Reference to Scripture is literally nonexistent, and when someone does broach the subject of religious morals, their comments are politely or humorously ignored.

During a recent discussion with my colleagues regarding billions of dollars of bonded indebtedness the California Legislature intends to offer the public, I asked if someone would comment on the moral justification for saddling future generations with a debt of such monstrous proportions. One of my colleagues jocularly responded, "I can't give you a moral reason, but I can give you an immoral one."

Everyone laughed and that ended the subject. No one felt an obligation to address the moral implications of spending borrowed money now and placing the cost upon our children and grandchildren.

Morals are laughed at, not only by those in office but by those who elect them. We are a nation that has turned away from God, and it is manifested in our every action from the office of the President on down. We cavort with our deadly enemies while we ridicule our friends. We treat Gorbachev, one of the world's great criminals, as a respected leader and fawn over brutal Marxist dictators, while ignoring the blood that drips from their hands.

Proverbs 17:15 states, "He who justifies the wicked, and he who condemns the righteous, both of them alike are an abomination to the Lord."

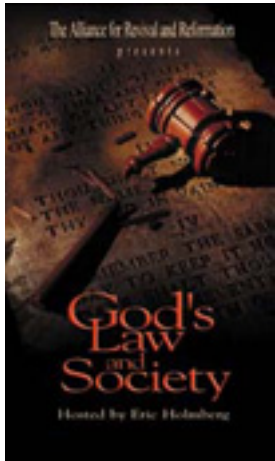
Scripture also tells us that God is "slow to anger," but, to paraphrase, when pushed too far, His wrath is awesome. Also, those who He has favored He holds especially accountable, and to them His anger should be terrifying. America, take note!

Why is this politician sounding like a preacher delivering a sermon? Because I believe in the Lord and I'm trying to do what Scripture commands me to do. Ezekiel 33 instructs me to warn the people even

though the warning may fall on deaf ears. My duty is to obey the Lord, and to the best of my limited ability, I intend to do so.

America is in for terrible judgment ... and nothing less than national repentance can save this nation from the trouble that is just over the horizon. We are destined to wallow in our foolishness and pay the price for our stupidity. We have been given signs, but the warnings have gone unheeded. Sackcloth and ashes most assuredly are not a part of our national policy agenda!

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Separation of Church and State: Has it gone too far?

By Mark Shelby

2/92

Concerning separation of church and state, here are the decisions of the modern United States Supreme Court:

- * The First Amendment has erected a wall between church and state. That wall must be kept high and impregnable. We could not approve the slightest breach.¹ *Everson v. Board of Education*, 1947
- * It is unconstitutional to offer verbal prayers in a school, regardless of denominational neutrality and voluntary participation. *Engel v. Vitale*, 1962;² *Abington v. Schempp*, 1963;³ *Commissioner of Education v. School Committee of Leyden*, 1971.⁴
- * It is unconstitutional for a student to pray aloud over his lunch. *Reed v. van Hoven*.⁵
- * Students have guaranteed freedom of speech and press, except when it becomes religious, at which point it becomes unconstitutional. *Stein v. Oshinsky*, 1965;⁶ *Collins v. Chandler Unified School District*, 1981.⁷
- * It is unconstitutional for a voluntary gathering of students before school to hear the prayers of Congressional Chaplains read from the Congressional Record by a student volunteer, even though the prayers are printed in a public manuscript published by the U.S. government. *State Board v. Board of Education of Netcong*, 1970.⁸
- * It is unconstitutional for the walls of a classroom to have the Ten Commandments on them, because it may lead the students to read them, meditate on them, respect them, or obey them. *Stone v. Gramm*; 1980;⁹ *Ring v. Grand Forks Public School District*, 1980;¹⁰ *Lanner v. Wimmer*, 1981.¹¹

These are only a few of the instances in which the modern Court has forcibly separated church and state. Almost all instances occur in the realm of public education. According to a poll published in *Time* magazine (Dec. 9, 1991, pg. 64) most of these separations are largely contrary to the beliefs of the majority of the American people.

These rulings occur predominantly in respect to education because education is the key to the morals, virtues and dignity of the society in which we will live in the future. Some of the results of these decisions by the Court are as follows:

"Recently public schools were barred from showing a film about the settlement of Jamestown, because the film depicted the erection of a cross at the settlement [despite the truth that] according to historical facts, a cross was erected at the Jamestown settlement."¹²

"In Omaha, Nebraska, 10-year-old James Gierke was prohibited from reading his Bible silently during free time ... the boy was forbidden by his teacher to open his Bible at school and was told doing so was against the law."¹³

The Courts started this decidedly un-American and subversive behavior with the Everson decision in 1947. The actions that the Court took at that time began to reverse the long standing opinions of the Court for the 150 years preceding 1947, and these recent decisions were without legal precedent, a definite taboo in the legal profession at that time.

"Why did the Court not include a precedent? The answer is simple: there were no previous cases to support its decision in this case! The Court had refused to acknowledge the existence of opinions by the Founders, Congress, previous Courts, and others, because those opinions conflicted with the position the Court now assumed. This ruling was simply a declaration of the Court's new policy, revealing the way it would now interpret the First Amendment.

"The Court employed an effective strategy to help create acceptance of the new policy: the appearance of its widespread public support ... Without legal precedents to aid them, the Court relied on purveying an image of universal acceptance and support of its new policy. This was a patient misrepresentation ... The Court had employed an effective marketing strategy, but not an honest one!

"The question remains: how could such an absurd decision occur...? The answer is obvious: these Justices were political judges, not constitutional judges. As Edwin S. Corwin pointed out in *The Constitution of the United States of America* [Eidsmoe, p.396], this Court, which during its tenure was able to completely remove God from education by a series of completely unprecedented decisions, did not have a single judge with any prior judicial experience! Despite the oath the Justices took upon entering office, the Court did not intend to follow the original intent and uphold the Constitution. It intended to make the nation's policies reflect its own personal philosophical views."¹⁴

The terminology that the Court used, that of a "wall of separation" between church and state was not even taken from what the Founding Fathers believed, but rather, was taken from an obscure speech given by Thomas Jefferson and was then twisted out of context.

Jefferson gave a speech to a Baptist association during his Presidency. Because he wanted to establish common ground with them in his speech, he borrowed a phrase from one of their theologians to use in his speech. The context in which he used the phrase: "wall of separation" was to reassure them that the national government would not establish a national government supported church (denomination) to be superior to all other denominations. The "wall of separation" phrase was meant as an allusion to a wall around a church to keep the government from interfering (see Barton, pp. 41-42 and Eidsmoe, p. 243).

Concerning the separation of church and state, here are the opinions of the Founding Fathers, of their contemporary statesmen, of later leaders, statesmen and Presidents, of later Congresses, and later Supreme Courts (before the current Supreme Court):

"We have staked the whole future of American civilization, not upon the power of government, far from it. We have staked the future of all of our political institutions ... upon the capacity of each and all of us to govern ourselves according to the Ten Commandments of God." James Madison.¹⁵

"Religion is the only solid basis of good morals: therefore education should teach the precepts of religion, and the duties of man toward God." Gouverneur Morris.¹⁶

"Neither the wisest constitution nor the wisest laws will secure the liberty and happiness of a people whose manners are universally corrupt." Samuel Adams.¹⁷

"Republican government loses half its value where the moral and social duties are ... negligently practiced. To exterminate our popular vices is work of far more importance to the character and happiness of our citizens than any other improvements in our system of education." Noah Webster.¹⁸

"... True religion affords to government its surest support." George Washington.¹⁹

"We have no government armed with power capable of contending with human passions unbridled by morality and religion ... Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other." John Adams.²⁰

"... The cultivation of the religious sentiment represses licentiousness ... inspires respect for law and order, and gives strength to the whole social fabric." Daniel Webster.²¹

"... The happiness of a people and the good order and preservation of civil government essentially depend upon piety, religion, and morality...." United States Supreme Court, 1892.²²

"... Offenses against religion and morality ... strike at the root of moral obligation, and weaken the security of the social ties ... this [First Amendment] declaration ... never meant to withdraw religion ... and with it the best sanctions of moral and social obligation from all consideration and notice of the law ..." Supreme Court, 1811.²³

"It yet remains a problem to be solved in human affairs whether any free government can be permanent where the public worship of God, and the support of religion, constitute no part of the policy or duty of the state in any assignable shape." Supreme Court Justice Joseph Story.²⁴

"It is impossible to rightly govern the world without God and the Bible." George Washington.²⁵

"The foundations of our society and our government rest so much on the teachings of the Bible that it would be difficult to support them if faith in these teachings would cease to be practically universal in our country." President Calvin Coolidge.²⁶

"Moral habits ... cannot safely be trusted on any other foundation than religious principle, nor any government be secure which is not supported by moral habits ... Whatever makes men good Christians, makes them good citizens." Daniel Webster.²⁷

"The purest principles of morality are to be taught. Where are they found? Whoever searches for them must go to the source from which a Christian man derives his faith - the Bible. United States Supreme Court, 1844.²⁸

"... What constitutes the standard of good morals? Is it not Christianity? There certainly is none other. Say that it cannot be appealed to, and ... what would be good morals The day of moral virtue in which we live would, in an instant, if that standard were abolished, lapse into the dark and murky night of ... immorality." Supreme Court of South Carolina, 1846.²⁹

"... For whatever strikes at the root of Christianity tends manifestly to the dissolution of civil government ... because it tends to corrupt the morals of the people, and to destroy good order." Supreme Court of New York, 1811.³⁰

"... Religion ... must be considered as the foundation on which the whole structure rests ... In this age there can be no substitute for Christianity ... the great conservative element on which we must rely for the purity and permanence of free institutions." Senate Judiciary Committee, 1853.³¹

"It is impossible to enslave mentally or socially a Bible-reading people. The principles off the Bible are the groundwork of human freedom." Horace Greely.³²

"... But for [the Bible] we could not know right from wrong. All things most desirable for man's welfare ... are to be found portrayed in it." Abraham Lincoln.³³

Here is one final quote from one of our modern, most well respected Presidents:

"The basis of our Bill of Rights comes from the teachings we get from Exodus and St. Matthew, from Isaiah and St. Paul. I don't think we emphasize that enough these days. If we don't have a proper fundamental moral background, we will finally end up with a ... government which does not believe in rights for anybody except the State!" President Harry S Truman.³⁴

Don't be misled. Look at American history for yourself, instead of just taking someone else's word for it. The people teaching you this stuff don't want you to go to the sources of American history, the original documents, they only want you too read what has been said about it recently. So be radical, read the Constitution for yourself, the Bill of Rights, the Declaration of Independence, the Northwest Ordinance,

and all of the other documents important in American history. When we quit reading these things for ourselves, we become no better than cows to be herded around, led by the nose, and then indiscriminately slaughtered.

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3. Abington v. Schempp; 374 U.S. 203 (1963).
- 4 Massachusetts Commissioner of Education v. School Committee of Leyden; 267 N.E. 2d 226, cert. denied, 404 U.S. 849 (1971).
- 5 Reed v. van Hoven, 237 F. Supp. 48 (1965).
- 6 Stein v. Oshinsky; 348 F. 2d 299, cert. denied, 382 U.S. 957 (1965).
- 7 Collins v. Chandler Unified School District; 644 F. 2d 759, cert. denied, 454 U.S. 863 (1981).
- 8 State Board of Education v. Board of Netcong; 270 A. 2d 412, 57 N.J. 172, 108 N.J. Super 564, 262 A. 2d 21 (1970).
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- 13 IFA Newsletter, February 1989, "Fifth Grader Sues for Right to Read Bible."
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- 26 Steve C. Dawson, God's Providence in America's History (Steve C. Dawson, Rancho Cordova, CA) p.12:3.
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- 28 Vidal v. Girard's Executors; 43 U.S. 153 (1844).
- 29 City of Charleston v. S.A. Benjamin; 2 Strob. 520 (1846).
- 30 People v. Ruggles; 8 Johns 546 (1811).
- 31 B.F. Morris, The Christian Life and Character of the Civil Institutions of the United States (George

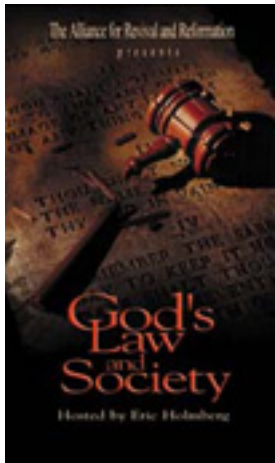
W. Childs, Philadelphia, 1864) p.318-329.

32 Lacy, p.8.

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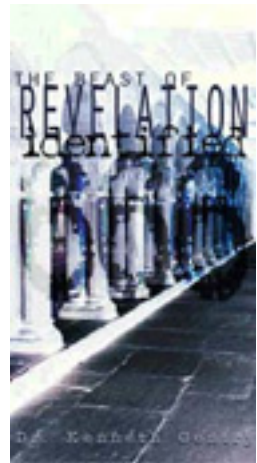
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Supreme Court to Reexamine View of Church-State Relations

11/89

WASHINGTON, D.C. (FR) - The U.S. Supreme Court will hear a number of cases exploring the relationship between church and state during its current session which began on October 2.

The Court will decide the constitutionality of the Equal Access Act, passed in 1984, which requires schools to open their facilities to religiously-orientated student groups if they permit non-religious student clubs.

On July 3, 1989, the U.S. Supreme Court agreed to hear a case called *Westside Board of Education vs. Mergens*. The Court will examine equal access in the *Mergens* case, in which the U.S. Court of Appeals for the Eighth Circuit ruled in favor of a Christian student group that had been forbidden to meet on school grounds. The Court could also review the *Garnett* case, a similar case, in which the U.S. Court of Appeals for the Ninth Circuit ruled against a Christian student group.

The Court is expected to uphold Equal Access by a wide margin.

Another case that may appear this session, but is not yet scheduled for review, involves Larry Witters, a disabled man from the state of Washington who wants to use funding from a state educational assistance program to pursue a seminary education. Previously the United States Supreme Court ruled unanimously that his individual choice to use a state education grant at a religious school did not pose a constitutional problem. But the Washington Supreme Court has since overruled the decision, claiming that the state's constitutional prohibition of establishment of religion is stricter than federal legal codes.

Witters' case is expected to win review because it involves a conflict between state and federal standards, and because the lower state court is acting out of accordance with the ruling of the U.S. Supreme Court.

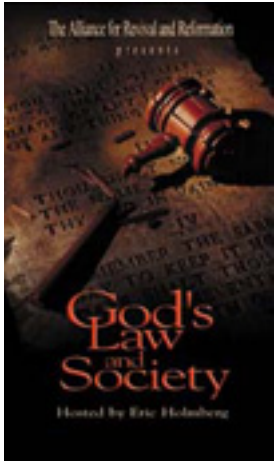
Jordan Lawrence, litigation director for Concerned Women for America, thinks that Witters' case could lead to a landmark decision by the Court. "I think it has significant implications," Lawrence said. "The case is innocently asking for the Supreme Court to review this whole area once again and adopt a constitutional principle that if the government makes money available to anyone, as an individual, they can use it to attend a religious institution. It could produce a very important decision."

Other decisions made recently by lower courts have upheld the religious freedom guaranteed by the U.S. Constitution. In Denver, Colorado, U.S. District Court Judge Richard Matsch ruled that students have a constitutional right to distribute a publication at their high school that promoted Christian principles. In New Orleans, Louisiana, the U.S. Court of Appeals for the Fifth Circuit ruled that a public library in

Oxford, Mississippi may not prohibit a Concerned Women for America prayer chapter from using its facilities because of the religious content of the group's meetings.

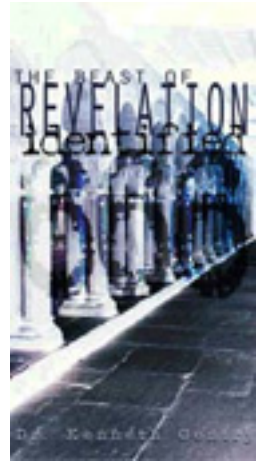
These cases and other upcoming decisions by the U.S. Supreme Court promise to reestablish and uphold the constitutional right of religious freedom, which had been denied to millions of Americans in recent years.

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Two Views of Government

Puritanism vs. Pietism

By Jay Rogers

9/93

"The Lord has established His throne in the heaven and His sovereignty rules over all."

- Psalm 103:19 -

THE 1990S WILL BECOME KNOWN AS the decade of Christians in government. Even more so than in the 1980s, the evangelical Church will have a greater voice in the political process. The full impact of this surging tide will not be felt until the 1996 election and beyond.

For those who are mobilizing for action at the grass roots level, it will become increasingly important to lay a foundation based on biblical law and to avoid building party platforms based on populist conservatism. Those entrusted with the vision to rebuild a Christian democratic republic must be aware that the blueprint for reforming civil government is given only in the Word of God.

The groundswell of Christian political activism began in the early 1960s with the defeat of presidential candidate Barry Goldwater; a constituency of conservative Christians were galvanized by Goldwater who received campaign support from a well known screen actor, Ronald Reagan. In the 1970s, evangelical Christians threw their support behind Jimmy Carter - a professing believer - only to be chagrined by his support of abortion and homosexual rights. The 1980s saw the emergence of the Moral Majority and two pro-life presidents who often promoted a biblical standard of morality. At the 1992 Republican National convention, one-third of the delegates were members of the Christian Coalition.

Over the past 30 years, American evangelicals began to cast off the pietistic notion that political involvement is somehow worldly. Christians regained a sense of history through studying America's Puritan heritage. They awakened to the fact that the Church is to be the salt and light of the world and realized that they had a God-given mandate to possess the gates of the city.

But then something went awry on the way to the new millennium ...

Evangelical activists suffered a crushing defeat in the 1992 presidential election. Since many had entered into the fray of social reform within the past twelve years, they had known only victory in the presidential elections. Christian activists are now reassessing their involvement in politics after the defeat of President George Bush at the hands of Bill Clinton and Ross Perot.

Since many could not palate the defeat of a holy cause, weak reasons for the demise of George Bush were offered. Some imagined the wrath of God on our nation: "God is judging America by giving us Bill Clinton." Others concluded that there must be sin in the camp: "God is judging the religious right for a

spirit of intolerance."

Christians knew by the leading of the Holy Spirit that they ought to be involved in politics. Since the basis of their commitment was experiential rather than epistemological (belief-oriented), many began asking experience-oriented questions: "What went wrong?" The Christian with a solid biblical worldview should rather assess defeat by asking: "Why do I believe what I believe?" Ideas do have consequences. Christians should look carefully at the consequences of their beliefs through a systematic study of what the Bible says about civil government.

Instead of asking epistemological questions, many "spirit-filled" Christians are now adopting views about politics totally contrary to what they once believed (and contrary to scripture). Rather than looking at the Bible, they are basing their turnabout in belief on subjective experience.

In an abrupt shift of tactics since the Clinton "victory," some among the Christian right have suddenly become disinterested in legislating according to the moral law of God. Ever since the inconceivable failure of the 1992 elections, some evangelical activists are downplaying moral issues such as abortion and homosexuality in favor of a more moderate campaign platform emphasizing tax relief, welfare and crime reform: "the concerns of the common people."

Some have gathered under this "bigger tent" not realizing that the biblical commandment to oppose child killing and sodomy is not to be bartered for a larger constituency. This is a far cry from the militant model of reform prescribed by American evangelists of past centuries.

Nineteenth century revivalist Charles G. Finney preached: "Now the great business of the Church is to reform the world, to put away every kind of sin. The Church of Christ was originally organized to be a body of reformers ... the Christian Church was designed to make aggressive movements in every direction - to lift up her voice and put forth her energies against iniquity in high and low places - to reform individuals, communities and governments, and never rest until the kingdom and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High God - until every form of iniquity be driven from the earth."¹

At a time when our nation desperately needs a mighty revival in the Church and a corresponding spiritual awakening to restore the morality of our culture, Christians need to be educated all over again in the biblical basis for reformation.

Evangelicals ought to go boldly into the gates of the city with the fiery arrows of truth in one hand and the bow of judgment in the other. Shafts of truth must be directed into the opposing camp to subdue the enemy while he is even in the gates. The prophetic Church ought to be crying out with God-given wisdom in the gates of the city and in the high places of power.

Instead, the Church has leapt headlong into the dangerous waters of compromise. Some Christian conservatives have lost their way in the Clinton era of "change." They have become polluted by the very

system of politics which they had hoped to reform. The attempt to strike an even keel of balance in the stormy waters of "change" reveals how far evangelicals have drifted from their theological moorings.

The city of God is now being built far off of the foundation established by our Puritan forefathers. The view of America envisioned by modern evangelicals resembles more the nostalgic television reruns of the 1950s than the powerful transforming spiritual awakenings of past centuries. The view of government offered by modern Christian activists resembles more closely that of the mystics of the Middle Ages who viewed politics as Satan's domain. They have obscured the view offered by our Puritan forefathers who saw government as an institution given by God to be reformed by His chosen elect.

Two Views of Government

There are essentially two views of government that have been held to by two groups of evangelical Christians in modern times - the Puritan or Reformed view (based on the ideals of the Protestant Reformation) and Pietist view.

* The Puritan view of government - All people are under a two-fold theocratic form of government (ecclesiastical and civil). The Church legislates the moral law of God through the preaching of blessings and curses found in God's Word (the Bible); the state enforces the moral law of God through a system of reward and punishment. Believers obey the moral law of God out of love and are subject to church discipline; sinners obey out of constraint and fear of punishment by civil judges. But both classes of men are to be ruled by the moral law of God. Human government is an institution given by God to be cared for and reformed by men.

The Puritan historical view of government is providential with Jesus Christ leading believers in His train as a captain leads an army to victory over the anti-Christian power bases of the world. The ultimate destiny of government is to establish Christ's dominion over all the earth with God's people ruling in positions of power. Christ will return to the earth when all things are subject to Him under His feet (the Church). The role of the elect is to occupy the power bases of both ecclesiastical and civil forms of government until He comes to establish greater justice.

* The Pietist view of government - Christians are under the authority of both church and civil government; sinners are under the authority of civil government only. The moral law of God rules over Christians; but since sinners are doomed to hell, they are free to do whatever they please. Civil government is a part of the world system which is controlled by Satan. It is no surprise to the pietist that so many governments are unjust and evil.

The Pietist historical view of government is conspiratorial. Government is a part of the world system which is controlled by Satan and his cohorts. The conspiracy will end in a one-world government ruled by an anti-Christ figure who will control the hearts and minds of men for a dispensational time period. The only job for the church is to preach the gospel so that some may be saved. The job of Christians in civil government is limited since politics is evil. Christians have to wait until Christ returns to the earth

with cataclysmic judgment before they can rule as the elect.

The Puritan view of history and government is what resulted in America being founded as a Christian democratic republic. Throughout the early years of America's history, the plan for civil government was based on the ideals of the Protestant Reformation. As America was being explored, the Reformation was still very much in progress. In 1492, the year that Columbus first sailed to the New World, Martin Luther was a school boy singing for his supper in the streets of a small town in Germany.²

The theology developed during the 1500s by men such as Calvin, Luther, Zwingli and Knox was adopted by an enlightened few in the Church of England. These were the Separatists (or Pilgrims) and the Puritans. By the early 1600s, when the Pilgrims and Puritans began their exodus to Massachusetts Bay Colony, the ideals of the Reformation had taken hold of most of northern Europe. Yet the Reformation had its fullest expression in America.

The biblical model of reformation for church and civil government was pioneered by the Pilgrims and Puritans who settled America. This was the foundation for our democratic republic. Although Christianity in America has become increasingly diverse, every reform movement of consequence throughout American history has been neo-Puritan in character. This was true of the First Great Awakening during the time of Jonathan Edwards and also of the sporadic revivals of the 1800s which resulted in societal transformation.

Although the Christian foundation of American society has eroded today, most retain a feeling of pride that we are somehow different as a nation. We somehow believe that freedom in the world today sprang from our nation. We believe that our country is the best place in the world to live. Yet today most have an uneasy feeling that something is dreadfully wrong with us. If we are to retain today the ideals that once made us great as a nation, we need to examine our origins in order to discover the source of this problem.

Two Strains of the Reformation

To better understand how Christian Americans arrived at their present state, it will be useful to take a brief look at the schools of thought within the Reformation which were prevalent during the founding of America. These two strains have been present in the Church since the beginning of the Reformation in the 1500s. The Protestant Reformation occurred mostly in the 16th and 17th centuries and involved two groups of reformers. There were also two strains of the reformation which we will call the Pietists and the Puritans.

As we look at the two strains of the Reformation, we should remember that there is truth and error in each. All orthodox Church movements since the Reformation have restored some aspect of truth to the Church. We need to study each keeping in mind that no movement or sect of Christianity has yet come

completely out of the anti-Christian darkness of the Middle Ages.

Consider the words of John Robinson to his congregation before the Pilgrims left to come to America, that "if God should reveal any thing to us by any other instrument of his, be as ready to receive it, as ever we were to receive truth ... (for) it is not possible the Christian world should come so lately out of such thick anti-Christian darkness, and that full perfection of knowledge should break forth at once."

The Pietists

Pietism is a term describing not one specific church group, but a broader movement which began in the late 17th century. In earlier centuries, Pietism is discernible in medieval Roman Catholic mysticism and the Anabaptist movement. Anabaptists were reformers who believed that baptism should occur after repentance and salvation (hence the term ana- "after" baptism). Anabaptists are sometimes called "the radical reformers."

The Anabaptist movement was a manifestation of a continuing mysticism in Christianity which had always been present in the Church. These were often persecuted Christians who were impressed by the extreme wickedness of the world and sought to withdraw into communities of believers. They wanted to have as little to do with civil government and the military as possible. Some Anabaptist communities refused cooperation with civil authority entirely.³

In the early centuries, Montanists, Marcionites, Novatians and various forms of Monasticism were in this mystical tradition. In the Middle Ages, the Paulicians, the Waldensees and the Lollards were continuations of what later became known at the time of the Reformation as the Anabaptist movement. Mysticism is the belief that revelation can come directly from God. This belief was present in the early Church and continues to this day. Mystics look to the "inner light" of the Holy Spirit as the guiding source of salvation.⁴

There is validity for mysticism within the framework of Biblical orthodoxy. The problem with mysticism is when it leads to "extra-biblical" revelation. There is no doubt that there have been many true Christians among the Anabaptists. The problem has not been with conversion experience, but with the frequent doctrinal errors which came from a reliance on extra-biblical revelation. Many of the teachings proposed by the Anabaptists were based more on subjective experience than the Word of God.

One of the earliest of the mystics among the Anabaptists was Sebastian Franck, a contemporary of Luther. Franck rebelled against what he deemed excessive emphasis on the written Word. He taught that a divine element existed in all men and emphasized the inner working of the Spirit as the means to salvation.⁵ An early center of the Anabaptist movement was Zurich, Switzerland. Here Conrad Grebel and Felix Manz led a group of radical reformers who went much further away from the teachings of the Roman Catholic Church than other Protestants. The movement spread to Austria and Southeast Germany. Many missionaries were sent out to other parts of Europe and gathered Anabaptist communities.⁶

While having received some valid biblical truth, such as adult water baptism, one of the frequent mystical extra-biblical errors of the Anabaptists regarded predictions concerning the imminent return of Christ.

* Melchior Hoffman, a Swabian furrier, predicted that after his death he would return, in 1533, with Christ in the clouds of heaven, that the wicked would be judged, and the New Jerusalem be set up in Strassburg.⁷

* Jan Mathys, a baker from Holland, predicted that Munster was to be the site of the New Jerusalem. They sought to gain control of Munster and organize a Christian society. The deposed bishop of that city, aided by Catholics and Lutherans, laid siege to the Anabaptists and had the leaders tortured and killed.⁸

* Hans Hetz, a German, proclaimed that the day of the Lord was near and that the saints were to use force in rooting out the wicked before the visible reign of Christ was set up on earth.⁹

* Michael Servetus, a Spanish scholar, believed that the millennial reign of Christ was about to begin and was later burned at the stake in Geneva for teaching heresies.¹⁰

The Anabaptists were often violently persecuted, but their movement survived. In England, Independents, Baptists and Quakers developed out of the Anabaptist strain. In Germany and the low countries, the Mennonites and Amish were pacifistic Anabaptists who survived persecutions. They were later welcomed in Russia and America because of their industry and thrift.

Pietism, as mysticism's modern expression, arose out of the tragedy of the Reformation, the Thirty Year's War, which was a conflict between the pope and the Reformers. The Reformers won, however, the war left most of Germany devastated. Philip Jacob Spener, a Lutheran minister seeking to comfort the people of Germany, emphasized the mystical side of Luther's teachings. Spener hoped to cultivate a deeper spiritual life among his flock. He preached the necessity of the new birth and a personal, warm Christian experience. Pietism soon spread rapidly throughout Europe via Lutheran churches.¹¹

Pietism had its positive effect by infusing a sense of personal experience with Jesus Christ in the life of a believer. This emphasis helped the cause of evangelism. Those among the Pietists who helped spread Christianity worldwide were Count Leopold von Zinzendorf, founder of the Moravian Missionary Society, which sent hundreds of missionaries to America; Roger Williams, a Baptist, who founded Rhode Island after being expelled from Massachusetts by the Puritans; and the Quakers, George Fox and William Penn, who founded colonies in New Jersey and Pennsylvania.

The negative aspects of Pietistic thinking are: a withdrawal of Christians from society because of the belief that the world is Satan's domain; and an emphasis on the imminent return of Christ with a preoccupation with date-setting for the Second Coming.

The Puritans

The strengths of Puritan or Reformed thinking are: the belief that Christ rules over every sphere of society with Christians being stewards of the earth; and having a long term view of Christ's return with an emphasis on advancing the kingdom of God on earth as it is in heaven.

The Puritans came from the Reformed tradition. The fathers of Reformed theology were Luther, Calvin, Zwingli and Knox. Unlike Martin Luther, who had mystical, pietistic leanings, the Puritans tended to be more Calvinist in their thinking.

The Puritans who arrived in America had already absorbed a century of accumulated Reformation doctrine. The Puritans were Anglican Church reformers who adopted John Calvin's theology. They were the English version of the Scottish Presbyterians. They were a part of a reformation that was still very much in progress. Yet, at the time of their arrival in the New World, the Puritans had a vision for a society built on the laws of God.

They had broken away from Episcopalian government - but not completely away from the Church of England - and now sought to create a theocratic government. They disclaimed the divine authority of lords and bishops and believed in the priesthood of the individual believer. As each believer was to be self-governing, so was each church; each family; each community; each township; each colony; etc.

The Puritans saw themselves as soldiers in a war against Satan. This small band of believers struggled against adversity to build the city of God in New England. They saw all of human history as a progression toward the fulfillment of God's design on earth.¹²

Unlike the pietistic Anabaptists, the Puritans had a long term view of history, they generally regarded the Second Coming of Christ to be far off, and they were optimistic about the attempts of Christians to reform civil government. The founders of New England were not social radicals. They disliked bishops and so they came to America to set up the city of Zion. In their doctrine of covenantalism, they saw God bringing in the kingdom in a gradual and orderly fashion. They believed that the Second Coming of Christ would not happen for centuries to come - and they were right. They understood that it was their role in society to be visible saints, to submit to church discipline and to be the light of the world.¹³

Neo-Puritanism

The contribution of the Great Awakening was a revitalized "neo-Puritanism" - a combining of personal experience with God with the complete biblical worldview of the Puritans. The Great Awakening began under the ministries of Gilbert Tennent, Jonathan Edwards and English evangelist George Whitefield in the early 1700s. These three personalities were strictly Calvinistic in their view of salvation yet they preached in such a way as to awaken sinners to a state of grace.

The mass conversions that took place during the Great Awakening were undergirded by the Puritan ethic

which had been developed in the preceding centuries. It was the strength of the Reformed view of biblical social order combined with personal experience with God that led to the reformation of American society. The Great Awakening did much also to unite the thirteen colonies. This union resulted in the establishment of the United States of America a generation later. The Great Awakening encouraged people to look optimistically at life in America. The revivals of the 18th century promoted the idea that the "city set upon a hill for all the world to see" was still viable.

By 1800, what America is today as a nation had become well defined, reformed and constituted. Alexis de Tocqueville, the French social scientist, recorded in his classic work *Democracy in America* that Americans exhibited certain distinctions that set them apart from Europeans. It was as if God Himself had formed a new race of men and women in the earth. American idealism was so unique that it warranted an investigation. According to de Tocqueville, American idealism was characterized by individualism - a self-reliant spirit that pushed individuals to take on great responsibilities and produce great accomplishments. There was a sense of a personal responsibility to God, country and family. These were, in fact, neo-Puritan ethics.

According to Church historian Kenneth Scott Latourette: "In 1815, the Christianity of the United States, like that of the Thirteen Colonies, was still overwhelmingly Protestant.... Even more than in the Thirteen Colonies, it was showing a marked variety. To the denominations brought from Europe, several were being added. Some were divisions from the old and others were quite new. Still more than in colonial days, the Christianity of the United States represented the extreme wing of Protestantism."¹⁴

Neo-Puritanism can thus be defined as a blending together of the ethics and worldview of the Puritans with the later truths that were restored to the American Church during the Great Awakenings.

The Shift Away From Neo-Puritanism

The shift away from neo-Puritanism began in the early 1830s when the competing worldview of dispensationalism emerged which gave Pietism a systematic theology.

DISPENSATIONALISM = The idea that God has worked in different ways throughout history through different economies or dispensations. A dispensationalist makes a major division between the Covenants, God acting with wrath and vengeance in the Old Testament and with love and grace in the New Testament. Dispensationalism teaches pre-tribulational rapture, divides the end times into several dispensations and teaches a conspiratorial view of history.

* John Nelson Darby, an Irish priest (Anglican), organized a more numerous group called the Plymouth Brethren. Darby taught that the Second Coming of Christ was imminent. He rejected the creeds of the early church and believed that social reform is useless. Darby's followers concentrated on saving men and women out of the world.¹⁶

* C.I. Scofield, a Texas pastor, popularized the teachings of J.N. Darby in a systematic theology known

as dispensational premillennialism. C.I. Scofield first compiled his reference Bible as a teaching aid for missionaries. It soon became one of the most widely used tools for Bible study among entire denominations such as Southern Baptists and Disciples of Christ.¹⁷

Antinomianism

Despite the fact that many of the dispensationalists stressed personal holiness, the paradigm shift of the early 1800s paved the way for an much greater evil, antinomianism, which means literally "anti-law."

ANTINOMIANISM = an anti-law position which states that man is saved by faith alone; since faith frees the Christian from the law, he no longer bound to obey the law. Antinomianism creates a system in which the laws of the Bible cannot apply to governing an individual or society.

Dispensationalism promoted antinomian thinking by deemphasizing the relationship of the Old Covenant law to the individual. In turn this led to a waned influence of Christians in society. Against the rising tide of antinomianism in both England and America, there arose a group of social reformers who countered retreat from society. Notable among these new reformers were Charles Finney in America and William and Catherine Booth in England. They were not Calvinists, however, but followed in the tradition of Wesleyan Arminianism. Although the covenantal understanding of the Puritans was not in the forefront of their theology, these revivalists brought lasting social change to their respective nations.

To the Puritans, covenantalism and the law of God were obvious foundations of Christian social order. Let's look at two of the Puritan pillars that stand in stark contrast to dispensationalism and antinomianism: covenantalism and theonomy.

Covenantalism

Covenant theology laid the groundwork for a political theory which held that state and all society came into being as a contract on the basis of God's eternal covenant. Hence, the moral law of God must be the foundation for a society's laws and government.

COVENANTALISM = The Puritans held to covenant or "federalist" theology which maintains that God operates through covenants, or eternally binding legal agreements with men. The Old and New Covenants are God's basis for governing the universe. There is no division between the Covenants. The New Covenant is built firmly on the foundation of the Old Covenant. This presupposes that the Law does not change: "Do not think that I have come to abolish the Law of the Prophets; I did not come to abolish, but to fulfill" (Matthew 5:17). God is not a dispensational, evolving, developing God; He is a God that never changes: "Jesus Christ is the same yesterday, today and forever" (Hebrews 13:8).

Covenantalism stands in stark opposition to the modern notion of antinomianism. Covenantalism begins

with the assumption that the believer is no longer condemned by the law but justified by faith. But unlike antinomianism it answers the obvious question: Once a man is saved, is he restored to a position of law keeping or not? Yes! - Although the law can never help a man do this!

"God sent his own Son in the likeness of flesh and condemned sin in the flesh that the righteousness of the law might be fulfilled in us" (Romans 8:4).

The work of the cross of the New Covenant is the destruction of "sin in the flesh." Once the propensity to sin is destroyed, sin is gone and the law no longer condemns us. The law is not primarily for the regenerated believer, but for the unbeliever to reveal his sin. However, this does not mean that the Covenant of the Law has passed away.

Theonomy

The Bible teaches us that the law is eternally binding as the standard of sanctification for both the individual and society. The reformers and the Puritans believed that the Church and the kingdom of God is subject to God's laws. In turn, it is the Church's mandate to advance the the kingdom of God on earth. This includes legislating the moral law of God in the nations. This concept is known as theonomy which means literally: "God's law."

THEONOMY = The belief that the moral laws of the Old Testament are still binding in the New Testament age. God's law is a standard for personal, family, ecclesiastical and civil righteousness. Civil governments are obligated to follow the moral laws outlined in the Bible. Theonomy asserts that only laws which are specifically fulfilled or changed in the New Covenant - such as dietary laws, agricultural laws, sabbath laws and ceremonial laws - are non-binding in the New Covenant age. Moral laws, such as the Ten Commandments and other commandments, are still the ethical standards for governing individuals and society.

Civil governments are obligated to follow God's moral laws. If they are not, then Christians have no real standards by which to influence legislation. There is no other standard besides the moral law of God to effect the Reformation of the America except democratic pluralism: What the majority thinks is right in their own eyes.¹⁸

Democratic pluralism has led us to the current state of affairs in our nation. In early America, there was a type of theocratic pluralism, or democracy under the moral laws of God.

Anyone who would doubt that theonomy was a vital part of the Reformation need not look to obscure sources for proof of this fact. We have none other than John Wycliffe and John Calvin as credible witnesses.

* John Wycliffe, sometimes called "The Morning Star of the Reformation," paved the way to the reformation of the laws of English society with his writings and his English Bible. John Wycliffe wrote

in the preface of his English Bible: "This Bible is for the government of the people, by the people, and for the people." He was referring to church government only, but later this concept was applied to civil government.

God's moral law should be society's law; this was the point. But Wycliffe also included the phrase "by the people." In other words, the people themselves should read and know the Bible so that they shall be able to govern and be governed by biblical laws. This pattern held true throughout European history. Knowledge of the written Word of God always led to a radical departure from the government of popes and kings.

* John Calvin, in his Institutes of the Christian Religion, taught that the law of Moses has always been the principle in governing the Gentile nations. Calvin termed this state of affairs the common law of nations. Others have termed this the natural law or revealed law.

"When the gentiles, who have no knowledge of the law, act in accordance with it by the light of nature, they show that they have a law in themselves, for they demonstrate the effect of a law operating in their own hearts. Their own consciences endorse the existence of such a law, for there is something which condemns or excuses their actions" (Romans 2:14,15).

The law itself is holy and good; but it cannot make anyone, Jew or gentile, holy or spiritual. As long as a man is carnal, the law spells death. It is only through grace that we fulfill the law. Furthermore, no system of law can ever sanctify a society. However, when society's laws are based on God's laws, they can serve to teach an entire civilization about the character of God and lead some to salvation. The moral law of God serves as the standard of sanctification.

According to Calvin: "From these things one can gather ... the function and the use of the law.... While showing God's righteousness, that is, what God requires of us, it admonishes each one of his unrighteousness and convicts him of sin. All men, without exception, are puffed up with insane confidence in their own powers, unless the Lord proves their vanity. When all this stupid opinion of their own power has been laid aside, they must needs know they stand and are upheld by God's hand alone. Again since by righteousness of their works they are aroused against God's grace, it is fitting that this arrogance be cast down and confounded that, naked and empty-handed, they may flee to God's mercy, repose in it, hide within it, and seize upon it alone for righteousness and merit. For God's mercy is revealed in Christ to all who seek and wait upon it with true faith."19

20th Century Pentecostals

Most early Pentecostals embraced Scofield's eschatology. They believed with Scofield that nothing stood in the way of Christ's return, although they rejected his teaching that tongues, prophecy and other gifts of the Spirit had passed away after the dispensation of the apostolic age. Thus 20th century Pentecostals, along with most charismatics, fundamentalists and evangelicals, stand in the long line of Pietistic date-setters.

A few years ago, Edgar Wisenart, a Southern fundamentalist, published a book predicting Christ's immanent return. First, he predicted September 1988, giving 88 reasons why Christ would return in 1988. The spokesman from Arkansas revised his forecast to September 1989 when he was wrong.

Do you see a pattern emerging here? The neo-Puritans have been consistently right in their long term view of history. The Pietists and the dispensationalists have consistently been wrong in their date-setting.

Paradigm Shift 1993

As we approach the 21st century we need to ask ourselves: Where are we headed as a nation? Is America doomed? Is the world quickly sinking into a dark night of despair? Will immorality, the breakdown of the family, abortion, humanism in the schools, economic disaster, food and energy shortages characterize America's final days.

Or were the Puritans right in their view of a coming "Golden Age" that would surpass all of the greatest revivals of human history? Will we see a day when God's laws and His righteousness affect all nations? Will we see revival and spiritual awakening in our nation in the midst of the present darkness?

Rather than viewing the current decline of morals and spirituality with pessimism, we should view it as evidence that America is ready for a spiritual awakening. Revival always occurs during a time of deep moral decline. To see a Christian democratic republic rebuilt by the 21st century, American Christians need to return to the Puritan foundations. This will mean reembracing neo-Puritanism; developing a comprehensive systematic theology; reading books about Reformed theology (not the shallow self-help books churned out by the pulp mills); and building a comprehensive biblical worldview as a model to better understand and influence our culture.

We must reembrace two important pillars of the Protestant Reformation: covenantalism and theonomy. Christians ought to spend more time learning to properly interpret the Word of God and cease from Scripture twisting proof-texting as a way of discerning the times. We need to properly learn history from a providential perspective. We will never understand where we are headed if we don't know where we've been.

What we experience as a nation in the next few years will largely depend on the obedience of the Church to the Word of God. It will depend on evangelicals making the necessary paradigm shift toward a vibrant, robust neo-Puritanism.

"Who knows whether you are called into the kingdom for such a time as this?" (Esther 4:14).

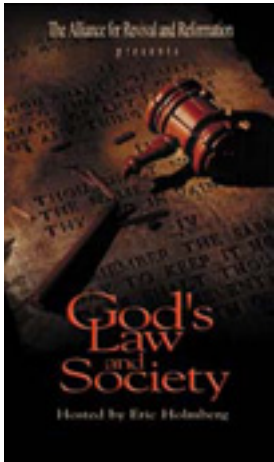
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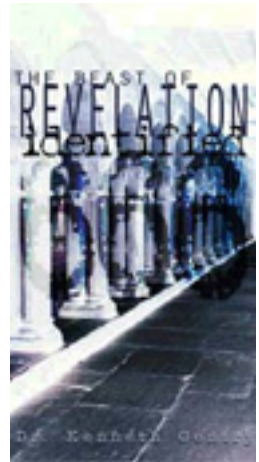
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Making a Difference in the U.S. Military

Col. John J. Sullivan story

BEAUFORT, S.C. (FR) - A commanding officer at one of America's Marine Corps air stations is gaining respect for more than his past aviation honors and his present leadership skills on base. This military leader is taking a bold stand for Jesus Christ, and encouraging his officers and enlisted men to do the same.

Col. John J. Sullivan, who demonstrated enough heroism in the Vietnam War to earn three Distinguished Flying Cross awards, is now bravely challenging the 10,500 people who live and work at the Beaufort Marine Corps Air Station to uphold Christian standards. And although some people see Sullivan's Christian example as unique, the Colonel sees himself as only a part of a growing spiritual revival that is occurring in the U.S. military. Just at the Beaufort station, several squadron commanders and senior staff officers join him at a weekly Bible study.

God's work in Col. Sullivan's life began years ago. His first operational tour took place in the jungles of South Vietnam, flying helicopter gunships in a sensitive area just below the North Vietnamese border near the South China Sea. He was not a Christian at the time, and actually developed a deep bitterness toward God while living in the sweltry jungles of Quang Tri Province. That bitterness became more acute when the only professing Christian in his unit became the first combat casualty.

"I just couldn't understand it," explained Sullivan. "Why would God take him? It was only later that I was able to understand that. And thank God He didn't take me then because I wasn't ready."

Human life during that grueling thirteen months in South Vietnam began to lose meaning for Sullivan. All of the men lived together in Quonset huts with no windows and no air conditioning. There were regular memorial services in the nearby chapel tent for men who died in combat, but Sullivan refused to attend. "I was angry with God. We were involved in so much killing - and human life was losing all value. Plus I had no faith. I think that's the way it was for a lot of the men - we may have started out with idealistic ideas about fighting for our country, but that was gradually reduced to a personal war of vindication."

After flying over one thousand successful helicopter missions in Vietnam, Sullivan was transferred to Okinawa. There he met his future bride, a Department of Defense schoolteacher, was married, and then returned to the States as an instructor pilot. All throughout this time, his inner turmoil and anger toward God only grew. "My heart was very hard," he admitted. "We tried to go to church a few times, but I would break out in a cold sweat after the first ten minutes."

It wasn't until the Sullivans had two young children that God began to soften the Colonel's heart and make him more receptive to the gospel. His wife, Bobbi, was still deeply interested in Edgar Cayce and

reincarnation, even though they began attending an Episcopal church and leading a Sunday School class for children.

"Over a period of months," related Col. Sullivan, "I began to yield my life to the Lord. My wife also realized that her ideas about reincarnation were wrong after attending a Bible study. This was the beginning of our walk with Jesus."

Sullivan's spiritual life really began to develop in Newport, Rhode Island, where he attended the Naval War College. He continued to grow spiritually after he was relocated to the Pentagon in Washington to serve as an aircraft program coordinator. Besides attending a charismatic Episcopal church in Virginia, Sullivan became a part of a Wednesday morning Bible study for Pentagon officers and civilian employees. That weekly experience, which Sullivan described as "a tremendous boost," was something that he would eventually duplicate after being assigned to the Air Station in South Carolina.

Sullivan took command of MCAS Beaufort, which is situated in the South Carolina coastal lowlands, in early 1987. As he began to reach out with the love of Christ to the thousands of men and women on the base, and instituted a Wednesday morning Bible study and a Wednesday evening prayer group in his home, his reputation as an outspoken Christian began to circulate among officers and enlisted men alike.

"Col. Sullivan is a rarity," said Roxanne Cibuzar, whose husband is a squadron commander. "You just don't find people who love the Lord at the very top." The Cibuzars attend the Sullivan's Wednesday evening prayer meeting on a regular basis, and Roxanne also prays for the salvation of air station officers each morning with Bobbi Sullivan.

Lt. Kent Underwood, Officer-in-Charge of the Joint Substance Abuse Counseling Center at the station, is also a Christian and a member of Col. and Mrs. Sullivan's home fellowship meeting. "Col. Sullivan is a man of unquestionable character and integrity," said Underwood. "He's a fine example for all of us Marines to look up to." Underwood also added that, even though Sullivan is a strong commander who keeps the air station in complete order, he is not afraid to show humility or to openly express the love of Christ to his men. "The Colonel has prayed for me in his office when I had a need," he said.

Sullivan's Christian example has not always been appreciated, however. Shortly after he took command of the station, the Colonel decided to order pornography off of the base. Several soft-core porn magazines such as Playboy and Penthouse were being sold in the station's retail outlets, and Sullivan notified the Marine Corps Exchange that he wanted the publications out immediately.

"It took guts for Col. Sullivan to do that," said Lt. Underwood. Sullivan was both criticized and applauded by many for his action, but he held fast to the decision and began to seek God's wisdom about how to convince his men that he had made the right move.

Col. Sullivan explained what he did at that point: "I could have just sat here and dictated what will be sold and marketed at this station - I have that kind of authority. But I felt that to make a unilateral

decision in an area of what most people call 'individual freedom,' I needed community support."

Sullivan then put together a presentation on pornography and how it is linked to domestic violence - which at that time was a growing problem at the air station. He then called together a group of the station's commanding officers and gave them the startling statistics about actual domestic violence problems occurring at Beaufort. Pornography was traced as one of the root causes of the ugly situation, and the statistics verified Sullivan's premise.

"Most of the commanders, after viewing the presentation, said they had no idea this was going on right here in Beaufort," said Sullivan. "They were shocked. And after that meeting I began to get support from other officers on my decision."

Community leaders in the small town of Beaufort are also appreciative of Sullivan's leadership role in the crackdown on porn. The county leadership wants to take similar action, and state congressmen are supportive of the Colonel's stand. It has set a precedent in the area which is likely to be duplicated.

Since the pornography decision, Sullivan has created a Community Advisory Group composed of non-commissioned officers, wives' groups, chaplains, and other service agency representatives. The group is responsible for helping to promote a healthy environment on the base, and to research specific topics which the community thinks might be a problem. They then recommend special courses of action to the Colonel for implementation.

Recently the station's Morale, Welfare and Recreation office wanted to bring what they called a "Ladies' Boxing Act" to the base for entertainment. Sullivan's Sergeant Major looked into the situation, and discovered that the show was nothing more than a thinly disguised pornographic presentation.

Sullivan called in his crew of community advisors. "We got the promotional video for the act, and showed it to the group," said the Colonel. "I asked them, 'Is this something that we want to promote at this station?'"

Only one viewer thought that individual Marines should have a choice in the matter, and that the show should be permitted. "Everyone else agreed that to allow such a show - which was so degrading to women - would be detrimental to the pro-family atmosphere we are trying to create on this base," added Sullivan.

Col. Sullivan and his wife are both outspoken about their views on the family. "Life in the military places a lot of strain on families," related the Colonel. "Because our squadrons are sent on assignment for six-month periods, there is a greater temptation to be unfaithful. The children also suffer from having their dads gone so much. So we have always made it a clear rule around here: God is first, your family is second, and your job is third." Bobbi Sullivan echos this sentiment whenever she is given the opportunity to speak to military wives.

The base commander's ideas have not always been readily received, but many have later consented wholeheartedly to his views after being educated. One exchange officer who had questioned the removal of pornography from the station's stores later admitted to Sullivan that he "had no idea the problem was so bad." He also pledged to do "everything he could" to promote a wholesome environment on the base.

Beaufort Air Station's Community Advisory Group is now looking at the issue of rock music and possible negative influences that the rock culture has on young people. The council has viewed several presentations on the subject, and will be making recommendations on what possible actions should be taken in regards to limiting concert ticket sales on base. "People just need to be educated on a lot of these things," said Sullivan. He predicts that the advisory group will want to show a seminar on the unreported negative influences of rock music to all the Marines on base.

To the other Christians at the Beaufort station, Col. John Sullivan is a shining example; but Sullivan himself is a modest man who speaks hesitantly about his many military honors and his achievements as base commander. He is especially excited to hear of reports from around the country of other outspoken Christians in the military.

"I know of a Christian brother on a base in North Carolina who has been baptizing men on the beach," said Sullivan. "There are also many senior officers at the Pentagon who are believers. I was told by a Christian friend that the former Commandant of the U.S. Marine Corps had attended a large Full Gospel Businessmen's Fellowship meeting in Washington. So I know that the Lord is moving among military people all over the nation."

Although recent news media reports might lead us to believe that the U.S. military is tainted by corruption and self-interest, Sullivan says that the reports concerning the recent Pentagon scandal have been distorted. "Although there are certainly many opportunities for greed and bribery in that environment, by and large, military people working in Washington have very high moral standards," related the Colonel. "There may be some civilians out there who have given in to the pressure, but my experience with military people confirms to me that this present situation at the Pentagon is not a negative reflection on our armed forces."

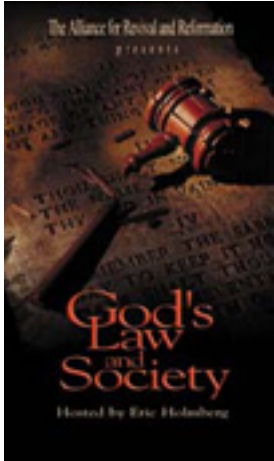
Sullivan added that no active-duty military personnel have been indicted in the weapons procurement scandal: "The men and women in the military believe in what they are doing and are dedicated to preserving our country and our way of life. They're sure not in this for the money! Military men and women willingly accept sacrifices often required of them, including frequent family separations, long working hours, and, occasionally, grave personal danger because of their love for this country." Sullivan related that he would like to see more in media reports about the positive contributions of servicemen, rather than the typical barrage of criticism.

With an obvious Christian revival breaking out within the ranks of our military servicemen, we can certainly anticipate more encouraging reports in the future. We can also expect more bold, courageous Christian leaders like Col. John Sullivan to emerge in the military community.

- by Lee Grady

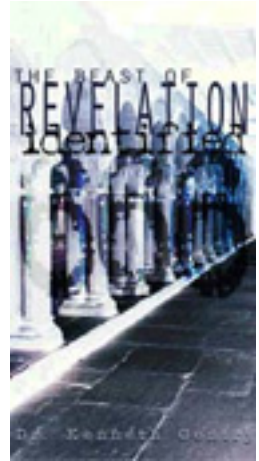
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War on Drugs

by Pat Buchanan
6/88

In the war on drugs, we are a nation of wimps. We invoke the blustery rhetoric of mortal combat, and then employ tactics appropriate to a crackdown of a bingo epidemic in the parish basement.

Mayor Koch, for example, has himself approved a pilot program to provide hypodermic needles to drug addicts, so they won't catch AIDS while shooting up. The governor of New York opposes the death penalty for the cop-killer who assassinated Edward Byrne. The first lady firmly warns, 'If you are a drug user, you're an accomplice to murder,' but we don't behave that way. When basketball star Len Bias overdosed, we didn't treat him as an 'accomplice to murder.' We acted as though Len Bias were a 'victim' and we were all responsible for his death.

Exasperated, the mayor and Education Secretary Bennett want to throw the Army, Navy and Air Force into the battle, attacking cocaine dealers in their jungle hideouts in Bolivia and Peru.

Well, let me offer a dissent.

We don't need all that military hardware; and we ought not ask the armed forces to do what we lack the courage to do ourselves. We don't need to go to Bolivia or Peru to engage the enemy; he is right here in the USA. Millions of adult Americans - politicians, journalists, actors, students, businessmen, brokers - regularly use drugs, regularly collaborate with crime, regularly contribute the billions of dollars, without which those jungle laboratories would close down.

Our Latin American critics are right. Upon what high horse does the U.S. government sit to denounce Mexico for not stopping narcotics from crossing our 2,000-mile frontier, when the U.S. government can't stop drug sales in the shadow of the Capitol?

We don't need to send Green Berets to lead peasant troops into battle in the hills of Bolivia; there are drug dealers by the thousands to be found daily on the streets of our own cities. And the police know who they are.

If America's politicians truly believed drug peddlers were the greatest scourge ever visited upon our society, we would deal with them as though they were wearing the jackboots and uniform of Himmler's SS. If we truly believed narcotics traffickers were the moral equivalent of an invading, occupying army, we would be car-bombing their headquarters, shooting them on sight, lynching their collaborators, like the French Marquis and Italian partisans did.

The truth is: We don't believe what we say; our politicians only enjoy talking like that. Neither in Mayor

Koch's New York, nor in Washington, D.C., is the death penalty permitted. You can make a billion dollars selling drugs to 12-year-olds, or murder 50 Edward Byrnes here, and you will never pay with your life.

All the killing is done here by the drug lords, who, unlike our politicians, are serious men. They kill one another for turf; they impose the death penalty on informants; they bribe and shoot police; they pump drugs into the veins of children; they live like monarchs and consider jail sentences part of the risk of doing business. They do all the killing, and we bluster about 'waging war.' But what kind of war is this?

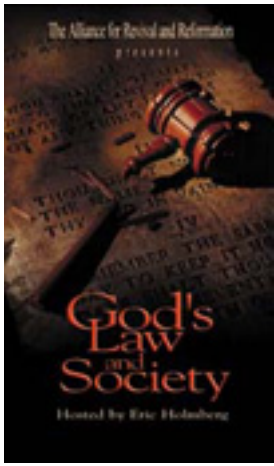
The tough, hard country America once was, when the nation's style and tone were set by the returning veterans of World War II, has become a soft, weak, befuddled, mushy democracy, possessing neither the moral authority to preserve itself, nor the will to deal resolutely with enemies, foreign or domestic.

The drugs that are killing us do not afflict mainland China, or the Singapore of Lee Kuan Yew, or Turkey, or Saudi Arabia, or the Soviet Union. When those countries launch a 'war on crime,' criminals wind up, blindfolded, in front of a wall.

Do we want to stop drugs coming in? Have Congress 'declare war' against drug smugglers, establish special U.S. courts, impose a mandatory death penalty upon anyone caught bringing a seller's supply of marijuana, heroin or cocaine into the United States; and establish an expedited system of appeals, whereby those apprehended in June can be executed by September. This is what we did with the German saboteurs caught coming into the United States, who only wanted to blow up our factories, not poison our children.

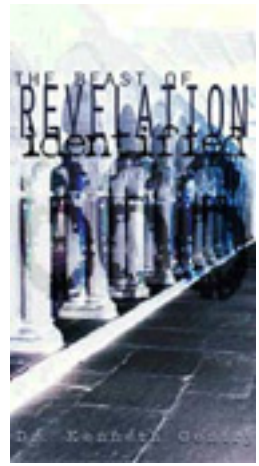
In World War II, America was a serious nation, deadly serious, as the world discovered; today, we are a frivolous people, making up in rhetoric for what we lack in resolve. Why not just can all this claptrap about 'waging war' on drugs, before we become an international laughing stock?

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Why has Appeal of Communism Endured for So Many?

by Patrick J. Buchanan

The year just ended, 1987, marred the 70th anniversary of the coming to power of Lenin's party. In the remarkable seven decades since the storming of the Winter Palace, that party has compiled a catalogue of crimes unique in human history.

A partial rendering would include the murder of the czar's family; destruction of the Russian Orthodox Church; the forgotten holocaust in the Ukraine; the forced famine of the '30s; Stalin's purges; the Hitler-Stalin pact; the rape of the Baltic states; the unprovoked attack on Finland; the Katyn massacre of the Polish officers; the deceptions of Yalta; the crushing of the Hungarian Freedom Fighters and the Prague Spring; the Gulag Archipelago; and the war of genocide against the Afghan people now entering its ninth year.

And, after all this terror, what has Marxist economics produced? From China to Cuba, from Ethiopia to Vietnam, one bankrupt state after another. And, for those same decades, Moscow has persecuted Russia's greatest men of letters, like Solzhenitsyn, and Pasternak, and driven her greatest artists, like Nureyev and Baryshnikov, into exile.

Despite this abominable history, however, communism retains a certain magnetism in the West. In elite American universities, some professors still proudly call themselves Marxist. From their pulpits, Christian clergymen decry any U.S. effort to remove Communist regimes in Grenada, Nicaragua and Angola. In Europe, writers and intellectuals generally believe Gorbachev's regime is a greater friend of peace than the United States.

How do we explain this continuing suspension of disbelief, despite the manifest crimes of Lenin, Stalin, Mao, Castro, Col. Mengistu and Pol Pot?

The answer, I think does not lie in a lack of knowledge about the Communist record, but, rather, in the presence of a form of religious belief.

The "Political Pilgrims" of whom Paul Hollander writes, those "useful idiots" who go abroad to Communist lands and come home singing the praises of the Brave New World, from Lincoln Steffens to Jane Fonda, do not see the misery, tyranny and moral squalor - because that is not what they went to see.

Their sudden new "faith in the atrocious systems they have just seen firsthand fills an emptiness in the soul caused by the loss of faith in the animating ideas and ideals of their own civilization. Their enthusiasm is that of the convert, because, in their hearts, they have been converted. They have, in a real

sense, changed sides.

Nor should this be unexpected in our age of disbelief. Lost souls do not stay lost; they find a new faith. Ideology often fills the void left by a dying religious belief.

Communism is, in the last analysis, a Christian heresy, and it has the magnetism of a heresy. Where Christianity teaches that we are all children of God, with God-given human rights, destined for a heavenly kingdom, communism teaches there is no God, that life begins and ends here, that the Communist state is man's teacher and guide, that building paradise is the business of this world.

To those in the West who have lost faith in Judeo-Christian values, traditions and beliefs and, indeed, have come to despise their Western heritage, Communists, no matter how brutal in practice, will always have the appeal of men of action who do more than talk; thus, the party will never lack for secret admirers and self-appointed public defenders in the West.

Indeed, the alienated son who hates his father and finds happiness in his father's economic ruin is not different in attitude from the Americans who exulted in the final victories of the North Vietnamese Communists over the allies of their own country.

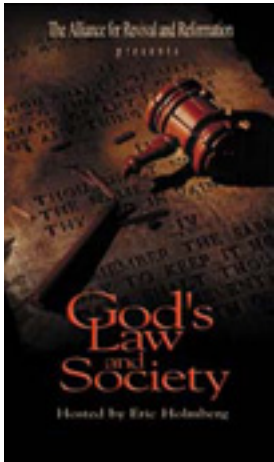
Seven years after his assassination, Somoza remains a reviled figure, though his crimes against the Nicaraguan people do not remotely approach the scale or scope of those committed by the decadent Sandinistas, whose survival seems the constant concern of the American Left. Why ? Because Somoza was on our side; and the Sandinistas, most emphatically, are not.

And it is, I am persuaded, not some deep-seated love of the downtrodden Xhosa or Zulu that has caused America's press and clergy to insist upon the most severe of sanctions upon South Africa. (After all, Ndebele, Hutu, Tutsi, Ibo and countless tribal peoples have been massacred in far greater numbers in modern Africa, without a peep of protest from these same sources.)

The spirit driving the anti-apartheid coalition worldwide is not love at all; it is hatred, and not just hatred of apartheid, but hatred of the Boer, hatred of Botha, his party and people, hatred of the 19th century idea they embody - the idea that the Christian West, because of the superiority of its values and the civilization those values produced, has an inherent right to rule over other peoples.

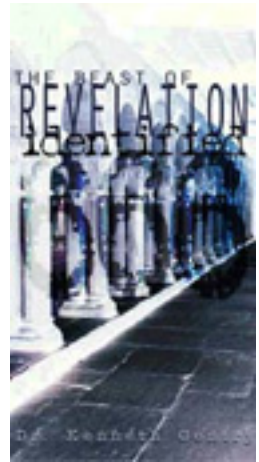
Oddly, today, it is the Soviets who have taken up Kipling's "white man's burden," who openly proclaim their inherent right to rule mankind, based upon their correct reading of history, and their party's predestined role in that history. Meanwhile, we Westerners have taken to preaching such 20th century notions as non-intervention and the equality of all states and "making the world safe for diversity," in JFK's phrase, even though that diversity, as often as not, includes a Fidel Castro as well as an Idi Amin.

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Why I Oppose Marxism

by Edward Cain
4/88

* BECAUSE IT DECLARES WAR ON GOD

Marx wrote: "I wish to avenge myself against the One who rules above." Echoing Marx, an early Soviet slogan stated, "Let us drive out the capitalists from earth and God from Heaven."

* BECAUSE IT PERSECUTES CHRISTIANS

Wherever Communism comes to power, Christians are killed, Bibles are burned, churches are closed and heavy restrictions are placed on the life and witness of the Church.

* BECAUSE, BY INFILTRATING MARXISM INTO CHRISTIANITY, IT DAMNS MANY TO HELL

Liberation theology teaches class hatred, class war and violent revolution as the means of bringing about the Kingdom of God. Some embrace this message eagerly, believing that by implementing it, they are doing God's will. Others reject the message as repulsive but, because it is preached by the Church, also turn their backs on true Christianity. Both groups will go to a Christless eternity.

* BECAUSE IT ADVOCATES GENOCIDE AND THE DESTRUCTION OF MANKIND

Marx wrote: ... "I shall howl gigantic curses on mankind ... I bring the world to ruins ... that would be really living." Engels wrote: "The next world war will make whole reactionary people disappear from the face of the earth. This, too, is progress."

* BECAUSE IT PRACTICES GENOCIDE AND MASS KILLINGS

Since 1917, Marxism has caused the deaths of at least 144 million people. This figure excludes those killed in World War II.

* BECAUSE WHEREVER IT SEIZES POWER, IT CAUSES FAMINE AND MASS STARVATION

This was true of the Soviet Union in the 1920s and 1930s. It is true of Ethiopia and Mozambique today.

* BECAUSE IT PROMISES HEAVEN ON EARTH BUT PRODUCES HELL ON EARTH

It promises justice and democracy. The reality is the dictatorship of the proletariat, the rule of a tiny minority for the exclusive benefit of the minority. Over the course of 70 years Communists have jailed, tortured and terrorized hundreds of millions of people. Every year, tens of thousands of people risk their lives to flee from Marxist controlled countries such as Vietnam, Cambodia, Nicaragua, Cuba, Ethiopia and Mozambique.

*** BECAUSE IT PROMISES PEACE BUT PRODUCES MILITARIZATION AND WAR**

When the Marxist Sandinista revolution succeeded in Nicaragua, that country had an army of 8,000. Today, eight years later, Nicaragua, with a population of 2.5 million, has an army of 125,000! Cuba has a larger standing army than the United States! Its soldiers fight in Angola, Ethiopia, Nicaragua and Mozambique.

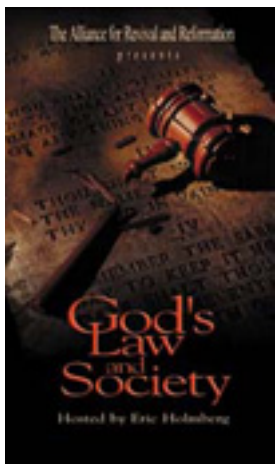
*** BECAUSE IT PROMISES PROSPERITY BUT PRODUCES POVERTY**

In Moscow it takes the average worker 54 minutes to earn enough to buy a kilo of rice, 118 minutes for 750 ml. of cooking oil and 701 hours for a color TV set. (The equivalent times for a black plant operator in Johannesburg are 12 minutes, 38 minutes and 363 hours). Basic items like meat and soap are rare luxuries. Housewives stand in line for food an average of 30 hours per week.

*** BECAUSE IT HAS FAILED TO PRODUCE THE PROMISED UTOPIA IN THE SOVIET UNION AFTER 70 YEARS**

Instead, alcoholism, apathy and despondency are on the increase while factory productivity, agricultural output and the quality of life are declining.

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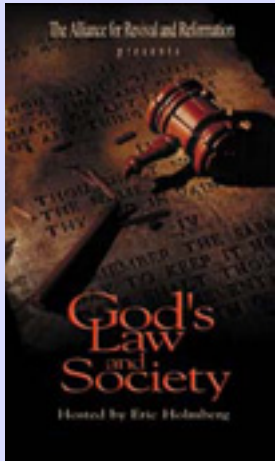
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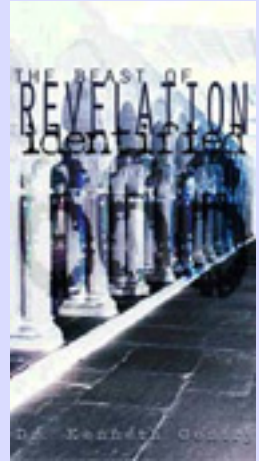
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The Quincentenary and Spanish Missions:

Is the Grace of God Returning?

By Jay Rogers

8/92

Until 500 years ago, Spain was the leading nation in sending missionaries to the far corners of the world. Through Catholic monastic orders, such as the Jesuits, Dominicans, Augustinians and the Franciscans, a form of Christianity advanced in the world. Unfortunately, it was also through these orders that the great religious persecutions of the 15th century were fostered through the Spanish Inquisition under the reign of King Ferdinand and Queen Isabella.

It is a little known footnote of history that 1492 is also the year that the last Jews were expelled from Spain. Shortly before Columbus' ships left the harbor of Palos, he recorded this event. The gold that was looted by the Spanish monarchs from the Moors, Protestants and Jews was used to finance Columbus' first voyage. Yet the voyage of Columbus was to open up a world where people could come and worship God in freedom.

In retrospect, this period of Roman Catholic missionary expansion represents a mixed picture. The conquistadors imposed Spanish civilization and Roman Catholicism by force, at times treating the Native Americans with cruelty. However, many of the Spanish missionaries and explorers had pure intentions. There were advances of the gospel in salvation and in educational and charitable work. But their work suffered the shame of being entangled with colonialism and the unredeemed aspects of western culture.¹

In the 1500s, the focus of world evangelism began to shift toward England, perhaps as a result of the trampling of the grace of God by the Spanish. With the coming of the Protestant Reformation and the defeat of the Spanish Armada, England gained supremacy over the seas and took up the cause of world evangelism through her own Protestant colonists.

The first Protestant missionary society was established in England in 1649. The Mayhews and John Eliot began the work of evangelizing the Indian tribes of New England in the 1640s. The Moravians sent hundreds of missionaries from Anglican churches to America in the 1700s. The Baptist Missionary Society was founded by William Carey in 1792; the London Missionary Society in 1795; the Church Missionary Society in 1799. A student movement at Williams College and Andover Seminary led to the founding of the American Board of Commissioners for Foreign Missions in 1810.²

Now that 500 years have passed since 1492, it appears that Hispanics may once again become a dominant missionary force in the earth. Missiologists are looking to South America to be one of the focal points of revival and spiritual awakening in the 1990s. The Olympic games and the World's Fair to be

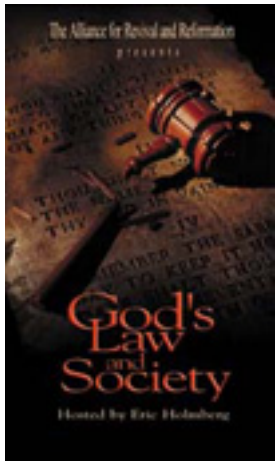
held in Spain this Summer promise to bring more evangelistic activity to this nation than ever before in history.

The number "five" in Scripture is often associated with divine grace working to bring men to salvation.³ Five centuries have passed since Columbus' voyage and the expulsion of the Jews from Spain. We see a simultaneous reappearance of the Spanish world in the role of world missions. Is the grace of God that once departed from Spain now returning?

The history of Spain is a reminder to Christians in the United States today that although God may choose to use a particular nation at some juncture of history in a strategic way, his saving purposes are not bound to any political state or institution. God's grace alone is the determining factor in the advance of the Gospel of salvation.

1 John Jefferson Davis, *Christ's Victorious Kingdom* (Baker Book House, Grand Rapids, MI, 1986) pp.74-76. 2 Ibid, pp. 76,77. 3 Cf. Numbers 7:17-83; 1 Kings 6:6-24; Matthew 14:17-21.

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Was America founded as a Christian nation?

There are many today who would doubt or deny that this is true. There has even been an attempt to cover up and, in some cases, to destroy the legacy of Christian thinking that has gone into the formation of our republic. Yet what were the true thoughts and intentions of the men and women who came before us?

A careful look into the past reveals landmarks which were essential in guiding America along the pathway that led us to where we are today. More often than not, at each one of these landmarks, there also appears irrefutable evidence that a sense of divine destiny accompanied the most important events of our history.

Here in part are some of these landmarks:

1490-1492 - Columbus' commission was given to set out to find a new world.

According to Columbus' personal log, his purpose in seeking undiscovered worlds was to "bring the Gospel of Jesus Christ to the heathens. It was the Lord who put into my mind ... that it would be possible to sail from here to the Indies ... I am the most unworthy sinner, but I have cried out to the Lord for grace and mercy, and they have covered me completely ... No one should fear to undertake any task in the name of our Saviour, if it is just and if the intention is purely for His holy service." (Columbus' Book of Prophecies)

April 10, 1606 - The Charter for the Virginia Colony read in part:

"To the glory of His divine Majesty, in propagating of the Christian religion to such people as yet live in ignorance of the true knowledge and worship of God."

November 3, 1620 - King James I grants the Charter of the Plymouth council.

"In the hope thereby to advance the enlargement of the Christian religion, to the glory of God Almighty."

November 11, 1620 - The Pilgrims sign the Mayflower Compact aboard the Mayflower, in Plymouth harbor.

"For the glory of God and advancement of ye Christian faith ... doe by these presents solemnly & mutually in ye presence of God and one of another, covenant & combine our selves together into a civill body politick."

March 4, 1629 - The first Charter of Massachusetts read in part:

"For the directing, ruling, and disposing of all other Matters and Things, whereby our said People may be soe religiously, peaceable, and civilly governed, as their good life and orderlie Conversacon, maie wynn and incite the Natives of the Country to the Knowledg and Obedience of the onlie true God and Savior of Mankinde, and the Christian Fayth, which in our Royall Intencon, and The Adventurers free profession, is the principall Ende of the Plantacion.."

January 14, 1638 - The towns of Hartford, Weathersfield and Windsor adopt the Fundamental Orders of Connecticut.

"To mayntayne and presearve the liberty and purity of the Gospell of our Lord Jesus, which we now professe..."

August 4, 1639 - The governing body of New Hampshire is established.

"Considering with ourselves the holy will of God and our own necessity, that we should not live without wholesome laws and civil government among us, of which we are altogether destitute, do, in the name of Christ and in the sight of God, combine ourselves together to erect and set up among us such government as shall be, to our best discerning, agreeable to the will of God..."

September 26, 1642 - The rules and precepts that were to govern Harvard were set up.

"Let every Student be plainly instructed, and earnestly pressed to consider well, the maine end of his life and studies is, to know God and Jesus Christ which is eternall life, John 17:3 and therefore to lay Christ in the bottome, as the only foundation of all sound knowledge and Learning. And seeing the Lord only giveth wisdome, Let every one seriously set himselfe by prayer in secret to seeke it of him Prov. 2.3."

Harvard College was founded on Christi Gloriam and later dedicated Christo et Ecclesiae. The founders of Harvard believed that "all knowledge without Christ was vain."

The charter of Yale University clearly expressed the purpose for which the school was founded: "Whereas several well disposed and Publick spirited Persons of their sincere Regard to & zeal for upholding & propagating of the Christian Protestant Religion ... youth may be instructed in the Arts & Sciences who through the blessing of Almighty God may be fitted for Publick employment both in Church & Civil State."

In addition to Harvard and Yale, 106 out of the first 108 schools in America were founded on the Christian faith.

April 3, 1644 - The New Haven Colony adopts their charter.

"That the judicial laws of God, as they were delivered by Moses ... be a rule to all the courts in this jurisdiction ..."

1647 - Governor William Bradford publishes Of Plimouth Plantation.

"Lastly, (and which was not least,) a great hope and inward zeall they (the Pilgrims) had of laying some good foundation, or at least to make some way thereunto, for ye propagation and advancing of ye gospell or ye kingdom of Christ in those remote parts of ye world; yea, though they should be but stepping-stones unto others for ye performing of so great a work ... their desires were set on ye ways of God, and to employ his ordinances; but they rested on his providence, and know whom they had beleaved."

April 21, 1649 - The Maryland Toleration Act is passed.

"Be it therefor ... enacted ... that no person or persons whatsoever within this province ... professing to believe in Jesus Christ shall ... henceforth be any ways troubled, molested (or disapproved of) ... in respect of his or her religion nor in the free exercise thereof ..."

April 25, 1689 - The Great Law of Pennsylvania is passed.

"Whereas the glory of Almighty God and the good of mankind is the reason and the end of government ... therefore government itself is a venerable ordinance of God ..."

May 20, 1775 - North Carolina passes the Mecklenburg County Resolutions.

"We hereby declare ourselves a free and independent people; are, and of a right ought to be, a sovereign and self-governing association, under control of no other power than that of our God and the general government of Congress."

Summer 12, 1775 - Continental Congress issues a call to all citizens to fast and pray and confess their sin that the Lord might bless the land.

"And it is recommended to Christians of all denominations, to assemble for public worship, and to abstain from servile labor and recreation on said day."

Summer 2-4, 1776 - Declaration of Independence written and signed.

"We hold these truths ... that all men are created equal, that they are endowed by their Creator with certain inalienable rights ... appealing to the Supreme Judge of the world ... And for the support of this Declaration, with firm reliance on the protection of Divine Providence..."

As the Declaration was being signed, Samuel Adams said: "We have this day restored the Sovereign to

Whom all men ought to be obedient. He reigns in heaven, and from the rising to the setting of the sun, let his kingdom come."

On the same day, Benjamin Franklin suggested that the national motto be: "Rebellion to tyrants is obedience to God."

Historian and philosopher G.K. Chesterton said of the founding of America that it is "the only nation in the world that is founded on a creed. That creed is set forth in dogmatic and even theological lucidity in the Declaration of Independence."

September 17, 1787 - The Constitution of the United States is finished.

At least 50 out of the 55 men who framed the Constitution of the United States were professing Christians. (M.E. Bradford, A Worthy Company, Plymouth Rock Foundation., 1982).

Eleven of the first 13 States required faith in Jesus Christ and the Bible as qualification for holding public office.

The Constitution of each of the 50 States acknowledges and calls upon the Providence of God for the blessings of freedom.

1787 - James Madison, the "architect" of the federal Constitution and fourth president:

"We have staked the whole future of American civilization, not upon the power of government, far from it. We have staked the future .. upon the capacity of each and all of us to govern ourselves, to sustain ourselves, according to the Ten Commandments of God."

April 30, 1789 - Washington gives his First Inaugural Address.

"My fervent supplications to that Almighty Being Who rules over the universe, Who presides in the council of nations, and Whose providential aid can supply every human defect, that His benediction may consecrate to the liberties and happiness of the people of the United States a government instituted by Himself for these essential purposes."

March 11, 1792 - President George Washington:

"I am sure that never was a people who had more reason to acknowledge a Divine interposition in their affairs than those of the United States; and I should be pained to believe that they have forgotten that agency which so often manifested in the Revolution."

December 20, 1820 - Daniel Webster, Plymouth Massachusetts:

"Let us not forget the religious character of our origin. Our fathers brought hither their high veneration for the Christian religion. They journeyed by its light, and labored in its hope. They sought to incorporate ... and to diffuse its influence through all their institutions, civil, political and literary."

July 4, 1821 - John Quincy Adams:

"The highest glory of the American Revolution was this: it connected, in one indissoluble bond, the principles of civil government with the principles of Christianity. From the day of the Declaration ... they (the American people) were bound by the laws of God, which they all, and by the laws of the Gospel, which they nearly all, acknowledged as the rules of their conduct."

1833 - Noah Webster:

"The religion which has introduced civil liberty, is the religion of Christ and his apostles ... This is genuine Christianity, and to this we owe our free constitutions and government ... the moral principles and precepts contained in the Scripture ought to form the basis of all our civil constitutions and laws."

1841 - Alexis de Tocqueville (Democracy in America):

"In the United States of America the sovereign authority is religious ... there is no other country in the world in which the Christian religion retains a greater influence over the souls of men than in America."

Summer 8, 1845 - President Andrew Jackson asserts:

"The Bible is the rock upon which our Republic rests."

February 11, 1861 - Abraham Lincoln, farewell at Springfield, Illinois:

"Unless the great God who assisted (Washington) shall be with me and aid me, I must fail; but if the same Omniscient Mind and Mighty Arm that directed and protected him shall guide and support me, I shall not fail ... Let us all pray that the God of our fathers may not forsake us now."

Lincoln on the Bible:

"In regard to this Great Book, I have but to say, it is the best gift God has given to man. All the good the Savior gave to the world was communicated through this book. But for it, we would not know right from wrong. All things most desireable for man's welfare, here and hereafter, are to be found portrayed in it." (George L. Hunt, Calvinism and the Political Order, Westminster Press, 1965, p.33)

1884 - U.S. Supreme Court reiterates the Declaration's reference to our rights as being God-given.

These inherent rights have never been more happily expressed than in the Declaration of Independence, "we hold these truths to be self-evident" that is, so plain that their truth is recognized upon their mere statement "that all men are endowed" - not by edicts of emperors, or by decrees of parliament, or acts of Congress, but "by their Creator with certain inalienable rights and that among these are life, liberty, and the pursuit of happiness, and to secure these" - not grant them but secure them "governments are instituted among men."

1891 - The U.S. Supreme Court restates that America is a "Christian Nation."

"Our laws and our institutions must necessarily be based upon and embody the teachings of the Redeemer of mankind. It is impossible that it should be otherwise; and in this sense and to this extent our civilization and our institutions are emphatically Christian ... this is a religious people. This is historically true. From the discovery of this continent to the present hour, there is a single voice making this affirmation ... we find everywhere a clear definition of the same truth ... this is a Christian nation." (Church of the Holy Trinity vs. United States, 143 US 457, 36 L ed 226, Justice Brewer)

1909 - President Theodore Roosevelt:

"After a week on perplexing problems ... it does so rest my soul to come into the house of The Lord and to sing and mean it, 'Holy, Holy, Holy, Lord God Almighty' ... (my) great joy and glory that in occupying an exalted position in the nation, I am enabled, to preach the practical moralities of the Bible to my fellow-countrymen and to hold up Christ as the hope and Savior of the world." (Ferdinand C. Iglehart, Theodore Roosevelt - The Man As I knew Him, A.L. Burt, 1919)

1913 - President Woodrow Wilson:

"America was born to exemplify the devotion to the elements of righteousness which are derived from the Holy Scriptures."

1952 - US Supreme Court defines the "Separation of Church and State."

"We are a religious people and our institutions presuppose a Supreme Being ... No Constitutional requirement makes it necessary for government to be hostile to religion and to throw its weight against the efforts to widen the scope of religious influence. The government must remain neutral when it comes to competition between sects ... The First Amendment, however, does not say that in every respect there shall be a separation of Church and State."

January 20, 1977 - President Jimmy Carter:

"Here before me is the Bible used in the inauguration of our first President in 1789, and I have just taken the oath of office on the Bible my mother gave me just a few years ago, opened to the timeless admonition from the ancient prophet Micah: 'He hath showed thee, O man, what is good; and what does

the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God'" (Micah 6:2).

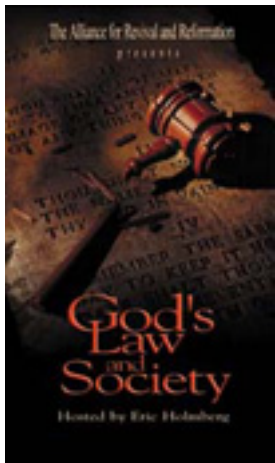
1980 - President Ronald Reagan:

"The time has come to turn to God and reassert our trust in Him for the Healing of America ... our country is in need of and ready for a spiritual renewal."

May 3, 1990 - President George Bush proclaims National Day of Prayer.

"The great faith that led our Nation's Founding Fathers to pursue this bold experience in self-government has sustained us in uncertain and perilous times; it has given us strength to this very day. Like them, we do very well to recall our 'firm reliance on the protection of Divine Providence,' to give thanks for the freedom and prosperity this nation enjoys, and to pray for continued help and guidance from our wise and loving Creator."

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America's Christian Leaders: Anne Hutchinson

By Jay Rogers

In 1636, Anne Hutchinson, the wife of one of Boston's leading citizens, was charged with heresy and banished from Massachusetts Colony. A woman of learning and great religious conviction, Hutchinson challenged the Puritan clergy and asserted her view of the "Covenant of Grace" - that moral conduct and piety should not be the primary qualifications for "visible sanctification."

Her preachings were unjustly labeled "antinomianism" by the Puritans - a heresy - since the Christian leaders of that day held to a strong "Covenant of Works" teaching which dictated the need for outward signs of God's grace. The question of "works versus grace" is a very old one; it goes on forever in a certain type of mind. Both are true doctrines, however, the "Covenant of Grace" is true in a higher sense.

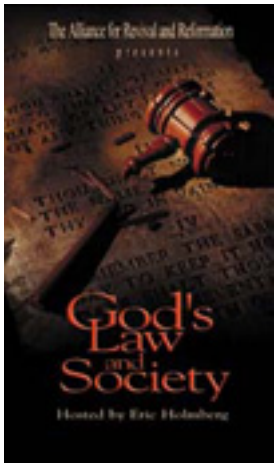
Anne Hutchinson's teaching can be summed up in a simple phrase which she taught the women who met in her home: "As I do understand it, laws, commands, rules and edicts are for those who have not the light which makes plain the pathway. He who has God's grace in his heart cannot go astray."

Actually, what Anne Hutchinson was preaching was not antithetical to what the Puritans believed at all. What began as quibbling over fine points of Christian doctrine ended as a confrontation over the role of authority in the colony. Threatened by meetings she held in her Boston home, the clergy charged Hutchinson with blasphemy. An outspoken female in a male hierarchy, Hutchinson had little hope that many would speak in her defense, and she was being tried by the General Court.

After being sentenced, she went with her family to what is now Rhode Island. Several years later she moved to New York where she and some of her family were massacred by Indians. One of her descendants, Thomas Hutchinson, later became governor of Massachusetts.

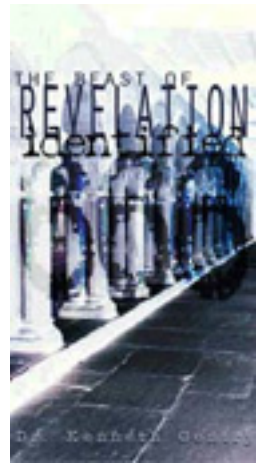
Anne Hutchinson pioneered the principles of civil liberty and religious freedom which were written into the Constitution of the United States. The spirit of Anne Hutchinson, the first woman preacher and fearless defender of freedom in New England, survived her persecution and death and it survives even until this day.

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Anne Hutchinson's Role Debated

I have been a subscriber to The Forerunner for several years now and it seems that secular viewpoints have been creeping into some of the articles. I suspect that your research may not be as thorough as it should be.

Case in point: Anne Hutchinson "Champion of Tolerance" (April 1991). This word picture of Anne Hutchinson as one who "pioneered the principles of civil liberty and religious freedom which were written into the Constitution of the United States" does not match with the written picture of her found in Faith and Freedom - The Christian Roots of American Liberty by Benjamin Hart. The Forerunner's account matches with secular encyclopedia sketches.

In Faith and Freedom (chapter 8), Hart states that the complaint of Roger Williams and Anne Hutchinson "was that Massachusetts, too, had fallen short of the church model provided in the Book of Acts. Both thought that Massachusetts was not Christian enough, that it had failed in its mission to establish a "City on a Hill - a beacon for all the world to follow."

Williams arrived in 1631 and wanted the churches in Massachusetts to sever ties with the Church of England which he thought to be "beyond repair because of its commitment to be all inclusive and permit the unregenerate to worship alongside the saved."

On page 117 is an account of how Anne "got herself into difficulty when she launched a campaign against the minister of the Boston Church, John Wilson, whom she despised because she thought his preaching was not at all compelling ... according to her count there were only two truly Christian - 'sealed' - preachers in all of Massachusetts. They were John Cotton, whom she called the 'voice of the beloved,' and her brother-in-law John Wheelright. The rest were hypocrites, liars and on their way to perdition."

The chapter gives many more details too numerous to quote in a letter, the clashing of the two accounts regarding Anne Hutchinson and her views is loud and clear.

Whoever wrote the report calling Anne Hutchinson, "Champion of Tolerance" should do more research and Faith and Freedom is a good starting place. If Hart is correct in stating that "she was expelled because she was a religious fanatic who spent much of her time slandering the reputations of good and honorable men" and "had violated both the laws of the Bible and of acceptable conduct needed to hold society together" then further study and an article addressing this needs to be printed in your publication. I will be watching for just such an article.

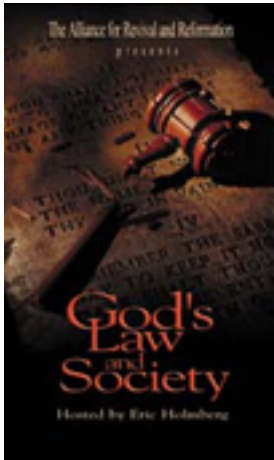
Marie Dinsmore
Sixes, Oregon

Editor's Note: In our research on Anne Hutchinson, The Forerunner used accounts written by both Christian and secular sources. The purpose of placing the article on Anne Hutchinson next to the article on "Spiritually Correct Thinking" was to plant the seeds of faith and hope into the current generation. The purpose was to challenge the secular worldview which is now dictating "politically correct thinking" to our nation's college students by comparing this type of intolerance to what happened in Anne Hutchinson's day.

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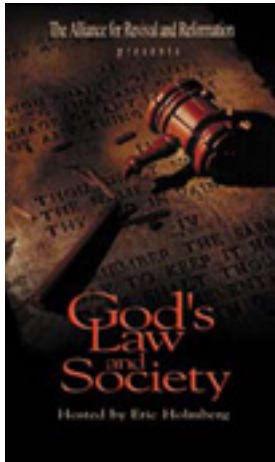
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New book is antidote to Columbus bashing

Over the years I have greatly appreciated your fact filled publication, especially because of its detailed discussion of this nation's biblical heritage. My most recent book, *Columbus & Cortez: Conquerors for Christ* - is an antidote to the Columbus bashing that is so prevalent during this 500th Anniversary of his voyage, filled with fascinating details about the mission and motives of the explorers.

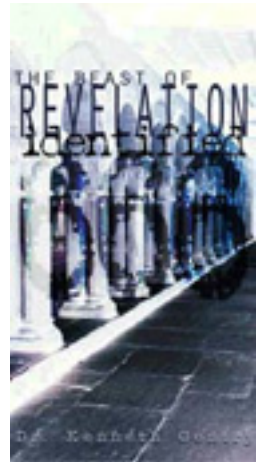
John Eidsmoe
Montgomery, Alabama

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Columbus' Christian Character and Divine Mission

By Stephen McDowell

9/92

MUCH CONTROVERSY HAS ARISEN over the celebration of the 500th anniversary of the discovery of America by Christopher Columbus. Many attacks have been leveled against him and western civilization. The target of the attacks of many is not so much against Columbus as it is against Christianity, which is the source of the values of western civilization. Fundamentally, the battle is between a Christian world view and a humanistic worldview.

To properly understand Columbus and others involved in the discovery and colonization of the Americas, we must view them in light of the world in which they lived. While Columbus had many shortcomings, his motives were most certainly Christian. Washington Irving writes of Christopher Columbus:

"He was devoutly pious: religion mingled with the whole course of his thoughts and actions, and shone forth in his most private and unstudied writings. Whenever he made any great discovery, he celebrated it by solemn thanks to God. The voice of prayer and melody of praise rose from his ships when they first beheld the New World, and his first action on landing was to prostrate himself upon the earth and return thanksgivings. Every evening the Salve Regina and other vesper hymns were chanted by his crew, and masses were performed in the beautiful groves bordering the wild shores of this heathen land. All his great enterprises were undertaken in the name of the Holy Trinity, and he partook of the communion previous to embarkation. He was a firm believer in the efficacy of vows and penances and pilgrimages, and resorted to them in times of difficulty and danger. The religion thus deeply seated in his soul diffused a sober dignity and benign composure over his whole demeanor. His language was pure and guarded, and free from all imprecations, oaths and other irreverent expressions."¹

Journal of First Voyage of Columbus

Columbus' actual journals have been lost, but two of his companions, his son Ferdinand and Bartolome Las Casas, recorded abstracts of the original journal. At places they quote Columbus and in other places they summarize his journals.²

Writings in Columbus' journal reveal his primary motives for sailing were his Christian convictions. He had a desire to preach the gospel throughout the nations, and in particular to take Christianity to the Great Khan of eastern Asia. About 200 years before Columbus' voyage, Marco Polo, who had traveled throughout parts of Asia, brought word from the Khan of a desire for missionaries to be sent to his empire. Other Khans who had ruled since Polo's time had also made this request. Columbus had studied

the writings of Marco Polo's travels and was also familiar with more recent requests for missionaries to be sent to teach the Christian religion.

He opens his journal of his first voyage with the following:

"In the Name of Our Lord Jesus Christ. Whereas, Most Christian, high, Excellent and Powerful Princes, King and Queen of Spain and of the Islands of the Sea, our Sovereigns, this present year 1492, after your Highnesses had terminated the war with the Moors reigning in Europe, the same having been brought to an end in the great city of Granada, where on the second day of January, this present year, I saw the royal banners of your Highnesses planted by force of arms upon the towers of the Alhambra, which is the fortress of that city, and saw the Moorish king come out at the gate of the city and kiss the hands of your Highnesses, and of the Prince my Sovereign; and in the present month, in consequence of the information which I had given your Highnesses respecting the countries of India and of a Prince, called Great Can, which in our language signifies King of Kings, how at many times he, and his predecessors had sent to Rome soliciting instructors who might teach him our holy faith, and the holy Father had never granted his request, whereby great numbers of people were lost, believing in idolatry and doctrines of perdition.

"Your Highnesses, as Catholic Christians, and princes who love and promote the holy Christian faith, and are enemies of the doctrine of Mahomet, and of all idolatry and heresy, determined to send me, Christopher Columbus, to the above-mentioned countries of India, to see the said princes, people, and territories, and to learn their disposition and the proper method of converting them to our holy faith; and furthermore directed that I should not proceed by land to the East, as is customary, but by a Westerly route, in which direction we have hitherto no certain evidence that any one has gone..."

After reaching land, which he thought were islands off the east coast of Asia (or India), Columbus saw many natives, whom he called Indians. He spoke often of his desire to convert them to Christianity.

Friday, Oct. 12th..."As I saw that they were very friendly to us, and perceived that they could be much more easily converted to our holy faith by gentle means than by force, I presented them with some red caps, and strings of beads to wear upon the neck, and many other trifles of small value, wherewith they were much delighted and became wonderfully attached to us... I am of opinion that they would very readily become Christians, as they appear to have no religion."

Tuesday, Oct. 16th.... "They have no religion, and I believe that they would very readily become Christians as they have a good understanding."

Tuesday, Nov. 6th... "I have no doubt, most serene Princes, says the Admiral, "that were proper devout and religious persons to come among them and learn their language, it would be an easy matter to convert them all to Christianity, and I hope in our Lord that your Highnesses will devote yourselves with much diligence to this object, and bring into the church so many multitudes, inasmuch as you have exterminated those who refused to confess the Father, Son and Holy Ghost [this refers to the conflict with the Moors], so that having ended your days (as we are all mortal) you may leave your dominions in

a tranquil condition, free from heresy and wickedness, and meet with a favourable reception before the eternal Creator, whom may it please to grant you a long life and great increase of kingdoms and dominions, with the will and disposition to promote, as you always have done, the holy Christian religion, Amen."

Monday, Nov. 12th... "Your Highnesses should therefore adopt the resolution of converting them to Christianity, in which enterprise I am of opinion that a very short space of time would suffice to gain to our holy faith multitudes of people..."

Tuesday, Nov. 27th... "The language of this people neither I nor any of my company understand, and we are perpetually making mistakes in our conversation with one another... Henceforth, with the permission of our Lord, I shall use my exertions, and have the language taught to some of our people, for I perceive that thus for the dialect is the same throughout. Thus we shall acquire a knowledge of all that is valuable here, and shall endeavour to convert to Christianity these people, which may be easily done, as they are not idolators, but are without any religion.... Your Highnesses ought not to suffer any trade to be carried on, nor a foreign foot to be set upon these shores except by Catholic Christians, as the object and sum of the present undertaking has been the increase and glory of the Christian religion."

Sunday, Dec. 16th... The Admiral ordered every civility to be shown them, "because," as he observes, "these are the best and most gentle people in the world, and especially as I hope strongly in our Lord, that your Highnesses will undertake to convert them to Christianity, and that they may become your subjects, in which light, indeed I already regard them."

Monday, Dec. 24th... "Your highnesses may be assured that there is not upon earth a better or gentler people, at which you may rejoice, for they will easily become Christians and learn our customs. A finer country or people cannot exist, and the territory is so extensive and the people so numerous, that I know not how to give a description of them..."

Many other actions and writings of Columbus, as revealed in his journal of the voyage, reveal his Christian motivation and reliance upon God.

Wednesday, Dec. 12th... A large cross was set up at the entrance of the harbour, upon a beautiful spot upon the western side, "as an indication" in the words of the Admiral, "that your Highnesses possess the country, and principally for a token of Jesus Christ our Lord, and the honour of Christianity."

Columbus often gives thanks to God for good weather and providentially arranging the voyage and watching over him:

Monday, Jan. 14th... He says that in spite of the bad state of his vessels he confides in our Lord, that as he has brought him to these parts, so he will in his great mercy return him; for his Heavenly Majesty knew what struggles it had cost him to set on foot this enterprise, and that he alone had favoured him before the King and Queen, all others in the most unreasonable manner opposing him.

Wednesday, Jan. 23rd... The sea all the time smooth as a river, "many thanks be to God," says the Admiral.

Friday, Feb. 1st... The sea very smooth, "thanks to God," says the Admiral.

Saturday, Feb. 2nd... The sea very smooth, thanks to God, and the air soft.

Thursday, Feb. 14th... He... comforts himself in reflecting upon the many mercies God had shown him in having enabled him to conquer all his adversities and hindrances in Castile, and accomplish his great discovery. And as he made the service of God the aim and business of his undertaking, and he had hitherto favoured him in granting all his desire, he indulges a hope that he will continue that favour, and secure him a safe arrival. Especially he reflected that he had delivered him when he had much greater reason for fear, upon the outward voyage, at which time the crew rose up against him, and with an unanimous and threatening voice, resolved to return back, but the eternal God gave him spirit and valour against them all.

Columbus desired to use the profits from the voyages to finance the liberation of the Holy City, Jerusalem, from the control of the Moslems. This is mentioned in the following entry:

Wednesday, Dec. 26th... He adds that he hopes to find at his return from Castile, a ton of gold collected by them in trading with the natives, and that they will have succeeded in discovering the mine and the spices, and all these in such abundance that before three years the King and Queen may undertake the recovery of the Holy Sepulcher. "For I have before protested to your Highnesses," says he, "that the profits of this enterprise shall be employed in the conquest of Jerusalem, at which your Highnesses smiled and said you were pleased, and had the same inclination."

Las Casas' abstract of Columbus' Journal ends with this entry:

Friday, March 15th... And here, the Admiral says, this relation ends, but that he purposes to go to Barcelona by sea, being informed that their Highnesses are in that city, there to give them an account of his voyage, in which our Lord had directed and enlightened him. For although he believed without scruple that the Almighty created all things good, that all is excellent but sin, and that nothing can be done without his permission, "yet," he observes, "it has been most wonderfully manifested in the circumstances of this voyage, as may be seen by considering the many signal miracles performed throughout, as well as the fortune which has attended myself, who passed so long a time at the court of your Highnesses, and met with the opposition of so many of the principal persons of your household, who were all against me, and ridiculed my project. The which I hope in Our Lord will provide the greatest honour to Christianity ever accomplished with such ease."

Letter of Columbus to Rafael Sanchez

After his arrival in Lisbon, Columbus wrote a summary account of his voyage as a report for Ferdinand and Isabella. It was written as a letter to Rafael Sanchez, Treasurer for Ferdinand and Isabella, and clearly reveals Columbus' Christian motivation. The following quotes are from this letter:

In his voyages, Columbus discovered many islands. He wrote, "I named the first of these islands San Salvador [which means holy saviour], thus bestowing upon it the name of our holy Saviour under whose protection I made the discovery." Other names he chose included Trinidad [for the Trinity], and Monte Cristi.

Columbus forbade his men from trading worthless articles to the Indians for things of value. He wrote:

"I prohibited their traffic on account of its injustice, and made them many presents of useful things which I had carried with me, for the purpose of gaining their affection, in order that they may received the faith of Jesus Christ, be well disposed towards us, and inclined to submit to the King and Queen our Princes, and all the Spaniards, and furthermore that they may furnish us with the commodities which abound among them and we are in want of."

"Throughout these islands there is no diversity in the appearance of the people, their manner or language, all the inhabitants understanding one another, a very favourable circumstance in my opinion, to the design which I have no doubt is entertained by our king, namely to convert them to the holy Christian faith, to which as far as I can perceive they are well disposed."

Columbus ends this letter: "The great success of this enterprise is not to be ascribed to my own merits, but to the holy Catholic faith and the piety of our Sovereigns, the Lord often granting to men what they never imagine themselves capable of effecting, as he is accustomed to hear the prayers of his servants and those who love his commandments, even in that which appears impossible; in this manner has it happened to me who have succeeded in an undertaking never before accomplished by man. For although some persons have written or spoken of the existence of these islands, they have all rested their assertions upon conjecture, no one having ever affirmed that he saw them, on which account their existence has been deemed fabulous."

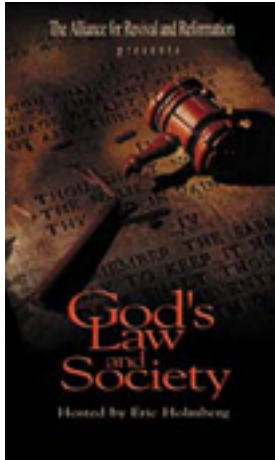
"And now ought the King, Queen, Princes, and all their dominions, as well as the whole of Christians, to give thanks to our Saviour Jesus Christ who has granted us such a victory and great success. Let processions be ordered, let solemn festivals be celebrated, let the temples be filled with boughs and flowers. Let Christ rejoice upon earth as he does in heaven, to witness the coming salvation of so many people, heretofore given over to perdition. Let us rejoice for the exaltation of our faith, as well as for the augmentation of our temporal prosperity, in which not only Spain but all Christendom shall participate.- Such are the events which I have described to you with brevity. Adieu."

1 The Life and Voyages of Christopher Columbus, Washington Irving, (New York: Belford Company, n.d.,) pp. 632-633.

2 The following journal excerpts and quotes of Columbus are from the work of Las Casas, printed by

Albert and Charles Boni, New York, 1924.

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The Discovery of America

by Jesse T. Peck
4/92

From chapter one of The History of the Great Republic Considered from a Christian Stand-Point

This year marks the quincentenary of Christopher Columbus' first voyage and discovery of the New World. Numerous articles have been written in newspapers and magazines examining his voyage and the impact western culture has had on America and the indigenous peoples living here. We can expect many more to follow. Unfortunately, a negative view of Columbus and western culture predominates a lot of these articles.

As a general introduction to such themes this article contains a brief providential view of the discovery and exploration of the New World. While articles in Time or Newsweek or USA Today may present many historical perspectives, one that is ignored is a providential perspective, which is the view most of the people whom God used to create the history we now read about had. This is especially true of Christopher Columbus.

Jesse Peck gives such a view in the book he wrote in 1868, The History of the Great Republic. The first chapter of his book follows. In the Preface to his book, Peck writes:

Let it therefore be stated, that the theory of this book is, that God is the rightful, actual Sovereign of all nations; that a purpose to advance the human race beyond all its precedents in intelligence, goodness, and power, formed this Great Republic; and that religion is the only life-force and organizing power of liberty. If this is true, then all writers of American history must rise to this point of observation, or fail.

As certainly, therefore, as it is now as ever the right of God to reign; that he is now, as in ancient times, the common Father of our guilty race, the unchangeable Judge of all the earth; that his great and free volitions are controlled by principles of unerring righteousness; that men are, of themselves, blind and reckless in regard to the dearest interests of man, and wickedness is intensified by power, so that there is actually no hope for the downtrodden, but in God, - as sure as the verification of prophesy by inevitable history, so certainly is Jehovah today the Sovereign of all nations; and the American Republic is responsible to Him.

The old civilization required a new life. The race demanded an accession of ideas, a new theatre for the exercise of its powers and the realization of the divine purpose in the creation. Up to near the close of the fifteenth century, human governments had revealed little more than the struggles of liberty with the repressions of despotism; and God evidently intended a new and nobler development of the human race, a larger sphere for the manifestation of his providence and the exposition of his plans of sovereign control over individuals and nations.

He had given to man, as man, a strong love of liberty, the due expression and proper growth of which required room for free and independent action. Amid the despotic governments of the Old World, this would have been a moral impossibility. Such contiguity to old corrupt forms would have resulted inevitably in the infection of any new system, however just in itself. On the side of oppression, there was power; and a novel theory must have room and opportunity to experiment.

Precisely adapted to the necessities and mission of a free government, God had reserved a continent in which the savage state of its predatory tribes invited the coming-in of a high and purifying civilization. Without forgetting the just rights of the native Indians, which white man was sacredly bound to respect, it is philosophically and historically certain that Infinite Wisdom chose this land for the home of a broader liberty and higher Christian civilization than had been before known among men, and decreed the gradual occupancy of the Western World by the representatives of a new social order.

Upon the authority of ancient Icelandic manuscripts, brought forward by the distinguished antiquarian of Copenhagen, Professor C. Rafn, it is confidently affirmed that the old Northmen discovered this continent some five hundred years in advance of Columbus. Greenland was discovered in 983 by Erik the Red; and it is asserted that his son, Leif the Fortunate, in the year 1000, with thirty-five hardy mariners, landed at Helluland (Newfoundland), Markland (Nova Scotia), and Vineland (New England). He is said to have remained in the latter place for some time, where he erected large houses, named after himself, Leifbudis (Leif's booths).

Two years later, Thorwald, a distinguished brother of Leif, prosecuting these daring discoveries farther south, received his death-wound from the natives, and desired to be buried at the cape, where he thought it "Pleasant to dwell;" supposed to be "Cape or Point Aldeston, not far from the Pilgrim city, Plymouth, State of Massachusetts, where the fearless Thorwald, shortly before the sad termination of life, chiselled in Runes the exploits of his gallant crew.

In 1006, it is alleged that Thorfinn Karlsefne, "a man destined to become great," an Icelandic merchant, sailed to Greenland, where he married "Gudrid, the widow of Thorstein (a third son of Erik the Red);" after which, in three vessels, accompanied by his wife, and a crew of a hundred and sixty-five men, he sailed to Vineland, where Gudrid "bore him a son called Snorre, who was the very first child of European parents born in America."

It would seem that these "grim-visaged sea-kings of the North" continued their explorations, and attempts at settlements, down to 1347. But, by some strange influence of an invisible power, they disappeared from the continent. God threw a veil over it again until the plans of his wisdom should mature. He shut it up from the further gaze of the avaricious European until the fulness of the time was come; and then he produced the man, the idea, the impulse, which led to its discovery.

Columbus and the New World

Who can fail to trace the evidences of the Divine in the history of Columbus? Whence came the splendid poetry of that conception, which gave to him another world in the ideal before the knowledge of the real had become practicable? Why was he so far in advance of his age and contemporaries as to give him the reputation of a madman, not among the low and the vulgar alone, but among scholars, and courts far above him in opportunities and learning? Whence that lofty heroism, that indomitable perseverance, which knew no danger; which defied poverty, jealousy, and the boldest combinations of secular and ecclesiastical power?

It was not human. It was too elevated and far-reaching, too patient and enduring, too potent in resisting and wearing out opposition, too fruitful in expedients, and creative in resources, to admit of the idea for a moment. God only could have furnished such amazing foresight, such superhuman energies. He felt the stirrings of divinity within him, and claimed that he was inspired for his great mission of discovery. Still unaware of the grand designs of that Providence which guided him through all his wonderful career, he was, in his sphere, as verily the chosen instrument of God as Moses or Joshua or Elijah. Heaven directed the winds that filled his sails and brought him to the unknown land.

What he had discovered he did not know; what impulses he had given to thought and enterprise, what new life he had poured into the mind of his age, he by no means understood. How much more was necessary to the realization of the plans of Providence, and who would be the honored agents of continental discoveries, he could not tell; nor was it in any way important. He had fulfilled his mission. He was not to be the successful founder of empire. He was not to wear the diadem of royalty. Neither heir nor kindred was to be the inheritor of the vast domain which rose up dimly before him. This was God's realm, and he would take the charge of its great future. Columbus could receive his discharge from cares and from earth. He was henceforth immortal.

The Wisdom of God Above the Folly of Man

It is intensely interesting to observe the control of superior power over the devices of men for the accomplishment of high providential purposes. The success of Columbus aroused the spirit of enterprise; and navigators from different nations, with ideas wholly their own, embarked for new discoveries. But how very absurd were their views! How blind they were with respect to their true mission!

Portugal and Spain were moved by cupidity to adventurous expeditions in search for gold; but God used their hardy mariners to reveal other lands in the Western oceans. A Papal bull had divided the world of discovery between them, assuming original proprietorship of unknown as well as known portions of the globe; but God roused the spirit of exploration in another quarter.

John and Sebastian Cabot sailed in 1497, under the auspices of England, to look for land, but especially for a northwestern passage to Asia. It was not material what where their views. They might be wild and irrational: but God conducted them to the coast of Labrador, and made use of their enterprise to establish the claims of England to the first discovery of the continent; thus indicating a purpose to give the dominant influence in the New World to the Anglo-Saxon race.

In 1498, the younger Cabot, a truly great mind, moved by the same blind idea of the northwestern passage, was available in the divine plans to open to the mind of England new sources of wealth in his further discoveries, of which he was never to become the proprietor. Why, let us ask, were these illustrious navigators not permitted to live and die in Venice, or to prosecute their adventures as Italians? The answer plainly is, the Italian people were not suited in the eyes of God to the task of founding the great empire of freedom.

In 1551, the Portuguese thought they saw great gain in the returns of the ships of Gaspar Cortereal, freighted with Indians, torn from their hunting-grounds, and doomed to inexorable slavery; but Providence intended and used the voy-ages of this daring mariner to reveal to the world some seven hundred miles of the North-American coast.

Three years later, it appeared that God had given to Amerigo Vespucci the idea of a new continent, and sent him out to explore its hidden lands, and report, as he did, to Lorenzo de Medici, the accession of an additional quarter to the globe; to which, as the only desirable reward of his enterprise, he had the honor of giving his name.

France, in 1523, must also undertake the discovery of "a western passage to Cathay;" and to John Verrazzani of Florence was conceded the honor of this fresh attempt to gain the treasures of that fabled land for royal coffers. This was upon the surface; but a profounder purpose appeared in conducting him to North Carolina, and far along the coast southward and northward, where "the groves, spreading perfumes far from shore, gave promise of the spices of the East, and the color of the earth gave promise of abundance of gold." As God willed, he brought to the knowledge of the world the spacious harbors of New York and Newport, and the rugged shores of New England; but no French monarch was ever to reign over this wonderful coast, the purposes of which were yet wrapped in profoundest mystery.

Whether thirst for gold or lust of power, ambition for fame or the vagaries of fevered brains, prompted the efforts of kings and of daring navigators, human plans were tolerated and developed just so far as the profound purposes of God would allow, and no farther, and then defeated, or pressed into the service of the exalted power, which in wisdom infinite rose above and ruled over all.

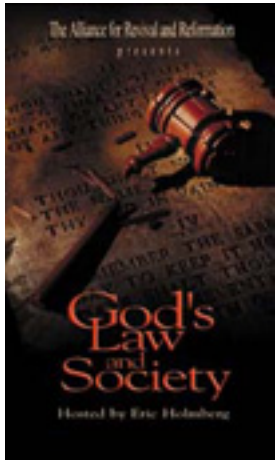
The brave and reckless Ferdinand de Soto could march with the air of a conqueror through Florida, as he had done through Peru; and advance to the Alleghanies and the great Mississippi, as he did in 1542: but he could bequeath no permanent empire to the Spanish throne. The grand Valley of the Mississippi was reserved by a higher Sovereign for the hosts of freedom in the great future.

So of every act in the scene of discovery, revealing at the same time the narrow earthly schemes of human ambition, and the stern reservations and broad purposes of the Infinite Mind. Whether thirst for gold or lust of power, ambition for fame or the vagaries of fevered brains, prompted the efforts of kings and of daring navigators, human plans were tolerated and developed just so far as the profound purposes of God would allow, and no farther, and then defeated, or pressed into the service of the exalted power, which in wisdom infinite rose above and ruled over all; and the divine plan of human freedom became

the controlling law of discovery upon the Western continent. So God ordained, and history reveals.

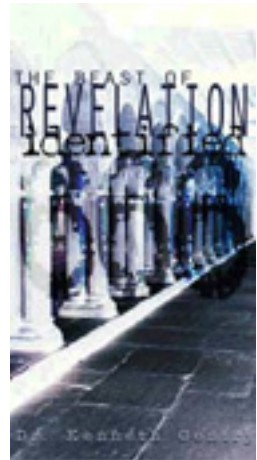
This article originally appeared in the Providential Perspective, the monthly journal of the Providence Foundation. For more information on how to receive this excellent publication, contact: The Providence Foundation, P.O. Box 6759, Charlottesville, VA 22906.

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Finney Visits Boston

Charles G. Finney, the famous 19th century evangelist and revival preacher, had some unique insights into the changing spiritual conditions of Boston in his day. The "Flapjack Turning" at Harvard was the result of an emerging philosophy of Unitarianism. Today, this idea is known as Humanism. Like the humanists of our day, men such as Ralph Waldo Emerson and Charles Eliot believed that man was essentially good and denied the Trinitarian belief that Jesus, being one with the eternal God, was the only way to eternal life.

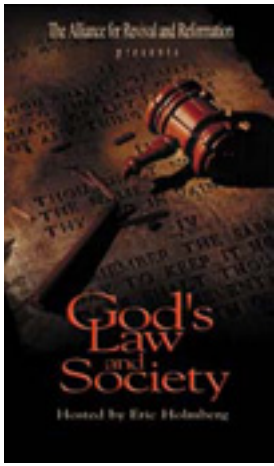
The statement below is taken from Charles Finney's memoirs:

In the fall of 1843, I was called again to Boston. When I arrived there, I found many forms of error prevailed among the people. Indeed I have found that to be true of Boston, of which Dr. Beecher assured me, the first winter that I labored there. He said to me, "Mr. Finney, you cannot labor there as you do anywhere else. You have got to pursue a different course of instruction, and begin at the foundation; for Unitarianism (Humanism) is a system of denials, and under its teaching, the foundations of Christianity are fallen away. You cannot take anything for granted; for the Unitarians and the Universalists have destroyed the foundations, and the people are all afloat. The masses have no settled opinions, and every 'lo here,' or 'lo there,' finds a hearing; and almost any conceivable form of error may get a footing."

I have since found this to be true, to a greater extent than in any other field, in which I have ever labored. The mass of the people in Boston are more unsettled in their religious convictions than in any other place I have ever labored, notwithstanding their intelligence; for they are surely a very intelligent people, on all questions but that of religion (true biblical Christianity). It is extremely difficult to make religious truths lodge in their minds, because the influence of Unitarian teaching has been, to lead them to call into question all the principle doctrines of the Bible. Their system is one of denials. Their theology is negative. They deny almost everything, and affirm almost nothing. In such a field, error finds the ears of the people open; and the most irrational views, on religious subjects, come to be held by a great many people.

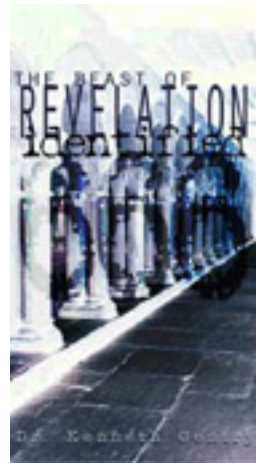
The Memoirs of Rev. Charles G. Finney (New York: A.S. Barnes & Co., 1876), p. 371-2.

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History of Black America

by Raymond Houston
9/89

God established this nation under covenant with men and women who had promises from Him. In the preamble to the Constitution our founding fathers expressed their hope of this promise to "secure the blessings of liberty for ourselves and our posterity." We have come to know more clearly and recognize the the hand of God in the founding of this nation. Those who came first at the risk of life and welfare were inspired by the desire to form a land where the God of creation could be worshipped freely and unhindered by government - a land where they could see the word of God fulfilled.

Not all of the people who came here would submit to the Lord. Many would turn their hearts from expressing gratitude to Him to praising themselves for their hard work. Some desired hard work made easy and the institution of slavery took force. These enslaved people were Blacks, birthed and blessed by God, but not qualified for the promises of the land.

In the midst of this godless institution, some who were inspired by the God of the covenant were keeping alive the promises for these people. A faithful few shared the word of God with the Blacks and hope was instilled. This new light in their souls was heard as they sang about their new found hope in God. Loud and clear was heard the cry of the founding fathers - Freedom!

The old Negro spirituals clearly tell us that the hope of this land had not died out and that even in the midst of the horrors of slavery God would show Himself again as the object of their hope. Controversy arose about teaching the Word of God to the slaves, but the Word prevailed and the God of creation was taught and hope in Jesus was sparked. Prayers were made both by the slaves who accepted Jesus as the answer to their dilemma and by others who knew that what was occurring was not the plan of God.

Prayers were answered and Blacks were freed, but that was just the beginning of their hope in Jesus. The majority of these freed slaves considered their release as coming from the hand of God. Now they had to learn to live as free men and women.

Today, most acknowledge that it was not man's action that set the slaves free, but the Lord of mercy and grace. This same Jesus that intervened to bring freedom to the Blacks is also the One who intervened for the first settlers of this land. God moved sovereignly to bring the first white settlers to America, to keep them alive and instruct them in His ways. For the Blacks, He did a mighty move to do away with slavery. Now the hope of the land - freedom for ALL - could be actualized.

God has always had a greater purpose for America than just founding a nation where people could say, "Let freedom ring!" Some may even deny that there is freedom for all in America. However, there is no other nation that allows freedom of disagreement with the Constitution. In America today, it is loudly

and clearly made known that a new generation has arisen that turns its back on the essence and substance of our freedom. The ability to behave in such a manner clearly demonstrates that freedom exists. But not all Americans who enjoy the blessings of liberty have forgotten the God of the American Covenant. We realize that God has been merciful on our nation and gratefully thank Him.

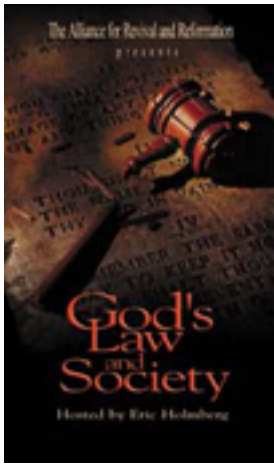
As a Black American, I have wrestled with the question: Do I have a rightful place in this country? Can I really feel that this new resurgence of love for our land and this new knowledge of its true beginnings have a place for me? I did not know how to interpret all of this. Then the Lord remind me of how my ancestors placed their hope in Him. It was Jesus about whom they sang - and they put their hope of deliverance in Him. He reminded me that many of my people had truly feared God and had been praying, placing their life in the hands of Jesus. It was Jesus who set my people free.

It was not the will of God for my ancestors to come to this land as slaves, but God prevailed as they put their trust in Him. "And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose" (Romans 8:28).

Now I see that there is no greater place on earth for me to be than in the United States. There is no greater opportunity to fulfill the destiny of this land than in the present. As God expects America to return to its original purpose, to be a place for the growth and spreading of the gospel, He is expecting me to include myself as one who is privileged to be a part of bringing about the true destiny of this land. God has released me from the trap of the enemy, thinking I could not have full participation in turning our country back to God.

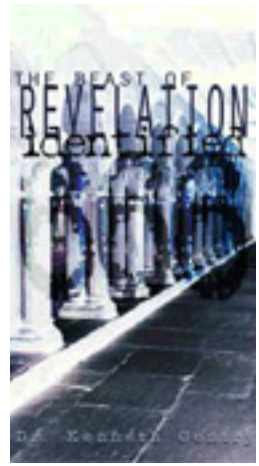
God has not left any of us without hope. This whole country has the opportunity to fulfill God's desire and be a springboard for the spreading of His word. Therefore we need to proclaim the release from the deception of the enemy that is designed to turn Blacks away from serving the God of power, love and mercy to serving themselves, which yields destruction. Let all of us not fail in sharing our nation's inheritance of the good news of release from bondage into enjoying God's blessings.

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History vs. Hypocrisy: Our Nation's Founders Critique Today's Party Platform

By Gavin Quill
10/92

Anyone who reads the Democratic and Republican party platforms will be surprised at how dramatically different their stated positions are from those of our elected officials when they actually get around to writing and voting on real legislation. This discrepancy is particularly acute when it comes to economic issues.

On a scale from 1 to 10, with socialism being a "1" and economic freedom with property rights being a "10," the Republican party platform merits an "8.5," while the rhetoric in the Democratic platform might earn it a "5." Unfortunately, party platforms don't carry much weight with elected representatives after election day. If the recent past is any guide, we should not be surprised to find our Republican representatives on average drifting back to about where the Democrats claim they actually stand, while the Democrats reveal that their intent is to take this nation just short of socialism.

On social issues, the gap between word and deed is not nearly so wide. Here both parties seem to be more consistent with the Democratic legislators proving to have more guts when it comes to putting into practice the radical values that they preach. The Republican's platform is no less bold in what it declares, especially given the flagrant hostility of the media to anything conservative, traditional or religious, but they somehow seem incapable of selecting candidates who are committed to their platform's social planks.

One useful way to analyze today's platforms and candidates is to compare the worldviews they hold with that of our Founding Fathers and other great statesmen from the formative years of our history. To the extent that our current political ideologies are validated by the framers of the Constitution and other noteworthy early American patriots, we can take an extra measure of confidence in them, and in the character of the candidates who espouse them. Conversely, any significant diversion from the founding principles of our nation should be a cause of great concern, and lead thoughtful citizens to question the motivation of politicians who would choose to abandon tried and proven principles of proper government, in order to pursue their newly hatched schemes of social engineering.

The Republican national convention and its platform were excoriated by a contemptuous press for their repeated references to God, morality and family values. Prime-time speeches were replete with statements echoing such platform declarations as: "We believe in traditional family values, and in the Judeo-Christian heritage that informs our culture," and, "If America ceases to be good, she will cease to

be great." Media and Democratic partisan criticisms notwithstanding, let's examine the speeches and writings of several of our nation's founding heroes, to see whether or not they might have felt comfortable addressing the Republican party delegates that gathered in Houston last August.

George Washington (1st President) - "True religion offers the government its surest support." "It is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor." "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports."

James Madison (Father of the Constitution) - "Religion ... (is) the basis and foundation of government ... Before any man can be considered as a member of civil society, he must be considered as a subject of the Governor of the Universe."

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Samuel Adams (Father of the American Revolution) - "While the people are virtuous they cannot be subdued; but when they lose their virtue they will be ready to surrender their liberties to the first external or internal invader ... If virtue and knowledge are diffused among the people, they will never be enslaved. This will be their great security." After the signing of the Declaration of Independence: "We have this day restored the Sovereign to Whom alone men ought to be obedient. He reigns in heaven and ... from the rising to the setting sun, may His kingdom come."

Daniel Webster (Senator, Orator, Defender of the Union) - "Lastly, our ancestors established their system of government on morality and religious sentiment. Moral habits, they believed, cannot safely be trusted on any other foundation than religious principle, nor any government be secure which is not supported by moral habits."

Noah Webster (Father of American education) - "The moral principles and precepts contained in the Scriptures ought to form the basis of all our civil constitutions and laws. All the miseries and evils which men suffer from: vice, crime, ambition, injustice, oppression, slavery, and war, proceed from their despising or neglecting the precepts contained in the Bible."

Abraham Lincoln (16th President) - "It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God and to recognize the sublime truth announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord." "All the good of the world is communicated through this Book (the Bible); but for this Book we could not know right from wrong. All the things desirable to man are contained in it."

Wow! If these guys had attended the last Republican convention, they probably would have accused Pat Robertson of watering down the message.

Now imagine what would have happened if any of these historical luminaries had wandered into the Democratic Convention last July. What country do you suppose they would have thought they were in? Jacobin France perhaps? Do you think they would have been invited up front to speak? Well if the treatment of Pennsylvania's pro-life Governor, Bill Casey is any indication, our Founding Fathers would not only have been muzzled and unwelcome, they might have needed a police escort just to make it out of Madison Square Garden safely. While the Democrats found plenty of time for a long parade of abortion industry representatives and homosexual extremists, they refused to allow Governor Casey anywhere near the microphone. One of Casey's aids was booed and hissed for daring to suggest that some reduction in abortions would be beneficial.

This is the behavior of the party that was founded by that icon of tolerance Thomas Jefferson. The opening paragraph of their platform invokes his legacy, as they claim to have inherited his mantle of moral legitimacy. Today, though they try to usurp the authority of his moral heritage, it is certain that this year he would not have been allowed near their convention podium. The Democratic leadership's tolerance of other's views seems to have an increasingly short tether; their putative rainbow of diversity seems suspiciously monochrome.

Imagine how any speaker would have been treated who dared to utter these words: "Can the liberties of a nation be sure when we remove their only firm basis, a conviction in the minds of the people, that these liberties are a gift from God? That they are not to be violated but with His wrath? Indeed, I tremble for my country when I reflect that God is just." (Religion) ... is "deemed in other countries incompatible with good government and yet proved by our experience to be its best support." "The Bible is the cornerstone of liberty; ... students' perusal of the sacred volume will make us better citizens."

No doubt these words would have ignited a firestorm of protest from every fringe pressure group in the Democratic coalition over this speaker's "patent homophobia, fascist family values and unconstitutional mingling of church and state." And so today's Democrats would have revealed their true colors by excommunicating the very founder of their own party. For these are not the words of some dreaded southern fundamentalist preacher, rather they were taken straight from the mouth of Thomas Jefferson himself.

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Samuel Adams (Father of the American Revolution) - "While the people are virtuous they cannot be subdued; but when they lose their virtue they will be ready to surrender their liberties to the first external

or internal invader ... If virtue and knowledge are diffused among the people, they will never be enslaved. This will be their great security." After the signing of the Declaration of Independence: "We have this day restored the Sovereign to Whom alone men ought to be obedient. He reigns in heaven and ... from the rising to the setting sun, may His kingdom come."

Daniel Webster (Senator, orator, defender of the Union) - "Lastly, our ancestors established their system of government on morality and religious sentiment. Moral habits, they believed, cannot safely be trusted on any other foundation than religious principle, nor any government be secure which is not supported by moral habits."

Noah Webster (Father of American education) - "The moral principles and precepts contained in the Scriptures ought to form the basis of all our civil constitutions and laws. All the miseries and evils which men suffer from: vice, crime, ambition, injustice, oppression, slavery, and war, proceed from their despising or neglecting the precepts contained in the Bible.

Abraham Lincoln (16th and 1st Republican President) - "It is duty of nations, as well as of men, to own their dependence upon the overruling power of God and to recognize the sublime truth announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord." "All the good of the world is communicated through this Book (the Bible); but for this Book we could not know right from wrong. All the things desirable to man are contained in it." "The only assurance of our nation's safety is to lay our foundation in morality and religion."

Wow! If these guys had attended the last Republican convention, they probably would have accused Pat Robertson of watering down the message.

Now imagine what would have happened if any of these historical luminaries had wandered into the Democratic Convention last July. What country do you suppose they would have thought they were in? Jacobin France perhaps? Do you think they would have been invited up front to speak? Well if the treatment of Pennsylvania's pro-life Governor, Bill Casey is any indication, our Founding Fathers would not only have been muzzled and unwelcome, they might have needed a police escort just to make it out of Madison Square Garden safely.

While the Democrats found plenty of time for a long parade of abortion industry representatives and homosexual extremists, they refused to allow Governor Casey anywhere near the microphone. One of Casey's aids was booed and hissed for daring to suggest that some reduction in abortions would be beneficial. Anne Malone, a pro-life delegate from Minnesota said she "was screamed at, shoved, pushed, and verbally harassed ... I have 32 black and blue marks on my legs from shoving."

This is the behavior of the party that was founded by that icon of tolerance Thomas Jefferson. The opening paragraph of their platform invokes his legacy, as they claim to have inherited his mantle of moral legitimacy. Today, though they try to usurp the authority of his moral heritage, it is certain that he would not have been allowed near their convention podium this year. The Democratic leadership's

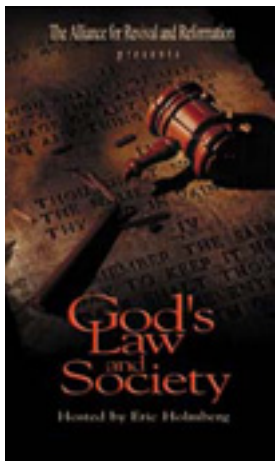
tolerance of other's views seems to have an increasingly short tether; their putative rainbow of diversity seems suspiciously monochrome.

Imagine how any speaker would have been treated who dared to utter these words: "Can the liberties of a nation be sure when we remove their only firm basis, a conviction in the minds of the people, that these liberties are a gift from God? That they are no to be violated but with His wrath? Indeed, I tremble for my country when I reflect that God is just. (Religion) ... is deemed in other countries incompatible with good government and yet proved by our experience to be its best support ... The Bible is the cornerstone of liberty; ... students' perusal of the sacred volume will make us better citizens."

No doubt these words would have ignited a firestorm of protest from every fringe pressure group in the Democratic coalition over this speaker's "patent homophobia, fascist family values and unconstitutional mingling of church and state." And so today's Democrats would have revealed their true colors by excommunicating the very founder of their own party. For these are not the words of some dreaded southern fundamentalist preacher, rather they were taken straight from the mouth of Thomas Jefferson himself.

It's amazing how the light from just a little bit of history can cut through the thickest smog of contemporary political rhetoric.

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In Search of Columbus

By Jay Rogers

3/92

COLUMBUS SAILED THE OCEAN BLUE IN 1492. That's where the agreement begins and ends on the controversial subject of the quincentenary. Five hundred years ago, a small fleet of ships sailed from Spain to discover the New World, or, according to some, to rape and pillage what the original inhabitants of the Western hemisphere had been building for centuries.

The attack on 1492 is usually accomplished in the following manner: the figure of Columbus is first loaded up with all of the academic heresies of the modern day - Eurocentrism, imperialism, élitism, etc. - and the collective sins of America are weighed upon him. The second step is to portray the Native American as the mythical "noble savage" - an uncorrupted race of humanity - and pre-Columbian America as a virtuous Eden of ecological harmony and peace. The discovery of the Western hemisphere by the Spanish is thus presented as a crime rather than an event to be honored and celebrated.

It is true that some conquistadors and explorers were barbarically cruel to the native inhabitants of the Americas. Yet the European settlement of the New World should be compared to another events of its kind in history - the rise of Islam, the Norman Conquest of England, not to mention the American Indian tradition of raiding, conquering and depopulating the tribes of neighboring lands.

The presentation of the Native American as pacifist is, at best, a cinematic fantasy derived from films such as *Dances With Wolves*. At worst, it is the historical reality of the Inca empire - a pyramidal, totalitarian society in which the individual had no importance and virtually no existence. According to Peruvian historian Mario Vargas Llosa, the Inca civilization was founded on "a state religion which took away the individual's free will and crowned the authority's decision with the aura of a divine mandate which turned the Tawantinsuyu [Inca civilization] into a beehive."

Is it Eurocentric to be thankful for Columbus and the cutting of the Atlantic channel to allow European settlers to come to the New World? Would it be better to extol the virtues of a society in which the individual had no more rights than those of an insect?

On Columbus' foundation of discovery a society has been built in which a culture of liberty has flourished. The individual has been raised to a greater level of dignity and sovereignty than in any culture in history.

Just who was Columbus, anyway? Your interpretation of this man's accomplishment in discovering the New World may depend as much on your political alignment as on historical reality. Shrouded in an almost legendary mystique, there are only a few facts about Columbus that are usually given to history students about the character of the famous explorer. Given his importance to the current society of the

Western hemisphere, the true Columbus is as mysterious and evasive a figure as one is likely to find.

Yet Columbus kept extensive diary entries, wrote letters, and signed documents which are available for our study today. Before we can make any judgments pertaining to the virtue or villainy Columbus, we should take a close look at the world and circumstances from which his quest of discovery arose.

Columbus was born in 1451 in Genoa, Italy, the son of a weaver, and early on took to the sea. "At a very young age I became a sailor, and I have continued to this day," he wrote in a letter. "The art of navigation incites those who follow it to learn the secrets of the world. For forty years I have followed this trade, and I have sailed all the navigable seas."

"Christoforo Colombo" - meaning "Christ-bearer" - is how he signed his name in letters and documents. Columbus had a deeply ingrained belief from his youth that he was God's servant: "A man to fulfill His purpose" (Isaiah 46:11). In his writings, Columbus often refers to his quest of discovery glowingly as a "holy enterprise" - an exalted mission which was to implement God's plan of redemption in history.

What was it that motivated Columbus to sail west, thus becoming renowned as the European discoverer of America? One theory that is popular, yet false, was that Columbus wanted to prove that the earth was round. (No educated person - and certainly no Mariner - in the late 15th century believed otherwise.)

Columbus was a scholarly man who collected a vast library. Four of these volumes still exist and bear marks of his note taking. In his writings to Queen Isabella and King Ferdinand, he explained that it was his learning that first put into his mind the possibility of sailing west to reach the East Indies:

"At this time I have seen and put in study to look into all the Scriptures, cosmography, histories, chronicles and philosophy and other arts, which our Lord opened to my understanding, so that it became clear to me that it was feasible to navigate from here to the Indies, and He unlocked within me the determination to execute the idea....

"There is no question that the inspiration was from the Holy Spirit, because He comforted me with rays of marvellous illumination from the Holy Scriptures. For the execution of the journey to the Indies, I did not make use of intelligence, mathematics, or maps. It is simply the fulfillment of what Isaiah had prophesied. No one should fear to undertake any task in the name of our holy Savior; if it is just and the intention is purely for His holy service. The fact that the Gospel must still be preached in so many lands in such a short time - this is what convinces me."¹

The Bible was undoubtedly available to Columbus. As a learned Italian man and having mastered several languages, he could read the Latin text of Isaiah with ease. Thus the Age of Exploration was fueled by biblical prophecy.²

As early as 1484, Columbus sought sponsorship for his voyage. After being turned down by the monarchies of Portugal, England and Italy, he finally was successful with King Ferdinand and Queen

Isabella of Spain. King Ferdinand was not in favor of Columbus' plan, but Isabella wanted to proceed. Spain was involved in a ten year war with the Moors at the time, however, and Isabella believed in doing one thing at a time. Meanwhile, Columbus enlisted the financial support of some Genoese and Florentine merchants.

King Ferdinand and Queen Isabella, possibly the most murderous couple in modern European history, are central figures in this world. Charles Coffin, the 19th century historian, describes the cruelty of Ferdinand and Isabella in financing the Spanish Inquisition to persecute "heretics," in their campaign against the Muslim Moors, and in driving the Jews out of Spain:

"Men and women have their clothes ripped from their backs, and they must stand exposed before these questioners (the Inquisition).... Isabella and Ferdinand urge the men who ask questions to do their work thoroughly - to let no heretic escape, especially if they have money, for by confiscating their wealth the King and Queen will replenish their purses.... Thousands are cast into prison. More than two thousand men and women are burned - thrown into furnaces. Other thousands flee from the country.... Liberty of conscience, liberty of thought, speech, or action, are all unknown ... While Ferdinand and Isabella are thus rooting out heresy, they are trying to drive the Moors from the country.... The war against the Moors goes on. When Ferdinand and Isabella are in need of money to pay the troops, the rich Jews supply them.... Besides the five hundred thousand Jews driven out, more than one hundred thousand heretics are burned to death, or are thrown into prison, or lose their property by confiscation."3

During this time of treachery, Columbus first laid his plan of sailing west to reach the East Indies before Ferdinand and Isabella. There is no evidence that Columbus was aware of the extent of the cruelty of the Inquisition or felt any remorse that Isabella and Ferdinand had taken so much money from the people of Spain. In fact, Columbus was with the royal couple at Grenada, the sight of their last victory over the Moors. He saw the last Jews depart from Seville harbor the day before he set out on his first journey to America.

In all of his letters to the Spanish monarchs, Columbus expresses tender love and sincerity and never mentions any knowledge of their wrongdoing. Could Columbus have been ignorant of the atrocities perpetrated by his sponsors? Was it the darkness of the age that blinded him to this great evil? Perhaps it was because after waiting so many years for the war against the Moors to end, and after years of seeking support, that Columbus always blessed his King and Queen, never losing hope that the war would end and they would turn their support toward him. In any case, the explorer's character must be weighed in terms of his own actions.

On October 12, 1492, Columbus landed in the Bahamas, which he christened San Salvador, meaning "Holy Savior." Native people came to watch as Columbus knelt to pray and kissed the ground. He planted a flag of Spain and a cross on the soil of the New World. For three months, Columbus sailed among the islands, rowing up rivers, exploring coastlines, discovering Juana (Cuba) and Hispaniola (Haiti). On Christmas Eve, the Santa Maria ran aground on a shoal off of Hispaniola. Columbus took this to be a sign from God and abandoned the badly damaged ship leaving a settlement of 39 men behind to

build a fort and look for gold.

That the discovery of San Salvador was the discovery of the New World was never known to Columbus and he returned to Spain triumphant believing he had found islands off the coast of Asia. Even to the end of his days he believed that he had discovered a trade route to the East Indies.

In May of 1493, Columbus set sail on his second journey with seventeen ships and 600 men. He was charged to convert the natives to Christianity and establish a trading colony. The relationship that Columbus' crew had with the natives was a mixture of admiration and cruelty. On the island now called St. Croix, Columbus and his men fought with the Caribs, natives who were cannibals. The natives of Hispaniola, who Columbus called "Indios" (believing he had reached the Indies), were admired for their beauty and friendliness, unlike the ferocious Caribs. According to Columbus' journals, the Indios were a timid people, a trait which was despised by the Spanish settlers.

They reached Hispaniola only to find that the original settlement burned to the ground. Evidently the "timid" people of the island of Hispaniola had reacted to being exploited by the first settlers. For a year and a half Columbus remained in the area of Hispaniola attempting to establish peace and order among the unruly Spanish settlers. As a symbol of his role as a peacemaker, he began to wear the habit of a Franciscan friar and continued to do so for the rest of his life. Before returning to Spain, he explored the Lesser Antilles and Jamaica.

On his third voyage, Columbus was arrested by the King's commissioner in rebellious Hispaniola. Columbus was pronounced Governor of New Spain by the King, yet his men became jealous and resentful to have an Italian set over them. They began to invent accusations and persuaded the commissioner - a vain, cruel man named Bodilla - to arrest Columbus. Thus the explorer was thrown in prison, set in chains and fetters, and sent back to Spain as a prisoner.

Columbus was outraged, yet nevertheless submitted to Bodilla. Appearing before Isabella and Ferdinand in chains, Columbus used his humiliation to pressure the king to let him continue his explorations. On his fourth and final voyage, Columbus traveled as far as Panama and was within a few miles of the Pacific Ocean. Had he gone only a few miles up a river in a small boat, he would have seen the Pacific before Balboa.

In the twelve years which followed Columbus' first journey, thousands of Indians were killed, and others carried off into slavery. The Spanish conquistadors' only purpose became to gratify their lust for gold. The jealousy of the Spaniards toward Columbus again worked against him. Although dubbed Governor of New Spain, he received no honor upon returning home for the last time. Several years after his final journey, he died in poverty in 1506.

It was the gold seized from the Moors, the Jews, and other "heretics" that financed Columbus' journeys. Yet ironically, it was the discovery of the New World which eventually led to the formation of colonies by the English a century later where religious dissenters could come to worship God according to the dictates of their own consciences.

Charles Coffin comments on this historical irony in *The Story of Liberty*: "How easy it is to plan! How nice it would be if we could only carry out our plans! So we think. Why do we not carry them out? Because there are other plans besides our own. Before we get through with this *Story of Liberty*, perhaps we shall see that, somehow, almost all the great plans of kings and emperors have been overturned; that things have not come out as they intended. Perhaps we shall see that behind all the plans of men to advance their own interest, there will seem to be another plan - that circumstances and events will take such shape that we shall be able to discover a new arranging of things - a plan superior to all others, as if God had a plan and were behind all the overturnings and defeats of men."⁴

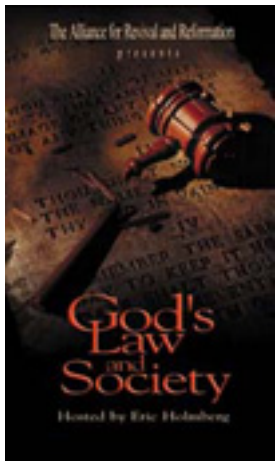
¹ Christopher Columbus' *Book of Prophecies*, trans. by Kay Brigham. Libros CLIE, Spain, pp. 178-179.

² See for instance Isaiah 2:2-5; 9:2-7; 11:1-10; 32:15-17; 40:4-11; 42:1-12; 49:1-26; 56:3-8; 60:1-22; 61:1-11; 62:1-12; 65:1-25; 66:1-24.

³ Charles C. Coffin, *The Story of Liberty* (Maranatha Publications, Gainesville, FL, 1987) pp.80-96.

⁴ *Ibid*, p.226.

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Mr. Jefferson Goes to Congress

By Cleon Skousen
10/92

Editor's Preface

WHO WAS THOMAS JEFFERSON? He has been described by some as a Christian patriot, a man who held to a deep belief in Judeo-Christian values; others have described him as a deist, one who held strong anti-Christian sentiment; he has also been depicted as a rationalist, a child of the Enlightenment and a great political thinker.

Having served as President of the United States, first Secretary of State, Minister to France, Governor of Virginia, and Congressman, Thomas Jefferson once said that he wished to be remembered for only three things: drafting the Declaration of Independence, writing and supporting the Virginia Statute for Religious Freedom (1786), and founding the University of Virginia. Jefferson might have included a number of other accomplishments in the list - architect, farmer, collector of books, patron of the arts, violinist, skilled horseman, scientist. However, the three acts for which he wished to be remembered have this in common: they all testify to Jefferson's lifelong passion to liberate the human mind from tyranny, whether imposed by the state, church or our own ignorance.

The following account, by Cleon Skousen, describes Jefferson's role in the great years of America's destiny - 1775 and 1776 - when young Thomas Jefferson went to Congress and wrote the draft for the Declaration of Independence.

BY 1775 THE TIDE OF HISTORY WAS running fast. American blood had been shed by British Redcoats at Lexington and Concord on April 19. Then came the Battle of Bunker Hill on June 17, where over four hundred and fifty Americans were shot or bayoneted.

No doubt Thomas Jefferson was among those who wondered if King George was suffering from another of the fits of insanity which plagued him from time to time. Nothing seemed to appease the king, neither a proffered payment for the Boston tea nor pleas of loyal submission. He seemed determined to treat Americans as some of his most ferocious enemies.

All civil government was suspended in Massachusetts, and Boston was occupied first by General Gage and later by General Howe as commander-in-chief of all British troops in America. Like other Americans, Jefferson wondered where it would all end.

Jefferson was sent to the Second Continental Congress in Philadelphia, arriving June 20, 1775. He was one of the youngest members present; only John Jay of New York was slightly younger. In the fall, Jefferson had to leave the Congress because of the death of his eighteen-month-old daughter. His wife

and his mother were also very ill.

1776 - The Fateful Year

There were dark forebodings as the tide of history moved in upon the American colonies in January of 1776. Word came that the American expedition to capture Quebec had failed. General Montgomery was killed and Benedict Arnold, who had been a hero in this campaign, was wounded. It was only a matter of months before the Americans were driven out of Canada completely.

Jefferson was also extremely concerned about the bad news from Boston. Washington had lost over 4000 of his soldiers. Many of those remaining were sick. Others were disheartened. When their enlistments were up, a mere handful reenlisted. And since the British would not come out and fight, Washington reported that the restless Americans passed much of the time simply fighting among themselves.

To make matters worse, King George virtually disowned the American colonies. He announced that if the colonies were attacked by foreign foes, Britain would furnish no help. American ships were declared to be "free booty," which meant it would be legal to capture any American vessel on the high seas and take it over, cargo and all. As for the crew, they would be impressed into the British navy.

It was in this dismal setting that Thomas Jefferson commenced what would turn out to be one of the most important years of his life. But he would have scarcely suspected it. His mother died on March 31, which was a great blow to Jefferson. He suffered excruciating migraine headaches for the next five weeks after his mother died.

His tensions were further aggravated when he read the six drafts which had been submitted for a Virginia constitution. All were defective, even though they had been drafted by such illustrious patriots as John Adams, Richard Henry Lee, Meriwether Smith, George Mason, Carter Braxton, Patrick Henry, and others of high repute. It was obvious that the best minds in the country were still struggling to find a proper formula for the efficient self-government of a free and independent state. Jefferson therefore decided to try his own hand at constitution writing.

In spite of his mourning and migraine headaches, Jefferson wrote three separate drafts during the next five weeks. However, he was robbed of the pleasure of delivering them personally to the legislature in Williamsburg because he was sent as a delegate to Congress. He arrived in Philadelphia on May 14, carrying the third draft in his pocket.

The longer Jefferson stayed in Philadelphia, the worse he felt. He had an intense anxiety to be in Williamsburg. Finally, Jefferson wrote a letter requesting that he be given a leave of absence from Congress so he could lend a hand in writing the Virginia constitution. Fortunately, his request was denied. Had it been otherwise he would have missed the greatest honor of his life - the privilege of writing the Declaration of Independence. Frustrated and disappointed, Jefferson sent his third draft to the Virginia legislature. However, they used only an insignificant portion of it. His constitution would have

overturned the whole aristocratic structure of the state. Virginia was not yet ready for such a revolutionary change.

The Declaration of Independence

On June 7, 1776, Richard Henry Lee of Virginia introduced the fatal resolution in Congress calling for complete separation from Great Britain. Several states asked for a brief postponement of any final decision in order to get instructions from home. Meanwhile a special committee was appointed to write a formal declaration of independence. The committee consisted of Benjamin Franklin, John Adams, Roger Sherman, Robert Livingston, and Thomas Jefferson.

Jefferson immediately proposed that John Adams prepare the initial draft. John Adams described what happened as follows:

"Jefferson proposed to me to make the draft. I said: I will not. You should do it."

Jefferson: "Oh, no! Why will you not? You ought to do it."

Adams: "I will not!"

Jefferson: "Why?"

Adams: "Reasons enough."

Jefferson: "What can be your reasons?"

Adams: "Reason first - You are a Virginian, and a Virginia ought to appear at the head of this business. Reason second - I am obnoxious, suspected, and unpopular. You are very much otherwise. Reason third - You can write ten times better than I can."

Jefferson: "Well, if you are decided, I will do as well as I can."

Jefferson's Preparations & Background

It is doubtful that any of the Founders could have brought to this assignment a more profound and comprehensive training in history and political philosophy than Jefferson. Even by modern standards, the depth and breadth of his education are astonishing. Here is a summary of his background which we have already mentioned briefly:

He had begun the study of Latin, Greek, and French at the age of nine. At the age of sixteen he had entered the College of William and Mary at Williamsburg as an advanced student. At the age of nineteen

he had graduated and immediately commenced five years of intensive study with George Wythe, the first professor of law in America. During this period he often studied twelve to fourteen hours per day. When he was examined for the bar he seemed to know more than the men who were giving him the examination.

By the time Jefferson had reached early adulthood, he had gained proficiency in five languages. He had studied the Greek and Roman classics. He had studied European and English history. He had carefully studied both the Old and New Testaments.

While studying the history of ancient Israel, Jefferson made a significant discovery. He saw that at one time the Israelites had practiced the earliest and most efficient form of representative government. As long as the Israelites followed their fixed pattern of constitutional principles, they flourished. When they drifted from it, disaster overtook them. Jefferson thereafter referred to this constitutional pattern as the "ancient principles."

Jefferson was also surprised to find that the Anglo-Saxons somehow got hold of some of these "ancient principles" and followed a pattern almost identical to that of the Israelites, until around the eighth century A.D. It is interesting that when Jefferson was writing his drafts for the Virginia constitution he was already emphasizing the need to return to the "ancient principles."

Writing the Declaration of Independence

For seventeen days Jefferson composed and revised his rough draft of the Declaration of Independence. The major portion of the Declaration is taken up with a long series of charges against King George III. However, these were nearly all copied from Jefferson's drafts of the Virginia Constitution and his Summary View of the Rights of British America. To copy these charges into the Declaration would not have taken him more than a single day. What was he doing the other sixteen days?

It appears that he spent most of the remaining time trying to structure into the first two paragraphs at least eight of the "ancient principles" which he had come to admire. His views on each of these principles are rounded out in other writings, and from these various sources we are able to identify the following fundamental principles in the first two paragraphs of the Declaration of Independence:

1. Sound government should be based on self-evident truths. These truths should be so obvious, so rational, and so morally sound that their authenticity is beyond reasonable dispute.
2. The equal station of mankind here on earth is a cosmic reality, and obvious and inherent aspect of the law of nature and of nature's God.
3. This presupposes (as a self-evident truth) that the Creator made human beings equal in their rights, equal in his sight. (Of course, individual attributes and personal circumstances in life vary widely.)

4. These rights which have been bestowed by the Creator on each individual are unalienable; that is, they cannot be taken away or violated without the offender coming under the judgment and wrath of the Creator. A person may have other rights, such as those which have been created as a "vested" right by statute, but vested rights are not unalienable. They can be altered or eliminated at any time.
5. Among the most important of the unalienable rights are the right to life, the right to liberty, and the right to pursue whatever course of life a person may desire in search of happiness, so long as it does not invade the inherent rights of others.
6. The most basic reason for a community or a nation to set up a system of government is to assure its inhabitants that the rights of the people shall be protected and preserved.
7. And because this is so, it follows that no office or agency of government has any right to exist except with the consent of the people or their representatives.
8. It also follows that if a government either by malfeasance or neglect, fails to protect those rights - or, even worse, if the government itself begins to violate those rights - then it is the right and duty of the people to regain control of their affairs and set up a form of government which will serve the people better.

The Declaration Is Adopted

On July 2, 1776, the Congress assembled as an informal "Committee of the Whole" to freely discuss Jefferson's Manifesto of Freedom. A number of changes were suggested and debated. It was the evening of July 4 when the Congress as an official body finally approved Jefferson's somewhat modified document. There were over sixty changes but not one of the "ancient principles" was deleted.

Neither Jefferson nor the Congress called this document the "Declaration of Independence." It was the people who later gave the Declaration its immortal name.

After approval, the document was sent to a Mr. Dunlap for printing, and a copy was ordered engrossed (in large formal handwriting) for signing. The printer's copy has been lost, but the engrossed copy is preserved for public display in the Archives Building in Washington, D.C. Although Jefferson thought he remembered the delegates signing the document on July 4, it does not appear that the signing began until August 2, when the engrossed copy was ready.

Meanwhile, the Declaration was published by the Pennsylvania Evening Post on July 6, and copies were sent to the Committees of Safety in the various states by John Hancock, President of the Congress.

The first public reading of the Declaration was by the Committee of Correspondence in Philadelphia on July 8, 1776. People cheered, the bells rang, and many celebrated all night.

It is interesting that Thomas Jefferson was not identified as the author of this document until many months later. Furthermore, the names of the delegates who signed it were also kept concealed. There was fear of retaliation by the British.

This brings to mind the final sentence of the Declaration wherein the delegates stated: "And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor."

In a figurative sense the delegates who subscribed to this document signed their names in blood. Had the Americans lost the Revolutionary War and been captured, they undoubtedly would have been tried and summarily convicted of treason. The penalty for high treason was:

To be hanged by the head until unconscious.

Then cut down and revived.

Then disemboweled and beheaded.

Then cut in quarters.

Each quarter to be boiled in oil.

The remnants were scattered abroad so that the last resting place of the offender would remain forever unnamed, unhonored, and unknown.

The Source of the "Ancient Principles"

A short time after the Declaration of Independence was adopted, Thomas Jefferson, John Adams, and Benjamin Franklin were assigned to formulate an official seal for the new nation.

As mentioned earlier, Jefferson - and several of the other Founders, including the Reverend Thomas Hooker, who wrote the constitution for Connecticut in 1649 - had discovered that the most substantive principles of representative government were those practiced by ancient Israel under the leadership of Moses. Jefferson had also studied the institutes of government of the Anglo-Saxons and had found that they were almost identical to those of the Israelites.

After a brief discussion it was decided that both of these ancient peoples should be represented on the great seal of the United States.

Here is Franklin's description of the way he thought ancient Israel should be portrayed:

"Moses standing on the shore, and extending his hand over the sea, thereby causing the same to overwhelm Pharaoh who is sitting in an open chariot, a crown on his head and a sword in his hand. Rays from a pillar of fire in the clouds reaching to Moses, to express that he acts by command of the Deity. Motto: Rebellion to tyrants is obedience to God."

John Adams described what Jefferson proposed:

"Mr. Jefferson proposed: The children of Israel in the wilderness, led by a pillar of cloud by day, and a pillar of fire by night, and on the other side Hengist and Horsa, the Saxon chiefs, from whom we claim the honour of being descended and whose political principles and form of government we have assumed."

Professor Gilbert Chinard, one of the distinguished biographers of Jefferson, states:

"Jefferson's great ambition at that time was to promote a renaissance of Anglo-Saxon primitive institutions on the new continent. Thus presented, the American Revolution was nothing but the reclamation of the Anglo-Saxon birthright of which the colonists had been deprived by 'a long train of abuses.' Nor does it appear that there was anything in this theory which surprised or shocked his contemporaries; Adams apparently did not disapprove of it, and it would be easy to bring in many similar expressions of the same idea in documents of the time."

On August 13, 1776, Jefferson wrote to Edmund Pendleton to convince him that Virginia must abolish the remnants of feudalism and return to the "ancient principles." He wrote:

"Are we not better for what we have hitherto abolished of the feudal system? Has not every restitution of the ancient Saxon laws had happy effects? Is it not better now that we return at once into that happy system of our ancestors, the wisest and most perfect ever yet devised by the wit of man, as it stood before the eighth century?"

Jefferson studied the language of the Anglo-Saxons so that he might read their laws in the original tongue. In a letter to his old tutor, George Wythe, dated November 1, 1778, Jefferson wrote that "the extracts from Anglo-Saxon law, the sources of the Common law, I wrote in the original for my own satisfaction; but I have added Latin or liberal English translations."

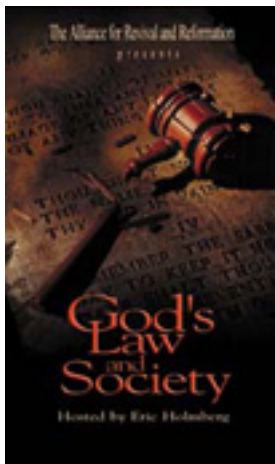
Congress did not immediately adopt any official seal, and as time went by other committees were appointed. Eventually, Congress adopted a simpler seal. It consisted of an American eagle on one side and an unfinished pyramid of thirteen steps on the other (representing the thirteen original colonies).

The pyramid insignia was copied from the fifty-dollar bill of the Continental currency used during the Revolutionary War. At the bottom of the pyramid were enscribed the Roman numerals for 1776, and the popular all-seeing eye of the Creator was implanted over the pyramid, symbolizing the providential power which the Founders felt had continually interceded in behalf of the cause of freedom during the War for Independence.

There were also two classical Latin mottos enscribed on the seal. One was *Annuit Coeptis* - He (God) hath favored our undertaking. The other was *Novus Ordo Seclorum* - the New Order of the Ages, or the Beginning of a New Era.

The ideas expressed in the Declaration of Independence and the Great Seal of America are more than just words - they are powerful truths. The Founders recognized that these ideas would one day change the world. Today we see these truths taking hold in former communist bloc countries as nation after nation has thrown off the yoke of tyranny. The whole world is looking to America as the architect of government founded on these great ideas. Since we have this great opportunity for leadership, we ought to hope and pray for a renaissance of these ideas first and foremost among ourselves.

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Who was Thomas Jefferson?

2/93

Thomas Jefferson has been a character of interest lately, with President Bill Clinton often alluding to the third president of the United States as his role model. In October, The Forerunner, ran Cleon Skousen's article which documented some of the biblical principles which influenced young Thomas Jefferson's philosophy.

As I peruse the pages of this paper each month and am led through the history of this illustrious nation, I find myself asking the same question each time: "Where is the mention of slaves and the intensities of slavery brought upon the minds of our country's founders?" My silence is broken today, in similarity to the voice of that fiery abolitionist, William Lloyd Garrison.

When the October issue of The Forerunner mentioned Thomas Jefferson in only flattering terms, I quickly took objection.

It has been documented numerous times that great American leaders, such as George Washington and Thomas Jefferson, gained their beautifully architected plantations as well as regional prominence in society at the hands and backs of the slaves they repressed on their many properties. In fact, Thomas Jefferson is presently pointed in today's history classes as a model of contradiction - on the one hand demanding the rights of man, on the other enslaving innocent humans in his obvious white supremacy. Even in letters to his intellectual associates in Europe, Jefferson reveals his sentiments by referring to blacks as lazy, slow, unable to reason, lacking in imagination and even spoke against their "unsightly appearance."

Owning over 200 slaves, Thomas Jefferson never freed one of them - even upon his death - sighting legal reasons.

Furthermore, let us never so adore the constitution of the United States as to believe that "the language in the Constitution and the framers' concept of natural law could be construed as condemning it (slavery)," as Ron Auvil states in his article "The elections of 1856 and 1992." This is simply not true. This very document impugns itself by regarding slaves as three-fifths of one person for the purpose of apportioning taxes and representatives. The constitution also forbids congress to prohibit importation "of such persons as the several states shall think proper to admit."

The constitution serves as a written testament to the pro-slavery sentiment the conventioners were willing to adopt for a nation's founding, albeit a faulted founding.

Let not this paper serve the opponents of orthodox Christianity as testament against us by ignoring the racism their forefathers placed upon our shoulders, thus encouraging us to ignore our own sins.

Jerry D. Jones
Cleveland, Ohio

Response from The Forerunner:

So be it. Racism is a problem that has perplexed the human race since it began. The only answer to this problem is found in Christianity. This fact is attested to by the Christian faith of abolitionists such as William Wilberforce, William Lloyd Garrison, Frederick Douglass, Lyman Beecher and many other brave men and women who voiced their discontent rather than be silenced by the prevailing views of their peers.

Thomas Jefferson is to be included in this group. While it is true that Jefferson is portrayed in modern history classes as a white supremacist, a deist and a racist, this is, in fact, historical revisionism at its worst. Modern students of history ought to ignore their secular education and go straight to the facts. Students of a historical figure ought to research the character by reading the words of that man or woman themselves, not of secondary sources, as these often reflect the researcher's bias on a particular issue.

Whenever The Forerunner highlights the character of a man or woman who has contributed to our nation's Christian heritage, we are never implying that the person was without fault. We are neither attempting to prove that America is the best nation on earth; nor that our founding fathers were better than those of other nations. We are merely trying to unearth America's Christian heritage which has been obscured by modern history textbooks.

What do modern educators have to gain by distorting the true character of Thomas Jefferson? If we read the words of Jefferson himself, we find that he was silenced even in his own day. At the time of the drafting of the Declaration of Independence, Jefferson revealed his frustration with the other American delegates for ratifying a document that, in his mind, should have been passed without debate. He also records that his clause condemning slavery was censured by the committee:

"The clause too, reprobating the enslaving the inhabitants of Africa, was struck out in complaisance to South Carolina and Georgia, who had never attempted to restrain the importation of slaves, and who, on the contrary, still wished to continue it. Our northern brethren also, I believe, felt a little tender under those censures; for though their people had very few slaves themselves, yet they had been pretty considerable carriers of them to others."¹

Jefferson's anti-slavery clause originally appeared under the list of grievances to the king of Great Britain: "He has waged cruel wars against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation thither. This piratical warfare, the opprobrium of infidel powers, is the warfare of the CHRISTIAN king of Great Britain. Determined to keep open a market where MEN should be bought and sold, he has prostituted his

negative for suppressing every legislative attempt to prohibit or restrain this execrable commerce."

In further research, we were unable to find Jefferson's negative references to blacks. We found instead numerous quotes that tend to support the opposite view: "That all men are created equal." To Jefferson, inferiority was something imposed on a people; it is only tyranny or the enslaving of a race or gender that brings repression.

For instance, on the subject of the treatment of Native American women by their men, Jefferson wrote: "The women are submitted to unjust drudgery. This is the case with every barbarous people. With such, force is law. The stronger sex therefore imposes on the weaker. It is civilization alone which places women in the enjoyment of their natural equality."²

Jefferson believed that if civilization were allowed to run its natural course, all races would achieve equality: "Before we condemn the Indians of this continent as wanting genius, we must consider that letters have not yet been introduced among them. Were we to compare them in their present state with the Europeans North of the Alps, when the Roman arms and arts first crossed those mountains, the comparison would be unequal ... How many good poets, how many able mathematicians, how many great inventors in arts or sciences had Europe North of the Alps then produced? And it was sixteen centuries after this before a Newton could be formed."³

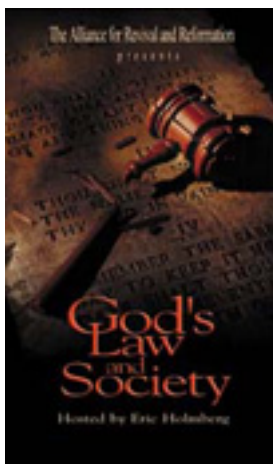
It is true that Jefferson remained an agrarian aristocrat all his life and that his estate owned slaves, but he was a man ahead of his time. He always believed that if the citizens of our country were enlightened, that people of all races, male and female, would be entrusted with the blessings of liberty without hindrance by the federal government.

¹ The Autobiography of Thomas Jefferson. The text used here is from The Writings of Thomas Jefferson, ed. A.A. Lipscomb and A.E. Bergh (1903).

² Notes on the State of Virginia. Norton edition, edited by William Peden (1954).

³ Ibid.

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The Fire That Was Kindled in Bohemia

From The Story of Liberty
By Charles Carleton Coffin

PROFESSOR FAULFASH OF BOHEMIA, a young man who had studied at Hiedleberg, Cologne and Paris, came to England with Princess Anne, the daughter of the King of Bohemia, when she became the wife of the Prince of Wales, Richard II.

There Faulfash listens with great pleasure to Doctor John Wicklif, an eloquent young preacher, and, when he goes back to Bohemia, carries with him some of the books which Doctor Wicklif has written.

Faulfash is a lecturer at the University at Prague. He wants a reformation in the Church. He preaches that all men and women, priests and bishops - all must lead pure lives. He believes that men and women should confess their sins to God, and not to a priest; that forgiveness for sin means something more than kneeling before a confessor's box, and having a few drops of holy-water sprinkled on the head, from a sponge tied upon the end of a rod, in the hands of the priest. He does not believe that sins can be forgiven, nor that blessings can be conferred by any such mummary.

The priests denounce his preaching as blasphemous. "Professor Faulfash is a heretic," they say.

It is one word - more terrible than all others - but the professor is not disturbed by it. Instead of becoming silent, he grows more bold.

One of the priests who cry out against him is the queen's confessor, a man - John Huss - who undertakes to prove that such doctrines are heretical. He does not succeed very well, for as he studies the question he discovers that the monks and friars are leading shameful lives. More than that, he begins to read Doctor Wicklif's books and the more he reads, the more he sees that professor Faulfash and Doctor Wicklif are in the right, and himself, the monks and friars, the bishop and the Pope, in the wrong. He sees that the people ought to be permitted to read the Bible. He preaches as he thinks. He is eloquent, learned, sincere, and earnest, and people flock in crowds to hear him. The monks and the friars hasten to Archbishop Sbinco with a woeful story - that the queen's confessor is a heretic.

The archbishop determines that the young priest, although he is confessor to the empress, shall be disciplined; but the king protects him, and appoints him elector of the University of Prague.

The archbishop, in great wrath at being thus interfered with, sends word to the Pope at Rome, for these are the days when the church has two heads - one at Rome, one at Avignon.

It is not easy to stop John Huss, however, for the king is his friend, and cares not for priest or Pope. The archbishop contents himself with gathering up all the books of Doctor Wicklif that he can lay his hands

upon which have been translated into the Bohemian language - all that Professor Faulfash and John Huss have written - and burning them. If the books are burned, that will stop the spread of heresy, the archbishop imagines.

Sigismund is the Emperor of Germany. He wants a council of the cardinals and other prelates of the church called to see if the church cannot be united under one Pope. The two heads are tearing each other fearfully.

The popes have stirred up wars, and armies are marching, and battles are fought, for no one knows what. The Emperor of Germany desires a settlement of the troubles, and through his influence a great council of assemblies in the old city of Constance, in Switzerland, where all questions of dispute are to be discussed.

During these months while the council is in session, one man who came to attend it, instead of taking part in the deliberations, is in prison - John Huss. He came of his own free-will - Because the emperor wished him to attend. He might have stayed away, but the emperor sent him a paper promising him protection - that he should be at liberty to come and go without molestation - that no harm should come to him while in Constance, and yet he is in prison. How happened it, when he had the emperor's promise written out on a parchment?

Because the Pope claims to be superior to the emperor. "He has the right of deposing emperors." If he has the right of deposing emperors, then he has the right to disregard the promise the emperor made to John Huss. No faith is to be kept with heretics. So finding John Huss in their power, the Pope and the cardinals have thrust him into a dungeon, and now he is to pay the penalty for being a heretic.

It is July 6th, 1415. All Constance is astir. The people from the country flock into the town, for the heretic is to be roasted to death, and they must be early on the ground to see the procession which will escort the fellow from the prison to the cathedral. It comes, the cross-bearer at the head, carrying the gilded crucifix. Then comes the Bishop of Riga in his gorgeous robes; then a company of soldiers armed with swords and lances, guarding the heretic, so that he shall not escape. The streets are thronged with people. The women look down from the quaint old windows to catch a glimpse of the wicked man as they suppose him to be.

It is not to the emperor that all the eyes are turned today, but to John Huss who ascends the platform, and mounts a table, where all can see him. He does not return the gaze, kneels, and clasps his hand and looks up to Heaven. Turning to the emperor, the bishop thus addresses him:

"It will be a just act, and it is the duty of your Imperial Majesty, most invincible Emperor, to execute this stiff-necked heretic, since he is in our hands, and thus shall your Majesty attain an immortal name, with old and young as long as the world shall stand, for performing a deed so glorious and so pleasing to God."

Then the bishop reads the charge against Huss.

"You have disobeyed the archbishop of Prague. You teach that there is a holy catholic church other than that of which the Pope is the head - a community of all the faithful ordained of God to eternal life which heretical."

"I do not doubt," Huss replies, "that there is a holy Christian church which is a community of the elect, both in this world in the other world."

"Hold your tongue! After we get through, you may answer," says Cardinal Von Cammerach.

"I shall not remember all the charges."

"Silence!" The Archbishop of Florence shouts.

John Huss drops upon his knees, and lifts his hands toward Heaven. If they will not hear him there is one who will. "O God I commend my cause to thee." The reading goes on.

"He has taught that after the words of consecration have been pronounced over the bread it is still natural bread, which is heretical."

"I have not so preached."

"Silence, heretic!"

"He has taught that a priest polluted with deadly sins cannot administer the sacrament of the altar, which is heretical."

"I still say that every act of a priest laden with deadly sins is a abomination in the sight of God."

Ah! that is a home thrust. Bishops, archbishops, cardinals, and priests, who are living with women to whom they have not been married, never will forgive the heretic for saying that.

The last charge is read: "He has contemned the Pope's excommunication."

"I have not. I appealed to him - sent messengers to plead my cause before him, who were thrown into prison. I came to this council of my own free will, with a guarantee of safe conduct from the emperor."

John Huss turns toward Sigismund, and gazes calmly and steadily upon him. "I came in full confidence that no violence should be done to me, that I might prove my innocence."

The Emperor grows red in the face, for he knows that John Huss came of his own free-will. He knows that the safe conduct which he gave has been taken away from him. He knows that ten thousand swords would leap from their scabbards, and a thousand spears would gleam in the sunlight in Bohemia, to protect the man who is gazing so calmly in his face. With shame and confusion he sits there with eyes downcast eyes. Everybody can see the reddening in his cheeks. Huss has had no trial; but an old bishop stands up to read his sentence. He is to be burned to death.

They place a paper cap on his head - a mock crown - with figures of devils upon it, and this inscription: "THIS IS A HERETIC."

"Give him over to the beadle." The emperor speaks the words, which one day will come back to trouble him. Sooner or later retribution follows crime. It may not be today or tomorrow, but it will come; and this emperor, the greatest potentate in Europe, will see his empire drenched in blood, towns and cities in flames, and the land a desolation, for uttering those words.

Out from the hall moves the procession once more. Out through the door stream the people. A fire is burning in the street, and the priests are heaping upon it books written by Huss and Doctor Wicklif.

Huss smiles when he sees the parchment volumes curling in the flames. They can burn books, but truth and liberty will still live. He walks with firm and steady steps. None of all the thousands around are so happy as he. The bishops are astonished.

"He goes as if on his way to a banquet," says Bishop Silvius.

Through the streets, where the people throng the sidewalks and look down from the windows of the loft buildings, moves the procession - out to the place where he is to be burned. What is Huss saying?

"I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me." It is the thirtieth Psalm. They can burn his body, but what of that? His body is not him.

"Do not believe," he says to the people, "that I have taught anything but the truth."

No trembling of the lips - no whitening of his cheeks. He is going to testify to the truth. Why should he fear? Truth and liberty are eternal, and will live when emperor and pope have passed away. Truth makes men free, and it will be glorious to die for freedom. The fagots are piled around him - bundles of dry sticks. The executioner stands with his torch.

"Renounce your error," shouts the Duke of Bavaria.

"I have taught no error. The truths I have I taught will seal with my blood."

"Burn him."

The executioner holds his torch to the fagots. What is it that the people hear coming from that sheet of flame?

"Glory be to God on high, and on earth peace, good will toward men."

It is the song which the angels sung above the pastures of above the pastures of Bethlehem. And this:

"We praise thee, we bless thee, we worship thee, we give thanks to thee for thy great glory." It is Gloria in Excelsis.

The smoke blinds him, the flames are circling above his head. Yet the voice goes on:

"Thou that takest away the sins of the world, have mercy on me."

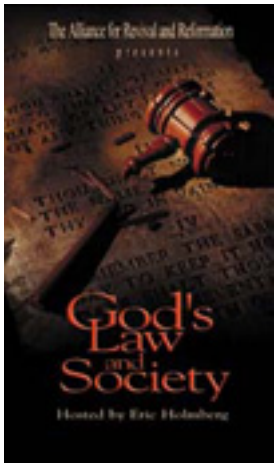
The flames wrap him round, his head falls on his breast. The fire does its work, and a heap of ashes is all that remains. The executioner gathers them up, and casts them into the river. The winds and waves bear them away. The particles sink to the bottom or are wafted on to the great falls at Schaffhausen, where the water foams over the granite ledges, and from thence are borne down the Rhine to the sea, as Wicklif's dust was borne on the current of the Avon and Severn to the ocean.

The priests and bishops and Pope have got rid of John Huss. Have they? By no means. It is only the beginning of their troubles with him, for the people of Bohemia resent his death. It is the beginning of a terrible war, which lasts many years, and drenches the land with blood.

The cardinals and archbishops do not forget that the man whom they have burned through reading Doctor Wicklif's books. The doctor has been dead a long while, so they cannot burn him, but it will be some satisfaction to let the world know what they would do to the doctor if he were only in the flesh, and they issue an order to dig up the bones and burn them.

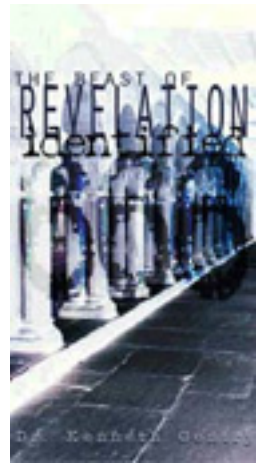
Though the monks have burned John Huss and the bones of Doctor Wicklif, they have not put a stop to their preaching. Do words spoken in behalf of truth, justice, and liberty ever die?

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America's Chrisitan Rulers: John Quincy Adams

John Quincy Adams was born in Braintree, now Quincy, Massachusetts, the son of John Adams, the second President of the United States. On March 4th 1825, he was inaugurated as President and served one term. His inaugural address closed with these words:

"Knowing that 'except the Lord keep the city, the watchman waketh but in vain,' with fervent supplications for His favor, to His overruling providence I commit, with humble, but fearless confidence, my own fate, and the future destinies of my country."

Known as a great orator, he was a popular speaker in many places. He owed his influence, not to his manner, presence or pleasing tones, but to the fact that what he said was worth hearing. When it was feared that Christian influence was waning in New England, he prepared a lecture on Truth, which he delivered in many places. The premise was: "A man to be a Christian must believe in God, in the Bible, in the Divinity of the Savior's mission, and in a future state of rewards and punishments."

Adams wrote a series of letters to his son on "The Bible and its Teachings" which were published in the New York Tribune, in which he stated: "I have myself for many years made it a practice to read through the Bible once every year. I have always endeavored to read it with the same spirit and temper of mind which I now recommend to you; that is, with the intention and desire that it contribute to my advancement in wisdom and virtue ... My custom is, to read four or five chapters every morning, immediately after rising from my bed. It employs about an hour of my time, and seems to me the most suitable manner of beginning the day."

John Quincy Adams was the only President to have ever been elected to serve as a congressman after his term as President was completed. In being nominated for this position he said: "Not in my opinion would an ex-President of the United States be degraded by serving as a selectman of his town, if elevated thereto by the people."

During his time of service as a Representative from Massachusetts he presented petitions for the abolition of slavery to Congress. On another occasion, he presented a petition against the annexation of Texas as a slave state, which was signed by several women. When these women were rebuked by Representative Howard from Maryland for turning from their domestic duties, Adams countered:

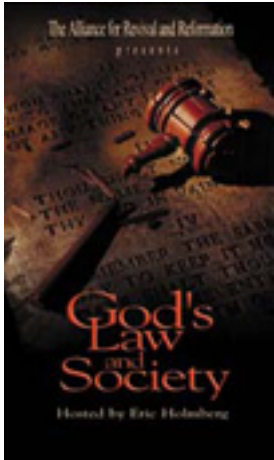
"Are women to have no opinions or actions on subjects relating to the general welfare? Where did the gentleman get this principle? Did he find it in the sacred history (the Bible) - in the language of Miriam the prophetess, in one of the noblest and most sublime songs of triumph that ever met the human eye or ear? Did the gentleman never hear of Deborah, to whom the children of Israel came up for judgment? Has he forgotten the deed of Jael, who slew the dreaded enemy of her country? Has he forgotten Esther,

who by her petition saved her people and her country?"

John Quincy Adams died in the Speaker's room in Washington on February 23, 1848, while serving his last term as Representative. His last words were: "This is the last of earth. I am content."

Adapted from American Christian Rulers, Rev. Edward J. Gidding (New York: Bromfield & Company, 1890) pp. 6-13.

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The Man Who Preached After He Was Dead

from The Story of Liberty
By Charles Carleton Coffin

DOCTOR JOHN WICKLIF has been dead these forty years, and his bones have been lying the while in Lutterworth Church-yard; but it has been decreed by the great Council of Constance that they shall lie there no longer. A party of monks, with pick and spade, have dug them up, and now they kindle a fire, burn them to powder, and shovel the ashes into a brook which sweeps past the church-yard; and the brook bears them on to the Avon, which, after winding through Stratford meadows, falls into the Severn, and the Severn bears them to the sea.

But why are the monks so intent upon annihilating the doctor's bones? Because the doctor, who was a preacher, though he has been dead so long, still continues to preach! The monks will have no more of it; and they think that by getting rid of his bones they will put an end to his preaching. They forget that there are some things which the fire will not burn - such as truth, liberty, justice. Little do they think that the doctor will keep on preaching; that his parish will be the world, his followers citizens of every land; that his preaching will bring about a new order of things in human affairs; that thrones will be overturned; that sovereigns will become subjects, and subjects sovereigns.

A century has passed since the Magna Charta was obtained, but not much liberty has come from that document yet. The people are still villains. The kings and the barons plunder them; the monks, friars, bishops, and archbishops - a swarm of men live upon them. They must pay taxes to the king, to the barons, and to the priests; and they have no voice in saying what or how much the taxes will be. They are ignorant. They have no books. Not one man in a thousand can read.

The priests, however, are not all of them wicked. There are some who, instead of spending their time in ale-houses, or in plundering their parishioners, look kindly after their welfare. Some are learned men, educated at Oxford or Cambridge, who exhort the people to lead honest lives. The man whose bones the monks are burning was a good priest, a learned man. We may think of him as attending school, when a boy, at Oxford, graduating from one of the colleges; and, after graduating he studies theology, and become a priest, and preaches in the Oxford churches. He is so learned and eloquent that the people come in crowds to hear him.

Sometimes he preaches in London, at the preaching-place erected in the streets. He has great crowds to hear him on Sunday, and works hard through the weeks, translating a book from Latin into the English language - the Bible. The only Bibles in England are in the libraries of Oxford, Cambridge, abbeys and monasteries, and in some of the churches. They are all in Latin and Hebrew, written on parchment. Scarcely one person in ten thousand has ever read a Bible. Doctor Wicklif believes that the people have a

right to read it although the Pope has forbidden its reading by any except the priests, monks, and bishops, and other prelates of the church.

But into what dialect shall he translate it? - for there is no uniform language in England. In the Eastern countries - the East Midland section, as it is called, where the Saxons first landed and obtained a foothold - the language is almost wholly Saxon; in the Southern counties - all along the South shore, where the Normans landed- the language is largely Norman.

Doctor Wicklif selects the East Midland - his own native dialect - which is spoken by a majority of the people; besides it is strong, vigorous and expressive. Many other preachers believe that the people have a right to read the Bible, and clerks are set to work making copies of the translation, which are placed on desks in the churches, and chained, so that no one can take them away.

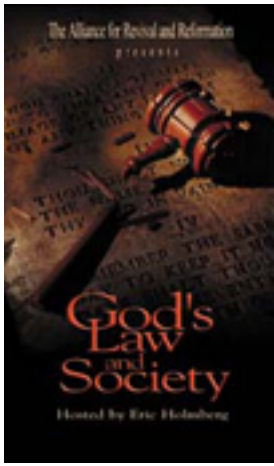
The people listen to the reading with wonder and delight. They begin to think; and when men begin to think, they take a step toward freedom. They see that the Bible gives them rights which hitherto have been denied them - the right to read, to acquire knowledge. Schools are started. Men and women, who until now know not one letter of the alphabet, learn to read: children teach their parents. It is the beginning of a new life - a new order of things in the community - the beginning of liberty.

When Doctor Wicklif selected the Midland dialect for his translation of the Bible, he little knew that he was laying the foundations, as it were, of the strongest and most vigorous language ever used by human beings for the expression of their thoughts; but it has become the English language - the one aggressive language of the world - the language of Liberty.

It was in 1385 that Doctor Wicklif died. The grass grows over his grave. Forty-one years pass, pilgrims come from afar to visit the spot where he is buried; they break off pieces of his tombstone, and carry them away as relics. The monks and friars will have no more of that. They will not have a man who has been dead nearly a century keep on preaching if they can prevent it, for the doctor has a great following; half of England, and nearly all of Bohemia, have accepted his teachings.

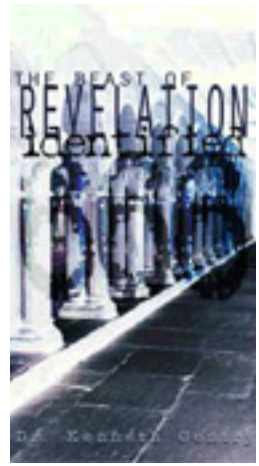
The Great Council of Constance has ordered that the doctor's bones be dug up and burned; and the monks, as we have seen, execute the order. They cast the ashes into the river, and the river bears them to the sea. They have got rid of doctor Wicklif. Have they? Not quite.

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America's Christian Rulers: John Winthrop

Long before becoming the governor of Massachusetts, John Winthrop had a deep understanding of God's divine purposes for the colony. "We shall be a city set on a hill," he said of Boston - where the church was the center of life during those early years of the city's history.

While en route to the New World on board the Arbella, Winthrop wrote a sermon entitled "A Model of Christian Charity," in which he outlined the purposes of God for New England. He described a harmonious Christian community whose laws and government would logically proceed from a godly and purposeful arrangement.

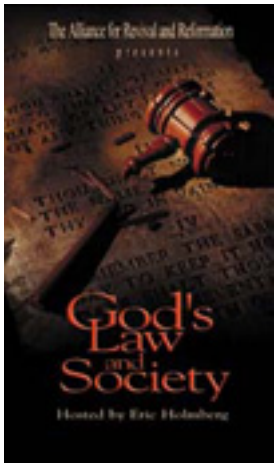
John Winthrop recognized the plans and purposes that Jesus Christ had for our nation. "A New Order of the Ages" was to be set up in which the individual was free to act and choose according to his free will; yet be dedicated to a lawful social order.

But Winthrop also gave a warning: "The eyes of all people are upon us, so that if we deal falsely with our God in this work we have undertaken, and so cause us to withdraw His present help from us, we shall be made a story and a byword through the world."

These and many other ideas are contained in "A Model of Christian Charity" a sermon which Winthrop delivered somewhere in the middle of the Atlantic Ocean on the Arbella. He set out clearly the revealed purposes of God and warned that the success or failure of their endeavors would depend on their dedication to the ideal of selfless community.

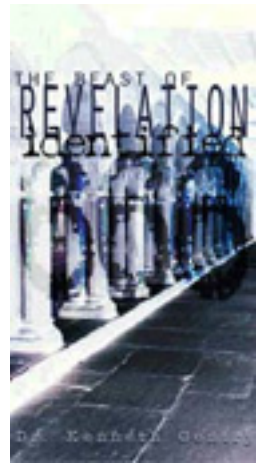
History shows us that this ideal was never realized. However, Winthrop himself was a man of unquestionable integrity and deep humanity. He laid the foundation for generations yet to come. God Himself will shortly raise up a new generation of young people who will be transformed by the power of the Holy Spirit.

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Looking Back at the 1980s: Judgment Begins in the Church

12/89

During the past three years, Americans were made aware of the sexual and financial misdealings of two prominent television evangelists. These scandals were covered in depth by the national news media. ABC's Nightline featured a special panel of ministers called together by Ted Koppel to discuss reconciliation in the Body of Christ. Unknown to the panelists, however, the program was to be entitled "The Billion Dollar Pie."

In the wake of these scandals, a construction worker was heard to say, "If Jesus Christ was alive today, He'd drive out all these guys with a whip, just like He did to those money changers in the temple." Although this man did not profess to be a born-again Christian, his analysis was partially accurate. Jesus Christ is alive today, and He is shaking and purging His house!

In 1987, the Lord revealed His sovereign power by exposing ministries which were involved in hidden sin. The Bakker and Swaggart ordeal only scratched the surface of a Church rife with immorality and greed. One denomination reported that year that it had more cases of church discipline involving ministers in sexual immorality than ever before. It became clear that the Lord was purging self-promotion, lust, and greed from the Church.

Outside the churches, the perception gained through the news media was one of sudden devastation. But as far back as 1983, God had been warning about coming judgments in the Church. One of these warnings was given by David Minor in the mid-1980s:

"The Spirit of God would say to you that the wind of the Holy Spirit is blowing through the land. The Church, however, is incapable of fully recognizing this Wind. Just as your nation has given names to its hurricanes, so I have put My Name on this Wind. This Wind shall be named HOLINESS UNTO THE LORD. For this Wind has been sent to blow through every institution that has been raised in My Name.

"In those institutions that have substituted their name for Mine, they shall fall by the impact of My Wind. Those institutions shall fall like cardboard shacks in a gale. Ministries that have not walked in uprightness before Me shall be broken and fall. For this reason, man will be tempted to brand this as a work of Satan, but do not be misled. This is my Wind. I cannot tolerate My Church in its present form, nor will I tolerate it."

God's mandate for the Church in the '80s was drastic and succinct in view of coming judgment. There was a strong call to repentance directed to all Christian leaders: "Take some time off to let God search your heart - Get a revelation of Who Jesus Christ really is - After you can truly say that you know Him,

you may bring your ministry back in a new and refined form."

Jim Bakker had been repeatedly approached by ministers within his denomination about issues concerning his personal conduct, and improprieties within the PTL ministry. But Bakker had refused to submit to their counsel. Jimmy Swaggart's good friend, David Wilkerson, had approached the televangelist prior to his downfall, saying he believed God was about to close down his ministry. Several years before, Wilkerson himself had closed his internationally-known ministry in New York City in order to withdraw and seek fresh direction from God. Wilkerson has repeatedly admonished ministers, "The one-man shows are over. The people won't have it."

Paul Cain, a minister who was prominent in the Healing Revival of the 1940s and 50s, recently reappeared in a public ministry role. Cain says many of the problems that plague the public ministries of today - pride, lust, greed, competition, and jealousy - also riddled the ministries of preachers during that earlier period. Cain was so grieved by the state of the Church during that time that he withdrew from public ministry for over 25 years.

Men such as Paul Cain are beginning to proclaim a new message for the Church which emphasizes humility, servanthood, and modest living ... rather than the extravagance and arrogance which characterized so much of Christian ministry in the 1980s.

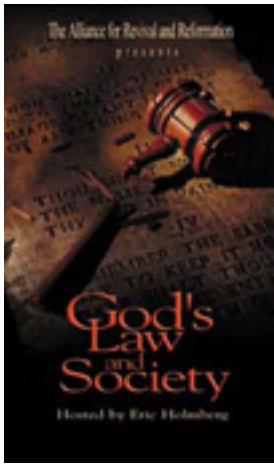
Many other emerging leaders in the Church are predicting a wave of healing and restoration in the Church in the 1990s which will bring significant awakening. This "second wind" was also a part of David Minor's prophecy:

"Be not dismayed. For after this, My wind shall blow again. This wind will blow in equal force as the first wind. This wind too will have a name. It shall be called THE KINGDOM OF GOD. The world will laugh at you because of the devastation of the first wind, but they will laugh no more. For this wind will come with force and power that will produce the miraculous among my people and the fear of God shall fall upon the nation.

"Know this also: there will be those who shall seek to hide from this present wind. But again, they will be blown away by it. Only those who have turned their faces into the present wind shall be allowed to be propelled by the second wind. You have longed for revival and a return of the miraculous and supernatural. You and your generation shall see it, but it shall only come by My process, says the Lord.

"The Church of this nation cannot contain My power in its present form. But as it turns to the wind of the holiness of God, it shall be purged and changed to contain My glory. This is judgment that has begun in the house of God, but it is not the end. When the second wind has come and brought in My harvest, then the end shall come."

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Life of the Apostle Paul

On the last day of the journey of the caravan, Mount Hermon was dropping behind. Its peaks, still under snow, rose from brown foothills white with wild flowers, but the mountain no longer looked particularly high because they were too close under it to see the summit, and the Damascus plain itself is over 2,000 feet. Far ahead, below a bare craggy hill, lay the green of the oasis, encouraging them to plod on to journey's end rather than stop, as on other days, before noon.

Paul and his party walked, while one man led their donkeys roped together a little way to the rear. The road had emptied of country people making for market. Now and again they saw sheep or goats guarded by a small boy swinging his sling, behind a rough plow, guiding his ox by a long goad or wand tipped with iron.

The sky was clear blue. Paul's memory is emphatic that there was no thunderstorm or violent wind, as some suggest who seek a natural explanation for what happened. He was not near a nervous breakdown or about to suffer an epileptic fit; not even especially in a hurry.

"Suddenly about midday a great light flashed from the sky all around me ... a light more brilliant than the sun, shining all around me and my traveling companions."

Paul and the other travelers all fell to the ground. They were appalled by this phenomenon, not just a flash but light, terrifying and inexplicable. The companions seem to have stumbled to their feet. Paul remained prostrate. For him only, the light grew in intensity. He heard a voice, at once calm and authoritative, say in Aramaic: "Saul, Saul, why do you persecute Me?"

He looked up. Within the center of the light which blinded him from his surroundings he faced a man of about his own age. Paul could not believe what he heard or saw. All his convictions, intellect and training, his reputation, his self-respect, demanded that Jesus should not be alive again. He played for time and replied, "Who are You, Lord?" He used a mode of address which might simply mean "Your honor."

"I am Jesus, whom you are persecuting. It is hard for you to kick against the goad."

Then Paul knew. In a second that seemed an eternity he saw the wounds in Jesus' hands and feet, saw the face and knew that he had seen the Lord, that He was alive, as Stephen and the others had said, and that He loved not only those whom Paul had persecuted but Paul: "It is hard for you to kick against the goad." Not one word of reproach.

Paul had never admitted to himself that he had felt pricks of a goad as he raged against Stephen and his disciples. But now, instantaneously, he was shatteringly aware that he had been fighting Jesus. And fighting himself, his conscience, his powerlessness, the darkness and chaos in his soul. God hovered over

this chaos and brought him, to the moment of new creation. It wanted only his "Yes."

Paul broke.

He was trembling and in no state to weigh the pros and cons of changing sides. He only knew that he had heard a voice and had seen the Lord, and that nothing mattered but to find and obey His will.

"What shall I do Lord?"

He used the same ascription as before, but all the obedience and worship and love in heaven and earth went into that one word, "Lord." At that moment he knew he was utterly forgiven, utterly loved. In his own words: God who said, 'Let light shine out of darkness,' has shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

"Rise to your feet," he heard, "and stand upright and go into Damascus, and you will be told there what you are to do." He had trusted. Now he had to obey - a humbling and almost trivial first order.

When at last he stood, he was blind. He put out his hand and groped until his companions, who had been frightened even more by hearing Paul answer the inaudible, began to lead him. The riding and baggage animals had caught up and the little caravan walked toward Damascus in awed silence.

Paul moved blindly into the unknown, yet he was not in darkness but in light: "I could not see because of the brightness of that light." Though blue sky and the road's yellow dust and the green of the nearing oasis were all snuffed out, they were not missed. Light suffused his blinded eyes, his mind. And as he walked, obeying that first command from his new Master, he made the first great discovery: Jesus remained beside him, not in the form of a crucified, risen body, someone invisible yet there.

They passed the stench of the caravanserai, quiet still in the early afternoon, and went under the city gate into the broad, colonnaded Via Recta, the Street called Straight, which bisected the city. This too was comparatively still, for the shops and booths had not opened after the midday sleep, and private homes were shuttered against the sun. They reached the house of a Damascene named Judas, probably a substantial Jewish merchant, a suitable host for a representative of the Sanhedrin: the synagogue elders must have been expecting Paul, for even the Nazarenes knew he was on his way to persecute. Both sides lost sight of him. the escort delivered him and disappeared. He made no request of Judas but to be taken to the guest chamber - refusing even a meal - and left alone.

Time became meaningless. Paul heard the evening trumpet, next morning's cockcrow, the rumble of carts on the paving, shopkeepers shouting their wares, the distant murmur of bargainers, and the occasional bray of an ass. Then the stillness of midday. Paul lay on his bed, wide awake except for an hour or two of sleep, or knelt long at the bedside and then lay down again. He did not want human company, only to be alone with the Lord Jesus, as he now called Him. He soon forgot hunger and thirst His entire personality was in mutation. He was being turned inside out as he let Jesus light the recesses of his soul.

"Saul, Saul, why do you persecute me?" He could only reply now in the words of David's Psalm: "Have mercy on me, O God, according to Thy loving-kindness: according to the multitude of Thy tender mercies, blot out my transgressions ... Against Thee, Thee only, have I sinned."

He had imagined he served God. He supposed himself climbing into God's favor. He had set up his standards of goodness and compared himself with others and seen that he was good. But now, in contrast with Jesus, whose Spirit had invaded him, he knew his purity was a counterfeit of the inexpressibly Pure, the good deeds a parody of Goodness. He had been mentally and spiritually hostile to God, though honoring Him by mouth; he had been busy with evil, though punctilious in religious rites; he had been altogether estranged, fit for nothing but to crawl away as far as he could from the blinding light that was God.

Yet Jesus had grasped hold of him. Paul would afterward cite this as one of the cast-iron proofs of the Resurrection, however much men might scoff or call him a liar. God, incredibly, had raised the shattered body of Jesus from the grave so that He was alive and had confronted Paul, not to crush and destroy, not to revenge the blood of the persecuted but to rescue the persecutor and overwhelm him with love and forgiveness.

Paul knew from the bottom of his heart that Jesus was the Messiah, the Christ, the Savior of the world. This was not a conclusion of cold logic, though that must come. It went beyond intellect. He knew, because he knew Jesus.

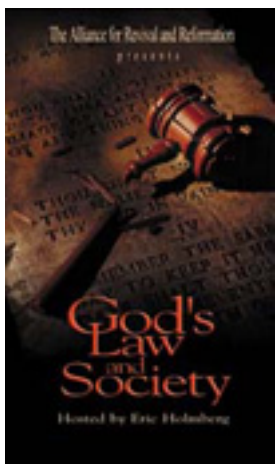
And in knowing Jesus, he understood what had happened at the cross.

Paul in his pride and wisdom had rejected Jesus because no man could be hanged on a tree unless cursed. As he now faced his sin, he saw by irresistible intuition that Jesus indeed had carried a curse on the cross, but not His own; it was Paul's and everyman's.

Each hour that passed in blindness at the house of Judas, each day for the rest of his life would unfold a little more of the breadth and length and height and depth, but the heart of the Good news was sure, now and forever: the love of Christ, "the Son of God who loved me and gave Himself for me." Paul could instantly be treated as a man who had never sinned, be welcomed with love and trust.

The more he looked with blinded eyes at the light, the more distinct grew the fact disclosed in that instant of time on the Damascus Road: forgiveness was Christ Himself. It could not be earned; no human merit could outweigh human sin; but in having Christ, Paul had all.

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Was Abraham Lincoln a Christian?

By Charles Coffin

The Christian character of President Lincoln is an American enigma. A lifelong non-churchgoer, Lincoln has been the subject of numerous speculations concerning his faith. He was more intensely spiritual than almost any other American President, yet the confusion about the genuineness of Lincoln's Christianity arises from the ambiguities of his early life. Charles Carleton Coffin, a Civil War correspondent and author of eight American history novels, published his final novel on Lincoln in 1892. Coffin provides us with a definitive answer on Lincoln's faith. An early spiritual crisis in 1841 marked a turning point in Lincoln's life:

Much has been written concerning him, and doubtless much more will be written. My acquaintance with him began in his Springfield home following his nomination for the Presidency. It was such an acquaintance as a correspondent of a leading journal was privileged to have with public men. I saw him frequently during his Presidential term, met him socially on several occasions, and walked with him through the burning streets of Richmond. In preparing this work, I have visited the scenes of his early years. From playmates of his childhood, and from those who knew him in later years I have obtained this information which may be accepted as authentic.¹

The marriage of Abraham Lincoln and Mary Todd would be a notable event. There was much preparation in the hospitable mansion of Ninian Edwards. The guests assemble; the feast is prepared; all are waiting. The evening wanes. He does not come. The guests take their departure; the lights are extinguished; the wedding feast is not eaten. Mary Todd is in her chamber, overwhelmed with mortification. Joshua Speed searches for the delinquent groom, and finds him pale, haggard, and in the deepest melancholy.² Heart-rending is the letter which he sent to his friend, Mr. Stuart:

"I am the most miserable man living. If what I feel were equally distributed to the whole human family, there would not be a cheerful face on earth. Whether I shall ever be better I cannot tell; I awfully forbode I shall not. To remain as I am is impossible. I must die or be better."³

Unmindful of what was going on around him, silent, pale, his mind tempest tossed, Mr. Lincoln was sinking into distressful melancholy. It was very kind of Joshua F. Speed, who had closed his business in Springfield, and who was going to Kentucky, to take Mr. Lincoln with him to his former home just out from Louisville.⁴ There was tenderness in the sympathetic welcome given him by the mother of Mr. Speed, a great-hearted Christian woman.

To men who think for themselves, no matter what may have been their previous religious belief, there not unfrequently comes a period of doubting. Such a period came to Abraham Lincoln. He had not forgotten his mother's teachings. He could repeat much of the Bible, but he was not moved by emotional appeals. When his first love Ann Rutledge died, and his soul was wrung with grief, no one had talked to

him of divine love and eternal goodness. So far as he could see, his own life had been a failure. Hopes had not been realized, desires not gratified. He had accomplished nothing.

He is out in the desert - hungry, thirsty, weary, depressed in spirit - no star to guide him. But as angels of God came to the carpenter's Son of Nazareth, so came Joshua Speed and Lucy Gilman Speed to him.

He finds himself in a hospitable home. Flowers are blooming around it; balmy breezes sweep through the halls. He breathes an atmosphere of restful peace. A saintly woman sits by his side, opens the New Testament, and reads the words of One who Himself had been in the wilderness. She talks of God as a father, Jesus Christ as a Brother. New truths dawn upon him, and the Bible becomes a different book from what it has been in the past. Little does Lucy Gilman Speed know that God has crowned her with glory and honor, to be a ministering spirit in leading a bewildered wanderer out of the desert of despair and unbelief, that he may do great things for his fellow-men. Weeks go by, the gloom and anguish disappear. The period of doubt has gone, never to return. From that hour the Bible is to be his rule of life and duty.

His biographers - those who knew him later in life - have this to say of him: "The late but splendid maturity of Lincoln's mind and character dates from this time; and although he grew in strength and knowledge to the end, from this year we observe a steadiness and sobriety of thought and purpose discernible in his life."⁵

This estimate does not include the service rendered by Lucy Gilman Speed. When the great account is made up, and the angels of God come from the harvest fields to lay their sheaves at the feet of the Master, hers will be the changed life of Abraham Lincoln.

As this biography of Lincoln unfolds, there will be seen, as the years go by and the responsibilities of life roll upon him, a reverent recognition of Divine Providence, an increasing faith and childlike trust in God.⁶

1 Charles Carleton Coffin, Abraham Lincoln (New York: Harper & Brothers, 1893) Introduction.

2 W.H. Herndon, Lincoln, p. 215 (edition 1889).

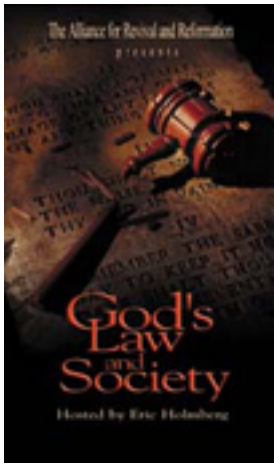
3 Letter to J.T. Stuart, quoted in Herndon's Lincoln, p.215.

4 Joshua Speed, Lecture on Abraham Lincoln, p.39.

5 Century Magazine, January, 1887.

6. Coffin, pp.110-114.

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The Mighty Scourge of War: Lincoln's Second Inaugural Address

By Stephen B. Oates

On the morning of March 4, 1865, heavy clouds moved over Washington, ranking the capital with tails of rain. At noon Lincoln made the traditional carriage ride up Pennsylvania Avenue, teeming with bands and spectators and clattering cavalry.

Ahead the new iron dome of the Capitol, crowned with a statue of liberty, moved against a somber sky. The inaugural platform stretched out from the east front of the Capitol; here Lincoln took his place, as clouds scudded across Washington's horizon, rolling and turning in the wind. Below him, he noticed Frederick Douglass in the crowd. Behind him, on the platform and along the front of the Capitol, were various officials and spectators.

Presently Lincoln rose and stepped to the speaker's stand; as he did so the sun broke through the clouds, flooding the entire gathering with brilliant light. Then the clouds closed in again. Lincoln began reading in "ringing and somewhat shrill tones, "said Noah Brooks, which "sounded over the vast concourse."

It was a terse speech, succinct and lyrical, like his address at Gettysburg. Yet his words today blazed with religious eloquence as he reiterated what he'd told a delegation of Kentuckians in the darkening spring of 1864: in his search for the meaning of this vast struggle, he'd come to view it finally as a divine punishment for the sin of slavery, as a terrible retribution visited by God on a guilty people, in North as well as South.

When the war began four years ago, he sang out, neither side expected it to last as long or grow to such magnitude as it had. Neither side anticipated that slavery might perish in the flames, "that the cause of the conflict might cease with, or even before, the conflict itself should cease."

No, Lincoln said, "each looked for an easier triumph, and a result less fundamental and astounding. Both read the same Bible, and pray to the same God; and each invokes His aid against the other. It may seem strange that any men should dare to ask God's assistance in wringing their bread from the sweat of other men's faces; but let us judge not that we be not judged. The prayers of both could not be answered; that of neither has been answered fully. The Almighty has His own purposes." And God's perhaps was to will "this terrible war" on both North and South to remove "the offence" of slavery.

"Fondly we do hope - fervently do we pray - that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue, until all the wealth piled by the bondsman's two hundred and fifty years of toil shall be sunk, and until every drop of blood drawn with the lash, shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said 'the judgments of the Lord,

are true and righteous altogether."

And if it were God's will, the country must see this grim purgation through to its Providential conclusion, when at last both sides might be cleansed and regenerated: "With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan - to do all which may achieve and cherish a just, and a lasting peace, among ourselves, and with all nations."

Lincoln turned now, took the oath from Chief Justice Salmon Chase, and kissed an open Bible. Chase noted the spot - Isaiah 5:27 and 28. "None shall be weary nor stumble among them; none shall slumber nor sleep ... Whose arrows are sharp, and all their bows are bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind."

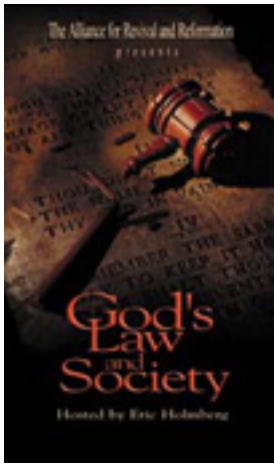
The President bowed to the cheering assembly, and an artillery salvo exploded on the wind. Then a huge procession escorted his carriage back to the White House, bleak against the clouds. Later Lincoln encountered Noah Brooks. "Did you notice that sunburst?" the President asked. "It made my heart jump."

In a reception that evening, Lincoln stood in line in the White House, shaking hands with hundreds of well-wishers. In a moment somebody informed him that Frederick Douglass was at the front door, but that the police wouldn't let him in "because he was a negro." Douglass had come to congratulate Lincoln, contending that since black men were dying in battle for the Union, they had a right to come and shake the President's hand like any other citizen: "if the colored man would have his rights," Douglass said, "he must take them."

Lincoln had Douglass shown in at once. "Here come my friend Douglass," the President announced when Douglass entered into the room. "I am glad to see you," Lincoln told him. "I saw you in the crowd today, listening to my address." He added, "There is no man in the country whose opinion I value more than yours. I want to know what you think of it." Douglass said he was impressed: he thought it "a sacred effort."

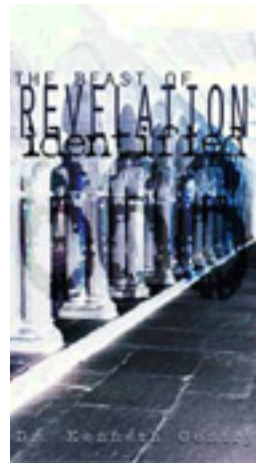
"I am glad you liked it!" Lincoln said, and he watched as Douglass passed down the line. It was the first inaugural reception in the history of the Republic in which an American President had greeted a free black man and solicited his opinion.

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The North End Story

- by Jay Rogers

"The day after I gave my life to Jesus Christ, I realized that I had just put out a contract on a man to have his legs broken, and now I had to do something to stop this from happening!"

Johnny Cammarata grew up in the North End of Boston, the city's Italian section. "Everybody was poor," Johnny remembers. "In those days, every kid did something to raise a dollar - shining shoes, selling newspapers, or selling orange crates to guys playing dice games. When you got the money you gave it to your family. Everybody did something in order to help the family survive."

In the North End of Boston, organized crime was a part of the life of the Sicilian community. Johnny, along with every other young person in the neighborhood, looked to those higher up in the Mafia organization with respect.

"We used the term 'don' for the leaders of the community," explains Johnny. "There were many figureheads in the neighborhood and they were respected. If you live in an atmosphere filled with gangsters, that's what you want to be a part of when you grow up - to have money and drive fancy cars - and have power. The respect that they had came from fear. With one word they could break your legs or even have you killed. I wanted to have that power and be feared because I grew up in that environment."

Most people are familiar with the Mafia through movies like The Godfather which was compiled from different stories about different "dons" around the country. According to Johnny Cammarata, this is an accurate picture of what the Mafia was like.

"But that's big stuff," Johnny says, "That was about the heads of the Mafia families. What we were into down here was the bottom part of the families. The word 'Mafia' describes one family. Gangsters, bank robbers, racketeers and guys who were robbing trucks were not a part of the Mafia - but at the same time there was a lot of truth in that movie."

Today most of the heads of these families are in jail. Johnny realizes that he escaped this fate by the miraculous grace of God. "They got so powerful, they got so rich, they got everything they wanted, and the rest of their life they spend in a jail," comments Johnny on some of the people who grew up in his neighborhood.

Johnny knew everybody in the North End's Mafia and was involved with bookmaking, dealing stolen goods, and many other small time rackets operating out of his barber shop on Hanover Street. One time he even received money from a man who wanted someone's legs broken. A father in the community was furious with a man who was living with his daughter and who had insulted his family. Johnny arranged to have two men from South Boston break this man's legs with a baseball bat.

It was during this time that God drastically intervened in this situation changing both Johnny's life and the life of the North End community forever.

Johnny and his friend, Tony Manupelli, had been hungry to know about God and had been meeting with a Catholic priest in Johnny's basement once a week to discuss salvation history.

"But we got nothing out of it," says Johnny. "He would talk to us and we would just sit there and listen. But we had another friend, Tony Sarni, who had moved out to the suburbs and had become a Christian. He had told us about Jesus before, but we weren't ready to make a decision. About four years later, however, he came back and what he said sounded interesting, so I invited him over for coffee that night."

The night of January 3rd, 1979, Johnny Cammarata, Tony Manupelli, their wives, and some other friends listened to Tony Sarni and his wife, Michelle, tell them about a personal relationship with Jesus.

Tony Manupelli remembers this night well, "This woman, Michelle Sarni, had such a glow in her face that we didn't know what was going to happen. When she opened her mouth she spoke - we know now - the Word of God."

"And we just sat there," adds Johnny, "with our mouths open, looking at this woman with a glow on her face telling us about Jesus. Our ears were opened for the first time. The Holy Spirit filled the room that night and we both got hit. It was unbelievable! It was our turn - it was our day to get zapped. We accepted Jesus Christ in our lives and we were changed - our whole minds, our thoughts - everything about us was like a new creation."

Michelle had told the group that they should all get Bibles and begin to read the Word of God. Having never owned a Bible before, Johnny suggested that they should get a few of the small pocket Bibles he had seen nuns carry. "That way I could read the Bible when I had nothing to do in the barber shop and when someone came in I could put it away. All the people in the North End knew what I was involved in - 'And now you're reading a Bible! - Come on! - You've flipped out! - You're crazy! - You're soft! - That guy snapped! - He hit the wall!' So I didn't want anyone to see me."

The next day, God confirmed what had happened the night before by providing Johnny with a sign. Early in the morning, as Johnny was cutting hair in his barber shop, a drunk walked in and asked, "Hey, where's Johnny?" Johnny turned around to see a bum - a Scollay Square drunk.

"I'm Johnny," he said.

This man, who looked like he'd been sleeping in the gutter, reached out his hand and said, "I've got something for you." He handed Johnny three little black Bibles like the ones he had described to Tony.

Chills came all over Johnny and he asked, "Wait a minute - did Tony send you here?"

The man said, "No," and walked out into the street muttering something about finding a drink.

Johnny had never seen this man before and he never saw him again, but this incident was beyond a mere coincidence. Johnny called Tony on the telephone and said, "Tony, I got the Bibles and you're never going to believe how I got them!"

This was just the first proof of many that showed Johnny and Tony that Jesus was alive. "We were thick-headed Sicilians," Johnny explains. "You couldn't just tell me that there was a God unless I had a personal touch. You had to show me."

After this incident, Johnny suddenly remembered a disturbing fact. Just a few days before he had paid 500 dollars to have a man's legs broken. He called Tony Sarni and told him what he had done. Tony told him, "Pray on it."

"This was the first time I had ever heard this expression - 'Pray on it,'" says Johnny. "But I prayed: 'Please God don't let this happen.'"

When Johnny called the man who paid the money and told him that he was a born-again Christian and had to stop what they were doing, the man said, "Please Johnny - just this once - I'll even double the money. I'll give you a thousand dollars!"

For about two weeks, Johnny tried desperately to stop the men he had paid. Finally, one of the men came to him saying, "Johnny, here's your 500 dollars! You don't know what's going on here!" For about two weeks these men had repeatedly tried to break this man's legs but to no avail.

The first time they waited at the man's house for him, but at the right moment a police car drove up. Another time a garbage truck came by - another time a girl walked by. There were so many interruptions that it took two weeks until they finally had a perfect opportunity. When they finally had the man cornered in an alley, the younger partner went to attack with a baseball bat, but fell to the ground crying, "My heart!" He thought he was having a heart attack!

Every time for two weeks when they had an opportunity to break this man's legs, there was a strange interruption of some kind. Johnny told the man what was happening. "I became a Christian and I've been praying for God to stop this."

Johnny gave the girl's father his money back and this time they prayed for the girl. The situation worked out well when the girl moved back home and was reconciled with her family. Her father was convinced of the reality of Jesus Christ as well and prayed with Johnny to accept Jesus as Lord.

"After this experience the Lord began to clean up my life," remembers Johnny. "But it's funny how the devil works. As soon as I got born-again, he threw everything he had at me. I started to get furs coming into my house - minks and diamonds. I had to refuse some things I could have made some serious money

on. But God began to clean up my life one thing at a time. That's the way the Lord works - 'Come to me the way you are' - and he cleaned up my whole life."

In the meantime, Tony and Michelle Sarni had been testifying to their church, Natick Assembly of God, about everything that had been happening in the North End. This greatly pleased many of them since there were a group of Italians in that church who had been praying for the North End for many years. The church agreed to let Michelle go out to the North End each week to hold meetings in Johnny Cammarata's basement cellar.

She began to come out every week as they held "cellar meetings" and the group began to grow one or two people at a time. This went on for two years until the group grew to 30-40 people. They began to become known in the community as the "cellar people" and soon began to attract attention. Johnny's cellar soon became too small to hold the growing group and they had to move to another cellar. People were added and they grew to 50-60 people as Michelle taught them how to praise and worship God and taught them the Word of God.

The First Miracles

When the word got out that there was a group of Christians in the North End who prayed for the sick to be healed and believed the Bible, Johnny began to be approached by many people. "This was the first time this ever happened to me," Johnny remembers. "Formerly, I had people come into the barber shop to have legs broken and to buy hot stuff. Now I had people come in to ask for prayer!"

A Catholic priest named Father Robert sent a man into Johnny's barber shop to ask the cellar group to pray for his wife who was about to have an operation to remove a cancerous tumor. Soon after they prayed, this man's daughter called Johnny on the telephone in tears: "They sent my mother home from the hospital. There's nothing wrong with her!"

This was the first miracle that the cellar group had witnessed and it sparked their fervency into a hotter flame. Soon they began praying up a storm as people began to be healed of sicknesses and they witnessed several miracles. Every week, Michelle testified to her church in Natick of more works that Jesus had done through this group in the North End.

The greatest miracle they witnessed concerned a boy named Teddy who was dying of leukemia. Teddy had been undergoing chemotherapy and had sores all over his hands and was losing all his hair. He had been to many doctors and the diagnosis was the same -it was just a matter of time for Teddy.

In desperation, the boy's father came to Johnny, "I've been to many doctors. I've prayed to Saint Luke and I've prayed to Saint Anthony - I've tried everything!"

Johnny told him, "Well, we have a Jesus who can save your son."

Johnny told him to bring Teddy down to the cellar and they would pray for him. The boy's father was

willing to try anything and he brought his son back each week to hear the Word of God and to be prayed for. Teddy was drained from the radiation treatment; he would shake during the meetings. He couldn't talk; all he could do was come and sit and listen. The cellar group baptized Teddy and slowly, over a period of time, the sores on his hands disappeared and his hair grew back as the leukemia went into a stage of remission.

"Today I give him haircuts," says Johnny; and Tony adds, "Here's the punchline - he was supposed to be sterile from the chemotherapy, but today he is alive and well. He was totally healed from leukemia and is married and has three kids!"

The cellar group learned that miracles are for today. Many of them had been brought up to believe that miracles were a major thing - not for little people. Many of them had believed that not all the stories in the Bible were true. But as they prayed and believed, miracles came to pass. They learned that the whole Bible was true - if they read something in the Bible, they believed it and expected the same thing to happen to them.

After a few years of meeting in the cellar, they had had Catholic priests and Protestant pastors come down into the meetings either to check them out or to try to steal from the flock. Michelle had protected them from this, having discerned wrong intentions on the part of a few people who visited their meetings.

They decided to leave the cellar and start meeting in St. Stephens church in the North End, which is one of the historic Congregational meeting houses in the city of Boston. The building was now owned by the Catholic Church, but they were allowed to meet there under the supervision of Father Robert.

"Here we were - Christians going into a Catholic church to conduct our 'Protestant' services," says Tony. "Father Robert would say a short Catholic Mass and we would conduct a service."

By holding meetings in a church building on Hanover Street, the group experienced another surge of growth. Every Thursday night for two years, they met in St. Stephens church attracting crowds of 200-300 people.

"We got so big," remembers Johnny, "that we had more people in a night service than that church had in over a month of services. Many people were coming in and being touched by God."

"After a while, there was no Mass any more," says Tony, "because the priest that started it didn't want to be a part of it any more. They still allowed us in the church for a while, but when we started to have guest speakers come in - Pentecostal speakers - with no priests around, we were asked to leave. Now we were on our own."

They met briefly in another Catholic church on Hanover Street and again were abruptly asked to leave. "The mystery part of it," explains Johnny, "was how we used those Catholic churches to conduct our services to begin with. And we grew so big that it bothered them."

The group moved to a cafeteria, then to the basement of Christopher Columbus High School, then to a building on the waterfront called The Bath House. During this time the group had dwindled down to a core of about 50 people. Some people who were attracted to the Catholic Charismatic movement left when the group stopped saying Masses. Others left and became a part of the several Pentecostal and Charismatic churches which were being formed in the Boston area at that time.

Catholic or Protestant?

Johnny Cammarata remembers a question of great concern for many North End Italians who were experiencing a new life in Jesus Christ. "Now we weren't Catholic ... but we weren't Protestant either. We would just say, 'I'm a follower of Jesus Christ.' Down deep inside it was like giving up your family to say that you weren't Catholic anymore. It was a hard, hard thing."

Tony Manupelli remembers this conflict also: "That was a big stand to take when you finally had to come out and say, 'Hey wait a minute, I'm not Catholic.' You just didn't do that in the North End."

"We didn't want a label," says Johnny. "We just knew that Christ was alive; Christ was healing; Christ changed our whole life. I don't want to stand under a banner. I don't want to be labelled as Catholic, Protestant, Assembly of God, or Nazarene ... that's what turned me off to religion in the first place. When I was growing up, I had to go along with whatever the Catholic Church said ... whether it was right or wrong. So we stood as Christians."

For years the group had been praying that God would send them a pastor. Now the need was more apparent than ever. They recognized that they should have their own church. Although there were several leaders, including Michelle, who had emerged in the last four years from a solid core group, they now began to feel that God wanted them to have a pastor.

The search for a pastor continued as the group began to interview many people. They no longer looked to Michelle as a leader although she became a valuable resource as they began to look into her denomination, the Assemblies of God, for a pastor. Michelle was able to set up a meeting between her pastor, Jack Mitchell; the District Superintendent of Southern New England, Hugh Corey; and Johnny and Tony. About seven or eight of the leaders of the group, now known as "Hesed," went out to the meeting.

"We were about a half hour late," remembers Tony. "They told us about a pastor from Missouri who had expressed a desire to come to Boston. The only stipulation was that we would be required to find housing for him and to pay for his moving expenses. This was all new to us - Pay his ticket?! - We just rejected the whole idea. We came across as prideful and then we left."

Hugh Corey and Pastor Jack just looked at each other and decided after talking that these people weren't ready for a pastor. Michelle was hurt by the terrible way that the group had presented themselves. They were supposed to be open to anything that was offered to them. Instead, Tony told Michelle, "Look - if the Lord wants this guy to come up from Missouri - whoever he is - then the Lord will make a way."

Meanwhile, Tom Hinton, the pastor from Missouri who had the burden for the city of Boston, began to raise his own support. After several months, he sold his home, packed up his belongings and moved his family to Boston. He found an apartment through a realtor which happened to be in the North End just a few blocks away from Johnny's barber shop.

Tom began to walk the streets of Boston while praying for the city. He opened himself to the Holy Spirit's leading and one day he walked into a barber shop for a hair cut. There are probably between 10-15 barber shops in the North End, yet Tom came straight to Johnny Cammarata and sat in his chair.

As the two introduced themselves, Johnny began to cut Tom's hair. As they talked, Tom noticed a picture of Jesus hanging on Johnny's wall next to the mirror.

"Are you a Christian?" Tom asked.

"Yeah," replied Johnny.

"Born-again?"

"Yeah."

"Well I'm a pastor," explained Tom. "I just moved here from Missouri and I have a burden for this city. I've been thinking about pioneering - I want to plant a church right here in the heart of Boston."

"Really?" asked Johnny, and then he thought for a moment. "Wait a minute - You're from Missouri and you have a burden for Boston?"

"Do you know Pastor Jack Mitchell and Hugh Corey?"

"Yes," replied Tom.

"You've got to be kidding me - Did Hugh Corey ever tell you about a group of Christians in Boston who were looking for a pastor?"

"Yes," said Tom, "Something like that a while ago, but that fell through."

"I don't believe it! ... You're the same guy! ... We're the same people Hugh Corey told you about!"

Johnny was soon on the telephone, "Tony! You're never going to believe it! Guess who the Lord sent into my barber shop?!"

That night, Hesed was having a Bible study at Tony's house. It was apparent to most of them that Tom Hinton was the answer to their prayers. After much discussion they decided to dissolve the group, Hesed, and become a part of Tom's new church.

The Boston Worship Center

Today there is a thriving spirit-filled church in the heart of Boston. Tom Hinton started a church in the Marriott hotel on Boston's waterfront. The favor that Tom had with Hesed came from the fact that they believed that God had sent him to Boston. God had used Tom to build His church.

"When I look back and see the plan of God," explains Johnny, "it gives me chills just seeing how God had a hand in all of this - from the first day in that cellar, all the way up to The Boston Worship Center. I can't wait 10 years from now to see how far we have come."

"It's amazing when you think about it," explains Tony. "Ten years ago there was nothing. Now you look at a church of over a hundred people right in the heart of the community."

Eventually the church moved into a building on Salutation Street called the Children's Haven, a Baptist mission for children. Ann Kiemel Anderson, the author of several inspirational books, had a burden for inner city children and used the earnings from her books to renovate the Children's Haven and pay the staff's salary.

Ann Kiemel Anderson was another instrument used of God to build this church. She was able to raise a lot of money for the building that the Boston Worship Center eventually bought and now meet in. Today, people come from all over the city to meet and worship God. Many people have been saved in this church and have been sent out to be instruments of God and further advance His kingdom in other places.

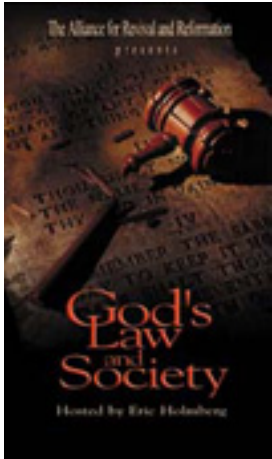
"Every time people come," says Johnny, "they say the same thing: 'I feel a warmth here - I feel love - I feel beautiful here.' Every time we've had services, we've always had that warmth. From the first time we saw the glow on Michelle's face until today there has always been that feeling of love. The church's motto became, 'The Church with a Heart.'"

"It's an awesome thing to see God's plan for the North End," Johnny reflects, "and to see how he uses guys like Tony and I. But this is a plan that God has made and it's beautiful, beautiful thing to be a part of this plan."

Johnny freely admits: "If I wasn't born-again I'd be in jail today. Considering the things I was involved in and the ambitions I had to be a part of organized crime, I would surely be in jail. The leaders of the Mafia in the North End are all in jail today. They got so big and so powerful, but where did they end up? If you stay alive, you end up in jail. What kind of a human being do you become? You go behind bars and live like an animal."

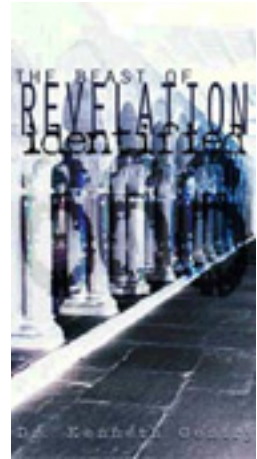
Today, in the North End there are no more Mafia dons. Gangsters are a thing of the past. But Johnny Cammarata's life is evidence that God can touch one person and then use him to raise up a church and change a community.

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Your Opinion of Columbus Reveals Your Worldview

By Mike Wade

9/92

Ask someone their opinion of Columbus and it will very likely reveal their worldview, even if they don't know what that is.

Paul Gray, writing in Time magazine last October, identified the three contemporary interpretations of Columbus and his journey. They are significant because of the opportunity they provide to understand the different ways history is revised today.

The traditional view has largely been held by Christians holding a biblical worldview, even though Gray's definition is much broader: the journey "was the first step in a process that produced a daring experiment in democracy, which in turn became a symbol and a haven of liberty."

The Politically Correct view is, of course, in extreme opposition to this. The PC Columbus is a sort of voodoo doll by which all of Western civilization may be stabbed and vilified. Here's how Gray defines it: "Indigenous peoples were doomed by European ignorance, brutality and infectious diseases. Columbus' gift was slavery to those who greeted him; his arrival set in motion the ruthless destruction of the natural world he entered."

The third view set forth by Gray is the one he affirms. It is an attempted compromise between the two, eliminating any notion of Providence yet watering down the Marxism and fascism of the PC version. It allows Columbus all the necessary gray areas to be basically a good person who brought to the New World a mixed bag of blessings and curses, and helped determine which peoples would be winners and which would be losers. It allows one to deny personal responsibility for being white without attempting to diminish the damage done to other cultures lying in Columbus' wake.

That's why the traditional view has been more or less abandoned to those upholding a biblical world view. To see Columbus as a completely positive force only makes sense if he was an agent of Providence. Columbus' hands and mouth may have brought inhumane hardship, but the Bible says it is the feet that are beautiful if they bring the Gospel.

The skeptic may ask what good the Gospel is to a society that has suffered near extinction. In the first place, in a Providential interpretation of history, it is God, not Columbus, who decides if a nation should rise and when it should fall. Secondly, it was simply His mercy that the Gospel arrived before the plagues hit. Thirdly, what God allows and what God initiates are two very different things.

It is a matter of historical fact that much cruelty occurred at the hands of both the Europeans and the indigenous tribes. In fact, the PC gloss over very quickly that the Native Americans held and traded slaves of their own and participated in barbaric warfare well before they ever met Europeans. My point is to divide between the cruelty of the adamic nature of man, regardless of his race, or the purposes of God in the year 1492.

The real question here is not why God would allow this, because if He allowed it, each of us will eventually have to give an account. The issue at hand, no matter which of the three views you have of Columbus, is: "How could man be so wicked?" The only thing that the barbarism of Adam proves is that man is in need of a Redeemer.

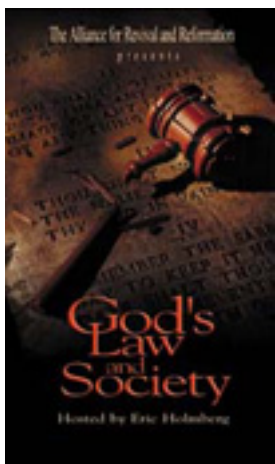
In the PC view, as well as Gray's compromise, there exists no such thing as absolute right or wrong, so it borders on the macabre that they take God to task for crimes they correctly identify as repugnant. Was this the attitude that caused David to shake his head and write, "The fool says in his heart, 'There is no God'"?

Columbus labored to find a passage to the Orient for the advancement of the Gospel, the glory of God, and to raise money to fight the Crusades. In so doing he helped build the New Jerusalem and the kingdom of Babylon. What he will be judged for is not how these deeds fell in line with our morality, but his conscience. What is most significant about Columbus is the mental picture of an Unlimited Power using a very limited and fallible vessel. To make a hero out of the vessel is fine. But if that's all we see, we are severely missing the point. It was God's Hand that was upon Columbus for a specific purpose. Normally, God sovereignly chooses to keep this Hand invisible, so when He allows us to see it, or at least its fingerprints, we must by all means look past the instrument.

Sadly, both Christians and non-Christians often approach the New World's discovery with a determination only to confirm their own prejudices. Our relationship with the Lord should be secure enough that we embark on a childlike search for truth. God does not need our defense. And neither is history helped by those with an ax to grind. God is glorified through the study of history because He is using the dimension of time to install His King on Mt. Zion.

Cicero defined history as "the witness that testifies to the passing of time; it illumines reality, vitalizes memory, provides guidance in daily life, and brings us tidings of antiquity." The key is one's definition of reality. In a classroom setting using atheistic logic, it is easy to argue that reality does not exist. But once Reality is properly summed up in a Person, the definition becomes more simple. To study history from a Providential perspective is to lift the fingerprints of God from the smudges and mire of man.

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Phillis Wheatley: Precursor of American Abolitionism

Born in 1753 in Africa, Phillis Wheatley was kidnapped and sold at a slave auction at age seven to a prosperous Boston family who educated her and treated her as a family member. Rescued from an otherwise hopeless situation by the sympathies of the Wheatley family, Phillis learned English with remarkable speed, and, although she never attended a formal school, she also learned Greek and Latin.

It is clear that the Christian compassion of the Wheatley family was the nurturing womb in which Phillis' rare gifts were cultivated. She came to know the Bible well; and three English poets - Milton, Pope and Gray - touched her deeply and exerted a strong influence on her verse.

She became a sensation in Boston in the 1760s when her poem on the death of the Reverend George Whitefield made her famous. Whitefield, the great evangelical preacher who frequently toured New England, happened to be a close friend of Countess Selina of Huntingdon, and the latter invited Phillis to London to assist her in the publication of her poems.

Her literary gifts, intelligence, and piety were a striking example to her English and American audience of the triumph of human capacities over the circumstances of birth. The only hint of injustice found in any of her poems is in the line "Some view our sable race with scornful eye" - it would be almost a hundred years before another black writer would drop the mask of convention and write openly about the African-American experience.

Another theme, which runs like a scarlet thread throughout her poetry, is the salvation message of Christianity - that all men and women, regardless of race or class, are in need of salvation. To the students at the University of Cambridge in New England (Harvard), she writes:

While an intrinsic ardor prompts to write,
The muses promise to assist my pen;
'Twas not long since I left my native shore
The land of errors, and Egyptian gloom.
Father of mercy, 'twas Thy gracious hand
Brought me in safety from those dark abodes.

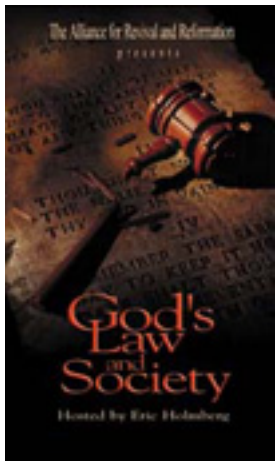
Students, to you 'tis given to scan the heights
Above, to traverse the ethereal space,
And mark the systems of revolving worlds.
Still more, ye sons of science ye receive
The blissful news by messengers from heav'n,
How Jesus blood for your redemption flows.

See Him with hands outstretched upon the cross;
Immense compassion in His bosom glows;
He hears revilers, nor resents their scorn:
What matchless mercy in the Son of God!
When the whole human race by sin had fall'n,
He deigned to die that they might rise again,
And share with in the sublimest skies,
Life without death, and glory without end.

Improve your privileges while they stay,
Ye pupils, and each hour redeem, that bears
Or good or bad report of you to heav'n.
Let sin, that baneful evil to the soul,
By you be shunned, nor once remit your guard;
Suppress the deadly serpent in its egg.
Ye blooming plants of human race divine,
An Ethiop tells you 'tis your greatest foe;
Its transient sweetness turns to endless pain,
And immense perdition sinks the soul.

Phillis Wheatley received her freedom and married a free black man in 1778 but, despite her skills, was never able to support her family. Although she died in complete poverty, subsequent generations would pick up where she left off. Wheatley was the first black writer of consequence in America; and her life was an inspiring example to future generations of African-Americans. In the 1830s, abolitionists reprinted her poetry and the powerful ideas contained in her deeply moving verse stood against the institution of slavery.

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The Power of a Christian Nation: Liberty Begins Internally

by Mark Beliles and Stephen McDowell

Jesus' Ideas on Liberty

Why did Jesus come into the world? There are many answers to this question. He came to seek and to save those who are lost, He came to destroy the works of the devil, and He came to establish the Kingdom of God, to name a few.

Man lost his ability to be self-governed when he disobeyed God. This led to external governmental tyranny. Christ also came to restore to man the potential of being self-governing under God. As mankind begins to be self-governed, it will have an effect on the external government's operating on his life. Jesus came to not only bring internal salvation, but also external political freedom.

After Jesus had risen from the dead and before He ascended into heaven, He gathered His disciples together. "And so when they had come together, they were asking Him saying, 'Lord, is it at this time You are restoring the kingdom to Israel?' He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority; but you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth" (Acts 1:6-8).

Of what type of kingdom were Jesus' disciples speaking? They were speaking of an external kingdom. For centuries the Hebrew people had read the prophecies of Scripture declaring that a Messiah would come and set up His throne and deliver the people from bondage. While Jesus walked on the earth, many of His followers thought He would set up His reign at any time. They even tried to make Him King. His disciples did not understand how His Kingdom was going to come. While they had not seen it established during Jesus' ministry on earth, surely now that He had risen from the dead, He would restore the Kingdom. That's why they asked Him this question.

Jesus did not deny that an external expression of the Kingdom would come. In fact, He said that times and epochs would follow (which we can look back upon today) that would contribute to the establishment of the Kingdom and the extension of external and internal liberty "to the remotest part of the earth."

The "power" for this external establishment of liberty is the "Spirit of the Lord"; therefore, Jesus emphasized the receiving of this "power" through the baptism of the Holy Spirit. He knew the inevitable result of internal liberty would be external liberty.

God's Pathway to Liberty

God's pathway to liberty is from the internal to the external. God's desire is for an external expression of His Kingdom on earth. Yet it must first begin in the heart of man, and then it will naturally express itself externally in all aspects of society.

The Bible reveals that "where the Spirit of the Lord is, there is liberty" (II Corinthians 3:17). When the Spirit of the Lord comes into the heart of a man, that man is liberated. Likewise, when the Spirit of the Lord comes into a nation, that nation is liberated. The degree to which the Spirit of the Lord is infused into a society (through its people, laws, and institutions), is the degree to which that society will experience liberty in every realm (civil, religious, economic, etc.) Christ came to set us free (Galatians 5:1,13). Spiritual freedom or liberty ultimately produces political freedom. External political slavery reflects internal spiritual bondage.

Christianity's method of change is the same for nations as it is for individuals. As Christians, we are gradually transformed as we apply the truth of His word to our lives.

Dr. Augustus Neander reveals in his 1871 book, General History of the Christian Religion, how Christianity has historically brought about change in various nations of the world. Neander writes: "Again, Christianity, from its nature, must pronounce sentence of condemnation against all ungodliness, but at the same time appropriate to itself all purely human relations and arrangements, consecrating and ennobling, instead of annihilating them ... That religion which aimed nowhere to produce violent and convulsive changes from without, but led to reforms by beginning in the first place within - whose peculiar character it was to operate positively rather than negatively - to displace and destroy no faster than it substituted something better ..."

Christian reforms within a nation do not begin with external or violent means (quite a contrast to Marxist/Communist reforms we see today), but they begin within.

In dealing with unbiblical situations in the nations today, we must remember that reform begins within, and as we remove the bad we must simultaneously substitute something better. A government-controlled and funded welfare system is unbiblical, yet the solution is not to pass a law that immediately eliminates civil government support of the needy. Individuals and churches must begin to fulfill their God-given responsibility in this area (substitute the good) as we remove the role of our civil government.

Neander goes on to say: "Yet Christianity nowhere began with outward revolutions and changes, which, in all cases where they have not been prepared from within, and are not based upon conviction, fail of their salutary ends. The new creation to which Christianity gave birth, was in all respects an inward one, from which the outward effects gradually and therefore more surely and healthfully, unfolded themselves to their full extent. It gave servants first the true, inward freedom, without which the outward and earthly freedom is a mere show, and which, wherever it exists, can be cramped by no earthly bond, no earthly yoke. The apostle Paul says, 'He that is called in the Lord, being a servant, is the Lord's freeman.' ..."

The reason the American Revolution succeeded is because it was based upon biblical principles that had been sown in the hearts of the people for generations - the people had been prepared from within. The external social change of communism will ultimately fail. (Those living under a communist regime will tell you it has already failed.)

Before Christ, God provided civil government for His people by external law interpreted by judges and prophets. Through Christ, God released the "Law of Liberty" into society through the cleansed hearts of men. God now leads the self-governing Christian by the internal law written on his heart interpreted by the Holy Spirit. This does not mean that the Old Testament law is done away with, but that man can now carry out the law, for God has empowered us to do so. It is still true that the more a nation applies His law, the more that nation will prosper and walk in liberty. The degree to which a people apply the law personally will be reflected through their governmental institutions, for the law flows from the heart of man out to the nation.

Three Vital Foundations of a Christian Nation

Since liberty begins internally, the first step in making a nation Christian is to change the heart of man. This includes not only the conversion of men to Christ but also building virtue and morality into the heart of the people.

There are three vital foundations of a Christian government. These apply to all other institutions as well. These foundations are:

1. Religion - Christianity or Faith in God and His Word
2. Morality - Christian Character
3. Knowledge - Biblical Worldview

These are the spirit or power of a Christian nation. All three of these are necessary for the foundation of a Christian nation.

As we work to see that the "Spirit" within the people of a nation is Christian, the natural result will be forms of government, educational systems, economic systems, etc. that are Christian. This follows from the principle of power and form, for every external form is a result of an internal power.

America's form of government began as Christian. This flowed out of the Christian power within the hearts and minds of America's founders. They recognized this form of government could only be properly run by a godly people.

John Adams, the second United States President, said: "We have no government armed in power capable of contending in human passions unbridled by morality and religion. Our Constitution was made only for a moral and religious people. It is wholly inadequate for the government of any other."

The founders saw the best support of government was the freedom to worship God and obedience by the people to His precepts. George Washington stated: "Of all the dispositions and habits which lead to a political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of Patriotism, who would labour to subvert these great pillars of human happiness ..."

He also said: "I now make it my earnest prayer, that God would have you, and the State over which you preside, in his holy protection ... that he would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind, which were the characteristics of the Divine Author of our blessed religion, and without an humble imitation of whose example in these things, we can never hope to be a happy nation."

If the people of a nation lose their virtue, their downfall is inevitable. Sam Adams, the Father of the American Revolution, said: "A general Dissolution of Principles and Manners will more surely overthrow the Liberties of America than the whole Force of the Common Enemy. While the People are virtuous they cannot be subdued; but when once they lose their Virtue they will be ready to surrender their Liberties to the first external or internal Invader ... If Virtue and Knowledge are diffused among the People, they will never be enslaved. This will be their great Security."

When Israel was virtuous, they were invincible, but when they lost their virtue, they fell to invaders. This is true of nations today.

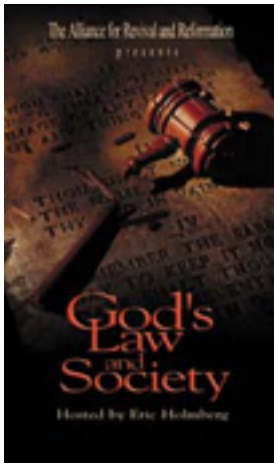
From the principles we have studied, we know that it is not enough for a nation to copy some external form of government to secure liberty, but that the external form must flow out of the principles of liberty within the heart of the people. Many nations in the world today have copied America's form of government, yet without the same Christian spirit that gave birth to that form, freedom, prosperity, and stability have only been short-lived.

We must also remember that changing the letter of the law to correct problems, without dealing with the spirit in the people's hearts, will usually result in worse tyranny than existed before the attempted correction. (Examples in the United States include 14th and 17th Amendments.)

A test of a nation being Christian is not that all who formed it were Christians, but that its form of government is Christian, which of necessity means its power is Christian. This means that the principles and ideas upon which it is based are biblical.

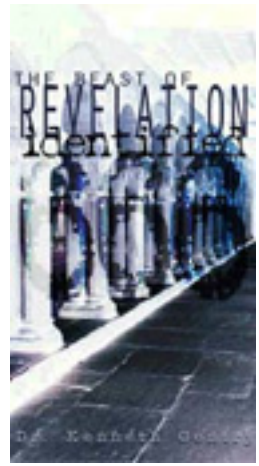
This article was taken from Principles for the Reformation of the Nations by Mark Beliles and Stephen McDowell. Published by Providence Press, it is a workbook for Christians who desire to apply their faith to the transformation of society. (See page 19 for special ordering information).

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The Progress of the Gospel in England

By Jay Rogers
12/90

Many nations of the world owe a great debt to England for the spiritual heritage which this great nation has spread all over the world. To England, America owes its government, its liberty and its Christian heritage.

The following list, by no means complete, is an overview of some of the great events which chart the progress of the Gospel in England:

During the latter half of the 14th century, great forces were at work in England. The medieval world was coming to a close but the new world was not yet ready to be born. The black death had killed one-third of the people and though the crusades were over, the Hundred Years War with France was still in progress.

The peasants of England were impatient for a better life. The Church, which had brought civilization and order to medieval England, had grown in wealth and power, but there was also corruption. There were no Bibles in the English language and the Gospel became diluted with superstition and half truths.

* John Wycliffe: Called the "Morning Star" of the Reformation. Through his preaching and writing, John Wycliffe laid the foundation for the successive moves of God in England throughout history. From within the Church, voices akin to Wycliffe began to call for reform.

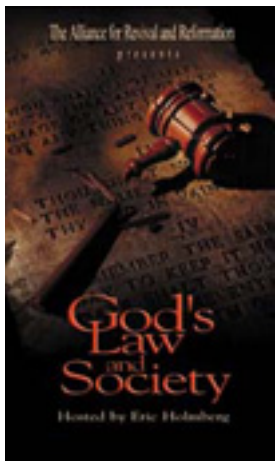
* William Tyndale: Known as "God's outlaw," William Tyndale, under the anointing and power of the Holy Spirit translated the New Testament Greek manuscripts for the very first time into English. He began in 1523, and under a self-imposed exile, William Tyndale, a man hunted for 12 years, running from the Church of England and the King's secret service, was the first man to print the Bible in English.

* The King James Bible: Was printed 75 years after Tyndale was burned at the stake. Although 50 learned scholars working in ideal conditions over a seven year period would translate the Bible from newfound Hebrew and Greek manuscripts, they still would only make changes in Tyndale's work amounting to nine percent. All modern scholars agree that the only explanation for this is that Tyndale was yielded to the power of God. Equally notable is the fact that in the process of translating, William Tyndale invented modern English as we know it.

* The Puritans: A movement which sandwiched the English Renaissance, the Puritans came in two waves bringing men like John Bunyan to enrich the spiritual life of England. The second wave of the Puritan revival brought Englishmen to America, first the Pilgrims and then the Massachusetts Bay Company, to plant the first permanent democratic colony in the New World. The Puritans gave America the basis for our politics and ethics as well as our rich Christian heritage.

- * William Carey: Father of the world missions movement, launched out across the world to India. In the next 50 years England sent the Gospel to Africa (C.T. Studd and Andrew Murray), to China (Hudson Taylor), to Burma, to Australia, to the Arab world, and to the Caribbean.
- * George Mueller: A great man of faith who fed, clothed and educated 2500 orphaned children every day for over 20 years.
- * William and Catherine Booth: Founders of the Salvation Army, ultimately sent their missionaries all over the world and, together with Lord Shaftsbury, took on the task of reforming child labor laws in England.
- * Charles Spurgeon: Known as one of the greatest theologians of all time. Also from London, Spurgeon was one of the last of the Puritans and is credited with further restoring biblical doctrine to the Church worldwide.
- * Evan Roberts: His consecration to prayer for 13 years brought the great Welsh Revival at the turn of this century which brought great social reform to Wales and influenced the Pentecostal revival in the United States.

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Prophetic Voices Concerning America

By Jay Rogers

"There shall come a time in later ages,
When Ocean shall relax his chains
And a vast continent shall appear,
And a pilot shall find new worlds."¹

- Lucius Annaeus Seneca
Roman statesman
and philosopher
4 B.C. - 65 A.D.

During the 1980s, people all over America were rediscovering our nation's Christian heritage. Many new and exciting facts were uncovered which transformed the way in which we viewed our nation's past and its future.

The faithful lives of our forefathers were investigated; the Christian basis for our Constitution was studied; new approaches to teaching America's Christian heritage in our schools were developed; political organizations and lobbying groups emerged which promoted a biblical worldview for government.

The work of researchers and political activists in uncovering our nation's Christian roots has been invaluable. However, there is yet a much deeper lesson to be learned. What was uncovered in the 1980s concerning American history will prove to be just the tip of an iceberg which reaches far into the depths of the ocean.

A vast realm of knowledge remains to be rediscovered which is based on a view of history which is entirely new to our generation.

Another View of History

This view of history, although new to our generation, was succinctly articulated by the historian Charles Coffin in 1881.² In writing *Old Times in the Colonies*, Coffin discovered, by tracing the progress of ideas in history, that there is a vaster meaning behind the study of history than just a list of names, places, dates and events. According to Coffin, history should not be viewed as a record of a series of events, but as an outline of the progress of ideas.

"The settlement of our country was the beginning of a new era in human affairs ... it was the transplanting of liberty to a continent where everything was new, and where the conditions that

surrounded them were wholly unlike those of the Old World.

"You will notice that the beginning of our country is clear and distinct, while the beginnings of the histories of other countries are obscured by tradition or made doubtful by fable. Our early history is definite; the early history of other lands uncertain.

"The history of a nation is like the flowing of a river; there are many rivulets starting wide apart, which unite to swell the ever-deepening stream ... The tracing of the relationship of one event to another and showing their effect upon the human race, is the philosophy of history, and by studying the philosophy we are able to arrive at some conclusion as to its meaning

"I have spoken of the meaning of history. Surely it has a meaning, what else are we living for? Whichever way we turn in the material world we find things needful for our use and we think of them as God's forethoughts, and as designed for our welfare. If there is design in the material world, there must be some meaning to history, some ultimate end to be accomplished."3

This new view of meaning in history - the progress of ideas - can be understood by referring to the sources of our history - to the rivulets that flow into our nation - and by seeing that long ago there were prophetic voices which spoke of the very time at which we have arrived in our present day.

In addition to understanding that our nation was founded on biblical principles and knowing that our laws and government need to be reformed, we must add that the whole world is coming under the rulership of the same God Who spoke through the prophets who foresaw the future role of America in the world.

The Discovery of America

Around the same time that Jesus Christ was born into the world, the first mention of America as a future empire appeared in the literature of the western world. Seneca, a Roman poet and philosopher, penned the Latin verses in the chorus of *Medea*:

Venient annis secula seris
Quibus Oceanus vincula rerum
Laxet et ingens pateat tellus
Tethys que novos detegat orbes
Nec sit terris ultima Thule.

For centuries, these verses pointed to an undiscovered world. According to Sir Francis Bacon, they were a prophecy of the discovery of America by Columbus, and this can be seen to be true if we rely on this translation of the verses:

"There shall come a time in later ages, when ocean shall relax his chains and a vast continent shall appear, and a pilot shall find new worlds, and Thule (northern Europe) shall be no more earth's bound."

The verses of an ancient poet proved to be prophetic. These verses were used by Columbus himself as autographs in some of his works. Two copies penned in his own hand appeared in his Prophecies; another entered in his observations of lunar eclipses at Haiti and Jamaica; another still in a letter to Queen Isabella.

By these verses, Columbus sailed to discover a new world. This remarkable, yet obscure piece of verse indicates that long before Columbus came to America there was a foreshadowed glimpse of the New World.

The ancient Greek geographer Strabo, after a long life of travel, sat down during the reign of Augustus Caesar (around the same time as the birth of Christ), at age 84, to write the geography of the world. In this work, Strabo alluded to the possibility of passing straight from Spain to India and explained that in addition to the known inhabited world:

"There may be in the same temperate zone two and indeed more inhabited lands, especially nearest the parallel of Thinae or Athens, prolonged into the Atlantic Ocean."⁴

This was the voice of an ancient prophet. The remarkable accuracy of this prediction shows how close the imagination of a poet can approach the prophetic.

As we progress into the Christian era, we will find two Italian poets whose verse was rich with prophecy. One of these is Francesco Petrarca (1304-1374), who wrote before Columbus sailed:

"The daylight hastening with winged steps
Perchance to gladden the expectant eyes
Of far-off nations in a world remote."⁵

The other was Pulci (1431-1487), who, in his epic romance Morgante Maggiore, revealed an undiscovered world far beyond the pillars of Hercules:

"Know that this theory is false; his bark
The daring mariner shall urge far o'er
The western wave, a smooth and level plain,
Albeit the earth is fashioned like a wheel.
Man was in ancient days of grosser mould,
And Hercules might blush to learn how far
Beyond the limits he had vainly set
The dullest sea-boat soon shall wing her way.

"Men shall descry another hemisphere
Since to one common center all things tend;

So earth, by curious mystery divine
Well balanced, hangs amid the starry spheres.
At our Antipodes are cities, states,
And throngéd empires, ne'er divined of yore.
But see, the sun speeds on his western path
To glad the nations with expected light."6

The Spanish conquest of America by Columbus was soon followed by the Dutch, French and English, which were the four empires of the western world at this time. Soon after the European discoveries, a group of commentators appeared who saw further into the scheme of history than others.

A Prophetic Group

The voices of Christian authors and poets, men possessed of greater faculties of insight, had much to say about the destiny of our continent long before the United States came into existence. We will look at some of these prophetic voices and then, seeing what has already been fulfilled, we will learn what to expect in the future and gain a better understanding of American destiny.

As the colonies began to prosper and grow, a group of Europeans visiting America began to prophesy a new turn in history. While the colonies were still in their infancy they prophesied growth in power and civilization, heralding a Western empire.

George Herbert, the English poet, saw the Puritan emigration to America, prompted by conscience and the desire for religious liberty, and was inspired to write the famous verses:

"Religion stands on tiptoe in our land,
Ready to pass to the American strand."

Herbert died in 1632, twelve years after the landing of the Pilgrims at Plymouth, and two years after the larger movement of the Massachusetts Company which began the settlement of Boston.

These verses were almost suppressed by the English government being unsympathetic to the Puritan cause and refusing the proper license for publication. They at last yielded, however, calling Herbert "a divine poet" and expressing concern that "the world would not take him for an inspired prophet."7

Thomas Fuller (1608-1661), another English poet, being perhaps inspired by Herbert's verse, wrote:

"I am confident that America, though the youngest sister of the four, is now grown marriageable, and daily hopes to get Christ to her husband, by the preaching of the gospel."8

Another English poet, John Milton (1608-1674), author of *Paradise Lost* and the heroic Sonnets, wrote a treatise on the emigration of English Christians to America:

"What numbers of faithful and free-born Englishmen and good Christians have been constrained to forsake their dear dearest home, their friends and kindred, whom nothing but the wide ocean and the savage deserts of America could hide and shelter from the fury of the bishops!

"O, if we could but see the shape of our dear mother England, as poets are wont to give a personal form to what they please, how would she appear, think ye, but in a mourning weed, with ashes upon her head, and tears abundantly flowing from her eyes, to behold so many of her children exposed at once and thrust from things of dearest necessity, because their conscience could not assent to things which the bishops thought indifferent?

"Let the astrologer be dismayed at the portentous blaze of comets and impressions in the air, as foretelling troubles and changes to states; I shall believe there cannot be a more ill-boding sign to a nation (God turn the omen from us!) than when the inhabitants, to avoid insufferable grievances at home, are enforced by heaps to forsake their native country."9

Begun in the simplicity of sacrifice and courage, America grew in promise of grandeur and the hope of a better future. A sense of divine destiny was firmly implanted in the foundation of the new colonies.

Sir Thomas Browne, 1682

A contemporary of Milton, Sir Thomas Browne wrote a tract entitled "A Prophecy concerning the Future State of Several Nations," in which he predicts that "America will be the seat of the fifth empire."10 This tract was published in 1684 and is based on verses supposedly sent to him by a friend entitled "The Prophecy."

"When New England shall trouble new Spain,
When Jamaica shall be lady of the isles
and the main;
When Spain shall be in America hid,
And Mexico shall prove a Madrid;
When Africa shall no more sell out their blacks
To make slaves and drudges to the
American tracts;

"When America shall cease to send out its
treasure,
But employ it at home in American pleasure;
When the New World shall the Old invade,
Nor count them their lords but their
fellows in trade;

"Then think strange things have come to light
Whereof but few have had a foresight."¹¹

All of these things have come to pass since Browne penned these verses. In fact, they only seem remarkable when the early date is considered. Although there is little need of explanation today, Browne seems to have accepted these words as genuine prophecy and provided a commentary explaining them at length shortly before his death.

Bishop Berkeley, 1726

George Berkeley, an Irish Bishop and philosopher, was planning to found a college for the colonial churches. Before sailing to America, the great future of our nation was revealed to him and he wrote his only extant poem: "Verse on the Prospect of Planting Arts and Learning in America."

"The Muse, disgusted at an age and clime
Barren of every glorious theme,
In distant lands now waits a better time.
Producing subjects worthy fame.

"Westward the course of empire takes its way;
The first four acts already past,
A fifth shall close the drama with the day;
Time's Noblest offspring is the last."¹²

The meaning behind these verses seems to be the westward progress of the seat of civilization. According to Berkeley and many other observers of this time period, the arts, sciences and the gospel had always travelled westward. The next move, they thought, would be over the Atlantic to America.

Samuel Sewall, 1727

Like Berkeley, Samuel Sewall saw the sun of the empire travelling westward. A contemporary of Berkeley, Sewall was born in England and died in New England. Samuel Sewall saw in America the New Heaven and the New Earth. One of the accomplishments of this new civilization was to be the end of slavery. Sewall's tract, "The Selling of Joseph," earned him the title of the first American abolitionist.

Sewall was among the first to boldly proclaim America to be the New Jerusalem:

"Of all the parts of the world, which do from this Charter, entitle themselves to the Government of Christ, America's plea, in my opinion is the strongest."¹³

Marquis D'Argenson, 1745

A French nobleman was among the first to predict the liberation of America from the British. Despite strange eccentricities, Marquis D'Argenson was an insightful writer who began to sympathize with the American cause.

"Another great event to arrive upon the round earth is this. The English have in Northern America domains great, strong, rich, well regulated. There are in New England a parliament, governors, troops, white inhabitants in abundance, riches, and mariners ... I say that some bright morning these dominations can separate from England, rise and erect themselves into an independent republic."¹⁴

A full thirty years before the first shots fired in the War for Independence, D'Argenson preceded Turgot and John Adams in prophesying the emergence of America as a free nation.

Anne Robert Jacques Turgot, 1750

One of the most illustrious names of pre-revolutionary France, Turgot mastered studies in law, literature, science, humanities, and government. Unlike his contemporary Voltaire, he exhibited a spirit of toleration. Had Turgot's views held sway in France, the blood bath that was the French Revolution might have been averted.

In 1750, when only 23 years old in the seminary at Sorbonne, Turgot delivered a discourse on the Progress of the Human Mind in which he described the commercial triumphs of the ancient Phoenicians, covering the coasts of Greece and Asia with their colonies. He then compared the colony of Carthage, which later became an empire, to America.

"Colonies are like fruits, which hold the tree only until their maturity: when sufficient for themselves, they did that which Carthage afterwards did, - that which some day America will do."¹⁵

So Turgot, while studying theology at age 23, had the insight to realize that America was destined for the revolution which formed the United States. In the same prophetic spirit, he wrote in a letter to his friend, the English philosopher Josiah Tucker, dated September 17, 1770:

"As a citizen of the world, I see with joy the approach of an event which, more than all the books of philosophers, will dissipate the phantom of commercial jealousy, I mean the separation of your colonies from the mother country, WHICH WILL BE FOLLOWED BY THAT OF ALL AMERICA FROM EUROPE."

In the spring of 1776, Turgot then predicted the outcome of the War for Independence: "The present war will probably end in the absolute independence of the colonies, and that event will certainly be the epoch of the greatest revolution in the commerce of politics not of England only, but of all Europe."¹⁶

John Adams, 1755

Next in the line of prophets is John Adams, who needs no introduction to American readers. Together with John Hancock and his brother Samuel Adams, he is called an architect of the American Revolution.

In 1755, while teaching school in Worcester at age 20, Adams wrote a letter to one of his young friends which shows remarkable insight. After giving examples of the fall of great empires, such as Carthage and Rome, he made the following prediction:

"England began to increase in power and magnificence, and is now the greatest nation of the globe. Soon after the Reformation, a few people came over to this New World for conscience' sake. Perhaps this this apparently trivial incident may transfer the great seat of empire to America. It looks likely to me; for if we can remove the turbulent Gallics (the French), our people ... will, in another century, become more than England itself."¹⁷

Another prophetic passage appeared in 1768:

"I always consider the settlement of America with reverence, as the opening of a grand scene and design in Providence for the illumination of the ignorant and the emancipation of the slavish part of mankind all over the earth."¹⁸

On the 3rd of July, 1776, John Adams wrote in a letter to his wife Abigail:

"Yesterday the greatest question was decided which ever was debated in America, and a greater, perhaps, never was nor will be decided among men I am surprised at the suddenness as well as greatness of this revolution. Britain has been filled with folly, and America with wisdom. At least this is my judgment. Time must determine. It is the will of heaven that the two countries should be severed forever The day is past.

"The second day of July, 1776, will be the most memorable epoch in the history of America. I am apt to believe that it will be celebrated by succeeding generations as the great anniversary festival. It ought to be commemorated, as the day of deliverance, by solemn acts of devotion to God Almighty. It ought to be celebrated with pomp and parade, with shows, games, sports, guns, bells, bonfires, and illuminations, from one end of this continent to the other, from this time forward forevermore.

"You will think me transported with enthusiasm, but I am not. I am well aware of the toil and blood and treasure that it will cost us to maintain this Declaration, and support and defend these States. Yet through all the gloom, I can see the ravishing light and glory; and that posterity will triumph in that day's transaction, even though we should rue it, which I trust in God we shall not."¹⁹

In the above lines, Adams predicts the eventual victory of the United States over England after a long struggle, and the celebration of America's Independence Day through succeeding generations in accurate detail. Another prophetic pronouncement of startling accuracy is the prediction of the extension of the English language:

"English is destined to be the next and succeeding centuries more generally the language of the world than Latin in the last or French is in the present age ... I have undertaken to prophesy that English will be the most respectable language in the world, and the most universally read and spoken in the next century, if not before the close of this."²⁰

The unfolding grandeur of the republic was revealed to the mind of Adams as he was awed by the future prospects for our nation:

"A prospect into futurity in America is like contemplating the heavens through the telescopes of Herschel. Objects stupendous in their magnitudes and motions strike us from all quarters and fill us with amazement."²¹

In a letter to Thomas Jefferson dated November 15, 1813, Adams wrote:

"Many hundred years must roll away before we shall be corrupted. Our pure, virtuous, public-spirited, federative republic will last forever, govern the globe, and introduce the perfection of man."²²

Dr. Richard Price, 1776

A dissenting clergyman from England during the War for American Independence, Dr. Price was also a mathematician, political writer and authority on financial matters. As a friend of the American cause and solid ally at a critical period, Price prophesied the dawn of a new era.

"With heartfelt satisfaction I see the revolution in favor of universal liberty which has taken place in America, - a revolution which opens a new prospect in human affairs, and begins a new era in the history of mankind ... Perhaps I do not go too far when I say that, next to the introduction of Christianity among mankind, the American revolution may prove the most important step in the progressive course of human improvement ..."

Announcing the grandeur of this new order, he states, "that it may produce a general diffusion of the principles of humanity," and may lead all mankind to see that "all legitimate government consists in the dominion of equal laws, made with common consent."

Referring to the hope of universal peace beginning in the United States, he states, that "it is not impossible but that by some such means universal peace may some time or other be produced, and all war be excluded from the world ... Why may we not hope to see this begun in America?"²³

Governor Pownall 1780

Another friend of the United States in England was Thomas Pownall, an English statesman and author. He traveled to America in 1753 and successively became the governor of Massachusetts, New Jersey and

South Carolina. Pownall, after returning to England, had insight into the purposes for American Independence for the whole world.

"The independence of America is as fixed as fate. She is the mistress of her own future, knows that she is so, and will actuate that power which she feels she hath, so as to establish her own system and to change the system of Europe."²⁴

Robert Burns, 1788

The famous English poet had some prophetic lines specifically for the United States. Burns was a world renowned poet, who began as a poor plough boy struggling in a cottage in his youth. Similarly, God had favored America, having raised up a great nation up to a place of prominence in the world which began as a small band of Pilgrims struggling to survive in the wilderness.

Burns' poem, "Ode on the American War," pictured the sublime brotherhood of man following on the heels of American Liberty:

"No Spartan tube, no attic shell,
No lyre Eolian, I awake;
'Tis Liberty's bold note I swell;
Thy harp, Columbia, let me take."

"Then let us pray, that come it may,
And come it will, for a' that,
That man to man, the whole world o'er,
Shall brothers be and a' that."

Henri Grégoire, 1808

Grégoire was a French curate, Deputy and Constitutional Bishop. Prophesying the abolition of slavery, a new world order, the digging of the Panama Canal, and the ascendancy of America in changing the face of the commercial world, Grégoire showed remarkable insight.

Grégoire was for the abolition movement in France what William Wilberforce was for England. In an open letter to those still enslaved in the New World, he said:

"A day will come when deputies of color will traverse the ocean to come and sit in the national diet to swear with us to live and to die under our laws. A day will come when the sun will not shine among you except upon freemen, - when the rays of the light-spreading orb will no longer fall upon irons and slaves It is according to the irresistible march of events and the progress of intelligence, that all people dispossessed of the domain of liberty will at last recover this indefeasible property."²⁵

Later, Grégoire predicted that when the digging of the Panama Canal was completed (and event almost 100 years in the future), that America would become the most eminent economic power in the world:

"When an energetic and powerful nation, to which everything presages high destinies, stretching its arms upon the two oceans, Atlantic and Pacific, shall direct its vessels from one to the other by an abridged route, - it may be in cutting the isthmus of Panama; it may be in forming a canal communicating, as it has been proposed, by the river of St. John and the lake of Nicaragua, - it will change the face of the commercial world and the face of empires.

"Who knows if America will not then avenge the outrages she has received, and if our old Europe, placed in the rank of a subaltern power, will not become a colony of the New World?"²⁶

Thomas Jefferson, 1824

Jefferson and Adams, respectively America's third and second presidents, both died on July 4, 1824. Their deaths, both on the date of America's 48th anniversary, seem too unlikely to be coincidental. Perhaps this is yet another prophetic pronouncement speaking of America's destiny. Could this be yet another confirmation that a new world order had begun 48 years before?

Jefferson, shortly before his death, spoke of the cement of the Union which was destined to be a model for bringing about a new world order.

"The cement of this Union is in the heart-blood of every American. I do not believe there is on earth a government established on so immovable a basis. Let them in any State, even in Massachusetts itself, raise the standard of separation, and its citizens will rise in mass and do justice to themselves on their own incendiaries."²⁷

There is yet another prophecy which shows Jefferson's insight into the force of Union in our nation and foreshadows the bitterly divisive issue of slavery and the resulting Civil War. In a letter to Judge Edward Livingston, on March 25th, 1825, he wrote that the United States Constitution "is a compact of many independent powers, every single one of which claims an equal right to understand it and to require its observance."

Watching with anxiety the fortunes of the Union, Jefferson then prophesied: "However strong the cord of compact may be, there is a point of tension at which it will break."²⁸

Alexis De Tocqueville, 1835

The great French social scientist, author of *Democracy in America*, had many things to say about American Destiny. Perhaps the most poignant to us at this point, however, is his treatment of the subject of slavery. Like Jefferson, De Tocqueville saw the menace of the Union succumbing to the States:

"The most fearful of all the evils which menace the future of the United States springs from the presence of blacks on their soil. When we seek the cause of present embarrassment and of future dangers to the United States, we arrive almost always at this first fact, from whatever point we depart."²⁹

Then the famous sociologist predicted the eventual freedom of blacks; yet they would be oppressed by white judges; shut out from the jury; segregated in schools, theaters, churches and even at the site of the grave. Sadly, De Tocqueville's prophetic testimony rings all too true. No American can fail to be both grieved and challenged by the problems that face African-Americans even to this day.

Yet it was the opinion of De Tocqueville and many others that no permanent inequality could exist in America. In the words of a twentieth century prophet, Martin Luther King: "The arc of the moral universe is long, but it bends toward justice."

So America is moving slowly, progressively toward a state of affairs in which all men, women, and children (including the unborn) will be protected by that great statement of Thomas Jefferson in the Declaration in Independence: "We hold these truths to be self evident ... that all men are created equal."

God still has a destiny for America!

In our survey of prophetic voices concerning America, we have heard the ancient prophecies that foretold the discovery of another world. The verses penned by poets centuries before may have been in the mind of Columbus when he set out for the New World. Some today believe that Columbus died thinking he had sailed westward to the Orient, but more likely, he realized that he had truly discovered a new land.

The continent was hardly known when poets such as Herbert and Milton predicted the growth of a Western Empire. Turgot and Adams foretold of the Independence of America and the establishment of the United States all over North America.

Then came the prophecies by French, English and American sages that America would become a world power in later ages. Grégoire, Jefferson and De Tocqueville later prophesied that the issue of slavery would become divisive, yet no inequality could last forever in a nation with a destiny more powerful than war.

What more shall we say then? These men were diligent in their study of the things of God; they were well versed in biblical principles; and they had Christian character. Furthermore, their prophecies were highly accurate. Today we can still look to their words in order to understand the destiny of America.

It is surprising, therefore, that many today question the fact that these men were Christians. I would venture guess that if the aforementioned could gaze down the corridors of time and see the state of the American Church at present, that they would wonder if many of the Christians of today are genuine!

Even though the state of affairs in America today may look bleak in some respects, a gleaming ray of

hope appears - God has a destiny for America! He always honors His covenants with men and our nation is based solidly on a covenant with an Almighty God. His sovereign hand is still guiding us through history.

Our nation is leading the human race in its march toward a toward a state of society that is inexpressibly grand and glorious. The future of the United States holds not a slow demise but a glorious destiny. At the end of a long list of prophecies, there appears another list yet to be fulfilled.

Resources of all kinds will multiply and increase beyond all experience; the arts will embellish the land with immortal beauty; the name of Liberty will become exalted until every person in the world will yield to its irresistible attraction; and the universal peace that is found in knowing God will become more powerful than the armed forces of any nation for the conquest of the world.

Remaining to be seen is the spread of Liberty throughout the world until the whole earth comes into a new order and the rule of Jesus Christ is supreme.

1 Seneca, "Medea," Act II., v. 371.

2 For information on receiving a reprinted copy of Charles Coffin's Story of Liberty, you may write to Maranatha Publications, P.O. Box 1799, Gainesville, FL 32609.

3 Coffin, Old Times in the Colonies (New York: Harper and Brothers, 1881), p. 6, 7.

4 Charles Sumner, Prophetic Voices Concerning America (Boston: Lee and Shepard, 1874) pp. 3, 4. 5 Ibid. p. 4.

6 Pulci, Morgante Maggiore, Canto XXV. st. 229, 230.

7 The Church Militant: Herbert's Poetical Works (Little and Brown) p. 247, note.

8 The Holy State, Book III. Chap. XVI., Of Plantations.

9 Reformation in England, Book II: Works, Vol. III, (Pickering) p. 45. 10 Life of Sir Thomas Browne.

11 Browne, Works, Vol. IV. pp. 232, 233.

12 Berkeley, Works, Vol. II. p. 443.

13 A Description of the New Heaven, p.2, 3.

14 D'Argenson, Principles for the Reformation of Government, Journal and Memoirs, Introduction, lv, lvi.

15 Louis Blanc, History of the Revolution of France, Vol. I pp. 527-533.

16 Bancroft, History of the United States, Vol. VIII. pp. 337, 338.

17 Adams, Works, Vol. I p. 23. 18 Ibid, Vol. I. p. 66.

19 Ibid., Vol. I. pp. 230, 232.

20 Ibid., Vol. VII. p. 250; Vol. IX. p. 510. 21 Ibid, Vol. VI. p. 218.

22 Complete Works of Jefferson, Vol. VI p. 258.

23 Price, Works, Vol. pp. 2, 6, 15

24 Pownall, Memorial to the Sovereigns of Europe. pp. 4, 5.

25 From "A letter to the citizens of color and negroes of Santo Domingo, and the French islands of America."

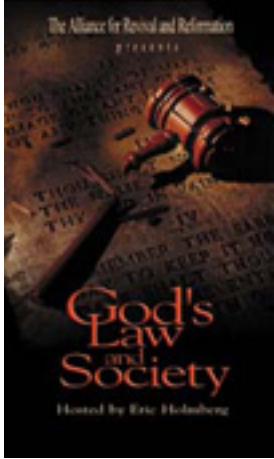
26 Grégoire, De la Littérature des Negres, p. 282.

27 Jefferson, Writings, Vol. VI. p. 426.

28 Ibid., p. 404.

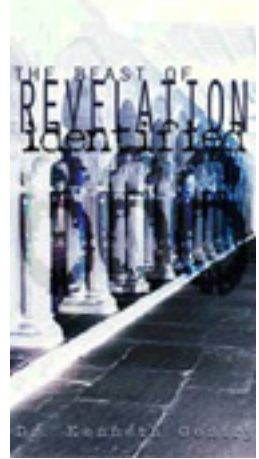
29 De Tocqueville, Of Democracy in America, Vol. II. Chap. X. p. 302 (1864 edition).

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Republicans and Whigs

By Robert Fitzgerald

Where is the Republican Party headed? Will they continue to flourish? - or will we witness their disintegration in the next six to ten years?

Most politicians today would scoff at the mention of the latter question, call it reactionary and write it off as uninformed - "The thought that the 'Grand Old Party' could possibly fall out of its prominent role in the United States' political system - Absurd!"

But is this question really absurd?

Stop a moment and consider history for a moment. Between 1854 and 1856, Abraham Lincoln began to realize that the Whig Party, to which he was loyal, was nearing extinction. Whig leadership was wavering on the slavery issue, unable to come out decisively as the anti-slavery, anti-expansionist party. Those with strong moral convictions against slavery were forced to search for someone and/or some group to represent their cause for the nation.

The Democratic Party had already aligned itself with the South, not only favoring slavery in the states where it already existed but also backing its expansion to the new territories of the nation.

Because the Whigs and the Democrats would not represent anti-slavery, anti-expansionist sentiments, two fledgling parties emerged. One, the American Party, or "Know Nothings," failed to survive because they did not adopt a platform against the expansion of slavery. The second, the Republican Party, did adopt this platform.

As the Whig Party continued to hold to ambivalent opinions, members began to gravitate toward the Republican Party. The Party proved stable enough to represent the anti-slavery, anti-expansionist movement and won the trust of leaders such as Lincoln. The Whigs came unglued as a result of the strong sentiments surrounding slavery while the Republican Party flourished and brought a hero to the White House in their second attempt.

Today, the Republican Party is failing to recognize the similarities between the issues of slavery and abortion both morally and politically. In doing so, they neglect to understand the very circumstances that brought them into the position of power and influence which they enjoy today. This negligence may prove disastrous.

Current Republican leaders do not seem to realize that their party exists because of its bold stand on a vitally important moral issue. In Lincoln's day, the issue was slavery; today, that vitally important moral issue is abortion. Currently, within the ranks of the Republican Party there is growing strife and a lack of

cohesiveness which is the result of a failure to make a firm stand on abortion.

Republican Party Chairman, Lee Atwater, on a national news broadcast stated: "There are no litmus tests on any issues which would be grounds for repudiating a Republican who believes in our overall philosophy." In so many words, Atwater's comment indicates that there is room in the Republican Party for candidates who support abortion.

The Whigs may have said the same thing about their party in relation to slavery. They had no litmus test for their party either, but a large segment of the American people did and the Whigs failed the test.

World Magazine (Jan. 22, 1990) quotes Vice President Daniel Quayle expressing an idea shared by many fence straddling leaders in the "Grand Old Party." Quayle says that as a whole, the Republicans "are a party of inclusion ... the tent is big enough to include pro-life as well as pro-abortion."

If one looks to history again, it becomes clear that Vice President Quayle's stance will not survive the test of time. Abraham Lincoln found himself faced with a similar dilemma on the slavery issue. Stephen B. Oates, in his book, *With Malice Toward None*, comments on and even quotes Lincoln's beliefs on such an all inclusive party position.

What was involved, Lincoln said, was a struggle for human liberty. In Lincoln's view, slavery embodied "the selfishness of man's nature" and opposition to it embodied man's love of justice. These two principles are "eternally antagonistic" and when brought together, they would lead inevitably to "shocks, throes, and convulsions."¹

In the same vein, pro-life and pro-abortion stances are "eternally antagonistic" and will cause "shocks, throes, and convulsions" within the Republican Party.

If this philosophy persists, the Republicans, like the Whigs, will find their tent torn asunder. Will the Republican Party learn from history or will they tragically repeat it? Will they take the fire of compromise to their bosom and suppose that they will not be burned?

Lincoln said in his Second Inaugural Address:

These slaves constituted a peculiar and powerful interest. All know that this interest was somehow the cause of the war.

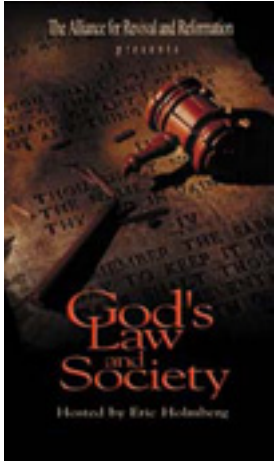
If there is no drastic turn around; if there is no change of heart and mind on this issue, Republicans in the future may be saying that their demise was because of philosophical and economic issues. However, history may record:

These UNBORN constituted a peculiar and powerful interest. All know that this interest was somehow the cause of ...

As well as the demise of an entire political party.

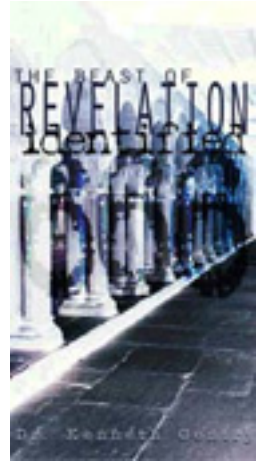
1 Stephen B. Oates, *With Malice Toward None*, (Harper and Row, New York, 1977), p.128

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The 1906 San Francisco Earthquake

By Frank Bartleman

Frank Bartleman was an early leader of the Pentecostal movement at the Azusa Street Mission in Los Angeles, California. He was a central figure in the Azusa Street revival of 1906. His reports published in the holiness press heralded a world-wide revival. Bartleman's journalism helped to inform the world of the Pentecostal renewal and was largely responsible for promoting a revival that is still spreading throughout the world. The following is an excerpt from Azusa Street, Frank Bartleman's chronicle of the birth of the Pentecostal movement.

I found the earthquake had opened many hearts. I was distributing especially my last tract, "The Last Call." It seemed very appropriate after the earthquake. Sunday, April 22, I took 10,000 of these to the New Testament Church. The workers seized them eagerly and scattered them quickly throughout the city.

Nearly every pulpit in the land was working overtime to prove that God had nothing to do with earthquakes and thus allay the fears of the people. The Spirit was striving to knock at hearts with conviction, through this judgment. I felt indignation that the preachers should be used of Satan to drown out His voice. Just as he later used them to stir up hatred and murder, during the great war. Even the teachers in the schools labored hard to convince the children that God was not in earthquakes. The devil put on a big propaganda on this line.

I had been much in prayer since the earthquake, and had slept little. After the shock in Los Angeles the Lord told me definitely He had a message for me for the people. On the Saturday after, He gave me a part of it. On Monday the rest was given. I finished writing it at 12:30 a.m. Tuesday, ready for the printer. I kneeled before the Lord and He met me in a powerful way, a powerful witness that the message was from Him. I was to have it printed in the morning. From that time until 4 a.m., I was wonderfully taken up in the spirit of intercession. I seemed to feel the wrath of God against the people and to withstand it in prayer. He showed me He was terribly grieved at their obstinacy in the face of His judgment on sin. San Francisco was a terribly wicked city.

He showed me all hell was being moved to drown out His voice in the earthquake, if possible. The message He had given me was to counteract this influence. Men had been denying His presence in the earthquake. Now He would speak. It was a terrific message He had given me. I was to argue the question with no man, but simply give them the message. They would answer to Him. I felt all hell against me in this, and so it proved. I went to bed at 4 o'clock, arose at 7, and hurried with the message to the printer.

The question in almost every heart was, "Did God do that?" But instinct taught men on the spot that He had. Even the wicked were conscious of the fact. The tract was set up quickly. The same day it was on the press, and the next noon I had my first consignment of the tract. I was impressed I must hasten and

get them to the people as quickly as possible. I was reminded that the ten days I was called by the Lord to prayer was up the very day I received the first of the tracts. I understood it all now, clearly.

I distributed the message speedily in the missions, churches, saloons, business houses, and in fact everywhere, both in Los Angeles and Pasadena. Besides I mailed thousands to workers in nearby towns for distribution.

Many raved at the message. A man followed me on the street raving like a maniac. He followed me into a business house, to do me violence. But the Lord protected. He then tore my tract up publicly at the curb, to show his hate. Many threw the message down in a rage, only to pick it up again and read it. It seemed God held them to it.

Everyone was curious for the tract, though it burned the most of them like fire. Sometimes they would get so excited on the street cars they would get off before they reached their street. My very presence seemed to convict many. The message struck consternation to thousands of souls. I have never written a tract that had so much influence.

Sunday, May 11, I had finished my "Earthquake" tract distribution. Then the burden suddenly left me. My work was done, Seventy-five thousand had been published and distributed in Los Angeles and Southern California, in less than three weeks' time. At Oakland, Brother Manley, of his own volition, had printed and distributed 50,000 more, in the Bay Cities and 'round about, in about the same space of time. The following are some extracts from the "Earthquake" tract:

"But what had God to do with earthquakes? 'When Thy judgments are in the earth, the inhabitants of the world learn righteousness' (Isaiah 26:9). 'Which removeth the mountains, when He overturneth them in His anger, which shaketh the earth out of her place, and the pillars thereof tremble' (Job 9:5-6). 'The mountains quake at Him, and the hills melt; and the earth is upheaved at His presence, yea, the world, and all that dwell therein. His fury is poured out like fire, and the rocks are broken asunder by Him' (Nahum 1:5-6). 'And I will punish the world for their evil. Therefore I will make the heavens to tremble, and the earth shall be shaken out of her place, in the day of His fierce anger' (Isaiah 13:11, 13).

""Then the earth shook and trembled, the foundations also of the mountains moved, and were shaken because He was wroth. There went up a smoke in His wrath, and fire out of His mouth devoured. The Lord thundered from Heaven, and the Most High uttered His voice. Then the channels of the sea appeared, the foundations of the world were laid bare, by the rebuke of the Lord, at the blast of the breath of His anger' (Psalm 18).

""Behold, the Lord maketh the earth empty, and turneth it upside down (perverteth the face thereof), and scattereth abroad the inhabitants thereof. The foundations of the earth do shake, the earth is utterly broken, the earth is moved exceedingly. The earth shall stagger like a drunken man, and shall be moved to and fro. The transgression thereof shall be heavy upon it.' (Isaiah 24:1, 18, 20). 'Thou shalt be visited of the Lord of Hosts with earthquakes, and great noise, and the flame of a devouring fire.' (Isaiah 29:6).

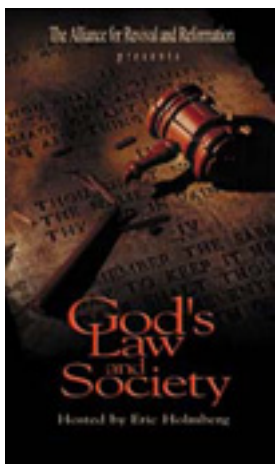
'Men shall go into the caves of the rocks, from before the terror of the Lord, when he arises to shake terribly the earth' (Isaiah 2:19). 'And the seventh angel poured out his vial into the air and there was a great earthquake' (Revelation 16:17,18).

And will you claim there is no God in earthquakes? John Wesley has said, 'Of all the judgments which the righteous God inflicts on sinners here, the most dreadful and destructive is an earthquake.'" - From "Earthquake Tract," April 1906.

The San Francisco earthquake was surely the voice of God to the people on the Pacific Coast. It was used mightily in conviction, for the gracious after revival. In the early "Azusa" days both heaven and hell seemed to have come to town.

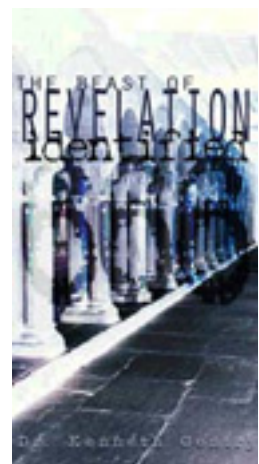
Taken from Frank Bartleman's, Azusa Street, Plainfield, NJ: Logos Int'l., 1980.

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The Spirit of Massachusetts is the Spirit of America

1/89

I have enjoyed reading The Forerunner for several years now. I read the recent article on Massachusetts, and felt compelled to write a follow-up. There is much more hope and a more positive side to the history of Massachusetts than the article implies.

The Massachusetts state legislature adopted the slogan, "The Spirit of Massachusetts Is the Spirit of America," during the Dukakis administration. Although the slogan was devised as a means to secure financial gain for the Commonwealth, it is strikingly prophetic of a spiritual reality - for good or evil, Massachusetts has been the spiritual focal point of the U.S. for the past 370 years.

The politics and ethics of the United States of America were birthed in Massachusetts ... first in Plymouth, then in Boston under Governor John Winthrop. The spiritual climate of the entire nation was greatly affected by Massachusetts. The most significant event of the 1700s, barring the Revolution, was the Great Awakening which was sparked in a tiny Northampton Church pastored by Jonathan Edwards.

The World Missions Movement also had its beginning in a prayer meeting under a haystack near Williamstown, Massachusetts. Adoniram Judson and the first missionaries from America set sail from the port of Salem in 1812. In the early 1800s, the western part of the state was the center of sporadic spiritual awakenings. All of this evidence leads up to an obvious conclusion - that the spiritual history of America has had its seed in Massachusetts.

Since the beginning of the 1800s, Massachusetts has also been a bed of growing iniquity. Humanism, in the form of Transcendentalism and Unitarianism, also had its roots there. Social philosophers, such as Emerson and Thoreau, contributed to the destruction of the Christian foundations of America. In the 20th century, Marxism, humanism, existentialism, socialism, and immorality have all found a haven in many colleges and universities.

But God has a destiny for Massachusetts! He always keeps His covenants with men, and virtually every township in the Bay State is founded on such a covenant with God. Long before becoming the governor of Massachusetts, John Winthrop had a deep understanding of God's divine purposes for the colony. "We shall be a city set on a hill," he said of Boston - where the church was the center of life during those early years of the city's history.

While en route to the New World on board the Arabella, Winthrop wrote a sermon entitled "A Model of Christian Charity," in which he outlined the purposes of God for New England. He described a harmonious Christian community whose laws and government would logically proceed from a godly and

purposeful arrangement. He wrote: "The Lord will be our God ... He shall make us a praise and glory that men shall say of the succeeding plantations, 'The Lord make it like that of New England ...'"

But Winthrop also gave a warning: "The eyes of all people are upon us, so that if we deal falsely with our God in this work we have undertaken, and so cause us to withdraw His present help from us, we shall be made a story and a byword through the world."

It is shameful that the current governor of Massachusetts, Michael Dukakis, stood at the podium of the 1988 Democratic National Convention in Atlanta and quoted from "A Model of Christian Charity." He stressed the themes of "charity, unity, spirit, and sacrifice," and yet censored all of Winthrop's references to God, Jesus Christ, and the Church. Yet this is indicative of how far our state and our nation have fallen.

Derek Prince, a recognized prophet in the Body of Christ, relinquished his British citizenship in the 1960s to come and live in America. It is not a light thing for an Englishman to emigrate from his beloved country, yet Derek Prince was convinced of the eminent role that America holds in reaching the world with the gospel of Jesus Christ.

In a vision, Prince described seeing a map of the United States ignite into flames. The fires began in Massachusetts, centering around the Boston area. The vision was interpreted symbolizing the outpouring of the Holy Spirit in America. I believe with many others that this fiery impulse will be the onset of a wave of revival that will sweep across the globe and bring the gospel of Christ to every nation!

Jay Rogers
Beverly, Massachusetts

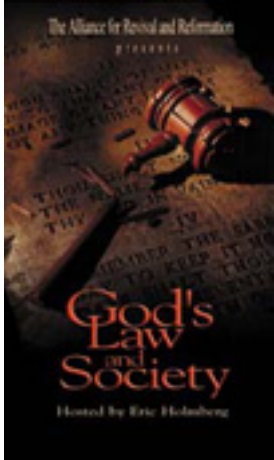
Reader Curious about Highjacking of Literature

In reading the November 1988 issue of The Forerunner ("Attack from Massachusetts" by Lee Grady), the author mentions America's "rich treasury of Christian literature" which has since been removed from high school and college literature textbooks. I would very much like to know what this literature is. Could I get a book list of some sort? I am hoping you can direct me to the right source.

Mrs. Joseph Bryan
Jefferson, Georgia

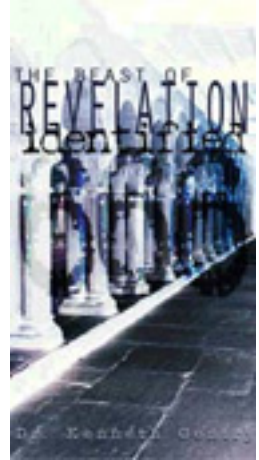
Editor's Note: Very few people today are aware of how our national literature has been edited and tampered with since the early 1900s. A subtle strategy by an intellectual elite to remove Christianity and morality from our letters has been progressively carried out in the ivory towers of our universities since that time. Beginning in the March issue of The Forerunner, we will be serializing an excellent manuscript by Miss Ruth Nourse entitled "The Highjacking of American Literature," which exposes this scheme.

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The True Nature of History

By Ron Auvil

History can be defined as a record of past events given with interpretation as to the causes of such happenings, along with an assessment of their importance.

Applying a biblical worldview to history will find a relationship or competition between false ideologies, philosophies, religions, political structure and the Kingdom of God. The resulting picture of this competition is the true nature of history.

Unfortunately, most Christians, especially in the West, can neither explain nor understand the conflict of these kingdoms. In my experience, most saints are willfully ignorant of history as a whole, let alone history from a Christian perspective. Indeed, they regard history as a long-forgotten high school subject, rather than what it is if interpreted properly. This correct view of history is one of the greatest faith building weapons a Christian may possess.

Thus, having forgotten the heritage of Christ's advancing kingdom, Christians have been robbed of their birthright of past, present and future Kingdom glory.

How then can this tide be turned? Only by direct intervention of the Holy Spirit illuminating pastor, professor, and parishioner as to the truth of God, the purposes of God in history, and the destiny of God's people for the future! For truly a proper view of Kingdom history can not only give us a view of redemption through the ages, but can give us a vision of the end of all competing worldviews versus the plans of God on earth.

This will give the saint a confidence and sense of destiny even amidst chaos. The saints will be encouraged to erase opposing historical forces! The tide of ignorance, apathy and failure shall be turned when we grasp by faith some basic biblical truth as follows!

1. History must always be viewed on the centrality of the Lord Jesus Christ! To the believer all things are evaluated and controlled by Jesus Christ. This eliminates worldly, humanistic views of history, as well as cultic views and the wild conspiracy theories so popular in the Church today. Believe it or not, history does not revolve around the Antichrist, the European Economic Community or the nation of Israel! Rather history revolves around the expressed image of the Father's glory, Jesus Christ and His finished work at death's tree - the Cross. (Colossians 1:16).

2. Not only is history subservient to the glorious Christ, He is the essence of history. His purposes in the earth, alone, are worthy of consideration or value to the believer. While all believers "live and move and have their being" in Christ, even the idolatrous mass of humanity today are subject to His awesome, history controlling power!

3. We must find out what God has been doing in history and align ourselves with it! We can live this view of history in a practical way. Listed below are some basic principles to follow.

A. The activity and ultimate fulfillment of the Abrahamic covenant has, through Christ, allowed the Church to participate in this glorious vision of fervent missionary activity, reaching every people group with the testimony of Christ and His kingdom.

B. Violent Kingdom expansion through Holy Ghost anointed preaching will harvest countless multitudes into the Church.

C. The prophetic ministry of the Church will confront idolatry, sin, and corruption in our generation.

D. The restoration of society due to the "Sun of Righteousness rising with healing in His wings" (Malachi 4:2b).

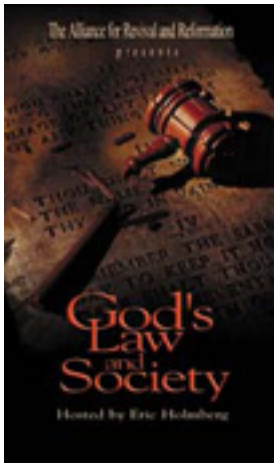
There is a great need for an all-encompassing, mighty evangelical revival and spiritual awakening in this generation. Because all power has been given to an exalted Christ, the Church can confidently proclaim the full testimony of God to all the nations of the earth and thus fulfill the divine vision of history.

Ron Auvil is a staff member of Christian Evangelistic Endeavors, a ministry dedicated to bringing a great and mighty revival to the Church and spiritual awakening throughout the nations. C.E.E. sponsors Intensive Revival School, a two year discipleship training program designed to prepare students for the ministry. Revival Flame, a bi-monthly newsletter published by C.E.E., contains articles written by staff members and revivalists of old concerning revivals past and present.

Auvil and C.E.E.'s president, Jeff Ziegler, are frequent contributors to The Forerunner. If you wish to receive Revival Flame completely free of subscription cost, or obtain more information about Intensive Revival School, you may do so by writing to the following address:

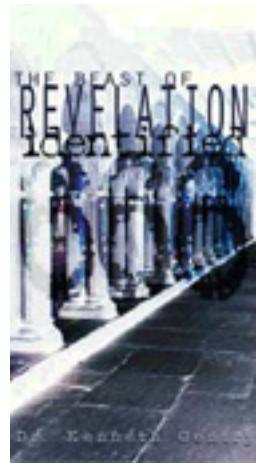
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Two Views of History

By Jay Rogers
12/91

"We can never know which war will be the last war. But we take as our hope the prophecy of Isaiah - 'that nation shall not lift up sword against nation.' And yes, we hope, we pray that as the years progress that the face of war will recede into our distant memory."

- President George H.W. Bush
Veteran's Day Address
November 11, 1991

With these words, President George Bush reiterated his belief in a Providential view of history. There is an undeniable promise in the Bible that nations will one day cease from war. This view was popular during the formative years of America; it took hold firmly in the years before the American Civil War; but it has finally lost its popularity in the twentieth century. Few of America's recent leaders have spoken as boldly of the biblical promise of world peace as has our current President.

George Bush was, in fact, echoing President Woodrow Wilson by proclaiming his belief that "the last war" may be on the horizon. The Veteran's Day Address should go down in history as a landmark speech. November 11th, 1918 was the day on which the Armistice ending World War One was signed. President Bush referred to the hope that the First World War should have been, in the words of President Wilson, "the war to end all wars," and reminded the American public of the great progress toward world peace which has occurred in the downfall of the communist bloc - the defeat of Saddam Hussein - and the Madrid Arab-Israeli peace accord.

This millennial hope - that progress toward a lasting peace is being made - is not as popular today as it was just 100 years ago. Most Americans and, even more sadly, most Christians of today no longer hold to a Providential view of history - a view in which the hand of God is seen to be directing the entire earth toward a glorious destiny. Instead, most have opted for a Conspiratorial view of history - a view in which human or demonic conspirators are in control of historical events and are steering the entire earth toward a one-world government, controlled by an evil, totalitarian, antichrist dictatorship.

A world without wars and diabolically evil empires doesn't seem to fit our worldview anymore, yet most of the historians of the 19th century believed in the idea of human progress. A betterment of mankind was seen as the result of divine grace flowing from the hand of God or "Providence."

If this was the prominent view only a century ago, one might ask, then why has there been such a dramatic turnaround in our worldview? To fully understand this change, we first need to compare America's Puritan beginnings in a nation totally separate from Europe, with the sudden intrusion of

America as a world power into the politics of Europe and Asia in the twentieth century. We will find that the Presidency of Woodrow Wilson is the hinge upon which this turnabout occurred.

America's Beginnings

From its very beginning, the American system stood out as different from that of Europe in one major aspect: America was first colonized by Puritans. The first settlers in Jamestown were cavaliers loyal to the King. But they were interested mainly in imperialism rather than religious pursuits. Their colony under Captain John Smith perished entirely before being reestablished. Jamestown was the first successful and permanent colony in America. But there was no ongoing permanence in its early years and its success was dubious.

The next group of colonists were separatists and dissenters from the Episcopalian form of government in the Church of England - the Pilgrims - and they settled in Plymouth. The Plymouth colony first experimented with collectivism and almost failed until a model of congregational church government was adapted to a plan of civil authority by Governor Bradford in order to save the colony from starvation.

Later, the city of Boston and some surrounding communities experimented with the idea of a theocracy ruled by Presbyters as a model of civil government. This brought only intolerance and repression against until a remarkable success occurred when the Plymouth and Massachusetts Bay Colonies joined to form the first truly democratic society. The wealth of the Puritans, who had flown from the oppression of King Charles of England, and the greater civil liberty afforded by the more sensible government structure of the Pilgrims, who had come to America a decade earlier, combined in a system which has continued to see success even until this day.

Other colonies, such as Connecticut, followed the example of this reformed system. This was not a denominational system, but a reformed civil government under which a society of truly Christian and morally self-controlled people could live in freedom from religious oppression and intolerance. This civil form of government was based upon a "constitution" under which the colonists lived and viewed with awe as a "compact" or a covenant with God.

Conflict with Europe

King Charles, the tyrant who had long persecuted the English Puritans, finally lost his head after a long ordeal with these new and revolutionary ideas. The flowers of liberty were even then blossoming amidst the Old World order. Oliver Cromwell, a leading Puritan statesman bent on reform and the establishment of a democratic parliamentary system of civil government, finally led a civil war against the King and his cavaliers. The Puritans, or "roundheads" as they were called, ultimately won the war and Charles was beheaded for plotting treason against the people of England. Charles' crime was that he had conspired to hire an army of Catholic mercenaries from Ireland to fight against his own people.

The success of the Puritans in England was short-lived, however, when Cromwell found that a democratic parliamentary system run by squires and lords oppressed the common people and was almost as corrupt as the rulership of the deposed evil king. Not understanding the concept of the balance of powers of republican government - a necessity due to the innate depravity of man - Cromwell ordered parliament dissolved. As Commander-in-Chief of the army he was able to seize rulership and served a short term as "Lord Protector."

Some today might see Cromwell's leadership as fascist, however, his decision was based on the encroaching threat of a Scottish army, who would have imposed a Presbyterian form of church government on England, a form only slightly more tolerable than the Episcopacy of pre-Reformation Europe. Unfortunately, Cromwell died before the democratic ideals of civil government to which he aspired had had a chance to bear fruit.

After Cromwell's death, Charles II came to power and resumed his father's persecution of the Puritans. The Puritan movement finally lost its political power base in England and the last of its statesmen, who were not beheaded, fled to the Massachusetts Bay colony (and later to Connecticut).

The tensions between the colonists and England only served to ignite passionate love of freedom in America's heart. Colonial government continued on through the Great Awakening in the early 1700's. It was in the colonial setting of Enfield, Connecticut that the great revivalist, Jonathan Edwards, first preached his famous sermon "Sinner's in the Hands of an Angry God." What followed was a revival movement in America which lasted fifteen years. The Great Awakening transformed complacent believers all across the eastern seaboard.

Jonathan Edwards took much of his philosophy from John Locke, a political philosopher whose ideas had come of age in America. The American colonies separated from England less than a generation after the Great Awakening. This was due to the influence of John Locke on the political and religious leaders of colonial America. Also popular were the Scottish Presbyterian philosophers who argued that all men in all places possess a universal moral sense of right and wrong.

This assurance made possible the overthrow of tyrants and the restoration of social order. Moral wrongs such as taxation, the imposition of Provincial governments in the colonies, and other intolerable acts by the Kings of England led to the American War for Independence (or the Revolutionary War). The Christian philosophy of government allowed men to make new earthly covenants both for the glory of God and for man's happiness on earth. The Declaration of Independence and the U.S. Constitution are extensions of the ideas contained in the compacts and constitutions drafted by the individual colonies declaring their right to existence.

This final break with England seemed to cement in the American mind the idea that the Old World order was somehow evil in form and intent. The Bible and Christian theology had more to do with the formation of America's worldview than the mindset of Protestant Europe. Puritanism had to literally fight to carve out a place for itself in the rock of Europe's fossilized social and political structure. Yet in

America, Puritan beliefs had existed prior to the establishment of the American nation. Christian principles had been built into the bedrock of American society.

The Constitution of the United States of America was a Christian document by reason of the fact that it was based on the biblical principles set down throughout the centuries by Christian philosophers. These principles, hard fought for and fiercely guarded, ensured the success of an infant nation. America would now have to stand on its own and its citizens relied on the principles contained in the Bible and faith in God to solve the crises that faced the newborn republic.

By the 1820's, improving relations with British Canada and the acquisition of Florida from Spain led to the Monroe Doctrine, which announced that North and South American countries would unite against European interference. Just as the colonies had united to fight against England, now all New World countries would unite against any foreign aggressor. Heeding George Washington's warning against "entangling alliances" which could lead to unnecessary wars, America's foreign policy toward Europe remained solidly isolationist throughout the 19th century.

The Millennial Hope for Peace

In the early 1800s, the Spirit of God moved strongly in America as it had a century earlier during the Great Awakening. It was during this Second Great Awakening that the ideas of world peace and social reform began to take root strongly among America's Christian leaders.

The greatest among these leaders was Charles Grandison Finney, the son of a Revolutionary veteran and an heir to the Pilgrim tradition of 17th century Massachusetts. Born in Warren, Connecticut in 1792, Finney moved to New York State as a child and grew up in the "Burnt Over District" of western New York, an area frequented by many revivals. In 1821, as the result of an intense religious experience, he gave up a promising career as a lawyer to become an itinerant evangelist. He was a tall, slim, handsome man with piercing blue eyes, sandy hair, and had a burning conviction that he was led by God in his effort to convert and reform the nation.

Finney was a child of his age, not an enemy of it. He wanted to help men free themselves from sin and learn to grow in wisdom and love as free Christian men and women. He was an individual who believed that the millennial age was about to dawn in America. The essence of Finney's theology lay in his attitude toward human progress, the benevolence of God, and personal holiness. Finney defined progress as the working out of God's will, and since God was by nature benevolent, His ultimate aim was to produce the greatest possible human progress in the universe.

As a result of his revival preaching, which emphasized the doctrine of holiness, Finney believed that the world would become increasingly Christian. As more and more individuals were converted, the world would become increasingly prosperous and righteous. Christians would grow in wisdom, learn all the laws of science, and someday create a world which would herald the start of God's millennial kingdom on earth. He hoped to raise up "a new race of revival ministers" who would constitute the

advance guard of the world-wide evangelistic movement.

Finney was sufficiently patriotic to believe, with his Pilgrim Forefathers, that America was to become the first nation in which the whole population would be completely converted. He also maintained that "a democracy is in many respects the most desirable form of government" and that a republic is a "less pure form of self-government." According to Finney, God, who controls the outcome of all revolutions, allowed Americans to establish a republican form of government because "God always allows His children as much liberty as they are prepared to enjoy."¹

Consequently, he argued, if America continued to grow in grace and become more and more virtuous, it was probable that God, in His benevolence, would grant a democratic form of complete self-government. In the meantime, where revivals were flourishing, education would expand and social reform would continue to overcome one evil after another.

Finney believed that revivals could produce such broad and sweeping results, could reform so many individuals so completely and rapidly, that legislative attempts at reform paled in comparison. The first step toward the millennium was to convert men to Christ; the rest would follow automatically from this. Among the other reforms of the day which Finney promoted, were abolition, temperance, use of tobacco, dietary regulations, education, gambling, dueling and hygiene.²

Pessimistic, premillennial revivalists since the Civil War have usually opposed social reform on a broad scale, because they maintain that nothing but the return of Christ can possibly solve the major problems of this world. Finney did not share the view of Dwight L. Moody and other post-Civil War period revivalists that only the cataclysm of Christ's Second Coming could bring about the millennium. Not only did Finney believe that one day wars would cease and peace would reign on earth, he was optimistic enough to state: "If the Church will do her duty the millennium may come in this country in three years."³

America secures peace on its own soil

But will wars really ever cease? America has fought its share of wars on its own soil. This ended, of course, with the Civil War in the 1860s. There is not an American alive today who can remember a full fledged war being fought within the boundaries of his own nation. In this, America holds a unique position among the nations of the world.

Because of the Monroe Doctrine, America has been at peace with the nations of the western hemisphere in this century. Only communist infiltration in Latin America has periodically threatened this peace. There has not been a full scale war between America and a western hemisphere nation since the Spanish-American War, which was fought over the principles of the Monroe Doctrine.

Today no one in their right mind worries about a Canadian or Mexican invasion of the United States. Latin American countries, except for occasional terrorist insurgencies and coups, are at peace with one

another. And with the toppling of the communist super bloc, even Cuba places no threat against America (as it did just thirty years ago during the Cuban Missile crisis). So why is it unlikely that such a sustained peace between nations could solidify in other areas of the world as well?

Anyone who questions the possibility of long term world peace should be reminded of the existence of slavery on our soil only 127 years ago. Before the Civil War, there were many people who believed that slavery was an immoral institution and ought to be abolished. However, few believed that slavery would ever be completely abolished in the entire world. Yet today another evil institution as old as the human race rages on everywhere. Is it any less likely that war will one day be outlawed, just as slavery has been virtually eradicated almost everywhere in the world?

The political setting of America from 1865 to 1900, mindful of the specter of the political disintegration which had gripped the nation less than a generation before, was marked a level of social turmoil greater than at any other time in history. The millennial hopes espoused Charles G. Finney began to fall into doubt. Southern Democrats, who had only recently gained control of the electorate, were bitterly opposed to the Reconstruction policies of the Republican majority. Bitter political enemies fought hard against each other in elections. America was still licking its wounds from the war and the nation remained politically divided.

If there was one policy that all Americans could agree upon, however, it was the Monroe Doctrine. Involvement in the affairs of Europe was almost universally frowned upon. The cost of fighting a European war politically and economically; and the idea of sacrificing American lives overseas seemed too great. To most Americans, the oceans still seemed wide enough to protect us from foreign invasion. Americans hoped that war could be avoided.

But then, during the administration of Woodrow Wilson, Europe began to tear itself apart.

Woodrow Wilson: An American Prophet

This entry of the United States of America into the affairs of Europe during the First World War changed the course of world history. Woodrow Wilson was the navigator of America's course during this time period. It was as if God himself had raised up a prophet to speak of things to come. At a time when America preferred isolationism to intervention, Wilson drastically changed America's role and the world has never been the same.

Woodrow Wilson was one the last of the Puritan thinkers to attain a high political office in America. As the former president of Princeton University, Wilson was deeply ingrained with a Reformation worldview of both Christianity and statesmanship. As a young boy, Wilson found faith in God and he believed from an early age that the mantle of great responsibility rested on his shoulders. He believed that there was a great task he was to accomplish with his life. In his writings there is the underlying notion that there was a God-given destiny for him to fulfill.

The Christian background of Wilson is best understood by looking at the years he spent at Princeton as a student. The curriculum of Princeton was steeped in Calvinist theology, the belief system of the Presbyterians, and today's conservative Protestants who hold to a reform theology. Calvinists believe that the Kingdom of God is being established through God's hand. Christian men and women may pursue progress and order in a chaotic world. Man's institutions are given by God to advance the Kingdom of God on earth.

This view was much different from the Lutheran and Anabaptist theology which is promoted by most modern day evangelical, Pentecostal and charismatic Christians. These people believe that the spiritual and secular worlds are incompatible. Human progress is viewed as a form of secular rebellion against God. Man's institutions are viewed as a part of the evil world system. Christians are to avoid participation in the world's institutions as much as possible.

Wilson's earliest writings are reliant on a worldview heavily saturated with the Calvinist principles which were taught at Princeton. One of his first public writings, published in the North Carolina Presbyterian, was entitled, "Christ's Army." This essay, written at age 19 together with a discourse entitled "A Christian Statesman," represents the cornerstone of Wilson's Christian philosophy:

"One of the favorite figures with sacred writers in their references to the inhabitants of this world is that of representing mankind as divided into two great armies. The field of battle is the world. From the abodes of righteousness advances the host of God's people under the leadership of Christ. Immediately behind the great Captain of Salvation come the veteran regiments of the soldiers of the cross with steady tread, their feet shod with the preparation of the Gospel of Peace, girt about with truth, their breastplates of righteousness glittering beneath the bright rays of their Master's love, each one grasping the sword of the Spirit....

"From the opposite side of the field, advancing from the tents of wickedness, come the hosts of sin led by the Prince of Lies himself, riding upon death's horse.... The foes meet upon the great battle field of everyday life. With one sweeping charge the Christian band falls upon the overwhelming numbers of the Prince of Darkness and are met with a cloud of fiery darts from the hands of the evil one. The battle waxes fierce.... Satan leads his followers to victory over the dead bodies of many a soldier of the Cross. Thus the battle of life progresses and the army of Saints ever gains ground under divine generalship; now slowly, now rapidly, driving before them with irresistible force the broken ranks of the enemy....

"Surely in this great contest there is a part for everyone, and each one will be made to render a strict account of his conduct on the day of battle.... All professing Christians are, no doubt, more or less enthused by such thoughts as these, and hope that they can feel themselves soldiers in Christ's great army; but they do not know that they are such. Why should they not know? If they would be assured of the fact that their names are in the great Roll Book, let them fight for Christ."⁴

"Christ's Army" had profound implications for Wilson's developing political theory. The Calvinist doctrine that the secular world order was established by God gave Wilson a guide in his pursuit of

progress. This world order was extended into all vocations, fields of learning, civil laws and political institutions. The ideals of Christianity were extended into Wilson's view of history as well.

In an essay entitled "Christian Progress" Wilson described the Christian life as a journey toward perfection - "one attended with and obstructed by many difficulties. In order to advance, the Christian must needs strain every muscle. This strain, though necessary at all times, is not, of necessity irksome, as God's all-powerful arm is ever around us."⁵

This journey was also reflected in history as the nations progressed into an order that was more godly. Thus the millennial hope was reborn. In Wilson's view, the hand of God was not only guiding the individual Christian, but the nations as well. The result of this progress would be a world without war. As the nations advanced into greater perfection, peace and prosperity would become prevalent; war and economic turmoil would become the exception rather than the rule.

World War I and the League of Nations

Wilson later served as president of Princeton University from 1902 to 1910. He became governor of New Jersey in 1912 as a reform candidate sponsored by William Jennings Bryan. One year later he was supported by Bryan in his bid for President. Wilson's first term was marked by progressive politics which he supported out of loyalty to his Party. When World War One broke out during his first term, he promised to keep America out of the war. However, atrocities committed by the Germans on the battlefield and toward civilians led to a popular outcry against further expansion of the central European powers.

Woodrow Wilson's firm belief in the Providence of God led him to believe that war, although a horrible and un-Christian institution, may be fought according to the will of God to achieve a higher good. This was to be a war fought to keep America and the world "safe for democracy." This was to be the "war to end all wars."

America entered World War One in 1917. Wilson's childhood belief that he was destined by God to accomplish a great act for the good of mankind began to come into fruition in his mind. Perhaps the Great War would settle once and for all the need for wars. America entered the war at a crucial juncture and was responsible for turning the tide and bringing a long conflict to a swift end. In a Proclamation of Thanksgiving, November 18, 1918, Wilson spoke of the Sovereignty of God Who is "the Ruler of Nations":

"God has in His good pleasure given us peace. It has not come as a mere cessation of arms, a mere relief from the strain and tragedy of war. It has come as a great triumph of right. Complete victory has brought us, not peace alone, but the confident promise of a new day as well, in which justice shall replace force and jealous intrigue among the nations."⁶

The changing role of America in the world was based on Wilson's hope that a League of Nations with a

world court to settle national differences peaceably would result from the war. Wilson's Fourteen Points for World Peace, presented to Congress in 1918, were later adopted by the allied European nations at the Treaty of Versailles conference. The American congress never ratified Wilson's desire to enter the League of Nations, however, even though he campaigned for it until he ruined his health. Wilson left the presidency greatly discouraged. Wilson believed that the formation of the League of Nations was to be the fulfillment of his God-given purpose on earth.

Wilson regarded his proposed peace terms with Germany to be a gesture of Christian forgiveness by the western alliance nations toward Germany. Forgiveness alone, in the form of requiring no reparations from Germany, could heal the wounds of war and make the world a freer place. Unfortunately for the world, the European nations rejected this part of Wilson's plan and later imposed the harsh terms of the Versailles Treaty on Germany.

World War Two was fought, sadly, due of the decision of the Allied Nations of Europe to require the terms of the Versailles treaty from Germany. The continuing isolationism of America and the hostile feelings of the economically depressed Germans toward the Western Alliance fomented hostility and allowed the Nazis led by Hitler to gain a stranglehold on Europe. Once again the world began to tear itself apart.

The hope for a lasting peace dawned again when Germany was finally crushed by the allied forces and Japan was forced to surrender by a show of newfound atomic power by America. Some thought that the grim and awful specter of a nuclear holocaust could become the sufficient deterrent to war that the superpowers needed to remain at peace with each other. But it was not to be. Instead, the Cold War blocked the hope of world peace. Forty years of mistrust and suspicion festered between the United States and the communist super bloc. Conspiratorial theories about communism abounded.

This chain of events led to the pessimistic Conspiratorial view of history which is prevalent among modern day evangelical Christians. America's millennial hope once proposed by the Puritans, Charles G. Finney and Woodrow Wilson has sunk into oblivion. Few Christians of the present generation seriously believe in the possibility of a lasting peace. This way of thinking has become so ingrained in evangelical circles that numerous Conspiracy theories have been advanced to explain current events.

How do we view the events of recent history? Three of the most positive signs of 1991: the defeat of Saddam Hussein, the break-up of the USSR, and the Arab-Israeli Peace Accord, have been interpreted by some Christians as pessimistic proofs that a Conspiracy to bring about a one-world government is at hand. This interpretation of current events would never have been the view of the Reformers, the Puritans, or the Revivalists.

If America's Christians would remember their heritage and cultivate a working knowledge of the Providential view of history, many would see the hand of God moving among the nations bringing us into a new day. Truly we stand at the dawn of a new era. The changes that have occurred in the last few years among the nations are bringing us to a time when at last Wilson's prophetic words may become a

reality: Right will triumph; justice shall replace force; God will grant the nations peace; and we may walk in the confidence of a new day.

Two Views of History

Briefly, we must now look at a subject which often bitterly divides Christians. Any Christian view of history must be completed by a view of the End Times and a scripturally based view about the events which will surround the Second Coming of Christ. Rather than name two dozen or more of the prominent eschatological viewpoints held by modern Christians, it should be sufficient to divide all of these views into two broad categories: Pre-Millennialism and Post-Millennialism.

The main points of the two views are as follows.

- * The Millennium is thought to be a long period of time (it may or may not necessarily be a literal thousand years) in which the fulness of Christ's reign will come to the earth.
- * A Pre-Millennialist believes that the actual, physical Second Coming of Christ must occur prior to the beginning of the Millennium. Before the Millennium commences the Antichrist will reign in the earth.
- * A Post-Millennialist believes that Christ will physically return to the earth only after the Millennium is completed. Christ's reign over the earth from heaven increases during the Millennium as the Kingdom of God is continually advanced in the earth.

Much of the arguing between the two groups (and among factions within the groups) centers over the role of the Church during the End Times; the appearance of the Antichrist's one world government; and when the rapture is to occur. Without going into great detail, the following are the two views briefly stated:

Pre-Millennialism places the Church in a position of an "evangelism-only" role in the End Times (since Christ's Second Coming could be very near, it is necessary to save as many as possible while there is still time left); it places the appearance of the Antichrist's one-world-govern-ment somewhere during the last seven years of time; and it usually involves a Great Tribulation in the last seven years of time, during which the Church is to be raptured, or physically caught up to be in heaven with Jesus (there are several different views on when this event takes place). At the end of this Tribulation Period, the Second Coming occurs and the saints who were caught up to be in heaven for a period of time return to rule and reign with Jesus on the earth.

Post-Millennialism places the Church in a role, not only of evangelism, but of discipling the nations as well (not only will many be saved, but whole social structures will be transformed); the rule of the Antichrist is more loosely interpreted as the current world system of Satan which is being overthrown by the progressive, sovereign judgments of God; thus the Great Tribulation is viewed, not as a seven year time period, but as the sum total of all the judgments of God in history, and although the rapture is not

usually focused on, it does occur at the very end of the Millennium when Jesus returns physically to the earth and the saints are simultaneously caught away to be with Jesus. Before the Second Coming, the Church's role is to rule with Christ, not in heaven, but on earth.⁷

It is easy to see which view of the End Times fits better to a Conspiratorial view of history; and which view fits better to a Providential view of history. To be fair, however, we must admit that there have been many Pre-Millennialists who have acted as though they believed in the Providence of God and have done great works to reform the nations (D.L. Moody and David Wilkerson come to mind). Likewise, there have been some Post-Millennialists who have held to wild conspiracy theories.

To promote a greater unity in the Church, eschatological differences should be put aside. The point to be made here is this: Your view of the End Times will affect how you view current events and it will even greater affect how you respond to the call of missions. If your worldview is dominated by conspiracy, then you need to change your thinking to allow the Providence of God to have full reign in the course of history and in your life.

How our thinking colors our actions

As an example of how our thinking colors our actions, I would like to relate my own experience with missionary work in Russia during the past two years:

When the Iron Curtain began to fall in 1989, there was a new opportunity to fulfill the Great Commission; Eastern European governments were literally begging to be taught by Americans how to restructure their society. Then in August of 1990, I read a news article stating that the Soviet government had now completely lifted all bans on missionary activity within the Soviet Union.

When I heard this I expected that Bible schools would be established, that Christian media resources would be developed within the Soviet Union and thousands of missionary works would begin to help establish churches. But the response has been limited. Even some of the fastest growing churches in America have yet to establish permanent works within the Soviet Union. Why? Because of an established Conspiratorial worldview in most evangelical, Pentecostal and charismatic churches.

We were told by many reputable evangelists that the door was only going to be open for a short time. This belief was consistent with the idea that the Soviet Union is somehow a part of an evil empire that will one day emerge as a part of an Antichrist government. The idea that openness could be permanent was foreign to the Conspiratorial worldview. As a consequence, an evangelism-only strategy was adopted by many churches. The lasting fruit from this type of strategy, I was told by many Russian Christians, has been more limited than from the established works built on solid foundations.

When a door opened for me to go to Russia in 1991, I was so excited that I began to plan on beginning a Russian language newspaper. I did this because I believed that the hand of God was moving the nations of that region toward reform and lasting revival. Today there is a Christian newspaper based out of the

Ukraine that will help to further the current revival. If I had believed that the door was about to close, then I never would have invested so much of God's time and money in a losing cause.

Of course, it was a great risk; I could have been wrong. When the three day coup occurred last August, I even heard a famous Christian leader say on his broadcast that this was the closing of the Iron Curtain that he had prophesied. But I couldn't fathom that the God of history, Who is all-powerful, would play such a cruel trick on millions of believers, giving them such a great expectation only to allow an evil empire to close its steel trap on their hope. Rather, I interpreted the coup as the "death scream of communism." Because of a firm belief in the Providence of God, my faith was not shaken.

A Crossroads In Our History

Almost all of the great theologians of the past century believed firmly in the Providence of God, as did almost all the revivalists and all the Protestant Reformers. America was colonized and founded by Christians who held to this view. This is what gave them their vision and from their ideas came the greatness of America. From these saints we have learned a proper view of history, one which gives us great hope and confidence.

Yes, we can make progress as a nation once again. Even though many problems seem to have grown worse over the years and America currently faces serious predicaments which threaten its existence, we still may act to change our course in history.

At the deciding juncture stands the American Church. Much of our demise has to do with the rejection of the Providential worldview by the Church in favor of Conspiracy theories. In the same way that Christian truth has contributed to our country's greatness, now Christian error could lead to its demise. It is vital that Christians now throw off the yoke of crippling pessimism about America, about our leaders, and about our destiny as a people. Victory is still a possibility if we are willing as a nation, and more importantly, as the corporate Church of America, to repent of fatalism and apathy.

"Never before has there been such a great opportunity to see the Church make historic advances in world evangelization. Especially in the remaining 12,000 distinct ethnic groups worldwide representing some two billion people who have no indigenous witness of the Church among them. This opportunity is corresponding with an increase of revival understanding in America. All across the nation irrespective of denomination there is a greater acknowledgement of the need for revival, and enlarged vision of spiritual awakening, along with a rising momentum in prayer for revival.

"While all of this is very encouraging, we are still at a crossroad. Spiritually bewildered and doctrinally confused, unable to discern between revival and disaster. Many Christian authors have poured enormous energies into paper back pulp trying to sway individual saints as to their futuristic view of the Church especially the short term future of this present generation.

"The vast majority of these 'prophetic' books violate every proper method of Biblical scholarship and

interpretation, and instead rely on sensational conspiracy theories, escapist delusions, fanciful speculation, and a defeatist worldview regarding the Church's role in society. The result? Baffled, schizophrenic saints who on one hand are challenged by the prospect of revival leading to increased world evangelism, yet because of a disastrous worldview believe such glory to be impossible. These are beloved saints who wish to live godly, holy lives, yet make no provision to finish the race mainly because they really do not believe they will have to finish it!"⁸

Evangelist and teacher Jeff Ziegler has recommended several steps for Christians who wish to abandon a Conspiratorial view of history:

"First, stay away from sensationalistic, conspiratorial trash! Just because a particular book may be carried by a Christian bookstore does not mean that it is doctrinally balanced or theologically correct no matter how popular the author may be.

"Second, build a library of Christian classics and sound devotional material. Gain a biblical vision from the witness of those saints who have proven the victorious Christian life to be valid. Cease from Bible mutilating proof texting and start to learn to read the scriptures contextually.

"Third, study the creeds of historic Christianity for sound declarations of Christian belief. Start with the Nicene Creed and the Apostles Creed, then graduate to the most exhaustive, complete and doctrinally correct statement of the historic Christian faith entitled the Westminster Confession. Copies of these documents may be obtained from your local library.

"However, no creed, no study aid, no matter how pure, can take the place of disciplined private prayer, devotion, and concentrated Bible study ... If you repent and ask for grace to restore your spiritual fortitude and vigor, soon you will "mount up with wings as an eagle" and soar into the glorious sunrise of revival!"⁹

What does the future hold?

Rather than be suspicious of the "true intentions" of world statesmen in their quest for peace, we should have faith in the Providence of God. As Christians, we need to remember that, as Woodrow Wilson said, "God's arm is ever around us." Temporary setbacks are not evidence that Truth will not ultimately prevail in history. We need to view history as the gradual unfolding of God's purposes for the earth. We should not be swayed by crises when they occur.

When we begin to study the millennial theology of the Puritans and the Revivalists, we will find a few happy surprises for our generation:

First, the Puritans believed that the millennium would begin to come in its fulness when the nations of the earth began to be liberated from tyranny and the Gospel was being preached in every nation. This would be accompanied by great advances in science and medicine. The Puritans who settled America

believed that their model of government based on Christian charity was destined to be copied by every settlement in the New World. Ultimately, this social order would be copied by the nations of the Old World as well.

Second, the Puritan thinkers did not place an immanency on the beginning of the millennium. One hundred years after the Puritans, Jonathan Edwards placed a general date on the time period when all these things would come to pass. He predicted that the latter half of the twentieth century would bring the greatest revival in history. It would be a time when the nations would begin to stream into the Kingdom of God. During the Second Great Awakening in 1825 some revivalists thought "that the millennium was approaching. Four years later, the most conservative reckoning placed its advent at between fifty and two hundred years' distance."¹⁰

Third, a belief in post-millennialism does not imply a secular theory of progress. This way of thinking should not constrain you to place all your hopes on the United Nations or George Bush's New World Order to bring about world peace. However, a belief in the Providence of God does not constrain you to fear these institutions either. If they are institutions given by God, then they will succeed. If they are not, then they will ultimately fail. In any event, God's Providential plan for peace will prevail.

Fourth, a belief in post-millennialism does not downplay the importance of the Second Coming of Christ. It is merely a belief system about the unfolding of events before the Second Coming. Any Christian who holds to the historic, orthodox creeds of the faith should delight in the Second Coming. Complete victory should never be assumed until death itself has been vanquished. This can only happen when Christ returns. The ultimate hope of the millennium is the actual, physical return of Christ to the earth with the saints of all ages.

In the meantime, we should concern ourselves with the work that needs to be done on earth before He returns. Promoting revival and spiritual awakening among the nations, working for the reformation of social structures and governments, and the complete restoration of the experience of New Testament Christianity to the Church should be our threefold goal.

I recently watched the film Cromwell about the life of the great English statesman. And it occurred to me that God is calling Christians to do for America in the 1990s, what Cromwell tried to do for England in the 1600s. At the very end of the film, Cromwell assumes power and he says:

"I will give England back its self-respect. We will walk in this world with our heads held high. I will liberate men's souls from the darkness of ignorance. I will build schools and universities for all. This will become the Golden Age of learning. I will bring the law within the reach of every common man. There will be work and bread for all. This nation will prosper because it is a godly nation and because we walk hand in hand with the Lord!

"I will see this nation properly governed - I swear by the name of the Living God - If I have to do it myself. Dear God give me the strength to do it alone."

There are many who are called to come and work side by side, to stand at the wall and build with one hand, while we fight the enemy with the other, until this vision is accomplished. We should be excited about this great opportunity and we should, like Joshua and Caleb, not be afraid to go up and possess the land. Great victories lie on the horizon. Today is just the beginning of the Kingdom of God coming on the earth in fullness and power.

We should be thankful to God that He is letting us live to be a part of His coming glory that is going to fill all the nations of the earth. We should be grateful that He has let us live to see the day when His Kingdom will reign.

1 Charles G. Finney, Systematic Theology, "Human Government."

2 Finney, Lectures on Revivals, pp. ix, xl-xlii. 3 Ibid., p.306.

4 Arthur S. Link, editor, The Papers of Woodrow Wilson, "Christ's Army," (Princeton University Press, Princeton, NJ, 1966), vol. I, pp.180,181. 5 "Christian Progress," Ibid., I, 234.

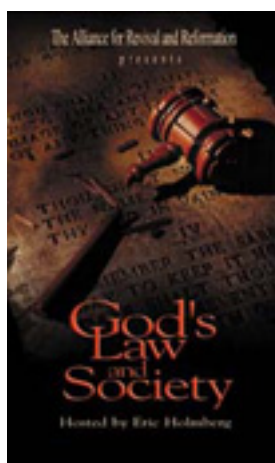
6 Wilson, Guarantees of Peace, (Harper & Brothers, New York and London, 1918) p.111.

7 A recommended book in the study of the post-millennial worldview is John Jefferson Davis' Christ's Victorious Kingdom: Post-Millennialism Reconsidered available through Baker Book House, Grand Rapids, Michigan. We also recommend a book which depicts a victorious scenario for the Church in the End Times: The Harvest, by Rick Joyner, available through Morning Star Publications, P.O. Box 369, Pineville, NC 28134.

8 Jeff Ziegler, Revival Essays, "Bewildered Saints At The Revival Crossroad," p.1. 9 Ibid.

10 Whitney R. Cross, The Burned Over District, (Harper & Row, New York, 1950), p.200.

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Whatever Happened to Western Civilization?

By Jay Rogers

3/92

"HEY, HEY! HO, HO!

Western culture has got to go!"

- Students at Stanford University led by the Reverend Jesse Jackson
(Presumably, meaning "it" and not the course.)

Western Civilization is under attack. In university classrooms all over America, once revered figures such as Christopher Columbus, William Shakespeare, John Milton and George Washington are now being castigated as "dead white males." The glib chant of Stanford students quoted above has become expressive of a swelling surge of protest which appeared on campuses in the late 1960s and has continued unabated to this day.

The great contempt in which the ideals and values of Western culture are held, was brought to light a few years ago at a time when Stanford required its students to take a course entitled "Western Culture." Students were required to read at least fourteen works which had defined and shaped Western civilization. The survey began with Aristotle and traced the history of great western philosophers to the present day. The course was attacked by radical students and faculty, because - after all - Aristotle and his compatriots were all dead, white males. And worse - it is imperialistic to think of Western culture as being unique or special.

Other Ivy League schools soon joined in the fray. Of course, the fight over the literary canon is more than just a battle over ideology; it a political debate. It involves a rejection of Western culture's traditional values and its authoritative works. Today the crusade against the ideology taught in Western civilization courses has become an almost universal part of academic politics. The merits of these courses have come to stand for the merits of Western civilization as a whole.

The campaign against Western culture - sometimes called multiculturalism - is not simply a call for equal time for other cultures that make up the world. Clearly this would be a noble cause. Yet more often than not the champions of multiculturalism promote an accompanying disdain for the values and beliefs that have sustained Western culture. Nobody knows for sure exactly what these people are so angry about. And even more baffling to the casual observer, there seems to be no certain agenda for reform except a destructive nihilism.

But let us propose that behind the diatribe against Western culture is an attack on the religious faith that

has characterized the West. Indeed the basic theme of multiculturalism is as much anti-Christian as anti-Western. At the root of the attack on Western civilization in America is a more subtle attempt to discredit Christianity. This campaign is cleverly conceived; the tactics are usually carried out in history and literature courses.

The first step is to bring all the worst aspects of Western society into the forefront of the student's mind. Popular doctrines of late 19th century America are discussed: the idea that "might makes right," the concepts of Manifest Destiny, male dominance and white supremacy. The student is led to believe that unjust wars, imperialism, the exploitation of the Third World, the build-up of the military industrial complex, and the destruction of the rain forests are all somehow the result of a pervading insensitivity glorified in the novels of white American males.

The next phase in the plan is to equate Christianity with Western culture. By the convenience of being born American, many of the authors in question can also be presented as Christian. For instance, Herman Melville, a transcendentalist, is often presented as being a Christian simply because he uses biblical symbolism in his novels.

The next step is to introduce authors of femininity, color and Eastern religion (or merely anti-Christian philosophy) who exemplify the opposite philosophy in each vilified genre. The student is left believing that since Christianity and Western culture are inseparable, Christian ideology is also unacceptable.

In order to prove that a subtle attack on Christianity exists in modern educational systems, we need to trace the history of Western civilization back to the time of the first few centuries A.D., to a time when Christianity was part of eastern culture and the Greco-Roman worldview exemplified the West.

The study of the historical development of civilization and culture is a study of worldview. Worldview is defined as the basic presuppositions of a people in a given society; how they look at life; and the basic truths which form their values and beliefs. When we look at any civilization or culture, it is as though we are looking at a vast tapestry made up of many intertwining threads. The picture formed by this tapestry symbolizes the worldview of that civilization's culture. As each strand in the tapestry of Western civilization is disentangled before our eyes, we can see which threads originally belonged to the pagan worldview and which belonged to the Christian worldview.

The Judeo-Christian Worldview

The most important thread that defines our Western culture and has given it permanence is religious in nature. But it was more than religion that shaped the worldview of Christians during the first few centuries. There were many religions that vied for the attention of the peoples of the Roman Empire. A vast array of mixtures, philosophies and syncretism characterized the world into which Christianity emerged. The Western world of the first century A.D. was hungry for religion; yet the classical religions of Greece and Rome had little to offer. Instead many people turned to eastern mysticism and philosophy.

The Christian worldview rested on the belief in an infinite and personal God Who had spoken through the prophets of the Jews and had revealed Himself in the life and teachings of Jesus Christ. The early Christians had knowledge about God and the universe that rested with revelation and not speculation. They had absolute, universal values by which to live and by which to judge their society. Above all they had value for the basic dignity of the individual based on the belief that each man is unique and created in the image of God.

This worldview collided with force into the basic values and beliefs of the Greco-Roman system. At different intervals in the first three centuries, under ten different Roman emperors, Christians were persecuted and put to death by the Roman government. At one point, Christians were accused of atheism (because they did not worship Caesar); cannibalism (because they "ate the Lord's Body"); and incest (because of "brotherly love"). The Christian apologist, Justin Martyr (100-167 A.D.), offered a defense in a letter to these charges written to the Roman Emperor Antonius Pius.

According to his own account, Dialogue with Trypho, Justin describes how he had studied one after the other of the philosophical systems - Stoicism, Aristotelianism, Pythagoreanism, and Platonism - and then came to Christianity. One day as he stood near the Aegean Sea just outside the city of Ephesus, an old man approached him.

"Does philosophy produce happiness?" asked the old man.

Absolutely," Justin replied, "and it alone."

In an extended conversation the old man suggested to Justin that there were many questions that Plato could not answer, but there is a true philosophy with an explanation for all questions. That philosophy is Christianity. The old man instructed Justin in the teachings of the Hebrew prophets and Jesus Christ. He encouraged Justin to seek God for the opening of his understanding: "For no one can perceive or understand these truths unless he has been enlightened by God and Christ."

Justin then describes his response: "When he had said these and many other things which it is not now fitting time to tell, he went his way, after admonishing me to meditate on what he had told me, and I never saw him again. But my spirit was immediately set on fire, and affection for the prophets, and for those who are friends of Christ, took hold of me; while pondering on his words, I discovered that his was the only sure and useful philosophy. Thus it is said that I am now a true philosopher."¹

The charge that Christians were atheists was easily refuted by Justin; he did not shrink back from using Platonic dialogue and Aristotelian logic in his defense of the Christian faith, nor did he exclude his knowledge of the Greek myths and philosophies in explaining the reasonableness of Christianity to the Roman Emperor. He did so in order to make contact with the needs and interests of his age. In the end, Justin was not successful in promoting tolerance for the Christian faith among the Roman rulers; he became a martyr in 167 A.D.

The sporadic persecutions of the Christians which occurred under the Roman Emperors did not occur simply because the Christians worshiped Jesus Christ. There were many gods in the Roman world. The reason that Christians were killed was that they refused to also enter into the unity of the Roman state by worshiping Caesar. Christians worshiped Jesus as God; they worshiped the infinite-personal God only. They allowed no mixture; all other gods were seen as false gods.

"No totalitarian system nor authoritarian state can tolerate those who have an absolute by which to judge that state and its actions. The Christians had that absolute in God's revelation. Because the Christians had an absolute, universal standard by which to judge not only personal morals but the state, they were counted as enemies of totalitarian Rome and were thrown to the beasts."²

But an assimilation of Greek and Roman philosophical ideas was not viewed as a compromise of faith by all Christians. The Apostle Paul cited Greek authors when it was to his advantage. At other times he used the knowledge he had gained as a Jewish Rabbi. The early Christians understood that Divine Reason, or LOGOS, had been revealed in part to both the Jew and the Gentile. The Jews had received God's revelation through the prophets, and the Gentiles had received some enlightenment through natural reasoning and the imprint of God's design in nature.

Thus Plato and Aristotle could not be dismissed as worthless pagans. Not every idea from Greek philosophy was of God, however, and the early Christians trusted that the Holy Spirit would guide them in discerning the true from the false. They had two witnesses to Truth: the Holy Spirit residing within them and the Scriptural writings of the Prophets and the Apostles. If a pagan idea did not line up with the Word of God, it was deemed false, but whatever did agree with the Scriptures was accepted as a fragment of divine truth revealed to the Gentiles.

The early Christians did not hesitate to use this concept in spreading the Gospel: All Truth is God's Truth, no matter where it may be found. However, we will see that only a vibrant, robust Christian faith could make this distinction. In later centuries, pagan thought forms that were unbiblical and false began to slip into the worldview of Christians who depended less and less on the Bible and more and more on the authority of church pronouncements.

The Greco-Roman Worldview

Roman civilization is the direct ancestor of the modern Western world. Combined with the Greek influence, Roman law and political ideas have had a strong influence on the West.

The Roman system was an empire built on conquest with incorporation, but without representation. The secret of Rome's strength lay in the fact that she incorporated vanquished nations into her own political body. Never before had so many people been brought under one government without making slaves of most of them.

Liberty had existed before in the barbaric tribes of Northern Europe and in Greek cities. Union had

existed before in the despotism of Egypt, Assyria, Babylon, Persia and China. Now liberty and union were for the first time joined together. The whole Mediterranean world was brought under one government; many people of absorbed nations became Roman citizens and enjoyed the protection of Roman laws. Gradually the Roman Empire became permeated with the philosophy of the Greeks and the religion of the Jews and Christians. Human life was raised to a higher plane. The Greek notion of a democracy was almost realized.

But the Roman system had its fatal flaws. Its essential vice was a lack of representation; Rome's only notion of delegated power was that of authority delegated by the government to generals and prefects who ruled the absorbed nations from a distance. The Roman Empire was unable to avoid the weakening of local governments and the spirit of personal independence. Gradually liberty was lost; and the union prevailed. The central government was strengthened and the individual gradually lost his sense of nationalism and patriotism. The lack of locally elected representatives gradually led to despotism.³

"As the empire ground down, the decadent Romans were given to a thirst for violence and a gratification of the senses. This is especially evident in their rampant sexuality.... One easily observed example of the decadence of officially sponsored art is that the fourth-century work on the Arch of Constantine in Rome stands in poor contrast to its second century sculptures which were borrowed from monuments from the period of Emperor Trajan. The sponsored art was decadent, and music was increasingly bombastic. Even the portraits on the coins became of poor quality. All of life was marked by the predominant apathy.

"As the Roman economy slumped lower and lower, burdened with an aggravated inflation and a costly government, authoritarianism increased to counter the apathy. Since work was no longer done voluntarily, it was brought increasingly under the authority of the state, and freedoms were lost. For example, laws were passed binding small farmers to their land. So, because of the general apathy and its results, and because of oppressive control, few thought the old civilization worth saving.

"Rome did not fall because of external forces such as the invasion by the barbarians. Rome had no sufficient inward base; the barbarians only completed the breakdown - and Rome gradually became a ruin."⁴

Pouring through the passes of the northern mountains, hordes of barbarians covered the fertile plains of the Italian peninsula. In the fourth century, the Vandals, the Visigoths, and other Germanic tribes, descended in periodic raids devouring the countryside, consuming crops, slaughtering livestock, burning homes and villages, and massacring the inhabitants of Rome.

When the invading German barbarians sacked Rome they also took with them the vestiges of Christianity in the form of art, literature, and a few holy men who invaded the Germanic culture with what we now know as "civilization." Through simple, passive resistance Christianity overcame the Roman Empire. By outlasting the persecutions of the Roman emperors, the Christians laid the lasting foundation of Western society, not only by becoming the predominant faith, but also by preserving many valuable features of Greco-Roman culture.

Thanks to the Monks, the Bible was preserved - along with sections of Greek and Latin classics. The old music, too, was sometimes kept alive by constant repetition. Some of the music came from Ambrose, who had been bishop of Milan from 374 to 397 and who had introduced to his people antiphonal psalmody and the singing of hymns.

Neo-Platonism

When Rome fell to the invading Germanic tribes the culture of the Eastern Roman or Byzantine Empire was separated from that of the Western Empire. The first great dividing line in history is the end of the Ancient era and the beginning of the Medieval era. This dividing line is commonly associated with the fall of the Western Roman Empire in 476 A.D. (Although some historians consider the Medieval era to commence with the death of King Charlemagne, another important figure in Western civilization.)

The most influential philosophy at this time was contained in the revamped teachings of Plato, dubbed neo-Platonism. Alfred North Whitehead has remarked that the entire history of European philosophy is a series of footnotes to Plato.⁵ Indeed, Plato understood something crucial about society: if there are no absolutes, then the individual things (the particulars) have no meaning. The absolute is that which gives unity and meaning to our world.

As a Christian philosophy, this teaching came about primarily through the writings of Saint Augustine, a fifth century Christian philosopher, and Ambrose of Milan (339-397). These two great leaders emphasized a true biblical Christianity. Yet in later centuries, the increasing reliance on Greek thought instead of Scripture led to a distortion away from biblical teaching.

Coupled with the breakdown of Roman order came a time of turmoil, frequent wars, and intellectual discontinuity in the advance of learning. Yet through the turmoil, Christianity in even a diluted form, extended a tremendous civilizing influence on the northern tribes of Europe through extending the Christianized art forms; medieval economic teaching which exalted the virtue of honest, well-executed work; an impressive network of church hospitals and charitable institutions; and impressive architecture.

The Holy Roman Empire

The Holy Roman Empire made popular what was known as "Christendom" to the pagan tribes of Northern Europe. King Charlemagne was probably the furthest thing from a "Christian" in terms of the biblical definition. He was a formidable man with colossal energy. He was also a great warrior and constantly on the campaign. By using primarily the Roman method of nation making in his conquest of the northern tribes, Charlemagne forced the inhabitants of Europe into Christian baptism (much in the same way as Roman Emperor worship was enforced a few centuries earlier) through bishops and prelates through whom Charlemagne delegated government.

Thus Charlemagne laid the foundations for feudal society. He preserved Christianity in form, but denied the free will experience of accepting Christ to the common people. The medieval institution of

Christendom was introduced at this period. Europe was regarded as Christ's kingdom. Baptism was not primarily a spiritual experience, but became socially and politically significant since it denoted entrance into society. The medieval church began to stray far from the ideals laid down by the Apostles and preserved by the early church Fathers. Yet it is the medieval model of Christianity that is presented to those studying Western Civilization courses on America's university campuses.

The Holy Roman Empire of the Middle Ages was a hodgepodge of Greek, Roman, German and, yes, Christian virtues made into a feudal society. The result was a government and society structure that more resembled the Western Roman/pagan worldview than the Jewish heritage from which Christianity sprang. In fact, primitive Christianity was not Western at all, but shared the Oriental influences of the Jewish culture. Some elements of Greek culture, such as the arts, philosophy and government, were not discarded in the Medieval age.

The Bible teaches that all of man's institutions are given by God. The Christian worldview merely infuses the principles of God's Word and the spiritual life of Christ's Kingdom into each institution thereby bringing greater life and more harmonious order to society. It was beneficial for Christians of the early Middle Ages to adopt the art, philosophy and government of the ancient period. Some elements of that culture were deemed as "good" and therefore pleasing to God and were retained by the early Christians.

Art and architecture, for instance, are neutral forms with regard to the Judeo-Christian idea of good and evil. Yet the art of the Middle Ages portrays the increasing drift from biblical teaching. Michael Gough in *The Origins of Christian Art* writes of the change from "the acceptance of an element of naturalistic realism to a preference for the fantastic and unreal.... The last vestiges of realism were abandoned."⁶

"Byzantine art became characterized by formalized, stylized mosaics and icons. In one way there was something good here - in that the artists made their art a witness [for Christ] to the observer. Many of those who made these did so with devotion, and they were looking for more spiritual values. These were pluses. The minuses were that in the portrayal of their concept of spirituality they set aside nature and the importance of the humanity of people."⁷

The Romanesque and Gothic architecture of this period was one of the greatest developments. The first great medieval style - the eleventh century Romanesque - looked back to Roman styles. The distinguishing marks of churches built during this period were the rounded arch, thick walls and dim interiors. The Gothic style first appeared in 1140 exemplifying great artistic and structural advances. The pointed arches, the flying buttress and many large, high windows which allowed light from above to stream into the cathedral are beautiful architectural accomplishments.

The architecture of the Middle Ages also expressed the change in the prominence of biblical teaching in the Church. "During the change from the Romanesque to the Gothic, Mariology began too grow in the church. The Romanesque churches were not dedicated to the Virgin, but the Gothic churches of France were overwhelmingly dedicated to her. The birth pangs of the Middle Ages were characterized by an awakened intellectual life and an awakened piety. Yet at the same time the church continued to move

away from the reaching of early Christianity as distortions of biblical doctrine increased."8

During the whole period of the Middle Ages proper (from about 500 to 1500) the pendulum swung back and forth between an attempt to reform both church and society and a retreat back into the darkness which characterized the spiritual leadership of most of the Catholic church at that time.

In the 12th century, Thomas a Beckett, no enemy to Catholicism or the church hierarchy, once told a pope to his face that the people thought that the Roman Church, which is the Mother of all Churches, behaves more like a stepmother than a mother. The Scribes and Pharisees sit there placing on men's shoulders burdens too heavy to be borne. They load themselves with fine clothes and their tables with precious plate; a poor man can seldom gain admittance."

The Conciliar Movement stood for a revival of the idea that the real authority in the church is vested not in one bishop, the pope, but in all the bishops together in a council. The Council of Constance was successful in deposing three rival popes, ending a scandalous era in the Catholic Church. The council declared that all men were directly subject to Christ, and not men, in matters of religious faith. The Councilar Movement failed, however, and the principle of monarchy rather than representation triumphed within the Roman church.

The Modern Era

The Age of Exploration, the Renaissance and the Reformation commenced the Modern era. These three revolutions occurred in Europe at about the same time. Each one of these events was fueled by biblical prophecy and signaled the advancement of Europe in three spheres of human achievement: art, politics and religion. This great step out of the Middle Ages brought the end of a political order which had dominated Europe for a thousand years.

The turning point in Christian worldview came at the time of the Reformation when Northern European Christians rediscovered the Bible. The Protestant Reformation was an attempt by the common people of Northern Europe to reclaim the experience of New Testament Christianity, both in their secular and religious lives. Many of the "Christian" structures of Europe, they found to be from either neo-Platonic, Greek, Roman or pagan origin rather than from the biblical structures of early Christianity. Many of the cultural advantages that the Northern Europeans had over the Greco-Roman culture during the time of the Reformation was that many of the features of their society were actually closer to being "Christian" than those promoted by the Holy Roman Empire.

For instance, the pagan-German moot, or town meeting, became the basis for American democracy when some of the separatist Puritans adopted it as an alternative to Episcopalian church government. Later, they adopted this structure to civil government when they came to settle Massachusetts. The town meeting was closer to the Saxon culture than the monarchy espoused by the Latinate nobles. Both structures are pagan in origin, however, representative government is endorsed in the Bible, while the monarchy is not. Much of the government that "Christian" Europe has endorsed over the centuries is

actually what Jesus called "Gentile rule" and is to be condemned as demonic in origin.

The Germanic method of nation making differs from the Oriental and Roman methods which have already been discussed. The single feature of representation gives it profound significance. The other two methods of nation making require war and conquest in order to be put into operation. The German method (used by the English, and all the Teutonic tribes of northern Europe) does not necessarily require war and conquest. Wherever representational government is established, it is possible for a great nation to be formed by the peaceful union of neighboring states into a federal body. Federalism is by nature a peaceful form of government and nation making. Conquest in the Oriental and Roman sense is incompatible with it.

Federalism as a form of government was first practiced by the ancient Hebrews; the Bible records that the tribes of Israel existed in peaceful union with each other as one nation. In the beginning, they were governed by elders elected from each tribe. Then the early Christian Church took this practice from the Hebrew Scriptures. The churches instituted by the Apostles were local institutions only. Each local church was complete in itself and was related to the other churches as a portion the Universal Church. It wasn't until the Medieval Era when the Christian church at Rome began to embrace neo-Platonic philosophy, that the Roman model of civil government replaced the New Testament model of church government in the affairs of the Church.

American Culture

The foundational proposal of this article has been that Greco-Roman culture and Judeo-Christian culture are two distinct entities and must be properly discerned before any meaningful dialogue on Western civilization can occur.

American culture has been colored by the thread of the Protestant Reformation. This Christian worldview emphasized the return to a more biblical model of church government, yet also had its influence on almost every sphere of life. America is indebted to the rise of Western civilization after the Renaissance. The benefits of science, technology, medicine, art, music, constitutional government, democracy, the jury system, free enterprise, literacy, productivity, the concept of progress, the high standard of living, the raised status of women, and racial equality all had their roots in the Renaissance and the Reformation.

However, it is important to remember that the first Americans were Europeans who left the Old World during a time when the Reformation was still very much in progress. Some of the old ideas had not been completely evaluated and reformed.

American society has progressed at a more accelerated rate than any culture in history. The source of all positive progress can be traced to the Christian ideals that were brought here from Europe in the 17th century. Yet not all American ideals are uniquely Christian.

Every important issue from women's rights, to racism, morality, the arts, government, etc. can be

explored from this viewpoint. Any reform movement that has done our society any good in this century has its roots in the Christian reform movements of 19th century America. No reform movement will continue to be effective unless it conforms to biblical principles.

The Drive Toward Multiculturalism

It has become the policy of much of American academia to discard all that is uniquely "Western" in favor of a worldview which elevates every other culture to a higher status. It is an obvious fact that new freedoms are emerging in the world and other cultures are fast becoming as important to the West as the Greco-Roman influence was 500 years ago.

The essential misunderstanding here is that these other cultures have elevated themselves without Christian influence. Even in the Soviet Union, prior to the break up into a Commonwealth of Independent States, dissident writers recognized that it was Christianity that held the answers for the reconstruction of their sick society. During the years of communist stagnation, one anonymously published dissident wrote:

"Mysteriously and unsuspected by the busy multitudes, Christian consciousness, once almost defunct, is stealing back. It is as if a door had opened while nobody was looking. Why is this rebirth taking place in our country, where Christianity is attacked particularly systematically and with great brutality, while the rest of the world suffers a decline of faith and religious feeling? Backsliding and denials notwithstanding, we live in a Christian culture in a Christian age, and it is Christianity that is the fermenting agent, the 'yeast of the world,' causing history to rise like dough in a trough, not only in the past but in the future as well. We are profoundly convinced that Christianity alone possesses enough motive force gradually to inspire and transform our world."9

In view of the admission of the largest communist state in the world that the atheistic philosophy is bankrupt, should leftist academicians in our own country follow suit? It is a fact that half of Africa has become Christian in the last 50 years. As much as ten percent of Communist Asia is Christian. Latin America is currently undergoing a Christian "Reformation" of its own. Millions of new evangelical believers are appearing every year in the formerly monolithically Catholic nations of South America.

At some point, the idea that Christianity should be relegated to the realm of religion (and is therefore irrelevant to the pursuit of knowledge) and has nothing to do with the progress of world cultures is going to be confronted by even the most irreligious of thinkers. When the humanist/materialist worldview is openly admitted to be false, we are going to see a revolution in the entire American university system.

The important fact to remember is that Western culture is a mixture of Christian and pagan worldviews. Once this concept has been grasped, it becomes easy to reconcile some of the atrocities committed by so-called "Christian" leaders with a respect for Western culture in general. It becomes clear where the faults with literary figures lie; and the defrocking of every major literary and historical figure becomes unnecessary. The fact that most of the "dead, white, male" authors in question were actually devoutly

pagan in their worldview, does not undermine their positive contributions to our culture.

A Christian Era in World History

We are at a very significant juncture of world history. When historians look back at 1989, 1990, and 1991, the last few years will be considered watershed marks in the progress of human history. Just as the year 476 A.D. marked the end of the ancient age with the fall of the Western Roman Empire; and the year 1500 marked the end of the medieval age with the beginning of the Age of Exploration and the Reformation; so 1989 will mark the end of the Modern Age with the downfall of communism and the beginning of Islam's slide into turmoil.

We have now entered what some have called the Post-Modern Age. What part will you play in it? The direction of change in much of the Western world today involves the rejection of the philosophy of Marxism and its twin worldview: materialistic humanism. Instead many post-Marxist countries will be moving toward a Christian based reform movement. Every feature of many societies - East, West, and Third World - will be marked by a revival in interest in the New Testament and the teachings of Jesus Christ. Surely, the whole concept of progress is an arrogant idea unless Jesus Christ is at the source of all blessings.

The next era in human history may rightly be called the Christian era. The ideas and philosophies of Jesus Christ will reign in the hearts and minds of many people. Biblical prophecy indicates that a large portion of the earth will be converted to Christianity and the gospel will flourish in all the world's societies.

What type of person will be used in during this time to reform the nations? These reformers will look to Jesus Christ as Lord and God. They will express the great love of Christ to all people. Their actions, thoughts and intentions will express nothing but pure love and holiness. They will have a deep understanding of the Bible. They will be able to use biblical principles to discern the good and evil aspects of human life. They will use these principles to reform the nations without following the errors of religious political leaders of past centuries.

Many of these people will be young. People will be amazed at their wisdom and maturity. There will be an emphasis on equality in race and gender among the leaders of this movement. The university campuses of the world will become the centers for training powerful reformation leaders. They will volunteer freely to serve God. Without prior qualifications, many people will make themselves available and they will be suddenly thrust into positions of great authority and power.

If you are willing, you may be used of God to herald a revolution in world history. Jesus Christ is looking for volunteers today; men and women who desire to express his heart and character. Western civilization will be changed; Christianity will be restored to its original power and the world will never be the same.

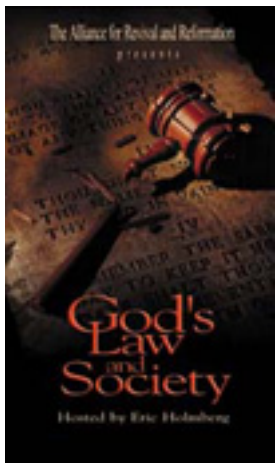
"The Lord will stretch forth Thy scepter from Zion,

saying,
'Rule in the midst of Thine enemies.'
Thy people will volunteer freely
in the day of Thy power;
In holy array, from the womb of the dawn,
Thy youth are to Thee as dew."

- Psalm 110:2,3

1 L. Russ Bush, Classical Readings in Christian Apologetics (The Zondervan Corporation, Grand Rapids, Michigan, 1983) pp.1,2.
2 Francis Schaeffer, How Should We Then Live? (Crossway Books, Westchester, Illinois, 1976) p.26.
3 Quoted from John Fiske's "The Beginnings of New England in Verna Hall's, The Christian History of the Constitution of the United States of America (The Foundation for American Christian Education, Anaheim, CA, 1966) pp.12,13. 4 Schaeffer, pp.26,29.
5 Alfred North Whitehead, Science and the Modern World (New York: MacMillan, 1926). 6 Michael Gough, The Origins of Christian Art (New York: Praeger, 1973). 7 Schaeffer, p. 31. 8 Ibid, p. 46-48.
9 A.B. "The Direction of Change," From Under the Rubble (Boston: Little, Brown, and Company, 1974) p.146-147.

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Westward Progress of the Gospel

- by Jay Rogers

The power of the Gospel to change nations has been seen throughout the course of history. Beginning in an upper room in Jerusalem in 33 A.D., an infant Church began to move westward, spreading the Gospel throughout the whole world. When Jesus breathed on His disciples saying, "Receive the Holy Spirit," each one was sealed for redemption, but now at Pentecost they had been clothed with the power to be witnesses to all nations.

Bringing personal salvation to individuals through the message of the Cross, the early Church also saw the power of the Gospel to transform families, communities, cities, and even entire nations. By the year 300 A.D., the early Church saw the Roman Empire come under the rulership of Jesus Christ. All those called out by God were given the task of bringing spiritual freedom to those enslaved by sin. The Spirit moved them to preach to those who felt their great need of salvation; to heal broken hearts; to open the eyes of entire cities held captive by idolatry; to spread the message of Liberty to the nations. Once their obedience was complete, they were to punish all disobedience.

Some abused this commission, however, and compromised to escape the message of the Cross. The Church lost its anointing and power of life in the Holy Spirit. Those in positions of Church authority looked to the pleasures of riches and earthly power. The needs of the poor and downcast were no longer attended to - their only consolation was in the hope of life to come.

Yet even through the centuries of the Dark Ages, there were a few who carried the torch of liberty. The true Gospel continued to travel westward bringing Christian civilization to northern Europe, planting the seeds of democracy in England, then providing nurture and growth for many colonies in the New World.

A democratic nation was formed in America by colonists who believed that all human thought must be subservient to God's word. They brought the accumulated philosophies of great Christian thinkers to the New World. Great men, such as John Wycliffe, John Hus, Martin Luther, John Calvin and John Locke, though they lived centuries before, all contributed something to the birth of a new nation. This new society was to be one in which all would have every kind of freedom and liberty.

New Colonists arrived by the hundreds of thousands from Europe. Among the new settlers were men and women of vision who desired to fulfill one divine purpose: to worship God in spirit and in truth. With one voice they echoed the prophetic cry of Moses to Pharaoh 3000 years before - "Let My people go that they may worship Me in the wilderness!"

In the early 1700s, America experienced a spiritual rebirth of such great magnitude that it became known as the Great Awakening. The Puritans had guided Massachusetts for over a hundred years, but now their dominion was waning. An eloquent and powerful preacher, Jonathan Edwards, rekindled spiritual vision

in the Connecticut River Valley and the fervor spread throughout the colonies. Entire communities were transformed and the experience of the new birth became a common bond among thousands of people.

The result of this awakening was revolution and liberty. Jonathan Edwards, greatly influenced by the writings of John Locke, reiterated the purposes of the first colonists. Edwards heralded the rebirth of American philosophy - colonists had once imagined themselves as living in a redeemed land and the revivals resulting from the Great Awakening once again promoted the idea that the vision of "a city set upon a hill" was viable.

With the spiritual awakening came a revived democratic spirit. The Puritan Revival of over a hundred years earlier was a reaction against interference in the local church by Roman government structures. Each individual church now had the authority to govern itself. The dull, liturgical religion of the Church of England had always symbolized a source of oppression and a threat to true liberty. Now British authority became a symbol of tyrannical and intolerable acts against God's chosen people.

The Great Awakening gave the colonists a common experience. They began to see themselves not as divided colonies but as the United States of America. This sentiment was expressed a generation later in the writing of the Declaration of Independence:

"WE, therefore, the representatives of the UNITED STATES OF AMERICA, in GENERAL CONGRESS, Assembled, appealing to the Supreme Judge of the World for the rectitude of our Intentions, do, in the Name, and by the Authority of the good People of these Colonies, Solemnly Publish and Declare, That these United Colonies are, and of Right ought to be, FREE AND INDEPENDENT STATES ... "

The American Revolutionary War occurred during a period of deep moral decline. Responses to excessive taxation by the British crown, such as riots in Boston, were not movements of the Spirit of God. However, biblical principles were so ingrained into the national consciousness that the writers of the Declaration and the Constitution had founded a nation securely on the Word of God.

The Declaration of Independence was based on the premise that "we are endowed by our Creator with certain unalienable rights: among these being Life, Liberty and the pursuit of Happiness." The Constitution promised "to secure the blessings of Liberty to ourselves and our posterity." It was an unquestionable fact that the rights of all men were blessings given by God, and that the best laws to govern a nation would be derived from scripture. The United States government was established to protect these rights and carry out these laws. Once liberty had been established, America was ready for a new awakening.

The Second Evangelical Awakening began in camp meetings in the sparsely populated frontier. The mandate of this new awakening was found in Leviticus 25:10, "Proclaim liberty throughout all the land to all its inhabitants." The initial outcome of this awakening was to soothe the wounds of the nation after the war and then to heighten the national conscience toward further reforms which were left undone by

the founding fathers. Some of these reforms included the women's suffrage movement, the temperance movement, advances in public education and care for the mentally ill. The final and greatest result of the Second Great Awakening, however, was the abolition of slavery.

Charles G. Finney, the great revival preacher, recorded in his Memoirs: "I had made up my mind on the question of slavery, and was exceedingly anxious to arouse public attention to the subject. In my prayers and preaching, I so often alluded to slavery, and denounced it, that a considerable excitement came to exist among the people."¹

The excitement that accompanied Finney's revivals affected one young man named Theodore Weld. Weld was initially and vehemently opposed to Finney's work, but was converted in Utica, New York during one of Finney's meetings. Weld was a formidable enemy to Mr. Finney, but after his salvation he became an ardent supporter. Weld travelled with Finney, assisting the preacher in his meetings and later emerged as a student leader at Lane Seminary in Cincinnati, Ohio. ²

Harriet Beecher Stowe, author of the revolutionary novel, *Uncle Tom's Cabin*, lived at Lane with her father, and was an acquaintance of Theodore Weld. Her father, Dr. Lyman Beecher, had been appointed president at Lane, and it was here that Harriet first encountered the radical abolitionist sentiments of Finney's young disciple. ³

After 18 years of living across the Ohio River from slave holding communities, and partly inspired by the moral outrage that accompanied the Fugitive Slave Act of 1850, Stowe began to document cases of extreme cruelty of slave masters. The inspiration of *Uncle Tom's Cabin* was the result of a God-sent vision of a slave suffering, being beaten, yet forgiving his tormentors.⁴ Harriet Beecher Stowe was unprepared for the phenomenal sensation that her abolitionist novel created. Infused with the explosive spirit of the Second Great Awakening, this novel did more to increase America's outrage to slavery than did any other previous influence.

After less than a century since the signing of the Declaration of Independence, America was embroiled in a bloody Civil War. Abraham Lincoln, who had previously met with Mrs. Stowe, stood in the aftermath of the Battle of Gettysburg and gave his famous address. Standing in the midst of one of the most tragic scenes in American history, Lincoln reaffirmed the intentions of God in birthing the principles of liberty in our nation:

"Fourscore and seven years ago, our forefathers brought forth upon this continent a new nation, conceived in Liberty and dedicated to the proposition that all men are created equal."

Lincoln reminded the American people that their history and philosophy were rooted in God's Word as he alluded to the words of John Wycliffe:

"The nation shall, under God, have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the face of the earth."

In the 20th century, the Gospel has progressed further westward, sparking the Pentecostal Revival in Los Angeles, California in 1906, and then appearing more recently in the South Pacific Islands, South Korea, and the Philippines. Revivals appearing on the rim of the Asian continent are poised to invade the Bamboo Curtain, penetrating the world's greatest nations with the Gospel, bringing the fruits of freedom and liberty to the mass of humanity.

Currently, the world is in the midst of the greatest awakening in all history. Although evidence of this is scarce in England and America, two nations which have long since backslidden from God's great calling, the current awakening is spreading in the nations of the Third World. Asia, South America and Africa are the greatest recipients of an unprecedented outpouring of the Holy Spirit.

How can we know specifically what the result of this present awakening will be?

The Bible holds the answer to this question: "Surely the Lord does nothing unless He reveals His secret counsel to His servants the prophets" (Amos 3:7).

In 1958, Leonard Ravenhill published his classic book, *Why Revival Tarries*. This work described the backslidden condition of America and the hindrances to revival in our nation.

"At the operation of the Spirit, men at this moment 'drawing iniquity with a cart rope,' will bend as corn before the wind. The Kremlin will tremble at the news of a supernatural operation in China. May God precipitate revival in China, Russia, Germany etc. - lands scorched with the fire of militant Communism. For one reason, they need it so greatly; for another, our free nations need to be provoked, as Jonah was with Nineveh." 5

Is the "supernatural operation" in China prophetic of the student demonstration in Tiananmen Square? Is Gorbachev the leader who is trembling in Moscow? Gorbachev has expressed concern over the prospect of a student rebellion in Moscow. In a Washington Post interview, he is quoted as saying, "We, too, have hotheads who want to renovate socialism overnight."

Gorbachev appears to be a man overcome by his own creation. He was the author of glasnost; he created it and preached it around the world. The Chinese students received it and made the concept their own. The student revolt in Tiananmen Square was the fruit of Gorbachev's efforts. Unforeseen to the Soviet leader, his presence in China sparked the onset of an idea whose time had come.

The result of the current world awakening will be the downfall of Communism. China, the Soviet Union and Eastern Europe will be blessed with greater fruits of liberty than America has ever experienced. God has ordained this in order to provoke our backslidden nation to jealousy.

Wherever Liberty has appeared throughout the world, it has always been the Christian community that has been at the forefront of establishing it. The Gospel's power to transform nations will continue to have its effect. What is happening in China and the Soviet Union today is the result of the faithful prayers of

God's people.

Whenever an awakening appears to be taking hold of a nation, surely the result will be increasing liberty and the establishment of justice according to biblical principles. Despite the efforts of evil men to curtail the operation of the Spirit, the Gospel will continue to move westward until one day it will encompass the globe, filling all creation with the glory of God.

1 Charles G. Finney, *Memoirs* (New York: A.S. Barnes, 1876), p. 324.

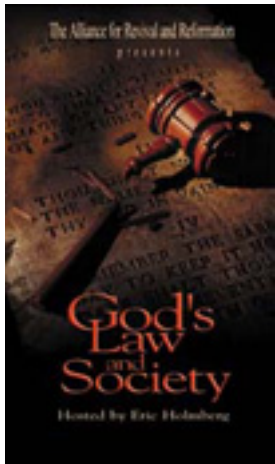
2 *Ibid*, p. 185-188.

3 Pat Robertson, *America's Dates With Destiny* (Thomas Nelson Publishers, 1986), p. 135-140.

4 *The Norton Anthology of American Literature*, Vol. 1 (W.W. Norton & Company, 1979), p. 1426.

5 Leonard Ravenhill, *Why Revival Tarries* (Bethany Fellowship).

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William Wilberforce quote

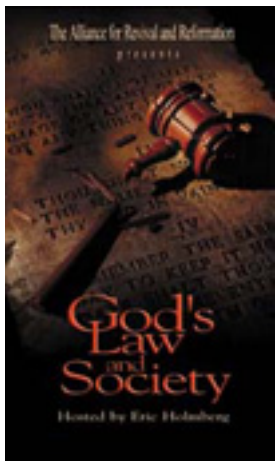
Quote of the Month
11/93

"Never, never will we desist till we ... extinguish every trace of this bloody traffic, of which our posterity, looking back to the history of these enlightened times will scarce believe that it has been suffered to exist so long a disgrace and dishonor to this country."

- William Wilberforce

The British Parliamentarian
on describing his battle for the
freedom of blacks from slavery

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Looking Back at the 1980s: The World Democracy Movement

12/89

During the 1980s, the news headlines indicated that a sweeping move toward democracy, not communism, was the new trend among world governments.

Progress toward increasing freedom began slowly in the early part of the decade as Poland's Solidarity movement emerged. By 1986, a major transition in the leadership of the Kremlin was instituted when Soviet leader Mikhail Gorbachev introduced his policies of perestroika (reconstruction) and glasnost (openness).

The torrential force released by these new ideas culminated during this last year of the decade with student demonstrations and the resulting massacre in Beijing's Tiananmen Square. And in November, East Germany dismantled its communist government and effectively removed the scar of the Iron Curtain by opening the 28 year-old symbol of communist repression - the Berlin Wall.

What is happening in these countries is a part of an international movement toward democracy. According to Wan Runnan, a wealthy Chinese businessman and one of the key organizers of last spring's student demonstration in Beijing, "What is happening in China and Eastern Europe is a worldwide trend. Communism will come to an end at the end of the century."

In the early 1980s, Solidarity emerged as an illegal movement in Poland. Lech Walesa, leader of Poland's trade union movement, has said that Poland was "a jumping off point to the entire Eastern Bloc - and also an experiment as a base of the next ones."

Changes occurring in the Soviet Union today through perestroika, through the emergence of splinter parties in the Baltic States, and through reform in the rest of Eastern Europe could not have taken place without the efforts of the Solidarity movement. Though initially illegal, Solidarity struggled towards legal status, became legal, and was implemented by the government as a method of reform.

Now officially recognized by the Polish government, Poland's Solidarity party is challenged by high expectations, and its success will continue to serve as a model for the rest of Eastern Europe in the 1990s. In Hungary, a slightly different situation has occurred. The more democratic elements within the communist government have been able to effect reform due to the policies of Mikhail Gorbachev.

In the Soviet Union during the 1980s, a weakening economy, the death of Leonid Brezhnev, a more democratic voting process, the election of a younger, less conservative government, and the emergence of Gorbachev has paved the way for the restructuring of many aspects of the largest nation in the world.

The elimination of many communist conservatives within the Kremlin has also alleviated the mistrust of the Soviet Union among the nations of the West.

The turnaround in the Soviet Union's expansionist policies occurred in the mid-1980s when it became apparent that Soviet troops had failed to exert control over Afganistan. The Soviet republics of Armenia and Azerbaijan are now on the brink of a war over a territorial dispute; the Azerbaijani Popular Front has asserted Azerbaijan's right to secede from the Soviet Union. Should Azerbaijan secede, it is unlikely that the Soviet government would be in favor of fighting another war against united Muslim nationalists.

In the Baltic States and the Soviet Republic of the Ukraine, similar popular fronts have emerged. In the Soviet republics of Estonia, Lithuania and Latvia, a nationalistic fervor has been growing so quickly that the Kremlin has taken seriously the Baltic States' threat of secession but has been unable to keep up with the demand for reform. In the Ukraine, an autonomy movement has been launched which has called for an independent Ukraine within a free union of independent republics.

The legislature of Soviet Georgia recently announced that the annexation of the republic to Soviet Union 70 years ago was the result of wrongful military intervention and that the republic has the right to secede. At a time when ethnic tensions and demonstrations for autonomy are mounting, Soviet Georgia's talk of leaving the Soviet Union further complicates the Kremlin's attempt to keep the 15 Soviet republics from dissolving into independent nations.

More recently, the nations of Eastern Europe have followed suit. In East Germany, protesters continued to demonstrate for greater freedom while the Communist Party struggled for survival. In Czechoslovakia, an estimated 30,000 protesters marched through the streets of Prague, and in Sofia, Bulgaria, thousands rallied for democratic change and demanded the legalization of independent political groups.

Impending economic disaster has sent the population of many communist countries into social upheaval. The dismantling of rigid hierarchical government structures was a necessary response to social and economic turmoil.

Perhaps nowhere was this pattern so evident as in mainland China, where the economy has been failing at an alarming rate since the massacre on June 4th. Despite the government's attempt to cover up the massacre, many Chinese know the truth about Tiananmen Square. The government, once open to reforms, responded to the May student uprising by using the most repressive measures since the Cultural Revolution. However, the winds of change are sweeping quickly through China.

Wan Runnan, one of the Chinese democracy movement's most influential leaders, is currently organizing the Federation for a Democratic China. Wan encourages Chinese students studying in foreign countries to stay overseas for as long as possible and to return to China at an opportune time.

Wan has predicted that the ensuing economic disaster will force the Li Peng regime to step down from China's leadership. At that time, Wan believes, the government will use Li Peng as a scapegoat, blaming

him for China's economic woes. Li Peng will be held responsible for the massacre, and the student demonstrators will be reevaluated as patriots. Within 10 years, the current generation studying overseas will be able to play a strategic role in restructuring Chinese government and society.

The worldwide movement toward democracy is accelerating as students are beginning to question the tenets of Marxism and are embracing the democratic ideals of basic human rights and a multi-party system. Communist Party members are grappling with the reality that the system of government promised to them by their leaders has degenerated into nothing more than corrupt totalitarianism. The common people are not concerned with political philosophies, but they know that they have been exploited, and their voices, too, are ascending in a cry for freedom.

As we close out this century, we are fast approaching a time when totalitarian communism will have become an anachronistic system of a bygone era.

Sidebar: The Roots of Democracy

Democracy can be understood as a trend which has its roots in Christian philosophy. "Government of the people, by the people and for the people" is a phrase coined by John Wycliffe, a 14th century Catholic monk whose English Bible sparked a social revolution in England. Wycliffe's theology later provided the foundation for the Protestant Reformation.

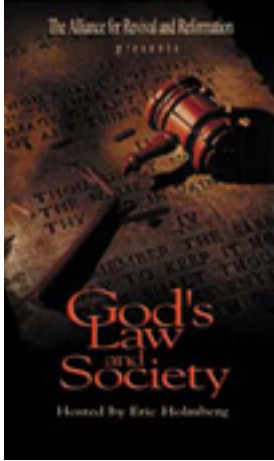
The trend toward increasing liberty for the common people was continued by Christian philosophers such as John Hus, John Calvin, and John Locke. The accumulated philosophy of these great thinkers provided the basis for American democracy.

The Puritans, whose mass exodus from England in the 17th century formed one of the first permanent colonies in the New World, were the first to implement democratic government. Since that time, democracy has been consistently promoted by the Christian community. History has shown us that the nations of the world are seldom able to responsibly handle the rights afforded by democracy without a strong church upholding the moral standards of the population in that society.

The French Revolution of 1789 resulted in moral chaos and political anarchy, while America's War for Independence in 1776 provided for the creation of a stable government and a united nation. The point of division between France and America was that, unlike the French, Americans had experienced a strong renewal of Christianity during the Great Awakening several decades prior to the Revolutionary War. Americans were better able to handle the responsibility of democracy due to spiritual preparation.

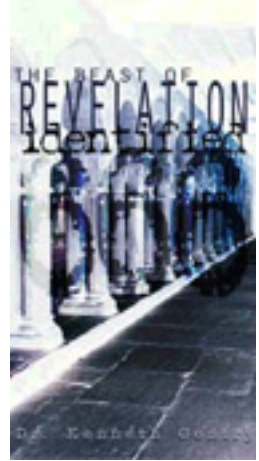
The same pattern is being repeated in the communist countries of the world today. In countries where there is strong spiritual revival in the churches, such as Poland, the Baltic States, and Hungary, the democracy movement has had the strongest growth. It remains to be seen whether or not the house church movement in China, which has grown to 50 million in the last 20 years, is strong enough to provide the moral leadership needed to support a democratic society.

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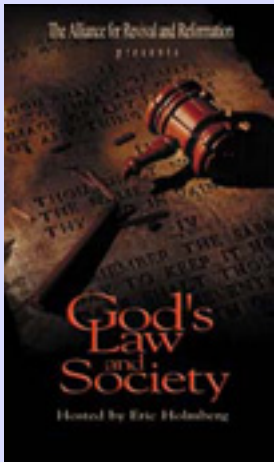
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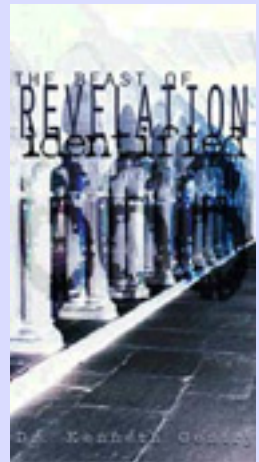
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Are People Born Homosexual?

Dorm Bible Study Column
- by Glenn Duneheew

Anytime I discuss the Bible in relation to current issues on campus, I touch the number one fear in America: AIDS. Most people understand what it is but have sincere questions about why the disease has become such an epidemic in our society. People always ask me what the Bible says about homosexuality, and they usually have similar questions on the topic. Here are the most commonly asked questions, along with their answers from the Scripture:

"Are People Born Homosexuals?"

Homosexuality has never been a part of God's design for people - and He has never created a person as a homosexual. When He created the very first family, He gave Adam a woman to meet the need for companionship and sexual fulfillment (see Genesis 2:18-25). This has always been God's design - and it is obvious in the natural and complimentary function of the male and female sex organs and the male and female temperaments.¹

Before sin entered the world through man's disobedience, heterosexual marriage was the only sexual relationship that existed on earth. It was after man's fall that such things as polygamy (Genesis 4:19), adultery (Genesis 12:17), prostitution (Genesis 38:15), and rape (Genesis 34:2) entered the world. Homosexuality was also an obvious development - as seen by the way it gripped the society of ancient Sodom (Genesis 19:4-5).

Why, then, do so many people insist that they were born homosexuals? Many times in our lives, events happen to us that are out of our control. It is how we deal with these events that will decide our future and how we react to other situations. Young boys sometimes encounter homosexual feelings because their fathers ignored them, thus driving them to side with their mothers and eventually emulate their mothers' sexual desires. Some people deal with homosexual feelings because they were molested as children.

The point here is that many people "feel" they are homosexuals - because their desires lean in that direction. These feelings may be reinforced by a childhood experience, an unkind comment from a schoolmate, or by parental rejection. But it does not mean that the person was born a homosexual - any more than people are born murderers, thieves, adulterers, or chronic liars.

Although a person may "feel" that his or her homosexuality is natural and normal, we must realize that feelings can mislead us. In the book of Jeremiah, we are told:

"The heart is more deceitful than all else and is desperately sick; Who can understand it?" (Jeremiah 17:9).

What we may "feel" is right is not necessarily morally right. We cannot trust our feelings to tell us how to live. The bottom line here is that we must live according to the principles of God's Word, and not according to our feelings. 2

"Can a Person Be a Christian and a Homosexual?"

There is no question that the Bible condemns homosexual behavior in both the Old and the New Testaments. Let's look at two examples:

"You shall not lie with a male as one lies with a female; it is an abomination" (Leviticus 18:22).

"Or do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, shall inherit the kingdom of God" (I Corinthians 6:9-10).

A Christian is a person who lives in obedience to the teachings of Jesus Christ, regardless of the personal sacrifice, recognizing Christ's teachings to be ultimate truth. Such obedience is made possible when a person is "born again" as a result of faith in what Christ did on His cross to redeem sinful man. After being born again, a person is enabled to abandon all things which God declares to be sinful. As proof of his faith, a true Christian will no longer live in a state of continual sin. He will no longer be a slave to sin and he will turn from and give up all evil ways. Though a Christian may struggle with sin and temptation in different forms, he will no longer live a lifestyle which is contrary to God's Word. This is clear in the following passage:

"No one who is born of God practices sin, because (Christ's) seed abides in him; and he cannot sin, because he is born of God. By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother" (I John 3:9-10).

No one can be a Christian and remain a practicing homosexual - it is a direct contradiction of God's Word. The very nature of Christianity is that it transforms people to live like Jesus Christ.

"Can Homosexuals Be Changed into Heterosexuals?"

Absolutely. The Bible says that there is hope and freedom for the homosexual. In the previously mentioned passage from I Corinthians 6, we are told that neither the sexually immoral, nor the idolator, nor male prostitutes, nor homosexual offenders will inherit the kingdom of God. But in the verse which immediately follows that passage, we read,

"And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of God" (I Corinthians 6:11).

Jesus Christ can change any person - regardless of the type of sin they have been involved in. No sin is too big for God to forgive. The homosexual, like anyone else, simply needs to believe in the transforming power of Christ.

"Is AIDS a Curse from God?"

Before we can answer that question, we need to first establish what is meant by a curse. A curse, in the biblical sense, is not something evil that is simply put upon a person without a reason, nor is it irreversible. God does not go around cursing people with disease. Rather, a curse comes as a direct consequence of man's actions.

The Bible tells us that God "turns people over" to their own sin, allowing the natural consequences of their sin to take effect. In other words, if a man deliberately continues to break the law of God, God does not stop him - He allows him to go ahead and suffer the effects of that sin. The Bible says:

"Therefore God gave them over in the lusts of their heart to impurity, that their bodies might be dishonored among them. For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural, and in the same way the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error" (Romans 1:24, 26-27).

The question is not simply "Why did God allow this disease to come upon homosexuals?" It should also be asked, "Why did these people take the risk by getting involved in illicit sex?" Thousands of people today are being diagnosed as having the AIDS virus. Hundreds of thousands of AIDS cases remain unreported. Many of those with the virus are married - thus affecting more than just the homosexual community.

God is not going around vindictively cursing people with AIDS. This deadly virus is a direct consequence of immoral behavior which is now taking its toll on the general population. This is why God warns us to stay away from sin: because it kills. God's moral law was not given to take away our happiness; it was given to protect us from our own destructive passions and sinful practices.

But one thing is for sure: the AIDS epidemic in America has caused many thousands of people to reconsider their own actions. Countless young men who may have fallen into homosexuality have abstained simply because they did not want to contract the virus. Many women have refrained from getting involved in premarital sex because of the risk involved. This is a clear demonstration of God's love: He wants to keep as many people as possible away from certain destruction. Consider this verse:

"The Lord ... is patient toward you, not wishing for any to perish but for all to come to repentance" (II Peter 3:9).

Because He will not violate any man's free will, God will allow a person to be involved in sinful practices even if that practice leads to death. But He has never desired that a man should perish, and He certainly has not brought on the AIDS epidemic to bring suffering or death.

1 Sy Rogers and Bob Davies, "Homosexuality and the Christian," published by Eleutheros, Winter Park, FL.

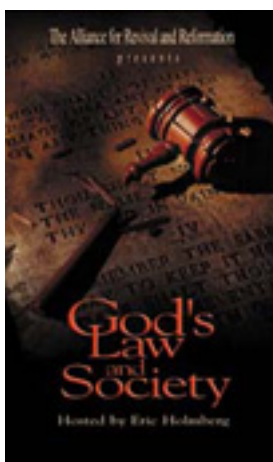
2 Ibid.

If you have a question about what the Bible says about a certain issue, write: Questions On Campus, c/o Maranatha, 100 Montmullen Street, Lexington, KY 40508.

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Culture of Androgeny

Blurring the Lines Between the Genders
by Lee Grady

Does anyone remember a time in America when men were men, women were women, and the children could tell the difference?

In case you haven't noticed, the entertainment industry and the educational establishment have teamed up in the last few years to try their best at destroying traditional sex roles. We are told that in this enlightened era we need to learn to be "gender neutral." Men are encouraged to explore their "feminine side"; women are pressured to get out into the working world and fight their way up the corporate ladder.

Michael Jackson, the epitome of 1980s androgynous chic, paints a clear picture in the minds of our youth that you don't have to be male or female - you can be both. He can belt out a song and dance about "The Man in the Mirror" and sound like Lady Soul at the same time. Meanwhile, polished talk show hosts assure us that we will all eventually be bisexual, thus ridding our society forever of unwanted stereotypes.

If this confusing trend continues, a trend which author George Gilder calls "the androgynous agenda," then America's sexual landscape is going to be drastically marred beyond recognition in a few more years. Consider some of the shocking developments which are taking place in relation to male and female roles:

- * The number of male flight attendants rose from none in 1960 to a current total of over 10,000. Other traditionally feminine occupations also have experienced a surge of male interest, all the way from telephone operators to male strippers; 1
- * Most state educational budgets now call for increased emphasis and spending on girls' athletics, and less for boys', causing boys' overall participation in school athletic programs to drop from 76 percent to 50 percent; 2
- * The Boy Scouts of America, after fighting several costly legal battles, announced last year that they will not bar women from becoming leaders of scout troops;
- * Leaders of mainline Protestant denominations have called for the removal of "sexist language" in the Bible and church hymns, proposing that God Himself is both male and female;
- * Recent court decisions have mandated that the U.S. Army must admit professed homosexuals into military service;

* The state of California has now officially recognized America's first lesbian sorority on the UCLA campus. Gay rights activists praised the decision as a great victory, and are expecting similar rulings in favor of homosexual fraternities;³

George Gilder, who chronicles this erosion of the sex roles in his excellent book *Men and Marriage*, says the trend should alarm us: "Every year's statistics break the previous records and ever more graphic images arise to signal the passing of the sexual concepts of masculine and feminine on which Americans have based their lives and expectations."⁴ But why is it that we are experiencing this sex role crisis?

Cultural Bone Rot

Actually, what we are experiencing in the U.S. today is nothing new. It happened in ancient Sparta and in glorious Rome. It happened in 18th century France and is presently occurring in the nations of modern Scandinavia - as well as most other democracies in the West. George Gilder calls it sexual suicide. It could also be called God's cultural judgment.

It is explained very simply in a Bible passage penned by the Apostle Paul, which he wrote to the Christians in Rome at a time when the imperial capital was well on its way to becoming an androgynous society. In this classic epistle he describes in detail the fate of a culture which rejects God's authority and His immutable laws:

"For even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools ... Therefore God gave them over in the lusts of their hearts to impurity, that their bodies might be dishonored among them ...

"For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural, and in the same way also the men abandoned the natural function of the woman and burned in their desire towards one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error" (portions of Romans 1:21-27).

This passage outlines the systematic breakdown of sex roles and the entire family structure itself - a structure which God designed to be the foundation of a healthy society. In a culture where men have rejected God's government and refused to submit to His moral requirements, a process of decay is set in motion. This moral entropy begins in the minds of men; as God's enlightening presence and protective influence is withdrawn, a pall of intellectual confusion settles over the society as a whole.

This intellectual depravity, as it progresses in intensity, brings about a twisting and a perverting of all that is natural and normal. And if we interpret Paul's comments to the Romans correctly, it would appear that sexual habits and roles are the ultimate target of this cultural bone rot process. When a society has divorced itself from God, the final result will be that men stop being men, women stop being women, and the institutions of marriage and family are destroyed.

When Paul tells us that men and women "abandon their natural function," this does not simply refer to homosexuality. What is "natural" for woman? Most assuredly her natural instinct is to marry, bear children, and devote much of her life to nurturing those children. In an anti-Christian society, women abandon these instincts. They revolt against the concept of childbearing, either through abortion or through neglect of nurturing responsibilities.

What is natural for the man? The most natural, God-given male instinct is for a man to give himself to one woman as her lifetime sexual partner in marriage, providing for her and for the children which they produce together. Whenever a civilization revolts against God, men simultaneously revolt against the institution of marriage.

This revolt does not begin with homosexuality. The large-scale breakdown of marriage in this country tends to parallel with the publication of Playboy magazine and the philosophy that it began to promote in the 1950s. Hugh Hefner's revolution encouraged men to leave the confines of marital fidelity under the guise of male sexual expression. But adultery is actually a revolt against masculinity and the natural male function, because it, and the resulting divorce, actually removes men from their primary role of husband, father and family provider.

Once men have rejected marriage, the door is then opened for the onslaught of homosexuality. Children no longer have a genuine male role model in the home, and this lack of a strong father figure completes the cycle of perversion: the young sons are sent out on a desperate search for the masculinity they never found by natural means, and the wounded daughters find it forever difficult to respect men when they reach adulthood.

Stopping "Gender Neutral" Policy

America's gradual drift from Judeo-Christian morality has now led us into the danger zone I have just described. One writer recently stated that the last twenty years in this country, in terms of public policy, could be described as "the homosexualization of America." But we did not get into this predicament without the help of an elite group of policymakers who have adopted an anti-family, anti-male, and anti-female agenda.

Leaders of the feminist movement (many of them are men, by the way) have told us that traditional sex roles are oppressive to one's individuality. They tell us that marriage is institutionalized rape, and that our economy is designed to enslave women to domestic duties. They tell us that women not only belong in the White House or on the construction site or in a fighter jet, but that we have a moral imperative to discriminate against men to put them there.

According to Gilder, Americans should learn a valuable lesson from the Swedes before it is too late. Over the last 25 years, Swedish social planners under the influence of feminism began to devise national policy that directly attacked the nuclear family. Legislation was enacted which removed all special protections for married women. Tax laws eliminated the joint return for a married couple, thus forcing

both married partners to pay the same in taxes even if the wife did not work.

After a few years of such policy changes, it was impossible for a husband to provide for his family on one income. Women were forced into the workforce, and children were simultaneously forced into federal day-care facilities. Housing and tax benefits were even curtailed if families refused to place their children in the day-care centers. 5

Today in Sweden, traditional male and female roles have virtually been abolished. Men can no longer act as the principal providers. Women can no longer care for their children. Marriage has become a serious economic disadvantage, therefore most Swedish young people have rejected it. Not surprisingly, Sweden is now considering legalizing homosexual marriage - and will most likely be the first country in the world to do so.

Does the story of Sweden sound like a socialist nightmare? We are much closer to copying the Swedish pattern than most of us realize. Says Gilder, "The United States is enacting many of the policies that brought sexual suicide to Sweden. Despite the defeat of the Equal Rights Amendment and universal day-care, the feminists are gaining their ends piecemeal. In particular, the decline in the value of the child deduction has shifted the tax burden onto families with children.

"Through court decisions in favor of comparable worth, through the infiltration of the schools by feminists texts and teachers, through the day-care tax credits and other subsidies for the two-earner family, and through the rapid erosion of the joint income tax return and the housewife's right to social security, feminists are winning quietly by legal and legislative action what they cannot win in referenda."6

The Swedish agenda is already being seriously discussed in the halls of Congress as a viable option for American society. A bill proposing a massive federal day-care system is in consideration during this current legislative session. The feminist rallying cry is convincing more and more mothers to pursue employment outside the home. Our current welfare system has all but destroyed the self-esteem of lower class black males, mainly because single black mothers lose economic advantages if they marry.

What we need desperately in America today is a public policy which honors the clear differences between male and female; which places marriage in an honorable and economically desirable position; which eliminates no-fault divorce; which offers protection and security to the housewife; and which encourages home child care.

We cannot allow maleness and femaleness to drift together into a vague, unisexual zone of neutrality. We cannot allow monogamous marriage to become just one of several legally accepted lifestyles. We cannot allow federal economic policies to cripple and dismember the family structure.

Returning to pro-family policies will not be easy. It will require real men to stand up in the public arena to challenge the anti-gender activists. It will demand real women to defend the paramount role of

traditional motherhood. But we cannot sit idly by while the social scientists plan America's sexual suicide. The culture which refuses to acknowledge and honor the differences between the sexes will neuter itself, and ultimately fade away into a childless oblivion.

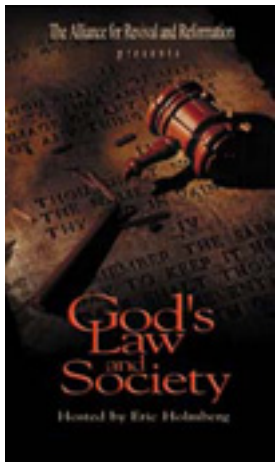
1 George Gilder, *Men and Marriage*, (Gretna, LA: Pelican Publishing Company, 1987), p. 138. 139.

2 Ibid., p. 122.

3 William Jasper, "Perversion and Ignorance," *The New American*, April 11, 1988, p. 45. 4 Gilder, p. 140.

5 Ibid., p. 151, 152. 6 Ibid., p. 153.

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Exposing the Myths

By Brendan Murray
2/92

Myth #1 10% of the Population is Gay

Recently, the Gay and Lesbian Alliance Against Defamation (Glad) purchased air time on the most listened to radio show in the country. Their advertisement stated that ten percent of the population of the United States was homosexual, a statistic contradicting everyday experience.

There is but a single major source for this little tidbit of misinformation, Alfred C. Kinsey's 1948 study entitled *Sexual Behavior in the Human Male*, and affectionately known as the Kinsey Report. What the report specifically claimed is that 10% of white males in the United States are "more or less exclusively homosexual" for at least three years between the ages of 16 and 55. Kinsey and his cohorts determined this primarily through interviews with 5300 white males. (For undisclosed reasons, 1000 black males were dropped from the evaluation process.)

Perhaps the strangest thing about the 10% theory is that it is widely accepted today not because of the accuracy of its findings, but simply because it is cited so much. The thing that most strikingly saps credibility from Kinsey's findings is the wealth of problems with the sample used.

Approximately 25% of the 5300 individuals Kinsey used were prison inmates, who by the nature of their confinement, couldn't have heterosexual intercourse. This is never admitted directly, of course, but it is known that 37% of the sample were non-college educated, and that 75% of this group were prisoners. This translates into 1471 inmates out of a total group of 5300, a sample which is supposed to be representative of the American population. Further skewing the results is the fact that 44% of these inmates many of whom were jailed for sex offenses, had "homosexual experiences" while in prison.

In case you were thinking that this is about as bizarre a representative sample as one could conceivably imagine, it gets worse. Kinsey also admitted using "several hundred male prostitutes" in his sample. If all were included, this alone could throw off his ten percent figure by half, or more.

Psychologist Abraham Maslow showed that because of the intimate nature of sexuality studies, if one relies primarily on volunteers, as Kinsey did, one obtains an overselection of individuals who tend to exhibit unconventional or disapproved behavior. Maslow himself showed Kinsey before the publication of the report how Kinsey's particular sample would be affected. Kinsey ignored this, and in fact went on to write deceitfully on page 103 of the *Male Report* that how volunteering "affects a sexual history is not yet clear."

A close look at Kinsey's sample reveals flagrant disproportions between his interviewees and the population of the U.S. as a whole. For example, 78% of the sample 20 years old or older were single, as opposed to 30% of the U.S. population at large; 645 of the sample were college educated, versus 12% of the U.S. population; fully 80% of the sample were "inactive" Protestants, Catholics, and Jews who neither attended church nor participated in religious activities; and, 20% of Kinsey's married sample between the ages of 20 and 50 were "widowed or divorced," as opposed to just 3% of the U.S. at large. The list goes on, with the statistics from Kinsey's sample seeming even more absurd when we consider that we're talking about 1940s America.

So if these incongruities discredit Kinsey's 10% figure, what's the real truth? It would appear that one to two percent is the actual proportion of homosexual men in a given population, as demonstrated by two recent studies. First, David Forman, senior staff member at the Radcliffe Infirmary, Oxford, authored a study in England and Wales between 1984 and 1987 which determined that only 1.7% of his sample had engaged in homosexual intercourse (British Medical Journal 298: 1137-1142, 1989). Second, sexual behavior researcher, Tom Smith of the University of Chicago authored a study two years ago entitled "Adult Sexual Behavior in 1989: Number of Partners Frequency and Risk." His study resulted in a figure of "less than 1% exclusively homosexual."

So it would appear that every publication or group that preaches the 10% theory are all grossly mistaken.

Myth #2

The Government Isn't Doing Enough To Combat AIDS

According to the New York Times, the government of the United States spent some \$1.6 billion in the battle against AIDS during the fiscal year 1989. This enormous sum is more than the amount of money our government spends fighting all forms of cancer combined. (In addition, the Ryan White Act of 1990 authorized \$4.5 billion in emergency funding for cities hardest hit by AIDS.)

Look at it this way. Every year over 500,000 Americans die from cancer; in the ten years from 1981 to the present some 116,000 Americans have died from AIDS. Yet our government continues to spend less on cancer, which kills five times as many Americans every single year as AIDS has ever killed. Put another way, over fifty times as many Americans have died from cancer over the course of the last decade as have died from AIDS, yet the fight against cancer receives less federal money than the battle against AIDS.

Thus it is even more difficult to justify in light of the fact that whereas one can usually do nothing to eliminate the risk of cancer, barring any unforeseen tragedies (such as a contaminated blood transfusion), mere behavior modification will almost guarantee that one does not contract AIDS.

We currently do virtually nothing, however, to promote such behavior modification. Consider that while the total number of deaths from AIDS in the U.S. stands, as stated above, at around 116,000, the Centers for Disease Control reported recently that in 1988 alone 434,000 Americans died from smoking,

sometimes even making this dangerous behavior illegal in public places. Yet we seem unable or unwilling to discourage similarly the behavior that leads to AIDS.

Myth #3

AIDS Is Not Just a Gay Disease

The Centers for Disease Control last year reported that over 90% of all AIDS sufferers are homosexuals, bisexuals, or intravenous drug users. Heterosexuals make up barely 5% of reported cases, but a large portion of this group probably contracted the disease through promiscuous contact with members of the first group. The remaining cases are the result of secondary infections, via the aforementioned contaminated blood transfusions, for instance. In April the New York Times reported that well over 90% of all AIDS cases are male, and they're not getting it from heterosexual contact.

A second oft heard maxim: "Anyone can get AIDS" is quite true. However, anyone can also get struck and killed by a passing horse at the Kentucky Derby. The point is that you won't contract AIDS if you don't do certain things. Ultimately it is impossible to separate the genesis of AIDS (originally called GRID, or Gay Related Immune Deficiency Syndrome) from its origin and spread within the practices of a significant segment of the homosexual community.

Dr. William Foege, then director of the Centers for Disease Control, stated in the July 4, 1983 issue of Time, for example, that "The average AIDS victim has had 60 different partners in the past 12 months." It is furthermore disingenuous to claim that moral equivalency exists between those who contracted AIDS via a conscious decision to engage in high risk behavior and those who contracted it in some tragic accident.

Myth #4

Condom Distribution Is Crucial For Solving The AIDS Crisis

Condoms have been shown to have a 10 to 18% failure rate for preventing possible pregnancy. This is hardly acceptable as a measure designed to protect someone from AIDS, which is presently always fatal. In addition, the rate of failure with homosexual contact sends the failure rate skyrocketing.

Rather than groping at such pseudo-solutions we must address the unwillingness to state that only abstinence or a monogamous marriage relationship with a partner known not to have the disease will eliminate completely the risk of AIDS. This is hardly the imposition of a particular form of morality, it is common sense, and it is nothing less than a matter of life and death.

Myth #5

Someone You Care About is Gay

If you frequent the university campus, you have probably already seen the posters with this slogan: "Someone You Care About is Gay." But it's probably not true. Contrary to the implication of the message

above, it is possible to live for years on a university campus without ever coming closer to a homosexual than passing distance.

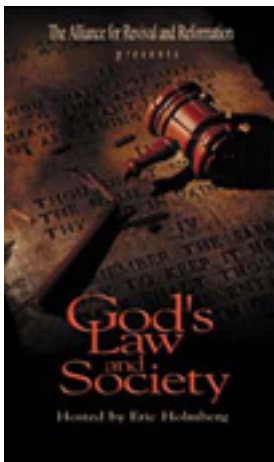
All of these myths have at least one thing in common - the evasion of responsibility. Instead of accepting responsibility for their actions, the 'AIDS community' and many radical homosexuals are desperate to blame anyone or anything they can, be it the federal government, fate, the Church, or anyone who espouses moral values and common sense.

People resent this, and the net result is a society composed of disillusioned and confused individuals. Because they feel they are being deceived the general public becomes alienated, insulted, and even angry whereas their natural disposition would be one of caring and compassion. This is understandable, for the vast majority of Americans find homosexuality to be inimical to their values and beliefs, but are made to feel guilty or even somehow responsible for a horrible disease that is largely the result of behavior that they simply do not accept.

In the end, we are fortunate that in times of crisis such as these, Americans have historically joined together most strongly on consciousness of others' distress. Before completely losing this capacity, however, we must learn to effectively deal with the facts of AIDS, not the myths which a few radicals would have us believe. And we must do so quickly, for AIDS exacts a horrible, fatal price from its victims, and we may soon be too late.

Brendan Murray is a Peninsula staff writer.

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In the Media Spotlight: Furor over homosexuality continues at Harvard

By Jay Rogers

4/92

In the media spotlight: TIME, CNN, and CBS News have covered the controversy surrounding Gomes' statement.

CAMBRIDGE, Massachusetts (FR) - On November 12, 1991, Peninsula, a conservative student journal at Harvard University, published its 56 page critique of pro-homosexual politics. Immediately following its release, a furor erupted which has continued unabated. Faculty members, administrators, student groups and virtually every other student publication at Harvard have denounced Peninsula's assertion that homosexuality should be viewed by society as morally wrong.

The most surprising statement came from Harvard's Plummer Professor of Christian Morals, Peter Gomes, who condemned Peninsula's homosexuality edition as a "moral mugging" and proclaimed from the steps of the Memorial Church where he presides as chaplain: "I am a Christian who happens as well to be gay."

This came as a surprise to many who have known Gomes over the years. He is one of the most widely respected ministers in America and is considered by many to be a conservative evangelical. Yet Gomes, a member of the American Baptist Churches, has skirted his own denomination's statement condemning homosexuality. This is shocking even to those who have been aware of Gomes' anti-literalist view of Scripture. According to one minister in the Cambridge area we interviewed, the Harvard professor has always maintained a weak view of Scripture as being the authoritative Word of God.

In response to Gomes' shocking revelation, a 50 member student group, Concerned Christians at Harvard, has formed with the purpose of forcing Gomes' resignation as campus chaplain. Conducting a candlelight prayer vigil at Harvard's Memorial Church in late February, Concerned Christians' founder Sumner Anderson denounced Gomes' assertion that it is acceptable to be a Christian and a homosexual.

Concerned Christians at Harvard wants Gomes to resign because he does not represent the biblical view of homosexuality held to by evangelical Christians. Yet Harvard President Neil Rudenstien dismissed the issue as not being the responsibility of Harvard to take part in a "theological debate where reasonable people of different religious persuasions hold different views."

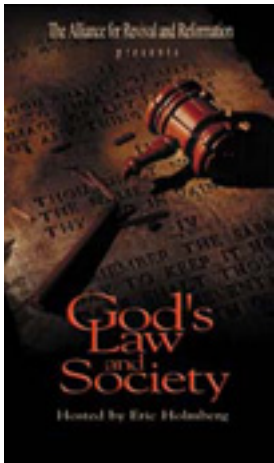
Now that it appears unlikely that anyone in Harvard's administration will ask Gomes to resign, the Concerned Christians group faces a dilemma: How do you openly confront homosexuality as the Bible treats it - as sin - while remaining compassionate and sensitive in an otherwise unsympathetic

atmosphere?

Says Peninsula editor Roger Landry, "The group started because of what Gomes taught on homosexuality - that it is not a sin. To say that the Bible is not relevant on homosexuality is to say that the Bible is not relevant on anything."

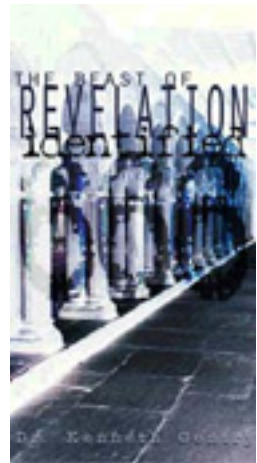
"We're walking a tightrope," Landry admits. "We're not trying to throw stones at anybody. We never thought that Gomes was an evil person. In fact, prior to his announcement, many of us thought that he was an excellent preacher. But what Sumner Anderson said is true: it's more the gospel of Gomes than the gospel of Christ. We plan to keep the prayer vigils going just to let people know that we do not agree with Gomes' teaching on homosexuality."

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The Hidden Agenda of Homosexual Politics

By Erin Doherty, 11th grade
11/93

MUCH LIKE THE CONSPIRATORIAL PLOTS for the propagation and infiltration of communistic principles into society expressed by Karl Marx in The Communist Manifesto is the foreseen agenda of the homosexual community. No longer content with the heterosexual society's mere tolerance of a gay lifestyle, male homosexuals and lesbians are now demanding a total acceptance of their varying sexual expression, and they are using methods ranging from subtle, behind the scene schemes to well publicized legal proceedings.

In the past, those who wished to devise a plan to introduce homosexuality into mainstream American society surmised that a radical reform of our nation's traditional values was the only possible means. However, this rash plan has subsequently matured into a detailed, targeted, yet subtle attack on altering these values. Lest the ultimate aim of this strategy be misunderstood as a result of the seemingly less revolutionary approach, let us examine some of the characteristics, ideology, and methods of the gay community.

To begin, one must understand the ideology which a homosexual embraces (pardon the term!). "The homosexual ideology implies the intent to rearrange our perceptions, lifestyles, and legal system. In the strict sense of the term, this change is revolutionary. It requires, if it is to be effectively implemented, the careful and gradual application and transfer of power. The homosexual movement is thus not primarily a philanthropic or educational enterprise, but a hard-nosed political movement bent on changing our society."¹

Homosexuals foster a desire to establish their identity as a minority and to be given the rights that other groups are entitled to. Using a play on words with the meaning of the word "right" causes their argument to sound quite legitimate and constitutional. However, closer examination reveals that they do not refer to the God-given rights of life, liberty and property which every citizen of every country, regardless of age, gender, race or sexual orientation, is entitled to, but rather to special welfare. The Preamble to the Constitution expresses the fact that "we the people" wish to establish a form of government to "promote the general welfare," and yet homosexuals seek through the legal system to receive privileges which the average American, either single or a partner in a monogamous marriage, does not have.

One such example is seen in the homosexual's usurpation of traditional family benefits. Originally defined as "the institution whereby men and women are joined in a special type of social and legal dependence, for the purpose of founding and maintaining a family,"² the family has now been redefined as "two adult lifetime partners whose relationship is long-term and characterized by an emotional and

financial commitment and interdependence."3

With the stress on sexual pleasure and the freedom of promiscuity, the homosexual lifestyle excuses the need for any self sacrifice and lasting commitment, and hardly falls under the category of the traditional family. Yet gays are able to receive the benefits of a married couple, such as lower housing costs, joint filing of tax returns, and the inheritance of property. Roommates that are single and unmarried heterosexual couples living together do not get such benefits, but an exception of several privileges has been made on behalf of the homosexuals.

Although such inconsistencies rightly invoke anger on those not favored by them, the heterosexual community has been intimidated and forced to keep silent about its grievances. Any outspoken protest either against the homosexual lifestyle or against the special welfare given to such people is charged as discrimination. Clamoring for civil rights, many gays have likened their plight to that of the blacks in the past, a minority group persecuted for its differences. However, they fail to see, or else choose to ignore, the obvious difference: one group received persecution based on its genetic traits, the other does because of sexual behavior. There is nothing morally wrong with being colored, while a homosexual's lifestyle is definitely morally wrong.

Also, many gays seem to take satisfaction in being able to aggravate heterosexuals with their sexual mannerisms, knowing they cannot complain. The scene is similar to the child who irritates his sibling to the point of tattling or reacting physically, delighting in the punishment which the parent gives to the sibling, excusing the provoker's behavior by interpreting it as an expression of his individuality. We have come to the point where it is illegal for an employer to fire a worker because he's gay or for a landlord to refuse to rent out to a blatant homosexual; this is a direct violation of private property rights. Yet it does not work vice versa, for a homosexual has the right to refuse hiring or renting to a heterosexual. The agenda plans to carry this pattern a step further, so that an individual cannot be dishonorably discharged from the army based on sexual orientation or so that a restaurant must allow homosexuals (who very likely could have a sexually transmitted disease) to work with food.

Another part of this agenda is for homosexuals to climb up to influential positions, from which they can readily share and spread their ideas. Gay professors at colleges and elementary school teachers have many opportunities to mold the studious, eager, young minds being trained and directed under their care. Teenagers in public schools receiving sex education classes and going through a period of realizing their sexual identity are sometimes taught that homosexual tendencies exist in everyone, and, as Freud said, "Only a complex pattern of social pressures ensures that so few of us act out this potential [to be both heterosexual and homosexual.]"4

A gay business executive has unlimited freedom to propagate his beliefs throughout his company. Also, now a homosexual "family" is entitled to child custody, through adoption or artificial insemination. The children raised in such an environment would logically consider homosexuality to be the correct and normal way of life, judging from the model placed before them.

To list all of the goals of the homosexual agenda would be tedious, but the ones on the forefront, in summary, are as follows:

1) Legalize homosexual/lesbian marriages; 2) Give homosexuals/lesbians parental and adoptive rights; 3) Classify HIV positive/AIDS carriers as disabled; 4) Enact "hate-crime" laws to include sexual orientation; 5) Use tax dollars to fund homoerotic AIDS/sex education in all grades; 6) Amend laws to prohibit discrimination in employment, housing, public accommodation, and public services; 7) Prohibit the military to exclude anyone because of sexual preference; 8) Repeal all state sodomy laws; 9) Repeal laws controlling the age of sexual consent."⁵

What can we do about this snowballing battle with the homosexual community? We Christians need to take some form of action soon, for since verbal protesting is not allowed, soon many heterosexuals will be moved to the point of physical aggression. It is crucial to stop the homoerotic teaching in the sex education classes so that the future generation of adults won't be encouraged to imitate such a lifestyle. We should also be aware on the state level of any bill or legislation dealing with this issue, and inform our representatives of our opinion in this matter.

Most importantly, though, we must cease to remain passive, allowing wickedness to seep openly into society and become more entrenched in our culture. We must begin to intercede for a nation on the brink of judgment and destruction as a result of Babylonian practices, and pray for wisdom on how to biblically reform our society, preserving its strong roots of moral values anchored in the rich soil of Christianity.

1 Beverly LaHaye, The Hidden Homosexual Agenda, Concerned Women for America, 1991, p.6.

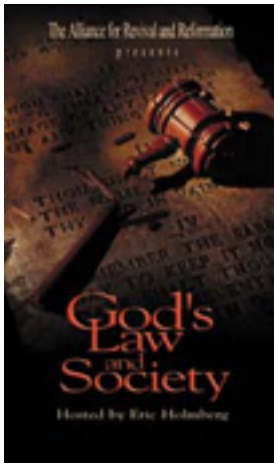
2 Webster's New International Dictionary.

3 Carl F. Horowitz, "Homosexuality's Legal Revolution," The Freeman, Vol. 41. No. 5, May 1991 p.177.

4 LaHaye, p.15.

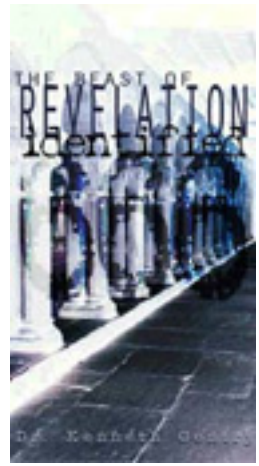
5 LaHaye, p.7.

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Liberation from Homosexuality

by Joseph Farah

reprinted from Glendale News-Press

4/88

These days, just about anything goes on commercial television: condom ads, nudity, foul language, ultra-violence.

But there is at least one thing I promise you will never see on TV. It's something so shocking, so sensitive, so taboo all network executives would agree it's off-limits, now and forever.

Though TV honchos will gladly tell you how much they hate censorship and love artistic freedom, there are limits. Where is it that they draw the line on taste and propriety? What is the one issue too hot for TV to handle? What is the one plot line you will never see developed in a television series or movie?

You will never see a homosexual quit the lifestyle and become a heterosexual.

Why is that? Is it because it doesn't happen in real life? Is it a lie? Is it because the networks are afraid to create programs about homosexuals? How can I be so sure that scenario will never find its way into prime-time?

The reason I am so confident in this prediction is [that] homosexual activists are by far the most powerful lobby group in Hollywood. And homosexual activists think it is absolutely vital to their cause to convince the public that homosexuality is a permanent condition, not a choice.

Though some might label these accusations the delusions of a homophobic, this news won't come as a revelation to anyone in the TV industry. It has been well-documented in a series of articles in T.V Guide and in the scholarly Journal of Communication.

Spokespersons for all three networks reported that gays were the most effective and well-organized of the special interest groups who lobby the television industry, reported Kathryn Montgomery, a former communications professor at Cal State L.A., in the Journal of Communication study.

In the TV Guide report, a group of TV executives unanimously agree it would be impossible to produce a show in which a homosexual decides to seek psychiatric treatment to alter his behavior. Impossible. Out of the question. End of discussion.

But isn't this censorship? How can all these open-minded liberals who make up our television programming establishment condone such artistic prohibitions?

Of course it is censorship. But the homosexual activists and their Hollywood marionettes would contend that the scenario is just not factual, it just never happens. Homosexuals don't leave the lifestyle, they contend.

But the reality is that they do.

"I've never thought about it in this light before, but it definitely is a form of censorship," says Andy Comiskey, director of Desert Stream, a Southern California-based support group for people who have left the homosexual lifestyle. "It's a false picture. It's extremely biased."

Comiskey is also president of Exodus International, a coalition of 60 ex-gay groups from all over the world. As such, he's personally aware of hundreds of people who have chosen to leave homosexuality and lead heterosexual lives.

But you would never know such people exist by watching network television - entertainment or news.

Just in the last three seasons, the networks have aired at least five entertainment programs about homosexuality that would lead viewers to believe the lifestyle is not only a healthy alternative, but for keeps.

The most controversial example was the CBS school break special last spring, "What If I'm Gay?" The show portrayed the teen-age captain of a high school soccer team who comes out of the closet after advice from his school counselor. The message for the kids: It's just an alternate lifestyle, and you can lead a happy and fulfilled life as a homosexual.

Other examples of recent pro-homosexual propaganda by the networks include:

- * In 1986, a CBS movie called "Welcome Home, Bobby" about a 16-year-old who wrestles with his sexual identity before "coming out."

- * In 1985, an NBC movie called "An Early Frost" about a young man forced to tell his parents about his homosexuality when he learns he has AIDS.

- * In 1985, ABC movie called "Consenting Adult" about how another young man tells his family he's gay.

- * In 1985, the ABC series "Hotel" included an episode in which a dying mother decides her daughter should live with homosexual lovers when she's gone.

But the most recent example of pro-homosexual propaganda on network television was the NBC News children's program "Main Street," which favorably profiled two gay teen-agers.

Here's how host Maria Shriver set up the program: "Surveys estimate that about 10 percent of all teenagers are homosexuals. Scientists don't know why. Some think it's a combination of hormonal changes and experiences in early childhood. One thing they are sure of, however: Homosexuality is not something homosexuals choose. It's just something they are or become. And they face a struggle because of it, often living in a harsh world of prejudice, sometimes even violence."

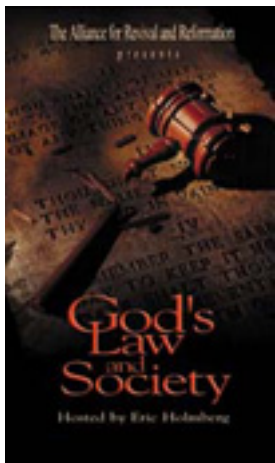
"We've monitored television as carefully as any group in the last few years," says Rev. Donald Wildmon whose [American Family Association] has pressured sponsors to hold networks accountable for their programming. "With the possible exception of a "60 Minutes" report a few years ago, there has not been a single program on television that is in any way unflattering toward the homosexual lifestyle."

Wildmon, too, calls this blatant censorship. He sees a double standard. The networks use their commitment to artistic freedom as an excuse to refuse his demands for less sex and violence and more family-oriented programming, while knuckling under to the suggestions of the Gay Media Task Force.

Wildmon, a Methodist minister from Tupelo, Mississippi, points to dozens of examples of negative stereotyping of religious figures and values on television. And, despite a vast organizational effort, he feels helpless in influencing Hollywood.

Wildmon has been accused of trying to censor what we see on television. But, in reality, Wildmon has been fighting a losing battle. The real censors are the people winning the war to control what we watch on TV.

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Student journal triggers campus wide debate on homosexuality

How 56 pages unleashed a controversy at Harvard

By Jay Rogers

2/92

CAMBRIDGE, MA (FR) - Ever since November 12, Harvard University's monolithic stance on homosexuality has begun to crumble. On that date, Peninsula, a two-year-old conservative student journal, released a 56 page exhaustive volume containing its staff's year long research project on homosexual politics.

The initial response from the academic community was to label Peninsula's findings as "hate-speech." Practically every campus newspaper entered into the debate with full abandon. In the few short weeks toward the end of the semester, scores of articles were printed in campus newspapers dealing with the November issue of Peninsula, which featured a pink triangle (the symbol of pro-homosexual ideology) exploding on the front cover. The pink triangle was originally used by the Nazis to identify homosexual men who were imprisoned in Germany from 1937-1945. It took on a new meaning after World War II, however, as a symbol of oppression, a symbol of solidarity with those physically attacked for their homosexuality.

Despite the inflammatory cover, Peninsula's founding editor, Roger Landry denies the allegations of hate-speech. "Those charges are absolutely ridiculous," said Landry. "There is absolutely no hate in the issue, but rather care and compassion for those experiencing same-sex sexual attractions. ... By depicting the pink triangle in pieces," explained Landry, "we symbolize what we would like to do with this issue of Peninsula. We hope to confound, and, ultimately, discard the philosophies which account for both the pink triangle's original and current meanings - to move away from an atmosphere of hateful persecution on the one hand, and of injurious ideology on the other."

"Before our issue came out, Harvard was monolithic about homosexuality. Any person feeling attractions to members of the same sex were given but one option - to come out and admit you were homosexual and accept it as a lifestyle. Now there is a dialogue going on."

The controversy raged on through the Fall semester and into January. Everyone from the Bisexual, Gay, and Lesbian Students Association (BGLSA), to the Dean of students, Archibald C. Epps III, condemned Peninsula at a November 15 rally.

Harvard's Professor of Christian Morals admits to being homosexual

The most surprising announcement at the rally came from the Plummer Professor for Christian Morals

and minister of Harvard's Memorial Church, Rev. Peter Gomes, who publicly announced for the first time that he is a practicing homosexual. Professor Gomes has been named by Time magazine as one of the top ten most respected ministers in the country, and has been a speaker at the last three Presidential inaugurations.

In a Harvard Crimson article (Nov. 18, 1991), after conceding that the November issue of Peninsula was "well-written," and showed both a "dash of compassion and a hint of counselling," Gomes stated:

"Neither I nor any other Christian who is gay need accept any longer the definition of ourselves as outside the embrace of the sacraments or ministry of the Church. Our sexual identity notwithstanding, we with our fellow believers are all a part of the fallen human race, all live in the light of the sacrifice of Christ, all share in the same and uncorrupted creation in the image of God, and all participate in the means of Grace and the hope of glory. And we do so, just as we are; fallen and redeemed; all of us."

Gomes' announcement stirred further controversy from across campus and across the nation. Harvard undergraduate Sumner Anderson wrote in a Crimson editorial (Nov. 20, 1991): "As a Christian and as a member of Memorial Church, this was one of the most disturbing events in my four years at Harvard.... (Gomes) cited his position as the Plummer Professor of Christian Morals as authority to declare that homosexual behavior is 'reconcilable' with Christianity. ... unless he openly admits homosexual behavior to be sinful, I feel compelled to call for his immediate resignation as minister of Memorial Church."

Landry offered this assessment of the magnitude of the controversy: "It is about our bucking political correctness' most sacred cow: the sexual revolution. But on a much deeper level, our issue is the first in-depth response we know of (collegiate or otherwise) to the inroads that the pro-homosexuality movement has been making into public policy over the past couple of decades."

The Peninsula staff is a small group of students at Harvard who hold to a variety of conservative and Christian ideologies in confronting issues such as abortion, "politically correct" speech, multiculturalism, and pro-homosexual politics.

"We are limited by resources and our small size," says Landry. "Liberal groups have unlimited resources, such as the daily newspaper (the Harvard Crimson) and the capitulation of the school administration toward the left. But the fact that we are labelled as 'conservative' actually helps us get across our point of view. The point of view is so unique that it has made us more salient to many people."

Landry points to the rejection of the politically correct agenda by Harvard as evidence of Peninsula's success. "P.C. has already been thrown out the windows by most Northeast schools. We were hit by P.C. before everyone else. Among students here, people are so sick and tired of the arguments. After a few issues of Peninsula and the debate in the national press, most people have admitted that the issue is ridiculous. Eventually P.C. will lose its steam everywhere."

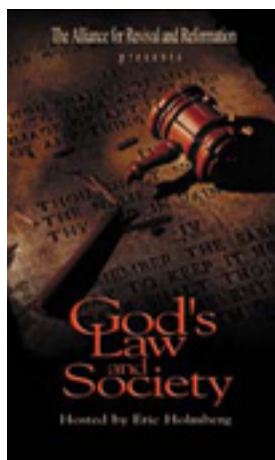
"Some people have actually come to us and have said: 'I changed my position on abortion' or 'I changed

my mind about the National Organization for Women.' There have already been some short term changes, but we are looking at the long term. When people get out of here (graduate) hopefully they will bring these points of view with them."

The Peninsula issue on homosexuality is divided into sections which deal systematically with (1) the misinformation of pro-homosexuality propaganda; (2) the causes and consequences of homosexual behavior; and (3) the alternatives to dealing with same-sex sexual attractions that the pro-homosexuality movement never mentions.

If you want to obtain a copy of the Peninsula issue on homosexuality, you may do so by writing:
Peninsula, P.O. Box 2180, Cambridge, MA 02238.

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Islam

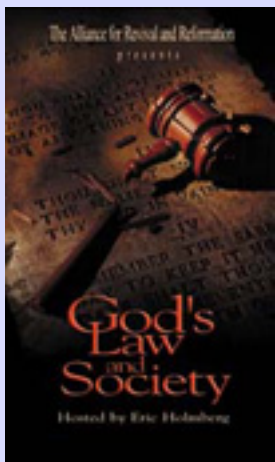
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Islam: Beliefs and Practices

By Jay Rogers

2/91

Today America finds itself embroiled in the midst of war which is even now lengthening. We are confronted by an enemy, not unconquerable, but surprisingly resilient.

At the center of Iraqi culture is Islam, a religion which dominates the culture, politics and lifestyle of this Middle Eastern nation. Islam is at the source of the resilience of Iraq. We find in studying Islam that there are many different sects, which correspond to denominations, each of which holds many diverse ideas and interpretations of that religion.

The beliefs and ideas that dominate much of the country Iraq are probably the most fundamental to the Islamic faith proposed almost 1500 years ago by the prophet Mohammed. Not all Muslims today will fit into this description. However, we can begin to get an understanding of the culture of Iraq by studying Islam's beginnings

The Beginnings of Islam

Islam took its rise in the peninsula of Arabia, a country of sandy deserts, fertile valleys and rock-bound coasts. The Arabs, who were the first people to embrace the religion of Islam, are identical with the Saracens or the Moors who conquered huge areas of the known world in the 7th and 8th centuries. The inhabitants of Arabia during medieval times may be divided into three classes:

- 1) Large numbers of Jews, who after the destruction of Jerusalem in 70 A.D., had fled to Arabia, where their descendants had exerted a beneficial influence by their high culture and the purity of their religious faith.
- 2) Christians from the Roman Empire whom the imperial persecutions and the doctrinal controversies among the different sects had driven to settle in Arabia.
- 3) The ruling race, which was composed of the descendants of Ishmael, one of the sons of Abraham; these were the true Arabs, or Saracens. They worshiped the heavenly bodies and their most holy place was the Kaaba, in the city of Mecca. The Kaaba was believed to have been built by angels and to have been let down from heaven.

Mohammed

Mohammed was born at Mecca, in the year 570 A.D. His father was an Arab and his mother a Jewess. His real name was Abul Kasem Ibn Abdullah. His assumed name, Mohammed, is derived from the

Arabic Hammada, which means "one to be praised," or "the desired one." His mother died when he was six years of age and he was adopted by his uncle, who treated him with great kindness.

According to legend, he was born with the seal of prophecy written on his back in letters of light, and three shining angels hailed him as the "Prince of Mankind." While a boy, he earned his living as a shepherd - a disreputable occupation among the Arabs, but one in which he afterward gloried, saying that Moses and David and other great prophets had first been shepherds. He never learned to read or write.

On a journey to Syria with his uncle, he passed through a number of Jewish and Christian communities, and even spent some time in a Nestorian* monastery at Bozrah, Syria, and learned much about Judaism and Christianity.

Although naturally inclined to a life of quiet contemplation, Mohammed was forced by poverty to undertake a commercial career. Mohammed made several journeys to Syria for a wealthy widow of Mecca, named Kadijah, and in his 25th year they were married. Only one child of theirs, a daughter named Fatima, survived who became a mother of many descendants of the prophet.

Mohammed proclaims himself a prophet

Mohammed often retired to the desert or the mountain for meditation and prayer. While meditating on Mount Hira, near Mecca, in his fortieth year, he fell into a trance and, as he reported, received a call from the Archangel Gabriel. In great fear he returned home and related his vision to his wife, who consoled him, and said that he had been chosen as the prophet of his people.

For a long time no other visions came, and when he determined to commit suicide by hurling himself over a precipice, Gabriel appeared to him again. Mohammed now announced himself as a prophet and the founder of a new religion. The revelations which he said were made to him continued for more than twenty years and are embodied in the Koran, which contains elements of Christianity, Judaism and the pagan Arabic religions.

The First 12 Years of Islam

Mohammed's first "revelation" took place in 610 A.D. For three years, Mohammed labored among the members of his family and his intimate friends, making about 40 converts, of whom his wife was the first. He then determined to assert more boldly his God-given office of prophet and lawgiver.

Thousands of pilgrims flocked to Mecca to visit the holy Kaaba and kiss its sacred stone. Taking his stand daily near the Kaaba, he preached the new religion and proclaimed himself the prophet of God. He boldly attacked their idolatry, and reasoned with those who opposed him. His doctrines were later committed to writing by his followers and the book was called the Koran.

During the nine years of preaching, much strife was stirred up and few converts were made. At last,

Mohammed's cousin Ali precipitated a serious conflict by declaring that he would do personal violence to such as would not recognize Mohammed as the Prophet of God.

The Hegira

The threats of Ali raised such a storm of wrath that Mohammed was compelled to flee from Mecca to save his life. His departure at this time, July 15, 622, is known as the Hegira and marks the beginning of the Muslim calendar. For ten days he and his devoted band of followers toiled over the burning sands and rugged rocks of the desert until they reached Medina, 250 miles to the north. In Medina he was hailed as a prophet and multitudes of converts were made to his faith.

He at first proclaimed that those who accepted Islam must do so voluntarily, but this principle was soon abandoned and, at the head of his conquering army, he offered the vanquished their choice of three things: The acceptance of Islam, the payment of tribute, or death by the sword.

The Return to Mecca

Within two years of the Hegira, Mohammed took the field against his enemies and routed them in battle. He then conquered several Jewish and Christian tribes and watched in prison the massacre of 600 Jews in one day, while their wives and children were sold into slavery.

In the eighth year of the Hegira, he finally marched on Mecca and captured it with little opposition. On entering the city he went directly to the Kaaba where under his orders all the idols were broken. From that time the Kaaba became the chief temple of the new worship.

In the tenth year of the Hegira, Mohammed visited Mecca with an army of 40,000 Muslims. Soon after his arrival, he was taken violently ill. Realizing that he was dying, he exclaimed, "The Lord destroy the Jews and the Christians! Let there not remain any faith but that of Islam throughout the whole of Arabia! Lord, grant me pardon and join me to thy companionship on high!"

Western Asia and North Africa

After the death of Mohammed, the caliphs continued the conquests he had begun. Caliphs were successors whose authority extended into both civil and religious affairs. They stimulated their followers with the assurance, "Before you is paradise, behind you is death and hell."

Palestine, Syria and Egypt were at this time dominated by the Greek Church. Large numbers of its adherents who had fiercely quarreled among themselves over nice points in their creed, with little care for the essentials of Christianity, easily exchanged their faith for that presented to them at sword's point.

The land in which Christ had healed and taught was quickly overrun. Syria soon yielded to the Muslim arms. Thousands of Christian church buildings in and near Antioch, Jerusalem and Alexandria were

either destroyed or converted into mosques. Twenty-one years after the death of Mohammed, the rule of Islam extended over a territory as great as the Roman Empire.

Even Constantinople was besieged twice and probably would have fallen but for the severity of an unusually cold winter. In 707 A.D. the Muslims swept over the provinces of Northern Africa, bringing into subjection the entire country between the Great Desert and the Mediterranean.

The Conquest of Spain

Even the sea could not check the conquering hordes of Islam. In 711 A.D. they crossed the Strait of Gibraltar and attacked the Visigoths, whose moral and physical degeneracy was so great that they made only a feeble resistance, and Spain fell under Islamic rule.

The teachings of Mohammed spurred them to rapid conquests: "The sword," said Mohammed, "is the key of heaven and hell; a drop of blood shed in the cause of Allah, a night spent in arms, is of more avail than two months of fasting and prayer; whosoever falls in battle, his sins are forgiven, and at the day of judgment his limbs shall be supplied by the wings of angels."

The fanaticism aroused by such words was a leading factor in his success. To the Jews and Christians, they permitted some liberty upon payment of a heavy tribute, but the idolater was compelled to embrace Islam or face slavery or death.

Plans for World Conquest

The purpose of the Islamic armies was to sweep from Arabia over the northern part of Africa, subdue Spain, conquer Gaul (France), subjugate Italy, spread the Muslim faith through Germany, overrun Greece, capture Constantinople, and finally cross over into Asia Minor (Turkey), after having converted Africa, Europe, and Asia into a vast Muslim Empire.

Encouraged by their easy conquest in Spain, the Muslims crossed the Pyrenees, and overran the valley of the Rhone. They directed their march toward Tours (shown on map: 120 miles southwest of Paris). At Tours was situated the much of the wealth of Europe at that time. The treasures of the Cathedral of St. Martin were the target of Abd-el-Rhaman, the Muslim leader, who set out to pillage it. On the road he met the brave German forces.

The Battle of Tours

On Saturday, October 11, 732, the battle began by a fierce charge of the Muslims shouting their famous war-cry, "Allah-Akbar!" (God is great!) But never before did they meet such resistance - the Germans did not yield one foot. All day long the charges were repeated, every one leaving its quota of Muslim dead.

The confident spirit with which the Muslims entered into battle gave place to anxiety and then to fear. At this moment, the German forces took up the offensive and threw themselves upon the wearied and discouraged Muslims, who were unable to resist the terrific onslaughts.

They fought bravely for a while, then fled from the field despairing and leaving everything but their horses and their arms behind them. Abd-el-Rhaman had fallen in the dreadful carnage and there was no one to rally the scattered hosts. That one afternoon, Europe emerged triumphant and their enemies were forever repelled. The Muslims withdrew into Spain, where they and their descendants remained for over 700 years and never again appeared north of the Pyrenees.

The leader of the Franks at the Battle of Tours was Charles Martel, a German king, who became the hero of Europe. The name of Charles Martel (that is, Charles the Hammer) was bestowed upon him in recognition of his great victory at Tours. His grandson, King Charlemagne, later did much to unify Europe and became the greatest figure of medieval Europe.

The lesson to be learned here is that those who do not learn from history are doomed to repeat it. We have recently seen the effect of Islam's goal of total world conquest on the modern political scene. A study at the teachings of Islam and how they have affected the Muslim nations should give us a good understanding of the nature of the battle America now faces.

The Koran

The Koran and the Sonna form the authoritative basis for the religion of Islam. The Koran consists of laws, histories, legends and precepts which Mohammed professed to receive directly from God or through the Angel Gabriel. Mohammed could neither read nor write; so the Koran in written form was unknown to him. It is divided into 114 chapters and it is composed absolutely without any system of arrangement. It has neither beginning, middle, nor end.

The Sonna is a commentary on the Koran and consists of Mohammed's sayings and doings, as handed by tradition and reduced to writing about a century after the Hegira.

Monotheism

The Koran opposes the polytheism of Greece and Rome, as well as the Christian doctrine of the Trinity. The faith of Islam in this particular is embodied in this passage of the Koran: "There is no god but God." Abraham, Moses and Jesus are viewed by Islam as being lesser prophets than Mohammed who revealed the complete will of God to mankind.

The Final Judgment

The Koran teaches that on the last day the bodies of all persons shall rise and they shall be judged according to their good or bad conduct while on earth. After judgment, all must cross a bridge which

passes over hell and ends in paradise. The bridge is finer than a hair, sharper than a sword and beset on both sides by briars and thorns. The good reach the end in safety and are welcomed by Mohammed and other prophets into an abode of bliss, while the wicked fall from the bridge into hell, where they endure endless tortures.

Prayer

Muslims are supposed to pray five times a day. A muezzin or public crier announces the time for prayer from a minaret of each mosque. While praying the worshipper must be faced toward Mecca. Prayer consists of prostrations and the recitation of passages from the Koran. Public prayers are held in mosques on Friday at noon when, in addition to the prayers, a sermon is delivered. Women are not ordinarily admitted into the mosques.

Fasts

For the space of one specified lunar month a year, a Muslim fasting season occurs. The Muslim is commanded to abstain from eating, drinking, smoking and every other kind of sensual delight from the time when it is light enough to distinguish a white thread from a black one until sunset. The Muslim fast is obligatory and is regarded as a means of gaining heaven. At other times of the year fasts are optional.

Pilgrimage, Alms and Bearing Arms

Every Muslim is expected to make at least one pilgrimage to Mecca in the course of his life. Each pilgrim marches three times around the Kaaba, a black stone supposed to have fallen from heaven with Adam, while kissing or touching the stone each time. Almsgiving is regarded as an effectual means of obtaining admission into heaven.

But Mohammed taught that the most meritorious of all actions was to propagate Islam by the force of arms. The call to take up arms against the "infidels" is called the Jihaad, or holy war, and has plagued the international scene since the time of Mohammed.

Culture and Learning

One of the positive aspects of Islam was the unification of national government and the preservation of culture and learning in the nations which they conquered. During the period of conquest the Arabs imposed their religion upon all conquered nations. But they absorbed something of every culture that they conquered - from the Persians, philosophy; from the Greeks, science and literature; from the Hindus, mathematics.

They became investigators in the fields of astronomy, chemistry and mathematics. The Arabs preserved the scientific works of the Greeks throughout the Dark Ages. Learning first returned to Europe through the Arabian schools in Spain.

Muslim men were allowed to have four legal wives. The role of women is subservient to that of men. The use of all alcoholic beverages is prohibited.

Islam seems to be a mixture of many good and evil elements. It seems that the personal failings of Mohammed brought a creed of cruelty and self-indulgence into a system that otherwise harmonized with Judeo-Christian thinking of the medieval era.

Islam legalizes the slaughter and plunder of all "infidels" and extols polygamy giving sanction to man's lowest instincts and destroying the dignity of women. Furthermore, a strong "works-righteousness" viewpoint pervades the teachings of Islam and has given rise to a proud, self-righteous attitude among those who are successful in keeping the commands of the religion.

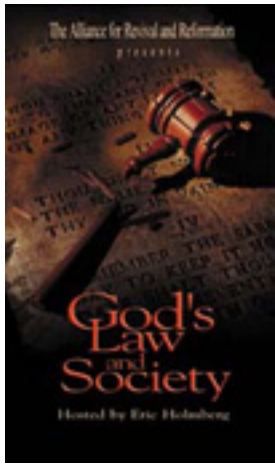
Recent historians incline to the belief that in the beginning of his career Mohammed was a sincere and enthusiastic reformer, and some have even compared him with Jesus of Nazareth. But afterwards his motives became less pure and he became dominated by a desire for conquest. He was a better man in the period of his adversity and persecution than during his prosperity and triumph.

Like many other famous characters, he arose from poverty and obscurity to greatness and then decayed under the sunshine of wealth and power. He started with the desire to win his countrymen from idolatry to the worship of the one true God, but he gradually became ambitious to be known as the founder of a universal religion which was to be extended by the sword.

For twenty-four years he had but one wife, and he preached monogamy. However, only two months after his first wife's death, he married again and afterward had fourteen legal wives. His favorite wife, Ayesha, he married when she was nine and he was 53 years old.

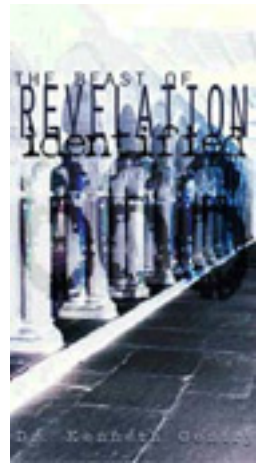
"To compare such a man with Jesus," says historian Philip Schaff, "is preposterous and even blasphemous."

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A Response to Islam

Muhammad the founder of Islam says: "You are not God's Son - but only a prophet."

From the Quran (Koran):

1. God (Allah) had no son (Sura 112:2,3).
2. You (Jesus) did not die on the cross (Sura 4:157 & 5:73-75).

But we say: "You are the Christ the Son of the Living God" - Matthew 16:16.

"I will declare the decree: the Lord has said unto Me, Thou art my Son, this day have I begotten Thee. Ask of Me, and I shall give You the heathen for Your inheritance, and uttermost parts of the earth for Your possession." - Psalm 2:7,8 (See Acts Chapter 2)

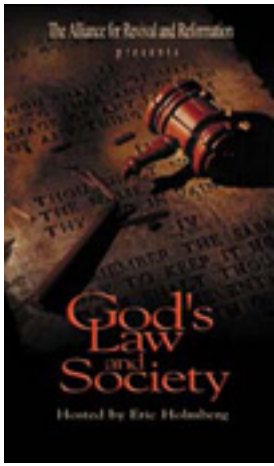
"In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him." - 1 John 4:9

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures." - 1 Corinthians 15:3,4

"The Father loved the Son, and has given all things into His hand. He that believes in the Son has everlasting life; and he that does not believe in the Son shall not see life, but the wrath of God shall remain on him." - John 3:35-36

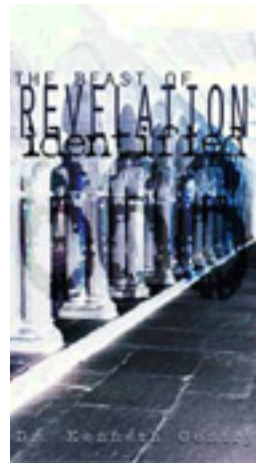
The god (Allah) of Muhammad is not the God of Christianity. Some things are not negotiable!

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What Is Islam?

by Kris Tedford

A few years ago, while a student in seminary, I was reminded of the commission that Jesus gave to His disciples, "Make disciples of all nations ..." (Matthew 28:18). My memory was jogged and I realized that all people without Jesus Christ are lost. It was then that God directed my life toward the service of the neediest of all groups of people in the world - Muslims.

After graduation, while doing campus ministry at Boston University, I began to teach English to international students. It was here that I found that I enjoyed being around Muslim people. I made some extraordinary friends and found some excellent opportunities to tell people about Jesus Christ. One Muslim whom I met was a personal secretary to the head of state of a Middle Eastern country.

Unfortunately, because of the American media's portrayal of Muslims, we tend to think of them as being hijackers, kidnappers and terrorists. But I have found that most are so loving and hospitable. Arabic hospitality often puts American hospitality to shame. I also have found Muslims more open to talk about spiritual matters than Americans. If you make a friend of a Muslim, you have a friend for life.

Another misconception that many people have is that Islam is primarily a religion of the Arab world. There are, in fact, more Muslims in Europe, Southeast Asia, Africa and America than there are in Arab countries. Southeast Asia, one of the most populous areas of the world, is predominantly Muslim.

There are also many Muslims in America. Dearborn Heights, a suburb of Detroit, has America's largest Muslim population. Los Angeles also has a vigorous, growing Muslim population.

Islam is a world religion. There are Muslims in every corner of the earth. According to some reports, there are now more Muslims in the world than professing Christians, making it the world's most populous religion.

Ministry to Muslims has become my lifelong goal. Even though Muslims are thought of as being impervious to the Christian gospel, there are some positive signs that they are becoming more open than ever. Islam has its roots in Christian ideas, the difference being that Jesus is thought of as a mere human prophet inferior to Mohammed.

Most Muslim nations were Christian prior to the Middle Ages but they became weak in faith because they did not have the Bible translated into their native languages. Most of these nations rejected Christianity because the version they were experiencing was diluted with superstitions and half truths.

When Islam began to spread throughout the world during the Middle Ages, Western nations further exacerbated the the Muslim people's alienation from Christianity by trying to reconvert them using force,

domination and control. Presently, the negative image that many Muslims have of Christianity comes from memories of the Holy Wars fought in their native lands.

Recently in this century, however, many Muslims have begun to turn towards Christianity. Millions of Muslims already believe that Jesus was an anointed prophet and that the Bible is the inspired word of God. More Muslims have become Christians in Indonesia, Bangladesh, Iran and East Africa in the last ten years than in the last ten centuries.

Jesus Christ Himself is moving among the Muslim people. God has begun to move sovereignly to reveal Himself to Muslim people. I am encouraging Christians everywhere to pray for Muslims, since I believe that as the result of prayer many people have had dreams or visions of Jesus Christ and have been led to know Him.

* A woman in Iran was told the name of a person in a dream. Two years later in Los Angeles, she found that person and his wife who told her about the love of Jesus. She received the Lord that night.

* The February 1990 edition of Mountain Movers magazine told of an Indonesian employee who, with his son, had seen a vision of Jesus Christ on many occasions. After a long conversation with an Assemblies of God pastor, he committed his life to the Lord.

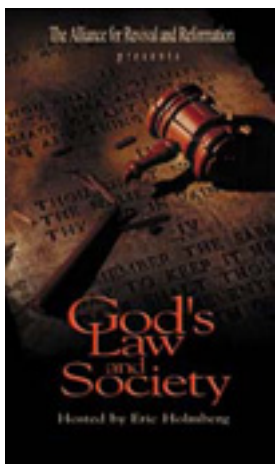
* Christians in Los Angeles have started a church among Iranians. The Iranian people are very open to Jesus because of the horrors of the war between Iran and Iraq. Many Iranians have come to know Jesus Christ as Lord and Savior.

Last September, after searching for God's direction for my life, I made a commitment to minister full time to Muslims. If you are a Christian, I would like to ask you to pray and consider the great opportunity of laboring in the greatest harvest field in the world.

Kris Tedford is an Assemblies of God minister currently raising support to minister full time to Muslims. Kris is a graduate of Gordon-Conwell Theological Seminary and currently resides in the Boston area. If you are interested in knowing more about ministering to Muslims or would like information on how you can support this great work write to:

Kris Tedford
9 Salutation St.
Boston, MA 02109
(617) 367-6865

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What Muslims Believe

By Jay Rogers

Islam has been called the most Christian-like, yet most anti-Christian religion in the world.

Muslims believe in one, true God, they acknowledge many truths about Jesus Christ; they accept the Bible as a divinely inspired book; they respect the Hebrew prophets; they believe in divine revelation, heaven and hell, and many other truths which correspond with Christianity.

Yet a close look at the whole religious system of Islam confirms that Muslims are, in fact, lost and need to be brought to the Truth. There are possibly more bridges between Islam and Christianity than any other two world religions, but a close examination reveals that these bridges are actually roadblocks which hinder Muslims from a clear understanding of the Gospel of Jesus Christ.

Belief in One God

Muslims believe in one God Who created the universe. However, the God of Islam is far removed. He is separate, aloof and impersonal. Islam offers no father-child relationship with the Almighty. Submission to Allah implies a blind surrender of a helpless slave to the tyranny of a ruthless despot.

There is a great gap between Allah, Islam's unpredictable, arbitrary God, and the dependable, faithful God of Christianity whose promises never fail to the end. Muslims deserve to hear that God loves them, that He seeks them through Jesus the Savior, that He wants to adopt them as children and take them to be with Him forever. This is the good news.

The Nature of Man

This is the greatest point of difference between Christianity and Islam. Muslims are taught that although man is weak, he is intrinsically good. What a Christian calls a sin, a Muslim calls a "mistake." The good and bad things that man brings about are not due to man's sinful nature according to Islam. Rather, man is an innocent victim of circumstance within a universal battle between good and evil.

Unless Muslims realize that no one is "basically good," they can never be saved. Bridging the gap is impossible unless a Muslim realizes that he possesses a sinful nature and can only be liberated from his slavery to sin if he accepts Jesus' victory on the cross.

Atonement

Since in Islamic belief, man is basically good and not evil, it follows that man does not really need a

Savior. Therefore the death of Jesus is not only misunderstood but rejected as unnecessary. It depicts the Almighty Allah as weak and incapable of protecting His "prophet."

Muslims can be brought to God only after they realize their need for atonement based on their inability to save themselves and the conviction that Jesus is the only redeemer.

Jesus Christ - a Prophet?

All Muslims believe that Jesus is a prophet of God sent from heaven. The Qur'an speaks of Jesus as the "Word of God and Spirit from Him." Muslims believe in many of the other facts about Jesus that the Bible teaches. This is a good starting point, but in fact, the Islamic acceptance of Jesus is a great stumbling block.

What good is it to accept Jesus as a prophet, if His claim to be the Savior of the world is rejected? If Jesus claimed to be God and was not, then he must have either been crazy or had evil intentions. A Muslim is not likely to see Jesus in the true light until he becomes aware of this erroneous and contradictory idea, and transforms his convictions regarding Jesus.

Acceptance of the Bible

The Qur'an makes numerous references to the Old and New Testaments of the Bible. The Bible is considered by Muslims to be divinely inspired. Nevertheless, Islamic teaching rejects many of the claims of the Bible claiming that the original manuscripts are missing and that the Bible has been corrupted. The Qur'an is considered to be the ultimate authority which outshines the Bible.

This belief is a major obstacle in communicating the Truth to Muslims. The Bible is considered to be God's word, however, any point that diverges from the teaching of Islam is automatically considered to be a corruption. No Muslim can come to know God until he accepts the Bible as God's true Word.

Salvation

The very concept of salvation is nonexistent in Islam. The closest idea to salvation is "going to heaven." Going to heaven is based on the doctrine of balancing good deeds against bad deeds. This decision is made arbitrarily and there is no guarantee that anyone will get to heaven. If God desires, according to Islam, He may allow you into heaven, but if he does not, none of your works will get you anywhere.

Muslims live continually with this insecurity and need to understand that salvation is not a matter of "getting into heaven" but of knowing and loving God through a personal relationship with Jesus Christ. Only in knowing Christ can a Muslim obtain eternal life. This "life" is not based on good works of religious practices; it is a gift from God.

Bridging the Gap

The true "gap" is not between Islam and Christianity at all. Rather the true gap is between God and man. This gap is only bridgeable as Muslims begin to understand that they are sinners; that their sin has separated them from God; and that only in Jesus Christ is there the guarantee of eternal life.

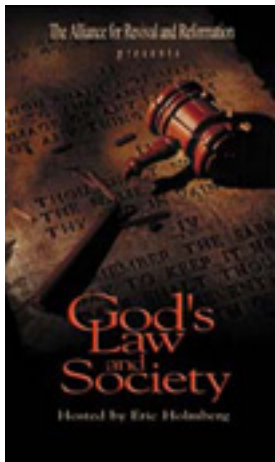
It is not the conversion of Muslims to the Christian religion that we are seeking here, but regeneration - the rebirth and transformation of a Muslim's heart and mind. Argument and debate between two religious philosophies will lead us nowhere. Rather, the Muslim world is waiting to see a fresh demonstration of the power and love of the Spirit of God moving through His people.

This is the greatest difference between Islam and Christianity. Islam offers us a set of man-made religious rules, but Jesus offers us a relationship with a living, compassionate God Who forgives us and gives us the power to overcome evil.

Islam - Statistics

- * There are over 1 billion Muslims worldwide.
- * Almost 1 out of every 5 people in the world is a Muslim.
- * An estimated 3.5 million Muslims live in the United States.
- * An estimated 2% of all Christian workers minister to Muslims.

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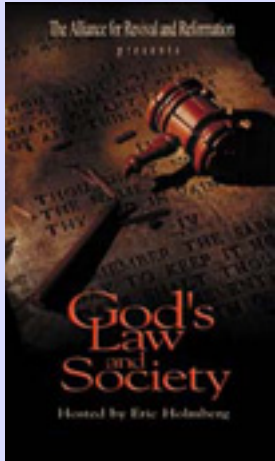
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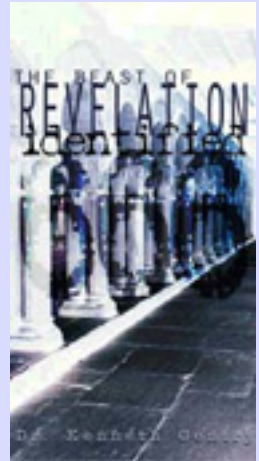
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Back to The Forerunner!

Argentine Legislators to Consider Religious Liberty Law

By David Miller

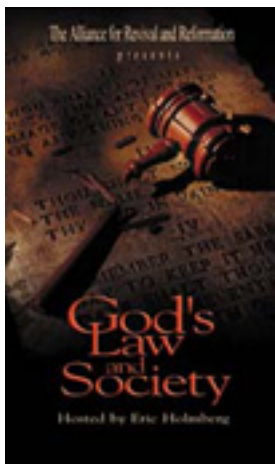
3/93

COCHABAMBA, Bolivia - The lower house of the Argentine Congress is set to debate a controversial draft law which, if ratified, would broaden religious rights in this traditionally Roman Catholic nation. Argentina's Minister of Foreign Relations and Culture, Angel Centeno, submitted the bill to the Chamber of Deputies last September, acting on behalf of the administration of President Carlos Menem.

The law, which seeks to reform government regulation of non-Catholic religious entities imposed during previous de facto regimes, affirms that "every person enjoys the fundamental right to freedom of conscience and religion guaranteed in the National Constitution" and states that "religious beliefs will never constitute a motive for inequality or discrimination before the law."

Navarro Floria, legal advisor to Centeno and professor of Juridicial Science at the Catholic University at of Argentina, helped frame the pending legislation because he believes it will strengthen religious liberty rights enshrined in the constitution. Says Floria. "This legislation intends to protect religious liberty."

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Religious Awakening in Castro's Cuba

3/89

HAVANA, Cuba (FR) - According to a 1989 human rights report issued by the U.S. government, Fidel Castro's regime in Cuba is now classified as one of the most repressive in the world, on a par with North Korea. But close observers of the Caribbean nation say that a growing religious revival among the youth is causing a stir among the top Marxist leaders of Castro's government.

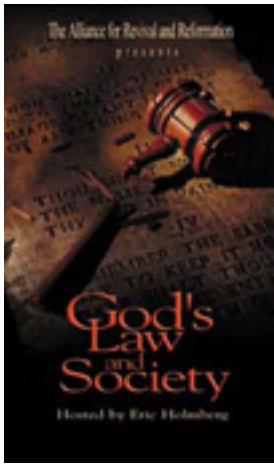
"The government seems ready to lessen pressure and provide concessions with regard to religion," said Ernesto Betancourt, an analyst with Radio Marti. In an interview with News Network International, Betancourt said the Catholic church has already been given limited concessions. "But there seems to be a growing spontaneous awakening religious feeling in Cuba. There is a craving for the spiritual among the young people which is very significant.

"People who are 'products of the revolution' are turning toward religion, and this is more so as the meat of the Marxist-Leninist theology starts losing credibility and attraction to the young people as their stated value. So the government is trying to cope, trying to channel into ways that they could use religion to reduce crime with regard to anti-social behavior among young people.

"At the same time," Betancourt added, "they are very concerned that once you start teaching individuals that they are responsible as individuals and that individualism is a part of the Judeo-Christian tradition, of course you are undermining the appeal of collectivism; so there is a basic conflict that the government can in no way resolve on the ideological level."

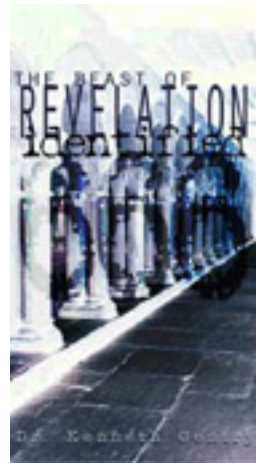
Fidel Castro was recently pressured by a group of internationally acclaimed writers, actors, artists, and intellectuals to schedule free elections and bring about human rights reforms. The group, which included author Saul Bellow, film director Federico Fellini, and writer Eugene Ionesco, published an open letter in 18 international newspapers which criticized the Cuban regime. Castro was reportedly "insulted and annoyed" by the letter; officials in the Cuban government held a six-hour press conference to answer questions raised about human rights violations on the island.

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Missions Report: Bruce Olson's and Colombia's Motilone Indians

By Jay Rogers
10/92

Since 1961, missionary Bruce Olson has labored for the gospel of Jesus Christ among the Motilone Indians deep in the jungles of Colombia's high Catatumbo region. But today Olson's most exciting missionary work still lies ahead.

In the past thirty years, Olson has founded bilingual schools, medical clinics and agricultural centers among the Motilones. His Christ-like humility and work of service to the Motilones has earned him the status of a tribal member. Indian chiefs throughout the region representing 50 tribes and half a million tribe members look to Olson with great awe and respect. He has become a friend of five Colombian presidents; has spoken before the United Nations; and has received educational awards from the Colombian government. Although he completed college only through correspondence schools, his work on translating the Scriptures into the native Indian dialects has earned him honor among linguistics scholars.

Nineteen-year-old Olson first travelled to South America with only a one-way plane ticket and \$70 in his pocket. A young person with a deep burden for Colombia's hidden people, Olson set out in search of the Motilones: a fierce, primitive tribe that no white man had ever encountered and lived. Olson's adventures in Colombia brought him face to face with the Motilones when he was shot through the leg with a three foot arrow. He was brought as a prisoner to their camp to recover. "Bruchko" - the name the Indians gave him (the Motilones were not able to pronounce Bruce Olson) - eventually won over the hearts of these tribal people. Today the Motilones are almost universally converted to Christ.

Three years ago, Bruce Olson was kidnapped in the mountain jungles of Colombia and detained for nine months as a political prisoner by communist guerillas. Hoping to win him as a valuable communist leader, the communists attempted to indoctrinate him through daily political dialogues. "Papa Bruchko" - as they called him - became a source of fascination among the young recruits in training. Many of them began to join Olson in prayer and Bible study. As many as 60 communist guerillas eventually gave their lives to Christ. His refusal to join ranks with the communists earned him death threats and he narrowly escaped execution by a firing squad.

Fearing the reprisal of a united war effort of 50 jungle tribes, the guerilla leaders released Olson in the summer of 1989. The Indian tribes of Colombia had united against the guerillas in a war-pledge to defend Olson's cause if he was executed. The unity of the Indian tribes behind one white man was unprecedented in Colombia's history.

After his release, Olson found that he had become a national hero in Colombia. In the major cities, articles demanding Olson's release had appeared almost daily in the newspapers. Olson's courageous stance against the guerillas was one of the key factors which inspired the common citizens of Colombia to take a bolder, tougher stance against the drug cartels.

Since this time, the openness of the Indian tribes of Colombia to the gospel has become phenomenal. Many tribal leaders have requested that Olson begin to set up clinics, schools and agricultural centers. Some tribes have asked specifically to be taught about Jesus Christ. Olson reported recently: "In August, I was among the Cogi Indians in the mountains adjacent to Santa Marta. I baptized more than 40 adult believers. Several Motilone pastors accompanied me."

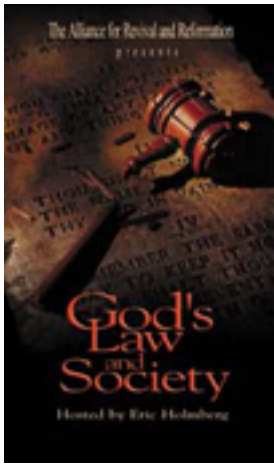
In America, the story of Bruce Olson's captivity brought unprecedented financial support for the work of Christ among the Motilones. For 28 years, Olson had operated with no official sponsorship, relying on only the contributions of friends, but when Charisma magazine ran a two part series: "Bruce Olson's Nine Month Colombian Captivity" (November & December 1989), donors gave \$100,000 to help "Bruchko" continue his humanitarian efforts and evangelism among the tribes of Colombia.

In addition to providing clinical supplies, scholarships and agricultural development, Olson has built several centers for the Motilones. In a recent letter, Olson explained the uses for one of the structures he is building: "Our Tibú Community House of Twelve Cultures, which we have named in Motilone: 'Axdobaringcayra,' is well on the way to completion. ... The house will provide lodging for visiting Motilones. Tibú is the principal port of commerce for the growing tribal economy and it is the seat of government. Here we will organize Colombia's first native language regional newspaper and house staff personnel for the northeast Colombian indigenous cultural publications."

The cultural center he is now building will be a base from which to reach many of the tribal groups of Colombia. Olson reports that he still needs about \$60,000 to complete this center.

Bruce Olson and the Motilone believers are the key to fulfilling the Great Commission in this area of the world. Jesus Christ has commanded us to go and "make disciples of all nations" (Matthew 28:18-20). Many of the nations - referred to by missiologists as the ETHNE, or "peoples groups" - in this area of Colombia are completely unreached with the gospel. We have an exciting opportunity to reach half a million people who have become miraculously open to the gospel in the past three years.

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Castro: Marxism's Last Holdout

By Jay Rogers

3/91

It has been over two years since Fidel Castro stood boldly atop a podium in Havana on the 30th anniversary of the Cuban revolution. From the Plaza de la Revolución he shouted: "¡Marxismo-Leninismo o Muerte!" - Marxism-Leninism or death!

This was a shock for many of the Cubans listening on that New Year's Day celebration. The regimes of the most powerful dictatorships were weighed in the balance in that coming year ... and were found empty. Many of Castro's own people now find him to be insane - they now sing a song: "That Man is Crazy." And they begin to dream of a time when they will be liberated from him.

The United States' sweeping victory over the treachery of a Middle Eastern strongman has led many political analysts to focus their prognosis on Cuba and the fate of its aging dictator. The World Monitor's Georgie Anne Geyer, a reporter who has followed Castro's career for over 30 years recently suggested that Castro is "Not likely to go quietly ...

"That is what would make his end so important - and potentially so terrifying at the same time. Fidel Castro is not a man likely to go quietly into the night to fade away, or to move into forgotten exile somewhere; that is not his style, and his combative psychology would not permit that" ("The Last Communist," World Monitor, March 1991).

One possibility suggested by analysts is civil war within Castro's army, which many feel has already begun its initial stages. Castro, who is in his 70s, has been the target of attempted assassinations over the years, which he has blamed on the United States. However, it is likely that it will be the people of Cuba and not an outside force who will depose Castro.

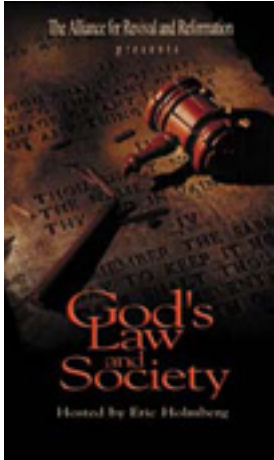
A brighter scenario is the fact that Castro has allowed greater religious freedom in the past few years even while his twilight legacy has left Cuba with nothing more than the empty promises of Marxism replete with a culture empty of moral values.

The Church has been growing in Cuba and some say that the believers number at a million. This strong evangelical revival is poised to break onto the political scene. The effect that Cuban Christians will have on government may play as great a great role in the downfall of communism as did the Christians in Eastern Europe last year.

What is the force of change that is behind the downfall of tyranny? Without intervention from the United States, many tyrannical world governments are being reformed or are being dramatically crushed by an unseen force.

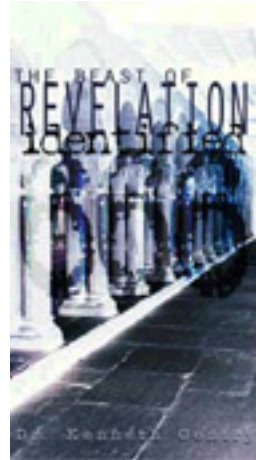
What does God's word have to say about it? The prophet Daniel foretold of this very hour when he saw the final collapse of tyrannical governments which are opposed to the rule of Christ (Daniel 2). God Himself is crushing these governments into powder. He is opening the doors, pulling down all the walls and removing the curtain to allow for an outpouring of the Holy Spirit on the whole world.

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Champions for Christ in Central America

By Jay Rogers

Reported by Franco Gennaro

12/92

In the spring of 1991, Franco Gennaro was allowed to hold an evangelistic meeting on the still-communistic campus of the University of Nicaragua. While banners and paintings of Sandino and the Sandinista cause still lined the hallways just outside the university auditorium, Gennaro preached the gospel of Jesus Christ. The director of activities for the university said he would allow the meeting to go unhindered because he felt it would be helpful for the students to hear different viewpoints.

"Our rally was the first religious meeting ever allowed to take place on that campus," says Gennaro enthusiastically. "Not only did many students and professors attend the rally out of curiosity, but many expressed an interest in knowing more about Jesus, and we were given an open invitation to return."

Gennaro's organization, Campeones Para Cristo (Champions for Christ), is a ministry that is making an impact on the young people of Central America. With a primary emphasis on the youth of Central America, Gennaro and his Champions focus on the high school and university campuses.

As a ministry of service in both Latin America and the United States, Champions for Christ is dedicated to providing biblical solutions to the problems that face the youth and families of the world today. The ministry conducts major outreaches using mime, drama, testimonies, music and multi-media seminars in public places such as schools, universities, barrios and rural areas. But the work doesn't end with evangelism - Champions for Christ also trains young believers to do the work of ministry and have an impact on their own generation.

The strategic importance of reaching the campuses of Central America is crucial, stresses Champions for Christ's young director: "These are the same areas where the communists and drug lords are actively attempting to recruit and influence youth. These same students will be the future Noriegas, Fidel Castros and Daniel Ortegas."

Because of the nature of political systems in Central America, most of this type of subversive activity is allowed to go on unhindered due to the autonomy of most campuses. Nevertheless, the hunger for the gospel among the students is evident. Yet according to Gennaro, few missionaries will even set foot on the campuses of Central America.

"One of the weaknesses of the American missionary movement over the past 100 years is that we have failed to reach the future leaders of the Latin American countries - the youth!" Gennaro states. "Most missionary organizations either reach out to the very poor or the Indians in the jungles of Central America. Without minimizing the importance of this, the fact remains that 95% of those who will be the

leaders of society - the movers and the shakers and the policy makers - are presently studying on the high school and university campuses of Central America."

Statistics show that 60% of Central America is under 25 years of age. Gennaro's Champions for Christ organization is dedicated to seeing a turnaround of among this strategic harvest field - one that has been virtually untouched in missionary work. Although their financial resources have been limited, Champions for Christ is seeing tremendous results:

* At the University of Panama, school officials welcomed the evangelists and allowed them full access to facilities in the central area of the campus. A multi-media seminar exposing the satanic influences behind much of today's Rock-n-Roll music was shown to a packed auditorium of Latin American students.

* In Honduras, many students were saved as a response to open-air preaching in the center of the campus. Champions for Christ evangelists challenged the students to "become a part of the real revolution - the revolution of love through the power of Jesus Christ."

* In one of the largest high schools in Costa Rica, school administrators called a mandatory assembly of more than 1800 students. About 350 students gave their name, address and phone number to the evangelists indicating that that they wanted to become a part of campus Bible studies.

In addition, Venezuela, Jamaica and Mexico have been the sights of outreaches by Champions for Christ. Other windows of opportunity continue to open on many high school campuses. Says Gennaro, "Usually, the principal of the high school will close down the entire school and have a mandatory assembly for the entire student body. The response has been overwhelming as hundreds of students will respond to the message of salvation."

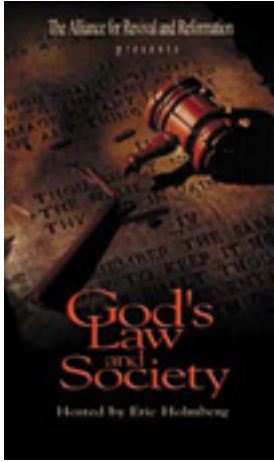
With so many doors opening to go into the schools, universities and rural areas with multi-media programs, films and creative ministry, Champions for Christ is finding it impossible to keep up with all the requests. This vast unreached mission field is strategic in this hour. Gennaro's plan to compensate for the lack of American missionaries among the youth of Central America is to train nationals to do the work and to instruct local churches to cooperate in ongoing evangelism and discipleship programs.

Capeones para Cristo is in need of financial support to bring more nationals on staff, to purchase equipment and supplies (slide and movie projectors, P.A. equipment, evangelistic tracts) and to conduct training seminars.

Would you prayerfully consider investing in this strategic harvest field? Your support will go a long way in helping reach the youth of Latin America for the Lord Jesus Christ.

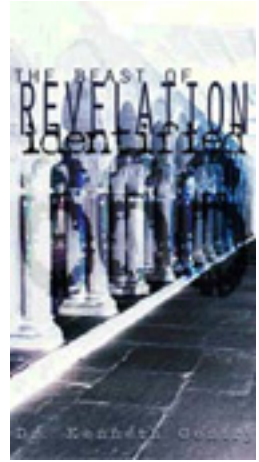
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CHURCH AND STATE IN LATIN AMERICAN CONSTITUTIONS

By Pedro Moreno

11/93

LATIN AMERICA IS LIVING IN AN AGE OF profound transformations. Both spiritually and socially. In fact, it has been said that the recent spiritual revival that is taking place in the continent, due to the Protestant expansion, but also within Catholic circles, may well be one of the last hopes for the economic and social advancement of Latin America. Others doubt that the rise of evangelicalism will result in greater economic and social development in the region.¹ However, all admit that an enormous transference in religious affiliation is taking place as Latin Americans seek to have their spiritual needs satisfied.

According to recent statistics, in a region once considered a Catholic stronghold, protestants are growing at a rate of 400 per hour, which leads demographers to predict that Latin America will be evangelical before the end of the twenty-first century. ² Cardinal Miguel Obando y Bravo from Nicaragua, addressing the Vatican College of Cardinals in 1991 pointed out that "protestants in Latin America have grown surprisingly, from 4 million in 1967 to 30 million in 1985." On his part, Cardinal Ernesto C. Ahumada from Mexico stated that in the last 30 years "defections from the Catholic church) to other religious groups have tripled in the Dominican Republic, have increased by 500% in El Salvador and Costa Rica, and have grown by 700% in Guatemala."³ No wonder an evangelical president was recently elected in this latter country. In general, it is estimated that 20% of all Latin Americans are Protestant.

One could ask, what the reason, the causes, the motives for this spiritual transformation that has gone beyond the religious realm to spill into economics, politics, law, and other related areas. Some would say it is something to worry about. Others may look with expectation and hope at what has been termed by FORBES magazine a situation "quite literally revolutionary - more so than Fidel Castro or Che Guevara could ever be." Referring to the specific Brazilian case, FORBES goes on to say that as a result of evangelical Protestantism having replaced Roman Catholicism as the country's most widely practiced faith, "the old Brazilian order, based upon a rigid hierarchy and social immobility, has broken down. A new social atmosphere, one more compatible with capitalism and democracy is emerging." FORBES continues: "Upwardly striving urban poor are encouraged by religious teachings and support groups that preach the power of individuals to change their lives through faith. This contrasts sharply with the old attitude of resignation to one's fate and a glorification of poverty."⁴

The Separation Debate

One of the reasons that contributed to the above-mentioned protestant expansion is the "official" or "established" character of the Roman Catholic church in countries of Latin America. Countries that have

had the Catholic church as the official one, not only recognized it as such, but "sustained" it with government subsidies to pay for the salaries of the hierarchy, salaries for teachers of Catholic religion (in the public schools), and subsidies for church schools, refurbishing of temples, etc. This situation still applies to countries such as Argentina, Costa Rica and Bolivia. While some supporters of the official church thought that a government-backed religion would be stronger and more lasting than the others, history and reality are demonstrating the contrary.

Michael W. McConnell and Richard A. Posner in a recent study and in response to the question, "Does it help or hinder religion ... (to favor) some denominations at the expense of others?" answer that "it is not entirely true, as it might appear to be, that subsidizing religion must help (a specific) religion and taxing it must hurt it." These writers quote Enlightenment thinker David Hume (himself hostile to religion) who supported the establishment of an official church with the purpose of dampening religious fervor. "He thought that clergymen on government payrolls, like other civil servants, would lose their zeal."⁵ This is exactly what has happened to the Catholic church in Latin America.

Catholic author Richard Rodriguez, puts it well: "My beloved Catholic Church has become an activist in the city, doing social work in plain clothes. Meanwhile Catholicism has deferred its rich prayer life - the rosaries, devotions, and novenas - to another age."⁶ In other words, the Catholic church became so involved with the state, and the social and political problems of Latin America that it lost its primary goal, the ministry of satisfying the spiritual needs of the people. This spiritual ministry has not been taken by the evangelical church, which is also starting to go beyond that into the social, economic, and political realm, hopefully without forgetting that its main task, as a church, is the spiritual one.

Position of Simon Bolivar

Simon Bolivar, one of the greatest thinkers and liberators that Latin America has had, commenting upon church and state relations and why he had not included any reference to religion in his 1826 project for a Bolivian Constitution said: "The state cannot rule the conscience of the subjects, neither give an award or a punishment, because God is the only (higher) power." He further stated: "Religion is the law of conscience. Any law upon it nullifies it, because as it imposes the need for this duty, takes away the merit of faith which is the basis of religion.... The sacred precepts and dogmas are useful, beautiful, and of metaphysic evidence, we all know how to profess them, but this duty is moral, not political." And Bolivar concluded: "Being all this (religion) of divine jurisdiction, at first sight it seems to me sacrilegious and profane to mix our ordinances with the commandments of the Lord. To prescribe religion, thus, does not belong to the legislators."⁷

On his part José Artigas, liberator of Uruguay, addressing the 1813 Constitutional Convention and openly favoring religious liberty for all stated: "we shall promote civil and religious liberty to its maximum imaginable extension."⁸ A similar position was taken by Francisco de Miranda in Venezuela, Francisco Morazan in Central America, Bernardo O'Higgins in Chile, Bernadino Rivadavia, Moreno, and Belgrano in Argentina, Vicente Rocafuerte in Mexico, and others.

Vicente Rocafuerte, an Ecuador-born patriot and one of the "ideologists" for the national independence of the Latin American countries, himself a Catholic, recognized that in the United States the relationship between church and state had been remarkably solved by separating these two institutions. In 1831, in an age hostile to liberty of conscience and worship, Rocafuerte wrote his book "Essay on Religious Tolerance" in which he stated that "a dominant religion is oppressive. That is why the early Christians were also persecuted." For him the separation of church and state was "the genius of the century."⁹

Recent Developments Concerning Church and State

One of the Latin American countries that most recently has separated the church from the State is Paraguay.

In a surprising but understandable move, the Paraguayan Catholic Bishops Conference joined a group of 14 protestant churches in asking for the separation of church and state in that country. The new Paraguayan constitution guarantees religious freedom and the separation of church and state. It also eliminates the requirement to profess the Catholic religion for the President of the republic.

In June of 1991, with the participation of two evangelicals, and with the support of indigenous peoples and others, Colombia's Constitutional Convention took away the official status of the Catholic church and declared that "all religious confessions and churches are equally free before the law" (art. 19 of the new Constitution) in spite of the Catholic church. The Colombian Congress is not discussing a religious liberty law which, according to its framers (evangelical lawyers) would further guarantee and detail the equality of all churches and their rights to freedom of worship.

On its part, the Lower Chamber of the Mexican Congress has just approved a "Law on Religious Associations and Public Worship" that attempts, at least partially, to restore religious liberties in that country. In its 6th article the law establishes that "religious associations are equal before the law in rights and obligations." This means that there are not special privileges for the Catholic Church.

Evangelicals in Chile are pressing the Congress to grant evangelical churches the legal status of entity of public law. Currently the only church in the country that has such a status is the Catholic church. This new status would relieve the evangelical churches from having to register with the government, give some tax benefits to them, and especially improve their current legal situation which now places the evangelical churches at the same level of sports clubs, cultural associations, and the like.

Argentina, where the Catholic church is still the "official" one, and where the President must be Catholic, has now started a process of debate concerning this topic. President Carlos Menem has manifested his desire to eliminate the "religious test" for the President, and believes the Catholic hierarchy will not oppose this measure. There is also strong support for the separation of church and state.¹⁰ Currently, the Argentinean Congress is discussing a law on religious liberty which, due to its controversial and unclear provisions, is not expected to pass anytime soon.

Concerning Bolivia, the struggle for the separation of church and state continues, this time with the support from not only evangelical circles but even from some sectors of the Catholic church. Some political parties have also expressed their desire to see a constitutional amendment to provide for church and state separation. At this moment, article 3 of the Constitution establishes that "the State recognizes and sustains the Roman, Apostolic, Catholic church. It guarantees the freedom of worship."

Conclusion

Latin America has had one of the most extended experiences with the establishment of and "official" church. For the most part the results have been negative. Negative for the Catholic church, which not only has seen an increasing decline of the number of its faithful, but also has suffered the impact of the abuses, mistakes, and shortcomings of the supposedly "Catholic" central governments. Negative for the country, because it did not allow the development of an environment of true pluralism in the religious realm, affecting even the political realm.

With the new constitutional reforms that most Latin American countries have undergone and are still undergoing, and the consolidation of the separation of church and state in most of them, there is hope that the religious climate will improve, thus providing a better environment not only for the evangelical churches that have long suffered discrimination, but even for the revitalization of the Catholic church. As the wisdom of history and biblical principals have shown, it is better that the state perform its specific civil responsibilities, which the church dedicates itself to the satisfaction of the spiritual needs of the people.

Last but not least, we should never forget that the separation of church and state does not mean separating God or the Bible from public life. Christianity is relevant to all areas of life, and can impregnate them with biblical principles. But that work should be carried out by individuals and never by uniting the church and the state at an institutional level.

1 Timothy Goodman, The Reformation of Latin America, *The American Enterprise*, July/August 1991; Pedro C. Moreno, *Latin American Evangelicals: A Critique*.

2 Richard Rodriguez, *Losing Ground*, *Crisis*, November 1989, p.40.

3 National and International Religion Report, April 22, 1991, p.3.

4 *FORBES*, October 15, 1990, p.57

5 Michael W. McConnell, Richard A. Posner, *An Economic Approach to Issues of Religious Freedom*, *The University of Chicago Law Review*, Vol. 56, No. 1, Winter 1989, p.54, 55.

6 Rodriguez, op. cit., at 42.

7 Luis D. Salem, *El Dios de Nuestros Libertadores*, 1977.

8 Arnoldo Canclini, *La Libertad de Cultos*, 1987, at 75.

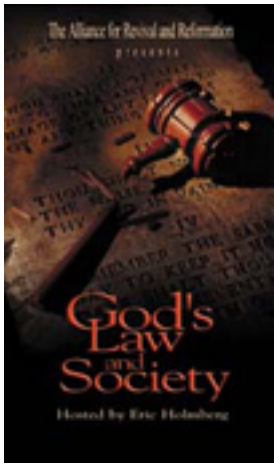
9 Alejandro Soto Cardenas, *Influencia de la Independencia de los Estados Unidos en la Constitucion de las Naciones Latinoamericanas*, 1979, at 159.

10 *La Nacion*, April 12, 1992.

INVOCATIONS TO GOD IN CONSTITUTIONAL PREAMBLES IN THE AMERICAS

- * ARGENTINA: "... invoking the protection of God, source of all reason and justice, we order, decree, and establish this Constitution, for the Argentinean Nation."
- * BOLIVIA: None
- * BRAZIL: "... under the protection of God..."
- * CANADA: "Whereas Canada is founded upon principles that recognize the supremacy of God and the rule of the law:"
- * COLOMBIA: "... invoking the protection of God ..."
- * COSTA RICA: "... invoking the name of God ..."
- * CHILE: "With the merit of these precedents and invoking the name of God Almighty."
- * ECUADOR: "Invokes the protection of God ..."
- * MEXICO: None
- * PANAMA: "... invoking the protection of God ..."
- * PARAGUAY: "... invoking God ..."
- * PERU: "Invoking the protection of God."
- * UNITED STATES OF AMERICA: The Declaration of Independence says: "We hold these Truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness."
- * URUGUAY: None
- * VENEZUELA: "... invokes the protection of God Almighty."

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Guerilla Members Abandon Violent Front

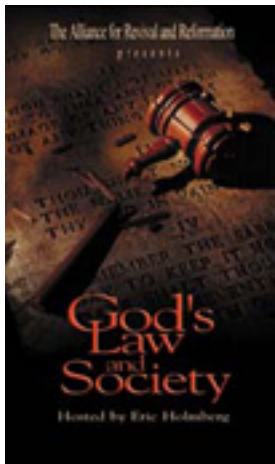
Reported by Bruce Olson
10/92

BUCARAMANGA, Columbia (FR) - A majority of the guerilla members of the "Arm Forces for National Liberation" (UC-CLN), abandoned the violent front in May. At least 60 percent of these former communist terrorists had become Christians during the nine-month captivity of Bruce Olson (Charisma, "Held Hostage," Nov/Dec. 1989). The walk-out was staged in unity among the Christian members of the guerilla front.

According to Olson, "This renders the 'Armando Cacua' Front - recognized as one of Colombia's most violent terrorist groups - inoperative."

Revolutionary discipline for abandoning the cause is death by firing squad. UC-ELN's pledge is: "Not One Step Backwards, Liberation or Death." However, in an unprecedented action, the governing assembly of the "Armando Cacua" Front released the Christian members from the guerilla oath labelling them "peacemakers."

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Colombian Pastor Refuses to Back Down Against Threats from Drug Dealers

11/89

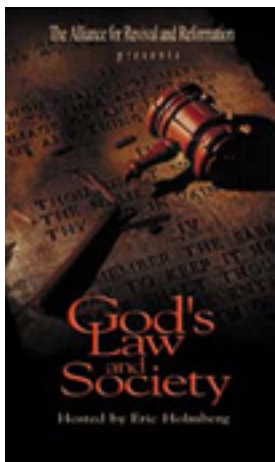
MENDELLIN, Colombia (EP) - Dr. Miguel Mosquera, a full time lawyer, pastor and president of Colombian Christian Alliance, has been an outspoken opponent of drugs and refuses to back down from threats by drug cartels. When the callers make threats, he answers, "You cannot kill me unless God allows it."

In the midst of a "war" between drug cartels and the Colombian government, Mosquera has confirmed his intentions to fight drugs in Colombia. Scores of people in the legal profession, including legal secretaries, court clerks, and reporters attend meetings conducted by Mosquera several days a week in downtown law offices in Mendellin.

During the meetings they study the Bible and pray over the noon hour. Then they return to work, operating the judicial system which functions in the shadow of Colombia's most powerful drug cartel, which openly admits responsibility for the assassinations of judges and the destructions of courthouses.

Mosquera's work and influence as a lawyer and pastor has earned him the hostility of drug dealers, particularly after the conversion of one dealer with whom Mosquera had contact. Telephone threats followed, but Mosquera asserts that "this is the time to go to work."

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Cuba's Church

10/88

HAVANA, Cuba (EP) - The evangelical church in Cuba is alive but is "waiting for a revival," according to Rodrigo Zapata, an expert on the Latin American church and a missionary with Herald of Christ Jesus' Blessings (HCJB) World Radio. Zapata visited the communist-controlled country June 24-July 4.

"The Cuban church is in a period of transition," he said. "It's not dead; it's alive. But it's waiting for a revival. Some believers are fearful of the future." Zapata preached in churches and led Bible studies for more than 60 Cuban pastors representing about 30,000 believers in the country, about 0.3 percent of the population.

There is no organized persecution of the evangelical church by the Cuban government, but resistance can come in more subtle forms, especially for those outspoken about their faith. For example, it is difficult for an active Christian to secure and to hold a job, according to Zapata, who said it is "not impossible, but difficult. The Christian has to be quiet so he won't be betrayed by someone else who wants to obtain his job."

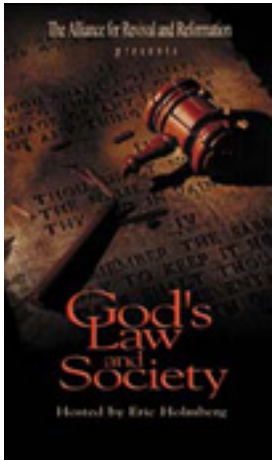
In spite of the pressure, there are young, Christian professionals who are spearheading future growth of the evangelical church in Cuba, according to Zapata. "The new generation of Christians is a generation of university students and professionals, doctors and scientists, cultured people who are very well prepared and who have a greater impact on society."

A number of Christian radio stations broadcast into Cuba: Family Radio from Florida, Trans World Radio from Bonaire, and HCJB can be heard clearly throughout the island nation. When he asked the 500-member congregation of First Baptist Church in Santiago which of them listened to HCJB, said Zapata, nearly everyone raised their hands. He also reported hearing of a church in the mountains founded by people when they came to faith through the radio programs of HCJB ten years ago. "Today it's a strong church and has a pastor," said Zapata.

Even though religious freedoms in Cuba are restricted, Zapata claims that the evangelical church has a favored position because of the country's leader, Fidel Castro. Christians who fought with Castro during the 1953 revolution left an impression of the communist leader who "respects their prayers, their reading of the Word and their Christian virtues," said Zapata, who added, "They are national heroes."

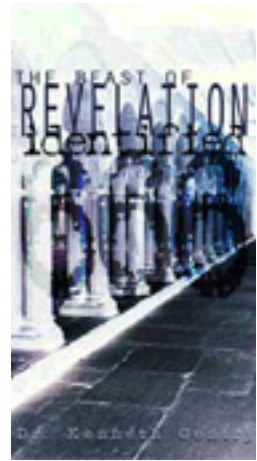
But most of the atheist officials in the communist regime don't hold this view. "In my opinion, if Castro were to be replaced, the evangelical church would suffer more persecution," Zapata claimed.

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Evangelical Churches Gain Stature in Cuba

5/88

EDINBURG, TX (CA) - The moral leadership of Cuban Christians is gaining them respect in the eyes of state officials, according to a U.S. missionary leader who visited Cuban churches in January.

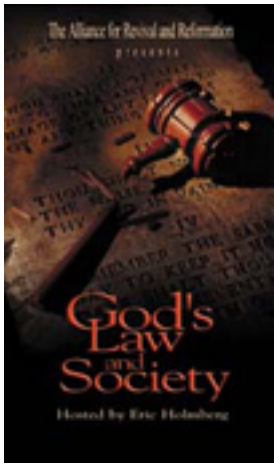
"The state is gradually recognizing the positive moral strength of the evangelical church and is showing a new openness to the churches' request for standing before governmental agencies," says Gordon Johnson, president of Rio Grande Bible Institute and Language School in Edinburg, Texas.

In addition, Cuban believers also have come to be known as honest and productive workers. A state co-operative farm director told a Cuban pastor, "I would rather have 15 pastors work for me than 300 non-believers who would fight, rob, and not do much work."

Johnson, who has made 24 trips to Latin America, says that a change in attitude toward evangelical churches was noted in 1985 when a Brazilian Catholic priest, Frei Betto, interviewed Fidel Castro. "For the first time, Castro spoke of religion not necessarily as the 'opiate of the people,' but as a possible positive force in building a socialistic state. This acceptance of 'religion' has lent a certain credence to evangelicals," says Johnson.

In *Fidel y la Religión* (Fidel and Religion), the book containing the transcript of those interviews published in December, 1985, Castro takes the position that the state does not need to be blatantly anti-church. In fact, he said that the state could benefit from the church as protecting certain areas of morality. Castro thought if Lenin were alive today, he would agree with this position.

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California Doctor Makes History in Cuba

11/89

PASEDNA, California (FR) - Dr. Jack Folmar and his wife, Barbara, recently paid a historic visit to Cuba through a program called ASSIST, whereby Americans can adopt churches in communist countries.

The California physician and his wife attend Calvary Chapel of Costa Mesa, California, and visited a church in Havana, allotted as part of a new program started by British journalist Dan Wooding called ASSIST (Aid to Special Saints in Strategic Times). Wooding started ASSIST one year ago as a way Americans can respond to glasnost, and do more to help churches in restricted countries. He plans to extend the program to every communist country in the world.

"On my first trip to Cuba, eight years previously, I had discovered that the evangelical population of the island was 100,000, but now out of a total population of ten-and-a-half million, it has jumped to 500,000," said Wooding.

Dr. Folmar described the church he visited. "It is a church with a tremendous emphasis on Bible teaching, and has a program that seems to mirror that of Calvary Chapel of Costa Mesa," he said. "This stucco-framed church, located on a busy thoroughfare in Havana, has worship services two or three nights a week, a missions program, and in-depth Bible teaching during the week and on Sundays."

The couple attended a Friday night evangelistic service at their sister church during which two Cuban soldiers, in uniform, committed their lives to Christ. "That was the highlight of the trip," stated Dr. Folmar later.

After participating in the ASSIST training program in Mexico City, the Folmars took a Pastoral Library of teaching materials into Cuba.

"We were told to expect a miracle and that all of our books would get safely into the country," said Dr. Folmar. "So I just stuffed all my pocket-sized books into my tweed coat. I looked 15 pounds heavier and very out of place in the tropics. We prayed a lot and they didn't open anything at Havana Airport."

Barbara Folmar confessed to being bowled over by the Christians she met during those seven life changing days in Cuba. "We went to several meetings, both in churches and homes. It was so exciting to be accepted and to see their joyful spirit. They had so little, yet they were thankful for everything, especially for us coming. I think I was even more thankful for them. I had never met Christians like that before."

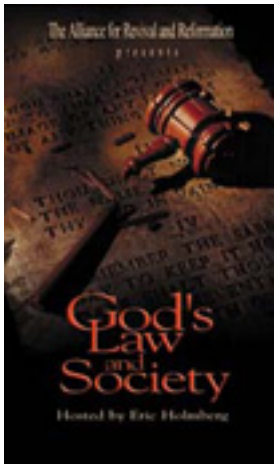
Dr. Folmar decided to make the trip to Cuba after hearing Dan Wooding speak at the Calvary Chapel

missions fellowship about the sister church program for Cuba. "I was so overjoyed to discover how the Cuban church is flourishing and thriving," he said. "I'll never forget the joy on the faces of the believers we met when they discovered that they were not forgotten."

ASSIST is soon to move its headquarters from Costa Mesa to Pasadena and will be located on the campus of the U.S. Center for World Missions.

For further information on the ASSIST sister church program, write to: ASSIST, P.O. Box 1979, Costa Mesa, CA 92628. Phone: (714) 642-9496.

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Evangelism in Colombia

10/89

BOGOTA, Colombia (EP) - In the midst of a violent "war" that drug cartels have declared on the government of Colombia, evangelist Luis Palau had record attendance at his evangelistic meetings in the capital city of Bogota, which he described as "grim, tense, and nervous."

Palau arrived in Bogota just a few hours after the funeral of assassinated Colombian presidential candidate Luis Carlos Galan August 20. Galan was killed by hit men of drug cartels who have declared "total and absolute war" on the Colombian government in response to the government's efforts to halt the manufacture and distribution of cocaine and other drugs.

At a press conference, Colombian journalists asked Palau if he expected the recent violence to result in low attendance at the meetings, which were planned a year ago. "In times of national crisis even hardened people will realize that the only answer must be in God," Palau said.

Record numbers turned out to attend the evangelistic meetings August 22-27; two of the meetings set new attendance records, according to a crusade official. The administrator for the coliseum where the meetings were held said he had never seen so many people there before. Thousands of people had to be turned away from the closing meeting Sunday, Palau officials reported.

Public events in Bogota scheduled at the same time as the Palau meetings, including a parade, were cancelled as a result of the recent violence there. Palau officials were unwilling to cancel the meetings at the city's request, however, and so the police provided extra security for all the public meetings. Palau was guarded by members of the Colombian Department for Administrative Security (DAS), the Colombian equivalent of the U.S. Secret Service.

Security at the coliseum was stepped up as well. Everyone entering the coliseum was frisked and their bags checked. The added security measures did not prevent a bomb scare however. At one meeting the makings of a fire bomb were found in the coliseum, stated Palau officials. There was no violence during any of the meetings, however, and many members of the police force who were there responded to Palau's invitation to receive Christ.

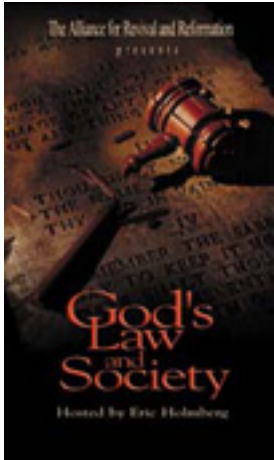
For security reasons, two former Colombian presidents were unable to attend a luncheon meeting that had been scheduled with Palau. Palau did speak to both former presidents by phone, however. The widow of assassinated presidential candidate Luis Carlos Galan was unable to attend the Saturday evening meeting with her three sons; her security advisor suggested that it was too dangerous.

Christian organizations in Bogota also report that they are carrying on as usual. David Peacock of the Christian Literature Crusade Bookshop in the city said that Christian work there is continuing its "daily

functions as normal," as are other workers with Christian organizations such as Wycliffe Bible Translators, Campus Crusade for Christ, and TEAM.

Peacock said that the recent Palau crusade was "a wonderful time" and "a highlight for the city." He asked that Christians around the world pray for the safety of foreign workers and also pray that the situation will not worsen.

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Friends of Latin America

11/89

For the past five years, Rep. Louis (Woody) Jenkins and his wife Diane have been the inspiration and founding partners of Friends of the Americas, a public charity organization providing assistance to children in Latin America suffering from poverty, natural disasters and war.

A major thrust of this organization has been the Christmas Box Project, an intricate system of delivering boxes to needy children in Latin America. Individuals and families work to put together a box for a child of a particular sex or age providing clothing, school supplies, personal hygiene items and toys. The box must also contain a letter and a photo of the person or family preparing the box.

Today in Latin America, thousands of small children are homeless refugees - without food, clothing or medical care. Others are orphans or victims of natural disasters. Many are sick from malaria, parasites, tuberculosis or severe malnutrition. Most of these children have never had a new piece of clothing or a single toy.

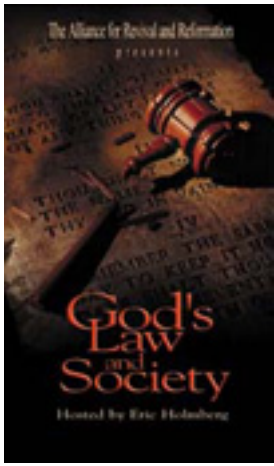
The goals of the Christmas Box Project are to provide the American people with a meaningful way to experience "the gift of giving," and to demonstrate the love of the American people by delivering Christmas gifts to the neediest children in those countries.

Tom McKee, a foreign service officer in Costa Rica, participated in the Christmas Box distribution last year and said, "It's not often in this business that you get an emotional lift like we got from distributing the Christmas boxes."

One of the recipients of a Christmas box, Lita, a survivor of the earthquake in Mexico City said, "These little boxes came to us full of love, happiness and kisses to cheer us in this time of suffering. The letters spoke to us from the heart, telling us to be strong, to be tranquil, that Jesus loves us, and that our friends in America love us. It has given us heart. May God bless you. We will never forget you."

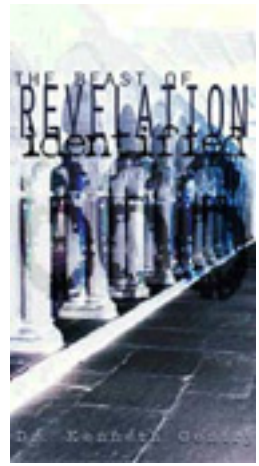
We hope that through participating in this project, you and the child who receives the box may become great friends. If you want instructions for packing a Christmas box, you can obtain this information by writing: Friends of the Americas; 912 Foster Drive; Baton Rouge, Louisiana 70806, USA; PHONE: (504) 926-5707

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Guatemalans Elect Evangelical President

Serrano pledges commitment to "God and the people."

2/91

GUATEMALA CITY (NNI) - Latin America's first freely-elected Protestant evangelical President has won Guatemala's January 6 presidential election. Final voter tallies indicated that Jorge Serrano Elias, the former President of the Council of State in the 1982-83 administration of Army General Efraim Rios Montt, won with 68 percent of the vote.

Speaking to supporters soon after the polls closed, Serrano said, "We have won the election with the support of the people and God. I have no commitment to any political power base; my only commitment is to God, to whom I've committed myself to govern the best I can, and to the sovereign will of the Guatemalan people who elected me."

Serrano also affirmed that his priorities as President will lie in upholding human rights, bringing a peaceful resolution to the on-going guerilla conflict, and economic development.

Serrano's running mate and Vice-President-elect, Gustavo Espina, also an evangelical, said he believed the new administration would enjoy continued support from the Protestant community, emphasizing that its support is needed "now more than ever."

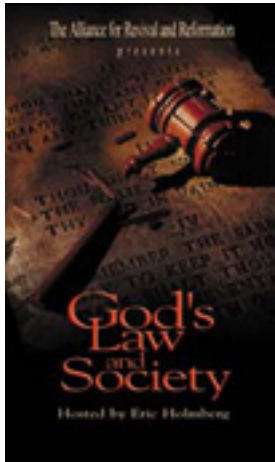
Newspaper publisher Jorge Carpio Nicolle, who trailed Serrano in the election with 32 percent of the vote, conceded that the evangelical vote as well as the endorsement of several political parties had been crucial to Serrano's victory.

Less than six months ago, Serrano trailed in a field of 12 candidates. According to press reports, Serrano said he had entered the presidential race in case his mentor General Rios Montt was disqualified. Rios Montt, a fervent and outspoken Christian, was favored to win the elections in the first round but was disqualified under a law barring him from holding a nationally-elected office.

Evangelical Christians now make between 30 to 40 percent of the Guatemalan population, following the tremendous Christian revival of the past two decades. Serrano's victory is as much an indication of the sovereign will of the people as it is of the sovereignty of God.

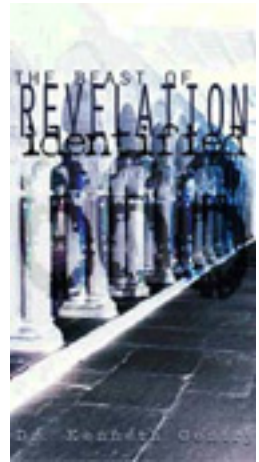
Virgilio Zapata, former president of the Evangelical Fellowship of Latin America said that he believed Serrano was elected "because of his professionalism and honesty in dealing with the issues and problems facing Guatemala today."

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Honduran student testimony

9/88

TEGUCIGALPA, HONDURAS (FR) - Jose Young had always heard that the United States was a Christian nation. This was what led him to come to America from his native Honduras to study engineering at Southwest State University in southern Minnesota.

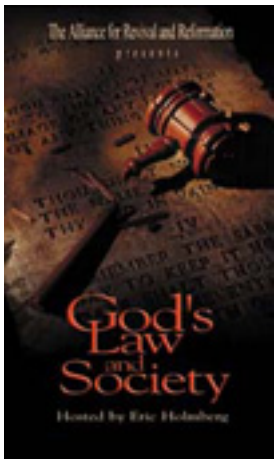
But after becoming very disillusioned, Jose abandoned the Christian beliefs that he held and began to seek new friends. He was dismayed with the problems of racism and became bitter with white Americans. "There were so many bad racist incidents, that I began to devise a plan to return home and get my revenge by turning my country into a socialist society," he related.

Jose became indoctrinated in the tenets of revolution by reading the works of Fidel Castro, Karl Marx, Che Guevara, and Malcolm X. "These were the models that I wanted to imitate," he said. Young began to believe that Honduras needed a Marxist revolution similar to the Sandinista revolution in Nicaragua.

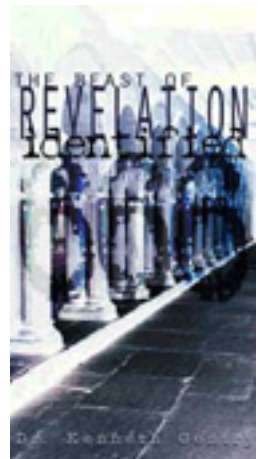
However, a few days before he was due to return to Honduras, he was invited to a church service. At that meeting, Jose Young saw the truth of the gospel of Jesus Christ and became a Christian. After receiving his bachelor's degree, he returned to Honduras to assist the Maranatha Campus Ministry in Tegucigalpa.

Jose's goals are very different now; he is no longer advocating violent revolution. "I want to be a part of the reconstruction of Honduras - a reconstruction based on Christian principles. God is going to use me in the restoration and reformation of our society. I want to train leaders to be mighty men of God. We are going to experience a national revival."

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Noriega Linked to Drugs and the Occult

3/90

PANAMA CITY, Panama (EP) - Deposed Panamanian dictator Manuel Noriega, who faces drug charges after a U.S. invasion toppled his military rule, was raised a Catholic, but converted to Buddhism in the mid-1970s. U.S. troops searching his residence found large quantities of cocaine and pornography. Soldiers storming a Noriega guest house narrowly missed capturing four Brazilian voodoo witches who performed rituals for Noriega's protection. The "witch house" contained 50 pounds of cocaine, a bucket of blood, and various voodoo artifacts.

Hope for Revival Growing in Panama

PANAMA CITY, Panama (EP) - With ousted Panamanian leader Manuel Noriega in U.S. custody and U.S. troops beginning to withdraw, a spirit of new beginnings is emerging in Panama.

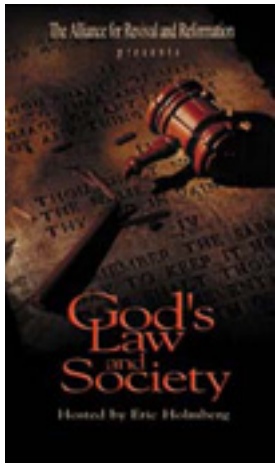
"It's just so different now," said Southern Baptist missionary James Gilbert, who lives in Panama City. "We feel a security we did not have before. More people are going to work, cleaning up, and getting ready to build again. There's a different spirit among the people."

Now that the fighting is over, Panamanian Christians, missionaries, and relief organizations in the U.S. are providing hunger relief. Because church members take food directly to families, the project provides personal contact with people in need. "More than just giving them a bag of food, volunteers can hear them and they can share with them," explained Gilbert.

In addition to relief efforts, missionaries have found opportunities to meet spiritual needs. On New Year's Day, Gilbert and a Panamanian deacon visited a group of U.S. soldiers at a camp in Panama City. Later, Gilbert shared the gospel with a U.S. soldier who had experienced a close call during the invasion. The soldier's parachute snagged on a tree, and he was left hanging. "He finally cut himself down, but he had a real soul-searching experience," said Gilbert. "He was wide open to listen to the gospel."

Gilbert urges for prayer for "spiritual awakening" in Panama. There's a vacuum in our people," he concluded. "We need to fill that something that's positive. You can't rebuild a nation just by building buildings."

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Inter-American Congress of Christian Parliamentarians to meet in '92

By Jay Rogers

12/90

Can you imagine a conference of Christian congressmen, senators and parliamentarians from all the nations of the western hemisphere, coming together on a regular basis, to pray and discuss issues from a biblical perspective?

This is exactly what Pedro Moreno, President of the Rutherford Institute in Bolivia, has in mind. The brainchild of some young South American visionaries, the First Inter-American Congress of Christian Parliamentarians will most likely be held sometime in 1992 in the Dominican Republic.

The goal of this conference is to bring together senior government officials from both South and North American nations to discuss a whole agenda of hemispheric problems - and to propose hemispheric solutions to these problems from a uniquely Christian platform.

Pedro Moreno has an emphatic interest in seeing political change in Bolivia and a unique testimony to tell as well. As an international student studying government at Tufts University, Pedro was a leftist. Through the study of Marxism, Pedro believed that a violent, leftist revolution was the only answer to his country's problems. That is, until someone shared the Gospel of Jesus Christ with him.

"I was invited to a dinner for international students," Pedro recollects. "I saw some love and care and some happy families. I realized that they had something that I did not have. Then one night after talking with a minister from a church in Boston, I told him that I had been looking for the Truth my whole life. That night we prayed at a subway station and from then on I realized that Jesus was real."

Now Pedro has another vision. Still bent on revolutionary reform, Pedro believes that the radical message of the Gospel - not socialism - is the force that is destined to conquer the earth. This sense of destiny is the impetus that is fueling the vision for the Inter-American Congress.

"I now realize that it is not a question of changing the structures, but changing the men. Men can only be changed through Jesus," says Pedro and he hopes that this can translate into social change.

"We have three objectives: one is to glorify God with all the nations getting together with Christ as the center; second, to train all the new Christian Parliamentarians that have been elected, because most of them, even though they are Christians, do not have a Christian worldview - a Christian perspective of politics, economics, education, etc. The third purpose is to encourage all Christians to participate more actively in government, to vote, be elected and be heard."

The Congress will commemorate the 500th anniversary of the arrival of the Gospel in the western hemisphere. The leaders of many nations will be trained in biblical principles of law, politics, economics, education, science and technology.

The leaders will discuss the problems their nations share and propose answers from a biblical perspective. Their goal will be to encourage more Christians to get involved in politics, business, the arts, science and all areas of life.

Pedro is sponsoring the planning of the congress in cooperation with four evangelical Christian groups this coming March, in La Paz, Bolivia. The groundswell of Christian activity in Bolivia is similar to what has been happening in other Latin American countries, such as Peru, where Alberto Fujimori was elected President earlier this year because of strong evangelical support.

In addition to Fujimori, 15 Christian congressmen were recently elected in Peru. An Evangelical Political Action group has recently been formed in Brazil and there was a strong evangelical showing in the recent election in Guatemala. There is also a growing movement in Bolivia to promote more active Christian participation in the political process.

As these ideas begin to permeate other countries in Latin America, Pedro and his contingent of lawyers, congressmen, and other political allies are busy planning to consolidate a recognizable force and help the Christian communities of all the nations of the West gain momentum.

Some of the Christian ideas that make up their agenda will include:

- * Implementing Christian approaches to politics, economics, education, scientific investigation and technological innovation.
- * Solving the problems of drug trafficking and terrorism.
- * Understanding the integrated potential of the nations of the West, in light of the unlimited power of God, when the hearts of the people are turned toward Him.
- * Analyzing ways in which religious liberty can be expanded and established so that the propagation of the Gospel can occur without hindrance.
- * Establishing an effective strategy to defend human life, effected through a strong rejection of abortion, infanticide, euthanasia and killing of the "undesirable."
- * Discovering a Christian response to the needs and problems of ethnic minorities.

* Working toward the redefinition, in light of Scripture, of such concepts as "Third World," "Underdeveloped Countries," "Industrialized Societies," "Non-Aligned Countries," and "Rich/Poor or North/South Countries."

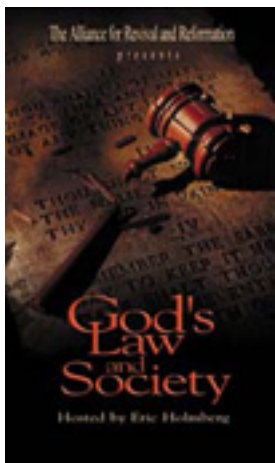
"I know that the Christian ideas that we support will be ultimate winners," says Pedro, "because God is the ultimate winner!"

The inclusion of an emphasis on prayer at the Congress will make the outcome of these ideas even more powerful. Consider the power of prayer and its potential to affect the destiny of Latin America. Think of the effect that a regular meeting of Christian statesmen coming together to pray on a consistent basis could have on world events!

The impact of the Congress of Christian Parliamentarians will continue to be felt, since it has been conceived as an ongoing event. If all goes as planned, it could be one of the most significant events of the decade.

Pedro Moreno is the President of the Rutherford Institute in Bolivia and the representative for all of South America. He is presently organizing chapters in all the Latin American countries.

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Latin America On Fire

By José Yelincic G.
8/92

Latin America is turning evangelical. The continent which has been predominantly Catholic for nearly 500 years since the arrival of Spanish and Portuguese "conquistadors," is now being shaken by a widespread wave of change in the religious field. Thousands of people are leaving the Catholic church, which means leaving a tradition and a culture held for centuries, to join evangelical Protestant churches, and especially Pentecostal ones.

The Catholic hierarchy is concerned. Some authors and researchers say that in Brazil, supposedly the largest Catholic nation in the world, over a half million Brazillians are leaving the Catholic church for evangelical churches each year. Others say that "the number of evangelicals has tripled regionwide in the past 25 years and in some countries has even sextupled."¹

Although statistics may vary, the fact is that a wind of revival is sweeping Latin America, to such extent that scholars and sociologists are seriously thinking of a true new Reformation (like the one that took place in Europe in the 1500s) taking place in Latin America. Spectators of this evangelical movement ponder the reasons for the mass exodus from traditional religion. There are many causes: people seeking spiritual responses that no longer come from a secularized church; an attraction to more participatory and less ritualistic forms of worship; the personal approach to the Scriptures held to by evangelical churches; the Catholic church's internal crisis; and the desire for participation in a close community of the newly converted.

This situation seems to open a new window of hope for Latin American countries, due to the positive economic, political, and social impact of evangelical conversion; although it is also producing tensions that have resulted, in extreme cases, in death for some evangelicals.

In several countries, the principal fortress, and ultimately the source for the institutionalized intolerance lies on the "official church" status that Catholicism enjoys. Catholics usually refer the emerging Christian churches as "sects," and charge them with destroying the national spiritual unity, the family, and popular traditions.

Here is an overview of some of the countries that are experiencing spiritual revival, but also religious intolerance.

Bolivia

Situated in the heartland of South America this country is witnessing a very dynamic movement of Protestant and evangelical churches. But it has had a high price to pay in the past. Eight Baptist

missionaries were stoned to death by a mob in Mercamaya, a small town near Oruro, in 1949. Today threats and violent actions against Protestants are common in rural zones. In the last few months, major articles against evangelicals have appeared weekly in the national newspapers. The arguments used to attack the evangelicals vary from accusations of "being instruments of foreign imperialism" to "being harmful for the national culture."

Last year a formal petition for religious freedom sponsored by 24,000 signatures from all over the country was sent to the Bolivian congress.

Argentina

There is now increasing interest in a constitutional reform among Argentinian Protestants. Written petitions are being sent to the President and parliamentarians urging them to convene a constitutional assembly for 1993.

As of now, the Argentinian Constitution establishes that the state supports the Roman Catholic religion. Moreover, it is constitutionally stated that a citizen must be Roman Catholic to be President of the nation. A dangerous legal project known as the Jimenez Montilla Bill, which has already been approved by the Senate will inflict jail terms of six months to two years on persons guilty of "crimes against religious sentiment," "abuse of faith or religious beliefs," and the "illegal exercise of worship." This law will severely restrict freedom of worship.²

Mexico

Although the evangelical church is growing quickly in this nation, Mexico is by far the Latin American country with the most cases of violent persecution. Although there has been no official church since the times of Benito Juarez (1855) the Catholic church has widely influenced the religious behavior and culture of society. The result is a long tradition of intolerance, violent threats, stoning of chapels, beatings and arrests of pastors.

Recently, four evangelicals - two of them pastors - were finally released after being held in jail since November 1991, accused of stealing the crown of the Virgin and other cult artifacts from a Catholic church in Nuevo Acambay. There was no evidence connecting them to the theft.

Another recent case concerns the hundreds of Chamula Protestant Indians who had suffered a violent attack and eviction by tribal leaders. The attackers wanted the evangelical Chamulas off their land because they refused to participate in Catholic festivals.³

Paraguay

Government establishment of religion will be finally be abolished in June, if the Constitutional Assembly approves a project for the new constitution. Surprisingly, even the Catholic church has officially

recognized that "it has become clear that it is best for society not to impose a confessionality upon the state."

Colombia

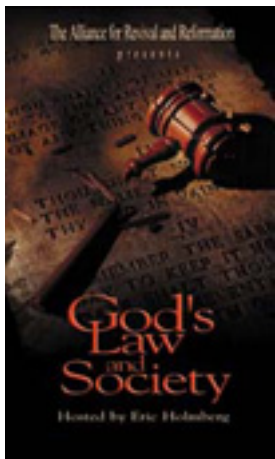
Since June 1991, the Colombian Constitution has provided for freedom of religion. This historic step was widely supported not only by Protestant Christians, but also by followers of indigenous religions.

Latin America is rapidly changing, faster than anyone would believe. In the midst of uncertainties and contradictions the flames of revival are rising, burning out an old fashioned worldview. This revival involves primarily religion, but reaches culture, social order, economics and politics. The degree to which a reformation can be accomplished depends now upon the extent that religious freedom reformers are willing to fight for and sustain.

- (1) Andres Tapia, "Why is Latin America Turning Protestant?" Christianity Today, April 6, 1992.
- (2) Dave Miller, "Laws on Religion Spark Controversy in Argentina," Christian Observer, March 20, 1992.
- (3) News Network International, Special Edition, April 24, 1992.

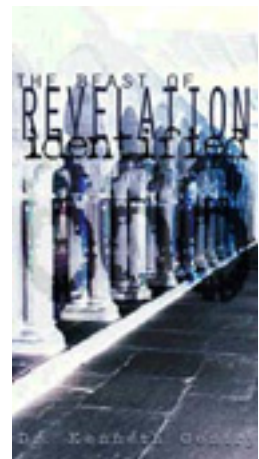
Jose Yelincic G. is Communications Coordinator of the Rutherford Institute in Latin America.

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Latin American Evangelicals: Impact and Future in Latin American Culture

By Pedro C. Moreno

3/93

There is substantial evidence that evangelicals in Latin America have impact on society, both on a spiritual and moral level, and more recently, on a social and economic level. This impact is acknowledged more and more not only by the populace, but at a governmental level.

Latin American evangelicals are credited with providing a sense of community to the masses of urban migrants (the many abandoning rural areas for the cities). They are credited with preaching a message that concentrates on the power of God not only to comfort spiritually but also help people materially: Many former prostitutes, drunkards, adulterers and others testify to their deep change after conversion. People have found a sense of purpose in their new beliefs. They are able to develop abilities in the church that are very helpful to their every day work, thus helping them rise economically. In general their presence is well accepted, and evangelicalism has now become a legitimate alternative in terms of religious belief and lifestyle.

However, as in any human endeavor, the presence and practices of Latin American evangelicals are not perfect. Reformation of society by evangelical Christians, if it is going to have full economic and social impact, needs a proper analysis and critique. The fundamental question is whether evangelicals will be able to bring their "micro-reformation" (personal empowerment and economic advancement) to bring "macro-reformation" (transformation of economic and social structures) in Latin American countries. The problems and questions to be analyzed are not exclusive to Latin American evangelicals, though some of the problems arise from the particularities of Latin American culture.

Debate on Social and Economic Impact

Timothy Goodman has questioned the correlation between cultural change (due to the rise of evangelicalism in Latin America) and economic development. He suggests that if there ever is economic development in Latin America, it will not be because of the evangelicals, but in spite of them.¹ Though he is right in many of his assertions, I do not agree with his implied view that this is an irreversible tendency. In fact, the greatest contribution of Goodman's article is precisely his willingness to submit "a vigorous dissent," as John Neuhaus puts it.² Thus, this may trigger a much needed and long overdue discussion that may help address and correct these problems.

There are three interconnected problems that need urgent consideration and discussion. First, the pentecostal/charismatic church message that stresses the division between the religious and the secular. Second, the apparent conflict between emotion and reason. Third, the question of ecclesiastical hierarchy

as a "dominant class" in relation to the rest of church members.

Religious vs. Secular

The gap between the "religious" and "secular" is purely a pietistic notion, stemming more from Platonic and Eastern mystical influences in medieval Christianity than biblical doctrine. This influence has a long history that has been sufficiently analyzed elsewhere.³ One of the pernicious effects of the extremist pietistic view is exemplified by what I call a "religious paranoia." By this I mean the fact that church members concentrate and place high importance solely on "religious" matters at the expense of every other activity and aspect of life.

Many evangelicals believe they are doing "spiritual things" only when they are reading their Bible, attending church or praying. Everything else such as studying, working, sleeping, eating, is non-spiritual if not "secular" or "worldly." For example, church members believe they are listening to "spiritual" or "Christian" music only when they listen to music that has specific references to the Bible, to Jesus or to some type of religious theme. Other music, if it refers to the family, love, children, country, nature or even classical music, is thought to be "secular" or "non-Christian."

Another example is the idea of the tithe and why it should be given to the church. Many evangelicals believe that if they give 10 percent to the church, then this is the very least they can give to God. But do they believe that what we give to our children, education, food, vacation, housing or any other legitimate expense or good cause is not being given to God as well?

This pattern of thought has caused an "ecclesiastical atrophy" (a failure of Christian growth beyond church activities). This has resulted in evangelicals despising their studies, professions or work in order to exalt church activities over family life, dedication to work and devotion to study and scholarship.

Conflict of Emotion and Reason

It is understandable why there is much fear when someone speaks in the church about reason, intellectualism, doctrines, ideologies, etc. The excesses of rationalism and its heavy reliance on human intellectual insight with disregard to Scripture may have partially caused this reluctance to talk about these subjects. However, the extreme reliance on emotionalism and feelings in the pentecostal/charismatic churches nowadays is no answer to this problem. This position is best exemplified by the reading of Romans 12:2 as "be transformed by the removing of your mind," when it in fact says renewing.

Goodman describes this reliance on emotionalism as a substitute for rationalism. He is right when he mentions the strong emphasis on faith-healing, prophecy and the blaming of demons and evil spirits for illness - and I would add for most problems the Spirit-filled Christian encounters. This latter aspect is so widespread that many pentecostals see demons everywhere. That is, they attribute any failure, character flaw, sin or problem to a specific demon from which one needs "deliverance." In this context, personal

responsibility for our actions takes second place.

Concerning faith-healing and prayer, many pentecostals believe that the miraculous realm is the rule for the successful Christian life and that the "natural" is just secondary. This insistence in being healed, prospered and made a success by the miraculous could lead them to very disappointing results. Reliance on the current use of preventative medicine, good health habits, hard work and excellence in studies is secondary and only occurs after the miraculous has not taken place - something like trying to do by "faith" what has not been done by obedience.

Together with rationalism, pentecostals and charismatics have also abandoned the study of systematic theology, church history (if there is no future, then why worry about the past?) and have placed the Bible in a secondary role. It is recurrent to hear such phrases as: "It does not matter if you know the Bible. The important thing is to be filled with the Holy Spirit." Extra-biblical "revelations" are readily accepted, both the ones that originate in our region and ones that originate in the United States.

There is the knee-jerk rejection of the "secular" or "natural" in favor of a purist "spiritual" or "religious" position. One of the negative developments of this type of thinking is exemplified by the recent decision by a substantial number of charismatic/pentecostal leaders in Bolivia to not celebrate Christmas. They argue that since some of the pagan festivals used to be celebrated around December, it is better to avoid this celebration all together. This reactionary thinking has brought unnecessary division to families; has deprived many people of the historical dimension of Christ; has emphasized the divinity of Christ over His humanity, as the Monophysite heretics and the Paulicians did at the end of the seventh and beginning of the eighth centuries. Stripping Christ and Christianity of His humanity, historicity and rationality deprives the faith of many people of much power, as well as robbing them of their intellectual and rational faculties.

Domination by Ecclesiastical Hierarchies

Pentecostal/charismatic churches in Latin America as well as in the United States and other places have concentrated only on the message of salvation of souls. This message is coupled with the belief that Jesus Christ will come back in a few years, or even a few months or a few days, or that the Rapture will happen sometime soon. Even though the intent of this teaching is good, it has unfortunately caused these churches to adopt a short term perspective on life. Since the time is short, we should therefore concentrate on evangelism and the saving of souls. Why bother participating in politics or studying economics or engineering? Why dedicate ourselves to such "mundane" roles as law, psychology, or even worse, philosophy?

The persistent message from the pulpit stresses the importance of being "called" by God to the "full-time ministry." That means that everybody should be an evangelist, a pastor, teacher, prophet or apostle if he or she wants to have a "call" in his or her life. The ministers of God are those in the "five-fold ministry." What does this make everyone else: the lawyers, carpenters, housewives, doctors, politicians, scientists and so on? The implication is that these latter ones are "second-class citizens" in the kingdom of God and

that if they want to "redeem" their professional skills or trades they must use them "as a tool" for evangelism. In other words, your studies, profession or trade are only good if they allow you to "preach the gospel" in your school, your work place or your neighborhood - or enter closed lands as a "tent maker." Law, engineering, carpentry, in this analysis, are not valuable to God in themselves.

I have had pastors come to my office and after learning about our activities on behalf of religious freedom and human life which include the production of a TV and a radio program, a monthly journal and the provision of legal assistance in cases related to religious liberty and human life, tell me that these programs were very good and that they hoped one day "God would use me in His work." So I wonder, whose work am I doing now? After all, there are only two masters we can serve: God or Satan.

The negative implication of all this is that, although pastors and preachers have good intentions, much zeal for God and a passion for evangelism, they are helping breed a generation of frustrated and mediocre students and professionals. The ecclesiastical hierarchy is unconsciously acting as a dominant class and is crippling the people of God from realizing the full abilities and the breadth of their ministry.

In an effort to correct this imbalance, some Christian lawyers, journalists and a few pastors have started insisting on the importance of taking the concepts of "call" and "ministry" in their broader, biblical meaning: "A minister is any Christian who is acting in obedience to God." Concerning the "call," we know that God does not have "higher calls" and "secondary calls." God is not a discriminator of persons. Thus we need to rescue the concept of the universal priesthood of all believers.

When Dr. Jorge Serrano, a pentecostal/charismatic, became president of Guatemala some well known Latin American evangelists said that they would not "lower themselves" to become president of a republic. Since Serrano's election, at least one of them has asked for forgiveness for making this statement. What is Serrano's conviction concerning Christians and politics? He believes that God called him to be the president. In his calling, he is a minister to the people of Guatemala. According to sources close to the president, his conviction sustained him in his belief at one point when all the polls and public opinion put him last in electoral preference.

Any Christian can have a call in his or her life to be a teacher, an evangelist, an electrician, a full-time parent or any other legitimate activity. Everything we do, we do for the Lord whether it is praying, sleeping, eating, vacationing, reading the Bible, reading a newspaper, etc. This calling to ministry is exercised 24 hours a day, 365 days a year.

Recourse for the Future

The insistence in presenting as opposites the religious and the secular, emotion and reason; and the establishment of a religious hierarchy which dominates ecclesiastical affairs has put the evangelical church, particularly charismatics and pentecostals, in a very difficult position. The lack of study of church history and past events, could result in an ill-prepared generation of evangelicals that will have great problems facing the future.

In this context, there is a need to balance the preaching of the imminent return of Christ, or the Rapture, with an understanding that Christ might not return any time soon. Two thousand years have already elapsed since His first coming and evangelicals need to be prepared for the long haul.

Goodman's questioning of the real contribution of evangelicalism to economic and social development is understandable. There is no automatic correlation between evangelical growth and economic and social advancement. Africa is 50% Christian according to some statistics, but 80% or more of its territory is under dictatorial rule and extreme poverty. If the evangelical church is going to change Latin America, then it will need Christian character more than just charisma.

Reason needs to be accepted and encouraged within the limits of revelation. The pulpit should be used as a place of encouragement and motivation for all church members, regardless of economic status, political views, profession or any other criteria. Though proper encouragement should be given to members serving in an ecclesiastical ministry (pastors, evangelists, etc.), the same kind of reassurance, motivation and encouragement should be given to all members as they exercise their daily professions or trades. This should be especially true for students who are seeking to confirm their academic vocation.

The problem with the evangelical church in Latin America is not irreversible. There is no malice or evil intentions on the part of the pastors and leaders that have put forth these ideas, nor is there reluctance to change this trend beyond natural inertia. The optimistic note which gives us hope for change is the experience concerning Latin evangelicals and politics. Until recently Latin American evangelicals considered politics as something "belonging to the devil," something "evil and dirty," with which Christians should have nothing to do. However, in only a few years after much teaching on biblical principles of government, most have accepted the importance of participation.

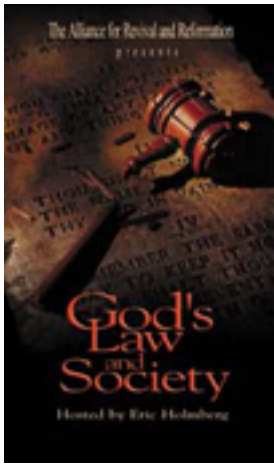
The new, broader perspective is gaining wider support among church members, with the leaders sometimes just following. It is my hope that a new and fresh dialogue will be opened in which church leaders will come to understand that every aspect of life can be put in the service of our Lord. Christians can give a testimony of diligence, excellence, responsibility, integrity and service in everything they do. After all, the church is composed by all believers and is present wherever believers choose to carry on their activities as they minister to God and all people.

1 Goodman, "Latin America's Reformation," The American Enterprise, July/August 1991.

2 Neuhaus, "Reformation to the South of Us," First Things, December 1991.

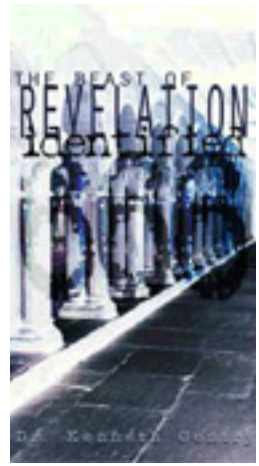
3 Francis Schaeffer, How Should We Then Live? Crossway Books, Westchester, Illinois 1976.

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America's Christian History: A Latin American Perspective

By José L. González

8/92

FIVE HUNDRED YEARS AGO GOD sent to America a man bearing a great treasure in a very fragile vessel: his name was Cristoforo, "The Christ bearer." Over one hundred years later, God sent to the northern shores of the Americas another people. These two different plantings of the Christian faith have borne very different fruit. It is time to know them, by their fruit.

The one brought the Christianity of the day - an unreformed, medieval faith represented by the Cross, the emblem of the Catholic Kings, planted at the point of the Spanish sword, bathed for eight hundred years in the blood of the Infidels. Conquistador, adventurer and priest worked side by side, seeking glory, riches and converts, each for the respective king: Cæsar, Mammon or God. By the sovereign Providence of God they conquered empires, dethroning principalities and subjugating people who often welcomed them to their land and to their daughters.

The others brought the Bible, by which each man governed himself according to the dictates of God. They were the fruit of a revival which had not yet begun when Columbus sailed, and which for historical reasons would not take hold in Spain. The Reformation, fueled by the printing of thousands of Bibles, bore fruit among the English Puritans, who wanted to "purify" their church. When they failed, they became "Separatists," wishing to separate themselves from a church entangled with the crown. It was these, who wanted to establish for posterity a Christian commonwealth, who made up the Pilgrims that landed at Plymouth in 1620.

Who can argue with the past designs of Providence? And who can know what He has reserved for the future? All we are called to do is discern the signs of the present time. So we weep for the virgin daughter of the Reformation in America, weighed down by the abundance of her own blessings. And we swell with joy in anticipation of the coming of age of her sisters to the South, to the glorious morn of their betrothal to the Son.

A curtain of iron has been torn in Europe, but a spiritual curtain of mutual disdain, pride and resentment still separates the two American sisters - fruit of these different plantings. This stronghold is the same which kept England and Spain bickering for centuries. Now it keeps their American offspring divided, not just against each other but also against their African and Indian brothers. Not one can cast the first stone.

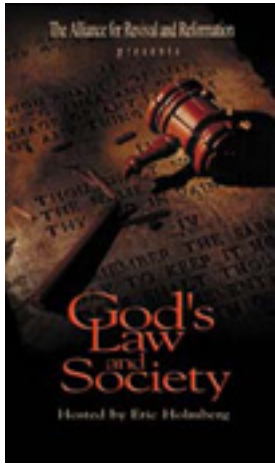
The Gospel does go forth, preached to every creature, its inexorable march binding together what the devil has kept divided, until of every kindred and every tribe, from every tongue and every nation there

joins around a throne, the chorus of the elect: all God's children, free at last, to love Him freely and in freedom, love one another!

José L. González is the founder of Semilla, an organization dedicated to educating Latin Americans in Biblical principles of government - self- and civil government.

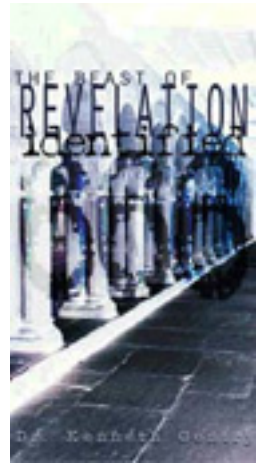
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Defending Liberty in Bolivia

By Dave Miller
2/91

LA PAZ, Bolivia (FR) - "As a Christian and as a lawyer, I believe that one of the greatest contributions I can make to the evangelization of our people is to work for an environment of broad religious liberty, where the Gospel of our Lord Jesus Christ can be preached, without interference, for the benefit of the whole country."

So states Dr. Pedro C. Moreno, 29, an attorney in La Paz, Bolivia. To fulfill his goal, Moreno has been working since September of 1990 to organize the first chapter of the Rutherford Institute on South American soil.

Founded in 1982, the Rutherford Institute is a non-profit organization dedicated to defense of religious liberty. It provides legal services, without charge, to persons suffering discrimination or persecution for their religious beliefs. Priorities include preserving free, public speech on religious issues, protecting the constitutional rights of churches and religious organizations and supporting the sanctity of all human life. The Institute named Dr. Moreno its South American representative last year, hoping eventually to expand into every country in the region.

The La Paz lawyer will have his work cut out for him in Bolivia, a country with a history of religious intolerance. Until 1906, for example, "proselytism" was a criminal offense. As recently as 1949, six Baptist evangelists, one a Canadian missionary, were beaten to death by an anti-Protestant mob in Mercamaya, a small town near Oruro. Sporadic cases of religious persecution - beatings, vandalism, and job discrimination - continue to the present.

Official discrimination against non-catholic "sects" continues as well. Though President Jaime Paz Zamora has privately assured evangelical church leaders that he welcomes their presence in the country, members of his administration are proposing rigid controls on the activities of Protestant churches. The regulations would require non-catholic entities to register each member's name and address with the government. The Under-secretary for Religious Affairs would review the doctrinal beliefs of Protestant denominations before granting them authorization to hold public meetings or plant new congregations.

Moreno points out that the proposed restrictions not only seriously hamper Christians from fulfilling the Great Commission, but are patently unconstitutional. A graduate of the Fletcher School of Law and Diplomacy, Tufts University and a former advisor in the Bolivian Ministry of Foreign Affairs, he is keenly aware of the importance of religious freedom in democratic society.

In an address entitled "Religious Liberty, the Foundation of all other Freedoms," that Moreno delivered at Bolivia's first Presidential Prayer Breakfast in January of 1990, he proposed a constitutional

amendment which would stop government interference in religion. In that speech, he quoted his nation's founder, Simon Bolivar, who firmly believed in this constitutional principle. "The state cannot govern the conscience of its subjects," wrote Bolivar, "nor grant reward or punishment, because God is its only Authority."

Bolivar's ideals coincide with the legal philosophy of the Rutherford Institute, which traces its judicial tradition to Samuel Rutherford, a 17th century Scottish scholar. Rutherford is remembered for his resistance to the divine right of kings, a prevailing social doctrine in his day. In his pivotal book, *Lex Rex*, Rutherford argued that all men - monarchs included - are subject to the law, regardless of their station in society. Rutherford's ideal became a foundation stone for the development of democracy in Europe and the New World.

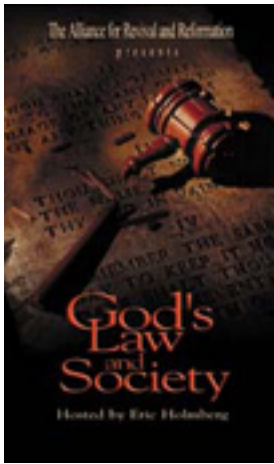
American constitutional attorney John W. Whitehead, concerned that political and social forces around the world are threatening the basic human rights of religious liberty and freedom of conscience, founded the Rutherford Institute eight years ago. The organization now has affiliates in 30 states in the U.S. and 8 foreign countries, notably in Latin America and Eastern Europe. Dr. Moreno left his position as General Secretary of the Social Emergency Fund to establish Rutherford's South American branch.

To date he has recruited 18 lawyers interested in working to defend religious liberty in Bolivia, where discrimination continues against non-catholics. Reports have surfaced of protestant teachers fired from public schools because of their religious beliefs. In some cases, students have been forced to accept baptism, contrary to their convictions, in order to continue their studies. One of the Institute's major emphases is to educate persons to exercise their constitutional rights, in hopes of ending such illegal abuses.

"In this manner, we can accomplish an effective work in favor of religious liberty both here and throughout South America," says Moreno who has made contact with attorneys from Argentina to Colombia who have expressed a desire to cooperate in Institute activities.

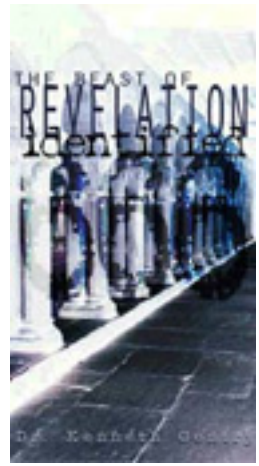
Anyone wishing to obtain more information about the Rutherford Institute's services may do so by writing: Dr. Pedro Moreno San Juan, The Rutherford Institute, Casilla 12754, La Paz, Bolivia.

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Local Leaders Say Major Revival Is Occurring in Cuba

4/89

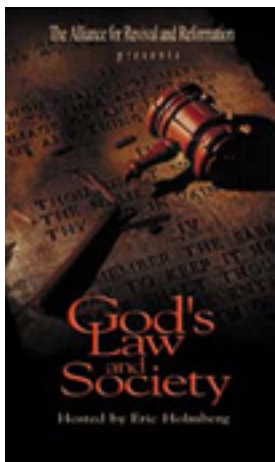
HAVANA, Cuba (EP) - Dan Wooding, a Christian journalist and founder of the California-based ASSIST (Aid to Special Saints in Strategic Times) recently returned from Cuba where he met with pastors and arranged for some 50 Cuban churches to become part of a "twinning" project with U.S. Churches.

"Pastors traveled from different parts of the island to find out more and then signed up to be adopted," said Wooding, who returned to the U.S. early in March. "They said this was an answer to their prayers."

Under the church twin program, a U.S. church would "adopt" a Cuban church and help provide for the needs of its members. Correspondence between Cuban believers and U.S. believers could be a means of ministering spiritually to the church, as well as providing clothing, Christian literature, and for other physical needs. Wooding said he hopes eventually that U.S. adoptive churches will "want to visit [the Cuban church], ... and learn from them."

Of a population of roughly 10 million, about 500,000 Cubans are evangelical believers, said Wooding. The Communist island nation is experiencing a major revival at this time, he reported. "Several Christian leaders said that this is the greatest revival that Cuba has ever known."

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Mexico Partially Restores Religious Freedom

By Pedro C. Moreno

10/92

The Lower Chamber of the Mexican Congress recently approved a "Law on Religious Associations and Public Worship" that attempts, at least partially, to restore religious liberties in that country.

The new law recognizes a church's right to own private property (Art. 16); for its ministers to wear clerical clothing in public; have its legal status recognized by the government (Art. 7); and have a separate legal existence from the state (Art. 1). It also guarantees the individual the right "not to be compelled to contribute with money or goods to support an association, church or any religious group," nor be compelled to "participate or contribute in the same way in rites, ceremonies, festivals, services or acts of religious cults" (Art. 2(d)). The sixth article of the law establishes that "religious associations are equal before the law in rights and obligations."

This translates into no special privileges for the Catholic Church or a state-established religion. However, this law still expresses the religious intolerance such as that which took place when the state promoted the predominance of the Catholic Church in the past century. On the negative side, the new law bans religious institutions from owning TV and radio stations or newspapers, allowing only the use of them under certain conditions and licenses (Art. 16, second paragraph). Likewise, public religious worship must have consent of the state (Art. 22).

The new law hinders liberty of association, movement, speech and religious freedom that the Mexican Constitution recognizes. For instance, the new law considers any religious association that has not been registered with the government to be a "punishable infringement." Clearly such a provision, besides being impracticable, is unconstitutional. The state attributions under the new law go as far as to make it the "arbiter" in conflicts between religious groups!

Despite the above mentioned insufficiencies, the new regime of religious freedom in Mexico is clearly superior to the one in effect until now. The new law amends several articles of the 1917 Mexican Constitution, particularly the Article 130. In its original form the Constitution's Article 130 established the "intervention" of federal powers in "worship matters and external discipline." Likewise, it did not recognize the legal status of any religious association; granted the state legislatures the right to establish the "top number" of ministers of certain religious groups; forbade the ministers of these groups from "criticizing" the government; and severely restrained the private property of churches.

Congressman Amador Rodriguez Lozano, president of the Human Rights Committee of the Lower Chamber, commented on the difficulty of dealing and approving a law of this type and defined the issue

of church and state relations as "untouchable."

Rodriguez describes it as a question of "two territories - God's and Caesar's - on which the same and free people journeys." Rodriguez adds that "the Mexican state has learned the importance of recognizing and placing in its strictly spiritual dimension, the role of belief and attitudes of the people's profound religious faith."

"The state knows perfectly," he says, "that the concept of faith is valid in the people, not only in the religious aspect, but in the issues regarding the institutional trust in civil life."

President Carlos Salinas de Gortari affirmed this by expressing his "respect and support" for all religious groups in that country.

Mañuel Gomez Granados, director of the Mexican Institute of Christian Social Doctrine, which is connected to the Catholic Church, comments that the modifications to Article 130 "will facilitate the development of a new evangelization in the country only if the (Catholic) Church assumes its responsibility; because if it does not, it is irrelevant that the law changes." The Catholic Church will continue to be "fossilized in some aspects, anchored in the past, without moral strength to transform the people."¹

Referring to evangelization, Gomez Granados adds: "If we are honest people, we will say that the evangelization in our country has been a weak, deficient one, a superficial polish, when evangelization must change the innermost parts of the human being, giving him a lifestyle of total confidence in God, of austerity, or work."²

Currently, religious plurality in Mexico is expressed by the existence of around 175 different religious groups. The Protestants are, after the Catholics, the second largest group, with 17 million adherents.

"Within the modernization of religious life as a social process," writes G. de Jesus Huchim Hoyoc, exists a "wide and open religious market which means that every church accepts the challenges of competition, productivity and efficacy. Each denomination will have to demonstrate or reaffirm its competitiveness in proselytism. This is particularly applicable in the case of the Catholic Church."

Huchim Koyoc continues, "The state has no business protecting the inefficiency of any religious association in keeping or increasing the number of its members (or quota in the religious market). The dynamics of each church, its capability to maintain or increase its participation in such a market, must depend fundamentally on its own effort, and not on some form of state protectionism"³

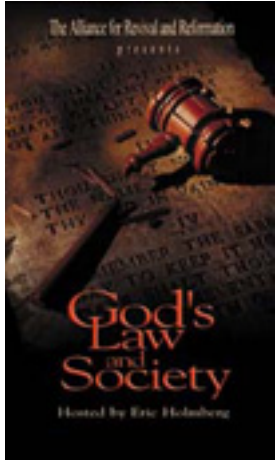
This way, Mexico advances toward the consolidation of a regime which will allow an authentic and full religious plurality, will strengthen its democratic process and will preserve the civil and political liberties so dear to the Mexican people.

1 David Perez Calleja, El Nacional, July 8, 1992.

2 Ibid.

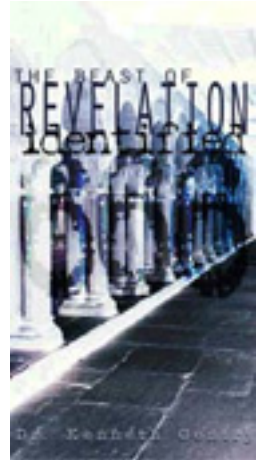
3 El Nacional, July 14, 1992.

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Mexico City Student Testimony

by Joy Hucklebridge and Leilani Corpus
6/89

MEXICO CITY, Mexico (FR) - "What was there to live for?" thought Aixa, a young university student at the University of Mexico. Her brother had just been diagnosed with brain cancer, her parents never stopped fighting, and now they were talking of divorce. Studying accounting seemed to take forever because of the Mexican system. And she wondered who would guarantee her a good job - even professionals were earning a shabby living these days.

Aixa pondered on this and went on to a greater dilemma: there was no one who seemed to care - not even God, if He did exist. She had never felt His assurance; since she was a child she was taught to revere the statues of saints in the Catholic church. Instead of having any security and faith, however, she shuddered with fear and despair.

Then Aixa made up her mind. She decided to give God until the end of the school day to prove His love - or she was going to end her life. It was not a new idea to her. She had planned many times how she would commit suicide: a sure, lethal overdose of tranquilizers. "God," she prayed desperately, "If You do live and You do care, You have to show me today! I can't go on anymore."

As she slowly shuffled out of her last class, Aixa mentally said goodbye to everything. The always present, contemptible Mexico City smog stung her teary eyes relentlessly as she trudged along, realizing that God had not answered her prayer. The gray smoke hung in the air and stung her throat as she tried to swallow the lump growing there. She then decided to allow herself one more little pleasure before she ended everything when she returned home to her empty house. She bought herself some chocolate, savored every bite, and then lit a cigarette.

In the distance she could see a crowd of people gathered around a young man who was speaking, almost shouting in urgent tones. "Probably another communist decrying the bourgeois," she thought to herself. Putting off her fatal plan for just a little while longer, she approached the group to hear what the speaker was saying. He did not look like a communist, but was in fact a well-dressed American who spoke with the aid of an interpreter.

"God put that yearning in your heart to know Him," he said. "He gave His son to die for your sins - and now He lives and wants to live in you!" The young evangelist, Nick Pappis, looked right at her. He pointed to her and cried, "You know how you have wanted to know if God is real! Today He is inviting you to know Him!"

Today Aixa de Gallego is the wife of a pastor in Mexico City. She became a Christian during an outreach in July, 1981, when a team of 15 students from the U.S., Haiti, and Colombia came to the city to start

Maranatha Campus Ministries' first Mexican base. Those who became Christians with Aixa are now missionaries in the Mexican cities of Monterrey, Saltillo, Guadalajara, Oaxaca, and in other Latin American countries.

Members of the Maranatha Christian Church in Mexico City continue to see students come to Christ in similar ways. Veronica Ireta Leon, a folk dance teacher with a degree in Spanish literature, said she had been searching in many books for fulfillment. "I found many inspirational themes advocating the meaning of life in friendship, drugs, alcohol, and hedonism. But nothing produced a positive, lasting change until a friend told me about Jesus. It was something more powerful than I had ever heard before and I began to be transformed on the inside."

A chemistry student, Dionisio Bautista, said his friends in college were "a bunch of bad-mouthed, heavy drinkers, and I was one of them." He became a Christian after hearing students preach on his campus.

Another student, Ventura Farfan, who was studying physics, said he dropped out of school because he couldn't find the answer to life in his studies. "I had many questions which I could not answer," he said. "Because of this I began to question the existence of God and was determined to find my answers through other means such as physics. I was at the point in my life where I didn't have a reason to live and dropped out of the university."

Some friends dropped by Ventura's house one day and talked to him about God. They then loaned him a Bible, which he began to read out of curiosity. Later a friend invited him to a seminar exposing rock music, and he became a Christian.

Besides starting a church, the believers in the Mexico City Maranatha Church have also founded a medical clinic and primary school offering a Christian education - which had not been available in the city until that time. Students in the church are also active in politics and have staged marches against abortion, as well as demonstrations "proclaiming the Lordship of Jesus Christ," according to Robert Hucklebridge, founder of the Maranatha Church in Mexico City. Today the church is pastored by Aixa's husband, Ricardo Gallego.

In Oaxaca, students marched in protest of a witches' convention and received favorable press coverage. The head warlock issued a statement saying that the next convention would not be held in Oaxaca because of the resistance they encountered.

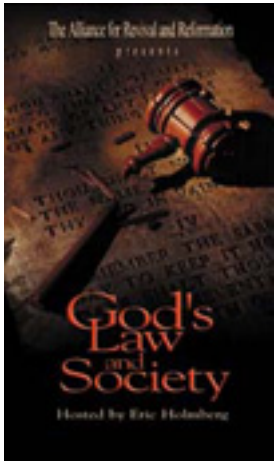
Besides confronting communism and occult activity, church members have also experienced God's supernatural protection during earthquakes. During the 1985 quake which devastated the city, not one member of the church was harmed or affected by damaged property. "The church building was left unscathed," said Hucklebridge. "The building across the street was condemned because it was uninhabitable (after the quake)."

One member of the church arrived at work 15 minutes late to see his office building fall in front of his

eyes. It would have been his grave had he arrived on time.

Mexico is usually in the headlines because of its unstable government, its drug rings, and most recently the cult slayings in Matamoros. But Robert Hucklebridge says he wants to see Mexico make the news because of the impact that Christianity is having upon its culture. He also challenges American Christians to pray about their part in helping this troubled land: "The gospel is aimed to all the uttermost places of the world, but let's not forget our next door neighbor."

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Christian Churches Growing in Mexico

7/88

MEXICO CITY, Mexico (FR) - Despite claims by the government that Protestants are only 3.7 percent of the population, an investigative report by a prominent Mexico City newspaper recently revealed that the actual number of Protestants in the state of Mexico has multiplied six times between 1950 and 1980.

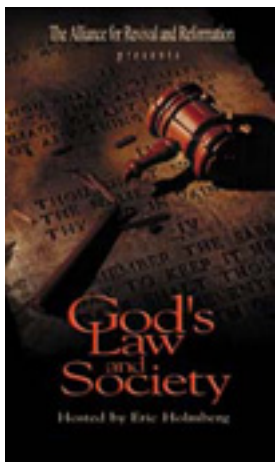
In the federal district where Mexico City is located, the Protestant population doubled in the same 30 year span, according to the report. The article was an expose' of Protestant sects conducted by El Universal, which featured four full-page installments on the trend over a four-day period in mid-April.

The state of Tabasco in the southern region of the country has the greatest "penetration of evangelical religions," with more than 280,000 believers out of a population of 1,250,000 - approximately 23 percent. The report also claimed that the state of Chiapas has a Protestant population between 11.5 and 30 percent, with at least seven communities claiming a Protestant majority.

The city of Matamoros, across the border from Brownsville, Texas, as well as other border cities like Tijuana and Ciudad Juarez, each have between 13 to 15 percent Protestant populations.

Elizabeth Isais, a special correspondent with Open Doors News Service, stated that the El Universal report was a landmark in revealing the extent of church growth in Mexico - which up until now has been assumed to be small.

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Tribal Members Visit Earth Summit

By Bruce Olson
10/92

BUCARAMANGA, Colombia (FR) - Representatives from Colombia's Motilone tribe, Fidel Waysersera and Roberto Dácsarara, recently returned from the celebrated Río de Janeiro Earth Summit, radiating smiles of accomplishments at their arrival in Bucaramanga's airport.

Waysersera and Dácsarara are the first indigenous university graduates from Colombia's northeastern jungle tribes. Both are proud descendants of the Barí (Motilone) family. The two Motilone representatives spent fifteen days in Río, meeting other representatives from all continents of the planet earth, savoring languages, racial features and people they never knew existed.

This experience was a tremendous confirmation of the missionary call of God on their lives: "to go forth to every part of the world, and proclaim the Good News to the whole creation."

They first met with Brazilian jungle tribal peoples of numerically small populations brought to gigantic Río - a sophisticated metropolis with more than five million people. Waysersera and Dácsarara encountered tribal counterparts adorned with parrot feathers, their bodies decorated in bright natural vegetable paints in red and blue hues. All were dancing, expressing choreographic treasures from their cultures. Newspaper photographers, delighted at the spectacle, asked Dácsarara, "Where are your feathers?"

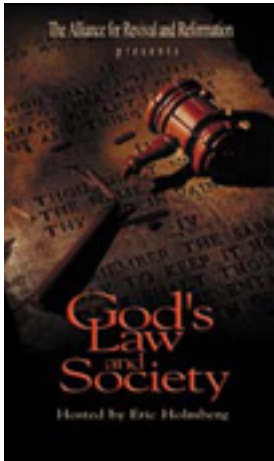
Dressed in simple suit and tie, he responded: "I have come to discuss and champion indigenous land rights as contemplated by Western law. And I have come to declare solidarity with the protection of the environment, the concern of this Earth Summit. I left my feathers and loin cloth hanging in the rafters of our palm thatched community house. When I return to Phatuitribara (Colombia), I'll enjoy dancing with the wind blowing through my hair. But now that I have come to the city, I dress as everyone else. We have come to look for solutions to problems."

The Brazilian tribal people understood what Dácsarara was saying. Later, they reappeared in Western slacks and shirt. They became intent to learn from the Motilones how they might protect their habitats from the overpowering land settlers and maintain their communities' health by simple application of basic concepts in preventive medicine. The Motilone tribe has become a model of progress in these areas.

When the Motilone delegates were to leave Brazil, their counterparts, representing tribes from all over South America insisted on a second meeting. Several Brazilian Indians were to visit the Motilone territory in August. A missionary effort is being born from within the Motilone church to reach beyond the borders of Colombia. At present, the Motilone tribe compose 30 missionary teams among non-evangelized tribes of northeast Colombia.

The newspapers of Bucaramanga recently applauded the tribe's dedication to the bringing of practical applications of science for tribal improvement. Yet the Motilone missionaries have not introduced solutions for problems that do not exist - an all too common problem in the legacy of foreign missions.

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Church and State in the New Paraguayan Constitution

By Pedro Moreno

2/93

THE NEW CONSTITUTION OF PARAGUAY, recently ratified, replaces the 1967 document which contained some provisions outdated by modern events.

The new constitution states: "It is recognized: freedom of religion, worship and ideology without any limitations except those established in the constitution and law. No confession will have official status. No person shall be harassed, inquired of or compelled to profess his beliefs or doctrines."

The prior constitution required the president of the republic "to profess the Catholic, Apostolic and Roman religion." Likewise, the former constitution stated: "The official religion is the Catholic, Apostolic and Roman religion."

Surprisingly, the Catholic Church of Paraguay joined an important number of Protestant churches and representatives of the main political parties, Liberal and Colorado, to ask for the separation of church and state and the elimination of the requirement of the president to profess Catholicism. Commenting on this move, Jesuit priest Jose Valpuesta, representative to the Coordination of Churches (a group composed of Catholic and Protestant churches), said: "As time has passed, it has become clear that it is better that society does not impose one religion upon the state."

The Catholic Bishops Conference of Paraguay, in a pronouncement entitled "One Constitution for our Nation" signed by 14 bishops, on church-state relations stated: "The II Vatican Council pointed out with clarity the church-state relations based on autonomy and mutual respect of both parties.... both the state and the church will better fulfill their roles if they maintain their independence and seek a good cooperation between them."

Referring to the notion of an official church, the document of the Bishops Conference of Paraguay states: "If at other times this nation completely identified itself with the Catholic religion, it was logical to talk about an official religion. Now pluralism better characterizes the civil society and it does not seem justified to have one church joined to the state, that, for this reason reflects something imposed by force upon the people. The church does not want to confuse the people nor confuse itself with the state."

Finally, the Catholic Bishops of Paraguay declared: "The church, therefore, does not require anything except a just treatment according to its condition. And affirms with II Vatican Council that humankind has the right to religious freedom ... which is based in the very dignity of the human person. All men should be respected in this matter. The liberty of conscience and worship must be mentioned in the law."

The dignity of the person so requires." In this way, the Catholic church of Paraguay gave its unconditional support to establish a broad regime of religious liberty in that country.

Of course, agreement on the relationship between church and state in Paraguay has not always existed. In fact, these relations have had an agitated and stormy history. After the foundation of the Republic and during the 19th century, the Catholic church and the Paraguayan people suffered under the dictatorship of Gaspar Rodríguez de Francia and the López regime.

These totalitarian rulers could not conceive of the existence of a government of the church with independent authority from civil government. The Catholic church was compelled to bow to the will of the dictators and was indirectly responsible for this situation. In the past, the Jesuits had taught total submission to the clerical will. The indigenous peoples had not been educated on their rights and responsibilities, displaying simply a "passive obedience." Thus the Catholic church unwittingly allowed a system of oppression to arise.

To better accomplish his purposes, Rodríguez de Francia confiscated ecclesiastical property, prohibited the ceremonials, required the priests to be submitted to him and finally made himself the head of the church in the fashion of Henry VIII of England. In 1844, López approved a new constitution for Paraguay which allowed him to maintain the supreme authority of the country in his hands. This constitution also contained provisions on the right of the state to control the ecclesiastical patronage. The president controlled the churches, the clergy, appointed bishops and members of the ecclesiastical decrees, papal bulls, etc. In spite of protests from the Vatican, which were ignored by the dictator López, he was able to have the bishops proclaim from the pulpit that he was a ruler appointed by God and "the Lord's anointed." Any dissent in relation to the legitimacy of his acts was not only treason but heresy.

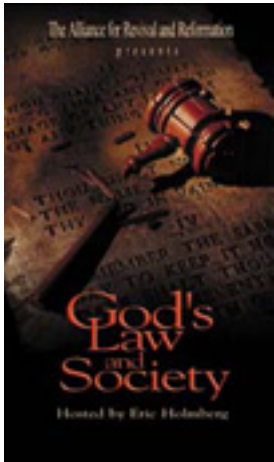
After the "tragedy of Paraguay" in which the republic was defeated by Brazil, Argentina and Uruguay, a new constitution was ratified in 1870 which established the Catholic church as the official religion of the state. However, a mere tolerance for other religions was assured through denying the congress any authority over the free exercise of religion and the guarantee to the inhabitants for the exercise of their religion.

The constitution of 1940 extended the same provisions. The government continued sustaining the salaries of the clergy and of teachers of seminaries, although the amounts were not significant. This was the state of affairs until the constitution of 1967 which has recently been changed.

Apparently, the above mentioned historical process convinced the Catholic hierarchy in Paraguay to work toward its total independence from the state by securing a constitutional provision separating the church from the state.

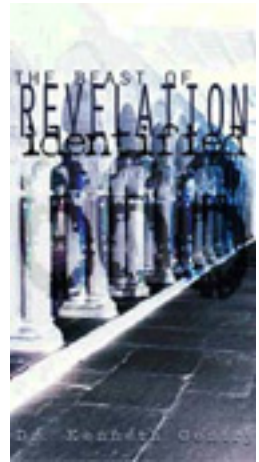
Pedro C. Moreno San Juan, a lawyer, is the representative of The Rutherford Institute for Latin America.

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Nicaraguan Christian School Government

5/89

POMPANO BEACH, FL (FR) - Christian schools have experienced unprecedented growth under the Sandinista government in Nicaragua - despite the record of human rights abuses and religious persecution in this communist nation. Sources say that the number of Christian schools has actually increased since the 1979 revolution.

"Teachers face prices that go up as much as 300 percent once or twice a month, while their wages may go up only 100 percent" said Jeff Donnan, president of Caribbean Christian Ministries (CCM). CCM is closely involved in the development of the Christian school movement in Nicaragua. "Teachers aren't able to live under these circumstances, so many teach twice a day and have a job at night to make ends meet."

Salaries and fees are government controlled, and any cost differences are expected to be met by the churches. CCM is working together with Nicaraguan evangelical churches in developing a strategy to promote "Christian cooperatives" which will promote the self-sufficiency of Christian ministries, thus allowing them to cope with the skyrocketing inflation and lack of funds. Christian schools will hopefully be one of the major beneficiaries of such a strategy.

Recently the Nicaraguan-based Christian Ministries of Central America (CMCA), which works closely with CCM, held the first conference in Nicaragua on Christian Principles in Education in the capital city of Managua. Around 34 Christian schools were represented, which is estimated to be about 20 percent of the Christian schools in Nicaragua. The conference was attended by almost 100 leaders and teachers, and was covered by the local newspaper, El Nuevo Diario, along with the government television station.

The effort to promote "self-sufficiency" among the Christian schools and youth was noted by El Nuevo Diario. "For many years evangelical churches as well as Central American countries have depended on the United States. For this reason our program is made with the purpose of preparing our youth technically to promote independence by means of self-sufficiency," Rev. Ernan Savery, director of CMCA, told El Nuevo Diario. The conference covered topics such as the philosophy of Christian education; biblical principles of education; and the Christian perspective of school discipline.

The Nicaraguan Constitution ensures religious freedom, thus Bible teaching is permitted. Bibles are also readily available; however, Christian schools lack fundamental reading materials, paper, and equipment such as typewriters and mimeograph machines. To meet these needs, CCM is asking organizations or individuals to donate used typewriters (manual or electric) and mimeograph machines.

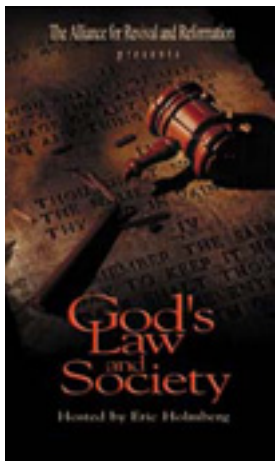
CMCA, with help from CCM, is assisting in establishing church-run "cooperatives" which will produce income. This income will not only provide jobs for people, but funding for such ministries as Christian schools. "These ministries will be aimed at serving their communities in Christ's name," said Donnan "We want to avoid creating a dependency on the U.S."

Along with the growth of Christian schools has been an increase in the number of churches and ministers. "Revival is taking place all over the country; evangelism is rampant and churches are starting everywhere," said one observer. "God is also leading many men into the ministry. Men who otherwise could be gainfully employed, are giving up good jobs to be pastors at substantially lower incomes. Nevertheless, some pastors have fled the country so there are many churches without pastors."

"An estimated 50 churches a year have started and many are starting their own schools. The Assemblies of God has opened up over 12 schools, and one church with the Central American Mission group has a school of over 3,000 students (one shift in the morning, another in the afternoon.)"

Donnan added, "Despite all the problems facing Nicaragua, God is at work in the evangelical churches which represent about 25 to 30 percent of the people. Their witness of service and works will validate their witness in words." If you are interested in more information about CCM, please write: U.S. Regional Office, 1113 S. Cypress Road, Suite 100, Pompano Beach, Florida, 33060.

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State of the Sandanista Regime in Nicaragua

5/88

Despite continual warfare between the Sandinista regime and the Nicaraguan freedom fighters, an anonymous source from inside the Central American nation says life is not as bleak as some claim.

Civil war is usually accompanied by starvation, malnutrition, and abuse, but the capital city of Managua and the outlying areas are considerably stable. There is still private ownership, but a constant fear of government confiscation is a threat to anyone who may disregard a Sandinista decree.

Sixty percent of production must be sold to the government at officially set prices. The purchase of raw materials is also sanctioned by the government, so unregulated private enterprise is minimal on any scale.

All prices are set by the government, including prices of food served in restaurants. Businesses with unlicensed goods are forcibly closed down unless they are part of the "official" blackmarket economy which requires sufficient volume to bribe officials.

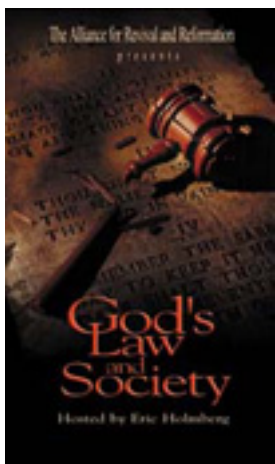
Churches are free to meet and to evangelize. However, buildings or any social help (orphanages, self-help, schools, etc.) are systematically monitored by the government. Despite the regulation, there are a surprising number of concessions made to individuals who provide legitimate social services, especially those which the government is not providing.

The Sandinista government, under the leadership of Daniel Ortega, is in considerable debt due to its war with the resistance. Consequently, the government is not able to keep up with its goals of providing education to the public. This has been a particularly promising opportunity for Christian schools to step in and serve.

There are an estimated 40 schools in the Managua area and another 30 to 40 in the outlying areas. An additional 100 or more schools have either started or will be started soon.

"(Christian) schools are popping up all over the place," our source related, "but most of the schools have little idea what they are doing." The source requested that Christians in the U.S. pray and support the Christian school movement in Nicaragua.

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Breaking the Power of the Narcotics Trade

4/88

When Panamanian military strongman Manuel Noriega was indicted in February by U.S. officials on charges of drug trafficking, money laundering, and racketeering, we found ourselves once again facing the ugly realities of the illegal narcotics trade in America. It seems that no matter how loud and how often we "Just Say No" to drugs, the problem does not go away.

It is indeed a complicated, multi-faceted dilemma. We are dealing with a domestic crisis of horrific proportions: Americans currently consume 60 percent of the world's illegal narcotics. The drug war is an international concern that has entangled many national leaders besides Panama's infamous dictator. Consider this list of leaders from neighboring countries who have been caught in the web of Latin American drug smuggling:

- * Haiti's Jean-Paul Claude, a senior military leader, is suspected of aiding the flow of Colombian cocaine into the U.S.
- * A major dealer in Colombia's giant cocaine cartel, Juan Ramon Matta, has relocated to Honduras and has become friends with senior officers and politicians in Tegucigalpa. Matta is wanted in the U.S. for the murder of a federal Drug Enforcement Administration (DEA) officer.
- * Prime Minister Lynden Pindling of the Bahamas received payment of \$400,000 to allow marijuana shipments to pass safely through the Bahamas en route to the U.S. Two Bahamian cabinet ministers are also linked to drug trafficking.
- * Military commander Atienne Boerenveen of Suriname was convicted in 1986 of conspiring to sell safe passage of cocaine.
- * Drug Enforcement agents in the U.S. say that the Colombian government is so infiltrated by informants that it is virtually impossible to bring charges against the drug lords. U.S. officials have run up against similar problems among Mexico's Federal Judicial Police.

It could never be said that the U.S. government has not made a forceful and expensive attempt at stopping the influx of cocaine and other illegal narcotics. In the last few years, we have spent upwards of \$1.5 billion dollars annually to launch an all-out attack on the menace - but we have been met with minimal success. Millions of dollars have been poured into increased police enforcement, a 30 percent increase in customs agents on our borders, a high-tech surveillance system along the Rio Grande, expensive drug testing programs, costly drug treatment centers for the chemically dependent, and

the "Just Say No" educational campaign.

But with all the money spent, we have little to show for it. Dr. Charles Schuster, director of the National Institute on Drug Abuse, stated in a recent report, "Clearly, the nation's high school students and other young adults still show a higher level of involvement with illicit drugs greater than can be found in any other industrialized nation in the world."

One would think that \$1.5 billion a year would go a long way to stop the flow of drugs into the U.S. But sooner or later we are going to have to face the fact that the war on drugs is not just a matter of stricter laws and more advanced detection equipment. Until we recognize the spiritual side of this battle, millions more lives will be destroyed and the Latin American drug lords will continue to rule over us.

Rebuilding the Walls

Despite increased law enforcement in our cities and the tighter controls in our airports and seaports, there is an obvious leak somewhere. The amount of cocaine and marijuana smuggled into this country staggers the imagination - the DEA says the astronomical figure is "impossible to calculate." But how are the drugs getting in? Where is the breakdown?

The Bible has much to say about a nation's "walls" and "gates." Walls in Scripture represent much more than physical protection; they symbolize the protection of God that He gives to a nation when the people honor Him and obey His moral requirements. A nation that is walking in covenantal obedience to the God of the Bible will always prosper and be protected from its enemies.

On the other hand, a nation that dishonors God, neglects His covenant, and rejects morality will begin to experience what life is like without the protective walls of His favor and blessing. And without that divine safeguard, no amount of human effort will be able to stop the enemy's influence or advancement.

Psalms 127 reminds us that our national walls are kept safe and secure by God alone, and not simply by a defense budget or other natural means. It states, "Unless the Lord builds the house, they labor in vain who build it; unless the Lord guards the city, the watchman keeps awake in vain" (verse 1).

Our billion dollar anti-drug budget is nothing but an experiment in futility if we fail to address the root problem of our national sin. In Deuteronomy 28, we read of the awful curses that come upon a nation that has broken covenant with God. Among those curses we find several which explain how God will send enemies to rule over the disobedient nation:

* "The Lord will cause you to be defeated before your enemies; you shall go out one way against them, but you shall flee seven ways before them ..." (verse 25).

* "Your sons and your daughters will be given to another people" (verse 32).

* "A people whom you do not know shall eat up the produce of your ground and all your labors" (verse 33).

* "[Your enemies] shall beseige you in all your towns until your high and fortified walls in which you trusted come down throughout your land" (verse 52).

Is this not what has begun to happen in our nation through the power of illegal narcotics? America seems to be fighting a losing battle against this scourge from the south. Our teen-agers, and even grade school age children, are being seduced by the lure of cocaine. Our inner cities are literally under seige by the "crack" dealers. The minds of millions of our citizens have already been permanently damaged by this unseen force which enters our ports and crosses our borders every day.

If we want to devise an effective strategy to stop the narcotics trade, then our first move must be to recognize this assault for what it really is: a curse from God for our national sins. No other plan of action will be successful unless we make repentance the first item on our public policy agenda. We must then call upon God to deliver us from the control of our enemies.

When the leaders of the American colonies faced certain defeat by British forces during the Revolutionary War, our generals and statesmen did not hesitate to call upon Almighty God to defend the nation - nor did they refrain from calling upon the general population to do likewise. Throughout our early history, American presidents called the nation to prayer and fasting for deliverance from evil, safety in war, and strength of national character.

Yet today, calling upon the name of the Lord has become a "sensitive issue" that has spawned lawsuits and a growing controversy on the place of religion in politics. Secularists today reject the need for a wall of divine protection around our nation; instead, they worship the "wall of separation" that they have erected between church and state. We cannot have both: we will either return as a nation to God, and see a rebuilding of the walls of His covenant protection around us, or we will forever shut ourselves away from His mercy with this "wall of separation."

Conquer or Be Conquered

When God led His people Israel into the Promised Land of Canaan, He commanded them to utterly subdue the Canaanites and bring the entire region under their domain. When they failed to do this, God allowed the enemies whom they spared to rise up against them and defeat them. He was making a very serious point: we will be conquered by the very enemy that we do not defeat.

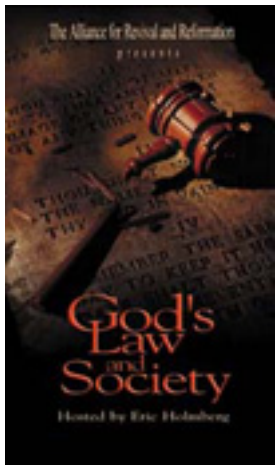
The scourge of illegal narcotics passing through our borders should serve as a reminder to the Church in this nation that we must take seriously our responsibility for our southern neighbors. We must be faithful to bring the claims of the gospel to bear upon the nations closest to us lest God allow us to be conquered by the evil influences originating from that region.

One-third of the cocaine which arrives in the U.S. flows through Mexico. The Mexican government is rife with corruption, bribery, and deceit on every level. Why? Because missionary activity still has not brought the claims of Christ to bear upon the government and the institutions of that nation. It is a reproach to the Church in America that our closest neighbor is still enslaved by poverty while we enjoy the benefits of a biblical economy. When will we take the principles of economic liberty to these people?

What about Panama, the outpost of General Noreiga? Panama is a nation that has been totally opened to American influence for many years because of the Canal Zone; but where are the Christians who can assist Panamanian leaders in building a Christian republic that will truly respect the rights of every individual citizen, and deliver the people from countless military dictatorships? Where is the Christian influence in Colombia - where fear of the powerful drug cartel now rules the churches, the courts, and the legislative assembly?

The wickedness that is breeding in Latin America does not have to overtake us. We can conquer if we will make the right choices. God can deliver America and the world from the power of the drug lords. As we join together to repent of our national sins, and to pray for deliverance from the judgment of illegal drugs that has come upon us, may the Church be fervent and obedient as we labor to establish Christ's government in this hemisphere.

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THE REFORMATION OF LATIN AMERICA

Pedro C. Moreno San Juan
9/92

WE LIVE IN AN AGE OF PROFOUND transformations in Latin America - both spiritually and socially. It has been said that the recent spiritual revival that is taking place in the continent - mainly due to the Protestant expansion, but also within Catholic circles - may well be one of the last hopes for the economic and social advancement of Latin America.

According to recent statistics, in a region once considered a Catholic stronghold, Protestants are growing at a rate of 400 per hour, which leads demographers to predict that Latin America will be evangelical before the end of the 21st century. Cardinal Miguel Obando y Bravo from Nicaragua, addressing the Vatican College of Cardinals in 1991 pointed out that "Protestants in Latin America have grown surprisingly, from 4 million in 1967 to 30 million in 1985."

Cardinal Ernesto C. Ahumada from Mexico stated that in the last 30 years "defections (from the Catholic church) to other religious groups have tripled in the Dominican Republic, have increased by 500% in El Salvador and Costa Rica, and have grown by 700% in Guatemala." No wonder an evangelical president was recently elected in this country. It is estimated that 20% of all Latin Americans are now Protestant.

One could ask, what are the reasons, the causes, the motives for this spiritual transformation that has gone beyond the religious realm into economics, politics, law, and other areas? Some would say it is something to worry about. Others may look with expectation and hope at what has been termed by FORBES magazine a situation "quite literally revolutionary - more so that Fidel Castro or Che Guevara could ever be." Referring to the specific Brazilian case, FORBES goes on to say that as a result of evangelical Protestantism having replaced Roman Catholicism as the country's most widely practiced faith.

"The old Brazilian order, based upon a rigid hierarchy and social immobility, has broken down. A new social atmosphere, one more compatible with capitalism and democracy is emerging. Upwardly striving urban poor are encouraged by religious teachings and support groups that preach the power of individuals to change their lives through faith. This contrasts sharply with the old attitude of resignation to one's fate and a glorification of poverty."

Before we go further into the economic and social implications of this spiritual revival, allow me to situate this transformation, or one could say, Reformation, into its proper context. Much of the modern spiritual condition of Latin America resembles the spiritual condition of pre-war Germany, aptly described by Lutheran minister Dietrich Bonhoeffer. In his work, *The Cost of Discipleship*, Bonhoeffer - who resisted the Nazi atrocities and was martyred at a concentration camp - referred to the grace of God, said that this grace is costly because it took the life of Jesus Christ.

Pure Grace vs. Cheap Grace

"It is the only pure grace, which really forgives sins and gives freedom to the sinner. We (WWII era German Lutherans) justified the world, and condemned as heretics those who tried to follow Christ. The result was that a nation became Christian and Lutheran, but at the cost of true discipleship.... But do we also realize that this cheap grace has turned back upon us like a boomerang? The price we are having to pay today in the shape of the collapse of the organized Church is only the inevitable consequence of our policy of making grace available to all at too low a cost. We gave away the word and sacraments wholesale, we baptized, confirmed, and absolved a whole nation unasked and without condition. Our humanitarian sentiment made us give that which was holy to the scornful and unbelieving. We poured forth unending streams of grace. But the call to follow Jesus in the narrow way was hardly ever heard. Where were those truths which impelled the early Church to institute the catechumenate, which enabled a strict watch to be kept over the frontier between the Church and the world, and afforded adequate protection for costly grace? What had happened to all those warnings of Luther's against preaching the gospel in such a manner as to make men rest secure in their ungodly living? Was there ever a more disastrous instance of the Christianizing of the world than this? What are those three thousand Saxons put to death by Charlemagne compared with the millions of spiritual corpses in our country today? ... Cheap grace has turned out to be utterly merciless to our Evangelical Church."

Much of this description clearly reflects the general situation of spiritual life in Latin America with the Catholic Church as the established one. Moreover, it even applies to the current situation in the U.S. and some European countries where the Protestant church, as the established or traditional one has lost its vision and the true meaning of the gospel.

But what is now making the difference in Latin America? As Mexican author Richard Rodriguez, himself a Roman Catholic, puts it: "Evangelicals (in Latin America) are the most Protestant of Protestants. Evangelical conversion hinges upon the direct experience of Christ - accepting Jesus Christ as one's personal Savior. Evangelicals are fundamentalists. They read Scripture literally; they say yes when they mean yes, and no when they mean no."

This reminds us of the Reformers' principle of Sola Scriptura, the Bible and the Bible - only, which emphasized the paramount importance of the Bible over any other source of guidance in all areas of life. In describing "the problem of Catholicism" as Rodriguez terms it, he mentions that it is "all-embracing, so all-embracing that it defines an entire nation, a whole hemisphere.

"But when religion becomes so all-embracing. It is easily taken for granted. What does it mean that Brazil claims to be the largest Catholic country in the world if nobody goes to Mass in Brazil? The act of conversion does not define Catholicism. Catholicism is a way of life that need never come to a head; it never stands or falls on one decision.... According to evangelical faith, suddenness is holy. Change is a religious imperative. You can - you must - be born-again. Conversion defines faith.... I have sat in the back rows of evangelical churches, astonished by what I have seen: kids with tattoos, tough kids, kids to testify to having been on the streets as recently as last week, kids who spent their childhood on drugs, in

gangs, in trouble; kids now in suits and ties, singing hymns to Christ. They are not converted to holy milksops. They are aggressive men who discovered spiritual empowerment.

"The genius of Protestantism seems to be that it is masculine," says this Catholic author. Evangelicalism demands that you must "become your own man, take responsibility for your own life."

The Call to a New Life

Of course, this is not new. Jesus Christ himself, emphasized the importance of an internal transformation through a new spiritual birth, as opposed to an external lifestyle, or what some would call a "cultural Christianity." In Matthew 16:24-26, He said: "If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever wishes to save his life shall lose it; but whoever loses his life for My sake shall find it. For what will a man be profited, if he gains the whole world, and forfeits his soul? Or what will a man give in exchange for his soul?."

The call to a new life in Christ seems not to be exclusively coming from the evangelicals (mainly Pentecostals and Baptists), but even from the Catholic church itself. Pope John Paul II, in a recent Vatican meeting of Charismatic Catholics, that gathered 6,000 priests, 100 bishops, and three cardinals, warned: "The Gospel is not the truths that Jesus proclaimed, but a person: Jesus Christ."

Ironically, in an age in which it is not fashionable to talk about sin, repentance, and modification of habits and lifestyles, it is precisely the call to repent and be transformed by the power of God which is hitting hardest the hearts and minds of men and women that have become tired of relativistic morality, religious syncretism, and humanistic attitudes and thoughts, that for all their good intentions, cannot and will not change their lives or their social and economic environment.

Lest we are deceived, we should also not forget that in order to drastically change our private lives, the life of our family, and the life of our society, spiritual salvation is not enough. The Bible clearly tells us that we should "not be conformed to this world", but should "be transformed by the renewing of (our) mind" (Romans 12:2). That means that going beyond the spiritual change we experience as we surrender to Christ, we should strive to develop such qualities as self control, respect for others, integrity, good work habits, and a sense of purpose in life, and thus improve our social and economic condition.

Not without reason The Washington Post recently stated that the poor need not only opportunities for work, but the instilling of moral values as the "restoration of the moral environment in which (they) live." The Post concluded: "(the poor) in New York, like in many other cities, needs a man on horseback. It needs John Wesley."

Finally, let us remember that all these changes, this peaceful revolution, or this new reformation of Latin America, can continue only if we remember that the force that drives it is not the class struggle, or the forces of history, or simply destiny or coincidence, but it is the power of God, expressed through his undeserved mercy and love that He, sovereignly has chosen to pour on these people and at this time of

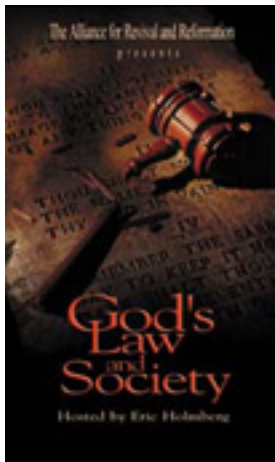
history. Jesus is the same yesterday, today, and forever, and we, as our final destiny and purpose in life, are to be conformed to His image and character. Not the other way around. As one theologian explains:

"The tension between God's holy righteousness and his compassionate mercy cannot be legitimately resolved by remolding His character into an image of pure benevolence as the Church did in the nineteenth century. There is only one way that this contradiction can be removed, through the cross of Christ which revealed the severity of God's anger against sin and the depth of his compassion in paying its penalty through the vicarious sacrifice of His Son. In systems which resolve this tension (between His righteousness and His compassion) by softening the character of God, Christ and His work become an addendum, and spiritual darkness becomes complete because the true God has been abandoned for the worship of a magnified image of human tolerance."

May we receive the blessings of Christ's sacrifice, and enjoy a new life that is not for the benefit of the self only, but that will abundantly be poured out on our families, and into our society.

Pedro C. Moreno San Juan, an attorney, is the President of the Rutherford Institute of Bolivia and its representative for Latin America.

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A Tufts University Graduate Shares Christian Principles with Bolivian Government

What Lies Ahead in the Reformation of Latin America?

By Pedro Moreno

9/90

Since last December, I have been leading a study group on the Christian Principles for the Reformation of Nations (economics, law, politics, education, etc.) Many government officials, engineers, lawyers, pastors, and professors have been attending it. As a result, the National Association of Evangelicals invited me to give the message on "Religious Liberty and the Separation of Church and State" at the First Presidential Prayer Breakfast held in Bolivia.

The Breakfast took place on January 31. The President attended along with the Vice President, 15 Ministers, more than 60 Senators and Congressmen, a former President, the Governor of La Paz, the Rector of the largest University in Bolivia (who is a communist), several Vice-Ministers, the heads of the Armed Forces, private entrepreneurs, many local and national authorities, as well as 500 Christian pastors and leaders from all around the country.

It was wonderful to see them all together and, most importantly, to know that they heard the whole Gospel of Jesus Christ! The message I gave on religious freedom and the separation of church and state was also well received and a number of ministers and congressmen came afterwards to congratulate me.

Definitely, it was an historical event for Bolivia and most likely for all of Latin America. It was the first time in the history of Bolivia that a President (all of them have been Catholics) shared a prayer meeting with the Evangelicals, therefore recognizing the existence of the Evangelical Church. Usually, the Evangelical Church in Bolivia is derogatorily called "sects" or "cults." And there is always the false accusation that they respond to the "dictates of yanqui imperialism."

Of course, we refuted these arguments as ill-founded and false. During the Vice President's speech, which I moderated, we informed them of how the U.S. government is not even allowing prayer in the public schools, and the fight of the Christian Church in the United States to restore these rights.

The President of Bolivia, going beyond our expectations, strongly supported freedom of religion and even created a controversy by supporting our measures. The President quoted from the Bible and demonstrated that he had a deep knowledge of scripture and a clear biblical worldview on many aspects of government and public life in general.

After the breakfast, we had six workshops with six different Ministries of the country (Education, Health, etc.) in which we expressed our views on different aspects of interest to the nation. We are now following up on an invitation from the Minister of Education to members of the "Principle Approach to Education" (Rosalie Slater, Paul Jehle, etc.) to come and give some seminars in the public schools on this outstanding educational method based on the Bible.

The main challenge now is to follow up on this, and make sure we do not lose the ground we won. There is a strong reaction from groups that are antagonistic to the Evangelical movement. They are also asking for laws to regulate and control the "sects." This would mean having to obtain licenses to exist, to preach, to organize conferences, and also having to submit reports on finances, assets, source of funding, and even doctrinal statements!

And the worst thing is that there are some people in government who are very interested in seeing this happen. We still have a tough battle ahead and we are asking citizens of the United States to pray for our nation's liberty.

We have just proposed a constitutional amendment on the separation of church and state to Congress which would limit the government's interference in our churches.

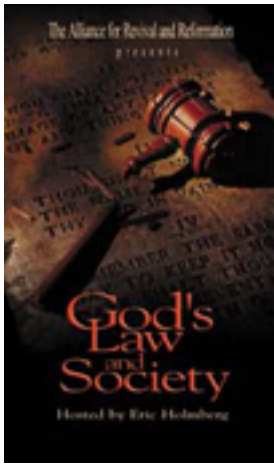
The most important project, that we believe the Lord wants us to accomplish, is the Conference of Christian Parliamentarians of the Continent, to be held in 1992, possibly in the Dominican Republic, commemorating the 500 years of the arrival of the Gospel to America. This is an enormous project that has originated in Bolivia.

Although this conference is just starting, it has attracted the expectancy of parliamentarians of Brazil, Peru, Argentina, and other countries, as well as strong interest from people like James Dobson from "Focus on the Family," Herb Titus from Regent University, Chuck Colson from Prison Fellowship, John Whitehead from the Rutherford Institute and others.

Its purpose would be twofold: to train all these newly elected parliamentarians in the biblical principles of law, economics, politics, foreign affairs, education, etc., and to encourage the Christian population to participate more actively in business, politics, education, and all areas of life, improving our social and political lives through the principles of our Lord and His testimony.

Pedro Moreno is a former member of Maranatha Christian Church in Boston, Massachusetts. Pedro received Christ through the International Student program and is now reforming his country through biblical principles. Pedro studied at The Fletcher School of Law and Diplomacy, Tufts University and Harvard University. He now works as the Secretary General for the Bolivian Social Emergency Fund.

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Growing Revival in Peru Leads to Change in Government

9/90

The Evangelical Church in Peru, which accounts for only 5% of the population, recently organized a strong push to successfully elect Alberto Fujimori, a dark horse candidate for President.

The explosion of evangelical churches in Peru (a term which, in Latin America, denotes active Protestants, Pentecostals, and Charismatic Catholics) is credited with fueling Fujimori's successful bid. While novelist Mario Vargas Llosa made appeals to intellectuals and relied heavily on his television campaign, Fujimori made use of an army of evangelical volunteers who quietly went from house to house among the villages and towns of the Peruvian hills.

Amidst a worsening economy, the mood of the electorate began to change as the people of Peru found in Fujimori the honesty and simplicity they were looking for in a candidate. Fujimori was able to finish a close second to Vargas Llosa in a first round balloting in April and then gained the momentum to win in the runoff election.

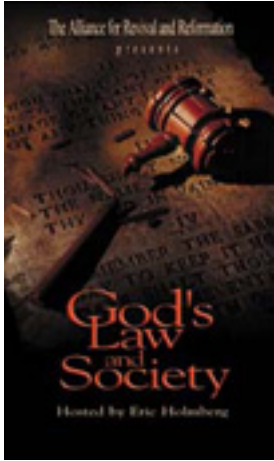
When Fujimori founded his maverick Cambio 90 (Change 90) political party last year, he was able, as a reform-minded and moderate Catholic, to enlist the aid of many evangelicals. Technical workers, who were disgusted with Vargas Llosa's urbane deflationary economic policies, also joined the party in a well planned thrust to enlist the discipline and organization of the evangelical churches.

As a result of Cambio 90's successful strategy, four senators, 13 deputies, and the second vice president, all identified as evangelicals, were swept into office. About one-third of Cambio 90's congressional candidates are evangelicals. With only 5% of Peru's population of 20 million, the quick advance of the evangelical presence in politics is seen by some as a "miracle from God."

It is suspected by some that the number of evangelical Christians in Peru may actually be larger than 5%. It is reported by Christian and Missionary Alliance sources that church builders in Lima, Peru have trouble keeping up with the explosive growth. In addition to this phenomenon, growing numbers of professionals and upper class technocrats, a group that is rarely affected by missionary presence, are showing up in these churches.

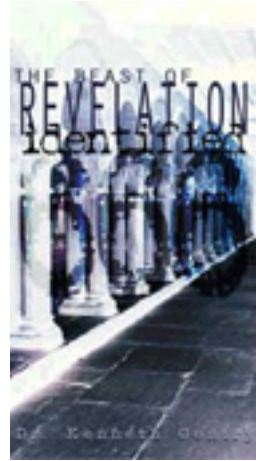
This change in the Peruvian government is characteristic of an evangelical movement that is beginning to gain momentum in all of Latin America. For a good overview of the move of God in Latin America, the editors of The Forerunner recommend David Martin's book, *Tongues of Fire, The Explosion of Protestantism in Latin America*.

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Revival Surges in Argentina

5/89

Imagine a revival so big that the number of charismatics and Pentecostals in a country triple in five years, with the result that it is a problem for churches to find buildings large enough to meet in.

Imagine thousands of people attending open-air meetings every night of the week in large cities. Meetings where miracle healings are commonplace in every service; where one of the best-known evangelists is a businessman who has been a Christian only 10 years.

Sound incredible? This describes Argentina, a nation of 30 million people in South America that until now has been slow to accept the gospel message.

"Argentina is in the throes of an absolute sovereign revival unheard of in the history of that country," says J. Philip Hogan, executive director of the Division of Foreign Missions of the Assemblies of God, who has visited Argentina many times. "I know of churches where they have taken the seats out so they can pack more people in."

Here's what's happening in Argentina: Once considered a prosperous country (Buenos Aires, the capital, had a modern subway system 50 years ago), the nation has been beset by economic and political woes for many years.

The nation is Roman Catholic (the constitution requires the country's president to be Roman Catholic), but only a small percentage of the population is active in the church. Many Roman Catholics in the nation are involved in superstition and extreme Marian devotion.

In 1982, Argentina suffered a national embarrassment by losing the Falkland Island War (they call it the Malvinos Way) to Great Britain. Because Roman Catholic officials predicted victory for Argentina, and because many terrorists were trained in Catholic schools, many Argentines became disillusioned with the Catholic Church and have been more open to the gospel message in evangelical and Pentecostal churches.

At the same time, two things happened in the church:

* Evangelical Christians, who despite their common opposition to Roman Catholicism had a history of bickering among themselves, became unified and the dissension is largely ended.

"One of the blessings we have in Argentina is that many barriers are breaking down," says Carlos G. Kennedy from Buenos Aires, who is with the Plymouth Brethren. "We're not interested in arguing doctrine. We're interested in changed lives, holiness, commitment and serving the Lord."

* Miracle healings and deliverance from demons have become very common in churches, and it has been the miracles and the power that have drawn the unconverted.

It was this interest in the healing ministry that led well-known evangelists Charles and Frances Hunter to hold crusades in Argentina. On their first visit last July (winter in Argentina), more than 30,000 attended a meeting in Buenos Aires and 17,000 attended meetings in Rosario. More recently, more than 15,000 gathered in a large plaza in an affluent part of Buenos Aires this January to hear Charles and Frances minister on "How to Heal the Sick."

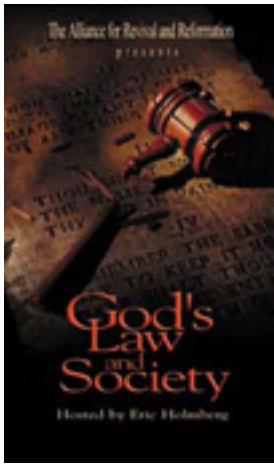
In that service, after Charles Hunter ministered the baptism of the Holy Spirit to approximately one-third of those in attendance, miracles began happening spontaneously throughout the crowd, even before the Hunters had planned to move into the miracle part of the service. Trained workers began ministering to people who were healed.

Last December, John and Anne Gimenez, co-pastors of Rock Church in Virginia Beach, Virginia, visited Argentina and were impressed with the ministry of Hector Gimenez (no relation). Gimenez has a unique ministry in Buenos Aires where he is referred to by some as the "Nicky Cruz of Argentina."

No accurate surveys have been taken of the number of new Christians. Yet several church leaders interviewed in Argentina said the total number of evangelicals is near three million - about one-tenth of the population. This is about three times the number of evangelicals when the revival broke out early in this decade. Of this number about 60 percent are Pentecostal or charismatic.

Even with the outstanding miracles, the growth of the churches and the obvious signs of revival, not everyone in Argentina believes a full revival is underway. Says Carlos Kennedy from Buenos Aires, "We believe we are only on the verge of a revival," adding that the best is yet to come.

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The Christian Revolution in Latin America

By Pedro Moreno
12/92

FIVE HUNDRED YEARS HAVE ELAPSED since the arrival of the Spaniards to America. That event has continued to have profound implications concerning the culture, race, mentality and religion on Latin America.

Recently, the Roman Catholic church held public discussions in Santo Domingo asking for forgiveness of America's indigenous peoples, its self-criticism leading the way for a desire for a new protagonism. But these discussions were marred by the Catholic Church's constant reference to the "problem of sects" in Latin America.

Though the Catholic Church nobly recognizes its share of responsibility for the "shadows" that accompanied the arrival of the Spaniards five hundred years ago, it fails to take a real stance on the explosive growth of evangelical Christians in Latin America. In spite of being able to submit to self-criticism in recognizing its many internal problems (lack of Christian testimony, lack of priests, formalism in church participation, etc.) the evaluation of growth of the non-Catholic churches is unreasoned and non-objective.

The easy answer is that "the sects" (a perjorative and dehumanizing label many Catholics insist on using to describe evangelicals) are financed by groups in the United States. Those who support this position, like the ostrich, hide their head in the ground and fail to see the reality of change that surrounds them.

On the other hand, with abundant documentation, a number of Catholics have recognized the genuine and native character of the evangelical churches and the powerful social impact of their message.

But what is it that makes Latin Americans flock to the evangelical churches? First, it is two fundamental messages: the person of Jesus Christ and the Bible. Second, the evangelicals build an empirical theology, based not so much on theological reflections, but on experience and daily reality. Their detractors do not hesitate to label them "fundamentalists" and even "fanatics."

How is the evangelical message presented? It states that the common person, though poor, sick, full of problems and lacking a reason to live, can find a solution. Which one? "Jesus Christ!" answers the evangelical with energy and conviction.

Phrases such as: "Jesus is alive" - "He has power" - "God will take you out of your problems" - "God can heal you" - "You can find meaning for your life if you surrender to Christ" are recurrent and common in

the preaching of the evangélicos.

Thus, while the Roman Catholic Church in Latin America is seeking ecclesiastical reform, the evangelicals have concentrated their message in two elements (Christ and the Bible) and have discovered that it is exactly what the people want and need to hear. Of course, the message does not exhaust itself with the preaching, but innumerable testimonies show that it is really helping the people to reorder their priorities, giving them an optimistic outlook in life, helping them solve their family problems (i.e., by saving and investing money that otherwise would be spent in alcohol and "fiestas") and encouraging them to seek a better education for their children and more productivity at work.

Not without reason, the evangelical message constantly emphasizes that "everything you do, you do it for God." Moreover, can anyone imagine the impact on the poor when they hear that "you have access to the unlimited power of God through prayer, and control over your circumstances," rather than the other way around?

Some say that evangelical Christians are exclusive and think they possess the only truth. However, exclusivity is not in Christianity but in Christ himself. He said: "I am the way, and the truth, and the life; no one comes to the Father, but through Me" (John 14:6).

Religion, whatever it may be (Judaism, Islam, Christianity) by its nature is exclusive. If religion accepts that the others are also true, it loses *raison d'être* and ceases to be true.

Truth, by an ontological requisite inherent to itself, has to be the only one. There cannot be many "truths." That is why, when some sectors of the Roman Catholic Church and even the evangelical churches attempt to combine themselves with theologies substantially different from the Christian doctrine, such as "Andean Theology" (pantheist) or rescue some Marxist elements through "Liberation Theology," they end up diluting their message, discouraging evangelism and questioning their own identity. Religious syncretism ultimately is not beneficial for any of the theological currents, which in the process of combining themselves, being contradictory in principle, lose their identity and their purpose.

A story is told about a boy who was brought before Alexander the Great to be tried for robbery. Alexander the Great solemnly asked, "Boy, what is your name? The boy timidly replied, "Alexander, sir." Raising his voice, Alexander the Great sentenced, "Boy, you either change your conduct, or you change your name."

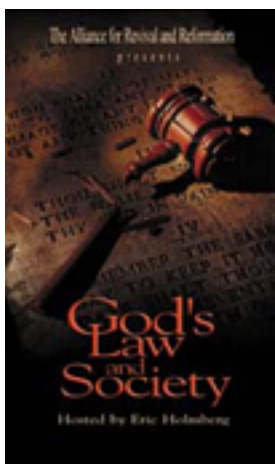
Christianity does not admit middle grounds, syncretisms or doubts with respect to its identity, mission and purpose.

Finally, and going beyond this ontological and doctrinal analysis, we cannot overlook the fact that a religious society cannot be intolerant toward different religious, ethnic, cultural and linguistic expressions. The exclusive character of religious doctrine that we touched upon earlier takes place in the realm of idea, but should not reflect as an attitude of rejection toward people of different ideas.

In fact, we can have unity while respecting our diversity. We cannot impose diversity by force any more than we can impose uniformity by force. A society presupposes the existence of mature, reasonable and free citizens, and they will be the ones who will choose whatever fits them best regarding their religion, culture and life in general. We can be united and work toward a better country, a better standard of living, a better future for our children, without necessarily having to think and act in the same manner.

Pedro Moreno is representative of The Rutherford Institute for Latin America.

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Rutherford Institute resists persecution of Christians in Mexico

CHIAPAS, Mexico (EP) - A complaint filed Oct. 29 by the Rutherford Institute of Latin America asked the Inter-American Commission on Human Rights to intervene on behalf of the Chamula Indians, who face persecution by local and regional authorities in the Mexican state of Chiapas because of their evangelical Christian beliefs.

"It is shocking that at this point in history and in a country like Mexico this type of violence and persistent persecution would take place on the basis of religious beliefs," said Pedro Moreno, director of the Rutherford Institute of Latin America.

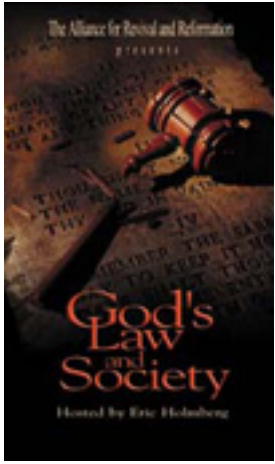
Since August, 78 families and 394 individuals from 17 communities have been expelled by local authorities. Those expelled have been forced to become refugees in neighboring states.

Since that time, the district attorney in San Cristobal De Las Casas has received 48 complaints reporting illegal imprisonment, thefts, rapes and murder attempts against the Chamula Indians. Only 18 of these 48 complaints are currently being handled.

According to Moreno, acts of persecution against the Chamula Indians has been ongoing for 15 years. The Chamula Indians appealed to authorities, ranging from local officials to the Mexican government, for help.

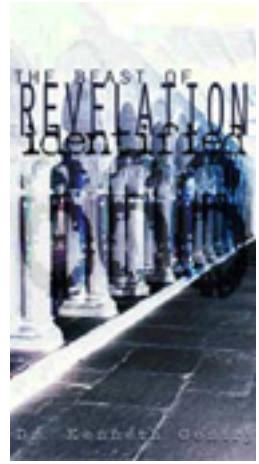
"The suffering of the Chamula Indians has gone on far too long and we believe it can be stopped, especially since solutions have been found in other regions of Mexico," said Moreno.

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The Progress of the Gospel on Venezuela's University Campuses

by Scott and Marisela Luper
11/89

Over the past few months, we have seen notable progress of the gospel in the Venezuelan universities. In Caracas, we have focused our efforts on the Universidad Simón Bolívar and the Universidad Central de Venezuela, which we believe to be the two key universities in the region.

On the Universidad Central campus, where there are approximately 60,000 students, events have occurred which have drawn the students' attention to God and His Word. During July, we helped an evangelistic Christian theater group named Teen Mania present their well known drama "Toymaker and Son" on the campus. The team performed in many of the different schools on the university.

While presenting "Toymaker and Son" at the School of Economics, where there is a strong communist influence, some of the leftist students tried to sabotage the show. The communists kicked and pushed the members of the team and tried to destroy and steal the sound system. This created a stir between the communists and the spectators who wanted to see the event.

Teen Mania opted to leave without finishing their drama to avoid trouble, but the on-lookers remained and their arguments with the communists lasted all day. Many protests were made by the spectators regarding the violation of freedom of expression. Because of this confrontation, the Dean of the School of Economics, who is also a communist, organized a forum entitled "The Presence of Maranatha on the University Campus and Its Implications."

Many people attended this forum and it has served to promote the gospel more than we could possibly have hoped. Many students began to show a great interest in the activities of Maranatha and this has served as an open door to share Jesus with them. Other Christian groups, hearing of our problems with the communists, have decided to join with us and we are now all meeting, praying and working together to build God's Kingdom on the Universidad Central campus.

Universidad Simón Bolívar has approximately 8,000 students and is considered to be the best university in the country. Over the past few months, the number of members attending our home groups has increased as has the number of attending visitors. There have always been strongholds of pride and intellectualism on this particular campus, but recently there has been a change in the spiritual environment and an unusual openness to the gospel.

About two months ago, we distributed a newsletter which gave the Christian perspective on some current events. This gave students the chance to see that Christians are in touch with the issues that confront our

generation and that the Bible has real answers to today's problems. Many students became aware of our presence on this campus through this publication.

But the progress of the gospel on Venezuelan universities has not been limited to Caracas. During the month of August, a meeting entitled "The First Encounter of Venezuelan Christian University Students" took place in the small coastal city of Puerto La Cruz. For the first time in the history of Venezuela, Christian students from all over the country and from all denominations met together.

More than 500 students attended this conference and the central theme was the unity of the Body of Christ. There were seminars on themes such as "The Christian in Politics" and "How to Evangelize the Universities." The atmosphere was one of cooperation and the presence of the Holy Spirit was over all of the meetings. Students were challenged to take their universities for the glory of God, and to work together as one with brothers and sisters of all parts of the Body of Christ.

The Venezuelan edition of The Forerunner, "El Precursor," has been printed. Five hundred of the 5,000 copies issued were distributed to the Christians in the Puerto La Cruz meeting and the rest are being distributed on the university campuses. The first issue consists of four pages and is specifically targeted for university students.

We intend to publish this newspaper every month, to distribute it on all major university campuses, and to send it to all secular and Christian leaders in the nation. We believe that this paper will play a major role in the coming move of the Holy Spirit.

Testimonies from Caracas, Venezuela

Humberto Arreaza

I constantly used to ask myself questions like: "What is life for?," "What is life's meaning?," "How can one really find happiness?" and "What is my purpose in the world?" I never found anyone who could give me convincing answers to these questions and this frustrated me terribly.

But today, glory to God!, I live in Christ. I not only have the answers, but I also have a new life full of love and mercy. The Lord showed me that my role in this world is to be a warrior for His Gospel, that happiness is found in knowing Him, and that the goal of life is to live in His promises and in righteousness by the power of the Father, for the glory of His Son Jesus.

Vilma Romero

When I was young, my parents separated and this affected me deeply; I became very depressed and introverted as a result. At 12 years old, I began to drink compulsively and by 14 I was consuming

cocaine. I lived a totally disordered life and frequently spent nights in the streets getting high with friends. At 18, I had a terribly frightening experience with marijuana from which I had difficulty recovering.

I had heard the Gospel by this age and experienced a temporary reform as a result of its message, but I did not totally surrender my life to Jesus Christ and shortly thereafter returned to drugs - this time with the added torment of conviction of sin.

I decided to move to Caracas where I met a Christian girl living in the same residence who preached to me. I repented with all of my heart and made a decision to follow Jesus Christ. As a result of being totally committed to Jesus, I'm now living a life full of victory by His grace.

Omar Navarro

I was a rock & roll fanatic, and therefore attended a Maranatha Rock Seminar at my university. I went with the intention of criticizing the Christians, but that day God broke my hardness of heart, so much so that I could not even speak after seeing this presentation.

Three weeks after this, I attended a Maranatha church meeting and it was here that the Lord showed me the price that I would have to pay to follow Him. I repented with all my heart and asked God to please forgive me. After this experience, a great zeal for God began to fill me.

Now I know that the Lord has mercy on His creatures and that we can fully trust Him.

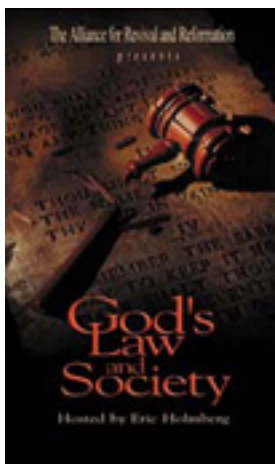
Franklin Mendez

My life consisted of parties, girlfriends, alcohol and cigarettes. When I heard about Jesus Christ, I thought that belief in Him was something for older people, thinking it would be better to live out my youth without restraints. I was unsatisfied with my life, however, and felt that it was monotonous and empty.

When I received Jesus as my Lord and Savior, I experienced a 180 degree turnabout in my relationship with God and found real life! Now I know that being a Christian isn't having a "religion," but letting Christ truly change your life. This is the decision that every person needs to make.

Now I feel full of love, and free of all vices and wickedness, thanks to Jesus Christ who died for us on the cross.

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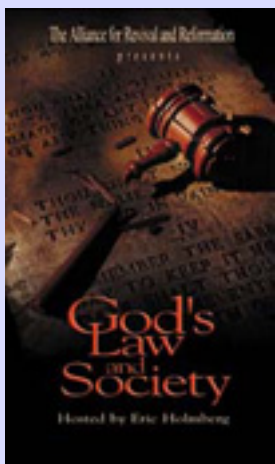
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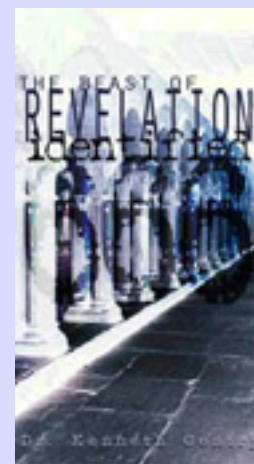
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Back to The Forerunner!

Columbus & Cortez, Conquerors for Christ

A BOOK REVIEW

By Jay Rogers

John Eidsmoe, New Leaf Press,
304 pages, Paperback.
8/92

Did Christopher Columbus exploit the people of America - or did he evangelize them? Did Hernando Cortez subjugate the people of Mexico - or did he liberate them?

These are two of the questions posed by John Eidsmoe, a U.S. Reserve Air Force Lt. Colonel, who serves as a law professor at Faulkner University. *Columbus & Cortez, Conquerors for Christ* counters what Eidsmoe terms "the assault on Western culture" by media elites and liberal scholars on American university campuses. Eidsmoe surmises that this attack on culture is in actuality an attack on values - the biblical values upon which our nation was founded.

Dealing with a subject far broader than the 500th anniversary of Columbus' first voyage to America, Eidsmoe captures a glimpse of the greater Providential forces which shaped our nation. He includes two sections to give the reader a historical understanding of the forces which shaped the Age of Exploration.

"Explorers Before Columbus: For Odin or Christ?" traces the Christian influence in America to the Viking explorers who had become Christianized in the tenth century by Norway's King Olaf. Christianity was brought to Greenland and later to "Vinland" (Newfoundland or New England) by none other than Leif Erickson, who was converted by the preaching of Olaf. Sixteen churches were established in Greenland by Leif Erickson, and while the influence of his Christianity on Vinland is mere conjecture, the Greenland colonies flourished until the 1500s and were the first Christian colonies in North America.

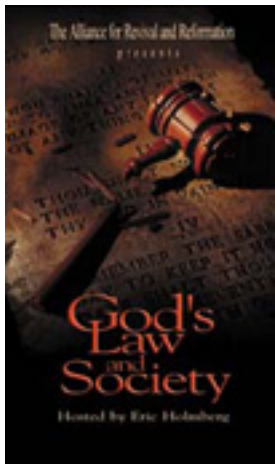
"The Crescent or the Cross?" deals with the Moslem conquest of North Africa and Spain in the eighth century. The Moslems advance northward to France was finally driven back to Spain by Charles Martel at the Battle of Tours. The Crusades - a futile attempt by Christian Europe to overcome Islam by force - were fought during the five centuries of world domination by Islam. Making no excuses for the travesty of the Crusades, Eidsmoe includes this section of the book as a valuable background to understanding the European mindset of 1492. Isabella and Ferdinand spent much of their reign driving the last Moslems out of Spain. They hoped that Columbus' voyages to the Indies would bring enough gold to finance a Last Crusade to the Holy Land and drive the Moslems out of Jerusalem.

If the Spanish monarch's motives in financing Columbus' voyages were less than exemplary, the

misconception that Columbus himself sailed for selfish reasons is refuted by Eidsmoe. The reader is given an insightful glimpse into the personality, temperament and character of Columbus as Eidsmoe makes extensive use of Columbus' journals and the writings of those who knew him. The popular practice of Columbus bashing of our day is rebutted by the words of Columbus himself.

Many books have been written on Columbus in this quincentenary year. Most of these volumes paint a secular gloss over Columbus' true motivations. Yet the information contained in Columbus & Cortez was readily available to all Americans a century ago when numerous volumes were published around the time of the Columbian Exposition of 1892. Sadly, the historical revisionists of the 20th century have sought to obscure the Christian character of a great man to fit their own political agenda. If there is to be a reversal of this trend, the rarer volumes, such as Eidsmoe's, need to be studied and critiqued by Christians. We must make the real Columbus known in 1992.

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The Mandate: A project for China

I have been very grateful to our Lord beyond my ability to express for what He has done through you with The Forerunner. And now we have the Russian and Chinese versions! Only when we are in "our Life Hereafter" will we as parts of the "cloud of witnesses" come to know what an enormous uplifting effect those great periodicals (Predvestnik and The Mandate) have had and will be having on our world.

Robert M. Metcalf
Memphis, Tennessee

Champions for Christ in the Amazon

I am writing this note from the Amazons of Peru. My family and I are here for a two month span. I am holding a school of evangelism for 60 Christian leaders, as well as going into the schools and university campuses. The group here who invited us to come have a real vision to reach the Indian tribes throughout the jungles, as well as start Bible studies in the many villages which grow cocaine for U.S. consumption - The best way to curb the drug problem (U.S.) is to get the growers saved and under the Lordship of Jesus! I'm teaching new strategies for evangelism in the '90s. All are multi-media evangelistic tools that attract huge crowds of non- believers in Latin America. I'm teaching them also how to preach Lordship, lay foundations, of true repentance, etc. It's exciting! Thanks for the wonderful article you ran on Campeones para Cristo (Champions for Christ). Could you send us all the back issues of The Forerunner to help us as missionaries? We'd love to keep up on what's happening. The cutting-edge articles will also help us to help others.

Franco Gennaro
Iquitos, Peru

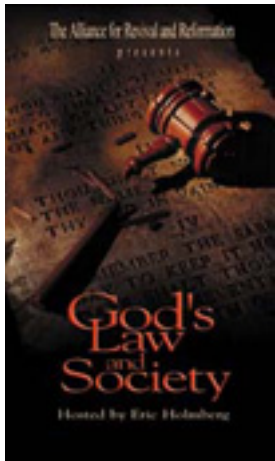
Freedom for former USSR permanent?

Some time ago, two ministries I have respect for both warned about the freedom in the C.I.S. being not permanent. A number of pastors in the C.I.S. told that the Holy Spirt had impressed upon them that the freedom of religion would not go on indefinitely. There was a vision of a wheel which rolled in one direction and the more it rolled the more freedoms the Russian people experienced. But by and by the wheel began to slow down. Eventually the wheel came to a stop. After hesitating a bit, the wheel began to roll back in the direction from whence it came, and as it rolled back, the freedoms the people had enjoyed began to be taken away one after another. I don't know whether this will occur soon or not, but this is from respectable men with good ministries.

Bruce Klingbeil
Atlanta, Georgia

Editor's response: Our strategy for reaching nations in the former USSR and now communist China is to act urgently not knowing how long the opportunity of openness may exist. However, we are not driven by prophecies, visions and dreams predicting the failure of the progress of liberty in the world. This is not consistent with what Jesus Christ himself prophesied: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then the end shall come" (Matthew 24: 14). It is possible that freedoms in the former USSR may be short lived, but we are driven by a gospel of victory not of defeat.

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The Forerunner International

By Jay Rogers
9/93

The goal of The Forerunner in the 1990s will be to establish a network of media resources around the world that may enable Christian nationals in foreign countries to publish reformation newspapers similar in vision to The Forerunner using cutting-edge computer technologies. Here are the most recent developments:

Predvestnik:
The Voice of a New Generation

KIEV, Ukraine (FR) - Roman Medvid, staff editor, informs us that the seventh issue of Predvestnik has been produced. There are now ten major distribution centers throughout cities in Ukraine, the Russian and Kazakhstan. Recent issues of Predvestnik have been carried into Moldavia and the Baltic States.

The two most recent issues contained a series of articles on church history. Roman Medvid compiled history series featuring figures and events such as the Nicean Council, Saint Augustine, Thomas Aquinas, Martin Luther and the Protestant Reformation, Jonathan Edwards, Charles Finney and Dietrich Bonhoeffer. Sergei Zavgorodny is writing a series concerning the great changes in the political structure of the former USSR and how this will affect Christians and young churches. Predvestnik is being distributed freely in the public schools of Kiev and other cities as well as on university campuses and through churches.

Predvestnik's newest staff member Sergei Zavgorodny has a vision for reaching Muslims with a special edition of Predvestnik. There are millions of Russian speaking Muslims throughout the former USSR. Some of the largest Muslim groups are the Tatars and the Turkish peoples throughout central Asia. Sergei believes that now is the time to reach Muslims with a newspaper specifically geared to these people groups.

Our goals for 1993 and 1994 are to publish Predvestnik on a bimonthly schedule; increase circulation; and continue to expand distribution throughout the former Soviet Union. We plan to use Kiev as a base to print the Muslim newspaper and a Reformation newspaper to reach mainland China!

The Forerunner:
Preparing The New South African

BRAAMFONTEIN, South Africa (FR) - Dawson Lewis, missionary to South Africa, has had a burning vision to establish the South African Forerunner for several years. Dawson's church is involved in ministry on the university campuses and in establishing a Christian school in South Africa. Three other

churches, part of His People Christian Ministries, are networked with them in the vision to reach the university campuses and to establish a publication. Nicky Becker, managing editor of The Forerunner: Preparing the New South African, began working as a part of this ministry last year and has produced three issues.

Says Nicky: "The Forerunner was birthed in October last year out of Maranatha Christian Church of South Africa which has now merged with His People Ministries. The magazine has been modeled on The Forerunner USA newspaper. It is, however, in its very beginning stages. I need to establish exactly what equipment we need. Also, we need advice in raising finances, personnel requirements, marketing methods, etc. We have a mailing list which includes business people, pastors, people involved in the political arena, etc. The magazines are distributed on three campuses in Johannesburg and one in Cape Town. We would very much like to link up with you for the purpose of training."

The Mandate:
Liberating China

DURHAM, North Carolina (FR) - The 1990s promise to be a significant time of change for China. That's why The Mandate is being produced: to give the tens of thousands of Chinese students here in the United States a blueprint for the reformation of their culture and society.

In early 1994, The Mandate will emerge with an all Chinese language version. Our goal is to sow the seed of Christian ideas on the university campuses where there are many Chinese international students. Many of these young people have come to America seeking answers to the problems that their country faces. Unfortunately, the American university classroom is a very hostile place for the Christian message - we intend to counter that with a relevant presentation of Christian ideas so that the entire Chinese international student community studying in the United States can be prepared for revival!

Our desire is to greatly increase campus distribution through interested individuals and churches. We must reach the thousands of Chinese students here in the U.S. with the gospel of Jesus Christ. If we enter this battle of ideas with the message of the gospel, thousands of Chinese internationals will respond to the call of God on their lives. Many of them will return to their nation to assume places of power and effect lasting change according to biblical principles.

This first edition appeared this fall in English in order to raise the financial support that is needed to accomplish this great task that lies before us. The Chinese publication will be ready in early 1994 and we want to have the finances available to make a large impact on the Chinese international population with the very first issue. At the moment, we are not only putting together the Chinese version, but also looking into ways that The Mandate can be distributed in China.

Reaching The Nations With The Printed Word

The world of the 1990s is achanging at a rapid pace. The gospel of Jesus Christ is destined to penetrate

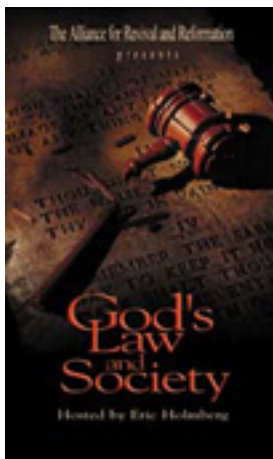
every stronghold of darkness from the communist bloc to the nations of Islam. The goal of The Forerunner International is to reach young people who will be used of God in liberating the nations.

We will do this by training the young editors of the emerging network of Forerunner newspapers. We will help them to publish the message of Revival and Reformation so that they can be used of God to effectively transform their nation. Our goal is to establish a network of media resources, information sharing and news gathering services so that young people the world over can catch a vision of the progress of the gospel worldwide.

At this time we are in great need of finances to move forward. Contributions will be used for equipping and training staff of established publications, personal support for our staff and establishing new publications. Your contributions are tax-deductible and most appreciated.

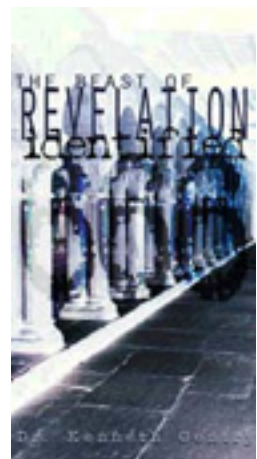
Your financial contributions will help to put hundreds of thousands of copies of The Forerunner into the hands of the world's future leaders. With your help we can liberate the nations!

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The Hijacking of American Literature: Part 1: Introduction

by Ruth Nourse

Writers of history select and document occurrences which they see as significant. Most of us who studied history or literature in the public school never stopped to ask, "Is this the whole story? ... Are these really the people, the decisions, and events that have had the greatest influence on Americans?" We simply studied history and literature as it was taught.

In this column, the reader will notice the names of many literary critics, philosophers, and writers who consciously determined the direction of American education, as well as American values, generations before we were born. Some of those most influential in setting this course were not Americans at all, but Europeans who had nothing in common with our founding fathers. Unfortunately, ordinary Americans know little, and are probably concerned less, about the kind of people that have altered our course.

Twenty five years ago I awoke with a start to the significance of what literary critics were saying - and a whole new world opened up before me as I saw how our nation has been shaped by writers and educators. These people have been tampering with our future, but they are not strangers; their names are well known to us from literature, history, and political science courses. And part of the story has been omitted from our textbooks.

Most of us assume that the good purpose of our founding fathers, the U.S. Constitution, and the promises of elected officials will guarantee our continued freedom. Because we respect differing religious and political views, we suppose that our own views will be respected in the same way. Governed by this view, our founders allowed a small segment of their countrymen a century ago to change the direction of education and thereby the course of American tradition and history. Dazzled by teachers and books which offered a "superior view" of man and the world, 19th century activists imported ideas from abroad and used public money and public schools to spread them among us.

Regarded at first by their contemporaries as radical and eccentric, these promoters of a new age held to their unorthodox ideas with determination until they finally worked their way into positions of influence and power. Their purpose was nothing less than revolution. Their method was a form of warfare I have called "the war of the poets."

The right to "life, liberty, and the pursuit of happiness" has been enjoyed in our times with little reference to what principles or conditions may underlie all "rights." The upheavals of the 1960s seem to have awakened a new national concern. Some of us have undertaken to examine personal and national roots, and have found the study of history profitable for the light it casts on today's trends and events. Why did America remain for nearly 400 years a land of promise to pilgrims and hardy immigrants? And why now

are we producing hordes of our own homeless, hungry, despairing or violent people? We can gain the answers to these questions by consulting history.

The "Longfellow War"

Before my quest for historical answers began, I made most of the usual assumptions about history and entertained the usual prejudices. "Who needs to bother with the dates of wars, elections, panics and depressions?" I thought. Then, suddenly, I grasped an important thread in this tapestry, and it began to unravel. That thread of history was found in a biography of Henry Wadsworth Longfellow, the poet. It was my first introduction into an episode in history called "The Longfellow War."

I had read several biographies of Longfellow and knew something of his poetry. Granted, his view of life was through a window of optimism and faith. He shared with his readers many reasons for hope. Longfellow was once loved as no other American poet. He was an all-around great man - husband, father, teacher, neighbor. Schoolchildren across the nation celebrated his birthday.

James Russell Lowell, U.S. ambassador to England, said this at the unveiling of Longfellow's bust in the Poets' Corner at Westminster Abbey: "Never was a private character more answerable to public performance than that of Longfellow. Never have I known a more beautiful character." But in spite of world renown during his lifetime, Longfellow is by no means considered a loved friend in our generation. Is it because he lived so long ago that he is no longer honored?

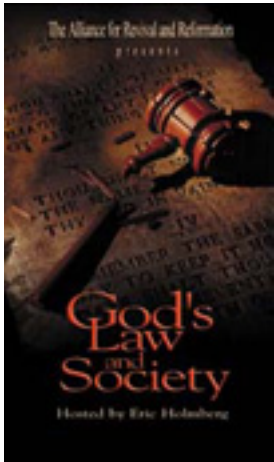
Biographies and works of Edgar Allan Poe are still in great demand by students assigned to American literature. Walt Whitman, who was Longfellow's younger contemporary, is not neglected. But why is Longfellow now all but forgotten in the public school? I asked myself, "If Longfellow is no longer great, who has taken his place and what is American literature now?" Since the research for this book began in 1961, I have spent many hours looking at American authors of the 19th and early 20th century. This led to excursions into history as well, and to the headwaters of political and social movements with which we are all familiar. There has indeed been a revolution - a "bloodless coup" affecting all of American education.

What I discovered, particularly from reading Herbert Gorman's biography of Longfellow - A Victorian American - is that a certain band of intellectual elite deliberately came against Longfellow's Christian worldview. "It is possible," said Gorman, "that the world sees in [Longfellow] a personification of those gentle virtues of living that are so agreeable to contemplate and so dull to put in practice." Margaret Fuller, another outspoken literary critic, called Longfellow a "clever magpie" who should not be allowed to teach others to write.

From our earliest beginnings, the Christian faith has been woven into the warp and woof of national life, and, to a great extent, is needed to explain America. How has it come about, in a nation boasting individual freedom, that the faith of our fathers still burning brightly in the hearts of many of her citizens, young and old, must now be excluded from the mainstream of knowledge?

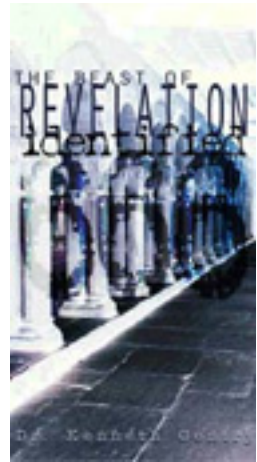
Next month, we will examine in detail just how Henry Wadsworth Longfellow's Christian ideas were carefully and deliberately edited from our textbooks and concealed from our children.

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The Hijacking of American Education: Part 2 - War of the Poets: Longfellow vs. Poe

by Ruth Nourse

From our nation's beginnings, the Christian faith has been interwoven with American philosophy. Over a century ago, however, an intellectual elite arose with the purpose of deleting Christian ideals from American education. In this column we will examine in detail just how Christian thought has been concealed from students of American literature. This "war of the poets" can be documented by contrasting the lives of two men: Henry Wadsworth Longfellow and Edgar Allan Poe.

Henry Wadsworth Longfellow was a man who pursued happiness in the traditional American way. He was born in Portland, Maine, in 1807, and became the best known, best loved American poet at home and abroad. His father was a Harvard graduate and attorney who would later be elected to the Massachusetts legislature and then to congress. The piety and patriotism of his mother, Zilpah, did honor to six Mayflower pilgrims named among her ancestors. Puritan and pilgrim faith merged in the shaping of the poet's character and world view.

Longfellow attended private schools where, in addition to the usual studies, he received instruction in French and lessons on the flute. By age fourteen he was ready to enter Bowdoin College. By the time he finished fourth in his college class of 38, Henry had received some recognition as a poet, having written 17 poems, most of them published, by the time he was 19. Years later, he selected five of these for publication in his complete works.¹

After graduation in the spring of 1825, a grant had been received to establish a new professorship in modern languages at Bowdoin, and the school's administrators were reminded of their gifted graduate. Young Longfellow was invited to take the position, which would be held open for him while he, at his own expense, traveled to Europe for three years' study of European literature and language. In 1826 he sailed to Europe with his parent's blessing, although his mother had misgivings that her son might come under the sinister influences of a European university. These fears were unfounded. Her son found no thrill in anything of value in the ideas of the German philosophers admired by Ralph Waldo Emerson.²

Longfellow's poetry is strengthened by threads of truth from the King James Bible. Frequent notations and commentaries on Sunday sermons are sprinkled through all the years of his letters and journals. They reflect his lifelong pursuit of reality in the practice of the Christian faith and his reflections on the myriad of religious philosophies found in Europe.

Longfellow became professor of modern languages at Bowdoin with the added duties of librarian. In his

inaugural address, given at age 22, the new professor set forth his view about the purpose of literature: "It is this religious feeling, this changing of the finite for the infinite - this grasping after the invisible things of another and a higher world - which marks the spirit of modern literature."

Longfellow continued as professor of modern languages at Bowdoin for five years and then at Harvard for twenty. He later became world renowned for short novels, such as *Hyperion*, and classic works of poetry, *Hiawatha*, *Tales of a Wayside Inn*, and *The Courtship of Miles Standish*. Any reader familiar with the King James Bible, or who has been exposed to Chaucer or Shakespeare, will find Longfellow's poems delightfully "modern." Although time has changed our language and manner of speech, man's nature remains basically the same. Joy, sorrow, happiness, triumph, loneliness, failure, strength, weakness, family, love, death - the human heart responds to these in every century. Longfellow's work is timeless in this sense. His readers acknowledged and appreciated their poet's dedication to truth and purity.

Enter the Biased Editors

Longfellow was freely enjoyed by American school children for the next 50 years. But the decision had already been made by those in charge of what school children were expected to read. This poet's work would be replaced by literature with sympathy for neither the faith nor sentiment of Henry Wadsworth Longfellow. His passing signalled a "new age" in America. Critics made their opinions clear while the poet lived and while his works were everywhere applauded. They declared, although few at the time were listening, that America's literature must be filled more with passion and less with sentiment.

Hostile criticism came primarily from literary reviews by Edgar Allen Poe. Poe's articles appeared in the several magazines he wrote for or edited between 1835 and 1845. Longfellow's attitude toward Poe was kindly even when he stooped to actual defamation of character and slander. Calling Longfellow an imitator, Poe accused him of plagiarism and likened him to a pickpocket.³

Poe was quoted as saying, "I love fame: I dote on it: I idolize it."⁴ And in another place, "My whole nature utterly revolts at the idea that there is any Being in the universe superior to myself!"⁵ One biographer believed egoism became the basis for Poe's criticism of fellow writers: "He seemed to regard the fame of contemporary authors as a personal rebuke and insult to himself, wondering at the presumption and ignorance of a rushing world that could admire anything but the central sun of American Literature."

Edgar Allan Poe was born in Boston in 1809. His father studied law but later chose an acting career. His mother, an actress, soon after died of tuberculosis and left him in the care of a Richmond tobacco merchant. The bright and attractive little boy recited poetry and danced, possibly for the stage. He was enrolled in a good school in England, doing well as a student, but his writings reveal unhappiness and a sardonic view of discipline. Poe entered Jefferson University in 1826, where he combined as much pleasure as possible with the requirements for a liberal education. He was a good student but he and his friends drank with such abandon that the sheriff was called to bring order to the campus. Most

biographers tell us that he accumulated more than \$2000 in gambling debts.⁶

Poe went to Boston in 1827, with the purpose of publishing a book of poems. From 1835 through 1845, Poe was the editor of at least five publications in four cities. He demonstrated an unusual ability to attract readership and usually became editor-in-chief in a short time. Soon after this Poe married his cousin, Virginia, and moved to Richmond. One may guess the circumstances that prompted the following letter from his employer: "You have fine talents, Edgar, - and you ought to have them respected as well as yourself. Learn to respect yourself, and you will very soon find that you are respected. Separate yourself from the bottle, and bottle companions, forever! No man is safe who drinks before breakfast! No man can do so, and attend to business properly ..." - (Signed) T.W. White.⁷

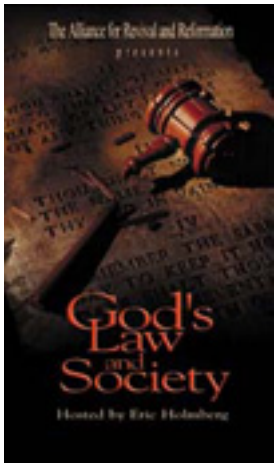
The poet's mental and emotional state was displayed in several drunken sallies to New York. One who knew him wrote: "He walked the streets, in madness or melancholy, with lips moving in indistinct curses, or with eyes upturned in passionate prayers, (never for himself, for he professed that he felt already damned), but for the happiness of those who were at the moment the object of his idolatry."⁸ More short stories and poems issued from his pen, but by this time opium had been added to an already deadly abuse of alcohol.

After Virginia's death in 1847, Poe continued on an even more erratic course. An abnormal need for emotional support drove him to pursue both married and single women with whom he had become enamored over the years. After parting with one of these women, Poe disappeared for five days and was picked up by a doctor at a tavern in Baltimore. The poet's death followed after many hours of horror. According to one account, he lingered between a dream and a screaming nightmare until he was unable to speak above a whisper. Just before he died, witnesses said, "He moved his head, gently whispering, 'Lord help my soul.'"⁹ When he asked if there was hope, a Bible was brought to his deathbed. No other book spoke of matters that concerned him then. However, the textbook record has not been adjusted to reflect Poe's change of heart.

Those who select great literature to be studied by American students feel no responsibility to present literary role models who have been successful in life, as well as in letters. While making a point of eliminating Poe's more repulsive works, textbook editors fail to mention that he repented in the end.

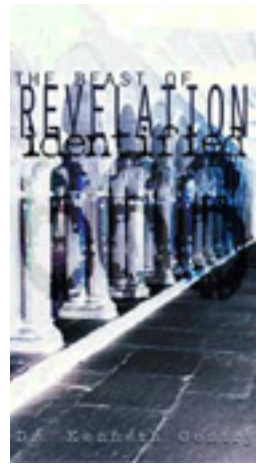
Next month we continue to investigate the exclusion of Longfellow's poetry from American Literature classes. Two more detractors to Longfellow's popularity will be examined: Sarah Margaret Fuller and Ralph Waldo Emerson.

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Hijacking of American Education: Part 3 - Sarah Margaret Fuller

by Ruth Nourse

We have discussed in the last two installments of this series that a certain elite group of educators, writers, and literary critics set out in the mid- to late 1800s to discredit the poet Henry Wadsworth Longfellow. This scheme was carried out because some felt it necessary to bury America's Christian heritage, and place our nation on a new philosophical course. It was obvious to these individuals that a literary hero like Longfellow - who was so outspokenly Christian - would have to lose his place of prominence in American letters. We will focus our attention this month on the work of critic Sarah Margaret Fuller.

Sarah Margaret Fuller was born on May 23, 1810, in Cambridgeport, Massachusetts. Her father Timothy, an attorney who was elected to the Massachusetts legislature and later to the U.S. Congress, was bitterly disappointed, having set his heart on a son. He determined to educate his daughter as though she were a boy. The little girl was expected to be ready for recitation when her father came home from work in the evening, and he demanded perfection.

After lessons were learned, Margaret was encouraged to use her father's library, which included books by literary artists such as Johann Wolfgang von Goethe and others that few in America knew existed. These were works not widely read in America before the 1880s, but from which Timothy Fuller's precocious little girl began to build her world view.

The burden of studying so diligently with her exacting father probably contributed to a lifetime of emotional problems for Margaret. She was a lonely child; her life revolved around her father, his books, and church attendance. Her father eventually began to see his mistake in hindering Margaret from making friends her own age. He decided to send her to a boarding school in Groton 40 miles away. Classroom and dormitory life was not easy for Margaret or for those who shared it with her. Schoolmates soon found the Fuller girl always insisted on her own way and was unwilling to follow the leadership of others.

After she left the school, Margaret exchanged letters for five years with an understanding teacher and told of her self-imposed program of self-improvement. Thus Margaret Fuller planned to develop discipline and social graces so that she could, one day, distinguish herself through her superior intellect. She was an exceedingly serious young woman, who at 16 could discuss Byron and Rousseau or the philosophy of John Locke. When her father entertained President John Quincy Adams at a ball in 1826, this young lady, gowned in pink silk, served as hostess. Timothy Fuller saw something queenly in this awkward young woman. History would vindicate this perception.

An Aversion to Christianity

A spiritual turning point in Margaret's life is described in her journal: "It was Thanksgiving Day and I was obliged to go to church, or exceedingly displease my father. I almost always suffered much in church from a feeling of disunion with the hearers and dissent from the preacher: but today more than ever before, the services jarred upon me from their grateful and joyful tone."¹

On the way home she had a mystical experience: "For myself, I believe in Christ because I can do without him: because the truth he announces I can see elsewhere imitated: because it is overshadowed in the very nature of my being. But I do not wish to do without him. He is consistently aiding and answering me. Only I will not lay any undue and exclusive emphasis on him. When he comes to me I will receive him: when I feel inclined to go by myself, I will."²

Margaret's faith in the doctrine of self-culture was strengthened and defined by Goethe, whose writings she discovered in 1832. This German poet and dramatist, who took both subjects and style from Greek myths, became Margaret's idol. She found in Goethe's writings a world for women beyond the world she knew - the "oppressive, narrow world" of Christian home and family. She defended Goethe's immorality and unspirituality, saying she would not let her knowledge of his private life "interfere with her judgment of his works." Goethe showed her that life was not ruled by laws so unchangeable as those of the Puritans.

In 1839, Margaret rented a house in Jamaica Plains outside of Boston. Money had to be earned in some way. Taking stock of assets, she identified conversation as her best asset. Already a herald of the joys of German literature, Margaret would find in her conversations a more ample platform from which to introduce Goethe to America.³

For her first class, she enlisted 25 members at \$25 each. There were to be 13 "conversations" on Greek Mythology followed by another course of 13 on the Fine Arts. During the next five years, Margaret scheduled regular "conversations" on such subjects as ethics, demonology, creeds, poetry, ideals, and philosophical questions. She called on women to have the courage to thus improve themselves, even though they would be called "crude and tasteless" for attending her meetings.

Replacing Christ with Goethe

Fuller crusaded against what she called the "cult of true womanhood," i.e., piety, purity, submissiveness, passivity, and domestic virtues. Her classes were seen as a part of the transcendentalist mania that swept New England in the 1830s and '40s. It was the time of "Newness," and new ideas were being put forward on almost every subject. In a short while, transcendentalists such as Ralph Waldo Emerson wished to join her conversations.

After the transcendentalists found their literary offerings unwelcome in many periodicals, they began, in 1840, to plan a quarterly journal of their own, *The Dial*. Margaret was to be the editor of the new journal, with Emerson the co-editor. With its announced purpose "To promote the constant evolution of the truth,

not the petrification of opinion," The Dial was a welcome forum in which to make new ideas heard.⁴ Margaret made no effort to edit out the more radical flights from the world of orthodoxy. Everyone was allowed to express what was on his mind.

Henry Wadsworth Longfellow's evaluation of the journal may be seen in a letter to his father: "Have you seen The Dial? The organ of the Transcendentalists? I am sure it would amuse you: its beauty, its wisdom and folly, make a strange mixture." Longfellow's view of Goethe differed greatly from Sarah Margaret Fuller's; he denounced the writer as sensual and immoral. Most Americans saw him as anti-Christian.⁵

Work on The Dial brought Margaret into closer association with Emerson than she had previously managed to achieve, but Goethe continued to be her most admired influence. In Goethe, Margaret found an affinity with a universal spirit more compelling to her, more liberating, than she found in Christ. Through Goethe's writings she came to believe that as the principle of sin is destroyed, the personality attains absolute freedom, and thus finds its "true self."

She believed that through this freedom we become gods, able to give life which we have in this way received. She later wrote: "I constantly think of Goethe ... He is the light of the age ... High priest of truth, and best lover of man."⁶ Having thus deified Goethe, Margaret could accept no superior source of truth.

Margaret Fuller then went on to New York in 1844 to work as literary editor on Horace Greely's New York Tribune. From this platform she launched her attacks on the poetical works of Henry Wadsworth Longfellow. After the Cambridge poet had commenced his rise to fame, she wrote: "We must confess a coolness towards Mr. Longfellow, in consequence of the exaggerated praises that have been bestowed upon him. When we see a person of moderate powers receive honors which should be reserved for the highest, we feel somewhat like assailing him and taking from him the crown which should be reserved for grander brows."

Centered as she was on self-perfection, Margaret disdained all those who aspired to nothing better than home and family - people whose values were reflected in Longfellow's poetry. "She wondered why God suffered 'these grub-like lives, undignified even by passion - these lifelong quenchings of the spark-divine.'"

In 1846, Margaret sailed for Europe and became romantically involved with a young Italian revolutionary. They were later forced to flee with their young son to Florence, where she mailed announcements of her marriage, and the birth of her child, to friends in America. On May 17, 1850, she and her family perished in a violent storm off Fire Island on July 19. Margaret Fuller's editors, including Emerson, removed her papers and all journal material unacceptable to Americans of the 19th century to protect her reputation and their own.

We have no way to know what transpired in Margaret's thoughts as a ship was torn apart beneath her. Perhaps she, like Edgar Allen Poe, changed her mind about a lot of things. Her story is now told here

because her leadership in shaping America's new age did not end with the tragedy off Fire Island. America's public schools and libraries are monuments to her triumph in the overturning of the Christian social order in Longfellow's America.

Next month Ralph Waldo Emerson's role in the shaping of American philosophy will be examined.

1 Frederick August Braun, Margaret Fuller and Goethe (Henry Holt & Co., 1910: Folcroft Library Editions, 1971), p. 34.

2 Ibid., p. 35.

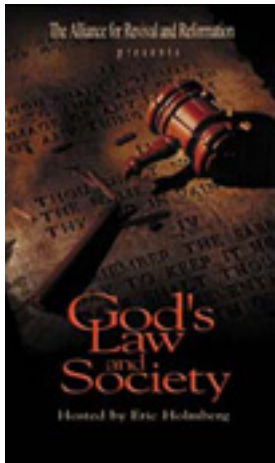
3 Mason Wade, Margaret Fuller, Whetstone of Genius (The Viking Press, 1940), p. 68.

4 Ibid., p. 84.

5 Margaret Vanderhaar Allen, The Achievement of Margaret Fuller (The Pennsylvania State University Press, 1979), p. 48.

6 Braun, p. 63-64.

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Hijacking of American Education: Part 4 - Ralph Waldo Emerson

by Ruth Nourse

In this continuing series, we have examined how the Christian influence in American letters was subtly edited from the modern educational curriculum. This month, we will highlight the life and work of Ralph Waldo Emerson - who is celebrated today as a central figure in our literary history.

Ralph Waldo Emerson has emerged in our time as a prominent figure on the 19th century horizon. In high school and college textbooks today he is presented as the virtual patron saint of American literature. It is interesting to note that he has not always been viewed in this favorable light. In fact, Mr. Emerson was treated as an oddity in his day, and his popularity paled in the light of Henry Wadsworth Longfellow - the Christian poet who had captured the American audience with his themes of love, family, and moral courage.

Emerson's fame has waxed in recent years while Longfellow's has waned. We must ask: Is the path which he marked out for America a more propitious one than Longfellow's?

Ralph Waldo Emerson was born in Boston on May 25, 1803. He was the third son of the pastor of "old brick," Boston's First Church. His father, William Emerson was actively involved in the life of the Boston community and later became chaplain of the Massachusetts state senate. Ralph's father died when he was only eight years old, and his already unhappy home life became more painful. Emerson complained all his life about being unable to feel close to people - and his journals were filled with self-criticism, introspection, and conjecture about the looks and actions of those around him.

At age 14 he entered Harvard College and graduated in 1821 as class poet. In the years that followed, young Emerson began a period of questioning about the established tenets of Christianity. He wrote in his journal: "Who is he that shall control me? Why may not I act and speak and write and think with entire freedom? What am I to the Universe, or, the Universe, what is it to me? Who hath forged the chains of wrong and right, of opinion and custom? And must I wear them?"¹

During this questioning period he returned to Harvard to study for the ministry. Through reading Samson Reed's *Growth of the Mind*, a new doorway opened to Emerson. He would no longer be shackled to the narrow view of the Church or Scripture: he now believed that one may receive truth directly from Nature through human intuition. He began to consider all the common arguments against Christianity, and with these in hand, the young divinity student began to point out all the "erroneous passages" of Scripture to parishioners.

Unaware of Emerson's struggle, the pulpit committee asked him to fill the pulpit at the First Church

while the pastor was away. At this same time his numerous health problems became worse. His new wife, Ellen, died only months after their marriage. By 1832 he had clearly made a spiritual turning point: he announced to church leaders that he was unwilling to serve the bread and wine of communion because he felt it unreasonable to believe Jesus meant all generations of his followers were to observe the ordinance. This step could be called symbolic of Emerson's entire rejection of the authority of scripture and the church.

Injecting the Spirit of Anti-Christ into New England

The decision became a watershed in his relationship with Christian truth. Up to this point he seemed to acknowledge the ameliorative influence of the Christian church in the world. As he descended from this point, he testified most often to the emptiness of Christian forms. He began to look to other sources for light and reality.

The leadership at Boston's First Church was unable to accept a pastor who would not serve communion and regretfully called for his resignation. Emerson made it clear that the resignation applied only to his position with the church, not the Christian ministry. He would continue to be a minister, but would insist upon his own definition of what that entailed. Freedom would be the essence of his faith and "its object simply to make men good and wise."²

Ill health required Emerson to travel abroad, and while in Europe he consulted with philosophers and writers such as Samuel Coleridge. It was in Europe that Emerson discovered the message that would become his hallmark. Afterwards he wrote: "You can never come to any peace or power until you put your whole reliance in the moral constitution of man and not at all in historical Christianity."³ The faith he would preach from now on had a simple tenet: "A man who lives in deepest harmony with the impulses of his own moral being is, as a consequence, truly good."⁴

This then - in Emerson's mind - was the gospel destined to set America free from empty traditions and Puritanical chains. He established himself as a lecturer around Concord and Boston and was welcomed to pulpits by minister friends everywhere. He would eventually travel the continent spreading his message of reform.

Emerson had gathered around himself a group of like-minded thinkers who came to be known as the Transcendentalists. He published his first book, *Nature*, anonymously in 1836, and it came to be called the Transcendentalist New Testament. Christianity was called their Old Testament. From it, they developed the notion that spiritual knowledge could be directly received by reason through human intuition.

On this premise, Emerson - now known as "the Concord philosopher" - proposed to build a superior system of thought. One member of the circle called Transcendentalism "a Pentecost of the new gospel," described Emerson as "that new-born bard of the Holy Ghost."⁵ It was most definitely a strange gospel. Swedenborgianism, socialism, Oriental religions, German idealism, Hindu sacred writings, phrenology,

French eclecticism, even Maya, became the grist from which the Transcendentalists could grind their "Newness" in all shades. Although Emerson clung to shreds of Christian teaching that forbade dabbling in the occult, there were seers and seeresses who held seances where moving tables and knockings in the darkness sent shivers down transcendental spines.

A "National Joke" Is Now Considered American's Greatest Philosopher

Ralph Waldo Emerson was taken seriously by relatively few in his own time. His fame has grown until his enigmatic doctrines are now quoted like scripture in textbooks that make him a dominant historical figure. He was never more famous than today. Van Wyck Brooks, writing in 1936, gave this estimate of the attitudes of Emerson's contemporaries: "Emerson was travelling, on his lecture-tours, further and further westward. He was still an impossible puzzle in the popular mind, even a national joke, a byword of the country paragraphers."⁶

Modern textbooks take pains to define and describe the transcendentalist movement as the movement which emancipated the New England mind "from the shackles of a narrow orthodoxy." Emerson's part in the movement, along with lucid exposition of his sometimes obscure doctrines, is presented favorably in contrast to "the otherworldly philosophy of the Puritans."

Obviously we have here a continuation of the war on Henry Wadsworth Longfellow and the Christian worldview which he represented. Slowly over time, educators and philosophers have removed Longfellow from his place of prominence in American literature, and replaced him with a man who showed forthright contempt for Christianity and who espoused the "new religion" of humanism which has now become the guiding force behind public education in this country.

Next month we will examine Ralph Waldo Emerson's greatest triumph - the capitulation of Harvard University to the philosophies of the New Age.

1 Joel Porte, ed., Emerson in His Journals (Cambridge, MA: Harvard University Press, 1982), p. 38.

2 John McAleer, Days of Encounter (Boston: Little Brown and Co., 1984), p. 124.

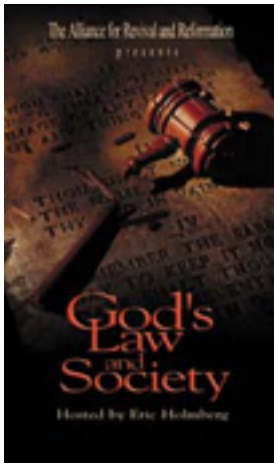
3 Porte, p. 182.

4 McAleer, p. 150.

5 Ibid, pp. 301-302.

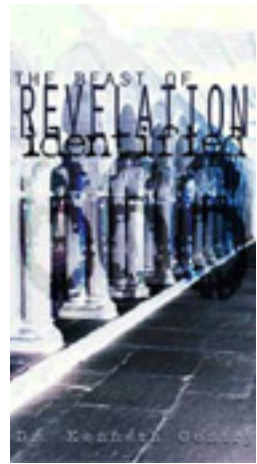
6 Van Wyck Brooks, The flowering of New England (New York: Random House, 1936), p. 535.

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Hijacking of American Education: Part 5 - Flapjack Turning at Harvard

by Ruth Nourse

When Harvard University was founded in 1636, the school was expressly chartered to train pastors and teachers of the Christian faith. From the earliest days of the colonies and until well after the Civil War, American education was preeminently Christian. Beginning in the early 1800s, there was a growing influence of Unitarian interpretations of biblical truth on education that was foreign to all that had gone before in America. VERITAS (Truth) was and is Harvard's motto. In 1869, the University administration reversed the motto's meaning and in the revolution that followed the school became an enemy of the Church that founded it.

In the late 1850s, young Charles William Eliot, as a member of the Harvard faculty, demonstrated remarkable administrative talent. Innovations he suggested brought a wide range of improvement in school life. After the Civil War, Eliot found some changes afoot at Harvard. In 1866, the alumni had already elected Ralph Waldo Emerson; the response now was to add Eliot to Harvard's board of overseers. After Eliot's election to the board, the liberal majority voted to elect a new president. The nomination of Eliot brought firm opposition from conservatives; but liberals, including Emerson, held out for him on succeeding ballots until he was confirmed.

Few Bostonians seemed aware of the prospect of change encapsulated in Eliot's inauguration at Harvard in 1869. Others knew what Eliot stood for and heralded the revolution with exultation. Van Wyck Brooks, a leading literary critic, gives this view of innovations at Harvard: "Charles William Eliot had turned Harvard over like a flapjack."

Full significance of the "flapjack turning" at Harvard is best understood in the light of the early history of the oldest school of higher learning in America. In 1636, just six years after Boston was founded, a college was authorized by the General Court of Massachusetts. While the project was in the planning stage there arrived from England a young graduate of Emmanuel College, Cambridge, John Harvard, a Congregational minister, along with his bride of 10 months. The young minister's story is not often a part of contemporary histories of Harvard University. His simple dedication to the cause of Christ seems somehow out of sync these days with the great University that bears his name.

For one hundred years the Congregational Church controlled the school. Small though its beginnings may seem, the little college had no rival in America for 60 years. As the pride and joy of the colonies, Harvard College fulfilled the purpose for which it was founded. Changes did not happen overnight and there were legitimate reasons for them. What is remarkable is that in the midst of justifiable reform, the school was removed from control of the Congregational Church and placed at the disposal of forces hostile to the Christian faith.

Emerson's Influence At Harvard

Ralph Waldo Emerson had muttered into his journal for 30 years or more about new laws, new religion, a new race, and other things equally enigmatic. Emerson's defection from the Christian faith provided a hinge upon which to turn an entire nation. Preaching and lecturing as occasion arose and pocketbook demanded, he spoke in terms that could only be called spiritual:

"If there be one lesson more than another which should pierce (the scholar's) ear, it is, The world is nothing, the man is all: in yourself is the law of all nature ... in yourself slumbers the whole of Reason: it is for you to know all; it is for you to dare all. A nation of men for the first time exist, because each believes himself inspired by the Divine Soul which also inspires all men."

The Concord philosopher was invited by students to address the senior class of the Divinity school. Emerson told students that Christ had come to teach that God was incarnate in man - all men. He suggested that what man has been unable to find in the Church may be found in the soul: "In the soul let redemption be sought." The Boston Daily Advertiser carried an article deploring Emerson's address because it rejected the revelation upon which Christianity is based and demonstrated the work of evil forces seeking to draw men from the Church. Emerson's philosophy clearly struck at the roots of Christianity, denying both experience and tradition. The Divinity School Address resulted in his banishment from Harvard for almost 30 years.

In 1854, when a student opened his dormitory room for Emerson's lecture on "Poetry," an investigation was made to discover why the philosopher was on campus. Clearly Harvard administrators, after 14 years, still remembered the Divinity School address. A change of climate became evident at Commencement 1866, when Harvard awarded Emerson the LL.D. degree and the alumni elected him to the board of overseers. Harvard was ready to enter the new era.

At the time of Eliot's inauguration, erosion of the old faith had been making way for change at Harvard for more than a generation. Until 1865, Harvard University had administrative ties with the State of Massachusetts. When these ties were cut, selection of the board of overseers fell into the hands of the school's alumni. Some perceived the time had come for Emerson's "American Scholar." With president and governing board ready to work together, a new system was inaugurated at Harvard that required a new kind of educator and a new curriculum.

William Charles Eliot was not a radical. His response to religious formalism reveals perception and sensitivity rather than irreverence and skepticism. He noted that religious teaching and activity seemed to be associated with articles or buildings and felt such religious trappings led to idolatry. Eliot saw in the Church so much show and ritualism that was unrelated to real human problems, and so much pure dogmatism, that he seemed to conclude that there was no basis of truth in Christianity. His was a total rejection of the power of the Church. Christendom, as he saw it, was responsible for oppressing Jews, exploiting the masses, and limiting individual freedom. He envisioned and wrote about a "Religion of the Future"- for he admitted man's need for spirituality, while rejecting the absolute authority of the Bible.

Under Eliot's administration, campus and dormitory regulations were relaxed. The university would no longer take responsibility for moral training. Eliot shared Emerson's faith in the ability of human beings to instinctively know what is good for them. They thought the doctrine of man's inborn bent to evil had been disproved. They believed human nature to be basically good. Young people could achieve more, they believed, if set free to follow their stars. But the new methods and rules were not nearly as significant as the new courses of study and the new faculty brought on to teach them.

Eliot's next step was to appoint new faculty. Eliot's appointees included Oliver Wendell Holmes, Jr., John Fiske and Charles S. Pierce, but perhaps most notable was Chauncey Wright. Wright was considered by Cambridge colleagues to be a master of the power of analytic intellect and is quoted as saying: "Behind the bare phenomenal facts there is nothing." Wright advanced the theory of evolution and received Charles Darwin's special commendation.

Henry Wadsworth Longfellow appears to have read Wright's articles and made the centerpieces in *The Divine Tragedy* and *Helen of Tyre* Wright was almost certainly the poet's model for Simon Magus the Seer. The inquiring and perceptive reader may wish to consider whether or not the poet had identified the source of Harvard's new education.

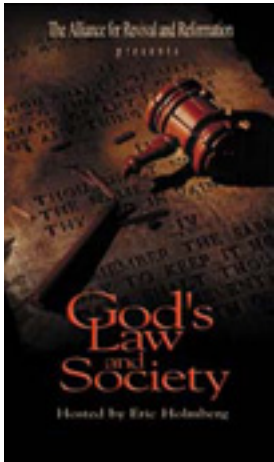
In *The Christus*, published in 1871, Emerson's philosophy is alluded to in Simon Magus' words: "He who knows himself knows all things in himself." Simon Magus' incantation in the same poem strangely echoes the title of Wright's article, "The Uses and Origin of the Arrangement of Leaves." ("I take this orange bough with its five leaves, each equidistant on the upright stem...") In *Helen of Tyre*, Longfellow seems to have sounded a warning against deception of a spiritually impoverished culture by a Simon Magus in academic garb. Furthermore, a link between *Helen of Tyre* and Wright's article, "Evolution of Self-Consciousness," is found in Longfellow's notes.

Yet strangely, three volumes of Longfellow's journals, letters and reminiscences edited and published by his brother, Samuel, include nothing to reveal the poet's awareness of the great changes afoot at Harvard. This is indeed a puzzle because Longfellow was active until a few days before he died in 1882. It is to be wondered if the new courses and professors at Harvard may have received more attention than the poet's published papers would lead us to believe. Samuel Longfellow was a Unitarian minister, and may conceivably have believed that suppression of his brother's orthodoxy was the better part of loyalty. The Longfellow papers may some day prove a gold mine for modern research on this dimly lighted era of American history.

Was Longfellow really silent except for a few cryptic lines? Perhaps the mystery of his silence will one day be unravelled.

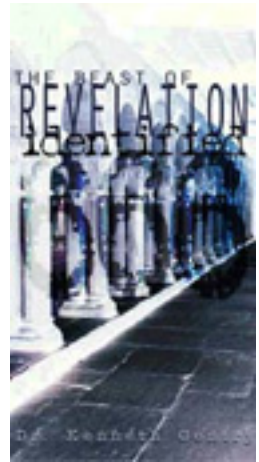
Next month, the profound implications of Harvard's "flapjack turning" will be shown.

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Hijacking of American Education: Part 6 - The Prophets of the Enlightenment

by Ruth Nourse

When America was new, her most promising candidates for pulpit and classrooms were sent to Europe to complete their education. Ralph Waldo Emerson's appeal at Harvard College for a distinctly American scholar would seem to deplore this custom. His complaint that we had listened "too long to the courtly muses of Europe" was quoted and hailed as the wisdom of the hour in certain circles. Yet the real effect of the "reformation" was to make it unnecessary for American scholars to study abroad to attain the new learning. Higher education on this side of the Atlantic was Europeanized, albeit not after the "courtly" tradition.

America's roots grew deep in Europe. Longfellow gathered from there the work of poets who shared his love for God, family, home and the Bible. His anthology, *Poets and Poetry of Europe*, has never been surpassed as a compilation of traditional European literature, linking Americans with their roots in the Old Country.

While a whole nation of readers were buying more of Longfellow's books than any other, except the Bible, what dominant faculty of his could have prompted dissent from his "enlightened" critics? Considering their attitude toward traditional Christianity, it is not hard to guess.

For more than 200 years the historicity of the Judeo-Christian foundation of civilization was not a question for scholarly debate in America. The Bible in courtroom and classroom was the standard by which truth was measured.

American life was unashamedly Christian, but world-changing philosophies were in store. German and French universities had been revolutionized by the Enlightenment. Americans who studied there were offered a whole new way of viewing the world. Importation of "scientific thought" into major universities began the long battle to restructure the nation's thought and social order. For some, "truth" was related to this purpose rather than to reality.

The history of Europe was well-known to educated Americans in the 19th century. Christian missionaries in the first century had followed Roman roads and trade routes throughout the empire to tell the story of Jesus, the Nazarene, who, though crucified, was alive. Christian teachers devised alphabets for unwritten languages and taught barbarian people to read and write. They had furnished books from which learning could be had.

The trappings of Roman civilization worked no profound change in Anglo-Saxon, Frank, Viking, Scott nor Pict. But long before the Enlightenment something gentled Europe's marauding tribes. The fact that

entire tribes, with their kings, received the Christian message and were baptized en masse, cannot be irrelevant. Failure to take account of the Christian history of western civilization seems to be at the root of modern man's confusion.

The record indicates that Rome's civilizing influence would have been swept away if it had not been for the Christian Church. When citizens of the Empire fled before barbarian hordes, to seek safety in Rome, they left fortified government buildings, good roads and decaying manor houses as Rome's only legacy north of the Alps. Christian teaching provided cohesive purpose for the fusion of civilized and barbarian Europeans into nations.

The civilizing influence of Christianity on northern Europe preceded Charlemagne's campaigns against the Saxon warrior-king, Widukind. Charlemagne, king of the Franks ordered the destruction of Widukind's wooden god Irminsul. Methods used by Charlemagne to bring Christianity to all citizens of his vast realm still arouse controversy, but to side against Charlemagne is to opt for pagan chants and charms, warriors cudgels and mud daubed huts, instead of homes, cathedrals and market places in Paris and Berlin. Leaders like Charlemagne made history by melding unwieldy, warring tribes into nations.

In the 19th century, come-lately American prophets of the Enlightenment, such as Emerson and Eliot, found no significance in the fact that Greece and Rome did almost nothing to tame warlike Europeans. Like these, we moderns tend to forget who taught Westerners to reverence the learning that can be had from books. We have no such direct inheritance from Greece and Rome; nor did our forebears go to Rome for inspiration before they knew of that city as the place where the apostles Peter and Paul preached and died.

When scientific inquiry burst into life across Europe, during the 15th and 16th centuries, the men who responded were products of Christian education. In spite of this obvious fact, philosophers of the Enlightenment by-passed Jerusalem and Galilee to return to pre-Christian morality, learning and myths.

Voltaire, Hegel and Rousseau might be cited as products and preachers of the Enlightenment. The man, however, who contributed the most to our vein of thought was the French philosopher, Claude Adrien Helvétius - an associate of Denis Diderot and the Encyclopedists in the ferment of the French Revolution.

Helvétius was the product of the social and moral decline of 18th century France. At the college of Louis le Grand, young Helvétius made friends with Voltaire and the Encyclopedists. In Paris he frequented salons where radicals discussed social issues that would soon throw France into bloody revolution.¹

Helvétius' first book, *De l'esprit*, was published in 1758. Both civil and religious authorities were angered when the book appeared. They pronounced it "atheistic, sacrilegious, immoral and subversive!"² Nor was *De l'esprit* applauded by the Encyclopedists, who had urged him to publish outside France.

Their efforts to find a moral code more palatable to the Church became futile when *De l'esprit* brought their entire movement into conflict with authorities. Helvétius, who held that sexual enjoyment was the

greatest of all human pleasures, made self-love the basis of ethics. After his book was published, he was seen as principle spokesman for an "organized philosophic movement that proposed to supplant the Church."³

The philosophy of Helvétius contains the essence of humanism. He defined the object of life as earthly happiness, rather than salvation, and advocated legislation, certainly not preaching, as the means by which happiness for the greatest number would be achieved. He said, "Great virtues are made possible by great passions."⁴ Christianity was in this way construed to be a deterrent to virtue.

Helvétius believed man is entirely a product of his environment,⁵ and will develop according to the cultural pressures to which he is subject. He thought education accounted for all differences between individuals and must be utilized to realize "the ideal of general intelligence, virtue, and happiness." Even though he admitted there was no way to prove this, he said society must act as though it were true.⁶

Denying all absolutes of justice, good and evil, Helvétius held that self-love is the main spring of human action. In his system, the only pleasure that is immoral is one that conflicts with the pleasure of the greatest number.⁷ The final test of any action, then, is its utilitarian value - its use to the public. The ideal government, he believed, would bring the greatest happiness to the greatest number, and universal education would make children useful to such a society.⁸

He advocated legislation of punishments and rewards to force men to contribute to public welfare. Under such a system, he felt only madmen could prevent themselves from being good citizens. Individual preferences and rights are lost to Helvétius in the all-consuming importance of public interest. He believed "only the union, the identification, of private and public interests," and suggested that "fine women" be offered as prizes for publicly beneficial acts. He found Christianity to be at cross-purposes with his entire scheme.⁹

Ralph Waldo Emerson and critics who caviled American literature and education as too heavily dependent on Europe would have been hard put to pursue their own philosophical goals without reference to some European prophet of progress. There is no purpose here to suggest solidarity among the philosophers. Eliot's new appointees at Harvard University were not troubled by incongruities between idealism and rationalism. The common denominator between thinkers who were to dominate American learning seemed to be rejection of biblical truth.

America in the 1980s, to a startling degree, is a product of European "wisdom" tapped by Eliot, Emerson, William James, and men of like mind, who thought to improve America's education and literature as a means of erecting for her a new social order. The index of any textbook of philosophical, political, or social interest gives evidence that Helvétius, Emerson and James have gained stature, even in our own time.

If we can believe the statistics on homelessness, drug abuse, crime, and suicide; obviously the liberal ideas of the Enlightenment have not brought "the greatest happiness to the greatest number." In spite of

protests and pressures, government has been unable to squeeze out happiness for even a small number. More "freedom" has not led American scholars to greater accomplishment. Instead, the so-called "reformation" of American learning seemed merely to accomplish rejection of biblical truth.

To the prophets of the Enlightenment, government seemed to dispense less happiness when its taxes were lower and its intrusions fewer. It seems apparent that neither sophistication gained in the classroom nor increased government spending imparted ability to cope with human relationships, irresponsibilities or addictions. When the sum of individual freedoms threatens civic order it takes little imagination to foresee that our choice must lie between chaos and police-state-control, unless self-control has by that time been rediscovered.

Philosophers who engineered the grand scheme of human progress, it should be noted, individually demonstrated no special abilities other than those useful in creating books and social unrest. Having rejected the biblical view of life, they contrived a view more to their liking without benefit of wide experience or wise counsel. For them, the truth of an idea was determined by its usefulness rather than its relationship to reality.

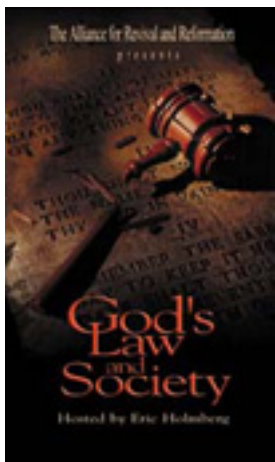
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5 Smith, p. 14. 6 Grossman, p.122. 7 Ibid, p. 101. 8 Ibid, p. 105.

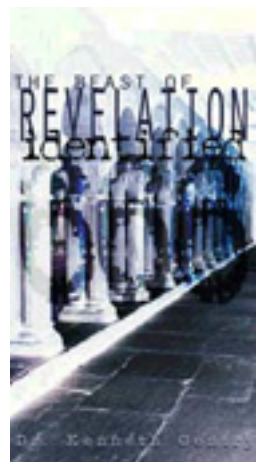
9 Ibid, p. 100.

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Hijacking of American Education: Part 7 - Darwin's Theory of Evolution: A Recipe for Ideological Warfare

by Ruth Nourse

Segments of this series have traced the subtle infiltration of anti-Christian philosophies into the mainstream of American education. During Henry Wadsworth Longfellow's lifetime, his universal fame as a writer was not dimmed in the least by his outspoken espousal of Christian values. Before his death a handful of vocal critics, at odds with Longfellow and the lifestyle he represented, determined to change the way Americans thought and what they liked to read.

Our last installment zeroed in on the educational advocacy of the philosophers of the Enlightenment. Their contempt for the Bible and the civilizing influences of Christianity shaped the minds of teachers trained in Europe. This month's focus is on Charles Darwin and William Dean Howell's, representatives of a horde of writers who have fully eclipsed those like the poet Longfellow.

Writers find motivation in a number of ways. Some, like the poet Longfellow use skill with a pen to enrich the lives of others. Because readers liked what he wrote, Longfellow became the first American poet to earn fame and fortune in this way. God is present in Longfellow's poetry as Creator and Upholder of all things; Jesus as Savior and Friend of mankind.

Freedom of expression has opened the broad field of American education to writers of every kind for every reason. Some writers are remembered because they gave the world great books. It is to be doubted that all fame for writing has been gained in this way. Some writers may never have surfaced or survived had their work not been promoted and popularized by others, and sustained at tax payer expense, through public libraries and public education.

Honest people tend to judge fellow citizens by standards held for themselves. The concept of "instrumentalism,"¹ for example, wholly escapes the honest mind. When an intellectually honest person encounters vital Truth, he must decide what to do about it. When an instrumentalist discovers any idea that might be labelled "truth," his responsibility is to decide what to do with it. For some among us, truth is what one wants it to be.

Social designers in pursuit of Utopia without God, introduced a brand new concept of truth. The theory of evolution became the truest idea of all by Charles Lyell and Herbert Spencer under the patronage of their freind and mentor, John Stuart Mill.² Evolution seemed to set man free to pursue Utopian dreams, and Darwin's theory became foundational "truth" to a whole new breed of American writers. The forward to a 1964 edition of Origin of Species demonstrates the importance of the theory of evolution:

"The publication of the Origin of Species ushered in a new era in our thinking about the nature of man. The intellectual revolution it caused and the impact it had on man's concept of himself and the world were greater than those caused by the works of Copernicus, Newton, and the greatest physicists of more recent times. Quite rightly, the Origin has been referred to as 'the book that shook the world.'"

Charles Darwin's grandfather, Erasmus Darwin, gained fame as a naturalist by writing *Evolution, New and Old*. Charles grew up in the tradition of the Anglican Church. Although his mother died when he was only eight, he was surrounded by family and friends who accepted without question the Christian view of life.

Charles' father wanted him to be a doctor, but the boy's interest was all out of doors. The subject that attracted him most at Cambridge University was natural science, especially when field trips were involved. The young naturalist was well acquainted with his grandfather's theory of evolution; and at Cambridge he learned of Lamarck's views on the same subject. In later life, he did not remember that these ideas made any particular impression on him, but added: "Nevertheless it is probable that the hearing rather early in life such views maintained and praised may have favored my upholding them in a different form in my *Origin of Species*."³

During his last year at Cambridge, Darwin had gained an interest in excursions abroad. In 1831, at age 22, he signed on as a naturalist aboard HMS Beagle sailed with a commission to collect and classify the flora and fauna of British territories in the southern hemisphere.

Although Darwin carried on his work with creditable energy and consistency, it seems he was not nearly so awed by its significance as he was by other developments observed in the southern hemisphere during the expedition. He wrote from the Beagle:

"From seeing the present state, it is impossible not to look forward with high expectation to the future progress of nearly an entire hemisphere. The march of improvement, consequent on the introduction of Christianity throughout the South Sea, probably stands by itself in the records of history."⁴

Upon his return to England in 1836, Darwin prepared the manuscript for the first edition of his *Journal*. In it he outlined observations, among other things, of the apparent relationship between fossils and living sloths in South America and curious differences in beaks of finches on the several Galapagos Islands and the mainland. It was pointed out to him that tortoises from the different islands differed so much that natives, upon seeing one, could identify the island from which it came.

The second edition, in describing dead and living sloths, adds: "This wonderful relationship in the same continent between the dead and the living will, I do not doubt, hereafter throw more light on the appearance of organic beings on our earth, and their disappearance from it, than any other class of facts."⁵

Twenty-two years after the voyage of the Beagle, Darwin seemed reluctant to go to press with an "evolutionist" point of view. He was still carrying on research, corresponding with farmers, and expanding his notebooks. He seemed to have no inner motivation to write a book, but explained: "Early in 1856, Lyell advised me to write out my views pretty fully. and I began to do so...."⁶

After "thirteen months and ten hard days of labor" *Origin of Species* was published in 1859. This is the book that "shook the world."

Darwin did not write as a man burning with the enthusiasm of new discovery, rather he "shuddered" to think he might have been pursuing an illusion.⁷ The mystery unravels in the light of the utilitarian doctrine that every action must be directed toward a definite purpose.⁸ Darwinism was incubated, hatched and propagated by utilitarians who designed to assault the Judeo-Christian foundations of western civilization.

One cannot read about the development or the propagation of the theory of evolution without being impressed with the total "utility" of the notion. In the barest outline of the theory and in Darwin's work to support it, one seldom gets far from argument with biblical creationism. Early proponents of evolution seem super-sensitive to the implications of their point of view as related to all aspects of Christian tradition. According to utilitarian and instrumentalist definition, the idea would seem "true enough."

Truth in fiction

A relationship between Darwin's work and that of the writer and editor, William Dean Howell's may seem inappropriate. Yet they have an important aspect in common: Both suggested that "truth" was open for review. As a novelist, Howell's caused his readers to contemplate the unthinkable and savor the socially unacceptable.

While truth in fiction seems an anomaly, the novel was first used as a means of conveying "great ideas in an attractively romantic form." The earliest novels were based on Christian themes from the miracle plays of the middle ages. Milton's *Paradise Lost* and Bunyan's *Pilgrim's Progress* use a fictional plot to present Christian truth. A similar technique was used by Daniel Defoe to bring Christian witness in *Robinson Crusoe*. Later during the 19th century, the novel was used more and more to popularize atheism and immorality.

Howells, who was a leading member of the new cultural elite, moved with his wife and children to Cambridge in 1866, three years before Eliot's "turned the flapjack" at Harvard. As editor of the *Atlantic Monthly* and *Harper's Weekly*, his influence spanned the decades from 1880 to 1920. Yearly novels written under contract for Harper's dealt with such themes as marriage on the rocks (in an era when divorce was almost unheard of), spiritualism, communal living, and crime in society "that in itself is the primary felon." Because Howells became a prime mover in America's social revolution and its new literature, his story must be told.

The Black Heart's Truth, by John W. Crowley (1985), unfolds William Howell's early life. Chapter titles identify another unhappy, misaligned young American: "A Very Morbid Childhood," "The Blackness of Insanity," and "Complicated Purposes." Crowley writes: "I saw in Howells one of the best minds of his generation destroyed by madness, starving, hysterical, naked ... Most of Howell's childhood recollections had a hellish cast."⁹

Howells' impressions of childhood were not gained from a home like Longfellow's. He wrote: "If heaven lies about us in our infancy ... hell borders hard upon boyhood ... and the air of its long summer days which men look back on so fondly is foul as with exhalations from the Pit."¹⁰

Howells skimmed the surface of life in such a way as to avoid eruptions from the depths of his deeply troubled psyche. He was more apt to be shallow than despondent. The first series of his articles to be widely circulated told about his life as consul in Venice and left no doubt that he was the traditional man of letters. The Atlantic was a prestigious journal and when he became its editor, Cambridge friends accepted him as "heir apparent" to literary leadership. They were not surprised when he was offered Lowell's chair as professor of literature and modern languages at Harvard.

Howells recalled in Literary Friends and Acquaintances that he moved to Cambridge in the summertime: "In those days, the men whose names had given splendor to Cambridge were still living there." James Russell Lowell, Oliver Wendell Holmes, Jr., Richard Dana, Charles Norton, Nathaniel Greene, Howells, and occasionally others, enjoyed convivial sessions that always ended around Longfellow's well-laid table.

Howell's memoirs include a charming description of Longfellow as the gracious host, thoughtful of the happiness and comfort of his guests, speaking little himself, but guiding the conversation skillfully to include everyone. Indeed, the young man from Ohio added his unqualified approbation to the testimony of others: "He would not judge evil or think evil ... I never saw a fault in him."

It seems somehow incongruent that this author and literary critic, who was to do much to change the face of American literature, spent the happiest times of his life in company with Longfellow in old Cambridge.¹¹ Perhaps Howells never dreamed millions of Americans shared Longfellow's faith in the work of Providence among men. Having been brought up to believe that the government was somehow responsible for the happiness of its citizens, he must have imagined that he could help to bring about a Utopia where such happiness as Longfellow's could be generally known among the masses.

When he could have stepped into Lowell's place at Harvard under Eliot's administration, Howells chose instead the role of editor, novelist and literary critic. By 1890, he was recognized as "dean of American letters." He became America's first great literary critic; but unlike Poe, he only had praise for Longfellow.

Reformers in Boston in the 1880s were no longer viewed as wild-eyed radicals. They had learned to mingle with the right people and apply for the right jobs. Harvard professors, William James, Howells,

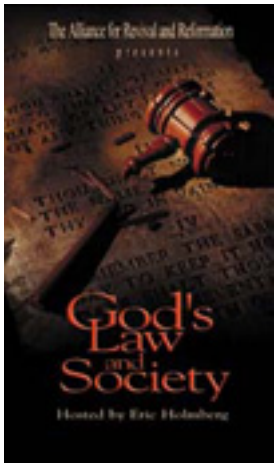
Oliver W. Holmes, Jr., Charles S. Peirce and others talked about the new America and the new ideas leading thereto. They noted that educated Americans were losing interest in public life and purposed to rally the younger generation to awareness of the issues. Darwinism, progressivism, world peace, and even dietary reform became their causes.

Harvard professor, William James, urged adherents to the new thought to be emancipated from "chauvinistic patriotism" and to be "bound by no party allegiance." He called on new era activists to use their vote to tip the scales in "favor of rationality and righteousness." Addressing the Harvard Graduate School in 1902 on the critical function of the educated class in public affairs, James suggested they were responsible to offer "small but incessant criticisms." On another such occasion, he counselled his hearers to "manipulate catch words."¹²

Whatever forwards the liberal cause, in the mind of a true pragmatist or instrumentalist, is righteousness. For them, words become "truth" as they accomplish the purpose of the speaker. "Truth" is in this way disassociated from its historical roots and becomes related to purpose rather than to reality. Evolution in this way became both a theory of origins and a new orientation to life - life with no absolutes and no ultimates.

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Hijacking of American Education: Part 8 - History as Truth

by Ruth Nourse

If it is possible in a courtroom to judge a defendant guilty or innocent, or in a laboratory to discover the relationship between physical properties and phenomena, it must be possible to know the truth about history.

The word "history," according to Webster, is related to the Greek historia, "a learning by inquiry." The word "skeptic" also comes from the Greek skeptesthai, meaning to examine or consider. A true skeptic is a "considerer" who will not pass judgment before the evidence has been thoughtfully examined.

In a world of sunshine and rain and natural beauty beyond measure, who is so cynical as to refuse to examine available evidence of the work of a Creator God in the history of man? For the open minded scholar the possibility of God's presence in history is not unthinkable.

Page Smith points out in his book, History and Historians, that the Jews discovered history. For them chronology was transcended by the relation of a people with their God. The meaning, purpose and direction of history was found in God's will and their Messianic expectation.

According to the Old Testament view, man is able to effect his own destiny in partnership with God. The New Testament demonstrates and affirms the validity of this view. According to the gospels, Messianic hopes of the Hebrew Scriptures were fulfilled in Jesus of Nazareth; the Abrahamic covenant, according to Paul's writings, was made universal through faith in Him.

Eusebius, the first important Christian historian, saw history as the unfolding of God's purpose in the world. The verifiable experience of millions alive today supports this view - a view held since ancient times and, until our century, as the prevalent view of western historians.

Those who have seen God's plan unfold in their own lives, find no reason to doubt Columbus' claim that expeditions to undiscovered lands were undertaken as a divine mission. Samuel Eliot writes of Columbus: "His frequent communion with forces unseen was a vital element in his achievement."

Intelligent purpose gives meaning to history and links believers of all generations in the on-going expansion of God's kingdom on earth. Understanding this, we can readily accept what early colonists wrote of divine purpose in the settlement of America. In America, a new, and specifically Christian, start was made.

Generations of English and European peoples were motivated in pursuit of sound government by a Bible

based concept of justice. Before the settlement of New England, however, achievement along this line had been both remarkable and disappointing. Success and failure had been their mixed experience. The tyranny of the institutional church had proved as hard to bear as tyranny of kings.

Jamestown, the first colony in the new world, was almost exclusively profit motivated. Thoughtful consideration finds in the Jamestown experience inadequate impetus to explain the settlement of the continent much less the nation that grew here from such small beginnings. That first colony's inability to cope with famine, sickness, hostile Indians, and chronic infighting among promoters and colonial leaders held no lamp of hope to bring throngs of would-be settlers willing to take the attendant risks.

Schemes to enlist Jamestown emigrants included suppression of facts about what colonists actually suffered in Virginia. Disillusionment provided no emotional stimulus for survival, and the colony struggled for years on the brink of disaster. The Jamestown episode fails to explain the resilience and success of colonial America.

The experience of the Mayflower Pilgrims, who landed at Plymouth in 1620, more adequately accounts for the survival and productivity of early American colonies and for the continual flow of immigrants to these shores. Doubters need only read the first line of the Mayflower Compact to confirm the faith of the Pilgrims.

It was a broad faith demonstrated by 102 hardy souls who knelt with William Bradford to ask journeying mercies before their little ship set sail and, again - as they viewed their new homeland - to thank God for delivering them from the "vast and furious ocean." Prayer was not their only demonstration of faith. Hardships that broke the spirit of the colonists at Jamestown drew the Pilgrims closer together and caused them to pray more fervently.

Why must we doubt the testimony of the colonists themselves, who believed that God prepared the way before them and sustained them in the new land? Can the sequence of events that accompanied their coming be explained in a better way? Could such a series of enabling circumstances be expected to burst by chance into the stream of history?

Hostile Indians had been removed from Plymouth by a mysterious plague four years before the Mayflower landed. Apart from this "preparation" for their coming, the sea-wary strangers would have landed among unfriendly Native Americans. Nearly half the Pilgrims died the first winter, yet the faith of the survivors was not diminished.

The turning point at Plymouth came when Samoset, an amiable Algonquin chieftain, brought Squanto to the colony. Stolen away from those very forests by English traders before the plague, Squanto gained a knowledge of the English language and lifestyle by the time he found a way back to his childhood home. Finding none of his own people alive, he spent six months with the Algonquins, seeming not to know which way to turn.

Squanto found new purpose in life as he taught the English settlers how to plant crops, harvest fish and otherwise survive in a perilous environment. Without this native guidance, Plymouth might well have suffered losses like those at Jamestown, where the mortality rate the second year was nine out of ten. The Mayflower Pilgrims recognized God's providence in all this; but the story is seldom told as originally written in William Bradford's account Of Plimouth Plantation.

Providential reward of faith was claimed in the same way by Puritans who arrived on New England shores ten years later. In 1630, John Winthrop was sent as governor with colonists to reinforce the Massachusetts Bay Colony's languishing settlement at Salem. Shocked by the appearance of gaunt and ragged survivors who met him at the shore, Winthrop may have considered returning to England had he not remembered the clear purpose with which his band of Puritans had set sail.

They were people of faith, and their purpose would be achieved in spite of distressing circumstances. The governor outlined his plan for overcoming adversity in a bold and noble sermon entitled "A Model of Christian Charity."

"For this end we must knit together in this work as one man ... We must hold a familiar commerce together in all meekness, gentleness, patience, and liberality. We must delight in each other, make one another's condition our own, rejoice together, mourn together, labor and suffer together, always having before our eyes our Commission and Community in this work, as members of the same body. So shall we keep the unity of the Spirit in the bond of peace ...

"We shall find that the God of Israel is among us, when ten of us shall be able to resist a thousand of our enemies, when He shall make us a praise and glory, that men of succeeding plantations shall say, 'The Lord make it like that of New England.' For we must consider that we shall be as a City upon a Hill ..."

Pilgrim and Puritan colonists, in the characteristic manner of Christian believers, held to the Hebraic view of history. Experience of other early settlers in America, their compacts, the founding documents of the several Colonies, and of the United States, demonstrate that the character and the faith of her first leaders was like that of the Pilgrims and Puritans.

Such was the faith perpetuated by America's early literature and the textbooks of her schools. The first book printed by Harvard Press was The Whole Booke of Psalmes "Faithfully translated into English metre." That the faith of the early colonists reigned well into the 19th century is a fact born out by the universal popularity of Longfellow's writings and McGuffey's readers.

It seems evident that devotion and sincerity diminished in proportion to an increase of hypocrisy in life and formalism in worship. Departure from living faith contributed to the instability of the times. Society seemed to depend on enforcement, rather than demonstration, of Christian virtue. Objectivity was forgotten in a subjective purpose to throw off uncomfortable restraints.

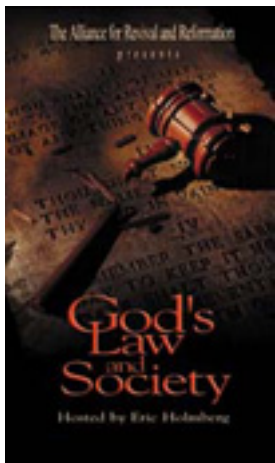
Once freedom to do good had been enough, now freedom was granted to do almost anything one wished

to attempt. With several generations of results to observe, we may consider more objectively what have been the consequences of rejecting the Bible as the measure of truth. Note that the emphasis here is on the Bible as the basis for faith. Confusion over religious dogma, tradition, ritual has divided Christians for centuries and has undoubtedly discouraged many honest inquirers.

Wisdom in our day is to distinguish between truth and religious verbage in the present as well as in history. Differences over dogma, tradition, and the conduct of people who wear Christian labels confuse the real issue, which is: The Bible either tells the truth about the origin and nature of man, and actual events of history, or it does not. Those who say they have experienced God's intervention in their lives, just as people did in Bible times, are either telling the truth or they are not.

Probably no other human experience has ever been so commonly reported, and at the same time so flippantly discounted. True historians, according to the etymology of the word, will learn by inquiry what has actually happened, rather than distort the record to accomplish some preconceived purpose.

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Megatrends authors predict spiritual awakening for the 1990s

By Jay Rogers
9/90

John Naisbitt and Patricia Aburdene, authors of Megatrends 2000 (the follow-up to the 1982 bestseller, Megatrends), have included a chapter in their new book entitled "Religious Revival of the Third Millenium," which describes the "unmistakable signs of a worldwide multi-denominational religious revival."

According to Naisbitt and Aburdene, "The bond we share today with the people of past millenial eras is the sense of living in a time of enormous change. The last time the United States experienced such a deeply religious period was during the nineteenth century, when the country's economy changed from agriculture to industry ... When people are buffeted about by change, the need for spiritual belief intensifies."

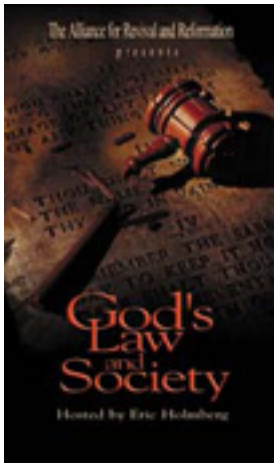
The "God is dead" philosophy of the past is being quickly replaced. "With the millenium in sight, the powerful countertrend of the religious revival is repudiating blind faith in science and technology."

Along with a recent upsurge of millenarianism in the Church (the belief in a literal millenium in which Christ rules the earth), huge increases have been experienced in church membership, especially among Evangelical and Charismatic denominations. With the explosive growth continuing, many baby boomers are leaving the staid, conservative "mainline" churches of their upbringing.

Naisbitt and Aburdene conclude that a religious revival will continue as we approach the year 2000. A "global phenomenon" is taking place that will replace modernism and a reliance on science; "the ideal of progress has given way to the return of faith."

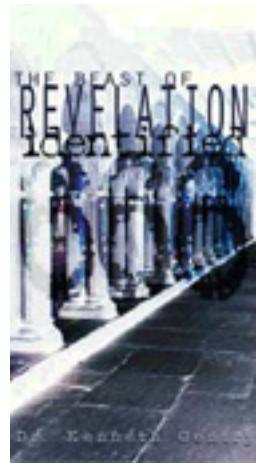
Editor's note: Megatrends 2000 gives a highly perceptive view of the future which will probably prove to be exceptionally accurate. We do not, however, endorse the "new age" worldview offered by the authors.

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Why do we need the printed word?

By Jay Rogers

In the early days of America, newspapers often printed sermons preached from the pulpits of the local churches in the colonies. The pastors and Christian leaders of that day knew that it was important to be continually getting the printed word out to the people. The Christian world view was so prevalent at that time that almost everyone thought according to godly principles.

You can see this in the writings of the Founding Fathers. A Christian view of every area of life was held to - you can see it in the art and literature of the day, as well as in the form of government they devised. The truth of God was diffused into every area of life.

The literature that was going out at that time was teaching the American people on a day-to-day basis the biblical principles of what God had to say about society. This created a sentiment in our society that produced the Revolutionary War and our form of democratic government.

Now it is sad to say that unlike centuries ago, most Christians put little or no emphasis on the printed word. We don't see a need for it. Most of our literature evangelism is limited to a few tracts telling people how to get saved or saying the four spiritual laws. We are limited to a salvation only message. Now it's very important to get people saved before we can really change our society from the inside out, but the salvation-only message is not what The Forerunner is all about.

The purpose of The Forerunner is to saturate the market place of ideas - the university campuses - with a Christian world view that applies to every area of life. When this Christian world view is spoken on a consistent basis - not only will many be saved - but we can expect the hearts and minds of the students to be affected and changed on a larger scale.

The Influence of the Printed Word

In the 1700s, the Great Awakening came to an end because of the influx of rationalistic thinking from Europe in the form of literature. Revival waned because books containing the philosophy of the Enlightenment were disbursed on the college campuses by the ton. Books containing rationalistic principles were given out to the students for a few pennies. If they wouldn't buy them they would be given to them for free.

The effect on U.S. colleges was disastrous. Students looking for an excuse to rebel against Christianity embraced Rationalism. Bible colleges became centers of skepticism. Students formed societies calling themselves by the names of the French philosophers of the Enlightenment. One group forced the resignation of a Bible college president. Another group attempted to blow up a campus building. This sounds like the 1960s, but it was the late 1700s!

The Second Great Awakening

Certain Christians had the courage to fight this trend and the Second Great Awakening broke out in the early 1800s. It should come as no surprise to you at this point to know that the leader of the Second Great Awakening, Peter Cartwright, believed that the distribution of Christian literature was the force that seeded this awakening.

Peter Cartwright was a Methodist circuit rider who would travel on horseback in Kentucky and the other western states of America and preach. This is what Peter Cartwright said:

"For more than 50 years, I have always believed that it is part and parcel of a Christian's sacred duty to circulate religious literature. The press is destined to minister salvation's grace to the perishing millions of the earth."

20th Century America

The difference between this time period and 20th century America, is that Christians have done little to sow seed in the form of the printed word. To make matters worse, while the Church has been sleeping, tares have sprung up in abundance.

Daniel Webster, the 19th century American statesman, saw a disturbing trend. Listen to this quote and ask yourself if this is what has become of America:

"If religious books are not widely circulated among the masses in this country, I do not know what is going to become of us as a nation. If truth be not diffused, then error will be. If God and His Word are not known and received, the devil and his works will gain the ascendancy. If the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will. If the power of the gospel is not felt throughout the length and breadth of this land, anarchy and misrule, degradation and misery, corruption and darkness will reign without mitigation or end."

Daniel Webster saw it coming. The disturbing trend was that Christians weren't getting the printed word out to the people. Daniel Webster feared that the devil would soon come in and sow the seeds of corruption in America.

So what is the most effective way to turn the tide of evil in the late 20th century?

Literature containing the Truth of God's Word needs to be disbursed among the students. When God's truth is presented in any form, it will always gain ascendancy over the godless philosophies of the world because it is the Truth of God. The main result of getting literature out is to change the students' thinking. If we don't confront the students thinking through the printed word then godless philosophies will definitely win out.

What is a practical plan to start saturating your campus with Forerunners?

The only obstacle is raising the money. But as the numbers of Forerunners increase, the price per newspaper goes down. At 15 cents a copy, 1000 Forerunners are \$150. And consider that doing this is like having 10 full time evangelists out on campus every month. Then realize that there are a couple of practical ways to raise the money to do this:

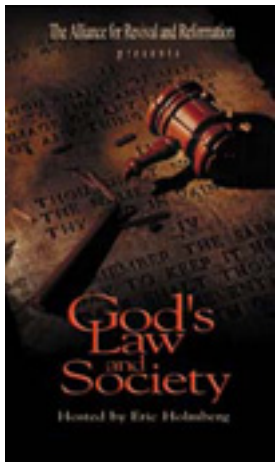
- * Raise money from churches and Christian groups in your area.

- * People in your church may be willing to support monthly campaigns to saturate the campuses. (If 6 people gave \$25 a month this would equal 1000 Forerunners).

If every Christian in America understood the importance of getting the printed word out to the people, we would see the same effect that has happened throughout history. And our nation would be changed for all time and eternity.

"And the one on whom the seed was sown on the good soil, this is the man who hears the word and understands it; and indeed bears fruit, and brings forth, some a hundredfold, some sixty, and some thirty."

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The New Millennium - By Pat Robertson

Book review by Gavin Quill
12/90

Pat Robertson's latest work is a literary Trojan horse. Its misleading apocalyptic title is certain to attract many of those who may be predisposed to reject its message. The New Millennium is not for everyone - but it is great literature which forces the reader to think beyond the fluff of the oft-repeated but seldom analyzed ear-tickling theories of the day. The problem is getting that literature into the hands of those of us whose minds are already made up.

Our habit is to pick up only those books with compelling or intriguing titles, or those which sound like they will be safely within the range of our comfortable philosophical predilections. The New Millennium is certainly a dramatic title on par with The Late Great Planet Earth, The Terminal Generation, or Countdown to Armageddon, but Robertson's choice of modest, historically rooted prognostication over sweeping, fancy-driven speculation, will certainly not satisfy the eschatological sweet-tooths of those of us hooked on A Thief In The Night or Prodigal Planet.

So be forewarned, if you've already bought your rapture robe, you probably won't want to buy this book. Or, if the fact that Satan is Alive and Well on Planet Earth means to you that it's too dangerous to actively confront the prevailing social evils of our nation, then you probably won't want to subject yourself to Robertson's ravings about a Sovereign God who orchestrates world events and equips His Church universal to transform adversity into opportunity.

And if you feel that political action is unspiritual, that to choose Harvard University over Dallas Seminary is something less than spiritual, or that being neither "of" nor "in" the world is spiritual, then this book is not for you. No wait! I take that back.

The New Millennium is truly an intellectual tour de force, blending together a potpourri of essential truths from a wide assortment of academic disciplines. Its 300+ pages provide a good dose of basic world history and elementary economics backed up with a plethora of facts and figures. The book assumes that a clear understanding of both where we have come from and how we got here are essential prerequisites for those who desire to step out boldly to fulfill God's will in this generation.

Robertson likes to get a good running start down a track of empirical evidence before leaping into the realm of the theoretical, the speculative, or the predictive. Accordingly, he offers us at least a skin deep historical summary of the major spiritual, philosophical, cultural and governmental trends which have affected mankind, especially in recent centuries.

Looking forward, we are presented with ten "megatrends" which will dominate the 1990s, labeled "The Decade of Opportunity," and set the stage for the centuries to come unless Jesus returns. These ten can be

boiled down into three categories:

1. The collapse of world communism and the fall of secular humanism in the West, consummating trends which have already begun.
2. A surge of interest in the supernatural, both through Spirit-revived Christianity and satanically empowered Hindu/New Age movements, both of which have already begun to manifest.
3. A long term shift of economic, military and cultural dominance from Western Civilization to the Orient, slowest to come and probably hardest for us to envision.

Robertson believes that the collapse of communism "presents the Christian Church with an opportunity as great as it experienced at the fall of the Roman Empire." A strategic void is being created that could leave as many as 1.5 to 2 billion people spiritually naked. Pascal's "God-shaped vacuum" is being revealed not just in the bosom of men, but in the hearts of whole nations.

The Gospel of salvation exists in these countries, kept alive by faithful underground churches that have been purged and prepared by the fires of persecution. These nations want to know how Christianity applies not just to their individual lives, but the whole of their society.

They are looking to their American brethren for answers, but as Robertson points out, "We have been woefully lacking in that kind of teaching ourselves. There are very few Christians in America who have an intelligent concept of citizenship or of the way that God would have us relate to the body politic."

Eastern Europe is temporarily a blank slate, with no heritage of Biblical constitutional government from which to draw. We are the nation with the deepest wells of public policy, yet we have spent the past thirty years plugging up our own life springs.

The challenge is for Christians to proudly resurrect the biblical principles of civil government championed by our Founding Fathers, and then to carry them to those fertile lands where they will not be despised, as they are in their birthplace today, but rather cherished and zealously applied. If this can be achieved, then Robertson envisions a revived Eastern Europe as a possible springboard for a last chance assault of Christianity upon a cynical and completely irreligious Western Europe.

Not only will communism collapse, but so also will its philosophical bedfellow, secular humanism, the unofficial religion of the United States and Western Europe is enjoying its final years of predominance. Popular because it promised us mastery over our own destinies, if we exiled God to museum shelves and mythology courses, death looms near humanism because it has failed to deliver on its promise.

By rejecting man's spiritual nature, it failed to meet his spiritual needs, and thus brought chaos instead of progress, confusion instead of enlightenment. Three hundred years of warfare between rationalism and faith are almost over. Faith will soon win, but what kind of faith?

Robertson predicts that "there is going to be a sudden and overwhelming rise of religious beliefs in this country. We are going to witness a spiritual awakening of religious belief in this country. We are going to witness a spiritual awakening of inconceivable proportions."

However, he does not believe that humanists will automatically turn to faith in Christ, because "it would mean a loss of pride and prestige. They can't go with traditional Christianity which they rejected, so they will choose to embrace the secular religion of self-actualization, self-realization, and other New Age type religious concepts born out of Hinduism.

This new religion seems to be "tailor made for a secular elite looking for a philosophy." Therefore, the great battle of the 1990s "will not be between belief and unbelief, but between one form of evil and another. It will be faith in God versus faith in the devil."

The next decade will see a shocking outpouring of demonic power against biblical Christians. "We can expect to witness satanic miracles, signs, wonders and manifestations in the not-too-distant future." This, of course, is standard fare for the "Apocalypse Now" and "I'll Fly Away" school of theology. However, Robertson challenges prevailing defeatist orthodoxy by declaring that at the same time "the power of God will be alive in the Church and we will also see some incredible signs and wonders through the power of the Holy Spirit.

In this atmosphere, "the intellectual theology of doubters and equivocators will die of self-inflicted wounds ... the mainline will move to the sideline," and compromising churches will be left defenseless because "God will not submit His Spirit to churches that are dead."

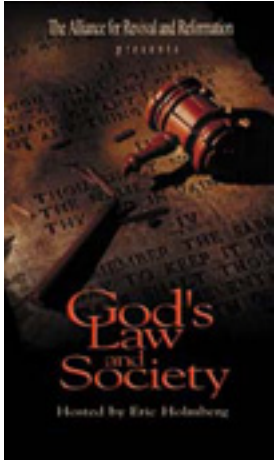
Finally, Robertson presents an intriguing analysis of historical cycles of civilization which he believes have recently begun a slow but steady shift from the West to the Orient. "the East is rising because the people there have embraced hard work, a disciplined life, individual initiative, family values, and in most cases, strong religious faith."

Meanwhile, the West is declining for lack of these same qualities. If we do not change radically and quickly, "America will soon reach a point from which it cannot recover until after the massive judgment of God is visited upon it."

"However, even if traditional Western civilization based on Christianity should be diminished, Christianity itself will not be." Rather, it will explode through new cultures in exciting new ways. Robertson's conclusion points to the future while refuting a myth from the past: "Christianity is not a Western religion. Christianity will flourish worldwide in the new Millennium."

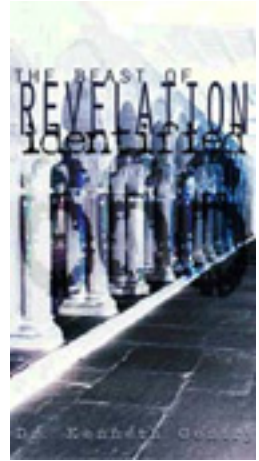
The New Millennium challenges our global pessimism and local paralysis with global optimism and local realism concerning God's prospects for victory over Satan within history. The line is clearly drawn, but do we fear to cross it? Any takers?

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BU President John Silber Takes Aim at America

A Book Review By Gavin Quill

Straight Shooting by John Silber, Harper Perennial: Division of Harper-Collins Publishers. Paperback: \$10.95

John Silber's national bestseller *Straight Shooting* proves that not all philosophers have forgotten how to speak in layman's terms about the real challenges confronting our nation in the 1990s. In fact, if he didn't tell you he was a philosopher, you might have thought he was an ordinary academic like you, struggling to discover effective solutions to the myriad problems facing society today. If you're worried that Dean Silber might shoot straight over your head with a lofty treatise intended to instruct doctoral candidates in the ethereal ways of abstract philosophy, you can relax.

Silber speaks in a practical, relevant, and no-holds-barred manner to most of the key problems plaguing 20th century America. While many of his shots only hit the edge of the target, he offers sobering diagnoses and often radical prescriptions well worth considering. Even where he misses completely, his arguments are compelling and are not easily dismissed. Though often wide of the mark, his solutions reveal substantially correct principles which only lack proper application. And with so many of our academic and public policy marksmen shooting with ideological blindfolds on, even Silber's most errant efforts seem relatively accurate by comparison.

Crime, drugs, alienation, promiscuity and poverty at home, coupled with a declining ability to effectively compete abroad; these are the well-known symptoms of the deterioration of our society. As President of Boston University, Silber not surprisingly believes that education is the primary cure for what ails us.

Loud cries of opposition are soon heard, however, when the content of Dr. Silber's proposed curriculum is detailed. In addition to the 3 R's, it seems our maverick metaphysician believes that such antiquated concepts such as morality, integrity, humility, character and self-discipline are desperately needed in our classrooms from nursery to post-doc. The immoral, the untrustworthy, the arrogant, the weak-willed and the libertine are all outraged.

Silber posits that "on many moral and social issues we can observe laws of natural sequence as predictable and as certain as any to be found in the natural sciences." In other words, we are all bound by the reality of moral cause and effect, just as we are bound by gravity. What a man sows, he will also reap. Obey and be blessed; or assert your "autonomy" and deal with the predictable consequences. Effective education must clearly illustrate "the essential role of virtue in the attainment of happiness," as well as the stark truth that "the degenerate society consumed in pleasure-seeking will not survive." The wages of sin is death.

Education, of course, is not wholly or even principally the jurisdiction of the public schools, but at least equally the responsibility of families and churches. Unfortunately, many parents have abandoned their educational duties. Schools have attempted to fill in for delinquent parents, but this can have dangerous repercussions if leftist pedagogues are allowed to reprogram children with their vision of the new socialist/humanist morality so prevalent among the educational 'elite' who write textbooks and run teacher's colleges.

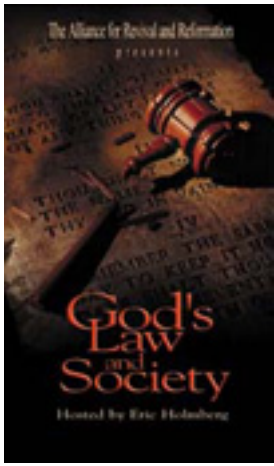
Silber declares: "It is essential that (schools) not undermine the serious moral teaching that takes place in sound families. Along with the rejection of false values, it is the task of the school system to support the principles we learn from sound families, and from religion ..." Dr. Silber is obviously not trying to get himself nominated as man of the year by the ACLU.

Silber's support of traditional moral values and his numerous recognitions of religion's vital role in the betterment of our lives, place him on the radical fringe of society's educational, political, and media elites. However, given the placement of these elites on the distant leftward fringes of the social/moral/political spectrum of our nation, this probably means that John Silber is safely situated somewhere in the center, next to Joe and Jane average-American. That's a long way from Jesse Jackson, Mike Dukakis, Mario Cuomo and most of the rest of Silber's compatriots at the top of the Democratic Party, but it is not too far away from the average voter, whether Democratic, Independent, or Republican.

Straight Shooting has taken aim at a lot of cherished preconceptions concerning the priorities that a free people must pursue if they wish to maintain their freedom. This is a watershed book full of specific, practical solutions to the most daunting social ills confronting our nation. It will challenge any individual who dares to pick it up, and any institution that is willing to consider creative new applications of timeless principles and proven policies.

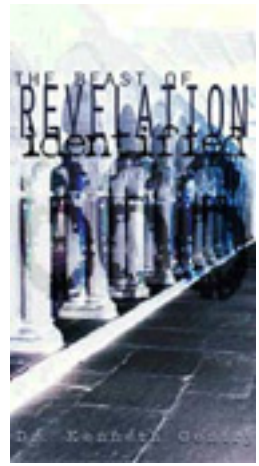
I would suspect that both major political parties will be carefully scrutinizing John Silber's platform for national renewal, and that sizeable portions of his thinking will be incorporated into their party platforms for the 1992 presidential elections. If so, the political process and the nation as a whole stand to benefit handsomely. Nice shot, John!

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South African Forerunner Premieres

By Jay Rogers
9/93

BRAAMFONTEIN, South Africa (FR) - A glossy, 16-page magazine, The Forerunner: Preparing The New South African, has premiered in South Africa with three issues thus far in 1993. The staff, made up of South Africans and American missionaries, plans to produce a quarterly publication. The magazine has been conceived as an outreach to youth, university students, political leaders and businessmen.

Many of the articles which have appeared in The Forerunner: Preparing The New South African have been reprinted from The Forerunner USA. Other articles have included prophetic and evangelistic articles written with a South African campus audience in mind. Recent articles have included: "The Framework for a Free, Just and Prosperous New South Africa"; "Love, Lust or Romance?"; "Racial Reconciliation"; "Economics: Weighing the Cost"; and "The Massacre of Innocence: Abortion."

This new ministry was originally envisioned by American missionary Dawson Lewis who first went to South Africa in 1990 as a full-time administrator for Maranatha Church of South Africa. Maranatha Church recently merged with a smaller campus outreach on the University of Johannesburg, His People Christian Ministries, which has established churches in four major cities in South Africa.

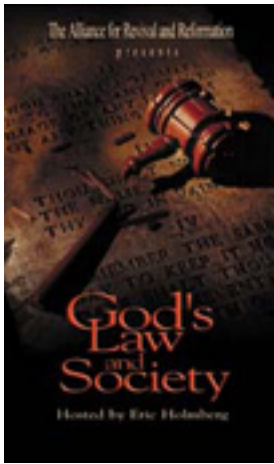
His People Christian Ministries has a plan for the political and economic restructuring of South Africa according to biblical principles. The Johannesburg church recently sponsored the Symposium for the Biblical Reconstruction of South Africa. His People includes high school and university campus ministry in their strategy to reach the new generation of South African leadership with the gospel.

Although The Forerunner USA was not integrally involved in the birthing of the South African magazine, managing editor, Nicky Becker, has made an appeal for equipping and training in the future. She wrote in a recent fax: "We would very much like to link up with you. In the first place, it is difficult to find international information as South Africa is still very isolated. We also have a great need for training from someone as experienced as yourself."

The Forerunner: Preparing The New South African will be an effective tool to plant the seed of biblical reformation in the hearts and minds of the next generation of South African leadership.

For more information on how you can help with the training and equipping of young people who are producing international versions of The Forerunner, turn to the back page.

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The Story of Liberty

By Charles Carleton Coffin

415 pages - High Quality Paperback

The Story of Liberty explains the "why" of America. It is the story of 500 years of progress from the signing of the Magna Carta to the signing of the Mayflower Compact upon the Pilgrims' arrival at Plymouth.

This powerful classic provides the missing link in understanding America's Christian history. It helps the Declaration of Independence make sense. It helps the Constitution make sense. It helps the story of America to make sense. First printed shortly after America's 100th birthday, in 1876, The Story of Liberty lays the ground work for children to understand the price paid for Liberty, to understand its value and why our founding fathers did all they could to protect it.

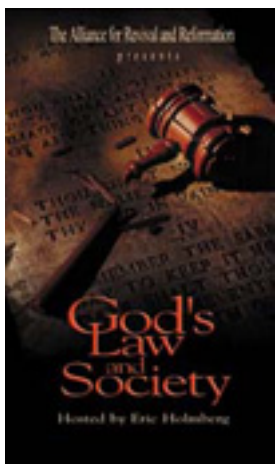
The Story of Liberty is educational; it brings ideas and principles to children in a simple, life-like manner. But adults can also benefit from it - many can hardly put it down once they start reading. It is both enjoyable and powerful. It shows what makes America different: the hand of God laying the foundation of our nation.

Publisher Rose Weiner's children begged her to keep reading it. Her daughter Stephanie cried when Rose read the story of John Huss being burned at the stake. "Why did liberty cost so much?" she asked. Rose's son, John David, wondered if he could do what Huss had done.

For the first time they understood what liberty cost and what it was worth.

We are free today because of what these men and women did. Children today need Godly heroes. They need men and women of valor to imitate. This is what the Story of Liberty is about.

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"No Reply" - By Leo Tolstoy

It happened with me as it happens with everyone who contracts a fatal internal disease. At first there were the insignificant symptoms of the ailment, which the patient ignores; then these symptoms recur more and more frequently, until they merge into one continuous duration of suffering. The suffering increases, and before he can turn around the patient discovers what he already knew: the thing he had taken for a mere disposition is in fact the most important thing on earth to him, is in fact death.

This is exactly what happened to me. I realized that this was not an incidental ailment but something very serious, and that if the same questions should continue to recur, I would have to answer them. And I tried to answer them. The questions seemed to be such foolish, simple, childish questions. But as soon as I laid my hands on them and tried to resolve them, I was immediately convinced, first of all, that they were not childish and foolish questions but the most vital and profound questions in life, and, secondly, that no matter how much I pondered them there was no way I could resolve them.

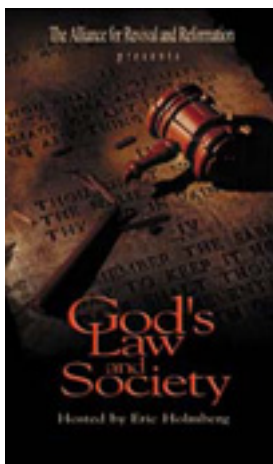
Before I could be occupied with my Samara estate, with the education of my son, or with the writing of books, I had to know why I was doing these things. As long as I do not know the reason why, I cannot do anything. In the middle of my concern with the household, which at the time kept me quite busy, a question would come into my head: "Very well, you have 16,000 acres in the Samara province, as well as 300 horses; what then?" And I was completely taken aback and did not know what else to think.

As soon as I started to think about the education of my children, I would ask myself, "Why?" Or I would reflect on how the people might attain prosperity, and I would suddenly ask myself, "What concern is it of mine?" or in the middle of thinking about the fame that my works were bringing me I would say to myself, "Very well, you will be more famous than Gogol, Pushkin, Shakespeare, Moliere, more famous than all the writers in the world - so what?"

And I could find absolutely no reply.

Leo Tolstoy, *Confession* (New York: W.W. Norton & Company, 1983) pp. 26, 27.

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Twenty-six lead soldiers

WHAT FAMOUS AMERICAN MADE THE FOLLOWING STATEMENT?

"Give me 26 lead soldiers and I will conquer the world."

- A) Andrew Jackson
- B) George C. Patton
- C) Douglas MacArthur
- D) Benjamin Franklin

The Answer: Benjamin Franklin!

Franklin knew that a printing press loaded with the 26 letters of the alphabet had more power than loaded guns when it came to revolution. So did Karl Marx. The world hasn't yet recovered from the changes he began with only ink and paper.

The printed word is a powerful medium; a God-given invention designed to fuel a different type of revolution. Centuries after Gutenberg invented the moveable type to produce the Bible, the printing press is still one of the most strategic, front-line weapons ever created for dispersing truth in a deep and enduring way. Christian literature still helps to fuel revolution all over the world.

Today we are on the brink of a new revolution: one that will involve cutting-edge technologies such as the personal computer, fiber-optics networks, digitalized sound and video, satellite transmissions and even holographic images.

In the days of America's First Great Awakening to the time of the American Revolution to today, the written word has remained all important. It is the foundation for every form of transmitted knowledge. The literature that is about to emerge will not be persuasive words of wisdom, but words that demonstrate the power of the Holy Spirit - God's writing fire!

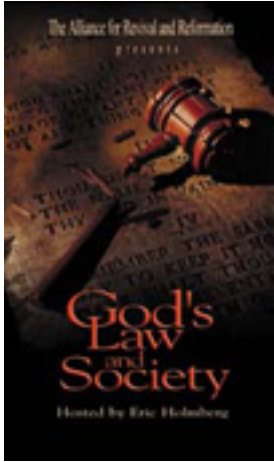
We will soon witness the emergence of the world's greatest and most influential literature - literature that will captivate the heart of the common people and confront them with the reality of Jesus Christ. The ungodly philosophies of men like Marx, Darwin and Nietzsche will be driven off the face of the earth.

The Bible declares that Christian ideology will ultimately rule the whole world ... but this conquest will not be forced on people as in the manner of political systems. This ideology will come by being expounded in written words. As it was said in the time of Israel's King David, it will be said of our generation:

"The Lord gave the word: great was the company of those that published it."

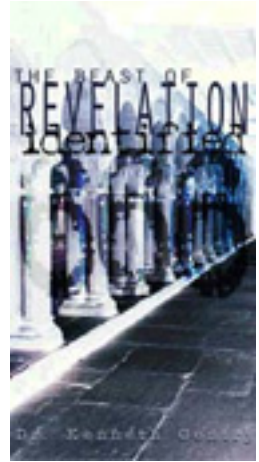
- Psalms 68:11, KJV

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The War of the Words

By Jay Rogers

How many people today are aware of the extent to which the printed word affects the destiny of a nation?

There was a group of writers in London around the turn of the century called the Fabian socialists. These were men such as George Bernard Shaw, H.G. Wells and Sidney Webb. Now the Fabians rejected the Word of God as the basis for society. They figured that Christianity had had almost 2000 years to perfect society and that it hadn't fared that well. So the Fabians decided that man could be perfected through changing his environment. They thought if they eliminated the working class, tore down the hills of affluence and filled in the valleys of poverty, that all of England's social ills would be cured.

These writers didn't talk about sin and the need for repentance - that was too theological. They talked about the hidden potential for good in man, the idea of material progress and the evolution of society toward a new world order. They heralded the dawning of the 20th century as a new era of advancement in human progress. But they forgot to consider man's incredible potential for evil as well, as they promoted Marxist doctrine in England in the hope of doing something good for their society.

In 1883, a group of 16 men met in a parlour and had discussions "groping for some kind of secular faith to replace the old God-given certainties." The Fabians plan was to create a socialist state in England by promoting Marxist and Darwinist doctrines in the form of literature. Much of the curriculum in our American universities today is based on the teachings of these sixteen men and women.

George Bernard Shaw was a playwright whose most famous work is *Pygmalion*, which was a financial disaster at the time, but later appeared after he died as the musical, *My Fair Lady*, and did remarkably well. The premise of *My Fair Lady*, if you remember, was that the working class could be perfected through education and the proper environment. This was a noble sentiment, but Shaw relied heavily on Marxist teachings to accomplish these goals. Before his death, Shaw asked that his ashes be sprinkled on his home "to make the soil of England more fertile for socialism."

Aldous Huxley, although not an original member of the Fabians, was a novelist whose books dealt with the merging of scientific advancement and mysticism as a way to perfect the human race. His most famous novel, *Brave New World*, which you may have read in high school, explores this theme. Later in life, Huxley became convinced that mind altering drugs, especially hallucinogens, were the answer to perfecting human intelligence. He died in the early sixties of a heart attack while experimenting with mescaline. Huxley's essay, "The Doors of Perception," was the inspiration for the drug subculture of the latter part of the 1960s.

H.G. Wells, the world's most famous science fiction writer, was a militant advocate of socialism, evolutionism and rationalism. His science fiction novels were cleverly implanted with socialist principles

which were a subtle means of advancing Marxist politics. Wells understood that you have to advance subversive ideas subtly before making a bold declaration. This strategy worked as he later wrote socialist pamphlets for mass distribution.

If you look at England today you will see a socialist state bankrupt both financially and morally. The point here is that it was the literature of the Fabian socialists that was the seed that produced this present bankrupt society.

The thing to remember about the Fabians was that they began as a group of only 16 people. Yet they changed the destiny of their nation. The national membership of the Fabian society has never been very great (at its peak in 1946 it had only about 8,400 members), but the importance of the society has always been much greater than its size might suggest.

In the 1980s, nearly half the members of the Labour Party members in the House of Commons in the English Parliament were Fabians, and the Labour Party has held great influence in England since WWII. The most integral part of their influence has been carefully researched pamphlets promoting socialism which are distributed to the English people.

American literature as a socialist weapon

Now America is only a generation behind England in the downfall of our society. We are headed in the same direction as England. If you look at America at the turn of the century, just a few years after the Fabian socialists began writing in England, another group of American writers arose with the same evil purpose of throwing off the yoke of Christianity from the American public and promoting socialism through literature.

In September of 1905, another gathering of literary types took place in a New York City restaurant. The leader of this group was Upton Sinclair, the author of the successful novel, *The Jungle*, which promoted socialism. These writers included Jack London, whose novels, *The Call of the Wild* and *White Fang*, contain simple Marxist and Darwinist principles; Charles and Mary Beard whose reinterpretation of American history according to Marxist economic principles has become the blueprint for American history textbooks in our public schools; and also Charlotte Perkins Gilman, who was the forerunner of the modern feminist movement.

Together they formed the Intercollegiate Socialist Society. Their stated purpose was clear: "For the purpose of promoting an intelligent interest in socialism among college men and women, graduate and undergraduate, through the formation of study clubs in the colleges and universities, and the encouraging of all legitimate endeavors to awaken an interest in socialism among the educated men and women of the country."

Today America has become a product of these writers' thinking. Our colleges and universities are filled with Marxist professors, feminists and evolutionists, who promote godless philosophies and mock at

biblical Christianity. As a result our society stands at the brink of a socialist state with a bankrupt economy with the largest national debt in the history of any nation.

The point to be stressed here again is that these people were writers and their philosophy was promoted through the mass distribution of literature.

The wheat and the tares:

Matthew 13:24-26

"He presented another parable to them, saying, 'The kingdom of heaven may be compared to a man who sowed good seed in his field. But while men were sleeping, his enemy came and sowed tares among the wheat, and went away. But when the wheat sprang up and bore grain then the tares became evident also.'"

This is a similar situation to what is going on in America today. University professors have been sowing the seeds of godless philosophies among the students. To make matters worse, the tares have sprung up in abundance and few are even aware of it - like the sleeping men in the parable. We have become so saturated with Marxism, evolutionism, feminism, Freudianism, and every other -ism, that we often don't even recognize these philosophies when they appear

University students are thinking according to spurious principles today. They are as much a product of socialistic thinking - even more so in many cases - as most of American society. They believe in socialism, not because they want to, but because Marxists have taught us through the public schools that church and state should remain separate even in terms of reasoning and thinking. Even worse - few students read anything on their own except shallow books and magazines written for a semi-literate audience.

Turning the Tide in the Late 20th century

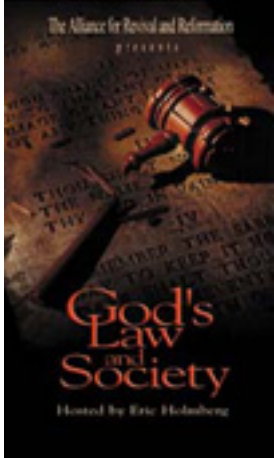
It is very important that when you have want to have Christian principles affect people that it be in the form of the printed word. Most students on college campuses today are influenced more by the media than they are by what they have read in books. Nevertheless, we need to realize that the primary source of all knowledge is in the printed word. Before we can be effective in changing our society we need to study exactly how biblical principles can be applied to every aspect of our society. These principles then need to be outlined in an accessible medium.

Literature and whatever contains the truth of God desperately needs to be dispersed among today's students. We can expect Gospel principles to take root in people's hearts and minds more quickly than Marxism, humanism, or any other vain philosophy. When God's truth is presented in any form, it will always gain ascendancy over the godless philosophies of this world because it is the truth of God.

The purpose of The Forerunner is to saturate the market place of ideas - the university campuses - with a

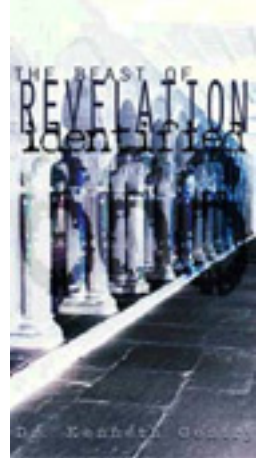
Christian world view that applies to every area of life. When this Christian world view is spoken on a consistent basis, we can expect the hearts and minds of the students to be affected and changed on a larger scale.

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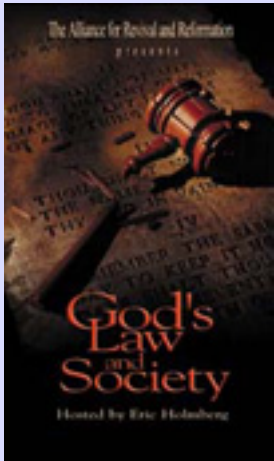
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Belief in Astrology on Decline

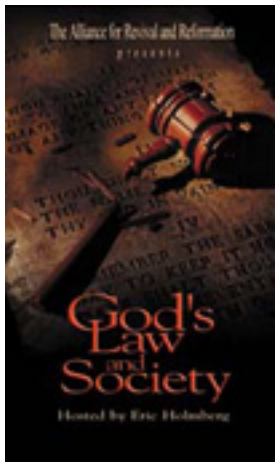
7/88

PRINCETON, NJ (EP) - America's belief in astrology has declined significantly, despite First Lady Nancy Reagan's involvement in the occult practice, according to a Gallup Poll taken in mid-May.

The poll, conducted for the Princeton Religion Research Center following revelations that Nancy Reagan consulted astrologers for scheduling advice, showed that the number of Americans who believe in astrology has dropped to 12 percent. In 1978, that figure was 29 percent. The group in the survey that was most likely to believe in astrology was teens (52 percent).

Surprisingly, the survey indicated that religious or educational backgrounds play little role in determining whether one believes in astrology. College educated individuals were only slightly less likely to believe in astrology than their less-educated counterparts (10 percent to 14 percent).

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Bill Bennet says Bible should be taught in schools

1/88

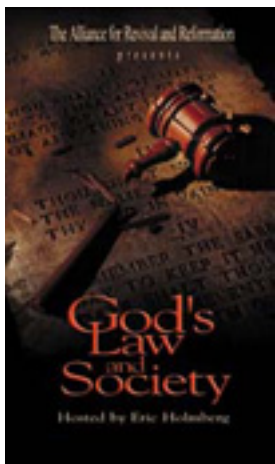
WASHINGTON, D.C. (EP) - Knowledge of the Bible needs to be stressed in schools, Education Secretary William Bennett said November 30, while addressing a conference of the American Enterprise Institute, which sponsored a day long panel "The Spirit of the Constitution: National Union, Democracy, Commerce, Religion and Liberty and Equality."

Bennett said knowing the Bible and Shakespeare was more important then knowing the U.S. Constitution, though he criticized schools for failing to focus on any of the three.

"It's more important to teach morality that is under the Constitution," explained Bennet, when comparing the importance of the Bible with that of the U.S. Constitution. "I would rather have this generation of 17-year-olds know it's wrong to lie, cheat or judge [others by their skin color than to] know details of the Constitution."

Bennett concluded, "If I had to choose between 17-year-olds reading the Bible and the Constitution, I suppose I'd opt for the Bible and Shakespeare over the Constitution. Too much of the time schools teach neither."

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Supreme Court Minority Favors Review of Church-State Relations

9/89

The United States Supreme Court may be on the verge of reviewing exactly what the Bill of Rights means by forbidding government "establishment of religion."

Justice Anthony Kennedy, the newest Supreme Court Appointee, wrote in a conservative dissent to a recent ruling that the Constitution provides for church-state separation in only two instances. First, the "government may not coerce anyone to support or participate in any religion or its exercise." Second, the court should outlaw any "direct benefits" that tend to create a state religion.

Ever since 1947, when Justice Hugo Black wrote the majority opinion for the Everson case, the phrase "wall of separation between church and state" has become progressively ingrained into the consciousness of the American people. In late twentieth century America, the vast majority of persons have come to assume that church and state should be separated.

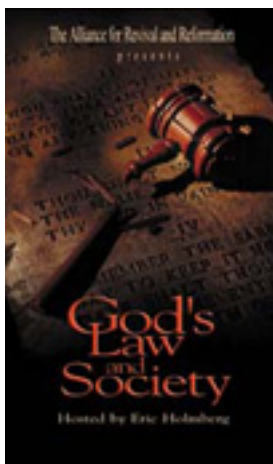
Since January 1982, however, the "separation" issue has again become a matter of debate as a result of a federal judge's ruling in McLean vs. the Arkansas Board of Education, which banned the teaching of creation science in public schools.

The conservative dissent in the court's controversial County of Allegheny vs. A.C.L.U. case marked the emergence of a minority led by Justices Anthony Kennedy, Antonin Scalia, Byron White, and Chief Justice William Rhenquist. Kennedy claims that the 5-4 majority ruling in the Allegheny case, written by Harry Blackmun, and a whole series of Supreme Court decisions, "reflect an unjustified hostility toward religion, a hostility inconsistent with our history and our precedents."

Kennedy's position has worried some liberal activists. Lee Boothby, counsel to Americans United for Separation of Church and State, said that if Kennedy's position prevails "we would be litigating hundreds of cases we thought we had settled."

One more vote in favor of freeing restrictions against religion, perhaps from Sandra Day O'Connor or a new Bush appointment to the court, could in effect undo 40 years of laws. Rulings on everything from school prayer to public aid for church agencies could be changed.

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What Will The Clarence Thomas Appointment Mean?

By Jay Rogers

9/91

U.S. Circuit Judge Clarence Thomas has been nominated to replace retiring Supreme Court Justice Thurgood Marshall. Thomas was born in segregated poverty in Georgia in 1948. He was raised by his maternal grandparents. Clarence's story is one of hard work, honesty, dedication, and the will to achieve anything no matter what the circumstances.

Jet magazine epitomized Thomas' story: "The hope that he now offers all those who struggle to make something of themselves is his impressive story of the hope that enabled him to rise from poverty to the Supreme Court."

Judge Thomas described his background in 1987: "God was central. School, discipline, hard work, and knowing right from wrong were of the highest priority." Thomas now attends a charismatic Episcopal church. From his humble beginnings, his story has been one of a triumph of faith over adversity.

"The reason I became a lawyer," said Thomas, "was to make sure that minorities, individuals who did not have access to this society, gained access. Now I may differ as to how best to do that, but the objective has always been to include those who have been excluded."

Thomas' nomination comes at a time when the Supreme Court appointments have been highly politicized. Our nation has been polarized into two groups:

1. Those who believe that the United States Constitution is law; and should be interpreted according to its original intent.
2. Those who believe that the Constitution is subject to any interpretation and would use it to further their political objectives.

Thomas clearly falls into the first category; his past references to the "natural law" and his commitment to judicial restraint attests to this fact. There is a campaign brewing which seeks to discredit every Court nominee who adheres to the idea of "Original Intent." But there is something larger at stake here: Who controls the courts? Who controls the United States Constitution? The two political parties of the U.S. are becoming increasingly polarized on this issue.

We are now facing the increasing politicization of our culture which includes our educational institutions and our courts. There are only two sides to this issue. Either the Constitution is fixed and applicable only

when the principles laid down by those who ratified the Constitution are adhered to; or, it is a malleable document which can be interpreted by justices to fit the desires of special interest groups.

There is a struggle between these two groups on Constitutional law. It is being waged in the law schools where our future judges are being trained. Many law schools are becoming politicized. Today in the major law schools, the political view of judging - the one which carries the favor of party politics - is clearly ahead. The notion that the Constitution is law has been discredited.

But the political attitudes of university faculty at these law schools and those of the American public have never been further apart. This led William Buckley to write: "I would rather be governed by the first 200 names in the Boston phone book, than by the Harvard faculty." The professors of these law schools are urging courts on toward greater liberalization in interpreting the Constitution without regard to its historical meaning.

As a consequence, the Supreme Court has approved reverse racial discrimination under a statute which clearly forbids it; they have managed to find a Constitutional "right to abortion" without clearly explaining how they found this idea; they have come within one vote of finding a Constitutional right of homosexual conduct. For a time the Supreme Court even abolished the death penalty, although the Constitution explicitly assumes that the death penalty is available to a legislature should they care to use it.

The point to be made here is that the Constitution does not require that anyone be politically opposed to any of these rulings, but that these are political questions - and should be for the people and their political representatives to ponder and decide - and not for judges.

The underlying issue here has to do with individual liberty. When the courts depart from Constitutional statutes to create new rights, they subtract from individual liberty and never add to it. Among our Constitutional freedoms is the right to govern ourselves democratically (ie; only through individual vote and elected representatives) - unless the Constitution contradicts public opinion.

If a situation arises in which the Constitution is out of sync with public opinion, then the American people may amend the Constitution or even do away with it. However, this is a decision for the American people themselves and not for appointed Supreme Court Justices.

This is the underlying nature of the battle over the Supreme Court. Unfortunately, the public campaign has been masked by a blitz of negative advertising against Judge Thomas on radio, television, newspapers, and phone banks. This campaign has consisted chiefly of falsehoods and misconstrued actions and statements by Thomas.

Those who would politicize the Supreme Court (university law professors and liberal Democrats) have made the claim that constructionists - such as Judge Thomas - are "outside the mainstream" of American politics. To the contrary, it is those who seek to define the American mainstream who would politicize

the Supreme Court. These same people stand even more to lose if the Supreme Court were politicized to the right - rather than toward their leftist goals.

Clarence Thomas represents a man who has every reason to support minority rights and many other liberal causes. Yet Thomas understands that the role of a Judge is to interpret the law (namely, the U.S. Constitution) and defend the rights outlined therein. But a Judge's role is never to legislate; this belongs to the people and their democratically elected representatives.

Unfair Criticism

One of the unfortunate outcomes of appointing a conservative African-American to the Supreme Court has been the numerous undeserved slurs which have lambasted Judge Thomas. His otherwise exemplary character has been besmirched by ignorance and unqualified criticism.

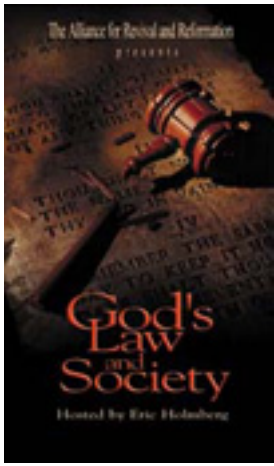
Patricia Ireland, Executive Vice President of the National Organization of Women, fearing that Thomas' nomination would overturn the 1973 ruling on Roe vs. Wade, exclaimed: "We're going to Bork him!" - referring to the defeat of Judge Robert Bork in 1987.

Virginia Governor Douglas Wilder, in an equally reprehensible attack, questioned Thomas' qualifications by saying: "The question is: How much allegiance is there to the Pope?" Although he once attended a Catholic elementary school, Thomas is an Episcopalian.

Editor's Note: As of the printing of this article, we believed that Judge Thomas would receive a positive recommendation by the Senate Judiciary committee, and later the required confirmation vote by the Senate. However, we understood that it was possible (knowing the highly politicized nature of recent Court appointments) that Thomas would be rejected.

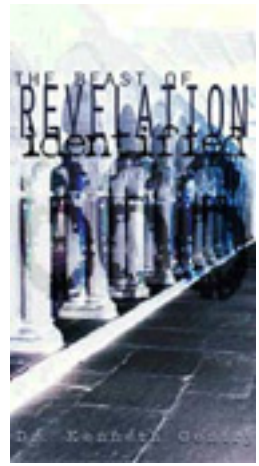
We would then look to a battle of ideas which would be extended into the 1992 elections. This would be an unfortunate development for the Democratic Party: if Democratic Senators oppose Thomas, they would run the risk of seeming anti-Black and would lose popular support. The Bush administration would nevertheless appoint a strict constructionist to the Court bench before the 1992 election - whether the Judge be Black, Hispanic, Asian, White, male or female. The confirmation hearings will be a triumph for the Constitutional rights of all people according to a strict interpretation of the U.S. Constitution.

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What is the significance of the "New Covenant"

An analysis of Bill Clinton's acceptance speech

By Jay Rogers

"The king's heart is in the hand of the Lord, as the rivers of water: he turns it wherever he pleases" (Proverbs 21:1).

Watching the Democratic convention last month, I was surprised to find myself impressed by the quality of the speeches of Clinton, Gore, Tsongas and many others who spoke commendably about important moral issues that face our nation. With only a few dissenting liberal tones from those such as Mario Cuomo and Ted Kennedy, the Party had taken a shift toward the median. Suddenly, the Democratic party seemed to have "found itself" in a more moderate vein nostalgic of Jack Kennedy's era.

I listened carefully to Clinton's speech. His poise at the podium reminded me of the anointing of a Christian evangelist. Quoting scripture, he spoke of the need for a "New Covenant" and having a vision for greatness. I began to worry. Could this be the same man who said that he would appoint pro-choice judges to the Supreme Court, who went to a San Francisco fund raiser held by homosexuals and bought into their morals-neutral agenda?

Of course, I understood that Clinton was hopelessly misapplying and mutilating scripture; I didn't buy it for a minute. Unlike Clinton, President Bush stands up for righteousness, rather than treating homosexuality and abortion as a "lifestyle choice." But Clinton had something within in his speech; there was a certain ring of truth to his words. I found it much too simple to pass off his words with disdain as so many other people have done. Then I remembered that God often uses leaders, especially the American President, to prophesy. We can discern a prophetic voice in speeches of Presidents such as Reagan, Kennedy, Roosevelt and Lincoln.

The use of a nation's leader as a prophetic instrument, even if he not converted, has biblical precedence. Caiaphas, the high priest during Jesus' time, presided over the Sanhedrin: a political-ecclesiastical system which Jesus called a "den of thieves." Yet Caiaphas, the same person who delivered Jesus over to Pontius Pilate, prophesied that it would be "expedient that one man should die for the people" (John 18:14). Other political leaders who were called "servants" of God and prophesied - although evil men - include Pharaoh, Nebuchadnezzar, and Cyrus.

So we should not be surprised if God uses our leaders to prophesy today. It seems strange; but perhaps the reason for this arrangement is so that God can reach a whole nation of people using a voice of established authority. And we need to remember that God is the Supreme Ruler who raises up all earthly rulers. We need to train our ears to hear, to discern God's voice even when it comes through an imperfect

vessel.

The Democratic Party is mirroring the spiritual state of the American Church and is reflecting the sins of our nation. Like the moderate Democrats, we are pro-life by conviction; yet pro-choice by default. Like the Democratic nominee, many of our most well-known leaders have been adulterers; but refuse to confess their sin because "it's flat none of your business." And like the Democrats, we manipulate God and His Word to fit our own agenda.

These three idolatries are what God is most angry about today: abortion, sexual immorality, and manipulation of God's eternal law to fit what is right in our own eyes. These sins are true of the Church and of our nation as a whole. We need to repent in accordance with 2 Chronicles 7:14 and ask God to forgive the sins of the church and our nation. This revelation was coupled with my fear that many undiscerning Christians, especially those from the South, may buy the snake-oil the Democratic Party is selling on November 10.

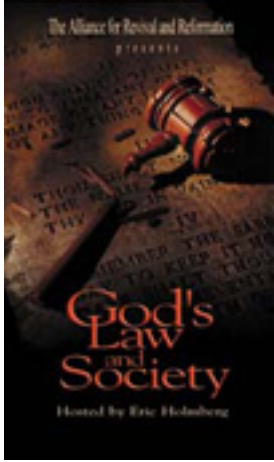
Clinton's appeal is reminiscent of that of Jimmy Carter, a Southern Baptist who taught Sunday school while President, and won the hearts of many evangelical Christians on his road to the White House. Although many of his accomplishments were commendable, Carter promoted abortion rights and pro-homosexual legislation. Once in office, Carter applied the same anti-Christian agenda that the Democrats are touting today.

Disenchanted evangelical voters withdrew their support from Carter in 1980, throwing their full support behind President Reagan and what has been termed the "Religious Right." Although many of the leaders of the "New Right" did not openly profess Christianity, the political agenda of these men and women lined up more closely with scriptural mandates. During the 1980s, great progress was made toward pro-life legislation and conservative born-again Christians became one of the most significant voting blocs in modern times.

My initial fear was that the Clinton/Gore association with the Southern Baptists could win the White House for the Democrats at a crucial time in America's history. This concern has subsided - I am of the opinion that we will see a dramatic shift in the polls back toward Bush/Quayle after the Republican convention. This will continue to swell as the issues that each side stands for are laid out before the public eye.

Without a spiritual awakening, there can be no lasting political solution to America's problems. While God's laws should be the basis for our civil government, we cannot expect legislation to change the heart of America. Above all we must learn to pray consistently for our leaders - no matter who is in power. Bill Clinton spoke prophetically - we need a "New Covenant" between God and our nation, not really new; but the same covenant that was secured 2000 years ago when Jesus died in our place to take the punishment for our sin. Today we need a fresh application of the blood of Jesus to forgive the sins of the church and our nation.

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Cocaine use falls

3/88

Cocaine use fell by 20 percent in 1987 among high school seniors, and other illicit drugs including marijuana continued a seven year decline among the same age group, according to a U.S. Department of Health and Human Services (HHS) annual report.

HHS Secretary Otis Bowen said that while many drugs have been on the decline, cocaine use had remained fairly stable for many years. This was the first significant sign of a downturn in its use.

Bowen continued by stating that there is a growing awareness among young people concerning drug abuse. "It is a shame that so many talented young people had to die before this message sank home" he said, citing college basketball player Len Bias and football player Don Rogers as examples of such casualties.

White House spokesman Marlin Fitzwater said President Ronald Reagan and his wife were pleased with the positive results of the report. Professionals in the anti-drug field have long understood the correlation between the use of a particular drug and its perceived health risk. This sharp decline confirms the growing grassroots understanding of the risk of hard drugs.

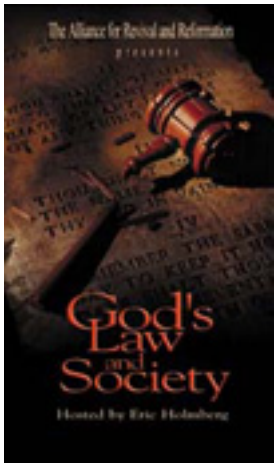
Lloyd Johnstone, director of the survey done annually by the University of Michigan Institute for Social Research, said the relationship between the use of cocaine and the perceived threat showed that people make a more rational decision than is often believed about whether to use a particular drug. "Young people are not dumb" said Johnstone, who used PCP as another example of a drug that has declined in use by 75 percent after gaining a reputation as a "bad drug."

While gratified with the results of the survey, Johnstone said, "We have only come part of the way down from a very high mountain."

The 1987 survey included some 17,000 high school students in 130 schools; 10.3 percent admitted using cocaine at least once during the preceding 12 months as compared with 12.7 percent the previous year. In real terms this means that 20 percent fewer students tried cocaine in 1987 than in 1986.

The Michigan survey is a confidential survey used in high schools and is regarded as a sound measure of high school drug abuse. In its 13 year history the survey has recorded the rise and decline of drug use.

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Communist Party opts out of 1988 presidential race

1/88

The Communist Party of the U.S.A. (CPUSA), which has participated in every presidential election since 1968, has announced that it will not field a candidate in the 1988 race because "a very undemocratic electoral system" is "closed to minority party candidates." That announcement was made by veteran communist leader Gus Hall, who has led the floundering party since the late 1950s.

The CPUSA has been losing influence and followers since its days of popularity in the '30s, when it received more than 100,000 votes out of the nearly 40 million cast. In 1984, when Hall ran with vice-presidential running mate Angela Davis, the party only received 35,561 votes out of 92.7 million.

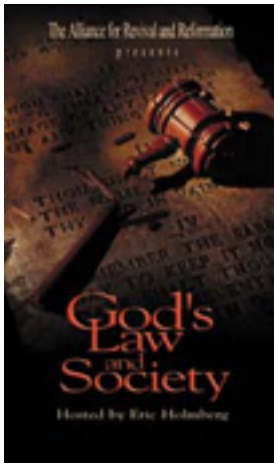
According to Stephen Schwartz of The Institute for Contemporary Studies, the CPUSA claimed 10,000 members in the 1960s. Today, in Schwartz's estimation, the figure is down to 5,000 or 6,000. An enrollment form for interested potential members is still printed in The People's Daily World, the party organ, but very little active recruitment is done. Lately, according to Schwartz, membership has become hereditary, mainly focusing on the children of older members.

Rather than trying to become a mass movement, the party has focused its efforts on influencing the peace movement and the Democratic Party - although a spokesman for the Hoover Institution says that "no Democrat would want to be seen, dead or alive, with Gus Hall." The official CPUSA platform currently stresses consolidation of the Sandinista regime in Nicaragua and the blocking of President Reagan's Strategic Defense Initiative.

Since the party is not fielding a candidate in '88, party leaders have selected Rev. Jesse Jackson as their favored choice. Michael Myerson, a leader in the U.S. peace movement and CPUSA National Council member, recently pronounced, "Jesse Jackson is the most advanced candidate on the peace issues, and for this reason, he should be supported." Spokesmen for the Jackson campaign declined to comment on the statement.

Political analysts in Washington say that the CPUSA has always been completely controlled by Moscow, and that the decision to stay out of the 1988 race was initiated by the Kremlin. Schwartz added that it is most likely a part of the Soviets' overall modernization campaign, in which leaders are attempting to improve the image of communism around the world.

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Can We Make a Deal for Peace?

By Lee Grady

During the Vietnam War, American students protested by wearing love beads and peace signs, or by celebrating the coming of the Age of Aquarius by burning their draft cards. Today, the approach is much more sophisticated. In the progressive '80's, a growing number of students are enrolling in a popular new study program concentrating on world peace. What was once taking place rather noisily on campus lawns has now quietly moved into the classroom.

Newsweek on Campus (October 1987) reports that world peace is now vying for a legitimate place of its own in the college curriculum. Today, more than 100 schools are offering majors or minors in peace-related subjects. Students at Boston College can take an undergraduate concentration in peace, while University of Hawaii students can major in International Peacemaking. At Wayne State University, the peace curriculum offers electives in "The Philosophy of Peace" and "Race Relations in the Urban Society," while other campuses actually conduct live video dialogues about peace with students in Moscow as a part of the classroom experience.

According to Robert Holt, a psychology professor who pioneered the addition of a peace studies minor at New York University (NYU) two years ago, courses in peace have been growing rapidly since 1980. Many of the courses focus on the 20th century history of the West, with emphasis on U.S./Soviet relations. At the University of California/Berkeley this year, students could take advantage of a special peace studies course on resolving the conflict between North and South Korea.

But critics of the new trend warn that most of the peace curricula in current university programs are biased toward left-leaning, anti-nuclear propaganda. Herbert London, a dean at NYU, actually attacked the new minor in 1985 by saying: "In the 1920s, people who taught such nonsense at least had the courage to define their position as pacifism. Their views didn't masquerade as a new scholarly discipline."¹

Definition, Please

There's nothing wrong with studying about peace or the peacemaking process. We live in a society that is desperately in need of some concrete, workable ways to bring about peace. But before I ever enrolled in a university-level program of study in international peacemaking, I think I would do some preliminary research into the professors in the department and the courses that they teach. My first question would be simple: "How do you define peace?"

One of the greatest problems we face in the 20th century is a distorted definition of peace. To the modern humanist, peace is the state of cease-fire between warring nations. It is the act of disarmament on a national scale, even when opposing nations adhere to diametrically opposite values. It is, in essence, the

erroneous notion that nations can live in harmony and still be governed by different value systems. It is the idea that we can all live happily ever after in a pluralistic society - giving every man the right to do whatever he wants or believe whatever he wants, as long as he doesn't hurt anyone else.

Is that your definition of peace? If it is, then you are by definition a humanist. You believe that almighty Man can initiate a second Eden by hammering out summit agreements, peace accords, and arms negotiations - with the help of the United Nations and other international police forces. The Beatles used to sing a song that expresses succinctly the philosophy of the humanist in regards to international relations: "We can work it out." A similar song was popular among the builders of the Tower of Babel until their work was divinely interrupted.

My dictionary defines peace in this way: "Freedom from civil disturbance or war; harmony in personal relations; mutual concord; freedom from fears, agitating passions, and moral conflict." Notice the part about moral conflict. Morality is a part of the definition. Morality does not, however, enter into the modern classroom discussion of international peacemaking, nor is it on the agenda at most U.S./Soviet summits.

True peace, therefore, is a state in which there is no conflict of values or morals. It is not just a cease-fire between opposing forces. It is not unilateral disarmament. It cannot be brought about by give-and-take compromises over the summit table. True peace must require surrender on the part of all opposing parties. Only then will there be an absence of moral conflict.

Humanists do not like this definition. It infers that one party is morally superior to another, and this is not a popular opinion among those who think all values are relative. Humanists believe in the doctrine of moral equivalence, for example, when addressing the conflict between the Soviet Union and the United States. They believe that these two countries represent two large superpowers which have basically identical value systems. They equate the invasion of Grenada with the invasion of Afghanistan. And they assume that if the leadership of our two nations would just meet together over lunch, and promise to eliminate all of our deadly weapons, our problems would be solved.

To the humanist, peace is really pacifism. My dictionary accurately defines pacifism as "opposition to war or to the use of military force for any purpose; an attitude of mind opposing all war and advocating settlement of international disputes entirely by arbitration." I agree with Dean London of New York University: people majoring in the current "peace studies" programs in U.S. colleges should be called pacifism majors. No professor in any of these universities is offering any way to achieve peace according to the true definition.

The definition of peace was rewritten in this country when progressive educators like John Dewey tried to eliminate the idea of the fallen nature of man from the national psyche. Dewey did not like the idea that man cannot be trusted because he is inherently evil, nor did he appreciate the Christian doctrine that man needs salvation from his sin problem. And so, like all humanists, he decided to ignore that fact, and to strike it from the nation's textbooks. It did not seem such a dangerous idea in the 19th century

classroom; today, when it comes into play during arms reduction talks, it is deadly.

The Myth of "Value-Free" Peace

We hear a lot of discussion today about a "value-free" society. It has become a popular catch-phrase, particularly among members of the educational community. Their goal is "the value-free classroom" - which was the original goal of John Dewey & Co. Value-free proponents believe that there is a place on earth that can be neutral in regards to ethics and morals.

But there is a major problem with value-free anything. There is no place on this planet that is free from moral requirements. This world operates by laws ... not some vague, generalized natural laws, but the specific moral requirements of a benevolent Creator. This world and its inhabitants are totally subject to His authority, and are judged by His standards. You cannot avoid God or His moral requirements by declaring something "value-free" anymore than you can nullify the law of gravity by saying hocus-pocus. Humanists have been trying to pull off this magic trick for centuries ... to no avail.

To try to live in a value-free society is to live in total unreality. It is suicidal. It is also just plain stupid. Anti-God rock musician John Lennon used to sing about his humanist utopia by singing "Imagine there's no heaven / It's easy if you try / No hell below us / Above us only sky / Imagine all the people living for today." Lennon lived in a psychedelic dream world, along with a large percentage of his cohorts in the '60s. And while he was shooting up mind-bending drugs and writing songs about free sex and yellow submarines, the world was racing toward the harsh realities of international conflict. Reality interrupted the music.

Some people woke up from that dream world. Many of the staffers and policy makers in our State Department did not. They are still trying to achieve a value-free peace in their value-free world. They are still trying to "imagine" peace. Christian economist Gary North, in his groundbreaking new book *Healer of the Nations* (Dominion Press, \$8.95), says this: "Modern men have systematically neglected the chief connection and chief division among men and nations: religion. Religion, not politics or economics, is the crucial issue in international relations." 2

To deny these religious differences - which are clear-cut moral differences - is to live in a dream world. Western leaders actually believe that they can achieve a workable plan for peace without addressing these fundamental differences. If such a policy is pursued for too long, we will wake up one day to the cold, harsh reality of the gulag. If not the gulag, the terror of Islamic Jihad. Communists are working to achieve world peace: peace through worldwide submission to Marxism. The leaders of Islam are working for world peace, too: peace through international allegiance to Allah. What kind of peace are we working for?

We are in a battle for ownership of the world. Western leaders don't want to admit this. They do not want to appear hostile. But it doesn't matter whether you believe it or not. It is a reality. The atheists, the communists, the humanists, and adherents of Islam, and the Christians are all vying for the title of world

leader. This is why peace cannot be gained through compromises at the bargaining table. Peace must be waged. To deny that we are in an ideological war is to capitulate to the enemy. As long as rival religious ideas remain, men will always be at war. It is silly (i.e., dumb, empty-headed) to discuss peace apart from this context.

Will a Summit Save Us?

Pagan cultures throughout history have always been characterized by the worship of centralized political power. Christian author Gary DeMar calls this phenomenon "the pyramid society." It is a society in which the people spend the majority of their time working to transform the civil sphere of government to the near exclusion of themselves, their families, churches, schools, businesses, and local civil governments. It is a preoccupation with power, coupled with the idea that political power has the power to save us. 3

(This is why ancient cultures were preoccupied with building towers, pyramids, ziggurats, and other symbols of top-down control. Everyone looked up to the central power for salvation. They worshipped the omnipotent State.)

In modern America, we see this preoccupation with centralized power exhibited by the over-emphasis placed on Washington, D.C., and the leaders who are working in an ever-growing federal bureaucracy. And in the field of international relations, it is evidenced in a preoccupation with summits and peace talks between leaders. We believe that if President Reagan and Mr. Gorbachev would dine together on the top of the pyramid, they could somehow arrive at a magical formula for peace as they look down below at the conflicts of nations.

Gary North, in *Healer of the Nations*, powerfully refutes this notion by reminding us of the history of U.S. foreign policy. When the Department of State was created in 1789 by President Washington, the staff consisted of six persons. In 1870, slightly less than 100 years later, the entire personnel consisted of only 53 persons - in spite of the great expansion of our borders and growth in population. By 1909 it grew to 202 persons, and rapid expansion ensued after the two World Wars. By 1980, the figure had climbed to 23,497. This included over 3,500 Foreign Service Officers, the elite corps of specialists who staff our embassies and consulates. 4

How, you may ask, could the U.S. function as a world power with such a tiny Department of State for so many years of its history? Who was conducting the summits? Who was monitoring the arms agreements? Who was drawing up the treaties and doing all the research? Who was hammering out the peace plans?

Answer: No one. The United States had made one treaty with France in the 1700s, which was abrogated in 1778. We made absolutely no entangling alliances with any nations during the 19th century.⁵ Dexter Perkins, a specialist in U.S. foreign policy, writes in his *History of the Monroe Doctrine* that "nothing is more characteristic of American diplomacy than its general aversion to contractual agreements."⁶ On the contrary, nothing could be more characteristic of our present foreign policy than our infatuation over

contractual agreements, as well as summits, treaties, alliances, pacts, and deals between world powers. We also have a recent fixation over meddling in disagreements between other nations.

Gary North writes: "This centralization came at the expense of private activities and responsibilities. In the field of international relations, no one before this era had perceived a need for the United States government to send official representatives to every nation or to seek alliances, agreements, and arrangements with every nation. People assumed that private interests would be the basis of the vast bulk of international relations. But in the 20th century, men have lost faith in the power and importance of government-unregulated activities. Nowhere has skepticism regarding private activities been more deeply held than in the area of international relations. In the place of international relations in the broadest sense, we have seen the creation of a vast network of intergovernmental relations."⁷

This is the heart of the problem in foreign policy, according to Dr. North. "Voters in the West have passively turned over the conduct of foreign policy to professional diplomats."⁸ Now, you may ask: If professional diplomats aren't supposed to be conducting foreign policy, then who is? That brings us to Dr. North's most important theme in his book.

The Christian World Order

The Christian view of world peace is simple and forthright: world peace will envelope the globe as more individuals, families, institutions, and nations submit to the gospel of Jesus Christ and embrace Christianity. This process began when Christ defeated Satan at the cross and rose from the dead victorious. The Roman Empire surrendered to Christianity three centuries later - thus ending one of the most tyrannical communist states that ever controlled a human population.

The influence of the gospel went on to civilize Europe and many of its colonies. Christianity spawned political liberty in England and America, and the process continued to bring political liberation throughout the world in the subsequent century. The process continues today. More and more nations are being leavened by the power of the Word of God and the work of the Holy Spirit in the church.

Dr. North makes an obvious conclusion about this onward progress of the gospel: "If the gospel proves successful, and the Great Commission is steadily fulfilled, and a majority of people convert to Christ in nation after nation, and then they seek to do God's will in every area of life, won't we see the creation of a worldwide Christian order that will steadily replace the worldwide disorder of Satan's divided kingdom?"⁹

Obviously the answer is yes. This is a central theme throughout the Bible. Global peace through the worldwide reign of Christ is the hope of orthodox Christianity. God fully intends to establish His government - the government of His Majesty Jesus Christ - on earth as it is in heaven. His government will ultimately triumph in every nation as men surrender on His terms. Hatred, strife, and all other other roots of human hostility will progressively be banished from this planet, and the result will be peace.

Practically, foreign policy in this Christian world order will be conducted by missionaries and members of the Christian business and trade community who know how to represent the cause of Christ abroad. Their business as ambassadors of Christ is not to work out terms of compromise; it is to persuade men and governments to surrender to the government of Christ.

The prophet Isaiah spoke of a progressive, worldwide surrender to the gospel when he wrote: "The law will go forth from Zion ... and He [God] will judge between the nations, and will render decisions for many peoples; and they will hammer their swords into plowshares, and their spears into pruning hooks. Nation will not lift up sword against nation, and never again will they learn war" (Isaiah 2:4).

It is important to note that the act of transforming swords into plowshares takes place after the people of the earth voluntarily confess, "Come and let us go unto the mountain of the Lord, that He may teach us His ways" (v. 3). God is waiting for knees to bow in submission before He resolves international conflict. That is His condition for peace.

North summarizes this idea: "There can never be peace in history outside of Christ. There can be temporary cease-fire agreements, but never a lasting peace. What Christians must understand is that peace is attained through the preaching of the gospel and the discipling of the nations. There is no other way. God will not permit peace on any other terms."¹⁰

Humanists scoff at this idea. Humanists have always tried to downplay or ignore the power of Christ. But God has always opposed their attempts to build their "value-free" Tower of Babel. When He confused and scattered the original builders of that monument, He promised that pagan man would never again be successful in his attempts to build a godless civilization. Satellite technology and media propaganda will not make it any easier in the 20th century. The building permit for Babel has been revoked.

Meanwhile, the deed for ownership of the earth has been issued to those in covenant with Christ. As this redeemed community grows, and as they disseminate this world-transforming message internationally, more and more nations will enter into allegiance to the government of Christ - and thereby enjoy all the benefits of a true, lasting, worldwide peace.

1 Christopher Bellitto, "Peace in the Classroom," Newsweek on Campus, October 1987, page 21.

2 Gary North, Healer of the Nations: Biblical Principles for International Relations, Dominion Press, c. 1987, Ft. Worth, TX, page 18.

3 Gary DeMar, "The Pyramid Society," in The Biblical Worldview, November 1987, American Vision, Atlanta, GA, page 1.

4 North, page 15. 5 Ibid., page 17. 6 Ibid., page 15.

7 Ibid., page 17. 8 Ibid., page 18. 9 Ibid., page 94.

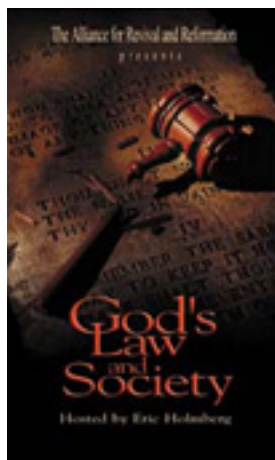
10 Ibid., page 119.

Note: The author highly recommends that any serious student of peace read Dr. North's book. Even if you are not a Christian and disagree strongly with his conclusions, his ideas deserve a fair hearing in the

classroom debate. Order your copy from Dominion Press, P.O. Box 8204, Ft. Worth, TX 76124. A special offer has been made to all readers of The Forerunner: You can purchase your copy for \$5.00 rather than the \$8.95 retail price.

- 1 Christopher Bellitto, "Peace in the Classroom," Newsweek on Campus, October 1987, page 21.
- 2 Gary North, Healer of the Nations: Biblical Principles for International Relations, Dominion Press, c. 1987, Ft. Worth, TX, page 18.
- 3 Gary DeMar, "The Pyramid Society," in The Biblical Worldview, November 1987, American Vision, Atlanta, GA, page 1.
- 4 North, page 15. 5 Ibid., page 17. 6 Ibid., page 75.
- 7 Ibid., page 17. 8 Ibid., page 18. 9 Ibid., page 94.
- 10 Ibid., page 119.

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Democratic Candidates

4/88

On Election Day, 1988, when we cast our ballot in the presidential race, we will be setting the agenda for our nation for the next four years. Which way will America turn? Whose agenda will we follow?

Will we continue on a course toward traditional values pioneered by the Reagan administration? Public opinion polls indicate that mainstream America is experiencing a moral and spiritual rebirth. Today 95 percent of all Americans believe in God and 85 percent pray regularly, according to recent Gallup and USA Today polls.

In another poll conducted by Better Homes & Gardens, it was found that those who grew up in the radical '60s are today more religious than the national average. Morality has been a major concern in the public mind, especially since the demise of Gary Hart, Joseph Biden, and two popular television evangelists.

But there are those in the U.S. who have a different agenda. In fact, there is an entire political party which is promoting a policy platform that appears to be totally contrary to this trend toward traditional values.

"The Party of The People"?

The Democratic Party will help "settle the score" between conservatives and liberals, according to the Communist Party-USA's Main Report of its 24th National Congress in August 1987. Gus Hall, the eminent Communist leader and founder of CPUSA, who usually runs as the Party's candidate for president, has decided to sit out on the 1988 election so CPUSA can give overwhelming support to the Democratic Party and Rev. Jesse Jackson.¹

The Communist Party's strategy to influence the 1988 elections is to infiltrate the ranks of the Democratic Party and to give it support. "It is obvious to all realistically minded people that, in practical terms, defeating the Republican presidential candidate in 1988 means electing someone on the Democratic ticket," said Hall.²

"...(A)s the forces of political independence continue to grow, most will struggle through the medium of the Democratic Party in both the presidential and congressional elections ..." CPUSA's endorsement of Jackson and sanction of the Democratic Party hasn't yet garnered any negative reactions from Democratic Party officials. But it does concern mainstream America. A party which has received such endorsement from outspoken communists should be obviously suspect.

"The broadly liberal to progressive direction of most of the Democratic candidates on many issues

reflects the massive pressure from below, from the grassroots and the rank and file around the country," continues the CPUSA report. The American communists see the Democratic party as a "...(V)ehicle through which the all-people's front, the forces of political independence, could wage an all-out campaign against Reaganites on all levels of the election."

CPUSA's embrace and unbridled support of the Democratic Party sends a warning to America of the direction of its policies and philosophy. We should also look at the platforms of the individual candidates who are vying for the Democratic nomination and analyze where they each want to take America in the next four years:

* Gov. Michael Dukakis of Massachusetts made a slip of the tongue on "Meet the Press" when he said he would not assert American power towards Soviet client states established in this hemisphere, unless these client states introduced "offensive weapons."

One of his gubernatorial achievements for the Massachusetts economy was a 10 percent tax increase, which was the largest in the state's history. Business investments plummeted to a rate nearly 50 percent below the national average, and that same year the state's personal income growth fell to 47th in the U.S.

What would be the impact of Dukakis's economic and foreign policies on the nation in 1992? The 1992 presidential contenders may be lambasting him for his friendliness towards what may be the United Soviet Socialist Republic of Central and South America. Although the Soviets may be building up its weaponry over our borders, Dukakis's halt on building and testing nuclear weapons and low priority of defense may accelerate the growing threat to America's national security.

Dukakis pushed through the State House a Gay Rights bill which homosexuals have been vigorously promoting for 14 years. He also vetoed legislation which would have prohibited state officials from placing foster children with homosexuals or bisexual parents, despite passage by both houses, because it was not consistent with his policies governing treatment of foster children.

As one of the party's leading contenders, Dukakis's song of tax increases, homosexual rights and naivete regarding foreign policy is abrasive in the ears of Americans looking for moral leadership.

* Senator Albert Gore has been a mystery to his Tennessee constituency. According to Newsweek, December 21, 1987, "In Tennessee, Gore has most people convinced that he's a moderate, despite a consistently liberal voting record."

His notoriety and emergence into the national picture was fueled by his wife's campaign against obscenity in rock lyrics. Since the 1985 Senate Commerce Committee hearing on this issue, Gore has continually denied the intent of the hearing - calling it a mistake.

In October 1987, he and his wife, Tipper, met with recording industry executives in Los Angeles to explain their position. After the meeting they attended a party at a rock club in New York to counter the

"anti-rock" crusader image. "He wants to appear like a righteous crusader of family values. On the other hand, he's trying to appear very moderate and progressive," Record Producer Danny Goldberg told Newsweek. "I really don't know who Gore is."

Who is Gore? A career politician, he has frustrated both conservatives and his liberal colleagues with his compromising on the issues. An example is his position on a tax increase. He told the Washington Times, June, 17, 1987, "I am not proposing new taxes." But drawing a distinction between his position and that of the president (Reagan) he hastened to add: "If(economic growth) does not suffice, I'm not ruling out new revenue."

If Gore's style of public policymaking continues along the lines of his current habit of compromising to please whatever is in the wind, what would we expect of him while in office? Gore's presidency could be a travesty of mistrust.

* Sen. Paul Simon of Illinois has carried the liberal banner for the last three years in the Senate and 10 years in Congress. His latest achievement is co-sponsorship of the Cranston Civil Rights Amendment Act of 1987, which would amend the 1964 Civil Rights Act to grant homosexuals and lesbians the same federal protections given to race. In time this would mean preferential hiring and quotas for homosexuals.

He also believes that AIDS education should begin at kindergarten, "with progressively more complex and explicit information disseminated to students as they progress through school," according to the Los Angeles Times, November 2, 1987. Does mainstream America really want our children taught about homosexuality in kindergarten?

Simon's budgetary priorities would be a jobs program and more social programs. He has supported every bill regarding increasing taxes, and opposes a constitutional amendment respecting tax limitations.

* Rev. Jesse Jackson told the Dallas Times Herald on April 30, 1984, that he advocates a "national economic planning mechanism," which he says "would be non-coercive but would use government incentives, subsidies, and tax laws to direct business investment and trade policies." He said in Political Affairs, a journal of the CPUSA, that capitalism is bad, and despite his heady plans to subsidize the domestic petroleum industry during his presidency, he doesn't have any specifics on implementing his plan.

Jackson has also caused some controversy over his friendship with Cuban leader Fidel Castro and PLO terrorist Yasir Arafat. He praised Castro as "the most honest, courageous politician I met," and Arafat as a "true hero." His foreign policy platform is questionable as to who's interests he is advocating. He considers himself a "Third World person," who grew up in an "occupied zone" (Greenville, South Carolina). He told Playboy in June 1984 that he thought it was a mistake that the U.S. didn't open up trade with Cuba.

If Castro and Arafat are an indication of who would be influencing the direction of U.S. international relations under Jackson's presidency, does America want its president to be rubbing elbows with dictators and terrorists? Does America want the likes of Castro and Arafat implementing their agenda of international terror through the White House with the assistance of U.S. taxes?

Elections 1992

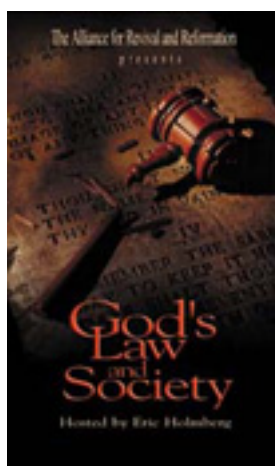
The Democratic Party platform is obviously out of touch with mainstream American values. In 1992, if the agendas of these leaders are implemented, we could be encircled by Communist regimes due to the infiltration of Marxism in our decision-making process. Will our children be taught by homosexuals and be given sex education and contraceptives without parental knowledge? Will the 1992 presidential lineup be facing the possibility of a Soviet invasion from Central America?

We are going to answer these questions with our vote on Election Day. The next president may be a form of God's judgment upon our nation if the American people reject the need for moral leadership. He will either be a curse or a blessing upon us. Let's pray that, rather than getting the president that we deserve, God will be merciful and grant us a leader who will honor God and take a courageous stand for truth and morality.

1 Main Report, 24th National Convention, Communist Party-USA, August, 1987, p.87.

2 Ibid., p. 80.

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Gallup Book - The People's Religion: American Faith in the 90s

12/89

George Gallup, America's most highly respected pollster, has recently coauthored a book with Jim Castelli, *The People's Religion: American Faith in the 90s*, published this month by Macmillan. Excerpts from an interview in *Christianity Today* reveal some interesting trends which will significantly affect our nation in the coming decade.

"Over the last 54 years of scientific polling, religion in America has been remarkably stable, both in terms of beliefs and practices. It is interesting that as the level of education has increased in this country, religious beliefs did not decline. Karl Marx's prediction that more education would produce a weaker attachment to religion simply has not come about.

"The central problem today is that people are not solidly grounded in their faith, and therefore vulnerable to hedonism, materialism, and new spiritual movements which glorify self. We have in our country a geographic literacy problem. We have a scientific literacy problem. But more seriously, I feel, we have a faith literacy problem. That has to be faced," said Gallup.

"On the plus side, religion has profoundly affected our society in terms of volunteerism. We did a big study for the independent sector and found that churches give more money than foundations or businesses do. The church is the biggest supporter of the volunteer effort, in terms of manpower and money, but also in terms of energizing society.

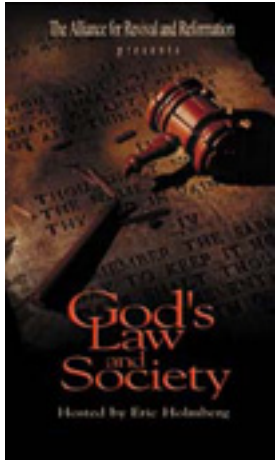
"In the 1990s, alcohol and drug abuse has to be very high on the list of priorities for the church because it affects the family and it affects everything. And it's a crisis situation. The sex-related issues are going to be among the most important issues facing all churches in the foreseeable future. Abortion, AIDS, premarital sex, homosexuality, all those things are going to be at the vortex of the problems confronting all churches.

"Also, you could hardly find a more basic problem in our society than youth unemployment, which is very high among minority groups and in the major cities. That problem leads to low self-esteem, which contributes to alcohol and drug abuse, which leads to crime and lawlessness. Until as a society we meet the joblessness problem head-on, we're just storing up a lot of problems for ourselves in the '90s and beyond.

"But these are the kinds of things that don't have to be left up to chance. I tend to be optimistic because I think there are a lot of obvious things that churches can and will do to make a profound difference in society in the years ahead. There is nothing mysterious about it. Also, as Christians, we often forget to

pray for things. But God is accessible, and will help us in our efforts, whatever they are. "

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Gallup Poll on TV

5/89

VIRGINIA BEACH, VA (CBN) - Parents who watch television with their children are becoming increasingly uncomfortable with what they are seeing on their screens. And with a similarly growing frequency, many are either switching channels or turning off the set altogether.

These findings, which were described as a "clear warning" to producers and sponsors alike, are contained in a new survey just released by the Gallup Poll. Included in the study were 424 parents of children under 18 who watch television with their youngsters.

The results come at a time when "trash TV" is becoming a household term and citizens' decency groups and individuals are taking their complaints to the legislative halls as well as to the doorsteps of the sponsors of some of the programs considered most offensive.

A total of 58 percent of those parents polled said they either were frequently or occasionally uncomfortable with something in a TV program they watched with their children. Only 17 percent said they never were uncomfortable with the shows they saw, while only 25 percent said they seldom were bothered by the programming.

The leading cause of discomfort, according to the poll, is the programmers' preoccupation with sex, either by sexual suggestion or a more flagrant and overt focus on sex. In this category, 46 percent said they were disturbed by it.

Next in the line of offenses was violence, with 37 percent of the parents objecting to it.

Foul language, swearing or cursing comprised the third category, with 17 percent of the parents saying they were uncomfortable with it.

The discomfort factor was fairly uniform across the nation, ranging from the lowest amount of concern, 52 percent in the West, to 65 percent in the South. In the East, the figure was 54 percent, and in the Midwest, 58 percent.

Parents with children between the ages of 6 and 12 had the greatest amount of concern about current programming. Sixty-six percent of those in the age group were occasionally or frequently disturbed by what they saw, just barely trailed by 62 percent of those with kids 13 to 17, and 57 percent with children in the under-five age bracket.

What are these parents doing about their growing uneasiness with television? According to the poll, 70 percent of those watching TV with their children are either zapping channels in search of something less

offensive or they are flipping off the set altogether.

Forty-six percent of those polled said they turn to a different channel when they become uncomfortable with what they and their youngsters are watching. Twenty-four percent said they turn off the TV. Another 11 percent said they discuss with their children what should have been said on the show, and five percent said they refuse to allow the kids to watch the program in the future.

"I just feel that it should be a clear message to those who put programs together, those who sponsor the programs and the television networks and stations," George Gallup Jr., president of The Gallup Organization, Inc., said of the results. He said much of the present programming shows "a breakdown in standards and a pandering to baser emotions."

"We all share the same horror at some of the things seen on television," he added.

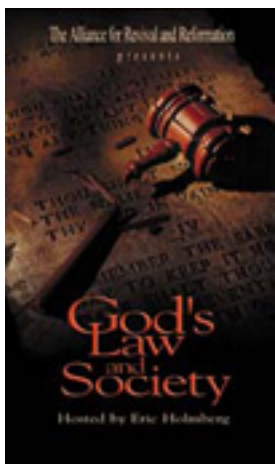
The negative reaction showed no indication of being limited geographically, Gallup pointed out. Only a 13 percent difference was noted between the South, which often is considered to be the home of more conservative views, and the West, sometimes thought of as less conservative.

Nor was there much of a difference between mothers and fathers in the number concerned about what they watched with their children. Sixty-one percent of the mothers expressed dissatisfaction. For fathers, it was only six percentage points less, at 55 percent.

Gallup said his figures indicate a sharply growing number of parents who have had objections to television in the last 12 months. More than half of those parents who watch TV programs with their children (55 percent) said the programming is more offensive this year than just a year ago. Only 30 percent said the programming was less offensive. "Clearly, it's a growing trend," he said.

The findings are based on telephone interviews with 424 parents of children under 18, out of a total sample of 1008 adults, 18 and older. The survey was conducted nationwide by The Gallup Organization between November 14 and December 4, 1988, for The CBN Family Channel, the nation's oldest basic cable network. For results based on the subsample of parents, the pollster said one could say with 95 percent confidence that the error attributable to sampling error and other random effects could be five percentage points in either direction.

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Gambling and the State Lotteries

by Glenn Dunehew
5/89

Lately many states are turning to pari-mutuel gambling and the lottery system to raise revenue as an alternative to raising taxes. Is it ethical for the government to support gambling? Have lotteries produced the desired results in the states that have them? Is it wrong to gamble? Let's look for a moment at what the Bible has to say on this issue.

Is Gambling Wrong?

The word "gamble" means, "to play for money; to squander by gaming." The basis for gambling is greed and the desire to gain something without working for it. This is the motivation behind all gambling activities - from horse racing to betting on fights or athletic events to state lotteries.

The Bible has much to say about greed. Consider these verses:

"Incline my heart to Thy testimonies, and not to dishonest gain" (Psalm 119:36).

"And Jesus said to them, 'Beware, and be on your guard against every form of greed; for not even when one has an abundance does life consist of his possessions'" (Luke 12:15).

"No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon (riches)" (Matthew 6:24).

"The desire of the sluggard puts him to death, for his hands refuse to work; all day long he is craving, while the righteous gives and does not hold back" (Proverbs 21:25,26).

God has ordained that men should acquire wealth through diligent labor and creativity. An honest reward for honest labor is a pillar of stability in all cultures. Financial prosperity, therefore, becomes a reward from God for obedience, godliness, and patience. The person who has labored faithfully will then have the character to handle wealth properly.

But man has always tried to short-circuit this plan by attempting to sidestep the laws of God and make money his own way. This is why so many people are looking for their "lucky day" when they hit the big jackpot or win the lottery. It is this attitude of greed which feeds all forms of gambling.

Gambling is also addictive. Dr. Robert Custer, a psychiatrist, says: "Gambling, like alcohol is a narcotic."¹ This is evident by the more than 10 million compulsive gamblers in our nation.²

Is all this gambling going on simply because of the desire for a few dollars or thrills? Those who have traced the statistics surrounding the more than \$17 billion spent every year in gambling conclude that organized crime is always at work behind the scenes of this industry.³

What about the state lottery?

A lottery, by definition, is gambling. It is playing for money or squandering by gaming. People take a chance with their own money by trying to pick the right numbers or the right card. They must "ante up" before playing, and not every person wins. Not even half the people who play win in a lottery. Why, then, do people find lotteries so thrilling?

You might hear a few responses like this: "Well, I play because I get a chance to win money and I am helping my education system when I play." Or, "A lottery is better than raising taxes." But the Bible makes some strong statements about the way money is acquired and spent:

"You shall not bring the hire of a harlot, or the wages of a dog, into the house of the Lord Thy God for any votive offering; for both of these are an abomination to the Lord your God" (Deuteronomy 23:18).

This scripture tells us that there are some forms of money which are actually tainted because of the sinful purpose for which the money was used. In the above scripture, we see that money gained by prostitution is considered an abomination to God. In the New Testament, we are warned about people who are motivated by a desire for "filthy lucre" or "sordid gain" (see Titus 1:11). In other words, there is "good money" and "bad money" in God's eyes. God will bring His curse on an individual, a family, a business, a church, or an institution which operates on sordid income - such as money derived from gambling, extortion, illegal business operations, prostitution, pornography, or the sale of illegal drugs.

What then will happen to the economy of a state or a nation if it begins to gain its support from sordid gain? We are told that civil authority is an agent of God in Romans 13:1-5. Does God want civil government receiving funds from gambling establishments, or promoting the practice of gambling in any form? No - and He will not bless a national economy which allows this kind of money to be acquired. He will allow poverty and all other kinds of economic judgments to come until the problem is corrected.

States have sold out to the idea that the end justifies the means. A University of Michigan study indicates that the poor spend a greater portion of their income on gambling than other classes.⁴ The stated idea behind lotteries is usually "to help the poorer counties with increased revenues and improve their communities." However, governments are actually tempting people to squander what little money they do have. Plus, the addiction to gambling can cause further deterioration of the family unit in the community.

I was in a convenience store the other day and a gentlemen bought two \$1 lottery tickets. He won \$20 with one of the tickets. His next response to the clerk was, "Now I guess I will have to play again until I spend the \$20 I won." His net gain will be 0, but the effect will be the desire to continue to play.

Some people spend \$20 to \$100 a week in the hopes of winning maybe \$20, and then they start all over again. Their overall chance of winning the grand prize in the most famous Illinois "Super Lotto" is one in seven million. (The chance of being hit by lightning is one in 1.9 million.⁵ So your chances of being hit by lightning are better than winning the "Super Lotto.")

Many of the states that have started the lottery system have not realized the desired result. New Jersey and Nevada had to raise taxes despite their increased "revenue."⁶ What about the increased revenue for these states? In Kentucky, 50 percent of the revenue is earmarked for prizes, and about 20 percent for administration fees. That leaves around 30 percent for the education system. So in reality most of the money is being dispersed from those that buy tickets to the "lucky" few who win. Remember that the majority of people buying these tickets are the poor. Sounds noble in theory - but in reality it does not work.

Why Is Gambling So Offensive to God?

The Bible tells us that God is a good God who desires to bless those who serve Him; He rewards those who walk in obedience to His precepts. Part of this blessing is financial. In Deuteronomy 8:18 we are told that it is God "Who gives the power to make wealth."

But those who turn to gambling to acquire wealth are rejecting God's provision and His hand of blessing. And, although it is usually done in ignorance, gamblers are actually serving another god: the god of fortune and luck. In many ancient cultures people worshipped the god of Fortune - they placed their lives in the hands of an impersonal force who arbitrarily controlled their destiny. People do the same today under the guise of "luck." If they experience a good year financially, success in their business, or romantic fulfillment, then they offer thanks to fate, luck, or some other superstitious force to which they attribute the events of their lives.

But God does not want us to serve the gods of fortune and chance. He does not want us to be controlled by superstition and pagan ideas of fate. His command is clear:

"You shall have no other gods before Me" (Exodus 20:3).

Those who serve the Lord are not taking a chance with their fate or wagering their future on uncertain odds. Those who choose to serve fortune, however, are betting with their very lives and their eternal salvation. For those who are tempted to do this, the words of Jesus Himself are clear: "What does it profit a man if he gains the whole world but loses his soul?" (Matthew 16:26).

1 Biblical Principles (Massachusetts: Plymouth Rock Foundation, 1984), p. 81.

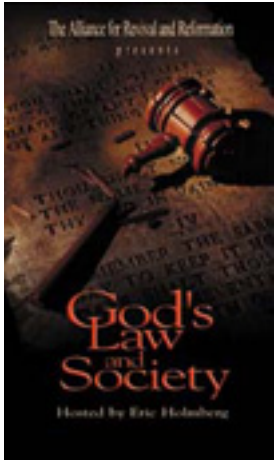
2 Ibid., p. 82.

3 Ibid., p. 80.

4 Ibid., p. 82.

5 Ibid.

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Are You Ready To Be a Hero?

by Jay L. Thompson

In the height of World War I, a Southern backwoodsman named Alvin York was drafted into the Army. His upbringing and hunting experience had developed his marksmanship to the point of rivaling Jessie James. However, this was a man of convictions. Due to his religious beliefs, he filed an exemption as a conscientious objector. But after much counsel and prayer, he decided to help, "Make the world safe for democracy."

After his training he crossed the ocean to the Western Front in France where he nearly single-handedly defeated, disarmed, and captured a whole squadron of German soldiers. His courageous action helped to win the strategic battle of the Argonne Forest.

Years later, before the U.S. was forced by the attack of Pearl Harbor to enter WWII, Ret. Sergeant Alvin York commented, "...the thing they forget is that liberty and freedom and democracy are so very precious that you do not fight to win them once and stop. Liberty and freedom and democracy are prizes awarded only to those people who fight to win them and then keep fighting eternally to hold them!" We would greatly benefit from understanding this statement.

What is a hero? Noah Webster's definition is, "A man (or woman) of distinguished valor, intrepidity or enterprise in (the face of) danger." According to the American Heritage dictionary, a hero is, "anyone noted for feats of courage or nobility of purpose, especially one who has risked or sacrificed his life."

Do we have heroes today? Yes, but many of the most popular heroes are not all that heroic. Rock musicians and macho movie stars are high on the hero lists. Not that I'm down on all the movies and musicians. There are some good ones, but Boy George and Michael Jackson? Come on! It seems the greatest danger these type of "heroes" face is to be trampled by their fans. Nothing heroic about that.

Many times it seems the true hero catches the blame for others' irresponsible actions rather than getting the credit they deserve. Our Vietnam veterans are a prime example. There were no ticker tape parades when they returned.

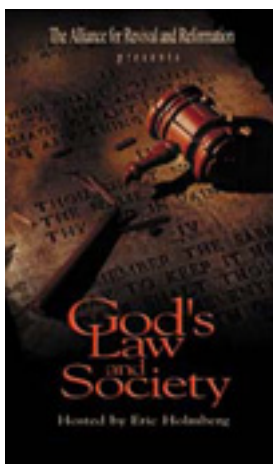
Recently we were shown another example of this paradox. A patriotic Lt. colonel and decorated veteran of Vietnam was sent through the congressional ringer for the insidious crime of aiding and abetting our friends, the freedom fighters in Nicaragua. From watching the hearings on TV you would think the inquisition committee was selected by the KGB.

Though none of us know all the details about Colonel Oliver North, it would be safe to assume that anyone with seven rows of medals on his chest, including a Purple Heart, a Gold star, and two crosses of Gallantry, can't be all bad.

The question posed by the title of this article assumes that we are in need of heroes today. Everyone wants to be a hero but few are willing to pay the price for the role. Many a hero has undoubtedly lived and died without a single headline telling the story. Are you ready to pay the price of heroism even if the credit is given to someone else? It is not the celebrated hero image that we need today, but rather the self-sacrificing compassion and courage that a true hero is made of.

The battles rage on many fronts; drugs, moral degradation, disease, and communism. Only those with a fearless character devoid of selfishness will be able to last in the war we are fighting now. Others will either sit it out or become a casualty. Do you have the moral fiber to take the heat? We could all use some additional development in such virtues as courage, perseverance, and loyalty. This is the substance of true heroes. The time is now to prepare. Unsung heroes are always in shorter supply than demand for them. As a result there are many unfilled gaps. Will you be like Alvin York and fill one of them? The question is, "Are you ready to be a hero?"

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Humanist Loses Battle

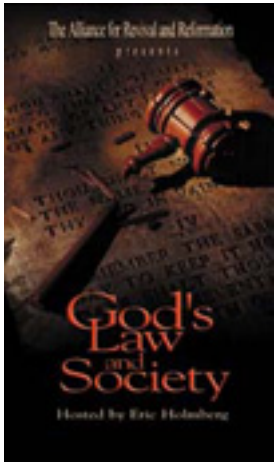
9/88

WASHINGTON, D.C. (FR) - The Supreme Court recently rejected a university professor's appeal to offer a "non-theistic" invocation during the opening sessions of Congress. Paul Kurtz, professor of philosophy at New York State University in Buffalo and drafter of A Secular Humanist Declaration (1980), filed an appeal in the Federal District Court.

The lower Court of Appeals ruled that Kurtz lacked standing to challenge Congress for not inviting him as a guest "chaplain." He claimed that Congress violated the First Amendment guarantee of free speech and the principle of church-state separation, and that it was discriminatory to deny him the opportunity to share his humanistic beliefs.

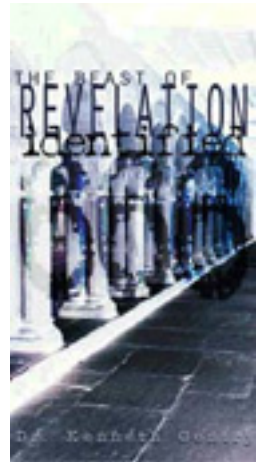
The Secular Humanist Declaration is a sequel to the Humanist Manifesto I (1933) and Humanist Manifesto II (1973). According to the document, "Secular humanists ... reject the idea that God intervened miraculously in history or revealed himself to a chosen few, or that he can save or redeem sinners ... We reject the divinity of Jesus."

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Churches Respond with Compassion to Hurricane Victims

11/89

CHARLESTON, S.C. (FR) - In the aftermath of Hurricane Hugo, church groups from all over the Southeast have volunteered their services to provide relief to the disaster-stricken coastal area of South Carolina.

"Without the churches I don't know what we would have done," said the Governor's deputy chief of staff, Bob McAlister, as he praised the Christian community for their "incredible outpouring of sacrificial assistance."

After devastating the Caribbean Islands, Hurricane Hugo's 135 mile an hour winds ripped into South Carolina's coast on September 22 destroying millions of dollars of property and leaving many of the state's poor, rural area residents homeless. Half of South Carolina has been declared a disaster area and while most of the attention has been focused on Charleston, hit hardest were residents in several poor counties.

It has been mainly volunteers from Christian churches and organizations who have led the emergency relief efforts. The result has been the spontaneous creation of a people-to-people network in which state agencies and churches have worked together to supply people in need.

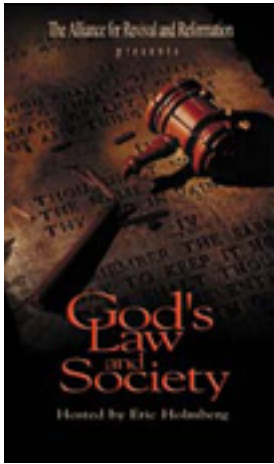
"We're not looking at whether we're crossing the church-state barrier," said one church spokesman, "we'll worry about that later if someone fusses. Right now we're just trying to help some people."

Relief materials, supplies and workers have come from many diverse backgrounds and have knit together to help thousands of residents rebuild their lives. A sampling of churches and Christian groups involved in the relief effort include: Columbia's Trenholm Road United Methodist Church; The South Carolina Southern Baptist Convention; Columbia Bible College and Seminary; Church of the Nazarene and World Relief; and the Salvation Army.

Bob McAlister said that it has been the Southern Baptists, in particular, who have been magnificent in their efforts with a "ready-to-go" disaster plan, set in motion before Hugo's winds hit the coast. McAlister said now that the media attention has died down, the most needed and critical work is yet to be done.

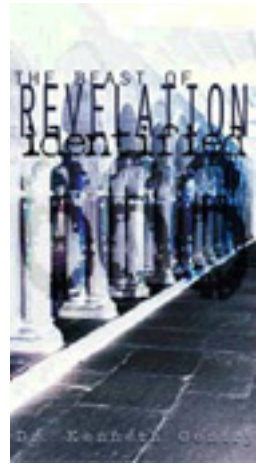
"The churches will need to mount a monumental effort to provide long-term spiritual and material care for thousands of families who need to put their lives back together from scratch," McAlister said. "The government can help in many ways but it cannot provide one critical element - personal love. That's the ingredient the churches are going to have to provide."

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In God We Trust on our currency

11/88

WASHINGTON, D.C. (EP) - "In God We Trust." This affirmation of faith was put on U.S. currency at the urging of a Christian preacher, and may come off of U.S. currency at the urging of atheists, according to the National Legal Foundation, a group organized by religious broadcaster Pat Robertson.

In a full-page ad run in USA Today, the National Legal Foundation claimed Madalyn Murray O'Hair is preparing to renew her attempts to have the slogan stricken from U.S. currency. No lawsuit has been filed yet, but National Legal Foundation Executive Director Robert Skolrood explains, "We called, and she said she was going after it again. She said she was devoting the rest of her life to getting 'In God We Trust' off U.S. currency."

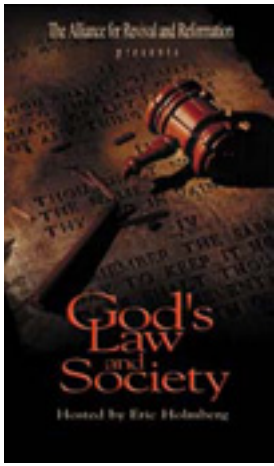
In 1978 O'Hair sued the federal government to have the phrase removed from currency. She lost that lawsuit in a federal district court, and her appeals of that decision were turned down.

Skolrood said the ad in USA Today was intended to give Christians warning to unite in their support for the motto. "Maybe all this publicity will make her sit back and think," he speculated. "Maybe we can scare her out of [filing a lawsuit]."

John Murray, president of American Atheists, said "In God We Trust" is a hot issue for the group. "We do want to refile," he said. "We have an all new Supreme Court. They are more conservative, but you never know. If we can't get [a hearing], then we can wait another ten years and try again."

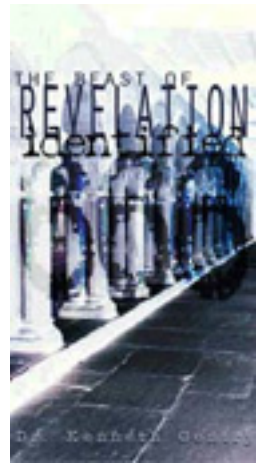
Murray told Baptist Press his organization's goals include removing "under God" from the pledge of allegiance, removing "In God We Trust" from currency, and changing the national motto from "In God We Trust" to "E Pluribus Unum." He said, "We're going to keep at it until [laws] are changed, until those public arenas are secular. We want a nation with a government that is completely neutral about religion."

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L.A. Prays for Peace

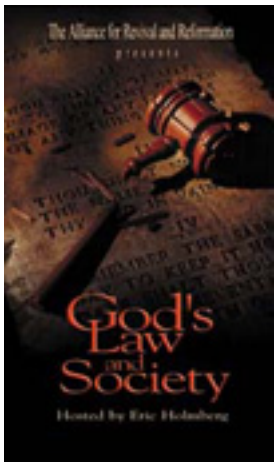
5/92

Church members prayed at Sunday services on May 3, just a few days after riots erupted in the wake of the Rodney King verdict.

Days later on May 7, Christians all over the nation gathered for a national day of prayer. The racial tensions were the focus as hundreds of thousands of believers publicly repented for the sins of our nation.

The purpose of National Day of Prayer is for believers of all denominations to come together to repent of the sins of our nation and ask God to heal our land. The violence that erupted a week earlier in Los Angeles brought out unprecedented numbers of people. In many cities, people met at city hall to pray at noon.

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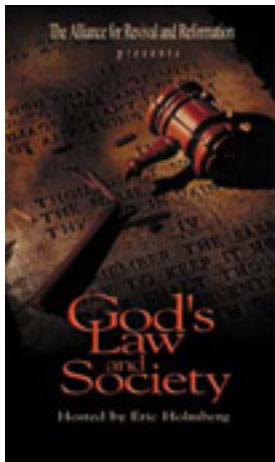
Largest Drug Shipment in U.S. History Found by Fed Agents

6/88

Supposedly the largest cocaine seizure in U.S. history took place in late April in Tampa, Florida. Thousands of Brazilian cedar boards that had been hollowed out and stuffed with Colombian cocaine were x-rayed and split apart by federal agents, according to the Associated Press.

Federal agents were tipped off from an anonymous letter from Cali, Colombia, about a freighter, Amazon Sky, which would dock in Florida with 4,000 kilograms of cocaine. U.S. Drug Enforcement Administration agents believe the cocaine was imported by the "Cali Cartel," a world-class competitor of the "Medellin Cartel," the violent Colombian gang believed to be responsible for up to 80 percent of U.S. cocaine imports.

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Lee Atwater Makes a Change:

"I've found Jesus Christ - It's that simple. He's made a difference."

2/91

WASHINGTON, D.C. (FR) - GOP chairman, Lee Atwater, the man behind the hard-ball political tactics of George Bush's 1988 presidential campaign, announced recently that he has "found Jesus Christ."

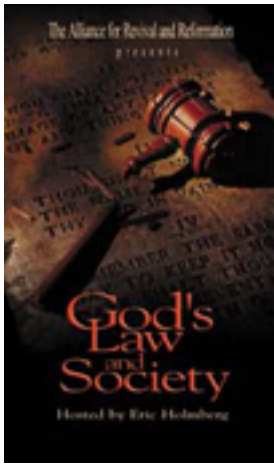
"It's that simple," said Atwater shortly after being treated for an inoperable brain tumor. "He's made a difference, and I'm glad I've found Him while there's still time." Now the man who turned the release of rapist Willie Horton and the Pledge of Allegiance into national issues in an unrelenting attack on Michael Dukakis during the 1988 presidential campaign wants the world to know about his change toward compassion.

After having destroyed the political reputation of the Democratic candidate, Atwater testified: "I don't hate anyone anymore. For the first time in my life I don't hate somebody. I have nothing but good feelings toward people."

In the most dramatic, spiritual conversion since that of President Richard Nixon's hatchet man, Chuck Colson, Lee Atwater has promised to make peace with those he has mistreated. He now admits that having made disparaging remarks about Columbia attorney Tom Turnispeed's clinical treatment for depression was one of the "low points" of his career.

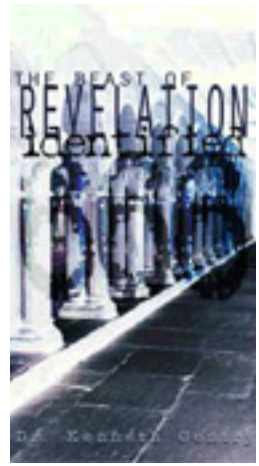
Atwater's circumstances have made his dramatic turnabout understandable. Yet he has indicated that his is a genuine and lasting change. After having made remarkable progress in his treatment for brain cancer, which came shortly after his conversion, Atwater announced that he will stand for re-election to his party post.

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Major Networks Losing Control of Audiences

12/88

The "Big Three" major networks, ABC, NBC and CBS, which have shaped American television for the last two decades, are apparently losing their monopolistic control over the public. Viewers instead are turning to VCR's, cable, and an "upstart fourth network," Christian Broadcasting Network (CBN), which has enjoyed a steady increase in viewership.

The Big Three have suffered "audience erosion" with 70 percent of the combined share audience watching, compared to 92 percent in 1978. "We are still the Goliath of broadcasting, but we will be slain by all the little Davids, if we don't pay attention to them," said Howard Stringer, president of the CBS Broadcast group.

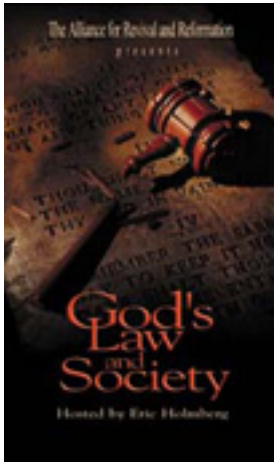
CBN was considered the "upstart fourth network," by Time Magazine in its recent article, "The Big Boys' Blues" (October 17, 1988). Spokesman Darlene Smyda said, "We've definitely had an increase in viewers. As of October 11th, we had 42 million households." CBN's "Family Channel" viewership has steadily increased since 1981, and grew by two million since last May. Smyda said the audience is not necessarily a religious audience, but simply those who like family programming.

Despite attempts to develop new sitcom material to appeal to newer and narrow audiences such as yuppies and single mothers, and to scale down production costs, the decline among the three networks shows no signs of leveling off. Over 3,500 employees have been laid off in the last two years at all Big Three networks. They are also expanding their revenue base by investing in production of documentaries and home videos.

Although networks are diversifying their profits, decline of influence seems cast in concrete. Eugene Secunda, professor of marketing at Baruch College in New York City, told Time, "You're dealing with inevitable decline. It's like those folks who kidded themselves that the Roman Empire was going to go on forever. It was an illusion."

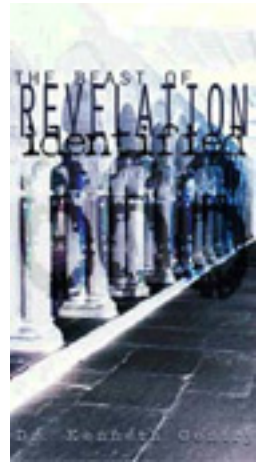
Analysts project that the influence of the major networks will be dispersed among eight or 10 networks, thus fragmenting competition. Some observers say bad TV programming isn't the reason for the drop in viewership; instead it is new technologies such as home satellite dishes and fiber-optic cable. Also, the average viewer today isn't sampling every TV show, which is much different from the viewer of the late 1970s who watched everything. Today's viewers have cable TV, home video and other independent stations from which to select from.

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Medical Professionals say prayer helps

4/89

SAN FRANCISCO, CA (EP) - Prayer for recovery may help the healing process, according to a study published in the Journal of the American Medical Association. A scientific study found that hospitalized heart patients had fewer complications when others prayed for their recovery.

The 1982-83 study was conducted by Dr. Randolph Byrd at San Francisco General Medical Center's coronary care unit. Byrd's study randomly assigned half of 393 patients to a control group and half to an experimental group. Members of the experimental group were prayed for by groups of three to seven born-again Christians, while members of the control group were not on the prayer lists.

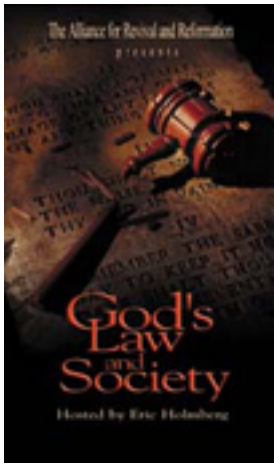
Patients were not told which group they were in, and had no contact with the praying Christians. Byrd himself did not know which patients were in which group until after he evaluated their progress.

The study found that while the two groups were equally sick when they entered the hospital, patients in the experimental group had fewer complications during their stay, and were less likely to need antibiotics, diuretics, or the insertion of tubes for feeding or breathing.

Past studies have examined the efficacy of prayer by people who know the patient; this is the first controlled study in which strangers prayed for strangers.

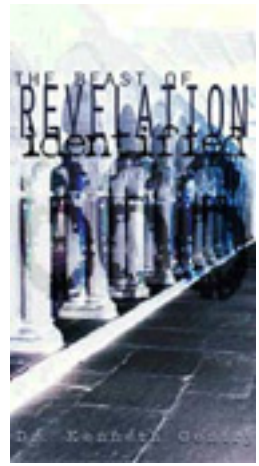
Byrd noted that family and friends were probably praying for most of the patients in the study, blurring the distinction between the two groups. He wrote that this "may have resulted in smaller differences between the two groups."

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A Meeting with President Bush

By John D. Beckett
8/92

On April 21, 1992, fifteen evangelical leaders met with President Bush at the White House. I was privileged to be among them, representing Intercessors for America.

While I have had this opportunity several times before, during the Reagan and Bush administrations, I would be remiss to not express gratitude to the Lord for the fact that this can happen at all, that we have in our highest public office men who desire to communicate with the Christian community.

The President asked that our time would be an open forum, and in his opening remarks placed on the table some of the issues he thought most deserved discussion - pornography, Israel, education and abortion.

The lead off participant opted for "none of the above," and while sincerely thanking the President for his strong and uncompromising stand on the abortion issue, said the issue of homosexuality needed clarification within the context of Mr. Bush's emphasis on strong family values, especially since, "signals have been sent that are conflicting."

Homosexuality

The President said he would continue to discuss family values in a broad sense, that he would hold to good standard in his administration, and that he would continue to practice what he's preaching. "But," he said, "I believe I've said before, and I'm perfectly prepared to say it again, that the codification of this [homosexual] lifestyle is not needed." He added that while we must obviously enforce laws that are against discrimination, "I don't want to accept laws that ask society to make that lifestyle acceptable to the American people, and I'll adhere to that decision."

The possibility exists, another participant noted, that there may be a specific opportunity to implement this view, citing the "Domestic Partnership Ordinance" recently passed by the District of Columbia, and that there would likely be a congressional resolution, which would then come to the President for signature. The President responded emphatically that if the D.C. ordinance condones males marrying males, "Put me down as opposed."

The discussion shifted to AIDS, a disease which the President affirmed is largely behavioral, "coming from a lifestyle of homosexuality or from shooting drugs," and that innocent people are then victimized. He said his Easter weekend had been marred by a homosexual group who engaged in open male kissing in the town square of Kennebunkport, Maine, whose message was, "George, change your behavior."

Said the President: "I bring it up because it is being used against me as being insensitive and lacking compassion on AIDS. I'm not. I'm deeply concerned about the victims of AIDS, innocent or even otherwise."

Israel

A participant asked for further discussion on Israel, saying that there is a perception that when we take a stand against Israel, such as in refusing loan guarantees, we are applying constraints on Israel that we don't apply to other nations.

The President disagreed. "I think our relationship and record with Israel has been superb." Except for the loan guarantee question, he didn't think Israel had an argument with us. "We, and every preceding administration, have always been opposed to the settlements."

Mr. Bush asserted his view that the best hope for Israel is a successful conclusion of the peace talks. "We got these parties to the peace table. Nobody has ever been able to do that in history." He further noted the strong contribution we have made regarding the exit of Soviet and Ethiopian Jews, and our stand against an anti-Zionism resolution in the UN last year.

"Our commitment to Israel's security has not changed, and the special relationship between Israel and the U.S. has not changed," he said.

The Past Four Years

Another from our group commended the President for the significant accomplishments of the past four years, with the threat of nuclear war turned back, the elimination of the cold war, the leadership demonstrated during the difficult period just over a year ago in the Middle East.

These accomplishments are all but obscured by the economy now, the President responded. "I have to bear the burden of a sorry record in terms of growth and new jobs, but we're going through it. But ... our kids don't climb under desks, as they used to, rehearsing a nuclear attack. And that's something major, something significant."

Prayer

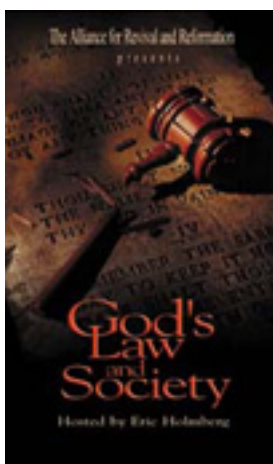
I was able to ask the President how he wanted us to pray for him, given his unique position and the intensity of pressures that he faces. Without hesitation, Mr. Bush said, "what I pray for is strength to do the job, to do what's right, and to be fair in the process. And then the family."

We concluded by responding to his request and praying together. Mr. Bush was genuinely grateful for this prayer. In fact, following the meeting he commented to me how much he appreciated being asked how we should pray for him.

Once again, I see how relevant is Paul's instruction to Timothy: "I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority ..." 1 Timothy 2:1,2.

John Beckett is Chairman of the Board of Intercessors For America. He is President of the R.W. Beckett Corporation in Elyria, Ohio. He and his wife, Wendy, have six children and one grandchild. This article was reprinted from the Intercessors For America Newsletter. To receive a copy of the IFA Newsletter, write: IFA, PO Box 2639, Reston, VA, 22090.

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National Council of Churches

1/89

NEW YORK CITY, NY (FR) - The National Council of Churches (NCC), known by many as the most liberal religious organization in the U.S., is reported to be in serious financial straits because of declining membership in the mainline churches which support its work.

"Much of their income is based on the membership of the churches they represent," said Dr. Tim LaHaye of the American Coalition for Traditional Values. "These liberal, main-line churches have been losing members during the past few years, due to the extreme liberalism expressed from their pulpits."

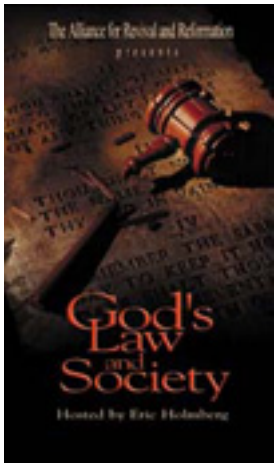
The NCC typically condones abortion, feminism, massive government regulation, and homosexuality. "It is no accident," continued Dr. LaHaye, "that at a time when conservative churches are bulging at their seams, liberal churches are dying."

The National and International Religion Report (Nov. 20, 1988) released statistics to show that the NCC has been consistently cutting its staff during recent years. In 1968, 187 people were employed in its New York office. In 1988, that figure had dropped to 83; at a recent board meeting, an announcement was made that the staff would be cut again to 61 in 1989.

LaHaye believes that one of the main reasons for the NCC's problems has been its support for radical causes - including many communist regimes throughout the world. "This has disillusioned many of the laity who have taken steps to withhold funds from the NCC," he added.

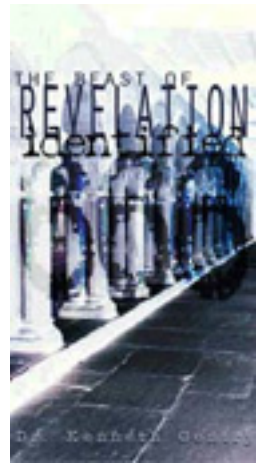
NCC Treasurer Joyce Sohl, of the United Methodist Church, acknowledged the Council's financial difficulties, emphasizing that "the crisis did not just start in 1988. It started several years ago. It has affected various parts of the Council at different times."

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National Day of Prayer

6/88

WASHINGTON, DC (FR) - For the first time in U.S. history, a bill enacting a permanent national day of prayer passed both houses. The Senate bill, S. 1378, was introduced by South Carolina Senator Strom Thurmond, while the House version was introduced by Ohio democrat Tony Hall.

The measure amends a 1952 law which required the president to proclaim a day of his choosing each year. President Reagan signed the bill into law in the Oval Office on May 5th and read a prayer translated from Russian. The prayer was found on a young soldier, Alexander Zatzepa, who was killed in action in 1944.

Rep. Hall said at a "Praise and Celebration Banquet" held in conjunction with the event that he was surprised that the measure went through so fast. Usually a commemorative measure needs 218 signatures, but the requirement was waived. "Now it's settled on the calenders of Americans," said Tim Bobbit, spokesman for the National Day of Prayer Task Force.

In addition to passage of the measure, 33 governors and over 150 mayors issued proclamations in their respective states and cities to commemorate the day of prayer. "We've definitely seen more participation compared to last year," said Susan Sorensen, spokeswoman for the National Prayer Committee.

In Chicago, city coordinator Sue Peterson organized 6,000 people to pray every hour. Olympic Gold Medalist John Naber was the keynote speaker at a prayer breakfast in Pasadena, California. There were 100 mayoral proclamations in Maine and 20 in Louisiana.

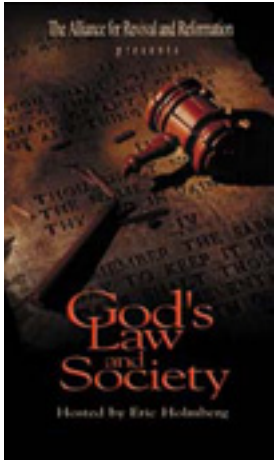
The measure was the result of an unusual bi-partisan effort. Four congressmen co-sponsored the measure: Rep. Carlos Moorhead (R-CA), Rep. Robert Garcia (D-NY), Rep. Frank Wolf (R-VA), and Rep. Tony Hall(D-OH). Senate co-sponsors were: Sen. Strom Thurmond (R-SC), Bill Armstrong (R-CO), Sen. Howard Heflin (D-AL), and Sen. Lawton Chiles (D-FL).

The National Prayer Committee was started in 1982 to coordinate and implement the commemorated day of prayer. Sorensen said there has been a steady increase in the number of governors and mayors participating. "The only hindrance is the state not knowing about it. However, a lot of other groups hold observances that we are not even aware of." The first day of prayer was declared by the Continental Congress in 1775. In Reagan's 1987 proclamation, he stated, "On our National Day of Prayer, then, we join together as people of many faiths to petition God to show us His mercy and His love, to heal our weariness and uphold our hope, that we might live ever mindful of His justice and thankful for His blessing."

Reagan further urged "...the citizens of this great nation to gather together on that day in homes and

places of worship to pray, each after his or her own manner, for unity of hearts of all mankind."

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Poll: 1960's Generation More Religious than National Average

3/88

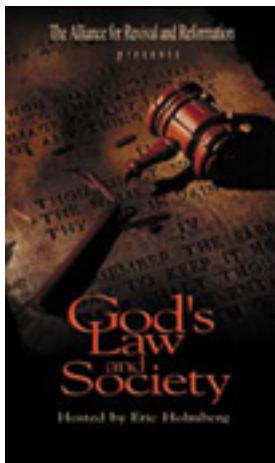
Gainesville, FL (FR)-Youths during the 60's anti-establishment period are today more religious than the national average, according to a poll conducted by Better Homes and Gardens. It was the magazine's first poll on religion which garnered 80,000 responses - triple the usual response rate.

The respondents had a median annual income of \$38,333 and 77 percent were college educated. The median age was 40-years-old and most were in their 20's during the 1960s. More than 80 percent are married with children, and 50 percent said spirituality is gaining influence in U.S. family life.

Eighty-seven percent said they are as religious, or more so, than their parents, and 62 percent said that they have intensified personal spiritual activities. They also attend religious services more often than the general population; 75 percent attend at least once a week and half more often than that.

Teen-agers are also more religiously inclined than their parents with 52 percent that attend services weekly, compared to 40 percent of adults, according to polls conducted by the Gallup organization.

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Robertson and the Reagan Gap

by Garry Wills

Review of Time article

4/88

An editorial columnist for Time magazine said presidential candidate Pat Robertson is striking a chord in the hearts of the American people - and that political analysts are making a serious mistake if they ignore Robertson's message about the need for a return to traditional values. The articulate defense of the Robertson presidential bid ("Robertson and the Reagan Gap," February 22, 1988) was unprecedented for a secular news journal like Time.

Garry Wills, a professor of American Culture and Public Policy at Northwestern University, said in his political analysis in Time, "A moral alarm clock is going off in America, and not many politicians hear it. Pat Robertson does, and so do more of his fellow citizens than we less godly folk have been willing to admit."

Dr. Wills has written six books on American presidents, including his most recent Reagan's America. Wills proposed in his editorial that much of what Pat Robertson has been saying about prayer in schools, abortion, collectivism, the Supreme Court, creationism, drugs, and homosexuality have all been a part of Ronald Reagan's message at one time or another ... "Only Robertson means it."

In the 1984 elections, President Ronald Reagan's support was primarily among the youth, and his message on the need for morality in the nation catapulted him into office. "Reagan did have an uncanny ability to address the spiritual discomfort of his followers, their sense that America was ceasing to be what it had always been in its own citizens' eyes: a moral nation.

"Reagan renewed the sense of an America shaped historically by spiritual hungers," said Dr. Wills. Belief in America and belief in God complemented each other in Reagan's message. However, these beliefs which were the foundation of our nation's institutions have been kicked out from under them, and today Americans see their children "growing up in an atmosphere abuzz with libidinous solicitings, sitting transfixed before Technicolor celebrations of greed and lust and violence, lured through many conduits toward experiment with drugs or rebellion.

"The signs of moral revolt have been there for some time," said Wills, adding that Robertson is picking up these warning signs and addressing them in his campaign message. These signals include the undermining of parental authority by teachers who are "morally adrift as they continue to try to control student bodies bordering on thuggery," pornography on cable television, divorce, open "living arrangements" by the unmarried, and acceptance of the homosexual lifestyle.

Even the Democrats have tried to attract this quiet yet growing movement toward morality, added Wills.

An example is Jesse Jackson's political program to curb teen pregnancy."America has until very recently been a moralist and a moralizing country," stated the professor.

"The most glaring evidence of a moral hunger in today's electorate has been, as Robertson points out, the Reagan popularity," continued Wills. Although Reagan accomplished little on social issues, his annual addresses to religious broadcasters and pro-life organizations went beyond Pentacostals or Evangelicals. "Most Americans nodded along with Reagan's regular mentions of prayer, his claim that he survived assassination by a special providence of God, his assertion that all the answers to life's problems can be found in the Bible."

Today the Republican Party is suffering from a "Reagan Gap," he said. "Robertson offers Reaganism without the actor's human face. Those advocating writing off Robertson as a viable candidate," Wills warned, "need to tread with caution."

One of the common arguments against Robertson is "that he cannot go beyond his base of Pentacostals and Evangelicals." Although this may be true, Wills affirmed that Robertson's base is a large one. According to a Time poll in January of this year, one-third of Americans called themselves born-again. Fifty-seven percent agree with the statement, "We are a religious nation and religious values should serve as a guide to what our political leaders do in office."

Robertson opponents also say that his voters are mainly first-timers who may be one-timers."Robertson may be bringing in new voters, but they are people who have been specifically mobilized by a sense of mission, by the feeling that they must 'take back' this country for God," Wills said. The lack of political sophistication or financial clout hasn't stopped the movement from growing.

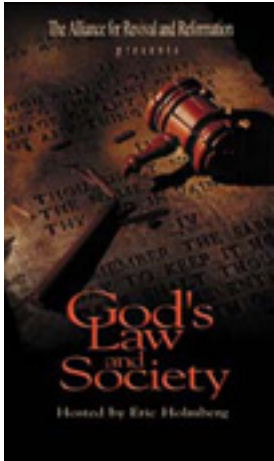
Robertson opponents also claim that his supporters have low income and less education, and are traditionally less active and influential in party politics. However, Wills pointed out that Robertson "got the youngest vote in Iowa, just as President Reagan carried the young in 1984." Fifty-four percent of evangelicals are under 50 years of age, and these figures are in line with Robertson's present support base.

Others dispute that the "kook factor will do Robertson in," said Wills. However, he referred to a University of Chicago National Opinion Research council which reported that 29 percent of Americans have had visions of some sort, and 67 percent have experienced the supernatural."Obviously, there are a lot of people out there who believe the Spirit of God is touching them," he said.

"What makes Robertson a threat is not the medium but, precisely, the message," Wills said. "Thus Robertson's foes must be careful about overkill. Calling him an Ayatullah points to a truth not intended - that religion is a powerful national force, not only in exotic places but also in their own familiar country."

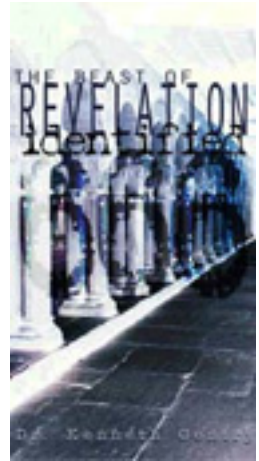
Wills ended his editorial by stating that "Americans need to become more attuned to their country's desires before concluding that today's moral crisis is easily handled with secular expertise."

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Dr. Ruth Westheimer

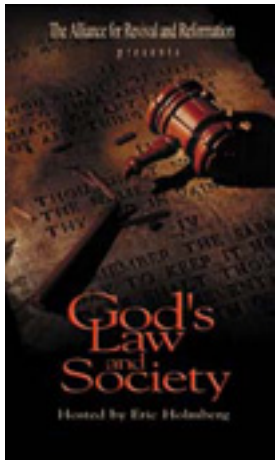
9/88

NEW YORK CITY (FR) - Dr. Ruth Westheimer, the popular sexologist, made some very startling remarks at a recent New York City Council committee meeting about the need to teach morality in public schools. Her statements were shocking to those who know her as an outspoken proponent of casual, premarital sex.

Speaking at the New York City Council's Education Committee, Westheimer said: "I believe we have to teach morality in public schools. A value-free sex education curriculum is not possible." Her comments were made during a hearing on AIDS education in the city's schools.

"I realize that you can't force a student to choose when to have sex, but we must be able to teach what Catholicism and Judaism teach: ... that premarital sex is not permitted. If a student is committed to that belief, then they should stick to it." Westheimer also insisted that educators need to frame the values of their teaching in the historical context of our cultural heritage. Dr. Westheimer's remarks were reprinted in a New York City newspaper, and in The American Spirit, a publication of the American Constitutional Committee of New York.

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School Prayer Bill to be Introduced

9/89

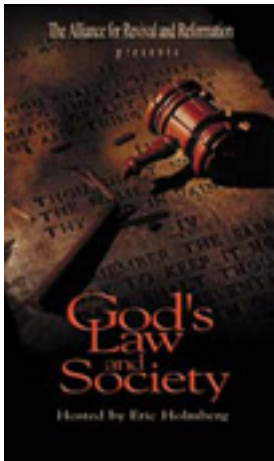
WASHINGTON, D.C. (EP) - Rep. William Dannemeyer (R-Calif.) has announced plans to introduce a constitutional amendment permitting "voluntary prayer" and teaching of "the Judeo-Christian ethic" in public schools.

In a press conference called to announce the planned amendment, Dannemeyer decried the "disturbing judicial trend" that "has effectively kicked God out of public schools."

He suggested that the lack of religious influence in public schools was responsible for "intellectually deprived youths, materialistic attitudes, child abuse, teenage pregnancies, and abortions."

The Rev. Robert L. Maddox, executive director of Americans United for separation of Church and State, spoke against the proposed constitutional amendment as "an open-ended invitation to politicians to legislate in sensitive matters of religious belief."

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Pollster Says Silber May Win in Massachusetts

8/90

BOSTON, MA (FR) - Boston University president John Silber narrowly succeeded in winning the needed 15 delegates at the Massachusetts state Democratic convention last month to place his name on the primary ballot as a candidate for Governor. "Now," said a campaign worker, "It is time to get his stance on the issues out there for the people to decide."

Silber could likely win the primary and would be a shoe-in for Governor in the general election in substantively Democratic Massachusetts. Silber's stern morality and his tirades against the financially disastrous administration of Michael Dukakis have made him a formidable opponent.

According to pollster Gerry Chervinsky: "If he gets going on substance, Silber is going to win."

"The issues of the election are clear," says Silber. "Massachusetts voters want answers. They want to know what gubernatorial candidates will do about problems in education, the economy, the budget, crime, the environment."

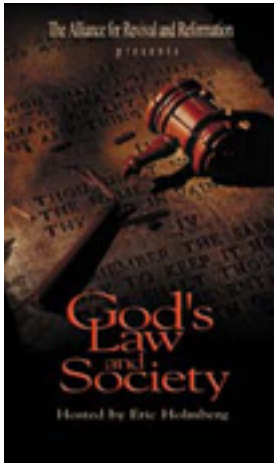
High on Silber's list of proposed reforms includes the entire educational system of Massachusetts. "Grassroots direction of education places responsibility where it belongs - within individual communities rather than with bureaucrats on Beacon Hill."

Even Silber's critics concede that Boston University's standard of excellence has increased dramatically during his nineteen year tenure. The university has improved both academically and financially. Now he promises to bring his success as an educator to the state level.

Silber's penchant for controversy and colorful language has made him a national figure. Columnist George Will called him "the most interesting candidate in America this year." He effectively lambasted a heavily stacked Democratic state convention last month by comparing the 15 percent threshold to the "exclusionary tactics" used by Southern white supremacists to keep blacks out of politics.

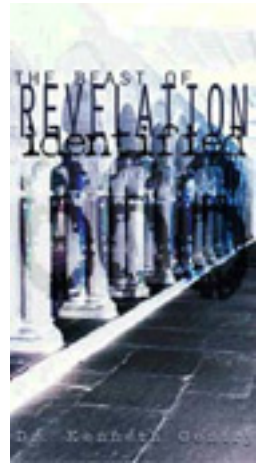
The candidacy of a Democratic candidate who is decidedly conservative on issues of morality and national policy and yet favors strong social programs to benefit the poor, minorities and the public school system is an enigma in liberal Massachusetts. Yet his belief that the current fiscal crisis can be solved and his role as an outsider to Massachusetts politics has earned him favor in the eyes of citizens of the Bay State.

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What will the Souter appointment mean?

By Jay Rogers
9/90

Late in July President George Bush nominated David Souter for the position of the next Supreme Court Justice.

As soon as the nomination was announced, both pro-life and pro-abortion groups were scrambling to find a way to flush out Souter's unknown stance on the abortion issue. Souter, a conservative who holds a strict constructionist method of interpreting the Constitution, has the rapt attention of groups that focus on abortion.

One day after the nomination, Kate Michelman of the National Abortion Rights Action League, met with a group of pro-abortion advocates to discuss her concern over Souter nomination. Judie Brown, president of the American Life League is also urging pro-life Senators to question Souter on his stance.

Yet, since Souter is a constructionist, his view on abortion may not matter. Constructionism applies the "original intent" of the Constitution to judicial matters. Souter's approach is that of judicial restraint and adherence to the text of the Constitution. Souter fits President Bush's description of a justice "who will be on there not to legislate from the bench, but to faithfully interpret the Constitution."

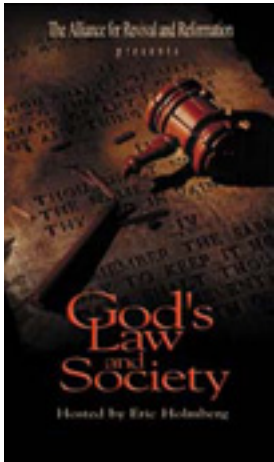
In the 1989 Webster decision, four judges (Rehnquist, White, Kennedy and Scalia) wanted to overturn Roe vs. Wade. These justices are known to dispute the Constitutional basis for nationally recognized abortion rights. With the addition of Souter, the court may gain a majority of justices that view a women's "fundamental right" to choose abortion as a fabrication of the 1972 Court.

With a constructionist majority, the Supreme Court would likely reverse the Roe vs. Wade decision. Many of the past decisions of the Court involved interpretations derived from "rights" found nowhere in the Constitution.

National Right to Life Committee spokesman Douglas Johnson said, "A judicial constructionist would continue the trend toward the abandonment of a tragic constitutional error. As a result, legislators should be free to adopt stronger legal protections for unborn babies." Johnson later added, "We continue to believe that Roe vs. Wade cannot survive."

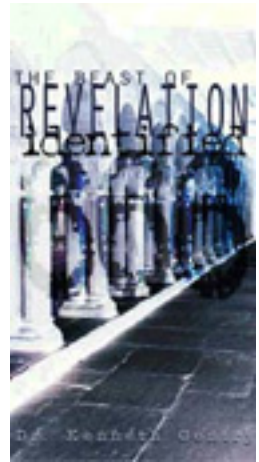
The Senate Judiciary Committee is scheduled to commence confirmation hearings on Souter's nomination on September 13.

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The Great Escaping Scoop - or - How to Evade the Story of the Century

News Service 2000 Commentary

by David Aikman

1/88

When an obscure peanut farmer from Plains, Georgia, offered himself as a candidate for the democratic nomination for the presidency in 1976, the only surprising part of his Renaissance-style resume (farmer, businessman, nuclear engineer, naval officer, etc.) was the listing of the profession "Christian" along with all the others.

What did he mean, inquired the bemused but curious Washington press corps that had been unleashed upon this particular candidate? Southern Baptist, okay, but Christian? Was this some new church denomination?

When Carter obligingly explained that he was a "born-again" Christian - the quotation marks are still obligatory in the nation's major newspapers - the curiosity turned to bafflement. What strange beast was that? A snake-handler, perhaps, or something to do with Billy Graham? In capital cities around the world American foreign correspondents confessed to their Japanese friends that they, too, couldn't understand what a "born-again Christian" was.

Jimmy Carter, as everyone now knows, survived this first bout with the provinciality of the nation's major newspaper reporters. In fact, he enjoyed the last laugh by winning a decisive majority among the nation's evangelical voters in the 1976 general election, even though his margin of victory nationally was a razor-thin two percent.

But there was little for most of us to smirk about. At a time when, according to the pollster George Gallup, some 40 million Americans described themselves as "born again," the term was obviously as unfamiliar to most American news reporters as the Tibetan Book of the Dead.

In a vague effort to push the concept of a large, grass-roots American evangelical community out of sight and mind, therefore, much of the media resorted to the safe old standby term for people of religious conviction: they were "fundamentalists." The word, with its unmistakable odor of uncouthness and fanaticism, had the useful effect of consigning evangelicals to the category of the unreportable: what they believed somehow shouldn't be taken seriously; and anyway, they were all rather tedious.

America's "fundamentalists," however, wouldn't conveniently go away. Having supported Jimmy Carter, they then demonstrated an annoying unpredictability in 1980 by deserting him in droves to vote for his Republican opponent, Ronald Reagan. And they kept growing. A 1985 Gallup testing of evangelical

Christians found that the 40 million, in less than a decade, had grown to some 90 million. Other studies confirmed the findings: 94 percent of Americans believed in a personal God, 40 percent or more attended church weekly, and by every other criterion, America was a far more religious country in the 1980's than it had been for decades.

All of these developments were barely noticed by the American media. Even such tell-tale signs as a consistent growth in American missionaries being sent overseas, failed to alert the vast majority of the nation's reporters to the unique phenomenon taking place in their midst, namely, one of the most dramatic nationwide increases in evangelical Christian belief for nearly a century.

Overseas, of course, the rapid growth of Christian churches in the Third World escaped notice altogether on the part of the stars of investigative journalism. It was not until the overthrow of the Shah of Iran in 1979, the U.S. hostage crisis, and the Ayatollah Khomeini's export of his radical Islamic views that consciousness began to dawn. Something, obviously, was afoot within Islam. Of course, it must be fundamentalism!

The failure to observe at all, not to mention to analyze and explain, the rise of evangelical Christianity in the U.S. over a period of two decades must constitute one of the great modern blind spots of the American journalistic mind. It is a failure sadly paralleled by the inability of Western reporters during the same period to grasp the scope of the Khomeinist Islamic revival, or the dangerous reverberations of a renascent Islam, even among Muslim communities around the world not belonging to the minority Shi'ite sect of Islam dominant in Iran.

Finally, there is a third media failure in the category of modern faiths, that of not explaining how the 20th century's great secular religion, Marxism, has continued to attract Third World adherents when its economic tenets have been universally demonstrated to be false.

This singular media blindness has had all sorts of unpleasant consequences, and not just among American evangelicals who have had to endure the many prejudices - born of ignorance - that swoop around the public marketplace. Americans as a whole, have been short-changed by those whose job is to report the news and analyze events around the world. They have been kept in the dark about one of the great stories of the century, the emergence of a growing, perhaps mortal competition among the world's great religions for the ultimate loyalties of mankind.

Why has the U.S. press failed so conspicuously to do justice to this phenomenon? An ordinary explanation would be ignorance. But the fact is that the ignorance is at least partly wilful. Survey after survey of the U.S. media has confirmed one overwhelming fact: U.S. reporters tend to be overwhelmingly secular in their worldview, they tend not to respect religious faith in general, and they for the most part espouse a system of values that is inherently hostile to the traditional Western values handed down in the Bible.

In a well-known survey of 216 leading U.S. journalists conducted in 1981 by sociologists S. Robert

Lichter and Stanley Rothman, 54 percent of the respondents thought adultery was not wrong, 75 percent considered homosexuality an acceptable life-style, 86 percent seldom or never went to church or synagogue, and 90 percent thought that abortion was an inherent right of women.

If those figures are frightening for Christians, they are likely to be even more strikingly skewed away from traditional values today than 6 years ago. Of course, the recent string of scandals and internecine squabbles within the evangelical community has not made the task of reporting sympathetically about it any easier. In fact, U.S. news organizations have at times displayed open hostility towards any Christian organization with a high profile and explicit evangelical positions, tarring much of Christendom with the opprobrium earned by only a small part of it.

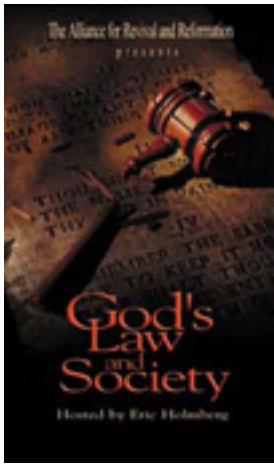
In so doing, some journalists have departed from one of the first principles of their professional code of ethics: keeping personal likes and dislikes out of the business of reporting. They have, though, departed from a more important principle as well: being curious about life, and open-minded enough to ask a lot of questions. In theory, that's what journalists are supposed to do all along.

Is there a Christian solution to this? Yes, there is. But if it is simple, it is not easy. For years, Christians have been content to drift along with the changing fashions of trendy whims of the general populace. They have been confident that there isn't too much difference between Christian and non-Christian standards and behavior in private life and society.

That confidence is utterly misplaced in today's climate. If God's people are not to be completely swamped by the evolution of much of modern culture into barbarism and neo-paganism, then they must fashion the instruments of their own cultural expression, including their news media, for themselves. Otherwise, they will be unable to accomplish the very first thing, to discern the signs of the times. This refashioning includes, in a manner of speaking, re-inventing journalism, and applying to it the biblical standards evangelical Christians demand of their own and other Christians' private lives.

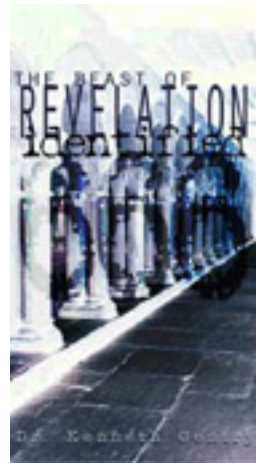
Little by little, in such outstanding locations as CBN University's journalism program, or in the Communications program of Youth With a Mission, this is being done. But until journalism as a whole has been significantly redeemed from its present sunken worldliness, one of the great stories of the millennium - how more people than ever before are finding Christ - is going to be lost to the world at large.

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What we learned from Ted Bundy

- by Leilani Corpus

3/89

STARKE, FL (FR) - He was once an assistant director of the Seattle Crime Prevention advisory committee and even wrote a pamphlet instructing women on rape prevention. A one-time Boy Scout with a promising career in Washington state politics, Ted Bundy appeared to be an example of a good, upstanding citizen. But behind the congenial facade lurked a force which landed him in an electric chair in January of this year.

In the last few hours prior to his widely-publicized execution for the murder of as many as 50 young women and girls from Utah, Washington, Idaho, Colorado and Florida, the serial killer asked Christian psychologist James Dobson to visit him at the Florida State Prison. Bundy had corresponded with Dr. Dobson - a former member of President Reagan's Commission on Pornography - for two years prior to their meeting. While anxious reporters waited outside, Bundy told Dobson about the influence of pornography on his behavior.

Bundy said he began casually reading soft-core pornography when he was 12 or 13 years old. His friends found pornographic books in the garbage cans in his neighborhood: "(F)rom time to time we would come across pornographic books of a harder nature ... a more graphic, explicit nature than we would encounter at the local grocery store," he told Dobson in the taped interview. "But slowly throughout the years reading pornography began to become a deadly habit.

"My experience with pornography ... is once you become addicted to it, (and I look at this as a kind of addiction like other kinds of addiction), I would keep looking for more potent, more explicit, more graphic kinds of material. Like an addiction, you keep craving something that is harder, something which gives you a greater sense of excitement. Until you reach a point where the pornography only goes so far, you reach that jumping off point where you begin to wonder if maybe actually doing it would give you that which is beyond just reading or looking at it."

Within a few years, those latent desires fueled by pornography were expressed through his first murder. Although Bundy said he did not blame pornography, he explained that pornographic materials shaped and molded his behavior. He also warned the nation that "the most damaging kinds of pornography ... are those that involve violence and sexual violence. Because the wedding of those two forces, as I know only too well, brings out the hatred that is just, just too terrible to describe."

Bundy said that pornography "snatched me out of my home 20, 30 years ago ... and pornography can reach out and snatch a kid out of any house today." His religious training and morality initially restrained him from acting out his fantasies, but he confessed that finally, "I couldn't hold back anymore."

Alcohol supposedly broke the restraints for him to commit his first murder. "What alcohol did in conjunction with exposure to pornography is (sic) alcohol reduced my inhibitions at the same time the fantasy life that was fueled by pornography eroded them further."

While committing the murders, Bundy said he felt as if he was possessed by "something ... awful and alien. There is just absolutely no way to describe first the brutal urge to do that kind of thing, and then what happens is once it has been more or less satisfied and recedes, you might say, or spent, that energy level recedes and basically I become myself again."

"But basically I was a normal person. I wasn't some guy hanging out at bars or a bum. I wasn't a pervert in the sense that people look at somebody and say, 'I know there is something wrong with him, you can just tell.' I was essentially a normal person," Bundy told Dobson. "The basic humanity and the basic spirit that God gave me was intact, but unfortunately became overwhelmed at times."

Ted Bundy acknowledged that he deserved the death penalty, even though there were anti-death penalty demonstrators outside his prison cell up until the moment of his execution. "I deserve the most extreme punishment society has," he said. "But I don't want to die, I kid you not."

Dobson said that Bundy wept several times during the interview: "He expressed great regret, remorse for what he had done, for the families that were hurting." He spent his last night in prayer with a minister from Gainesville, Florida.

Bundy's last words of confession and warning about pornography are an echo of statistics, research, and reports conducted within the last decade about the link between pornography and sexually violent crime. Unfortunately, many of the warnings in those reports still have not been heeded, and pornography has been taken for granted or considered a necessary evil.

According to a study conducted by a group of psychologists, Neil Malamuth of UCLA, Gene Abel of Columbia University, and William Marshall of Kingston Penitentiary, various forms of pornography can elicit fantasies which may lead to crime. Out of a test group of 18 rapists studied who used 'consenting pornography' to instigate a sexual offence, seven of them said that it provided a cue to elicit fantasies of forced sex.

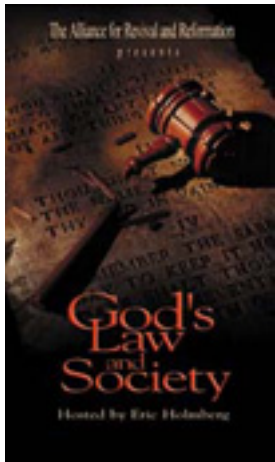
A study released by the University of New Hampshire has proven that the states which have the highest readership of pornographic magazines such as Playboy and Penthouse also have the highest rape rates. The Michigan State Police department found that pornography is used or imitated in 41 percent of the sex crimes they have investigated.

The Free Congress Research and Education Foundation discovered that half of all rapists studied used soft core pornography to arouse themselves prior to seeking out a victim. Although researchers and media analysts may ballyhoo the impact of soft core pornography - claiming protection under the free speech provision of the Constitution - mounting evidence seems to be favoring a national crackdown on

porn as a necessary means to stop crime.

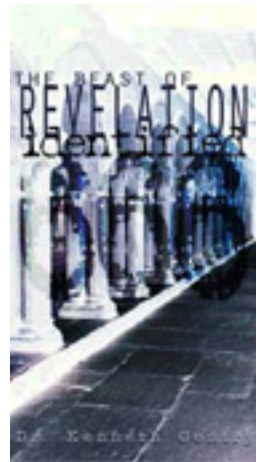
In recent years, as more of this type of research has been published, significant gains have been made against pornographers as major retailers have removed porn from their shelves. Ted Bundy's confessions to Dr. James Dobson - a leader of the largest segment of pro-family forces in the U.S. - promises to fuel the nationwide efforts being made on the state and local levels to eliminate the pornography problem.

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Father Mike Is Reaching Youth with Evangelism Teams

12/87

Minneapolis, MN - All of the participants of Youth Explosion enjoyed Father Mike Kollar, the challenging speaker and director of National Evangelization Teams (NET) from Minneapolis. We thought you'd like to know more about his ministry.

Father Mike began his work in youth evangelism one year after his ordination into the priesthood in 1969. He was first assigned to oversee the ministry of the St. Paul Catholic Youth Center -- and he has since guided it to become one of the most successful youth ministries in the nation.

In 1981, Father Mike launched the first NET team. Young people in the team travelled to a diocese where they served four to six weeks at a time conducting retreats for the youth in local churches. So far, in each of the 46 dioceses where NET has served, all of the churches have asked them to return the following year!

While statistics reveal that church attendance among Catholic youth is declining, many are turning back to God through the ministry of National Evangelization Teams. Father Mike and his staff believe that we are going to see an entirely new generation of faith-filled Catholics emerge in the coming years!

If you would like to have a NET team come to your area, contact:

New Generation Teams

Washington, D.C. - Vibrant and exciting are two words that aptly describe the youth ministry of Evangel Temple in Washington, D.C. -- under the leadership of Youth Pastor James Holcomb. Since all of the young people at Evangel Temple believe that God is raising up a new generation to take His gospel to the world, they have called their youth group the New Generation Ministry.

Each Friday night, all the young people at Evangel bring their friends from school or work to attend an exciting evening of praise and worship with their band, "Beyond Praise." At each service, the youth drama ministry, "Living Parables," takes an active part in the worship experience. The young people act out principles from God's Word in order to reinforce the message that God is speaking to the church.

According to James Holcomb, New Generation is called to bring revival to the youth of the Washington, D.C. area. He also feels that the young people need to experience the presence of God, and that's why there is so much emphasis on worship at Evangel Temple.

New Generation also encourages its youth to be a part of its Fine Arts Ministry, missionary teams, and church athletic teams.

For more information about New Generation, contact:

Evangel Temple
610 Rhode Island Ave, N.E.
Washington, DC 20002

Maranatha Ministries

Gainesville, FL - Bob Weiner and Rice Broocks are taking the gospel to one of the most challenging places on earth -- the college campus! They also invite you to plan to be a part of this exciting outreach when you are ready for college.

Bob Weiner founded Maranatha Campus Ministries in 1972. Since that year, young people in Maranatha have been trained for leadership and are now starting churches all over the world. Currently, Maranatha has over 45 churches in the U.S. and over 20 overseas.

Rice Broocks, who is the director of the campus outreach for Maranatha, met Jesus in the late 1970s at Mississippi State University. Today, he speaks to youth groups and college students all over the world. He is also the director of Champions for Christ -- Maranatha's outreach to college and pro athletes. Rice is also heading up an exciting new ministry called the Society for Creation Science.

Every year, hundreds of university students find Christ because of the bold stand that Maranatha students are taking. These kids are radical!

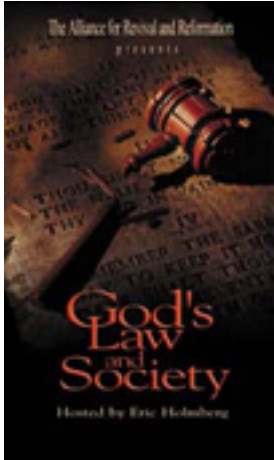
The students in Maranatha pass out a newspaper called The Forerunner which is published by the ministry. The paper is challenging university students to face the claims of Christianity head-on!

Maranatha is also hosting a World Leadership Conference in late December of this year in Ft. Worth, Texas. Speakers including Rosey Grier, Rich Wilkerson, and Larry Tomczak will be addressing the crowd.

If you would like to be a part of a Maranatha team when you go to college, just contact their office. Be sure to mention if you would like a free copy of The Forerunner, too:

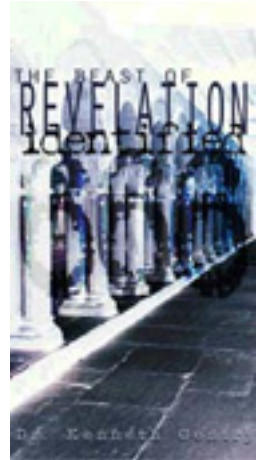
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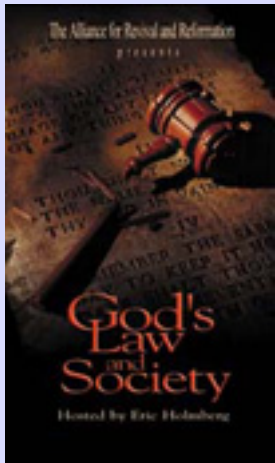
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Environmentalism: The Newest Religion

- by Patrick J. Buchanan

1/89

"Environmentalism is now well on its way to becoming the third great wave of the redemptive struggle in Western history, the first being Christianity, the second modern socialism ... the dream of a perfect physical environment has all the revolutionary potential that lay both in the Christian vision of mankind redeemed by Christ and in the Socialist, chiefly Marxian, prophecy of mankind free from social injustice."

If one would seek evidence for this insight of Prof. Robert Nisbet (Prejudices, 1982) - that environmentalism has become an ideological and religious movement - look around.

As Communist parties have atrophied in Europe, Green parties have sprouted. In Sweden, animal rights legislation now guarantees that cattle are given grazing rights, that pigs have separate feeders and bedding (no more unseemly communal slopping at the trough), that chickens are let out of their cages and given the run of the yard.

In New York, 2,000 militants marched up Fifth Avenue on "Fur Free Friday" recently to protest the raising and killing of minks, foxes and sables for women's coats; sympathy demonstrations were held in 50 states. Hunters of duck and deer are finding themselves accompanied into the fields by animal lovers with bull horns to frighten off the prey.

The new movement of social protest also has its own Carrie Nations and H. Rap Browns, who torch furrier shops in California, and plant pipe bombs outside Connecticut companies that use dogs in medical research.

When men cease believing in God, C.S. Lewis wrote, they do not then believe in nothing, they believe in anything. Just as the ideal of a Marxist Utopia, where man would no longer exploit man, captured the hearts and commanded the devotion of 19th century men who had ceased to believe in Paradise, so the environmental movement has, in the late 20th century, taken on the trappings of a new religion.

"A person is not religious solely when he worships a divinity," wrote Gustave Le Bon in *The Crowd*, "but when he puts all the resources of his mind, the complete submission of his will, and the whole-souled ardor of his fanaticism at the service of a cause or an individual who becomes the goal and guide of his thoughts and actions."

As today's environmental movement is, in part, the legacy of progressive Republicans Theodore Roosevelt and Gifford Pinchot, where did we jump the track?

Prof. Nisbet contends there was always a divide between the "conservationists" of Theodore Roosevelt's

time, dedicated capitalists who wanted to conserve the forest for man's use, for recreation and lumber, and the "preservationists," who wanted to protect the forest from man's spoliation. But modern preservationists have gone beyond their forebears.

With the '60s as point of departure, and Rachel Carson's *Silent Spring* as sacred text, environmentalism "without losing its eliteness of temper," writes Nisbet, became "a mass Socialist movement of, not fools, but sun worshippers, macrobiotics, forest druids, and nature freaks generally committed by course, if not yet fully shared intent, to the destruction of capitalism."

Capitalism, then is the unacknowledged enemy of the new environmentalism. Yet, because the "destruction of capitalism" is not seen as the militants' goal, the movement has enlisted fellow travelers by the millions, from Americans concerned about nuclear power and the ozone, to Humane Society supporters appalled by TV footage of the clubbing of baby seals on the Canadian ice.

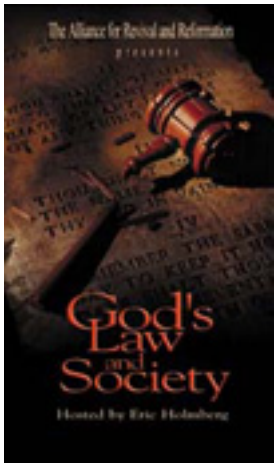
Needed is a divorce, a parting of the ways between traditional conservationists - those who believe that animals, as God's creatures over whom He gave man dominion, ought to be treated as such, that historic battlefields like Bull Run, hollowed by the blood of patriots, ought not to be turned into shopping malls, that people who put medical waste in sewers and pollute ocean beaches ought to be horse-whipped - and zealots whose beliefs are rooted not in Judeo-Christian concepts, but, as Nisbet notes, in the "man-abasing, nature-worshipping, pantheistic monism of the East."

Like all heresies, environmental extremism, with its hostility to technology and progress, is not something new under the sun. In the time of St. Francis, his more radical followers, elevating his rule to the level of Gospel revelation applicable to all, wound up before the Inquisitor of Toulouse, en route to the heretics' pyre.

Needed to answer this new ideology is a little common sense. Is it not better for 246 million turkeys to be born, live and be slaughtered each year to feed Americans, than to have the militant vegetarians take over, and have no turkeys hatched at all? Is it wrong that of the 100 million cats and dogs in the U.S.A., one million each year are used in the kind of medical research that gave us cures for rabies and polio? Why is it worse for a duck or deer to die from a hunter's bullet, than of starvation, cold or old age? It is nature - not men subduing it - that is red in tooth and claw.

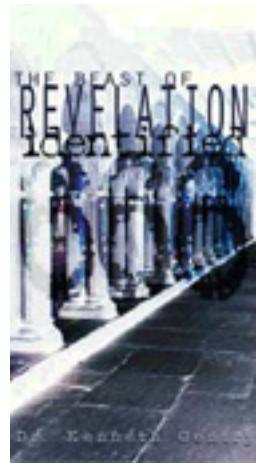
Not only farmers and furriers, medical researchers and hunters, but all of us have a stake in a conservationist ethic that keeps the "man-abasing" nature-worshippers in the political wilderness, while seeing to it that environmental outrages like Boston Harbor are tended to.

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THE NEW AGE: Hope for World Peace?

By Paul McGuire

I remember going to the Bodhi Tree Bookstore which is the famous New Age bookstore on Melrose Avenue popularized in Shirley Maclaine's television movie "Out On A Limb." I rented a video that dealt with the "Higher Consciousness Movement." The topic was world peace.

The video featured people like Baba Ram Dass, who was formerly Dr. Richard Alpert - Timothy Leary's assistant at Harvard; Barbara Marx Hubbard; Ken Keyes, Jr., who is the author of The Handbook to Higher Consciousness and The Hundredth Monkey; and Daniel Ellsberg, the peace activist whom former President Richard Nixon investigated during Watergate.

As I listened to these people talk, I couldn't help but hear their sincerity and passion for world peace - a passion that we all share. Yet, as they talked about developing a planetary consciousness and an end to nuclear weapons, I noted a fervency that religion engenders. I didn't particularly have a problem with that; I could appreciate their zeal for creating a world of understanding and harmony. But, the more I listened to them, the more it dawned upon me that these people had turned the corner somewhere in their thinking. They were attempting to build a kind of heaven on earth - without God.

Something haunted me in their words, and I believe it was the fact that they were attempting to build peace without the Prince of Peace and create love without the true source of love, which is the personal, living God of the universe. The peace activists talked of a planetary consciousness. They spoke of becoming one with the universe. This sounds legitimate until you stop to think that these efforts at building one world and global peace without God are somehow quite empty and shallow.

This was difficult to comprehend because these people were so kind and compassionate. On the human level they displayed a remarkable integrity.

Beloved do not believe every spirit, but test the spirits to see whether they are from God; because many false prophets have gone out into the world. By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; and every spirit that does not confess Jesus is not from God; and that is the spirit of the anti-Christ, of which you have heard that it is coming, and now it is already in the world. (1 John 4:1-3, NAS)

It is a difficult thing to grasp this concept. But, if we take what the Bible says seriously, then we must come to understand that there is a conflict between God and Satan happening right here on earth. If there is salvation in no one else besides Christ, then a real problem emerges when we discuss the teachings of the various gurus, human potential and higher consciousness movements, Eastern religions, meditation, planetary consciousness, and so on. In fact, things like Scientology, Est, Lifespring, and the whole gamut of pseudo-spiritual empowerment programs take on a new perspective.

It is not that these programs and religions cannot offer limited benefits and assist in the release of human potential. It is a real mistake to paint such things in either black or white. In addition, I have seen people who have emerged from these human potential movements with a real release of creativity and power in their lives. The danger is that ultimately the leaders of these groups become substitute Messiahs. Their teaching begins to depart from the Bible often producing bondage and slavery to incorrect doctrines. Finally, these movements can take on a real spirit of the Antichrist in that they are offering a kind of personal and planetary salvation apart from Jesus Christ.

Most of these groups offer some limited degree of good. But then they become counterfeit Gospels that lead people astray. Also, when these principles of "higher consciousness" or "enlightenment" teach that it is possible to build a kind of paradise on earth without Christ, they become dangerous and reminiscent of the serpent who promised Eve in the Garden that "they would be as gods."

Confessions of an Ex-Radical

There was a time when I shared the general consensus of our time and dreamed of what Beatle John Lennon wrote about in his song "Imagine There's No Heaven." His dream of a global unity appealed to me. I grew up in what could be termed a secular humanistic, but loving home. I was matured on the Sunday New York Times, art, culture, and political discussion.

For me, biblical Christianity was not even a viable option. I thought that all Christians were ignorant and superstitious. I believed this religion was blood stained, anti-sex, anti-joy, and anti-love. I thought psychologist Eric Fromm was right when he called Christianity a primitive religion, which invented for its own needs the concept of God the Father.

To me, Christianity was the Bible Belt and men wearing dark, three piece suits screaming hallelujah and dunking people in the river. When the sixties counterculture revolution took off, I joined in. At the age of fifteen I joined radical activist Abbie Hoffman in demonstrating and marching on Washington, D.C. In addition, I read Marcuse, Allen Ginsberg, Alan Watts, William Burroughs, Norman Mailer, and became thoroughly radical.

I spent my free time in high school hanging out in New York's East Village and joining YIPPIE and the Youth International Party. I experienced the counterculture revolution on New York's lower east side. I can remember going to see the Jefferson Airplane and Grateful Dead and Bill Graham's Fillmore East and listening to Timothy Leary on St. Mark's Place.

The 1960s and 70s created a literal explosion of thought and action. It was a time of deep soul searching, sexual experimentation, and spiritual searching. What fueled the sixties was a deep, spiritual hunger reflected in the poetry of men like Gregory Corso and best-selling novelist of One Flew Over the Cuckoo's Nest Ken Kesey. The middle class church consisting of neatly dressed men and women sitting in pews looking like participants in Tricia Nixon's wedding were not match for the raw spiritual hunger

and pure rebellion of the period.

I too surveyed American middle class Christianity with its churchianity, its boredom, and lack of legitimate miracles. I ran to the gurus like Baba Ram Dass and Stephen Gaskin, founder of the Farm. It wasn't until fleeing a middle class Christian religious retreat on the back roads of Missouri (hitchhiking) that I had a miraculous encounter with the Person of Jesus Christ. It changed my life forever, and I realized that Jesus Christ was God and not some plastic statue plopped on a dashboard of a Chevrolet.

Until then, I was militantly opposed to Christianity and wanted to see a global revolution of consciousness that would usher in a new world order. It was only after accepting Jesus Christ, and understanding that Christianity was Truth and not a religion, that I began to understand that there was indeed a great cosmic battle occurring on planet Earth. A battle between good and evil or God and the devil and that political, spiritual, and even economic ideologies were direct expressions of this battle.

Once I entered into a personal relationship with the personal, living God of the universe, I understood that history was not just a random collection of events. There was a definite plot with many sub-plots. I understood that the major plot concerned man as a fallen creature. Jesus Christ came to redeem mankind. He shed His blood for the forgiveness of sins. Until that point I did not even believe in the concept of sin. To me, sin was some archaic concept. It was a relic from an ancient belief system. After accepting Jesus Christ, I felt and experienced an acute awareness of my sinfulness as well as the release of the spiritual, psychological, and soulish manifestations and bondages that this sin creates in the human personality.

Who is God?

Christians, Jews, Muslims, Mormons, Hindus, Buddhists, and other mystics believe in a concept of God. The big question is, "Who is God?" If he exists, "What is He like?" and "What is God's character?" It is somewhat strange to me that as a culture we do not publicly ask ourselves this question. There are no television specials on God's existence. I think our cultural silence about God demonstrates our collective fear of Him. Sex is no longer the great taboo in our culture, God is. You can talk about any sexual act on television in pornographic detail. However, if you talk about God in any serious manner, you will be kicked off most television shows. If God did not exist, then why would people spend so much energy trying to push Him out of existence?

The reason militant atheists and groups like the ACLU (American Civil Liberties Union) are trying to eradicate manger scenes and any references to God and religion in our culture is because they are reacting to God's existence in the first place. The ACLU and other groups that hate Christianity know deep within themselves that God does exist. God exists and God has a character and definition. God is called the personal, living God of the universe because, like the men and women He created in His image, God has a distinct character and personality. If we were to describe God's personality, we would use the words love, righteousness, creative, and holy.

Unlike the Eastern mystical or New Age view, God is not "perfect nothingness," "consciousness," "non-

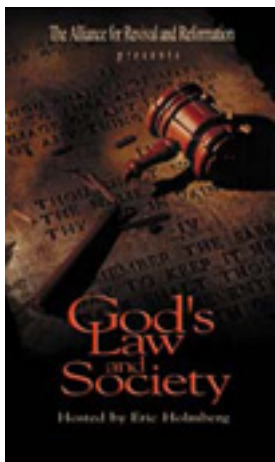
personal energy," nor is God the collective product of our imaginations. God is not non-personal as the mystics, Hindus, and New Age people believe. God revealed the essence of His personality to the human race when He sent His Son, Jesus Christ, to planet Earth. Here we see God's character revealed.

The King of the universe temporarily discarded His royal stature to walk and talk to men in the form of a man - Jesus Christ. God showed us what He was like in Jesus Christ who was loving, humble, compassionate. He raised the dead and cast out demons. Jesus Christ obediently went to the cross and died for the sins of all mankind. Jesus Christ was resurrected from the dead and broke the power of sin and death over the entire human race.

The personal, living God of the universe came to us as the Son of God - Jesus Christ - the Savior of mankind. Thus, we can see that the real God is a God of absolute love and that He loves each one of us on a personal level. The infinite God of the universe knows you personally and wants to embrace you with His arms. God wants to free you and remove your frustrations, bitterness, and disappointments. When we talk about Jesus Christ as Savior, this is what we mean. We are not talking about Jesus Christ as the Savior in religious terms. True biblical Christianity is about an intimate one- on-one relationship with Jesus Christ. Believers in Jesus Christ are those people who share a common friend in Jesus Christ. They are people who know God and walk with God on a personal level.

Who is God? All that we can know about God is wrapped up in the person of Jesus Christ. Personally, I think it is tremendously liberating to know that each of us is not alone in the universe or in this world. There is no problem too great for God. The incredible news is that we are not in this world alone. It is not "us against the world." If we understand what is real, we can know that once we accept Jesus Christ into our lives by faith, we can walk with the personal living God of the universe through all our problems and share all our joys and victories with Him.

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Narcissism

by Michael Wade

According to Greek mythology, Narcissus would have lived a long life had he never come to know himself. But, after he had angered the gods, Narcissus saw his reflection for the first time in a pool of water. As he bent to drink he instantly fell in love with himself. Each time he clasped at the image it disappeared. As he sat for days at the pool, dying, he cried in despair, unable to embrace his own love.

The myth has relevance today in that our society has for some time now come to know itself. It has devoured fruit from the tree of the knowledge of good and evil. Atheism, agnosticism and a contempt of moral absolutes has left man with only himself to worship, a futile religion indeed.

But man, being the spiritual being he is, has not been left pining after himself. Secular humanism is said to have buried the notion of God. The New Age movement today is resurrecting him. God has now been made in the image of man. Narcissus never had it so good.

World history makes it very clear that mankind always worships God or gods, and falls into atheism only as a transition to occultism or when externally forced to, (e.g. communism).¹ Man is a creature who must have hope and faith in the future. A belief in some form of Eastern mysticism is, to quote C.S. Lewis, "the attitude which the human mind naturally falls into when left to itself."²

No matter how enthusiastic secular humanists such as Carl Sagan or Norman Lear may be about agnosticism, their continued evangelistic efforts are just money into a dead horse. Secular humanism is bottoming out. As Mircea Eliade has said, secular man "killed a God in whom he could not believe but whose absence he could not bear."³

Secular humanism of the '60s '70s and '80s has been such a transition period, and the '90s are quickly shaping up as the decade where we all will choose between Christ and the New Age movement.

In the U.S. the line is being drawn and men and women are faced with the same decision Elijah offered his countrymen: "If Baal is God, then serve him. But if the Lord is God, serve Him."

Just what is "New Age?" What makes it a religion? Why is it dangerous?

It is important to realize that the majority of those involved have very little idea of what the movement is all about.⁴ In fact this may be the only thing the New Age movement has in common with Christianity: many of those who profess to be a part of it are out on the fringe. They are usually involved for very superficial and selfish reasons:

* It removes the notion of guilt.

* It provides one with pleasant emotional experiences.

The angel of light doesn't present himself as a masochist. The experiences New Age evangelists speak of are very real and very appealing, especially to those who want to have their sin and enjoy it too. When it comes to fellowshiping with these spirits, New Agers can choose their poison: drugs, self-hypnosis, internal visualization, biofeedback or even sex.⁵ It's commonly referred to as a change in consciousness. What being born again is to Christianity, consciousness changing revolution is to the New Age.

At the heart of the New Age movement is monism. All is one. There is no difference between you, me, God or this newspaper. (It never claims to be an intellectual philosophy).

Monism radically opposes a biblical account of God separating light from darkness, earth from heaven, and clouds from the water. Genesis pictures God continuing to create many different things, all of them different, ending with man, whom He created in His image. We don't live in a mystical soup of homogeneous reality. "Even God Himself is not an undifferentiated unity, but a tri-unity of Father, Son and Holy Spirit - the Trinity."⁶

But once one is convinced that he and everything else are really one, it is a short step to pantheism, where everything is God and, of course, we are all perfect. Like I said, no one claims this to be at all intellectual.

But how could it be otherwise? If everything is God, it must be perfect. There is no light or darkness, no perfect or imperfect, and above all else, no good or evil. Yes, and that reflection in the pool is really very beautiful!

So here we are at one of the seductive claims of the New Age. We're not only perfect; we are, in fact, gods. "Whether it comes from Eastern religions such as Hinduism - 'Atman is Brahman' (the individual self is really the universal Self) - or from classical occultism - 'as above, so below,' (God and humanity are one) - or from the new self-actualizing psychologies - all knowledge, power and truth are within and waiting to be unlocked - the New Age raises the placard of pantheism high: you are god!"⁷

Such a belief begs an obvious question. If all men are gods, why are we so rotten? The Bible explains this very reasonably when it says we have all fallen away from God's goodness and wholeness. New Agers dismiss it as simple ignorance. (Talk about the pot calling the kettle black!)

You see, we just need to get in tune with our real selves. We must change our consciousness, which will lead to an awareness of oneness and spiritual power.⁸

By whatever name this change in consciousness is called, and there are many, it is said to be necessary for the rescue of Western civilization and the world.

That's an odd thought. Where was Eastern mysticism when Western civilization began? What has it done for nations such as India? It is a simple fact of history that any nation embracing it has also been impoverished, destroyed or both.

The New Age (it's really just the same old Baal worship) can be looked at as a threat. But it is really just an opportunity for evangelism that the world has never known. The '90s will be a decade of incredible manifestations of God's power by God's people. Just as the Apostle Paul faced a pantheistic people in Athens who worshipped a litany of gods, so we too will introduce them to the One they call "the unknown god."

If you are flirting with New Age ideas it might interest you to know that the image of Narcissus could be a very beautiful one indeed. It doesn't take drugs or Eastern mysticism or parapsychology. It just takes coming clean with God.

The Bible admits that the sin you justify with New Age ideas is "pleasurable for a season" (Hebrews 11:25). But the Bible also says that "in the end it brings forth death" (Romans 6:23). That death isn't speaking of eternal damnation (although that's a part of it). It is speaking of a life lived outside of God's presence, and away from His precepts. He may be "unknown" to you, but He is accessible if you will believe He is, and that He is gracious towards those that seek Him. You can't trust me with your life and you can't trust a New Age guru. God is the only one you can give your life to, and you can only do it by totally committing your whole life to Him.

Why waste your time flirting with something that may be right? If New Agers are right, Christians will be reincarnated and have another shot at it, right? If Christians are right, New Agers will stand before the Great White Throne of Eternal Judgment. That's not the time to discover the tragedy of Narcissus.

1 Douglas R. Groothuis, *Unmasking the New Age* (InterVarsity Press), 1986, p. 29.

2 C.S. Lewis, *Miracles* (Macmillan), 1947, p. 82-83, quoted in Groothuis.

3 Mircea Eliade, *Occultism, Witchcraft and Cultural Fashions* (University of Chicago Press), 1976, p. 5, quoted in Groothuis.

4 Paul de Parrie and Mary Pride, *Unholy Sacrifices of the New Age* (Crossway Books), 1988, p. 25.

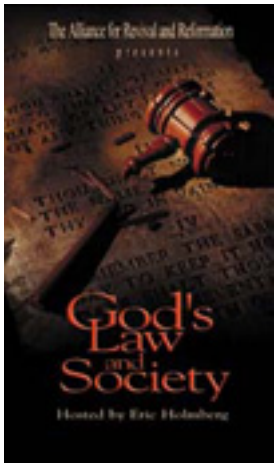
5 Groothuis, p. 25.

6 Ibid., p. 20.

7 Ibid., p. 21.

8 from an interview "The New Age Movement," The John Ankerberg Show.

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New Age and Euthanasia

6/89

"If you are in a coma and on a ventilator and your relatives are not readily available, the odds are that you will be an organ donor."

- Paul A. Byrne and Paul M. Quay
"On Understanding Brain Death"

"With great advances in life-support technology and organ transplantation, the dead today do indeed have much 'protein' to offer us - in the form of their organs and body parts. We are the neo-cannibals."

- Nobel Prize winner Carleton Gajdusek

It's happening. Quietly. Slowly. Tragically. Human sacrifice is now becoming acceptable in America. The hapless, the hopeless, and the helpless are falling prey to the strong and powerful. It has taken decades for pro-abortion and pro-euthanasia forces to win victories based on such ridiculous logic. But, as C.S. Lewis said, New Age philosophy is "the attitude which the human mind naturally falls into when left to itself."

Recently the news media documented the passing of Adolf Hitler's 100th birthday. Much commotion was made about school children not knowing much about the Nazi tyrant, and about the awkwardness with which the German news media dealt with the centennial. One poll found that 46 percent of West Germans believe the Third Reich had some positive influences.¹ Another documented that some of the youth in Germany feel Hitler couldn't be all bad because "he arranged for merciful deaths for handicapped people."²

In America, teachers and journalists are trying to make sure we never forget who Hitler was. It's too bad they don't remember themselves. Today Adolf Hitler and his followers are painted as "right-wing extremists." (He emphatically stated he was a socialist, and named his party the National Socialist Party).³

But we need to find out how the evangelists of euthanasia today mimic the SS. What does Shirley McLaine have in common with Adolf Hitler? Consider the following news item, not reported by a right-to-life or church group, but straight off the pages of the Chicago Tribune, and later picked up by daily newspapers all over the country.

Four nursing aides, dubbed "The Angels of Death," admitted to killing 48 elderly patients "out of pity," beginning in 1983. As the deaths went undetected, they murdered more, "singling out patients who angered them or caused them the most work." The aides killed many of their victims by pouring water

down their noses.⁴

The New Age movement of today, the fascism of Nazi Germany, Darwin's theory of evolution - and virtually every pagan society since Cain slew Abel - all have one thing in common: they deliberately seek the shedding of innocent blood. In Hitler's day the idea was to create "the perfect race," by subjectively ordering the world's genes. New Age doctrine runs a parallel path today.

Each month the topics of euthanasia, doctor-assisted suicide, and the killing of people for their organs make the news more frequently. Each month our nation's conscience is dulled. And each month human sacrifice becomes more acceptable.

In the same month of Hitler's centennial and the emergence of the "Angels of Death," Newsweek reported the story of an elderly lady sentenced to death. Her crime? Being dependant on medical technology. Carrie Coons, an 86-year-old New York resident, was hearty and independent until she suffered a stroke last October. She deteriorated into what her doctors labeled a "persistent, vegetative state." Her chances of recovery were determined to be "nil." A judge decided her condition to be "irreversible." An order was signed. Her feeding tube was scheduled to be removed. Coons would have died had she not embarrassed her doctors by coming out of her coma just before the order was to take effect.⁵

The educators and journalists of today fail to remember that Adolf Hitler euthanized over 270,000 hospital patients because they were "useless eaters."⁶ Whether it be Hitler's fascism or today's New Age movement, the goal is the same: eliminate the unfit and unproductive. Create a perfect race. It's survival of the fittest.

Nazis in the Scrub Room?

But we really need to go deeper than just comparing today's yuppies with yesterday's Nazis. Materialistic yuppieism is just the surface of New Age hedonism. This is not to say that all New Agers are Nazis. The majority of New Agers push their agenda with motives that are paved with good intentions.

But there is a dark side to the lifestyles of the hip and outrageous. There are spiritual forces at work not recognized by most of us. The whole New Age movement gets its name from the idea that mankind is about to usher in a "new age" of history. Mankind is supposedly about to make an evolutionary "quantum leap" from homo sapien to homo noeticus. This "new race" will come about because people have learned to "get in touch with their real selves," or experience "consciousness revolution."

New Age prophets will tell you that the answer to the world's problems is not found in looking to God, but in the prospects of the further evolution of man. Sure, they would say, man has made mistakes, but consciousness revolution will allow us to take a leap into a new, improved version of depravity! Those people who "get in touch with their higher selves" will surpass homo sapiens in evolutionary status. ("Holier than thou" takes on a whole new meaning!)

Homo noeticus will be a race of people who make this quantum leap. This change is said to be a "spiritual evolution" first, and later a biological one.⁷ In theory it will greatly increase man's capabilities to confront and overcome the problems of survival, hence bringing mankind into a new age.

Should God allow New Age doctrine to run its course, the blame for Mother Earth's problems would be laid at the feet of those who have not made this leap into New Age doctrine. A "cleansing action" will be required to remove the "unbelieving" from society so that this new race will be able to manifest its new nature and overcome its medical, environmental, economic and social problems.

Adolf Hitler's ties to the occult are well documented.⁸ That they were what drove him to seek the extermination of the Jews and the establishment of his own world order is obvious to any student of such texts. But tyranny, greed, hatred, arrogance, and paganism are not limited to the 20th century. The Aztecs, the ancient cultures of Palestine, and the barbarians of pre-Christian Europe are only a few examples of societies which regularly practiced human sacrifice.

Just what is it? How could anyone really say that such an advanced society as ours would practice something so barbaric? Paul de Parrie and Mary Pride, in *Unholy Sacrifices of the New Age*, offer the following definition of human sacrifice: "The murder, torture, and/or cannibalism of an innocent person justified as beneficial for himself, for another person or for society."⁹

Remember this definition. It will come in handy when we look more deeply at the impact of the New Age on medical ethics next month. Occultism, reincarnation, psychology, and most of all, the loss of moral absolutes and the doctrine of "living for yourself," influence the values we place on human life today. Sadly, many people in the American medical profession, whom we once held in such high regard, are now the white-robed high priests of the New Age.

1 The Associated Press, April 20, 1989.

2 Paul de Parrie and Mary Pride, *Unholy Sacrifices of the New Age* (Crossway Books, 1988), p. 81. (For those wanting more information on the lack of ethics in medicine, this is an excellent book.)

3 Paul Johnson, *Modern Times* (Harper and Row, 1983), p. 293.

4 The Spokesman Review (Washington: Spokane, April 16, 1989), reprinted from The Chicago Tribune.

5 "Whose Death Is It, Anyway?" *Newsweek*, April 24, 1989, p. 69.

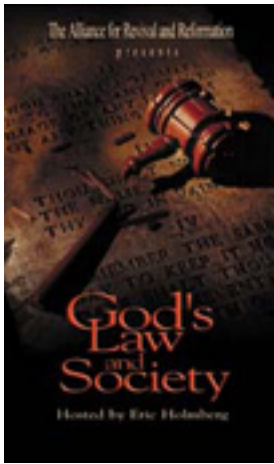
6 de Parrie and Pride, p. 60.

7 From an interview, The New Age Movement, "The John Ankerberg Show."

8 See Jean-Michel Angebert, *The Occult and the Third Reich* (MacMillan Press, 1974); James Webb, *The Occult Establishment*. (These men were non-Christian historians who documented Hitler's ties to the occult.)

9 de Parrie and Pride, p. 15.

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New Age Psychology

- by Michael Wade

With the retreat of Christianity from society in the first half of this century, America became more and more pagan.

Many people today, unfortunately, are choosing a deceptive form of hedonism known as the New Age Movement, and they often justify the choice with a new theology.

According to Martin Gross, we live in "the most anxious, emotionally insecure and analyzed population in the history of man." We are "the citizens of the contemporary Psychological Society." A society "in which, as never before, man is preoccupied with self."¹

At the turn of the century theology was the queen of the sciences. But when relativism took hold of our educational institutions in the 1920s, psychology became the New Theology. Man placed self at the center of human concern.

The Apostle Paul opened the first chapter of Romans with a concise explanation of all this: "Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man ... Therefore God gave them over in the lusts of their hearts to impurity, that their bodies might be dishonored among them. For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever." (Romans 1:22-25).

In crowning his new queen, man has declared the answers of life to reside within himself. Over the decades, the prophets of psychology have instructed us to "look within ourselves," and an introverted, empty, bankrupt society has resulted. To paraphrase the prophet Habakkuk, the fig tree is not blossoming, there is no fruit on our nation's vines, the yield of the olive tree has failed, the fields have produced no food, the flocks have been cut off from the fold, and there are no cattle in the stalls.

There is a spiritual famine in the land, because man does not have the answers within him as the false prophets have claimed. Throughout the land they are calling out for help. They need a new way of living and are starving for spiritual nourishment. The New Consciousness, as it is called - New Age doctrine in sheep's clothing - is answering that cry. It offers a new way of living, thinking and being. It makes the same claim of finding the answers within, but now reaches to the mystical for its power source. Psychology was a queen. Now she's a goddess.

Are We Being "Psyched Out?"

Beginning with Freud, psychology evolved over the last 100 years and gradually gained acceptance as a legitimate science. It is not within the scope of this article to chronicle every increase within the

movement. But suffice it to say that Freud, Maslow, Skinner, et. al., have brought the area of study a long way. Today psychology has reached the brink of hard-core idolatry. It is called transpersonal psychology.

Transpersonal psychology is an entirely new school of psychology struggling, just as Freud did, to emerge as the dominant path to understanding human behavior. It legitimizes New Age mysticism to our intellectual culture. It isn't on everyone's lips yet, but it will be. The first issue of the Journal of Transpersonal Psychology listed its characteristics as unitive consciousness, peak experiences, mystical experience, self-actualization, oneness, cosmic awareness, and transcendental phenomena.²

This new trend in psychology includes a number of spiritual ideas, most of them pantheistic (all is God, all is one), and "encourages Eastern forms of meditation, yoga, and various methods of consciousness expansion. In its synthesis of the humanistic position with spiritual disciplines, the movement offers both the credibility of Western thought and the exotic allurement of the East. Although it incorporates the ideas of Western sages, it also embraces the occult."³

Because the self becomes the center of human concern, all perceptions of reality change under transpersonal psychology. Self-actualization to the mystic becomes an end in itself. Any effects it may have on others become completely irrelevant since there are no absolutes.

One observer explained it this way: "Because personal experience equals reality, one changes reality by focusing on the self."⁴ (The Bible tells us to change ourselves by focusing on reality). According to Douglas Groothuis, "Reality itself is lost when the universe is reduced to a 'multiverse' of independently existing bubbles of subjective meaning. Believing in impossible things doesn't ipso facto make them possible."⁵

This introverted, ambivalent, endless preoccupation with the self reduces all events, people and things to the subservient. Rather than giving out of oneself to be blessed, as the Bible instructs, New Age psychology focuses on man's problems as the only thing that matters, and creates an endless cycle of pain and emptiness: "Because I am mine own authority, I will find mine own fulfillment. But in my vanity, I am empty. Because I am empty I must find mine own fulfillment."

The havoc this has wrought on our culture has been devastating. Abortion is the most popularly cited carnage, but it's really just one piece of a disgusting meat pie. An aborted fetus is nothing more than a foretaste of the things to come should our culture continue its present course. Killing people because they are too old, killing people because they are too young, and even the killing of fetuses and adults for their organs are all practiced today - legally.⁶

Natural man, when separated from a higher power to whom he is accountable, quickly becomes Almighty Man. "The old-time secular humanism said 'There is no Deity. Long live humanity.' The new transpersonal or cosmic humanist says, 'There is no Deity but Humanity.'"⁷

Which brings us to the question man has wrestled with since God created him: Who is really in charge?

Consider the following quotes, and ask yourself which is the more credible:

"God is dead"
- Nietzsche

"Nietzsche is dead"
- God

1 Martin Gross, *The Psychological Society* (New York: Simon and Schuster), 1978, p. 3.

2 Douglas R. Groothuis, *Unmasking the New Age* (InterVarsity Press), 1986, p. 80. (I am indebted to Chapter 4 of this book for much of the structure of this essay. I highly recommend it for further reading.)

3 Ibid, p. 81.

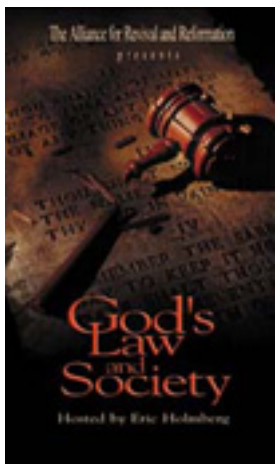
4 Francis Adeney, "The Flowering of the Human Potential Movement," *Spiritual Counterfeits Journal* Vol. 5, No. 1, Winter 1981, p. 13, quoted in Groothuis.

5 Groothuis, p. 82.

6 Paul deParrie and Mary Pride, *Unholy Sacrifices of the New Age* (Crossway Books), 1988, p. 64.

7 Groothuis, p. 81.

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Tracing the Sources of the NEW AGE

By Paul McGuire

The first thing we must understand about the New Age Movement is that it is not new. It is a compilation of old myths, of ancient Bhuddism, all dusted off and translated into high-tech Western scientific terms. What has been coined the New Age Movement by the mass media is really the combining and blending of various spiritual movements that are centuries old.

The origin of Hinduism dates back as early as 2000 to 1000 B.C. Hinduism has no historical founder, but its tradition teaches that its spiritual laws and truths were revealed to spiritual men called rishis, who lived along the banks of the Ganges and Indus rivers in northern India. According to Hinduism, Brahman is the supreme, absolute, eternal, infinite, neuter Spirit Being. Brahman is also perfect and unchangeable. Hinduism teaches that only that which is permanent is real. Because all things change except Brahman, only Brahman is real. Hundreds of lesser gods can be worshiped by the Hindu because all gods are seen as different aspects of the one Brahman.

According to Hinduism, every living thing has a spirit or soul, called an atman, which comes from Brahman. The final destination of the human atman is union with Brahman, but this cannot be achieved in just one lifetime. Therefore, each individual atman, or soul, must pass from body to body, lifetime after lifetime, guided by the law of karma. This is called reincarnation, or the transmigration of the soul. The law of karma determines what type of life will be lived in each reincarnation. According to this law, your current life is the product of your deeds in past lives. Your next reincarnation will depend on your deeds during this life. It is this tenet which is the basis for many things taught by people like Shirley MacLaine, Ruth Montgomery, and various other gurus and spiritual teachers.

This belief in reincarnation has been given a fresh infusion of credibility by scientists like Raymond A. Moody Jr., M.D., author of *Life after Life*, which investigates NDEs (or Near Death Experiences) and OBEs (or Out of Body Experiences). Although not directly embracing reincarnation, his accounts of NDEs when one encounters a "Being of Light" paved the way for a New Age theology which openly accepts reincarnation.

Moody reports that after meeting several "beings of light," the NDE-er usually meets a supreme Being of Light, whom people with a Christian background often call God or Jesus but whom those of other religious traditions call Buddha or Allah. Still others apparently say that this supreme being of light is none of these personages, but nevertheless is someone very awesome. One wonders who this other being is. The Bible speaks about a Lucifer ("the shining one") who is a powerful spiritual being in rebellion against God. Could this "being of light" in reality be Lucifer?

According to Martha Knobloch, a Christian expert on the subject of reincarnation, powers of darkness can come as "beings of light" and create the hallucinations involved in NDEs and OBEs. In addition,

Knobloch believes that demons can actually cause people to remember "past lives" that they never lived.

BUDDHISM

The religion of Bhuddism was founded in India by Siddhartha Gautama (later called "the Buddha" or "enlightened one"), who lived between 560 and 480 B.C., as a protest against certain Hindu doctrines. Siddhartha Gautama was raised in an affluent family and did not even know that poverty existed until he left the pleasant confines of his father's palace. Siddhartha was so disturbed by the poverty and despair that existed that he decided to go on a spiritual journey to find answers. Shaving his head and donning a robe, Siddhartha Gautama traveled and consulted with gurus and spiritual teachers.

Finally, Siddhartha Gautama began to meditate, became "enlightened," and developed what became known as the Noble Eight-fold path that would lead to nirvana or "perfect insight," a quality of mind. These eight techniques consisted of: (1) right belief, (2) right aspiration, (3) right speech, (4) right action, (5) right occupation, (6) right effort, (7) right thought, (8) right meditation.

In a nutshell, the Bhudda's Noble Eight-fold Path is a program of self-effort that is designed to earn you peace. Like every other New Age teaching and mystical practice, the road to Paradise is paved by your own personal spiritual performance. In other words, you earn your way to heaven through your works. This is the antithesis of God's method of salvation described in the Bible as based on faith in Jesus Christ. Ephesians 2:8-9 says, "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast."

FROM THE PAST TO THE PRESENT

Coupled with these ancient belief systems (Hinduism and Bhuddism) are the more recent ideas of women like Madame Blavatsky who founded the Theosophical Society and wrote *Isis Unveiled* in the late nineteenth century. Blavatsky's Theosophical Movement emphasized the Hindu and Bhuddist teachings of reincarnation and taught there are mahatmas ("great souls" or exalted beings) who have come to earth to teach us the way to enlightenment.

The ideas of the Theosophical Society blended with Mary Baker Eddy's Christian Science teachings and with dozens of other hybrid religious movements in the early twentieth century. However, the most immediate spiritual predecessor of the contemporary New Age Movement was the Hippie movement of the 1960s and the earlier Beatnik movement of the 1950s. Both of these cultural and social phenomena came about as reactions to the materialism of the post-World War II years.

Poets, writers, philosophers, and intellectuals (such as Alan Watts, Jack Kerouac, Allen Ginsberg, William Burroughs, and Gregory Corso) called for a new brand of American consciousness and popularized the use of marijuana and Eastern meditation in our culture. By the 1960s, the ideas of men like Timothy Leary were increasingly acceptable to larger segments of society, and the appeal of pop music groups, such as the Grateful Dead, the Jefferson Starship, the Doors, and the Beatles, ushered the

psychedelic-mystical revolution into the living rooms of millions of ordinary middle-class teenagers. When John Lennon, Paul McCartney, Ringo Starr, and George Harrison began to follow the guru Maharishi Mahesh Yogi, the founder of Transcendental Meditation (TM), millions of Americans joined them.

Many of the spiritual movements now popular in the New Age movement had their twentieth-century revivals in the 1960s and early 1970s. In fact, many social analysts believe that the New Age movement is nothing more than an attempt to rediscover the interests of the 1960s and the idealism of the Hippie movement.

But the current New Age Movement has made some interesting departures from its earlier predecessors that reflect the maturity of its followers. There has been a deemphasis in the use of drugs in favor of health foods, meditation, channeling, crystals, and astral projection. Channeling and astral projection have replaced the powerful psychedelic experience of the 1960s, although there are signs of a possible resurgence of LSD through the work of modern shamanists like Terrence McKenna and the popularity of the Albert Hoffman Institute in Los Angeles, which seeks to protect the use of LSD experimentation. (Albert Hoffman was the Swiss chemist who accidentally discovered the chemical LSD.)

NEW AGE PRACTICES AND TERMS

To understand more clearly what the New Age Movement is we must understand some of the terms associated with it and the practices employed by it. We will see that some of them are distortions of Christian truth and of what should be part of a legitimate Christian lifestyle.

Channeling. The practice of channeling is not new. It is what the Old Testament termed mediumship, consulting with spirits, and spiritism. Channeling or mediumship is when an individual willfully yields to a spirit by going into a trancelike state. Channeling has been around for centuries and is mentioned in the Old Testament. King Saul consulted mediums and channelers when he was looking for supernatural answers. Instead of looking to God, he turned to the occult.

First Samuel 28:7 says: "Then Saul said to his servants, 'Seek for me a woman who is a medium, that I may go to her and inquire of her.' And his servants said to him, 'Behold, there is a woman who is a medium at Endor.'" We knew that Saul knew that it was wrong to consult mediums, for he had to visit the medium in disguise, having previously cut off all mediums and spiritists from the land. Because Saul was not in a right relationship with God at this time, he sought counsel from the channelers of his day.

Today there are several famous channelers: J.Z. Knight channels an entity or spirit called Ramtha, Jach Pusel mediums Lazaris, and there are thousands of lesser known channelers or mediums who give private consultations. Some even have their own television shows. In some cases, these channelers are fakes and charlatans, and in other cases they are actually letting spirits talk through them. The Bible is very specific about forbidding the practice of channeling, consulting spirits, or using mediums. Leviticus 19:31 states: "Do not turn to mediums or spiritists; do not seek them out to be defiled by them. I am the Lord your

God."

Shirley MacLaine, Kevin Ryerson, Jane Roberts, J.Z. Knight, Jach Pursel, and the thousands of others who are practicing and encouraging channeling may appear to be very compassionate and intelligent people. But the practices of channeling, consulting spirits, and mediumship are strongly condemned by God in the Bible.

Astrology. This New Age practice goes way back in ancient history. Although many of our country's newspapers regularly carry a horoscope column, it too is a practice specifically condemned by the Bible. Many people consider the consulting of horoscopes as harmless fun. But this is not the position that the Bible takes concerning astrology.

The prophet Isaiah warns against the practice of astrology in Isaiah 47:13-14: "You are wearied with your many counsel; let now the astrologers, those who prophesy by the stars, those who predict by the new moons, stand up and save you from what will come upon you. Behold, they have become like stubble, fire burns them; they cannot deliver themselves from the power of the flame...." The prophet Isaiah warns the nation that they should seek God and not the stars or else destruction will come upon them.

Linda Goodman is one of the most famous astrologers of our era, selling over 60 million copies of her first two books on astrology, *Sun Signs* and *Love Signs*. Both of these books have been translated into over fifteen languages, and she has received bids of millions of dollars from publishing companies seeking the rights to her new books. Goodman is not a fatalistic astrologer who believes "it's all in the stars." Two themes emerge in her writing: (1) time does not really exist; and (2) when you learn to become a mover instead of a pawn, you rise above your horoscope.

However, in an interview with *Whole Life Times* magazine Goodman responds to the question: "What do you think is going to happen in this New Age? You speak in one of your books about this being a time of preparation for the appearance of a Messiah." Goodman answers: "I also point out in the 'Lexigram' chapter of *Star Signs* that the Second Coming is not going to be a barefooted man floating down in a white robe. The Second Coming is in each heart, when each man and each woman realizes that 'I too am a Messiah.' And then I did a Lexigram on the word Messiah. I am he. She is me. He is her. I am she. He is me."

Crystals. If anything hallmarks the New Age Movement it is the use of crystals. I recently visited the Bhodi Tree Bookstore on Melrose Avenue in Los Angeles. This is the most famous New Age bookstore in the world, recently popularized by Shirley MacLaine in her television movie and book *Out on a Limb*. Inside the bookstore there was a large assortment of crystals for sale, as well as numerous books and magazines on the subject. Crystals are supposed to generate cosmic energy and facilitate higher consciousness and divine healing. Crystals have been used for everything from relieving depression to warding off evil spirits. They are in a sense a New Age cure-all.

Recently, a "Crystal Congress" was held in Los Angeles and noted speakers from around the world - like scientist and author Marc Vogel, Uma Silbey (jewelry designer and author), and Katrina Raphael (healing professional and author) - came to lecture on the healing arts and metaphysical applications of crystals, mineralogy, and geology.

The Bible does not specifically mention crystals. However, it is interesting to note that in Ezekiel 28:12-15 a reference to Satan appears. It reads: "Every precious stone was your covering." Could Satan use these objects of beauty to hide behind? There is nothing wrong with owning them to enjoy their beauty. However, if a crystal has been used in conjunction with or as an instrument of mystical or occult practices, I strongly suggest that you get rid of it.

New Age Medicine and Holistic Health. New Age thinking has infiltrated the medical establishment and has begun to permeate the thinking of medical doctors. In this area it is difficult to discern between what are legitimate new forms of medicine based on Eastern medical techniques and new scientific discoveries, and what is clearly New Age or occult. Terms like homeopathy, herbs, chakras, acupuncture, deep tissue bodywork massage, rolfing, polarity energy balance, clinical ecology, environmental stress, Reichen Therapy, Tibetan Reiki Therapy, Kirlian photography, electro-acupuncture, mineral balancing, chelation therapy, colon hydrotherapy, amino therapy, aromatherapy, integrated metabolic programs, bio-energetics, flower essences, and reflexology are just a few of the current trends in the medical arts.

Many things about holistic health and New Age medicine are not only very beneficial and good for you but are also biblical. For instance, the Bible has many things to say about the relationship between attitude and health. "A tranquil heart is life to the body, but passion is rottenness to the bones" (Proverbs 16:24). "Pleasant words are a honeycomb, sweet to the soul and healing to the bones" (Proverbs 16:24). "A joyful heart is good medicine, but a broken spirit dries up the bones" (Proverbs 17:22). It is clear that the relationship between attitude and health is a biblical concept.

There are aspects of holistic health and New Age medicine that are not compatible with Scripture, however, we should affirm an emphasis on nutrition. It is not New Age to eat foods free of chemical pollutants and dangerous pesticides. We should reduce our cholesterol intake by cutting down on red meats and fats, and eat more grains, fruits, and vegetables. This is not a subversive call to vegetarianism; it is scientific nutrition. Avoiding what is unhealthy does not mean that we are adopting the Hindu belief in vegetarianism and are afraid of eating our reincarnated ancestor.

Scripture says: "Do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body" (1 Corinthians 6:19-20).

Meditation. This ancient Hindu and Buddhist practice involves emptying the conscious mind in order to become passive and to awaken the God-consciousness within you through the use of a mantra. By concentrating and chanting a mantra word, your mind supposedly becomes attuned to what mystics call your higher self or cosmic consciousness.

Meditation is an integral part of most New Age practices, but there is a radical difference between prayer and New Age meditation. Prayer is communication with God through Jesus Christ. It may involve verbal prayer or "praying in the Spirit," but this communication is always directed toward the person of God. New Age meditation, on the other hand, is an emptying process where one focuses on a mantra which is usually a chant designed to contact a Hindu deity or demon. Eastern meditation involves the "dropping of your guard" and the relinquishing of the control of your rational mind, thus opening you to the realm of the demonic. For you are not focusing on God, and therefore other spirits can communicate with you.

There is a long tradition of sound Christian meditation, not to be confused with Eastern forms of meditation. It is certainly proper to meditate on the Word of God or to think in a concentrated manner about what God is doing in your life. "I have more insight than all my teachers, for thy testimonies are my meditation," says the writer of Psalm 119:99. Meditation on the Bible involves focused thinking about what God has said. It is completely different from opening your mind to the "cosmic consciousness."

Visualization. First of all, visualization to some degree is a normal function and creative tool of the mind. Every person before beginning any project or goal employs some kind of visualization in order to achieve it. Many athletes use a technique of visualization when they mentally picture themselves winning or performing a specific task successfully. Studies show that good automobile drivers who have low accident records often visualize or fantasize how they would get out of a particular accident situation while they drive. When they are faced with a potential accident, they have already rehearsed in their minds what action they are going to take to avoid it.

A certain degree of visualization is necessary to perform activities in life successfully. This kind of visualization is, however, different from the shamanistic Hinduism of someone like Shakti Gawain, guru and author of Creative Visualization, who employs the technique of visualization in the mystical or occult sense. In this type of visualization, your mind or mind power becomes the god or source of all power. You begin to believe that you can control everything in your life through visualizing it. The result is that you begin to play God and attempt to control everything through visualization. God gets crowded out of the picture entirely. Visualization then violates the commandment, "You shall have no other gods before Me" (Exodus 20:3).

The Bible as on good spiritual guide among many. New Age members all make the mistake of viewing the Bible as just another "spiritual guidebook" among many other equally valid ones. However, the Bible is the only Word of God. The Apostle Paul says, "All scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness" (2 Timothy 3:16).

Hebrews 4:12 says, "For the word of God is living and active and sharper than any two-edged sword, piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart."

My spiritual pilgrimage began at a very young age when the questions, "Who am I? What is my purpose in life?" and "What am I doing here?" haunted me and burned in my mind night and day. While other children were content to play, I was driven to ask questions about the meaning of life. Raised in New York City, I came from a liberal, educated family. Both my parents were teachers, and neither believed in God.

As a young boy, I thought science could give me the answers to my questions about life. Reading every book I could get my hands on about science and the lives of the great scientists, I often devoured ten books a week. I read about men like Albert Einstein, Nicola Tesla, Thomas Edison, Enrico Fermi, Louis Pasteur, and John Oppenheimer. Building a huge laboratory in my bedroom, I undertook amateur experiments on cryogenics and nuclear physics. Soon, however, I realized that these brilliant men did not have the answers I was looking for. Thus, at an early age I discovered the bankruptcy of scientific materialism.

After exhausting science as a means of finding the meaning of life, I next investigated the occult and Eastern religions. Biblical Christianity was not even an option for me. I had never once met a Bible-believing Christian and the churches in my neighborhood were steeped in liberal theology or dead orthodoxy.

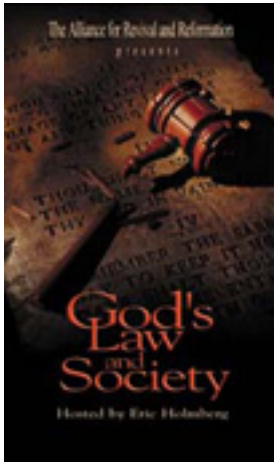
People involved in the New Age Movement hold the very same beliefs, for their goal is to create a one-world government and unify the planet under a spiritual system of higher consciousness. Like many New Agers, I viewed Christians with all their talk of Jesus Christ being the "only way" as an anachronism and a threat to the spiritual/political revolution coming to the planet.

But everything I had searched for in Eastern mysticism, human relationships, and the New Age Movement, I now find in Jesus Christ. This was not just another higher state of consciousness, an "upper story leap" without rational content, or a mystical trip. Nothing about this was artificial or mystical. One could easily misconstrue my involvement in the New Age Movement and my faith Jesus Christ as the path of someone hopping from experience to experience lacking rational and verifiable content. Let me assure you that when I began my spiritual journey I did so as a scientist and a skeptic.

The contrast between mystical experiences and my encounter with Jesus Christ was as different as night and day. All of the New Age and Eastern mystical experiences I was involved in had an illusory quality no matter how real they seemed at the time. Jesus Christ was not just another "experience." My newfound relationship with Him conveyed a reality so strong that I knew I had found God.

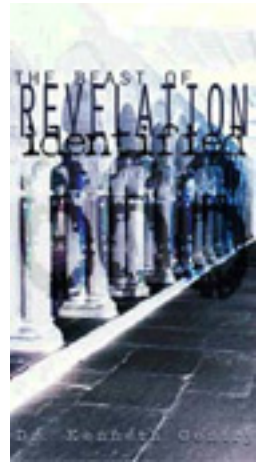
Excerpted from *Supernatural Faith in the New Age* by Paul McGuire (Springdale, PA: Whitaker House Books, 1987), pp. 43-56 and *Evangelizing the New Age* (Ann Arbor, MI, Servant Publications, 1989) pp. 38-54.

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A Thirst for Truth

-by Paul McGuire

My spiritual pilgrimage began at a very young age when the questions, "Who am I? What is my purpose in life?" and "What am I doing here?" haunted me and burned in my mind night and day. While other children were content to play, I was driven to ask questions about the meaning of life. Raised in New York City, I came from a liberal, educated family. Both my parents were teachers, and neither believed in God.

As a young boy, I thought science could give me the answers to my questions about life. Reading every book I could get my hands on about science and the lives of the great scientists, I often devoured ten books a week. I read about men like Albert Einstein, Nicola Tesla, Thomas Edison, Enrico Fermi, Louis Pasteur, and John Oppenheimer. Building a huge laboratory in my bedroom, I undertook amateur experiments on cryogenics and nuclear physics. Soon, however, I realized that these brilliant men did not have the answers I was looking for. Thus, at an early age I discovered the bankruptcy of scientific materialism.

After exhausting science as a means of finding the meaning of life, I next investigated the occult and Eastern religions. Biblical Christianity was not even an option for me. I had never once met a Bible-believing Christian or seen an evangelist on television, and the churches in my neighborhood were steeped in liberal theology or dead orthodoxy.

The only religion we had at home was secular humanism - the belief that there is no God and man is the center of the universe. As a result, I was raised to believe that there was no absolute right or wrong. Around the dinner table, my parents taught me that human evil was due to ignorance and that the concept of a personal God was an archaic belief any educated person should transcend. In addition, they told me that Christians were intellectually pathetic people who were "anti-love," "anti-joy," and "anti-sex." Instead of promoting anything good, Christians were responsible for the crusades and the Inquisition.

One Thanksgiving evening my grandmother asked my father to pray. Instead, he launched into a thunderous tirade about how there was no reason to thank God - everything we had came from man's hard work.

In the atheistic environment of my home, the spiritual void within me grew deeper, and I plunged headlong into the New Age philosophy and radical politics. Soon after I reached puberty, my parents divorced, ripping my world apart. My spiritual pilgrimage merged with a growing hatred of all authority and society. I was ripe to be seduced by the counterculture and the psychedelic philosophy of the '60s which has now become the New Age Movement.

Although my mother held a secular humanist worldview, she was always full of loving concern and

discipline. She spent thousands of hours reading me books and taking me to museums and libraries. Genuinely concerned about her rebellious son, my mother sent me to a psychotherapist whom she hoped would solve my problems.

I told my therapist that I wanted to know why I was alive, who I was, and what purpose there was for my life. He could not help me and only provided a listening board. In the vain hope of finding answers, I began reading Sigmund Freud, Carl Rogers, and Carl Jung. But all the leading psychological theorists seemed to contradict each other, and I was left more confused than ever.

Then the "hippie" movement with its drugs and "free love" exploded across the nation. I remember the first time I saw Timothy Leary. Wearing a white outfit and grinning like the "Cheshire Cat" from Alice In Wonderland, he said on national television "Tune in, turn on, and drop out." This psychedelic prophet of LSD was in distinct contrast to the people involved in organized religion. Then the Beatles recorded "Sgt. Pepper's Lonely Hearts Club Band," and the psychedelic invasion of drugs, Eastern religion, and promiscuous sex spread.

At the age of fifteen, I was wearing long hair and boots and demonstrating with Abbie Hoffman in New York City. I organized demonstrations and was even made an honorary member of the Black Panther Party for protesting outside a prison against the arrest of Panther leaders.

Simultaneously, I deepened my activities in Eastern mysticism and was introduced to drugs by an "honor student" in my high school. I read a book by Aldous Huxley titled Heaven and Hell and the Doors of Perception, which describes Huxley's experimentation with hashish and mescaline as a means to enter a higher state of consciousness. This fellow student, whose father was a doctor, "turned me on" to hashish and mescaline as part of a serious scientific experiment. Together, we passed through the "doors of perception" and entered a higher realm of consciousness.

Fueled by drugs like LSD and mescaline, it was the psychedelic '60s that ushered in the current New Age Movement. Powerful mind altering drugs like LSD blasted people into the spiritual realm and forced them to acknowledge the presence of a spiritual reality. This opened the door to the occult and the myriad practices of Eastern mysticism that gave birth to the New Age Movement.

In my own life, the use of powerful psychedelic drugs like LSD intensified my plunge into the New Age philosophy and Eastern Mysticism. Thus began an electric pilgrimage into Hinduism, Buddhism, the teachings of Don Juan, yoga, mental telepathy, altered states of consciousness, hypnotherapy, astral projection, reincarnation, the occult, devil's weed, spirit guides, and a smorgasbord of mystical experiences. I was greatly influenced by men like Baba Ram Dass, Ken Kesey, Timothy Leary, and Stephen Gaskin.

In fact, my major at the University of Missouri was called "Altered States of Consciousness," a brand-new accredited field within the Department of Psychology. We studied different means of entering higher states of consciousness and engaged in exercises based on Eastern mystical teaching and

experiences by men like Carlos Castaneda. It was during this time of intense New Age activity that I developed spiritual powers and "cosmic consciousness."

My professor at the University of Missouri was a practicing mystic and taught a number of courses on mental illness. He believed, as did popular psychologists like R.D. Laing, that mental illness or madness could be a means of entering higher consciousness. In this theory, insane people are considered spiritual pilgrims caught between two realities.

My professor invited gurus to teach and perform supernatural feats of levitation. Once while my professor was lecturing, I heard a distinct voice within me shout, "Surrender to the dark forces within!" At this point in my life I noticed a growing intensity in the manifestation of strong paranormal experiences. Yet at the same time, I had a growing feeling that things were getting out of control. The more bizarre things became, however, the more I believed I was moving toward "enlightenment." I became convinced that everything happening was due to my excess "karma" burning off.

As is often the case with people involved in drugs and the occult, I experienced mixed feelings of great elation and depression. I became a kind of mystical "wildman," hiking into the woods while on psychedelic drugs and communing with what I thought was God. But I was like a comet crashing into the atmosphere, burning more brightly as I moved through the heavens and consuming myself in flames. One evening I broke into my psychology professor's office and wrote him an anonymous note warning him of the dangers of "the journey."

Invasion Of The Jesus Movement

In the early '70s, a strange thing happen at the University of Missouri: The Jesus Movement spread from the West Coast and entered the campus town of Columbia, Missouri. I remember seeing an article on the Jesus Movement in a national magazine. Reading about these Christians, who I thought were going to regress mankind into a new Dark Age with their "primitive blood-stained religion," made me furious. I hated them because I thought they would stop the "revolution" and the establishment of the new world order based on higher consciousness.

People involved in the New Age Movement hold the very same beliefs, for their goal is to create a one-world government and unify the planet under a spiritual system of higher consciousness. Like many New Agers, I viewed Christians with all their talk of Jesus Christ being the "only way" as an anachronism and a threat to the spiritual/political revolution coming to the planet.

About this time, however, I finally came face to face with genuine Christians who moved in the supernatural flow of the Holy Spirit and had the glory of God shining on their countenances. I encountered Spirit-filled Christians everywhere and thought it was my duty to defend the faith of Eastern mysticism and the religion of "higher consciousness." Attacking and debating believers in philosophy classes whenever they spoke out about their faith, I delighted in trying to humiliate them and prove them wrong through intellectual arguments.

In addition, I increased my "outrageous" behavior in front of Christians in an attempt to mock and ridicule them. Since I studied film, I made X-rated animation movies with Barbie dolls in an attempt to sneer at Judeo-Christian morality.

Despite my bitter hatred, a couple of true Christians began to zero in on me and share the love of Jesus Christ. Beneath all my bravado was a hurting, frightened individual reaching out for answers. At first, my mind completely rejected everything they were saying. But they continued to love me with a pure, deep, spiritual agape love. Even though I thought what they were saying was complete idiocy, I felt myself being wooed and convicted by the Holy Spirit as they talked.

For the first time in my life, I sensed God's love for me. All my intellectual arguments were reduced to nothing as I encountered something far more real than anything I had experienced before. This was not some "trip" or mystical high. The purity and love that I felt had to be God.

Empowered by the Holy Spirit, these supernatural Christians opened up their lives to me. They cared about me as a person and loved me. They invited me to their prayer meetings and had me over for dinner. Through their personal ministry to me, I felt the arms of the living God embrace me and hug me like my father never had. As the Lord touched me deep within my heart, the hurt and bruised child locked inside me emerged and responded to His love.

Although I wasn't yet ready to surrender, the Holy Spirit continued to work in my life. I had all kinds of intellectual questions, so my Christian friends gave me a book by Dr. Francis Schaeffer called *Escape From Reason*. It changed my life. I was shocked to discover that a person could be both intelligent and a Christian. Talking about God, film, art, and philosophy in brilliant and articulate terms, Dr. Schaeffer explained contemporary culture in a way I had never understood.

Still I fought with the Holy Spirit, and the forces of darkness did not want to let me go. As these Christians prayed for me, the Holy Spirit continued to convict me. Sometimes I found myself walking alone by the highway, and, even though I was "stoned," I would begin sobbing and weeping as Almighty God touched me.

The Hand Of Providence

One afternoon a guy named Tim invited me to a retreat in a wooded area about an hour away from the campus. I had mysteriously met Tim in the hallway of a dormitory, where he sat reading the Bible that he carried with him everywhere. He was in the hallway to meet someone else, but providentially he met me and invited me to this Christian retreat. Tim's eyes shone with sincerity and the love of God, so I accepted his invitation.

Dressed in boots, blue jeans, and long hair, I arrived at the retreat center. A brief look at the place quickly convinced me that these people didn't have what I was looking for. They were the kind of Christians I

had seen before - religious but lacking the depth and dimension of people who have had a personal encounter with Jesus Christ.

While at the retreat center, I noted vague references to the Bible, but primarily we played games like "spin the bottle." I was totally disgusted, for these people reinforced my worst preconceptions about Christianity. After spending the night I told Tim during breakfast that I was going to hitchhike back to the university. Tim walked me to the highway and said, "Paul, God will take care of your ride home." Wondering if he was some kind of religious nut but hoping to humor him, I said, "Yeah, yeah sure." Then I stuck out my thumb and tried to hitch a ride.

The first person to pick me up was a Pentecostal preacher. He and his wife talked to me about Jesus the entire ride. Stunned, I chalked it up as coincidence; after all, this was the Bible Belt. After they let me out, I stuck out my thumb and was picked up by a Bible salesman with a station wagon filled with Bibles! As we whizzed down the highway, he opened a giant Bible and began reading. With no hands on the wheel, he asked me if I wanted to receive Jesus into my life. I managed to gulp a "yes," and he pulled off the road.

As we rolled to a stop, the thought raced through my mind, "What have I got myself into? Is this guy some kind of religious psychopath or axe murderer?" Growing up in New York City had taught me to suspect everybody's motives and not to trust strangers.

The next thing I knew this Bible salesman was leading me in a prayer. With head bowed and hands clasped, I heard myself saying, "Jesus Christ, I ask you to forgive me of my sins. I invite you to come into my life and make me born again. In Jesus' name. Amen." I couldn't believe I had said this prayer. I wasn't even sure what sin was, although it seemed to me like an archaic concept. But I prayed in faith and meant it.

Hours later, I forgot the incident had even occurred and "partied" the night away with friends. The next day I woke up hung over and decided to visit a Christian girl named Laura. She and her boyfriend, Burgess, had spent a lot of time ministering and witnessing to me about Jesus.

As Laura and I talked, we were walking next to some giant Roman columns in the university quadrangle. I told her about my highway experience, and another girl sitting on the lawn overheard our conversation. It turned out that she was a minister's daughter wrestling with the question of whether or not Christianity was really true. Looking at me pointblank, she said, "Do you believe that Jesus Christ was the Son of God?"

All of a sudden the words, "Yes, I believe that Jesus Christ is the Son of God!" leapt from deep within me. I was shocked. I had never said anything like that before. As I spoke, I had the most powerful spiritual experience of my life. It seemed that the sky had cracked open, and the presence of God overwhelmed me. A giant veil was lifted from my eyes as I realized God truly did exist.

I understand that I risk losing credibility by relating this experience exactly as it happened. True miracles can be cheapened by relating them in either a glib or a sensational manner. Many Christians carelessly utter the word "miracle" with such arrogance that it loses all its value. In addition, I understand that many people have had quiet but profound experiences with Jesus Christ that have just as much validity as mine.

But for me to minimize or reduce what happened to more logical terms just to make it more plausible would be inaccurate. I felt as if every dream I had ever had within the depths of my soul came true in an instant. Literally caught up in the Holy Spirit, I felt I was floating for weeks. Although I was higher than I had ever been in my entire life, I knew that the experience was genuine and pure.

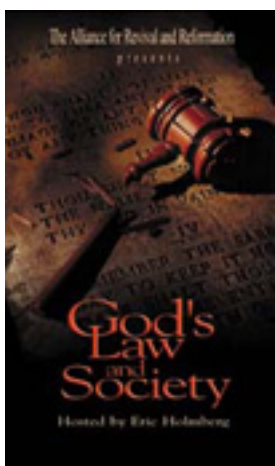
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What Is The New Age

By Clayton Reed

Eastern Religions, such as Hinduism, Bhuddism, Taoism and Transcendentalism, now appear in the Western world under the generic label of "New Age."

"When I woke up the next morning, I found myself wondering whether my daughter was some other reincarnated adult who might be living in the body of a person I thought of as my daughter?"

- Shirley MacLaine¹

"New Age" - What is it? - A new science? - A revival of ancient mystery religions? Is it spiritual reality, or merely mystical fantasy? And is it just a passing fad in America, or a force and movement to be reckoned with?

When we speak of the New Age movement, we are not talking about one organization by any means. The New Age movement is a network of many different people, teachers, authors and meditators who do not all know each other but are linked by several shared things:

- * Common beliefs (based on mysticism and monism, i.e. "All is God").
- * Common vision (that the new "Age of Aquarius" is upon us: an age of peace and enlightenment).
- * Common concepts (which will shortly be described).

On the pop culture level, New Age has become quite visible in recent years, especially since its "chief evangelist," Shirley MacLaine, aired her prime time TV specials in 1986-87. Her several books, describing her spiritual pilgrimage from a bored churchgoer as a girl to a New Age enthusiast (as well as her many sexual and adulterous affairs along the way), have sold over 5 million copies.

"You mean I was astrally projecting just then?" I asked. "Sure," he said, "I was doing that this morning right here while you were off walking. I take trips all over the place. I save on fuel costs," he grinned.

- Conversation between Shirley MacLaine and her mentor David²

Through her influence and others, we have all received a quick education through objects, such as "crystals" which are purported to be "energy devices," and "channeling" which is the supposed practice of learning truth and ethics from spiritual entities speaking through otherwise normal human beings.

New Age bookstores now dot the landscape, and New Age book sections appear in most normal bookstores as well. New Age magazines and literature turn up everywhere from grocery stores to health clubs to doctor's offices. Ads for "Spiritual," "Wholeness," and "Awareness" or "Enlightenment" gatherings are commonly seen in newspapers or posted all over.

But is New Age really all that new? Actually, all its core beliefs (as we will see in a moment) are taken from not so new sources: the ancient religion of Hinduism from India; other occult or pagan (non-Christian) religions and traditions common to other ancient cultures (e.g. ancient Egypt, the Mayan civilization and the black magic and witchcraft of the European Middle Ages); and thirdly, since New Age is a Western and American phenomenon, there is the strong flavor of our good old scientific and practical bent mixed in.

Some Central Concepts of New Age

Let's look now at some of these core concepts, shared by all New Age believers. First, "God" is considered to be everything, to be in everything; everything and everyone are in fact God themselves. This is just the Hindu concept of pantheism - there is no Being "out there" to love and relate to, as taught in Christianity, but rather an impersonal "force" (as in Star Wars: "Use the Force, Luke!")

Every man is a god, having already attained their divine nature, if only they would become aware of it. But this means that, as gods, we all create our own realities and moralities and beliefs; there is no absolute truth anywhere to be known, because you are absolute truth. Plus, there is no use in praying to God for guidance in New Age, since no one is there; instead, there is a meditation upon your own divine Self.

Morality becomes a highly subjective thing to be determined by each person according to what his inner Self desires. This belief is from Hinduism. The highest god in Hinduism, Brahman, is "beyond good and evil," and does not require any absolute morality of his followers. Here is an enlightening exchange between a man investigating the world of New Age, and does not require absolute morality of his followers.

Here is a telling exchange between a man investigating the world of New Age, and the channeled entity "Ramtha" (supposedly a 35,000 year old warrior-king who conquered Atlantis):

MAN: My main concern is what my path of service is in my life.

RAMTHA: To you.

MAN: To myself and my fellow man.

RAMTHA: Don't worry about your fellow man. If you become happy, however they look upon you doesn't make any difference. The fact that you are happy and in service to Self is quite enough.³

One might wonder what would happen, were this true, if my Self tells me to harm you, while your Self tells you that this would not be a good idea! Who is right? We would quickly find ourselves faced with

an issue that the Bible has taught all along - that there are absolute moral standards which God put in place to keep us out of trouble, and to which He is holding every man accountable, no matter what the man's "Self" desires to do!

"So," I said, "what you're saying is that reincarnation is like show business. You just keep doing it until you get it right."

"Yeah," he replied, "... something like that. You know."

- Conversation between Shirley MacLaine and David⁴

Reincarnation, or the notion that human souls are locked into an endless cycle of life and death in the world, comes directly from Bhuddism and is universally accepted within the New Age. Within those religions, reincarnation has always been seen as a horrible thing, a bondage or punishment that one should try to escape by meditating into the state of nirvana (nothingness).

But the New Age definition is more positive, that it is an upward spiritual evolution of everyone's divine soul over many life times. Ultimately perhaps, you could become an Ascended Master entity yourself, able to channel through other humans!

Here again, there is a direct contradiction with Biblical truth. The Bible clearly states that "it is appointed for men to die once, and after this comes judgment" (Hebrews 9:27). The judgment of God allows those who know Him and love Him to live with Him forever in joy (that is, Heaven), and allows all those who rejected His love and disobeyed His laws to live forever apart from Him (that is, in the torment of Hell).

As we are already seeing, either the Bible and the God of the Bible are right and true, or the New Age and Hindu teachings are true. With such glaring differences, they cannot both be true, even though New Age teachers often pay homage to the Bible and claim their teachings agree with it.

What is Channeling?

"You are God. You know you are Divine ... and, most importantly, (you must) act accordingly."

- channeled entity "John"

"Just do what feels right ... They (channeled entities) have told me to just trust my feelings."

- channel medium Kevin Ryerson⁵

And what about channeling? It is actually a very old phenomenon in the world of religions, known as spiritism: communicating with spirits via human mediums. But the million dollar question is: "Who do

you hear when you hear a channeled voice?" Is it assuredly good, or deceptively evil?

Most New Agers who embrace channeling and read channeled books (by "Seth," "Lazarus" and Edgar Cayce) have assumed that just because something is spiritual and real, it is therefore good and true. But that is a mighty big and weak assumption, considering that the Bible has taught for thousands of years that evil spirits, called the Devil or demons, do exist and will attempt to influence, deceive and harm humans if allowed to do so.

"David," I said, "umm - did Mayan (a spiritual being/friend/teacher) say exactly where she was from?"

"Sure. The Pleiades (a constellation of stars)."

- a conversation between Shirley MacLaine and David6

In Deuteronomy chapter 18, God specifically calls witchcraft, spiritism and sorcery abominations in His sight, horrible things. Why is this? Is it because He is scared of the competition of mediums and channeled beings (which the Bible identifies as simply lying demons), and the New Age movement?

No, the God of the Bible hates such practices because He loves human beings, and does not want people falling into the trap of "alternative spiritualities" that will bring about confusion, sin, destruction and finally Hell.

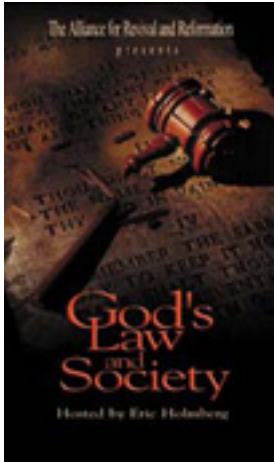
Finally, one might wonder why New Age spirituality has become so popular and has spread so rapidly in the West. It has come on like a storm in recent years for probably three basic reasons:

- 1) New Age offers a spiritual basis for life, filling the void created in our hearts and culture by materialism and humanism.
- 2) While Christianity also offers the above, it is perceived as being contrary to modern science, while New Age purports to be on the leading edge science in physics and psychology.
- 3) New Age often tolerates rather than challenges such unbiblical behaviors as sex outside of marriage, adultery (e.g. Shirley MacLaine's own sexual escapades), homosexuality, and the recreational use of drugs.

New Age offers a way of being "spiritual" to all those who are unwilling to repent or stop such lifestyles, as the God of the Bible commands for our own good.

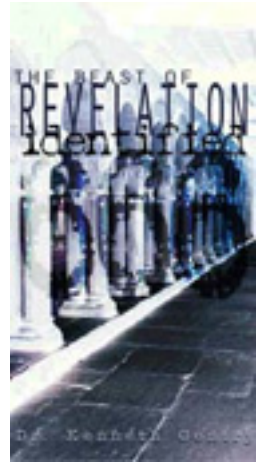
1. Shirley MacLaine, *Out on a Limb* (Bantam Books, 1983), p.19.
2. *Ibid.*, p.329.
3. Ramtha with Mahr, *Voyage to the New World*, p.228
4. *Out on a Limb*, p.233. 5. *Ibid.*, p.209 and 210. 6. *Ibid.*, p.308.

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Resolving Questions About the New Age

WHO WILL RULE THE FUTURE?

By Paul McGuire

3/91

Current events in the Middle East have caused the whole world to pause and consider. In the minds of many people the question emerges: "What kind of a future can I expect to live in?"

On one hand we see scientists and prognosticators warning of future environmental and political dangers. Yet at the same time, President Bush optimistically refers to a "new world order" of international interdependence and economic cooperation.

New Age globalists, such as Ken Carey, author of the Starseed Transmissions, talk of a mystical spirituality which will bring about a planetary consciousness. We face a new millennium with both the possibility of unprecedented achievement or apocalypse.

When we look to Biblical prophets for the answers, we see both the promise of an era of peace when the nations shall "beat their swords into plowshares," and a more frightening scenario of "wars and rumors of wars."

Yet the Bible never teaches passivity or fatalism. Although the Personal Living God of the Universe is omniscient and knows what the future will bring, it is not a fatalistic future. God has allowed mankind to determine its future on an individual and global level. We are never to look at our lives or history fatalistically.

This is an important concept to grasp especially in times of global uncertainty. Each of us must understand that to a large extent we will determine the quality of the future we live in by the choices we make now. In order to make intelligent choices we must understand the principles that make life work and how our present worldview will determine our outcome.

In our world today there are three primary worldviews:

- * First, there is the Judeo-Christian worldview which teaches that mankind was created by the Personal Living God of the Universe, that we are here for a purpose and that we are accountable for our actions before this God who was revealed to us through His eternally begotten Son Jesus Christ.

- * Second, there is the New Age or Eastern mystical worldview which propagates the notion that we are all gods.

- * Finally, there is the secular humanistic worldview which believes that mankind came through the

random mixture of chemicals through the process of evolution. There is no purpose for man in this worldview beyond what we make of it and there is no God.

Each of us has an inner belief system which closely identifies with one of these worldviews and the actions and decisions we make stem from this inner belief system, although we may not be aware of it. The key issue is making sure that our worldview or personal philosophy is based on truth or fact. It can be either advantageous or dangerous to live life out of a worldview which is untrue.

Christopher Columbus, for example, believed that the world was round and acted upon that belief by sailing beyond a certain point. He opened up entire continents, minerals and other treasures to Europe because of a correct worldview, while others had supposed that the world was flat.

The Collapse of the Marxist Worldview

A classic example of false worldview would be the notion of Marxist communism held by many professors on college campuses. These people falsely believe - or once believed - that Marxist theory could solve mankind's social problems. Yet in the face of the glaring evidence coming out of Eastern Europe and the Soviet Union after the fall of the Berlin Wall and the collapse of communism only a fool would believe that Marxism works.

For evidence against this worldview, we need only listen to the anguish of the people speaking out from under the oppression of Marxist governments like Russia, China and Cuba.

Communism falsely taught that all suffering is due to class struggle and that there is no God. This has produced the greatest tyranny the world has ever known with hundreds of millions of people being slaughtered - not to mention a billion people whose dreams and hopes have been crushed under these governments. History teaches us that ideas have consequences in the real world and wrong ideas can produce devastating results.

The Humanistic Worldview

Today in our own culture many people adhere to the by-product of Marxist communism - humanism. This worldview is equally false, being based on many of the same untruths concerning man and the material universe as communism. Humanism teaches us that there is no God; man is the center of the universe and that we are here as part of a random chemical accident.

Even on the basis of advanced mathematics and physics, the statistical probability of the human race being here by accident is so remote that large numbers of scientists have already refuted both Darwinian evolution and humanism as workable theories.

In fact, a new system of physics has already emerged which is based on the premise of there being a guiding force of intelligence to the universe. This new science even acknowledges the existence of some

kind of God or higher consciousness.

Yet, as in the case of college professors still adhering to Marxism despite the glaring evidence of the real world, there are still many in the academic community who teach evolution and humanism in the face of a growing body of scientific evidence that these theories simply cannot be true.

Tragically, false ideas about life and man have powerful consequences and we are seeing the results of what humanism has done to our society over the last fifty years. Millions of young people have been indoctrinated in an educational system which has taught people that we are evolved animals and that there is no reason for life.

The result of this falsehood has produced social chaos and moral anarchy. 25 million babies have been aborted; our inner cities are being destroyed by gangs and ultra-violence; drugs and alcohol have robbed us of our moral strength; pornography creates all kinds of sexual abuse.

The destruction of our culture is a consequence of the false ideas we have embraced about life and the meaning of existence. History shows us that ideas always produce real world consequences. The false ideas of the Nazi's "master race" produced the climate which allowed Adolph Hitler to come to power.

In our culture, humanism has taught people to live for the present moment with no moral or spiritual accountability. The direct result is moral and social chaos which can be felt at every level of our culture.

There may be some who would say that blaming all of our social ills on humanism is overly simplistic; they would charge this idea with a "witch hunt mentality" or being like a McCarthy-like "communist conspiracy" trial. Yet even the most casual observer of history would agree that a people's belief system has everything to do with the external results of the culture.

An Alternative Worldview: Judeo-Christianity

When our culture embraced a Judeo-Christian worldview which believed that each one of us were created by God for a purpose and that there is a day of judgment for every person - when as a nation we believed in the concept of right and wrong, sexual morality, sin and the forgiveness of sins through the Savior Jesus Christ, we prospered in every area.

Our grandparents can still remember a time when you did not have to lock your doors at night in the cities and women could walk alone at night without fear. It wasn't too long ago when men and women were married for life and perverse sexual lifestyles were scorned at.

What happened in America to produce an AIDS epidemic, child molestation, violence, drugs, a crisis in education, millions of homeless people, a plethora of cults, divorce and other social ills? Did these things just randomly spring up one day or are they the result of the way America now thinks and its collective worldview?

The root issue of all these problems is a false belief system about life. America made a wrong turn in its philosophy about life and we are now paying the results. From the moment we began to reject our Judeo-Christian worldview there has been a steady increase in the amount of our social problems. In fact, a graph plotting social problems along with the change in worldview on a chart would clearly show that our social problems are a direct result of our humanistic beliefs.

Why did we reject our Judeo-Christian heritage for the humanistic philosophies? Simply, we began to listen to the wrong voices. Russia and Germany were seduced by political activists who promised them a utopian society if they embraced Marxism or Nazism. When as a culture they allowed themselves to be debased by false worldviews and they lost their freedom and totalitarianism resulted with bloodshed and chaos.

Who will rule?

Right now our nation is at a crossroads. Social theorists and political activists propose a rejection of Judeo-Christian beliefs and promise a New Age of peace, harmony and universal spirituality. These people have crept in quietly into our educational system and have wrested control of the mass media.

They are propagating a belief that "nationalism" and patriotism" are bad; that we need to reject Christianity and Judaism which teach us that there is a Personal Living God of the Universe Who has a specific moral code which says, for example, that abortion, the occult and homosexuality are wrong.

But didn't the Nazi's promise a "Thousand Year Reich?" Didn't the Marxists promise a "worker's paradise?" On and on people have been fooled in history and have embraced false worldviews based on lies. The result time and again has been bloodshed and tyranny.

Remember - ideas have real world consequences and it is important to clearly understand your worldview and the consequences that it will produce for yourself and your culture.

The Journey Toward Truth

As someone who has personally made the journey from being a humanist who embraced New Age and Eastern mystical beliefs to finally accepting Jesus Christ into my life and recognizing that Christianity is truth and not a religion, I finally realized that truth is not the result of a popularity poll and that it is only the Judeo-Christian worldview which has stood the test of history.

I encourage you to never blindly follow the crowd when it comes to deciding for yourself what life is all about. Don't take the opinions of your teachers, the media or anyone at face value. Do your intellectual homework and think for yourself!

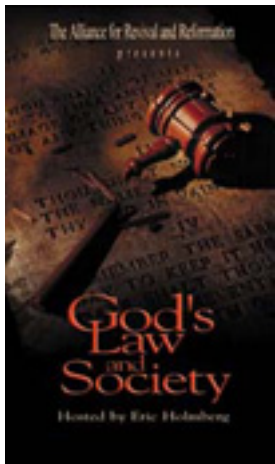
To really understand life, you have to stand apart from your culture and look at your world from afar.

You cannot buy into this contemporary American mindset of corrupted notions about life and history. If you have your worldview formed by MTV, Hollywood and Rolling Stone magazine then you have become the intellectual equivalent of a cream puff.

Think for yourself and dare to be different. Stand before the Living God and talk to Jesus - the Lord of the universe - the God of all history. Come face to face with your Creator and have your mind truly expanded.

Paul McGuire is the author of Who Will Rule the Future - a book about resistance to the New Age movement, and other books such as Evangelizing the New Age and Supernatural Faith in the New Age. Paul has produced and directed films with Franky Shaeffer in Hollywood, including a best selling film at the Cannes Film Festival.

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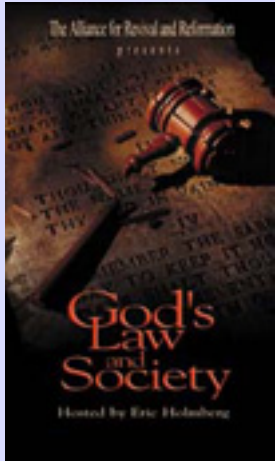
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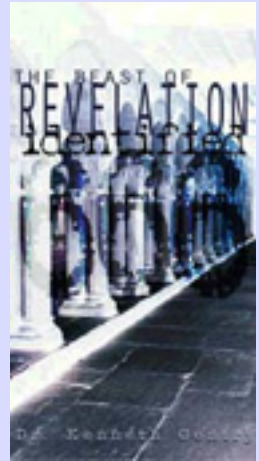
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Back to The Forerunner!

AALARM Student Group at Harvard Addresses Intolerance of Religion

Harvard's first motto was: "For Christ and the Church"

2/91

CAMBRIDGE, MA (FR) - A newly formed student group, Alliance Against Learning in the Absence of Religion and Morality, or AALARM, is causing a sensation at Harvard University.

Adam Webb and Ken DeGiorgio, Harvard roommates who founded the group, say they represent "faith, family, country and community" - traditional values which are taught by Christianity and which most Americans support. AALARM drew the ire of homosexual and lesbian student groups last fall when the group became highly vocal in relating their views on the campus.

Webb said that the Harvard community is having difficulty accepting a new group which represents religion and conservatism instead of the pervasive secularism and lock-step liberalism which dominates the school. DeGiorgio said that Harvard is simply trying to stifle an organization because it teaches religion and traditional values.

"We feel stifled. There's just utter disdain for everything we believe in," Webb said. "But what we're really all about is presenting alternative viewpoints. All these people are so open-minded, but they're not willing to accept that most of America has faith, religion and traditional values."

"Most Americans think homosexuality is immoral and wrong," Webb said. AALARM is opposed to the way homosexuality "is not only condoned but encouraged" at Harvard. Webb said his group opposed the ideas discussed at a weekend conference in October, including the integration of gay issues into the curriculum and the recruitment of gay and lesbian professors.

AALARM also opposes abortion and began a pro-life campaign last November. DeGiorgio formed a committee which soon held a demonstration outside of the Cambridge Kinko's copier service protesting the company's refusal to photocopy AALARM's pro-life message. After notifying the national headquarters of Kinko's in California, the national management agreed to discuss reparations.

Webb said his group also intends to fight against "negativism about religion" taught at Harvard. Ironically, Harvard was founded for the purpose of training Christian ministers and teachers. For over 200 years, Harvard's official motto was "Christo et Ecclesia" - For Christ and the Church - indicating the college's strong Christian foundation. The tablet found on the right-hand wall of the Johnson Gate leading into Harvard Yard attests, for all to see, the intent and purpose of Harvard's beginnings:

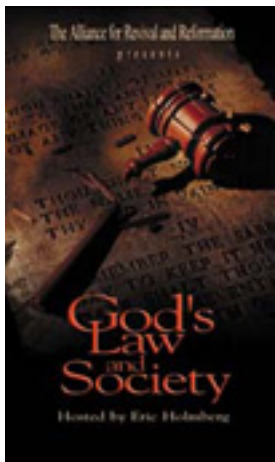
"After God had carried us safe to New England and we had built our houses, provided necessities for our

livelihood, reared convenient places for God's worship and settled the civil government, one of the next things we longed for and looked after, was to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust."

"New England's first fruits," which is the tablet's signature, was to propagate the Christian religion for "Christ and the Church." But things have changed since then, and a group of 47 students has sprung up in AALARM to address the issue of intolerance. "There's a refusal to admit faith in any discussion on this campus," Webb said.

Groups similar to AALARM have been forming on many campuses, occasionally attracting attention to themselves as a center of controversy. A growing voice of criticism complains that a liberal majority is trying to squash an alternative voice on the campuses.

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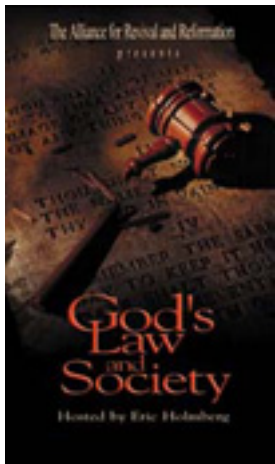
AALARM chapter founded at UTK

2/92

Last semester, I co-founded AALARM (Association Against Learning in the Absence of Religion and Morality) at Harvard with Mike Warren on the University of Tennessee campus after being inspired by the guys at Harvard. We had some great victories this year. On November 28, 1991 our paper finally hit the campus after a whole semester of trying to figure out how to do it ourselves. I am very proud of the UTK Spectator!

Jeffrey R. Dwiggins
Knoxville, Tennessee

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AALARM sparks national grassroots movement

2/92

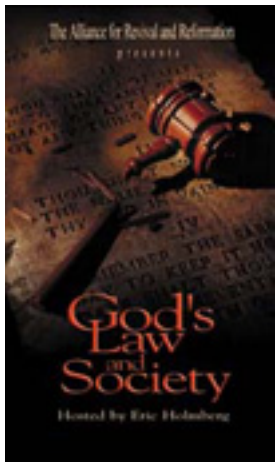
CAMBRIDGE, MA (FR) - Adam Webb and Ken DeGiorgio, co-founders of AALARM (Association Against Learning in the Absence of Religion and Morality) at Harvard University have sparked interest in their group among students throughout America. A national resurgence of students dedicated to reclaiming traditional American and Christian values is behind this network.

"This is really a grassroots network," says DeGiorgio, "We have no national headquarters or anything like that. It's very democratic."

Spurred on by stories of AALARM's controversial outspokenness on issues ranging from abortion, homosexual politics, and politically correct thinking, other students at Columbia, Yale, Stanford, UMass/Amherst, and the University of Tennessee have also formed AALARM chapters. "Some are really active, others are just getting started," said DeGiorgio. The AALARM chapter at Harvard was begun in the Spring of 1990, and has since been the subject of several nationally circulated news articles.

University students may obtain more information in forming an AALARM chapter by writing:
AALARM, Winthrop House, Box 205, 32 Mill Street, Cambridge, MA, 02138

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America's International Visitors: Reaching the World at our Doorstep

How would you like to be used of God to change an entire nation?

Armenia was the first nation in the world to become what we would call a "Christian nation." By the year 300 A.D., virtually everyone within the borders of that country had come to the saving knowledge of Jesus Christ. How did it happen? It was all the result of one man - a foreign student - who went to study in Cappadocia, a province of Asia Minor. He lived there with a Christian family, gave his life to Christ, was taught, and went back to Armenia with a burning desire to preach the gospel there!

One student went to a foreign country ... And he brought his whole nation to Christ!

America: A Modern Day Jerusalem

God has a strategic plan for everything He does. When He poured out His Spirit on the first disciples in Jerusalem on the day of Pentecost, He had a missionary purpose in mind. Acts 2:5 tells us who was observing when the miraculous event occurred:

"Now there were Jews living in Jerusalem, devout men, from every nation under heaven."

Few Americans realize it ... But today in the United States, there are over 7 million non-immigrant, non-tourist foreigners and 400,000 international students attending our colleges and universities. This is at least a 2000% increase in just 25 years!

If we believe that God is sovereign and that He works in the affairs of nations, we have to realize that He brought these foreign visitors to America for a reason.

We need to understand that the missionary vision is straight from the heart of God! We can see this throughout the Bible as early as the book of Genesis. God first gave this commission to Abraham:

"Go forth from your country, and from your relatives, and from your father's house, to the land which I will show you. And I will make you a great nation; and I will bless you, and make your name great; so that you shall be a blessing. And I will bless those who bless you and the one who curses you I will curse. And in you all the families of the earth shall be blessed" (Genesis 12:1-3).

God's ultimate purpose in sending Abraham to Canaan was to reach the nations! In that day Canaan was the crossroads of three continents. Caravans from the farthest corners of the inhabited earth traveled there. The land was chosen by God for Israel to dwell in because he wanted His people to carry out a

missionary task!

When the land of Israel finally began to take dominion over the land of Caanan, God gave them specific instructions on how to handle foreign visitors:

* Deuteronomy 31:12: "Assemble the alien who is in your town, in order that they may hear and learn and fear the Lord your God, and be careful to observe all the words of the law."

* Leviticus 19:34: "The stranger who resides with you ... you must treat him as yourself."

International Visitors

God's missionary desire to reach the whole world could not be fully accomplished by His "missionary nation" - Israel. That call and responsibility was handed down to the Church!

It is amazing to see how often international visitors appear in the New Testament! Did you know that Paul himself - one of the greatest apostles that ever lived - was an international student? He came from Tarsus to study in Jerusalem, and you know the rest of the story.

In Acts chapter 8, we find Philip the evangelist preaching to an Ethiopian visitor, who was quite influential in the royal court of his country. Philip led him to the Lord, and the new believer went back to transform his own nation.

Imagine the possibilities! Because Philip was simply obedient to relate the gospel to the Ethiopian eunuch, all of Africa was introduced to the message of Jesus. The same can happen today when you become a friend to an international student and lead him to Christ! Your obedience to the Spirit of God can affect the destiny of a whole nation or even an entire continent!

When we do not obey God's commands, however, there can often be tragic results.

* Yosuke Matsuoka attended the University of Oregon. Isoruku Yamamoto studied at Harvard. Both experienced incredible racial prejudice. After returning to Japan they became the foreign Minister of Japan and the Commander in Chief of the Combined Fleet respectively. They played key roles in leading their nation to attack Pearl Harbor.

* Ho Chi Minh also studied at Harvard and was subjected to extreme racial prejudice. He later studied Marxism and due to his influence all of Southeast Asia came under communist dominion.

* Mengistu Haile Mariam, the communist leader of Ethiopia, went to Fort Leavenworth, Kansas for military training and was said to have been embittered by the racial discrimination he received while in America. The lack of cooperation the government of Ethiopia exhibited with the nations of the West during the great famine, was a direct result of this embitterment.

These men came to America for an education - and rather than reaching out to them and loving them, we sent them back as enemies. Their stories should teach us a lesson about the importance of reaching out to international students!

Right now, one fourth to one half of the future leaders of the world are on American campuses. The greatest potential for world evangelism lies in the international students studying in America. God had truly brought the whole world to our doorstep. This is God's most effective strategy for world evangelism.

There are many nations of the world which either prohibit or restrict missionary activity. In American universities, however, there are many Muslim, Chinese, and Southeast Asian students, whose governments are sponsoring their academic endeavors.

These students are already familiar with the people, language and customs of their own country. These international students are the future leaders of their societies, often comprising the top five percent of their nation - often, most people in these nations have never even heard of Jesus Christ. If these students become Christians while studying here in America and are trained in God's Word, they can go back and begin a spiritual awakening in their own nation - from within!

The foreign students on your campus are often lonely and are used to living around people in their own nation who show them great respect. Now, living in America, they are treated like another face in the crowd. Most international students come to this country with a real desire to have an American friend. They are looking for people who have genuine love and concern for them.

The question you should be asking is: "Where are the Christians?" We can no longer afford to sit back in complacency while 400,000 future leaders of the nations remain unreached with the gospel. We literally have the whole world sitting on our doorstep. In the Great Commission, our Lord Jesus Christ told us to "Go into all the world and preach the gospel" and "make disciples of all nations."

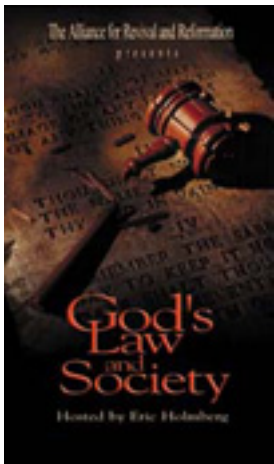
How will you respond?

An Effective Strategy to Reach Internationals

1. Print 2000 invitations to a Thanksgiving Dinner sponsored by your local church.
2. Distribute these invitations to the international students on your local campus. (Most campuses have student groups for international students through which you may be able to distribute these invitations).
3. Invite 2000 international students to a Thanksgiving dinner. (A dinner for 20 to 50 people should be planned.)

4. At this dinner, give a presentation of the gospel in a creative way. This might include an explanation of "the meaning of Thanksgiving."
5. Make a friend of an international student. Your love and friendship may one day help to change the world.

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Boston U. President Offers Reform for American Education

By Jay Rogers

10/89

Boston University president, John Silber, in a recently published book, *Straight Shooting* (Harper & Row), gives a detailed criticism of the American educational system and offers an ideology of reform from the viewpoint of his many years of experience.

President Silber was the subject of controversy last year when he advanced a measure which enforced curfews on students living in dormitories and disallowed overnight guests, after a student complained about her roommate's sexual conduct and that she had disregarded her requests to discontinue this behavior.

In *Straight Shooting*, Silber is no less controversial, as he proposes some radical methods of reform. Silber scathingly portrays America's public education system as being substandard: "The standards today are derisory by standards that were operative in ordinary little country schools a hundred years ago."

Silber believes that high school teachers should score an "A" on a college level exam in their subject area as a prerequisite to certification, claiming that the current system is an "unintentional conspiracy to defraud the American public because they are certifying the ineducable to be educators."

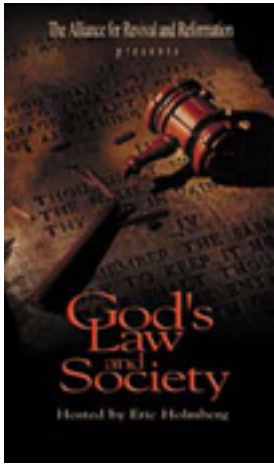
Silber's emphasis on moral education is derived from a varied background. After seeing his family struggle to survive during the Depression, Silber studied for the ministry, investigated the legal profession, received a doctorate in philosophy from Yale, and taught at the University of Texas in Austin.

After being appointed as B.U. president in 1971, Silber has implemented numerous reforms, which have elevated Boston University's stature to one of the most highly respected schools in the nation.

In *Straight Shooting*, Silber remarks that when college students cringe at the thought of entering the "real world" upon graduation, it is a further indictment against a substandard system. According to Silber, "That is an expression of escapism ... It suggests that they were avoiding the real world all the time they were in school."

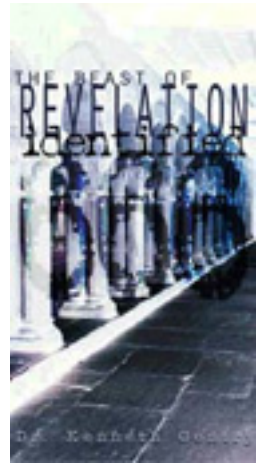
Silber's intelligence and his controversial, yet well-thought-out views are earning him a place in American history. The result of the Chelsea "experiment" will be an indicator of the effectiveness of Silber's moral education. If the plan is a success, Silber may one day be viewed as a reformer of education in the late 20th century.

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Boston's Colleges and Universities: An International Center

By Jay Rogers

10/91

Oiver Wendell Holmes once called the city of Boston: "The thinking center of the continent, and therefore of the planet." Boston's title "the hub of the universe" has been applied many times. When you look at the area's colleges and universities, it is easy to see why.

The legacy of education in America began in Boston in 1636 with the founding of Harvard College, the nation's first institution of higher learning. Today there are more than 50 colleges and universities in the area. Being the largest urban center in New England, Greater Boston claims more than half the region's 117 colleges. Intellectual pursuits permeate the city. About 200,000 students return to the hub each September; the undergraduate culture makes up about one-quarter of the population.

Harvard and Massachusetts Institute of Technology (MIT) - both located on the Charles River in Cambridge - are world class institutions. Many other prestigious schools also inhabit the area, including such well known music schools as Berklee College of Music and the New England Conservatory of Music. In addition, the city boasts an impressive array of art, medical, law, and business schools. Nowhere else in America is there such a mixture.

Vast libraries, including Harvard's Widener Library - the largest in the world, and abundant bookstores hold the promise of locating virtually any book; cultural events and visiting speakers fill the calendar; art galleries, theaters and music recitals are open to the public daily. A recent Boston Globe survey asked students at six universities if they considered New England to be the "academic center of America." Seventy percent of American students and 79 percent of international students said "yes."

Many of New England's colleges grew out of the powerful Christian influence of the first three centuries. Harvard was sponsored by the Congregational Church; Boston College was founded by the Jesuits; Amherst, Brown, Dartmouth, Mount Holyoke, Wellesley, Williams and Yale were all founded as Christian institutions for the purpose of training ministers, missionaries and teachers.

International Population Growing Rapidly

The schools of New England draw students and faculty from all corners of the globe. It is an international community in every sense of the word. Boston has the highest concentration of international students of any city in America. Currently there are at least 20,000 internationals studying in Massachusetts and close to 40,000 internationals attending school in New England.

Many foreign students come to Boston because it has a large international community. In Boston, they can travel anywhere in the city within minutes on a subway trolley and experience the many events and places of interest the city has to offer.

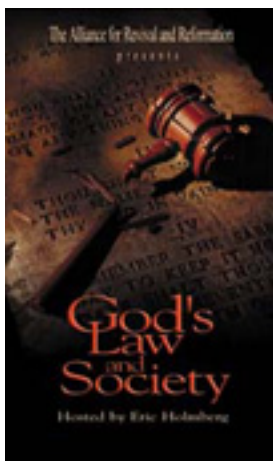
Boston, with its cosmopolitan flavor, is arguably the most "Old World" and European city in the United States. Yet at the same time it offers the richest New World heritage, the ideas of freedom and democracy being germinated right in the heart of the city during its first two centuries. The influx of immigrants in the last century brought it most of its European culture. Currently there is an influx of Asian and Hispanic influence. The international student population only adds to this potpourri. The brightest minds of many nations are being nurtured right here.

One of the main reasons for growth is that area schools are trying to make up for the large number of students who have not been born. The entire U.S. is on a downward demographic trend in the college-age-population. The Northeast has been the hardest hit; the college-age-population in Massachusetts has dropped 30 percent in the last seven years. In order to keep admission standards high, colleges are forced to make up these numbers with students from overseas.

The region has traditionally attracted its international student population from Western Europe, but now the Asian population is on the upswing. Ten percent of Boston University's freshman class are internationals, with the largest contingent coming from Asia.

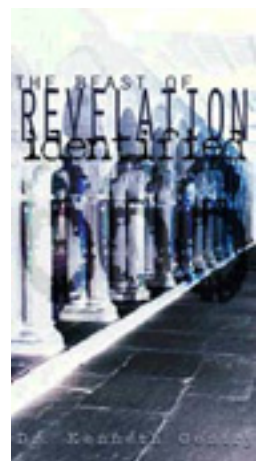
With the shortage of American college age students, the region will remain a growth area for internationals at least for the next five years.

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Former Buddhist Student Leader Becomes Christian

1/89

Editor's Note: Samuel Autman, a journalism student at the University of Missouri in Columbia, was once a student chapter leader in a growing sect of Buddhism known as Nichiren Shoshu American. Nichiren, which emphasizes world peace, boasts a membership of 17 million world-wide with half a million in America.

I'm Samuel Autman, a 22-year-old native of St. Louis. I want to share how the true and living God delivered me from Buddhism.

I had searched high and low for the "perfect teaching," until finally I discovered a group of Buddhists who seemed happy. This sect believed that by chanting a specific phrase everyday, humans can experience true happiness. I attended one of their meetings and discovered that they were average people who chanted this single phrase rhythmically. The leaders told me to not believe in the chanting, only to try it and see what kind of results I got. I was instructed to make a list of things and chant to see if it worked. This was the measure they used to test the validity of any teaching.

Amazingly, I started receiving an incredible amount of material gain. I began to chant everyday and waited excitedly to see what kind of results I would get. I chanted for two years before I became a Buddhist. I joined the group in 1985 and got an altar, prayer beads, incense, and candles. I also received a 'gohonzon,' a scroll written in Sanskrit, which was my object of worship. The leaders told me that my gohonzon was a "driver's license" to my own destiny, and that the power was in writing the chant on it.

Immediately after transferring to the University of Missouri I started a Nichiren Shoshu American chapter. I cultivated a membership of 20 students by going out on campus and encouraging people to chant so they could become happy.

Ultimately these chanters hope to attain world peace through individual happiness. I had gained a car, money, and jobs, supposedly from chanting. But I had no peace. I seemed confident, happy, and on top of things. But I would wake up at night screaming for help, and no one ever knew.

Meanwhile, I kept running into born-again Christians. When I spent my summer in Birmingham, Alabama, I met a Christian college student who said that she was praying for me. I hated her. When I returned to school, I met another Christian, Jim. He and I had two classes together so we decided to work on a project. I had no idea he was a Christian.

One night I called Jim and he answered, "Maranatha Christian Church, this is Jim." My first response was to hang up. This must be a mistake - Jim is a nice guy. How could he be involved in that! I figured I'd study with him anyway just for laughs. He couldn't do anything to me ... all he could do was pray. What good would that do?

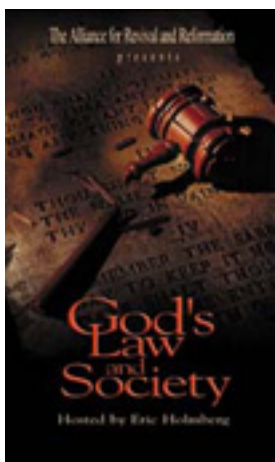
We completed our projects at the Maranatha house and I was impressed by the gentleness of the Christian young people there. Jim began to witness to me about holy living and walking with Jesus. Something happened inside of me. Jim spoke with such conviction and sincerity, and he never made me uncomfortable with harsh words. He later told me that he had been praying for me, and I became painfully aware that I was worshipping a false god.

I skipped an international Nichiren conference to attend a Maranatha church service that Sunday. I was impressed by the college students praising God! I felt convicted by the Holy Spirit and confessed Jesus as my Lord. Immediately after the service, I burned my altar, the false god, and about \$200 worth of Buddhist literature.

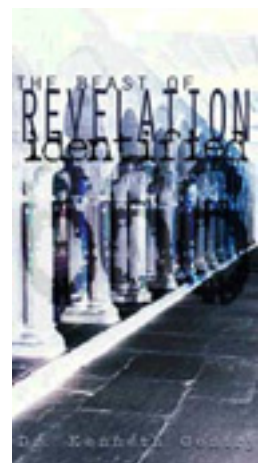
When the Buddhist leaders heard that I had become a born-again Christian instead of going to the conference, they were furious. I had been taught that the gohonzon was the epitome of life and if I burned it, my life would be gone. Within that same month, the regional directors drove to the campus to visit me and to encourage me to continue my chanting. However, I've continued to walk with God.

I wrote a letter to all of the leaders telling them about my conversion and the deception of Buddhism. I'm now writing a tract in hopes that other students won't fall into the deception that I once was in. I am free to serve the true and living God. He that the Son sets free is free indeed!

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Pseudo Campus Morality

3/89

GAINESVILLE, FL (FR) - Campus officials across the nation are discovering that there is a "moral vacuum" in the classroom and are attempting to rectify the problem by developing new ethics and moral values codes. Student behavior problems such as alcohol and drug use, cheating, and sexual promiscuity are now being viewed as by-products of value-less instruction and a de-emphasis on morals in the university curriculum.

In an effort to counter these student behavior problems, the Florida Board of Regents recently asked its nine state universities to develop an ethics and moral values code for faculty, administration, and students. While drafting the code, the task force agreed that the university system is not adequately educating students in moral and ethical values.

Dealing with values across the nation is a hot new issue which was popularized in the late 1980s by former U.S. Secretary of Education, William Bennett. The Florida Regents report states: "The concern for values and ethics should be expressed in classes, seminars, laboratories and, in fact, all aspects of university life." Task Force Chairman Sam Hill related that scholars have become specialists in increasingly narrow areas within their disciplines and do not consider themselves qualified to teach ethics.

Instead, many professors come out of Ph.D. programs which stress only quantifiable results. Therefore, professors are apt to deliver value-free instruction rather than "creating an environment in which a student can be perceptive of ethical standards," said Alan Merten, dean of the University of Florida (UF) College of Business Administration.

Art Sandeen, vice president for student affairs at UF, said the faculty are important influences for students. "The cliché that values are 'caught and not taught' may have some relevance here," he said. "I think students learn values of honesty and integrity by being around faculty members who are exhibiting those traits, whether it's in a research laboratory or a classroom or an office."

Business schools are now grappling with the idea of educating students in ethical values, especially with the current emphasis on financial gain which has characterized the 1980s. "What we're seeing now is a realization that there are things which should be taught in a university that are not necessarily quantifiable and need some value judgments," Merten said.

Some business professors work with religion and philosophy professors to introduce ethical issues into their classes. A finance professor thought that too many students failed to develop their own ethical standards and values, therefore they automatically accepted the ethical standards which prevailed at their first job. To force students to confront their convictions, or lack thereof, he routinely asks students to

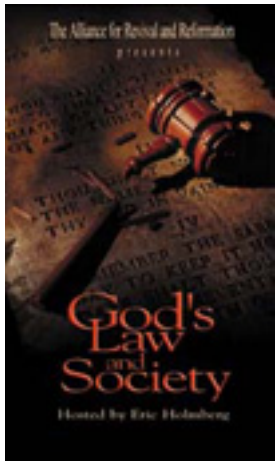
write a description of their values system.

"It's a simple thing," said Merten, "but at least it confronts them on the question of what their values are." Alfred Ring, professor emeritus of real estate, said too few professors teach what it means to be honorable and to have integrity. Instead, professors simply supply students with data, hoping they will use the information correctly. "If you ask the average student why he majors in a specific field, the chances are the student will say 'to make money,'" Ring said.

The student body president at UF, Scooter Willis, suggested that a class on morals and ethics be added to class requirements for freshmen. However, campus officials believe that it would be too cumbersome to implement and are considering offering an optional course.

The effectiveness of ethics codes in addressing student behavior problems are yet to be seen. But in diagnosing the heart of the problem - a lack of emphasis on values in curriculum - faculty and administrators may be headed in the right direction.

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The Campus: Center of Stress

By David L. McKenna

College campuses are microcosms of our culture. At first thought, we might breath a sigh of relief because American colleges and universities seem quite compared to the 1960s; students are going about the serious business of getting an education. What appears on the surface, however, may not be as innocent as it seems, and what is rumbling just beneath the surface may be the prelude to eruption. In the 1990s our campuses will reveal a culture in conflict.

If there is a prevailing moral consensus on the college campus today, it appears to be a commitment to self-interest. Students alone are not to be blamed. They are the heirs of a "Me generation" that began almost two decades ago. After the turbulent years of campus violence had exhausted themselves in the mid-1970s, college students turned inwardly toward one of two responses. They either became part of the born-again movement, which offered a spiritual solution for their disillusionment, or they retreated into a protective shell of radical self-interest. Christopher Lasch, an intellectual historian, perceived the latter trend in 1978 when he wrote *The Culture of Narcissism*. Lasch accurately portrayed radical self-interest as a person's preoccupation with the "Radical Now" in time, the "Radical Self" in motivation and "Radical Happiness" in achievement.

While a limited number of people read Lasch's more scholarly analysis of the trend, Robert Ringer's popular *Looking Out for Number One* set a record for longevity on the New York Times best-seller index. Ringer did not disguise his credo for self-interest: Negotiate all relationships on a scale that tips to your own self-interest. Psychologists dignified the blatant self-interest of Ringer by developing equity theory, which also assumes that all human transactions are negotiated on the balance of self-interest. Pressed to its logical conclusion, equity theory leaves no room for genuine altruism. In every case there is a trade-off of values so that even a martyr will not die unless some equitable self-interest is served.

Such radical self-interest proved to be a short, dead-end street. By the 1980s the end was in view. Daniel Yankelovich, in his book *New Rules: Living in a World Turned Upside Down*, interpreted the results of his research survey to mean a shift toward an "ethic of commitment" by the members of the Me generation. According to Yankelovich, as the Me generation aged into their thirties, they wanted to retain their self-interest and gain the values of wamd human relationships.

With just a slight shift toward an interest in others, human transactions in marriage or career took on the character of a "giving/getting contract." Whether a prenuptial agreement, an employment contract or a community commitment, all relationships were negotiated on adversarial and legalistic terms to assure that neither party gives more than one gets. In the early 1980s Yankelovich saw revisions being made in the giving/getting contract as people also tried to incorporate their yearnings for human commitment into their experiment in self-fulfillment. In other words, the Me generation wanted to be the We generation without giving up too much self-interest.

Robert Bellah does not buy into the alleged transition from the "Me" to the "We" generation. *Habits of the Heart*, written in 1985, may well be the most significant book of the decade. Based on interviews of young adults across the nation, Bellah concludes that our American character is being shaped by radical individualism at the expense of the "moral community" or the "common good." Two kinds of self-interest are identified: utilitarian individualism and expressive individualism. In essence, utilitarian individualism means doing what we want to do for our own profit, and expressive individualism means being what we want to be for our own pleasure.

Bellah sees these forces personified in three professional roles that we now extol as models for our culture and especially our students: the entrepreneur, who exploits resources in ventures of self-interest; the manager, who manipulates resources to serve the system at the expense of people; and the therapist, who makes us feel good about doing what we want to do for our own profit and being what we want to be for our own pleasure.

These models are not limited to secular leaders. Not long ago I received a brochure for recruiting a new president for a prominent Christian organization. Under the qualifications for the position, priority was given to a person who could inspire others with a creative vision; make tough decisions on programs and people to reduce a deficit; and raise morale with warm, participatory leadership. As I read the brochure I exclaimed: "There it is! Even in a Christian organization we want an entrepreneur, a manager and a therapist all rolled into one."

If religious prophets had said what Robert Bellah has written, they would have been ignored or crucified. Bellah's credibility as a leading scholar puts the ring of authority in his book, especially among professors and students on the college campus. The question is whether anyone has heeded his prophetic warning.

By the time we entered the 1990s, every major institution reeled under the impact of self-interest. In the home, the traditional nuclear family of two parents and children represented only 11 percent of the households in the nation. In business, the greed of junk bonds, program trading, unfriendly take-overs and the savings and loan fiasco became a national disgrace. In government, ethics committees worked long and hard on multiple cases without either bark or bite; and in the church, a succession of infightings and sex scandals shook public confidence.

Radical self-interest also contaminated the college campuses, but in a less dramatic fashion. Perhaps the most alarming signal came from the American Council of Education (ACE) surveys of the college aspirations of incoming freshmen. In 1968, when the ACE surveys began, 70 percent of the entering freshmen aspired to the goal of developing a philosophy of life as the outcome of their college career. Less than 40 percent envisioned college as an opportunity to become well-off financially. Twenty-two years later the statistics were reversed for the entering class of 1990. Seventy percent aspired to become well-off financially, and less than 40 percent were primarily interested in developing a philosophy of life.

Careerism, another indicator of the aspiration to become well-off financially, leads students in their

choices of fields of study in the 1990s. Ever since the mid-1970s, students have traded majors in liberal arts for professional degrees in fields such as business, computer science and communications. The trend still holds in the 1990s, although there is some evidence of a small renaissance in some fields of liberal arts. By and large, students still opt for "cash cows" in their college careers.

Of course, the trend away from the liberal arts and toward professional studies is not new. More disturbing is the underlying attitude of students. Frank Newman conducted the study "Higher Education and American Resurgence for the Carnegie Foundation for the Advancement of Teaching" in 1985. His findings indicated both our colleges and our culture. In his summary Newman noted that students were:

- * choosing narrow, technical fields rather than liberal arts;
- * thinking in narrow, technical terms rather than asking philosophical questions;
- * electing safe courses at a time when we needed leaders who were willing to take a risk;
- * becoming more parochial just when the position of the United States hung in the balance.

How does Newman account for his findings? He states: "By every measure that we have been able to find, today's graduates are less interested in and less prepared to exercise their civic responsibilities."

Not just world affairs, but community affairs suffered from self-interest. Newman found that students were no more ready to assume leadership in the local community than they were on the world scene.

The most scathing indictment of the intellectual, cultural and moral climate of the campus, however, came from the philosopher Alan Bloom in his widely read volume *The Closing of the American Mind*. Although he is an agnostic Jew and avowed humanist, Bloom identifies the problem on campus as the loss of absolute truth as the ground for intellectual inquiry, moral integrity and cultural vitality. His opening sentence reveals the rationale for his book: "There is one thing a professor can be absolutely certain of; almost every student entering the university believes, or says he believes, that truth is relative."

Once it is accepted that truth is relative, Bloom says, anything goes on the campus. Quite in contrast with the fear that their minds will be closed to truth, he characterizes the contemporary college student as a person who is "open to indifference" - accepting anything and indifferent to everything. In the absence of absolute truth, he argues, there are no standards for scholarly pursuit, cultural excellence, community values or personal integrity. Regrettably, Bloom's diagnosis is better than his prescription. Finding truth in the absolutes of Platonic idealism, he calls for a renaissance of community on campus in pursuit of those ideals.

College campuses are also the moral testing grounds for the larger culture. While frequently accused of being morally lax, the college campus actually reflects, often in advance, the changing morals of the society. At the opening of the 1990s, for example, colleges were debating condom dispensers, drug testing and date rape. At the same time students reversed earlier trends toward free sex, pot parties and alcohol bashes. Moral trends on campus are always unpredictable. The moral temperature of the campus climate cannot be easily forecasted. A recent resurgence of racism is another example. Except for the

suspicion that racial prejudice continues as an undertow in the larger culture, we would not expect it to break out first on the campus. Despite its unpredictable nature, we cannot call the college campus of the 1990s the "bottom of a bird cage" or a "moral pigsty." More appropriately, the college campus in the 1990s is a simmering stew of self-interest.

Evangelical Christian students are not exempt from the subtle influence of self-interest. James Davison Hunter, in his book *Evangelicalism: The Coming Generation*, reports on the attitudes and values of students on Christian college and seminary campuses. The results may be gratifying or disturbing, depending on your priorities. Evangelical Christian students, for example, are distinctly different from their counterparts in public universities in matters of morals, such as premarital sex, homosexuality and cheating on income taxes, but merge with the general population of students in work values and goals of self-realization. Similar shifts in attitudes toward family, politics and world affairs lead Hunter to conclude:

"The caricature of evangelicalism as the last bastion of the traditional values of discipline and hard work for their own sake, self-sacrifice and moral asceticism, are largely inaccurate. Far from being untouched by the cultural trends of the post-World War II decades, the coming generation of evangelicals, in their own distinct ways have come to participate in them."

Past and present generations of evangelical Christians show another contrast. In matters of theology - such as biblical inerrancy, creationism and the particularity of salvation only in Jesus Christ - evangelical students are definitely more liberal than their parents and grandparents.

Although the value of Hunter's specific findings may be disputed by the questions he asked, his perception of the coming generation of evangelical Christians is well-taken. Likening the young evangelical of today to Christian in Bunyan's *Pilgrim's Progress*, Hunter foresees this picture of the future:

"Though still headed toward the Celestial city, he (or she) is now traveling with less conviction, less confidence about his path, and is perhaps more vulnerable to the worldly attractions encountered by Bunyan's pilgrim."

If so, evangelical Christian students on college campuses join the culture in need of a Great Awakening. Hunter's call for a "new paradigm" for evangelical Christianity echoes the need for prophetic voices in the 1990s as the next phase of a Great Awakening. As a microcosm of a culture in which radical self-interest is shaping our character, hollowing our institutions, desacralizing our morals and twisting our values, only a Great Awakening can reverse the trends. It began on the campus in the 1790s and 1890s. Can it begin there again?

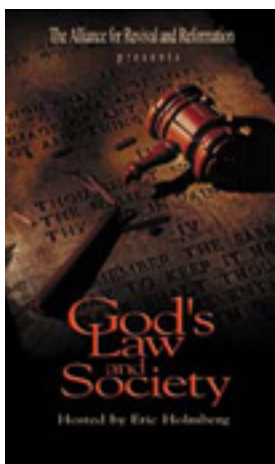
C. Robert Pace, professor of higher education at UCLA, believes it can. At the conclusion of his book *Education and Evangelism*, written for the Carnegie Commission on Higher Education, this social psychologist writes:

"Together with some awakening of spirit, and with a respect for experience and meaning that comes from both heaven and earth, our society may ensure the diversity of its education, the plurality of its culture and the Christian part of its heritage".

A secular prophet has spoken. If he foresees our hope in "some awakening of spirit ... that comes from both heaven and earth," why can't we?

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CULTURAL DIVERSITY?

By Linda Chavez

A Letter from Linda Chavez, former director of the U.S. Commission on Civil Rights under President Reagan and later joined the senior staff of the White House, to the editor of "The Chronicle of Higher Education," 7/18/90.

"Cultural Diversity" has become the shibboleth of the 90's on college campuses. Few critics are willing to challenge the values of diversity and pluralism lest they be branded reactionary, or worse, racist. The promoters of cultural diversity tell us that theirs is an ideology of inclusion. But the policies of cultural diversity as they are practiced on campus today have very little to do with inclusion or diversity.

My own experience with the promoters of this new ideology suggests that their real aim is to keep out certain ideas and certain people, to foreclose debate, to substitute their own catechism for the free inquiry usually associated with a university.

In May of this year, I was scheduled to be the commencement speaker at the University of Northern Colorado. The topic of my address to graduating seniors was to have been the movement toward democracy occurring in Eastern Europe and elsewhere and what special challenges this posed to those of us living in the United States, the world's oldest Democracy. However, when word spread of my invitation to speak, a group of Hispanic students and community activists launched a protest.

They objected to my views on affirmative action and bilingual education - I am critical of both. They also objected to my past association with the Reagan Administration (I was director of the U.S. Commission on Civil Rights under President Reagan and later joined the senior staff of the White House). And they objected to my past affiliation with U.S. English, a public policy group that promotes laws to make English the official language of the United States.

At first, the university president, Robert Dickeson, held firm, stating the university's commitment to honor its invitation. I offered to come to campus a day early and meet with the protesters - under any conditions they might choose - to discuss my views on affirmative action, bilingual education, or any other topic, even though these subjects had nothing to do with the speech I intended to give. Mr. Dickeson declined my offer but reiterated his commitment to have me speak.

Less than 10 days later, Mr. Dickeson rescinded the university's invitation. He apparently changed his mind after a marathon listening session in the student lounge, where he heard from 95 of the university's 9500 students. In revoking the invitation, he issued an extraordinary statement, which said in part:

"The intent of the university in inviting Linda Chavez to be the commencement speaker was to be sensitive to cultural diversity, and the committee making the decision intended to communicate the

importance of cultural pluralism. It is clear that the decision was both uniformed and gave the appearance of being grossly insensitive."

In trying to explain how my selection as a commencement speaker was inconsistent with the university's commitment to cultural diversity and pluralism, Mr. Dickeson later wrote in an opinion piece for The Rocky Mountain News: "[T]he people who had selected Chavez honestly thought they were picking a positive role model for Hispanic women leaders, and that she would be received as such. They were obviously wrong."

Cultural pluralists claim to want diversity, but the diversity they seek is certainly not in opinions different from their own. In the ideology of cultural pluralism, one's world view is determined by race, ethnicity, gender, and class. To be black or Hispanic or female or working class is to think a certain way. In the cultural pluralists' model, no one is really capable of escaping his or her cultural determinants.

In this view, getting beyond one's own cultural reference point requires exposure to people who exemplify the thinking of other groups. Since blacks, Hispanics, and women differ so profoundly from white men, the ideology assumes, the products of black, Hispanic, and female thought must be added to the curriculum; universities must comprise sufficient numbers of such persons as students and faculty members; and such people must be presented as "role models" on ceremonial occasions.

The problem with the cultural pluralists' model, of course, is that not all blacks, Hispanics, or women think alike. Neither do white males, for that matter. How could they? None of these groups is homogeneous. Among Hispanics, for example, are people who were born in the United States and speak barely a word of Spanish, as well as others born thousands of miles away who speak not a word of English. What does a Peruvian immigrant from Cusco have in common with a third-generation Mexican-American born in Chicago? Do we really expect these two to share a common world view because we define both as Hispanic?

Much as the cultural pluralists might regret it, right-mindedness is not passed along in the DNA. Not every black person embraces affirmative action, nor every Hispanic bilingual education. So the cultural pluralists think they must define which blacks, Hispanics, and women are acceptable role models - who among them may be heard, and under what circumstances. Thus the decision to bar me as a commencement speaker.

The trend is not only to limit which outsiders such as myself may speak in the university but, more important, to limit what those within academy may say and do. Several universities recently have adopted policies restricting what they see as racially or sexually offensive speech - Emory University, the University of Pennsylvania, the University of Michigan, the University of Wisconsin, and Stanford University, to name a few.

At Stanford, a student apologist for the new "anti-harassment" restrictions on that campus said: "What we are proposing is not completely in line with the First Amendment. But I'm not sure it should be. We at

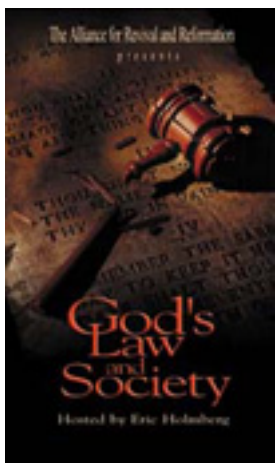
Stanford are trying to set a different standard from what society at large is trying to accomplish." Roger Kimball, in describing such restriction in his book *Tenured Radicals* (Harper and Row, 1990), asks: "But what does it mean that the university, traditionally a bastion of free speech and a place where controversial ideas may freely circulate, has begun to encroach even on these ideas in the name of a certain vision of political rectitude?"

Cultural pluralists may favor an environment where professors feel constrained from introducing "any sort of thing that might hurt a group," as one of them admonished his colleagues at a Harvard seminar on racial insensitivity last year. But what kind of teaching can take place in such an environment? At a speech I gave recently at Grinnell College, a young black woman informed me that she was tired of reading about slavery in American history courses because it gave her white classmates the "wrong impression" about blacks and their contribution to this nation.

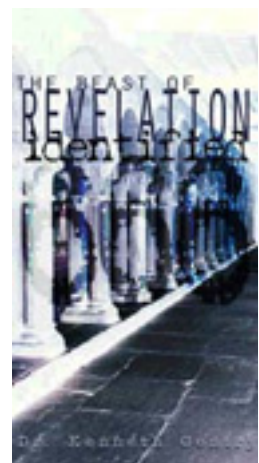
In the name of cultural diversity, should we revise our history books to remove painful lessons? And how will these new culturally sensitive institutions deal with the growing numbers of blacks, Hispanics, and women who break ranks with the orthodoxies of their groups? Recently, Shelby Steele, associate professor of English at San Jose State University, wrote in the *New York Times Magazine* of his disillusionment with preferential employment and admission policies, which he feels stigmatize blacks.

Other black intellectuals have criticized at least some forms of racial preference; among them are Thomas Sowell, Glenn Loury, Walter Williams, Julius Lester, Randall Kennedy, and Stephen Carter. Will these men be driven from the academy for their heretical views? Or ostracized within it? The cultural pluralists have embarked on a dangerous course. Inevitably, however, the tide will begin to turn as more and more people resist their bullying tactics. In the meantime, those claiming to want diversity and pluralism will have done great damage to the liberal traditions of the university. Let's hope that academic freedom can survive the assault.

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Christian Newspaper at UTK: The Spectator

2/92

The following article was submitted by Jeff Dwiggins, editor of the Spectator, a publication at the University of Tennessee at Knoxville. The Spectator is representative of a "new breed" of newspapers that are springing up on college campuses all over America. What is said in this piece could also be applied to The Forerunner and this new group of campus newspapers.

What kind of a newspaper is this anyway?

We are the new campus newspaper, founded to offer an alternative, conservative viewpoint and to reverse the erosion of traditional values in our society and on this campus. However, we must also make clear that we are more than just a conservative, traditional values defending newspaper.

Words like "conservatism" and "traditional values" can often have very different meanings. For example, conservative values in this nation are linked to opposition to communism. But, ironically, those in the Soviet Union today who are in favor of maintaining the communist system in that country are also referred to as "conservatives" by the American media. Another example is that abortion, infanticide, and euthanasia are traditional values as far as paganism is concerned.

George Grant points out in his book *Third Time Around: A History of the Pro-life Movement*, practically everywhere Christians have begun to introduce the Christian religion and help the sick, lame, and socially outcast they have had to struggle to uproot these particular traditional pagan values. In this respect, Christians are the progressives. Every person, no matter what his or her political persuasion, is a conservative in respect to some values that he or she wants to conserve and a progressive in respect to other values.

Let me be clear then, whether you want to see us as conservative or progressive, this is a Christian newspaper. The purpose of the paper is to promote Jesus Christ and the Word of God (the Bible). We believe that this includes defending such issues and values such as pro-life, free enterprise, sexual abstinence outside of marriage, Biblical ("literal") creation, decentralized government, homosexuality as sin, the Bible as inerrant and the Word of God, salvation by grace through faith in Christ alone, and the eternal damnation of sinners.

The Bible says that all things were created by Christ and for His glory (Col. 1:16), and it commands us that we are to be "destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking captive every thought to the obedience of Christ" (2 Cor. 10:5). Therefore this paper will demonstrate the Lordship of Jesus Christ over every discipline taught at this university. Jesus Christ

is the LOGOS (John 1:1) that is behind every "- ology" from archeology to zoology. In fact, this is why the university, a Christian invention, is not called a multiversity, despite the fact that many different disciplines are taught here: when the university came into being, all areas of thought and life were believed to have their unifying factor in Jesus Christ, the Creator of all things.

The attachment of the name conservatism to what are basically Christian values is not without reason. A major thesis that this newspaper will be defending is that what makes Western Civilization and the United States unique is that both are historically rooted in a Christian worldview. Most of what is valued in society today (and all of what should be valued) finds its foundations in Christianity. This includes the university system, science, free market economics, universal literacy, hospitals, the sanctity of human life, and decentralized (or republican) government.

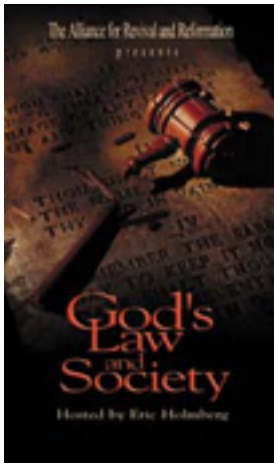
The association of the name "right-wing" to what are Christian values is not without cause. The terms "right wing" and "left-wing" as way to describe two ends of the political spectrum originated among Enlightenment thinkers at the time of the French Revolution. They took the term from the Bible, the Gospel of Matthew chapter 25, in which Jesus, at His Second Coming, separates the saved ("sheep") from the unsaved ("goats"), putting the saved to His right side and the unsaved to His left, and then grants the sheep the kingdom of heaven and casts the goats into the eternal fire. The Enlightenment revolutionaries pridefully associated themselves with the goats on the left. I think that their assessment was correct.

In another respect, the idea of progressivism is properly attached only to Christianity. Although the idea seems to have been taken over and secularized by the Darwinists, Christianity is the source of the idea. Before Christianity, the world only knew of cyclic time. As Stanley Jaki points out in his groundbreaking book, *Science and Creation*, the Hindus, Chinese, Incas, Mayans, Greeks, and Egyptians, and everyone else it seems, believed that progress was possible for a while but that eventually the cycle of destruction would take over, and these cycles of construction and destruction have existed from eternity past and will continue for eternity future.

With the advent of Christianity, and especially St. Augustine's *The City of God*, the world at large was introduced to the concept of linear time: the idea that time had a beginning and is progressing toward a definite end: "the summing up of all things in Christ, things in heaven and things upon earth" (Ephesians 1:10).

So whichever way you choose to look at this paper - as conservative or progressive - just remember this: our one end and aim is to glorify Jesus Christ, for He is worthy, the only hope for healing (salvation) in this hurting, confused world.

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Condom Machine

1/89

TEMPE, AZ (FR) - A proposal to place condom machines in a campus dormitory complex at Arizona State University is becoming a controversial moral issue due to the actions of 15 students who have opposed the measure. Although the availability of condoms is supposed to curtail the problems of unwanted pregnancies and the spread of AIDS, opponents argue that more sexual promiscuity will result.

Sheila Barker, a 21-year-old fine arts student and member of the Maranatha Christian Church in Tempe, said she decided to lead the opposition on moral grounds. She told the Arizona Republic, a daily newspaper, "I believe the condom machines would promote premarital sex and immorality. It's like putting a band-aid on a festering wound."

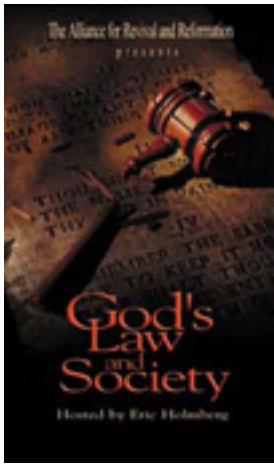
Despite a petition of 200 signatures opposing the condom vendors, the Resident Hall Association (RHA) approved placement of the machines. But those involved in the opposition movement complained that they did not get a fair hearing. "When we filed our petition, the RHA officials refused to sign it," said Sheila Anderson, a junior business major. "It was definitely a problem of misrepresentation." RHA officials had previously told Barker and Anderson that only 100 signatures were needed to validate the petition.

Anderson says 200 is a substantial amount of signatures for a campus of 25,000 students. "They said 200 signatures wasn't enough and they wouldn't even look at the petition," she added. The proposal must now be reviewed by the university administration for authorization; however, an administration official was reported as saying that chances of approval of the condom machines was very slim. John Fees, student government president, agreed with the assessment.

Two male dorm residents were behind the push for condom vending machines. "The thing we're concerned about is having condoms available," said Scott Andrews, president of the Center Complex Hall Council. "If a student can't go out to a drugstore (to get condoms), he could jeopardize his situation."

No state universities in Arizona have condom machines. Barker said the next step for the group is to lobby the administration, which is currently at a standstill on the issue.

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Creationist article stirs response

In response to the article "Does Creation Science Have the Answers?" - Why can't the two theories live together in harmony? It is always said that one of God's days can be any length of time. Thus, after God put the raw materials in space, why could not his law of physics rule, the "Big Bang" providing the light.

As for the evolution and individual days of specific creatures and plants etc., why could it not be that each of the first six days was a major point in the evolutionary trail? The two match up very well, with plant life, then animal life, etc. Then, why cannot present time be the day of rest in which no more significant advances have evolved?

With this level of thought no one is wrong. Why can't these Creation scientists accept that they evolved from a lesser animal? Compared to God, all creatures are nearly equal enough to allow one to think humans are a step above apes on an evolutionary track.

P.S. I filled out a questionnaire to receive a free issue a few months ago. Thanks anyways, but I strongly disagree with most of the articles and find many of them to be mere opinions. The ones that are supported are backed up by more opinion or facts that I find highly questionable as to their reliability. It seems as though, if the study sounds like it supports the opinion, it is used.

David G. Venters
University of Florida

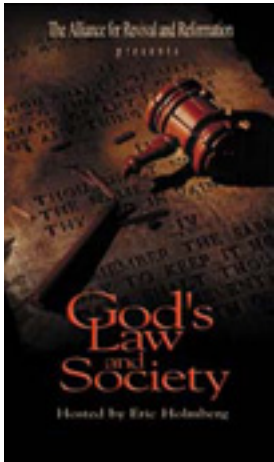
Editor's note: The question "Evolved From a Lesser Animal?" is the focus of an article this month on page 20. We have been careful to include sources from both the creationist and evolutionist point of view. We encourage readers to look these up in the reference room of your local university library. By reading the actual source documents and comparing the "evidence" in favor of evolution to the story told in most science textbooks, we maintain that most people would be surprised just how biased our nation's school curriculum is toward evolution.

Radio listener responds

I heard about your newspaper on "The Christian Forum" - WEZE Boston (Feb. 24, 1991) and I'd like to receive it - I am a Christian Catholic and am presently seeking God's will and vision for my own life - so it was great hearing the broadcast and how the paper began.

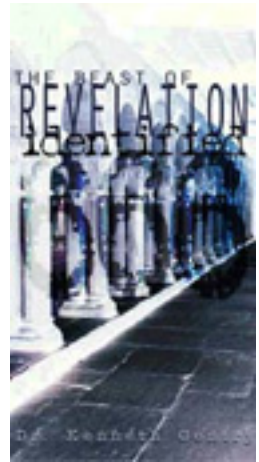
Carol J. Dewing
Arlington, Massachusetts

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"Public Day of Repentance" at University of Virginia

12/88

CHARLOTTESVILLE, VA. (FR) - Students at the University of Virginia had a "Public Day of Repentance" late September marked by weeping and smashing of rock music albums. The closing event of a week long series of Rock 'n Roll seminars, students testified about Jesus Christ and repented of the sin of the university and the nation.

About 400 students crowded the amphitheatre to hear Pastor Mark Beliles and evangelist Ken Dew, both of Maranatha Campus Ministries, share about the Gospel. Students who wanted to debate current issues, such as the local screening of "The Last Temptation of Christ," or who had questions concerning religion, were encouraged to attend.

Despite some heckling by spectators, fraternity and sorority members and athletes testified of their relationship with Jesus Christ. Charles Wilbur, a senior in Finance and former drug user, said, "Jesus is the ultimate high." He shared that he used to take acid and LSD. "I used to smoke so much marijuana ... but Jesus set me free from all those drugs."

The campus paper, The Cavalier Daily, announced the Public Day of Repentance as a "party" to bring albums "that you don't mind smashing." The Cavalier Christian Fellowship, an outreach of the Maranatha Center, promoted the event with orange posters inviting "all students who wish to show their intention to get right with God ..."

Al Dodd told the University Journal that the main purpose of the event was to encourage repentance among the students on the Charlottesville campus. Dodd, associate pastor of the Maranatha Campus Ministry, added that immorality and drunkenness were their main concerns. Beliles said he wanted to appeal to students who have "rejected organized religion."

Records were purchased from the local Salvation Army store for 10 cents each and distributed to the crowd. Students were cued by Dew to smash the records. He told the University Journal that the main reason for opening the event with the destruction of records was that "a lot of rock and roll is degrading to the human dignity. A lot of rock-'n-roll is diametrically opposed to the Word of God."

Beliles shared about the Christian history of the university and then led students in a prayer of repentance. "People started crying. There was a sense of cleansing, forgiveness and God's mercy," he said. "We felt that it was the beginning of a mighty revival."

Beliles who has researched the history of the University of Virginia for many years, said that the school

has an extensive Christian background. Fraternities were started in 1852 as Christian organizations where "brothers and sisters in Christ could establish close supportive relationships and social activities to combat atheism and non-Christian trends." Fraternity members were originally defined as "First of all, believers in their creator. They must be loyal students of their college, so long as their college itself is loyal to their Creator."

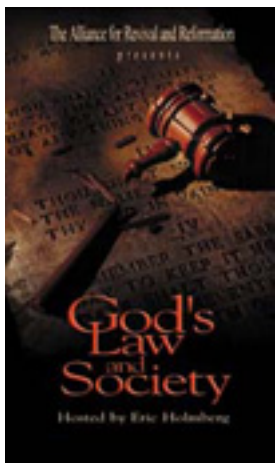
In 1858, prayer was increased seven-fold and church membership doubled. Two years later, a student, David Culbreth, said "We were great churchgoers. We went to church Sunday morning and night and some attended Bible classes taught by professors Sunday morning and afternoon. No student of that period can fail to recall the seriousness of the great majority of the student body."

Over half of all students were in Christian student organizations and 25 percent were in a Bible class which led to a school of Divinity two years later. About 72 percent worshipped in churches - which was higher than anywhere in Virginia in 1907.

During 1948 the university suspended classes because so many students wanted to attend the university preacher's series. The first university president, Edwin Alderman, said the university's purpose was to "distill an atmosphere of Christian living and to furnish spiritual power to the flow of life."

The University of Virginia is also America's first non-denominational Christian university. It's official motto, inscribed on one of the main campus halls is, "You shall know the Truth, and the Truth shall make you free."

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There's a Different Kind of Army on Today's Campuses!

By Michael Miranda

Education Major, University of South Florida, Tampa

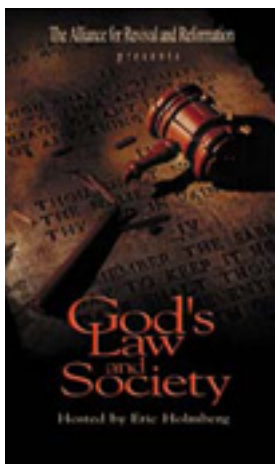
11/88

A war is waging on the horizon of America's future ... a spiritual war between the army of God and His opponents. I firmly believe that God has called every Christian, as one of His enlisted servants, into active duty. He has not told us to simply wait around in religious passivity while the ungodly forces in our nation exercise their authority!

This is what motivated me to get involved in the student government at the University of South Florida. I have been a student senator for two years and have had the opportunity to serve on various boards and committees that have a direct impact on student life. By next year, I believe God will open the door for me to run for the office of Student Body President.

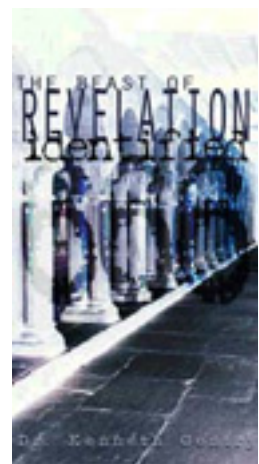
God is raising up His army of men and women on today's campuses who will uphold His standards, and exercise them in every area of their lives. We're not a violent army - but an army of God's love! As Jesus said in Matthew 5:16, we are going to let the light of Jesus Christ shine out of our lives "in such a way that men may see our good works, and glorify the Father who is in heaven."

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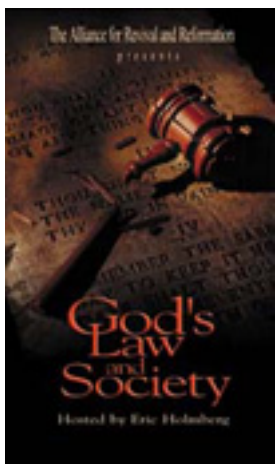
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The Christian Roots of the Fraternity System

Is it true that many of American's fraternities and sororities were originally founded on the Bible and Christian principles?

- * According to Baird's Manual of American College Fraternities (1879), fraternity members were to be examples of Christian virtue to their other classmates. Fraternity undergraduates were described in this way: "First of all, believers in their Creator; they may not be agnostics, pagans, or atheists; and they must be loyal students of their college, so long as their college is itself loyal to the Creator."
- * John Robson's The College Fraternity and Its Modern Role (1966) states that the fraternity was originally established as "a foe of atheism." to assure a level of moral and spiritual excellence on university campuses.
- * The Delta Upsilon Quarterly states this in regards to its original founding principles: "Fraternalism is not for the few. It is a way of life that embraces religion, teaches morals, and inspires dedication. With all of these it transpires values which are humanly high and thoroughly on the altar of God ... A fraternity is fidelity in one's heart."
- * Baird's Manual goes further to say the biblical principles which serve as the foundation for the fraternity system "follow the principles, traditions, and ideals on which American was established by her founding fathers under God ... It is an entity of freedom."

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Gallup Poll of American students

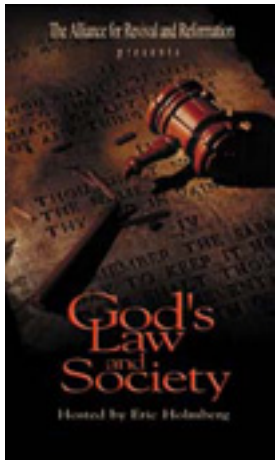
According to a recent book published by pollster George Gallup Jr., 100 Questions and Answers, the religious beliefs and practices of American students are in a state of resurgent stability.

Results of a new study, in which 539 students at 100 colleges were surveyed, indicate a surprising trend. Although college students are generally viewed as having abandoned the faith of past generations, this poll reveals that worship and Bible study continue to be important to the youth of America. Gallup writes: "Basic religious beliefs, and even religious practice differ relatively little from the levels recorded 50 years ago."

The findings indicate that among college students 80 percent consider religion important in their lives, and 55 percent attended worship services once or more during the month preceding the survey; 72 percent had attended worship services in the past six months. About half said that they read the Bible at least occasionally. Only 2.3 percent called themselves atheists.

In 100 Questions and Answers, Gallup comments on the trends revealed in the recent study: "In 50 years the nation's social order has undergone rapid and profound transformations with little effect on measures of personal faith."

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Harvard's Christian Heritage

By Jay Rogers

The "flapjack turning" at Harvard is a metaphor for an emerging philosophy of humanism. In the 1600s, Harvard was dedicated to the glory of God, but by the latter half of the 20th century Harvard had become the citadel of humanism in the modern world. As Ruth Nourse correctly points out, this change did not happen overnight but was a slow transformation imperceptible to all but the most astute observers. This revolution, however, is completely visible in the changing of Harvard's seals throughout the past centuries.

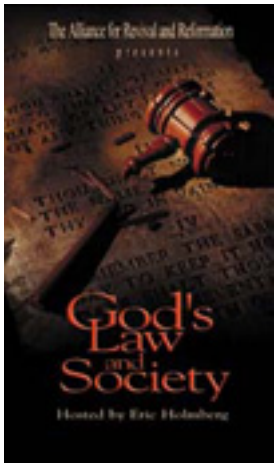
In Christi Gloriam (Glory in Christ) appeared on the college seal of 1650. Later, a coat of arms appeared containing three books and the Latin motto Christo et Ecclesiae (Christ and the Church) inscribed around the border.

On an archway, above a gate leading into the Harvard Yard, curious visitors may view this seal inscribed in stone. This earlier version of the coat of arms, however, contains one difference. If you look closely at the books in the coat of arms, you will see that the top two books are turned facing upward, while the bottom book is overturned. The upward facing books symbolize the truth that is discernible through our five senses; the overturned book symbolizes that which can only be known through the illumination of the Holy Spirit.

By the mid 1800s, the Harvard seal had fallen out of use. When Charles Eliot attained the presidency of Harvard, he wished to reinstate the coat of arms as Harvard's official school seal.¹ This time, however, he made two changes. First, he added the Latin word VERITAS (Truth). Second, he turned all the books facing upwards, denoting the emerging philosophy of humanism.

The idea that all truth is attainable through human efforts is consistent with Ralph Waldo Emerson's teaching on the supremacy of man. As the Concord philosopher once said: "In yourself slumbers the whole of Reason: it is for you to know all."

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Leadership, Management and the Five Essentials to Success

By Rick Joyner

Leadership is the most powerful force entrusted to man.

With it an obscure soldier from Corsica took a bankrupt and war devastated France and defeated the most powerful nations on earth, dominating Europe during his time.

With it a humble lawyer from India, without firing a shot, without holding a political office or military position, broke the strength and will of the greatest empire in the world and gave birth to a nation.

With it a pious country gentleman took the hungry and ragtag Army of Northern Virginia during the Civil War and caused the world to stop and marvel as he won victory after victory against impossible odds.

With this gift a humble carpenter from the most despised town in the most humiliated nation on earth took a dozen of the least likely candidates for leadership - and with them unleashed the most powerful moral force this world has ever seen. This improbable band of ordinary men and women impacted the world for their leader to the degree that the very word "history" came to mean "His-story."

Regardless of one's religious beliefs, the accomplishments of Jesus and his little band are some of the most extraordinary examples of leadership ever produced. Two of this Carpenter's followers, Paul and Silas, after suffering numerous stonings, beatings, continuous persecution and without arms or bands of followers, caused the highest officials of the most powerful empire on earth to cringe with fear when they limped into a city exclaiming: "Those who have turned the whole world upside down have now come here to us!"

When finally captured, Paul penned a few letters from his prison cell - hardly a significant literary accomplishment, but no other words have ever been articulated that have impacted the world as those brief letters, now immortalized as canon scripture.

Leadership is an awesome force to be entrusted to men, but because it is, we would do well to understand it. We will either use leadership or be used by it. This issue is fundamental to an understanding of the world and how one fits into it. It affects everyone's life every day regardless of whether or not they like it or understand it. To understand it can release the ability to live beyond the ordinary and mundane in order to make a difference on this earth.

Leadership combines several characteristics to make one both perceptive and effective in accomplishing

his goals. "A leader is one who can see the consequences of his actions further than his peers," stated James McKeever, the celebrated economic forecaster. The effective leader will not only have the vision to perceive the future, he will have the wisdom and determination to affect it.

Differences Between Leadership and Management

To properly understand leadership we must first distinguish it from management. Confusing management with leadership has caused many an enterprise to seize defeat from the jaws of victory. This confusion is the cause of much of the failure and recent decline in American economic strength. The very qualities that make one a good leader will often make him a poor manager. The very qualities that make one a good manager can hinder him in becoming an effective leader. That is why having good leadership qualities does not guarantee that one will be a successful leader.

To be a successful leader one must know how to choose good managers who can be effective with delegated responsibilities. Not recognizing this need for dependence upon those with different talents has caused some of the most brilliant leaders to briefly excite their world only to fizzle like a burned-out firecracker, having no foundation for a lasting success.

Managers must be detail-orientated to be successful; leaders must be concept orientated, able to see the big picture. Good leaders usually dislike details; good managers may have a hard time seeing beyond them. Of course there are exceptions to this. There are effective managers with leadership ability, and leaders with good management ability. But the more undistracted devotion we can give to our strongest talents the more effective we will be.

Being too involved with the details makes it hard to see the big picture. It is just as hard to keep a good handle on the details and try to see the big picture at the same time. The most effective leadership comes from a partnership of those who lead and those who manage, a partnership that allows each to concentrate on his own role.

The advancement system in a typical hierarchy, which is the structure of almost every human enterprise, makes it hard for one with good leadership qualities to rise to a position of leadership. The lower echelons of a hierarchy usually reward management skills more than leadership. A leader will rarely be good enough at the managerial skills required for advancement within the system - unless he devotes himself to the quality that will be most needed when he does come to his place of leadership - discipline.

The detail-oriented management skills usually so foreign to his nature must be understood by the leader if he is to effectively work with those whose work will be essential to his success as a leader. The typical hierarchy will be most difficult for even a great leader to advance in, but those who do advance will be those best prepared for their task.

Even if it is tedious and boring, the potential leader should see hierarchy as his cocoon. It is the great struggle required by the butterfly to get out of its cocoon that strengthens it so it can use those great

wings. It will likewise be the potential leader's struggle to get to the top of the hierarchy which prepares him for the great responsibility of leadership.

Almost every great enterprise was founded by a leader, not a manager. But almost every enterprise that lives past its founder is then taken over by a manager. There are two basic reasons for this:

- 1) There are so few leaders who can make it through the gauntlet of the hierarchy.
- 2) Most leaders are poor managers and fail to understand the need for a partnership with managers.

Therefore the enterprise will be in desperate need of a manager at the top for a while. When the manager first takes over, profitability and efficiency will usually increase for a period of time, but progress under the manager type will be invariably slow, jeopardizing future success. Advancement requires seeing beyond the present limits of our time, a realm where the true leader abides, but where the manager has difficulty.

A manager looks at what is; a leader is always looking at what can be. It takes both qualities to get the full picture; either one without the other is ultimately doomed to mediocrity or failure. If the managers understood leadership, and the leaders understood management, there would almost certainly be far less decline in enterprise, and both leadership and management would be more effective.

The leader's job is to give the managers direction, vision and inspiration. Regardless of how good the leader is, he will be ineffective without good managers. His degree of success or failure will be determined by the quality of managers he can recruit. Discerning the quality and ability of his people and using them properly is just as important in accomplishing goals as having the vision and other resources required for the enterprise.

General Robert E. Lee was one of the great military leaders of all time. General "Stonewall" Jackson was one of the great military managers of all time. As a team they may have been as close to being invincible as any two generals ever came. It was a simple coalition; Lee would determine what needed to be done, Jackson would determine how to do it.

Either of these celebrated generals without the other would probably have never risen to the heights of accomplishment that they were able to attain as a team. Lee could not have been as great a leader without Jackson to take the burden of management. With Jackson, Lee could concentrate on that at which he was best - seeing the overall picture. Without Lee, Jackson's abilities to implement strategies may have gone unnoticed or under used.

These two made each other great and gave the other the opportunity to realize his full potential. Such teams are rare, but they would probably be more common if we just had the insight to see and give opportunity to the qualities and potential of our co-workers.

Lee was also a very good military manager, and Jackson was certainly an outstanding leader. These abilities are not always mutually exclusive, but most leaders who have achieved success did so with the support of talented managers who enabled them to concentrate on the big picture.

Although exceptions to this are rare, two of the most notable ones in history remarkably lived during the same period, and actually confronted each other in one of the most significant military battles of all time: Napoleon and Wellington who faced each other at The Battle of Waterloo.

The Power of Combining Leadership with Management

Napoleon was a colossus, the type of leader who has only emerged every thousand years or so in human history. He was not only a great military genius, he was also a great political genius. It was this combination that enabled him to dominate the age in which he lived and set the course of history for two centuries. Some of his military innovations would provide a foundation for modern military strategy; some of his political innovations have done the same in the areas of government and law.

Napoleon's genius for military strategy was actually born of his understanding of military management. Likewise, his genius for political leadership was born of his genius for political management. Napoleon is a study of how this rare combination of great leadership and great management in one person can carry on to the very limits of human potential. The few leaders who have been so gifted have dominated almost every historic period.

Napoleon's innovative military strategies were based on the maneuverability of his forces. This maneuverability was based upon his management strategies, which streamlined the method of supplying the troops. This opened strategic possibilities for Napoleon that the opposing forces did not even have the option of considering.

Except for Wellington, it could be argued that Napoleon had no peer in history on the field of battle. But Wellington was not only his peer, he was both a better military leader and manager than Napoleon. Possibly the only man in history who could stop Napoleon on the battlefield was the one who did stop him.

The odds against two men as remarkable as Napoleon and Wellington living during the same period, much less actually confronting one another in battle, would defy computation. The battle itself met or surpassed any expectations of the genius in management and power of leadership that these two would focus upon each other.

Wellington was a British officer who began his military career in India. He gained some notoriety by winning battles and subduing forts with intelligence and innovation. Through a remarkable set of circumstances he was transferred and given command of The Peninsula Campaign in Portugal and Spain.

While the depressed allies expected little out of this campaign, Wellington surprised the world by

liberating Portugal and Spain while besting some of Napoleon's top generals and troops. Wellington's victories, combined with Napoleon's debacle in Russia, sent Napoleon into exile. With the armies disbanded Wellington returned to Britain.

Early the next year Napoleon returned to France, quickly gathered his loyal troops and marched on Brussels. Napoleon had nothing but contempt for his adversary; he seemed almost bored with the looming battle and was looking forward to dining in Brussels that evening. Besides scorn for Wellington's ability, Napoleon knew he had significant advantages in troops and guns. He even slept late, almost casually arrayed his troops and did not begin the battle until after eleven o'clock.

"Pride comes before the fall," is certainly a proverb that explains the downfall of many of history's great leaders. Napoleon at Waterloo gives one of history's most resounding punctuations to that truth. Previous successes can be the seed of your ultimate destruction if they produce arrogance.

Wellington's calm in the storm of battle had already become legendary. Wellington acknowledged that his peace in the midst of such conflict was supernatural. At Waterloo supernatural leadership and supernatural management would both be required of him. Yet he felt no elation in the victory. In keeping with his notorious understatements concerning his own accomplishments, he simply claimed to have done what anyone else would have done in his place.

This tendency was never given or perceived as a false modesty; Wellington was a remarkably humble man. If he ever succumbed to overstatement it was in relation to his shortcomings, not his accomplishments. The truly great do not have to blow their own trumpets - others will do it for them.

In contrast, Napoleon was undone by his arrogance. Wellington was confident but never arrogant. There is a difference which every truly great leader has understood. Effective confidence is founded in a humility that enables one to have a right perspectives of his circumstances. Wellington's belief in his appointed destiny gave him the ability to keep peace of mind under the greatest of pressures.

It is possible that no other man in history ever faced such pressure within a single day, with so much at stake, and performed so brilliantly. Even the smallest mistake or slightest hesitance in reacting to any single one of the crises could have meant doom, for his army and possibility the entire continent of Europe.

Crisis: The Test of Leadership

The real test of leadership always comes in crisis, and there will be crisis for everyone in leadership. Almost every businessman will sooner or later have to make decisions that can mean life or death to his business. Often, the more successful the businessman the more frequent such decisions will have to be made. The greater potential for success a decision has the greater potential for failure it will likewise carry - and there will be failures. If we were going to swing for the fences we are going to strike out more.

Every coach will have to call plays that mean victory or defeat. The more successful the coach the more such calls he will have to make, and the higher the stakes. It may not be too difficult to make the proper decision or call the right play when there is little on the line; the difference between the great ones and the rest is the ability to do it in the crisis when there is more at risk.

I once built a successful business in a short period of time. To build it as rapidly as I did I had to make dozens of decisions that could have meant life or death to the enterprise. I seemed to have the ability to make the right decisions, and they paid great dividends. I then made just one bad decision and that single mistake ultimately led to the bankruptcy of the entire business. It was a painful, humiliating failure, but I consider it one of the most valuable experiences I've ever had. I learned more from that one defeat than from all of my victories combined.

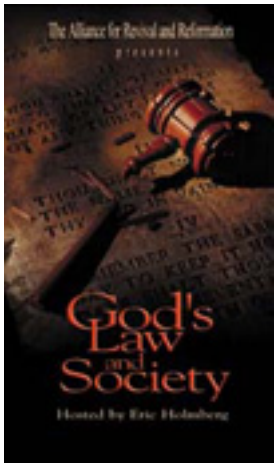
The one who stands at the plate with the potential for being the hero can also be the goat. Few remember the home runs I hit in my business; almost everyone remembers the strikeout, but I am back in the game now and I'm much better at it. Just as Wellington turned the biggest reversal of the day into his chance for victory; we must maintain the same resolve. If you will keep your patience and peace of mind in the midst of crisis you will usually see an opportunity to use the situation to your advantage.

The 1980s saw the amazing rise of the megaministries. It was no surprise that such ministers which grew so fast would stay in a perpetual state of crisis, tottering between oblivion and extraordinary advancement. After overcoming a multitude of life and death struggles, some of these ministries began to unravel because of just one mistake by their leaders. These all highlighted the fact that one moment of weakness and poor judgment is able to undo many years of labor built upon and good judgment and effective leadership in crisis.

With success comes power, and power inevitably brings a subtle corruption of our judgment, a seeming invincibility that is often the fatal delusion. One of the most important ingredients in Wellington's character was his ability to have confidence while not thinking more highly of himself than he should.

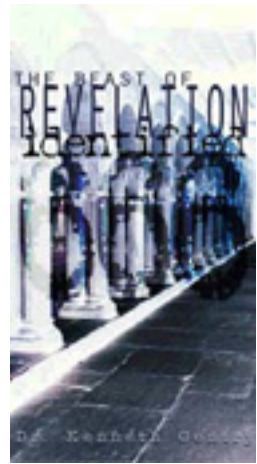
In his letters penned from prison, the apostle Paul gave a most appropriate warning to those in leadership, "When you think you stand, take heed lest you fall."

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Fulfilling the Goals of Leadership

By Rick Joyner

The outstanding leaders of history give witness to the fact that even the highest standards of understanding and discipline will still lead to ultimate failure if they are not built upon a strong character. Effective leaders have accomplished their own goals; great leaders have changed history, and though they may have passed from this earth long ago their leadership still shapes the world. The following are the characteristics of leadership:

Having a Vision

This is the fundamental qualification for leadership. By definition, you are not a leader unless someone is following you. Only a fool will follow those who do not know where they are going.

Not only must a leader have goals but the goals must be specific. The more clearly defined they are the easier it will be for others to follow. Having a goal that is too general may be worse than not having one at all. General goals are seldom attained and lead only to frustration. Those who "want to get rich," or "go into business for themselves one day," seldom do, and if they do, rarely succeed.

Your goals should be noble. Not only should you be specific in your direction, but you need to be just as specific about why you are going there. Seeking higher purposes will result in personal inspiration as well as the inspiration of others. Great leaders have the ability to make other leaders followers. The quality of those who follow you will directly reflect the quality of your accomplishment. To make other leaders followers requires a greater depth of character, commitment and vision.

Martin Luther King, Jr. was a great leader. He shared his dream with such conviction that it became the dream of millions of others. During his meetings with other civil rights leaders he would sit patiently and intently listening to everything which was said. He was genuinely concerned with what others believed and considered it important. This in turn made them more inclined to listen to him.

Because he was always so intently listening he would invariably be asked to share his thoughts. His words would then come with such profound understanding, clarity of purpose and confidence in the direction he was going, there was little left to be said when he finished. Great leaders are usually more inclined to listen than to speak. Therefore, when they do speak it is with greater substance.

Great leaders have seldom taken the mantle of leadership for its own sake. True leadership is born out of vision and purpose that is established firmly on the bedrock of conviction and discipline. Leadership is a means and not the end in itself.

The Ability to Form a Plan

This is the characteristic which separates the achievers from the dreamers. An ancient proverb declares, "He who fails to plan, plans to fail." Even if we have the most noble and appropriate goals, our chances of accomplishing them are remote without proper planning. Planning is both an art and a discipline. Even the greatest artist has to develop his skills; so must the leader develop his ability to assimilate and organize facts concerning the realities being dealt with. Then the facts have to produce insights that will lead to advantage and success.

The best place to start making a plan is to state the goals or objectives. Then state the first step and succeeding ones to the conclusion. Important steps to include in the plan may be priorities, actions required, timing, personnel, other required resources, ways to measure progress toward the goal, etc.

After you have finished your plan you may want to play the deadly enemy game. If you were the enemy of your plan what would you do to stop it? This will help you to see potential weaknesses or serious problems which are not apparent.

The Will to Implement the Plan

"Knowledge is power" according to the proverb. This is true when it is possessed by a wise and decisive leader. Wisdom is the Ability to apply knowledge correctly. Courage is the Will to apply it. Without wisdom and courage, increased knowledge will only inflict us with "the paralysis of analysis."

Planning and preparation must lead to action. It is quite unlikely that one will ever feel, or be, totally prepared and confident when the action begins. If we wait for complete confidence we will never accomplish anything. Often circumstances come upon us suddenly which require action when we feel totally unprepared. It always seems in these situations that once we begin to take action when we feel totally unprepared.

It always seems in these situations that once we begin to take action to the best of our ability, confidence and wisdom then come. A leader must be action orientated and not just a whiz at theory and planning. The ability to plan is essential for true success, but it must be united with action.

A leader, like the captain of a ship, needs to know where he is going and how to get there before he leaves port. We must also be able to plan while on the journey after the storms, mechanical failures and other surprises require a modification of the plan. It is important to be able to stay on course, but it is just as important to be able to get back on the course, or plot a new one, once a forced change has come.

Keeping Priorities in Order

Many have their leadership abilities sapped by majoring on minors. A popular saying in business today is "count the pennies and the dollars will take care of themselves." This is probably true because if we are the C.E.O. and we are taking our time to count the pennies, we won't have any dollars to worry about! Get someone else to count the pennies! The leader must major on the majors.

If we do not take control of our own time, that which represents 10% of our enterprise will demand 90% of our attention. In many cases this is the cause of burnout. If we are in leadership we must learn to delegate the details and give our attention to leading and planning. This is hard for leaders because by nature they are doers and are inclined to become involved - but it must be done if we are to fulfill our potential.

Learning to prioritize your duties can actually multiply your productivity. A simple classification system can be helpful. Keep a current list of your Things To Do. If under your classification system "1" is your highest priority, do not work on the "2's" until the "1's" are finished, and so forth down the line. A few more pennies may fall through the cracks, but you'll be amazed at how many more dollars come in!

Steadfastness

This is the ability to stay on course until the goal is accomplished. To achieve this, the goal will have to have more power in your life than the multitude of external pressures which will try to knock you off course. The ability to do this will depend a great deal upon how well you have prepared for the journey to accomplishment, with its conflicts and its storms.

As an aircraft pilot, several times I have been caught in storms so rough I could not read my charts. I would have been in serious trouble had I not taken the time to prepare for the flight. During those storms I was thankful I had not taken any shortcuts in my training, and that I was conscientious enough to study my flight path before I took off.

In most of these incidents my pulse hardly even quickened because I was prepared and knew what to do. A lack of preparedness can result in panic which is potentially deadlier than the emergency. Every enterprise will have emergencies. Our preparation during these times of relative calm will have much to do with our performance during the crisis.

Peace of mind is one of the most valuable assets of a leader. Worry clouds our judgment and saps more energy than much physical exertion; stress is the worst enemy of clear thinking and planning. Besides preparation for the course, there are other factors which will help us keep our peace of mind.

One cannot have peace of mind without having a sound mind. The primary basis for having a sound mind is understanding the reason for our life. It has for a time been fashionable among the "intelligentsia" to believe that there was no Creator. However, this mentality is rapidly changing.

Obviously there is a great deal of dispute over Who the Creator is, as well as what His intentions are with men, but that too was obviously a part of His plan. This is not an excuse for the honest man, but a reason for increased resolve in his seeking. It seems that our Creator intended to only be found by those who esteemed and loved truth more than mere human approval. The greatest peace one can know in this life is to know the One who gave this life.

The Ability to Motivate People

Accomplishment will inevitably require sacrifice and commitment from those you lead, and people must have a reason to make sacrifices and commit themselves. The ability to motivate people lies in the understanding of what motivates them, and of what detracts from their motivation.

There are two basic kinds of motivation: positive and negative. Both work, and work well, depending on the circumstances and the people. There are basically two kinds of leaders: those who sacrifice the people for themselves, and those who sacrifice themselves for the people.

Napoleon captured the devotion of his troops by identifying with the common man. Calling himself "the little corporal" he considered the time he spent meeting personally with his troops an important part of his battle plans. Few have continued to be effective leaders after they lost touch with the men in the trenches, on the assembly line, or in the pew. Any leader that loses touch with or ceases to care for his people, can probably be replaced by a good computer.

There are many forces at work which discourage the pursuit of leadership. Anyone who takes initiative become the target of a destructive criticism from lesser souls; such as criticism designed to pull everyone else down to their level. Much of the media has become the embodiment of the "crab spirit" in humanity. Crabs can be kept in containers from which they could easily escape, but if one starts to rise above his fellows to get out they will pull him back down.

With just a little cooperation they could all escape but the nature of crabs keeps them all in bondage. In the name of journalism or information the media has been used to release some of the worst characteristics in men. The result has been a vacuum of leadership that has historically provided an opportunity for a most undesirable type of leader to step into the void.

Integrity

Integrity is more than just being honest, it is doing what is right. It is the freedom from corrupting influence or practice. It is practising what you preach. It is doing what your conscience tells you to do even if it leaves you as a committee of one. It is the courage to stand for your convictions. It is always reaching for higher moral standards than may be customary in "the group." The true leader is always reaching for higher standards. It is also the courage and honesty to admit mistakes and failures, and to accept the blame for them.

Even the greatest leaders make mistakes. The better the leader you are, the more costly and visible your mistakes will be. Recovering from the mistakes is an important test of true leadership ability. Complete recovery will not take place without accepting such mistakes and taking responsibility for them. The greatest leaders learn to turn their failures into opportunities for achievement and victory. In many cases, failures will turn into the best opportunities for victory.

A great leader must possess the confidence and security to accept the truth about himself and the consequences of his actions. The greatest leaders are those who can best deal with failure - because all will fail at one time or another. Those who boast that they have never failed have never really played the game. But failure truly can be a great opportunity for future success, if we learn the lessons it teaches instead of just making excuses. As the saying goes: "He who is good at making excuses is seldom good at anything else." The greatest victories are those which will overcome previous defeats.

Those who follow you or work for you deserve to know the facts. People usually see far more than the average leader gives them credit for. When we are not straightforward about problems and mistakes it will ultimately result in a deterioration of morale and commitment as they will think that we are either not honest, or unable to see reality. Motivation and loyalty that has depth and staying power is founded upon truth, not hype.

Courage

Courage is the quality of mind and heart that makes one resist the temptation to stop or retreat in the face of opposition, danger, or hardship. This implies the summoning of all of one's powers to reach the goal. Courage is the firmness of spirit and moral backbone which, while appreciating and properly measuring the risks involved, makes one press on until success is accomplished.

Courage is essential to leadership but it must be tempered with vision and strategy, always keeping our ultimate goal in the forefront so that we are not defeated by our secondary successes. George Washington is a study in how to balance courage with the keeping of our vision on the ultimate goal. Many times ambitious men rose up to seek his position as Commander-in Chief of the Continental Army.

Often he was tempted to defend himself and attack the integrity of those lesser men. He resisted that temptation knowing that such pettiness could undo the unity of the thirteen states, which would result in their defeat by the British. It took more courage for Washington to stay above the political infighting than it did to get into it.

Loyalty

Loyalty is faithfulness to principles, to the plan and to the people. A social chameleon who changes to conform to each new environment or group is void of the basic characteristics that makes a true leader. True leaders are not so easily changed but instead have the strength of character to change their environments, or the mindset of the crowd.

If we are to expect others to be loyal to us then we must set the example. Loyalty will not stoop to gossip or to belittle others in leadership, or those who may be subordinate. The true leader does not rise by making others look smaller. Great leaders set their standards by the highest standards, not by what others may or may not be doing.

Initiative

Obviously a leader has to be one who seeks and accepts responsibility. Half the victory is often found in just starting the battle. The ones who take initiative will usually be able to keep it, giving them a substantial advantage. It has been said that there are basically three kinds of people in the world: those who watch what is happening, those who talk about making things happen and those who do it.

The sad thing is that most of those in the first two categories have done everything required to be a "doer" except one thing - initiative. Many of the greatest athletes never play in a real game because they never took the first step of trying out for the team. If those who spend their lives dreaming about being great musicians would spend as much time practising as they do dreaming others would be dreaming about being them!

Few of those who are always talking about doing great things ever do anything at all, much less anything great. Every journey begins with just one step; if you do not know how to take it you are not going to go anywhere.

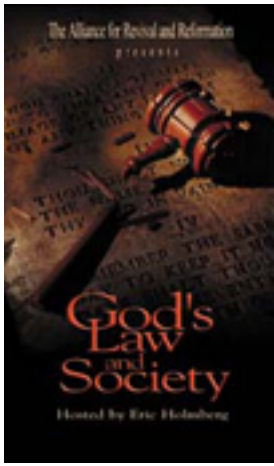
Endurance

This is the ability to stay with the task all the way to the completion. This is a serious problem with those who have strong leadership ability because leaders find it much more stimulating to start a task than to finish it. As a result they often have numerous unfinished projects lying dormant while they pick up the pursuit of the next interesting venture.

The ability to finish the job is every bit as important as being able to get all of the resources and energy going to start it. This takes discipline. The failure to complete jobs is usually a telltale sign that we are running on emotional energy rather than true, focused vision.

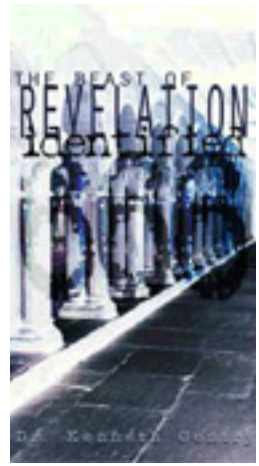
This is the reason why some of the world's best salesmen remain poor; they can get an eskimo excited about buying snow but somehow never get his signature on the bottom line. These salesmen get a sense of accomplishment out of persuading their prospects to believe them - not in getting their business. We have not succeeded until the job is completed!

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Is A New Wave of Faith Rolling In?

By Jay Rogers

4/91

Tom Wolfe, Megatrends authors John Naisbitt and Patricia Aburdene, and Harvard Professor Peter Gomes are just a few of the experts predicting a trend toward faith and religion on the university campuses of America. This new tack, which students have been taking, shows no signs of letting up. Indeed, the degree of religious fervor shown by young people in the 1990s may make the light of the "Jesus Movement" of the early 1970s look dim, say social commentators.

At a speaking engagement at the University of Florida on March 27th, New-Journalist-turned-social-commentator, Tom Wolfe said he was "taking notes" and indicated that a university campus might be the setting of a future novel. "Somebody should write a book about the University of Florida," said the author of *Bonfire of the Vanities* and *The Right Stuff*.

Religious movements in the United States and university life are two subjects that Wolfe would like to tackle in a future novel. "We're certainly going to see, for the next ten years anyway, a lot of racial politics in a way and to an extent we haven't seen before," Wolfe added on a side note.

John Naisbitt and Patricia Aburdene, authors of the best selling *Megatrends 2000*, have included a chapter in their book entitled "Religious Revival of the Third Millennium," which describes the "unmistakable signs of a worldwide multi-denom-inational religious revival." Naisbitt and Aburdene claim that the revival will intensify as we approach the year 2000.

A post-modern global phenomenon is now taking place, say the acclaimed authors. "Chinese and Soviet young people are fascinated by Christianity and enjoy attending church to the dismay of their Communist-schooled elders." The university campuses are being included in this movement. If not the focal point, United States' campuses will be caught up in a worldwide intensification of the Christian faith.

Theologian Harvey Cox, who has taught as many as 1000 students in his course, "Jesus and the Moral Life" (one of the biggest classes at Harvard University), describes a growing trend which he says was "unforeseen by forecasters 25 years ago, who predicted that religion would wither away because of modernity."

According to a recent issue of *The Harvard Independent*, "The prominence of religion in Harvard's classrooms and lecture halls has grown over the past two decades ... Just 20 years ago, however there was no religion concentration at Harvard ... Now students flock to courses such as 'Jesus' and 'The Bible.'"

Peter Gomes, professor of Christian morals, says, "The reason that those courses are so popular is that students are literally hungering and thirsting for righteousness. They are prepared to ask naïve questions,

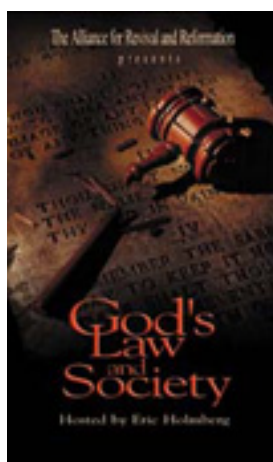
such as, 'What is good?' (and) 'What is evil?' The closest things you'll get to answers are in those courses."

On the West Coast, pastor Chuck Smith founder of Calvary Chapel, the focal point of the early 1970s "Jesus Movement," claims that there is an even greater hunger among young people than at any point during the early 1970s. According to Smith, this spiritual awakening is "not over yet!"

Where is all of this newfound faith leading us? It is probable that we are on the upward side of a trend that will result in the "Third Great Awakening." In the 1700s, America, Germany and England experienced an awakening of the Christian faith that transformed society. In the 1800s, the Second Great Awakening swept through America and Europe bringing an end to slavery and a renewed definition of human rights.

Now, as we approach the end of the 20th century, a new awakening is just emerging. This revival will bring the eradication of communism and dictatorship as a form of government throughout the world. Christianity will replace Islam and Eastern religions as the world's predominant faith. We will begin to see the "Great Commission" which Jesus Christ spoke of fulfilled, in which all the nations of the world will be transformed by the gospel message .

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Political Correctness and the Coming Culture War

By Andrew Sandlin

10/92

Almost everybody has heard about political correctness. It is the policy on numerous American campuses to stifle discussion deemed to threaten the sensitivity of "under-represented" groups: homosexuals, blacks, women, the handicapped, etc. The supposed liberal tenet of free speech must now yield if under its protection comments are made that might offend the easily offended "minorities."

If, as Dinesh D'Souza asserts, the university in a democracy is a microcosm of the society surrounding it (a fairly tenable, common-sense assumption), we may be fairly certain that the current controversy raging over "political correct-ness" in the university is one of the early signs and harbingers of a monumental ideological and religious conflict potentially disrupting the present social order. Initially considered, this claim may seem exaggerated, but further thought should demonstrate its factuality.

The "PC" fracas has demonstrated that the rationalism which stands behind Western liberalism in the tradition of Enlightenment cannot survive indefinitely. The great irony is that while Western liberalism has always been the avowed enemy of conservatism, the former is discovering that its basic tenets of "free inquiry" and "objective appraisal" are not hardy enough to withstand the onslaught of vigorous leftist and radical views impatient with the inability of Western liberalism to make good on the cherished goals of liberal ideology: absolute autonomy and equality.

The forces of rationalism and the advocates of "PC" only appear to be arrayed against each other. They are both actually arrayed against biblical Christianity. Western liberalism embraces the primacy of reason; advocates of "political correctness" embrace the primacy of "equality." Neither embraces the primacy of the God who revealed himself in Holy Scripture.

The disciples of "political correctness" argue against Western liberals that the professed neutrality of modern university liberalism is just a covert scheme to obscure presuppositions designed to maintain the status quo. Where they are wrong is in pinpointing that status quo. They say it is chauvinism, sexism, racism and Westernism. On that, I believe they are egregiously wrong.

The hidden presupposition the classical liberals are endeavoring to protect is the same that the salesmen of "political correctness" are trying to protect: the autonomy of man.

The Myth of Neutrality

Under the guise of free inquiry and objectivity, classical liberals idolatrously enthrone the human mind,

just as "PCers" do under the guise of egalitarianism. The controversy demonstrates the futility of the pipe dream of Enlightenment liberalism: that where reason is employed, truth prevails. It does not account for the fact that (a) reason is never objective and that (b) reason can never answer the ultimate questions of life since it has no absolute standard by which to judge. Reason, for example, is no bulwark against tyranny, for according to some presuppositions, tyranny can be perfectly reasonable. Rationalism serves the purpose of depraved mankind in its rebellion against the Creator God.

The disciples of "political correctness" know that the supposed neutrality and objectivity of Western intellectuals is a farce, but they do not recognize that their own politically correct views are equally farcical. "PC" is breaking the back of the old utopian liberal intellectual faith in reason. Devotees of "political correctness" will not concede for one minute that neutral, objective reason should reign in the university because they recognize that the position of "objective" liberalism springs from subjective presuppositions. Of course, disciples of "political correctness" are mistaken in their insistence that radical feminism, Afro-centrism, and homosexuality should be exempted from criticism. All who embrace the truth as revealed by God in His Word will fervently oppose each of these deviations - as well as the others supported by the "politically correct."

The point is that the controversy surrounding "political correctness" should force "neutral" liberal educators to concede that some ideology will govern the university (and every other sphere of society, for that matter). If men do not worship God, they will worship themselves and other created things (Rom. 1) and eventually Satan (Rev. 13). The "PC" controversy is a perfect example. The children of the intellectual liberals rebelling against their "reasonable" heritage (worship of the mind of man) now defy God by demanding that professors avoid any criticism, implied or expressed, of homosexuality (an abomination in God's eyes according to Romans 1).

Because the course of idolatry is degradation (Rom. 1), if universities permit "political correctness" to dominate, they will become not only increasingly depraved but also increasingly mediocre and incompetent. When "PC" educators employ race rather than merit as a chief standard of enrollment policy, the result will be less knowledgeable and less equipped individuals to perform important functions as citizens of our society. When administrators block intelligent Asians in favor of incompetent blacks and whites, they are sealing the mediocrity of a country.

When they refuse to require courses in Western literature because it is dominated by white males, and require instead courses in Asian and African literature (most of which is abysmally inferior to that of Western culture) they slit their own throat - or, I should say, the throat of their students who must one day assist in sustaining a society whose glorious benefits derive directly from the ideas of white males, the validity of whose ideas has nothing to do with race.

If the old liberalism were to win this debate and reassert itself in American universities, the results would be only slightly more favorable; however, the classic liberal utopia of a "neutral creed" is doomed because its "neutrality" cannot forever withstand the onslaught of commitments like those of the "politically correct." In the long run, pretended neutrality is no match for fervent ideology. The Weimer

Republic's pitiful collapse before the militant, though misguided and tyrannical force of National Socialism, is a striking example.

A Strategy for the Culture War

Epistemologically conscious Christians on campus should seize the initiative by demonstrating the bankruptcy of the old Enlightenment classical liberalism and the perversion of the "politically correct" corp. They must, further, press the claims of the authority of Christ in all spheres of life, including the life of the university. Nor will the commitment to historic Christianity jeopardize the free flow of ideas as the classical liberals charge and as the ideal of "political correctness" obviously does.

Rather, if the university is not to become a "multiversity," it must embrace the epistemology of the Christian faith which, if properly practiced and understood, guarantees the free flow of ideas, precisely because as the only viable foundation of intellectual life, it can afford to confront the challenges posed by secularism, Marxism, materialism and all other ideological perversions. As long as the validity of the Christian faith is presupposed, all alternatives will be found wanting.

The battle on campus is merely the most visible dimension of the larger conflict in Western culture. The (rapidly diminishing) classical liberals wrongfully claiming neutrality, as well as the overt covenant-breakers of "political correctness" rightfully denying neutrality, are arrayed against the (rapidly diminishing) Christian pietists wrongfully claiming neutrality, as well as the overt covenant-keepers rightfully denying neutrality. The classical liberals, one will note, are analogous to the Christian pietists - both erroneously believe they can remain neutral in this conflict. The classical liberals are really on the side of the overt covenant-breakers, for Scripture claims all the unconverted suppress the truth (Rom. 1:18).

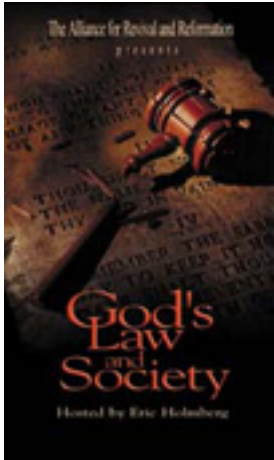
The Christian pietists are really on the side of the overt covenant-keepers, but they just have not become consistent with their presuppositions yet. The overt covenant-keepers and the overt covenant-breakers are actively locked into a life-and death struggle to the finish (literally so, at the doors of abortions clinics). These are two fundamentally irreconcilable, mutually exclusive presuppositions. They cannot simultaneously succeed, nor can they long simultaneously co-exist.

God created this conflict (Gen. 3:15): the seed of the serpent (Satan and his disciples) war against the seed of the woman (Christ and His disciples). God instituted this hostility. Christians must not retreat from or smooth over the differences. This conflict (Mt. 16:18), will be escalated not impeded. On campus, at the shop or office, at the polling booth, in every venture this conflict between God and Satan will escalate.

Andrew Sandlin is a staff member of Christian Evangelistic Endeavors. CEE sponsors Intensive Revival School, a two year discipleship training program designed to prepare students for the ministry. If you want more information from CEE, write:

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China, North Korea, Cuba, Cambridge

2/92

CAMBRIDGE, MA - The bourgeois press is at it again, continuing systematically to oppress workers all around the world. Their latest crime, supporting Russian President Boris Yeltsin, was the subject of a recent lecture sponsored by the Harvard/Radcliffe Friends of the Sparticus Youth Club. Len Meyers, member of the Worker's Vanguard editorial board, exhorted his followers for 90 minutes to "defeat the Yeltsin-Bush counter-revolution" in the USSR.

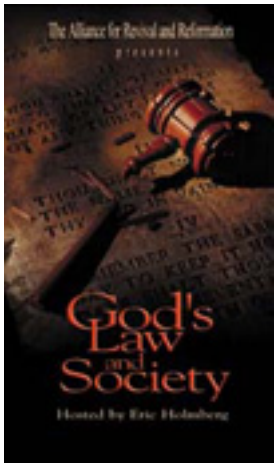
Of course, the idea that Bush and Yeltsin have secretly been collaborating to bring "capitalist oppression" to the Soviet Union is rather implausible on its face, given the Bush Administration's unswerving loyalty to Gorbachev and its treatment of Yeltsin as a boorish inconvenience. Nonetheless, Meyers stressed the urgency of upholding Leninist principles against the Yeltsin-Bush onslaught.

Lenin's Russia was "the freest society on the face of the earth," he noted. Ignoring the inconvenient fact that within three years this "free society" bred a secret police force 16 times as large as the czars, Meyers focused on Lenin's democratically-elected workers councils. These representatives were superior to those in the West, he insisted, because elected officials could be recalled immediately if the workers were dissatisfied. Not surprisingly, Meyers failed to add that within a matter of months, the right to recall officials was severely curtailed after disgruntled workers began to remove Bolsheviks.

But the two dozen starry-eyed revolutionaries in attendance swallowed Meyer's lecture whole. They gave generously when a collection plate was passed around to support International Communist League activity in the USSR. The People's Republic of Cambridge never ceases to amaze.

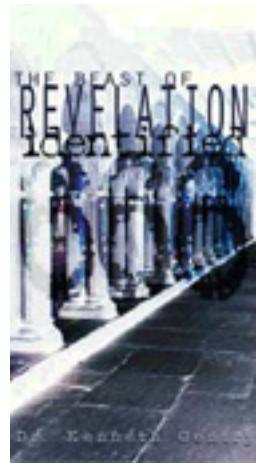
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Rob Hart's testimony

3/89

I was never the religious type. In fact, I had a real party hardy attitude most of my life. I went to church with my parents - but I never heard anything about living the true Christian life. In high school I did what most students do: I got drunk on weekends and hung out with my friends. I went to church only because my parents forced me and because cute girls were there. During most of my high school days I wasn't too bad because I wanted to get into a good college - which would help me in my overall goal of becoming a millionaire. However, by the time I was a senior I started experimenting with marijuana.

I started college in August of 1985 with the attitude that these were the years of experimentation. I immediately became involved in the drug culture at the University of Florida. I usually tried any drug that came my way. I would smoke pot when I awoke in the morning, and I stayed stoned all day. Needless to say, I missed about 50 percent of my classes. This lifestyle went on for about two years when I finally realized that my grades were not conducive to my lifelong goal. I still smoked pot everyday, but in "moderation" while studying and going to most of my classes.

I began to read self-help books the summer after my sophomore year, in accordance with my goal of becoming a millionaire. Meanwhile, an old roommate, Eric, moved back in with me. Eric had become a born-again Christian, which meant "a nut for Jesus" to me. I was very skeptical about this conversion, but intrigued by the fact that he had quit partying. He had such a peace and joy all the time and it made me curious.

I began to put Eric to the test. I questioned him on the relevancy of the Bible, Jesus Christ, and his relationship with God, as well as stupid questions like, "Did Adam have a navel?" What I found was that my friend was sincere and caring, always using the Bible to back up his statements, and never pretending to know something he didn't.

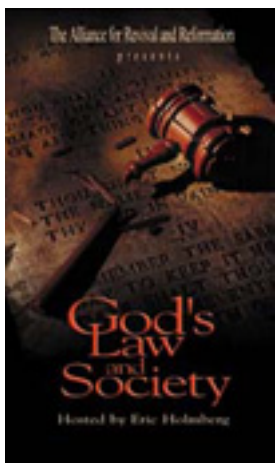
Now to me the Bible was an old historical document of the Jews and early Christians. What I didn't understand was why Eric was living as if it was relevant. As I continually questioned him, he would give me passages of scripture to read and always tell me, "Rob, all you have to do is invite Jesus into your heart and you will understand." At this point in my life I was an agnostic, I wasn't denying that there was a God, but I wanted proof. On May 20, 1987, I actually did invite Jesus Christ into my heart. However, I based my commitment on the need for proof.

The proof wasn't too far in coming. I had said this prayer at 1 p.m. Wednesday, May 20, 1987. At 2 p.m. I started my new job as a solicitor for an environmental group. They picked out a neighborhood for me to solicit memberships, and around 4 p.m. that day I came across a woman who was standing in her yard watching her daughter play. As I questioned her about buying a membership, she told me to come back when her husband returned.

After finishing my rounds through the neighborhood, I came back to their home. She invited me into the living room where her husband sat playing a guitar. They asked me to give a sales presentation, and then offered to make a deal with me. He said he would buy a membership if I would come to his church. I said, "Sure, what church is it?" He replied, "Maranatha Christian Church." I freaked out because Eric was a member of the same church!

Then it hit me. Jesus Christ was God and He cared enough to show me that He was real. What else could I do when the Creator of the Universe showed me His reality? I had to fulfill my promise to follow Him the rest of my life. However, I've also realized that God doesn't and didn't have to follow through with my request. It was by grace that He drew me to Himself.

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God's Target for Revival - The Schools of the Northeast

By Jay Rogers

4/90

The academic institutions of the Northeast, including Harvard, Princeton, Yale, and several others, are "lynchpins" in the American university system. Philosophies which are born and bred in the classrooms of these schools are later transferred to every other university in America - and often the world.

A brief survey of American history will show that the colleges and universities in the northeastern corridor of the United States have always been used of God to unlock the heart of the nation.

The spiritual darkness that presently characterizes the northeastern colleges and universities of our nation reflects the spiritual condition of the rest of our society. This should come as no surprise to those who are aware of America's Christian history. For good or for evil, for the past 370 years, the Northeast has been the spiritual focal point of America.

The politics and ethics of the United States were birthed in the Northeastern cities of Boston and Philadelphia. The spiritual climate of the United States has also been deeply affected by this area. The most significant event of 1700s barring the revolution was the Great Awakening - which began among young people in Northampton, Massachusetts. The World Missions Movement was begun at Williams College in Williamstown, Massachusetts as the result of a prayer meeting held by three students.

In the early 1800s, the Northeast was a center for sporadic spiritual revivals on many of the college campuses. The spiritual, moral, social and political foundations of the United States had their beginnings in the Northeast.

Since the beginning of the 1800s, however, the Northeast has become a breeding ground for anti-Christian ideas. Humanism, in the form of Transcendentalism and Universalism, had its roots in Massachusetts. Social philosophers, such as Emerson and Thoreau, contributed to the destruction of the Christian foundations of America. These ideas found a haven in the colleges of the Northeast. In the 20th century, Marxism, humanism, existentialism, socialism, radical feminism, New Age philosophy and immorality of all types have also found refuge in the many colleges and universities of the Northeast.

Despite this growing tide of wickedness, a gleaming ray of hope appears. God has a destiny for the college campuses!

* Harvard University - Reverend John Harvard gave half his property and his entire library to start this world renowned institution. Harvard's original motto was: "For Christ and the Church." The goal of a

Harvard education was to establish Christian principles in the minds of students according to the Word of God. In addition to ministers, Harvard also produced some of the greatest statesmen of the 1700s, such as, John Hancock, John Adams, and Samuel Adams.

* Yale University - Yale was patterned after the design of Harvard. The founders of Yale were authorized to create an institution where "youth may be instructed in the Arts and Sciences who through the blessing of Almighty God may be fit for employment both in the Church and Civil State." Three Yale graduates were: the inventor Eli Whitney, the educator and author Noah Webster, and the patriot Nathan Hale who just before being hanged by the British said, "I regret that I have but one life to lose for my country."

* Boston University - "Learning, Virtue, and Piety" is the motto of one of the finest of the many learning institutions in Boston. Today, Boston University is perhaps the most strategic school in the United States since it has more international students than any other University. Many of these internationals are being trained to move into positions of leadership in their native lands. A revival among international students at Boston University would impact the entire world.

* Amherst College - Amherst was founded and was maintained for many years with the aim of educating young men to serve God. The school's Latin motto, "Terras Irradiant," is an allusion to Isaiah 6:3: "The whole earth is full of His glory." In the early years of the school frequent and powerful revivals often resulted in the salvation of many young men. Graduates of Amherst College have included the radical social reformer Henry Ward Beecher (brother of Harriet Beecher Stowe), and Daniel W. Poor, the pioneer missionary to Ceylon.

* Smith College - Founded in Northampton, Massachusetts, Smith College has always been considered to be one of the finest women's colleges in the world. Smith is located in an geographical area that has traditionally been associated with powerful outpourings of the Holy Spirit. The First Great Awakening began in the 1730s in a Northampton Congregational church pastored by Jonathan Edwards. The western part of Massachusetts was also the site of many revivals in the Second Great Awakening.

* Mount Holyoke College - Mary Lyon founded Mount Holyoke seminary for women in South Hadley, Massachusetts. This institution was among the first of its kind and was a product of the social reforms of the Second Great Awakening. Mary Lyon sought to promote to the rights of women and personally trained more than fifty women who later became foreign missionaries.

* Wellesley College - One of the most beautiful of the American colleges founded in the 1800s, Wellesley was patterned after the system of education at Mount Holyoke. Wellesley College's charter declared its foundation to be "distinctly and positively Christian in its influence, discipline and instruction." From its beginning, Wellesley has enrolled many international students.

* Brown University - First chartered as Rhode Island College, Baptist followers of Roger Williams founded the school "to train ministers and educate youth properly in the Christian faith." The rapid

increase of Baptists in New England in the 1700s led to the need for a better educated leadership. Rhode Island College was the first of many educational projects begun in the American colonies as a result of the First Great Awakening.

* Dartmouth University - Yale graduate Eleazar Wheelock first founded Dartmouth as Moor's Indian Charity School in Columbia, Connecticut, but it was later moved to Hanover, New Hampshire. In the beginning, it was a reflection of the early settler's zeal to share the Christian faith with the Indians and to educate young Native Americans in the spirit of Jesus and the Bible. The school's motto, "A Voice of One Crying in the Wilderness", describes the prophetic calling which is firmly ingrained in Dartmouth's foundation.

* Columbia University - This college was first founded by a royal charter in the vestry room of the Trinity Church schoolhouse in New York City. First known as King's College, this school was a center of non-denominational learning. The first advertisement of the college disclaims any intention of imposing "on the scholars the peculiar Tenants of any particular Sect of Christians; but to inculcate upon their tender minds, the great Principles of Christianity and Morality, in which true Christians of each Denomination are generally agreed." Some early Columbia graduates include Alexander Hamilton, John Jay, and Governor Morris.

* Princeton University - Reverend Jonathan Dickson, Princeton's first president, once said, "Cursed be all learning that is contrary to the cross of Christ." Established during the First Great Awakening, the college was a direct result of spiritual revival and a recommitment of the early colonies to further a degree of excellence in education. Later, under President Jonathan Edwards, the school took on a missionary zeal to minister to the American Indians. Early Princeton graduates included James Madison, Aaron Burr and six members of the first United States Congress.

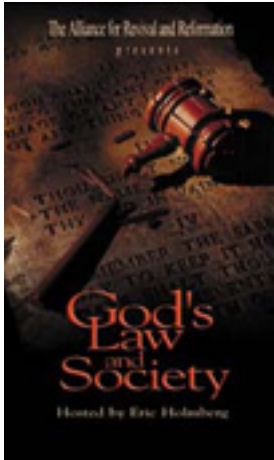
* Cornell University - A private university and member of the Ivy League, Cornell was originally founded as New York State's land grant college under the Morrill Act. In the early 1800s, the central portion of New York State was referred to as the "burnt-over district" due to the many revivals that occurred in this area. Charles G. Finney based his ministry in New York State during the early years of the Second Great Awakening.

* University of Pennsylvania - Originally founded by Quakers under the Morrill Act, the University of Pennsylvania is primarily a residential campus located in the heart of central Philadelphia. Known as the "City of Brotherly Love," Philadelphia is one of the cradles of liberty and was greatly affected by George Whitefield's ministry during the First Great Awakening in the early 1700s. The University of Pennsylvania stands today as a key to unlocking awakening in our nation. The university has "recognized that the future of the city and its own future are one and the same."

The schools of the Northeast are the hub on which the entire academic system of the nation turns. God himself is concerned with these schools; He had a hand in bringing them into being. He always honors His covenants with men and virtually every college in this area was founded with the purpose of bringing

greater glory to God.

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See You At The Pole! - Florida

Florida County school board supports student prayer gathering
9/92

JACKSONVILLE, Florida - The Duvall County school board of Jacksonville, Florida has officially sanctioned "See You At The Pole" as an student sponsored event.

In a memorandum to all Middle and High School principals, liaison for legal affairs Vicki Reynolds stated that "the event can proceed without violating any Constitutional provisions if certain guidelines: (1) The event must be totally student-initiated and student-led. (2) No school faculty or staff should participate or lead the activities. (3) The event should not disrupt the routine of the school day.

Reynolds further noted that the "persons promoting this event have been most cooperative, and the activities should occur with minimal problems."

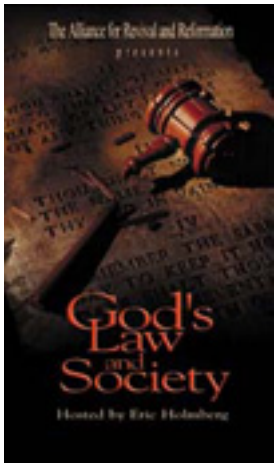
Says promoter David Burton, "We are very excited about this and we believe that it is going to help nationally in the event." Burton notes that every major Christian revival that has occurred in the United States has begun with a youth emphasis. It was the "Jesus Revolution" of the 1960s and the Asbury College campus revival of the early 1970s that caused some of the greatest years of evangelism in modern American history.

"With the problem of drugs, sexual activity, and crimes in general, it is time that our students 'sound the alarm' as Joel stated in chapter two 3000 years ago," says Burton.

"The alarm is not to be sounded to wage war, but to come against the war that is already going on among our students. Statistics prove that morals, habits, and actions of students are declining and it is time for Christian young people and Christian school leaders to stand up for the rights which we have to proclaim the gospel and pray for God to send a revival across this nation."

Students participating in this event across America are encouraged to send in their reports and include photos of the event to: See You at the Pole, 1230 Hendricks Avenue, Jacksonville, Florida 32207, or call 1-800-226-8584, ext. 260

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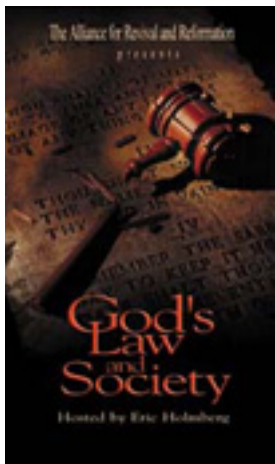
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See You At The Pole! '92

9/92

SAN DIEGO, CA - More than two million students across the United States, Canada and Russia are scheduled to pray next to their school's flagpole at 7:00 a.m. on September 16, 1992. Last year's event (which drew over 1 million students on 15,000 campuses) helped start over 5,000 Bible clubs across the U.S.

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Should Christians Drink?

Campus Bible Study
- by Glenn Duneheew

I spend lots of my time doing Bible studies with students at the University of Kentucky in Lexington, and I get all kinds of questions asked about moral issues. But probably one of the most common questions I hear is this: "Can a Christian drink alcohol?"

My first response to this question is always, "Why do people drink, anyway?" The answer is usually 1) "To be social," 2) "Because it makes me feel good," or 3) "Why not?" Let's look at each of these reasons for a minute.

* "To be social." Do I really have to drink alcohol to be social with people? Can't I be just as social with a soft drink in my hand? Does it really make any difference what I have in my hand when I talk with people? Lots of people congregate around alcohol, but personally I would rather congregate around a game or an event. Will my friends reject me if I refuse to drink with them? Or will they think that I am pushing my beliefs on them if I don't drink?

If your friends reject you because you don't drink, then they are really not your friends. A true friend would not insist that you do something harmful, or something that you just don't want to do. And why is your decision not to drink classified as "pushing your beliefs" on someone else? In actuality, they are pushing their beliefs upon you by using peer pressure.

* "Drinking makes me feel good." We have to understand, first of all, that alcohol is a drug. It is a narcotic which depresses the central nervous system and produces the "buzz" that so many people like. At first, this stimulus can make you feel more free in your actions and words. It seems to make your inhibitions leave. This is why people do things after drinking alcohol that they would normally never do. Everything seems to become rosy.

However, when a person comes down off of the effects of alcohol, his problems are still the same, if not worse, because he has not dealt with them.

As a person drinks more, alcohol begins to affect him in greater ways. This is why many people get extremely depressed or become isolated. So much for the goal of being "social." And if the drinking continues, the "good feeling" also leaves. Anybody that has experienced a hangover after a late-night drinking spree knows that there is nothing to feel good about the next morning!

* "Ok then, why not? I like the taste." If taste is an issue, then why not drink non-alcoholic beer or wine? But then this provokes another response from many people that I talk to: "So why even drink at all? If we look in the Bible for an answer, a good place to start is the book of Proverbs. The author of that

book says that it is wrong to drink by bringing out the consequences of drinking. Here are three different passages which relate to alcohol:

"Wine is a mocker, strong drink a brawler, and whoever is intoxicated by it is not wise" (Proverbs 20:1).

"He who loves pleasure will become a poor man: he who loves wine and oil will not become rich" (Proverbs 21:17).

"Do not be with heavy drinkers of wine ... for the heavy drinker will come to poverty" (Proverbs 23:20-1).

The author of Proverbs says that if you want to be wise, you should stay away from alcohol. Most students arrive on campus hoping to improve their place in life and to become a success in their future career. Yet these scriptures indicate that if you are fond of alcohol, your chances of becoming wealthy are slim. Sure there are wealthy people who drink, but have you ever wondered how much better off they would be if they did not drink?

Think about all the money that is spent on alcohol each year. In some university towns, more than \$250,000 will be spent each weekend by college students on alcoholic beverages. And that number increases, of course, on football weekends when all the alumni arrive to celebrate.

What about the New Testament? What does it have to say about drinking? After all, didn't Jesus turn the water into wine? Here are just a few scriptures which should help us reach a conclusion:

"For he (John the Baptist) will be great in the sight of the Lord, and he will drink no wine or liquor: and he will be filled with the Holy Spirit, while yet in his mother's womb" (Luke 1:15).

"It is good not to eat meat or to drink wine, or to do anything by which your brother stumbles" (Romans 14:21).

"Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy" (Romans 13:13).

The New Testament has a lot more to say about alcohol than just "don't get drunk." Luke tells us that John the Baptist did not drink because he had a vow not to defile himself. This shows that the Lord views alcohol as a defilement - and infers that the person drinking it cannot be under the power of the Holy Spirit.

These scriptures also tell us that our drinking can cause others to stumble. Suppose, for example, that you are a Christian and someone you know sees you drinking. Let's say you never get drunk because you know when to stop; but the other person does not have the same amount of self-control that you do ... and they end up getting drunk. You have therefore encouraged their drunkenness!

On the subject of alcohol, the Bible tells us to "act like it is day." People tend to drink more at night or in dark places because deep inside they know it is wrong. And there is often a progression from drinking to carousing, which later leads to sexual promiscuity. Habakkuk 2:15 says, "Woe to you who make your neighbors drink, who mix in your venom even to make them drunk, so as to look on their nakedness!" Many young men drink at parties so they can encourage their date to get drunk and loose.

"Just Drinking?"

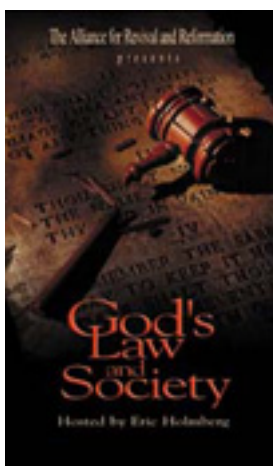
Where does "just drinking" stop and drunkenness begin? Let's look at a good illustration for this:

In the drawing, we see that God is way up at the top. The devil is like a dog who is tied up in someone's front yard. He has limited power, as seen by the path he has worn on the grass. Some people see how close they can get to sin without stepping into the path of the dog. But suppose the dog is pretty smart. He lunges only part of the way out, and the next time not as far. This lures us into believing that we can get closer and still not get caught. But then he attacks - and we are his target!

People are always telling us what is a sin and what is not a sin. But the question should always be: Is this action bringing me closer to God or further away from Him? What is my motive in wanting to do this? Is it to please myself or to give glory to God? These are the real issues we need to address when talking about alcohol.

Next Month: Are People Born Homosexuals?

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Toward "Spiritually Correct" Thinking

By Jay Rogers
4/91

In this new decade of the 1990s, there is a group of individuals who are emerging on the university campuses of America. Some have called them the "neo-modernists." They are totally different than any of the generations which have preceded them.

If you were born in a year later than 1972 - if you are a child born to a set of "baby boomer" parents - if you have important questions about the future of world you live in - if you are concerned with defining the terms that will describe your world - if you are sincerely concerned with your environment - if you see the need to make some changes ...

If you can say that you fulfill one or more of the above criteria, you qualify to be a part of a generation that will dramatically affect the shape of the world in which we live. This generation is characterized more by ideas and worldview than age, gender, race and class.

You may be one of these people. You may be a student who has recently entered college. You are liberal, but do not label yourself as such, because you are not really open to any and all opinion. Your goal is to be politically correct, to be culturally correct and to be relevant to the problems that your society faces.

In your desire to appear "politically correct" it will be important, however, not to miss any of the ideas that are beginning to come from outside of your subculture. You may be surprised that in the world outside the campus, there is a huge, new groundswell of patriotism, of faith in God, in love for family and for traditional values.

In the battle for ideas that is raging on your campus, you may find that it is important to stay in touch with what the rest of the country is thinking and feeling - to stay in touch with the "real world" - the non-liberal establishment which speaks a different language and has a whole different vocabulary of terms and idioms.

To keep in touch with the new move toward faith and patriotism, you may want to check out a few of the terms listed below. Chances are, they are either foreign to you, or you hold different definitions than the ones held by a growing number of people. If you really want to be open to new ideas, you might want to assimilate these words. You're going to be hearing them a lot in the 1990s.

THE CHURCH

This is not a building or a non-profit organization. The "Church" is a difficult concept to understand, especially since there has been such a misrepresentation of the Church during the last few years in

America.

You might have the idea that the Church is a group of Christians who meet on Sundays or sit around singing "kum-bay-yah" or some other irrelevant song. Or you might picture an evangelistic meeting featuring a "fire and brimstone" preacher. You might think that the Church is made up of politically irrelevant neanderthals who have nothing important to offer.

However, it is important to understand the whole picture here. What we are really talking about when we mention the "Church" is a group of people as diverse as the human race. The Church is an organic, living organism made up of people who share an experience of having caught a glimpse of the eternal God. They are not so much characterized by doctrine as they are by the love they have for Jesus Christ and for each other.

There is a purer expression of the Church emerging today. The message of this new Church is firing the imaginations of many young people the world over. These young people are realizing for the first time that they are a part of a supernaturally dynamic institution, alive with the Spirit of God. This new Church is a worldwide movement that is destined to influence the hearts and minds of the entire human race.

This new Church is the hottest thing going; it is not a last, desperate alternative. This Church is full of truly alive people united by a life-changing zeal and excitement. They are a masterpiece painted by God - a picture of faith and victory - a trophy won by God because of His great love for them and His exciting plan for their lives.

VISION

Vision is not what you can see with your own two natural eyes, but what God enables you to see when He allows you to see through His eyes.

You may have seen the bumpersticker that says: "Think Globally - Act Locally." This is exactly how God operates. The first thing God wants you to see is Himself. This is really possible to do, although many miss the opportunity because they have concluded that it is impossible to know God personally, if He indeed exists.

The experience of catching a glimpse of God and seeing what He did for you through His Son, Jesus, will change your mind forever. After this experience you will never be the same - God will show you what He sees and give you a "vision" - a new way of looking at life in this world.

In a generation raised on MTV, comic books and VCRs, there are going to be those who will make a break from the distractions and irrelevance of natural sights in order to see the world through the eyes of God.

What will they see?

Their eyes will be opened to glorious sights beyond their imaginations. They are going to see, firsthand, how and where God is walking in the earth and what He is doing. Then they will get a supernatural ability to explain it to others in such a way that will make others want to focus and learn.

It will be as if a thousand Martin Luther Kings and a thousand Abraham Lincolns have suddenly appeared in one generation. They will captivate the hearts and minds of the human race, not so much by what they say, but through the pictures that they paint through their words. They will view from the mountain tops those things which others have only have glimpsed from the foothills.

The world is going to notice that there is something totally unique about this generation - something that sets them apart from all the men and women who have come before them. Having a vision from God will make all the difference.

CHAMPIONS

Just about everyone has a desire to be a winner. In cities such as Boston and Los Angeles, nothing can match the devotion of the basketball fans of the Celtics or the Lakers. In Cincinnati and Chicago, nothing matches the fanaticism of the baseball fans of the Reds, the Cubs or the White Sox. These teams are popular because in the minds of their fans they are champions.

The devotion of some sports enthusiasts cannot be quenched even when their team finishes last. They get a sense of satisfaction from identifying with heroes who are capable of performing great feats of athletic skill and sharing in their moments of triumph and defeat.

But there is a new breed of champions who are coming on the scene. They are not sports figures, but they will shake the world through great exploits done for the specific purpose of pointing people toward God. The main work of this generation will be to get the hearts and minds of the human race onto the issues that are really important.

On the university campuses of America, there are many who are spending much time becoming politically correct, while neglecting some of the most important issues that they face as human beings. Questions such as: "How did I get here?" - "Why am I here?" - and "Where am I going from here?" used to be the main questions that college students pondered. Today, it seems that it is more important to know what we are against - than to explain who we are.

Instead of learning all about what they are against, champions spend their time thinking about what they can do to change the world. Instead of learning how to conform to ideas that have already been decided, they are taking some risks with new ideas. Remember, some of the greatest winners of history were nonconformists to the established mode of thinking of their day. Their ideas were not initially accepted. But that is what made them great!

This is the mark of a champion. They exercise their minds and their bodies beyond those who hold to the status quo. Champions dare to develop their muscles, even though it might cause them pain, and even though they may have to struggle in their attempt to become great.

PROPHETIC

You are going to be hearing a lot about the "prophetic" and about "prophets" in the 1990s. When the word "prophet" is mentioned, you may have in your mind a picture of an old man with a long white beard and a robe, pointing a crooked finger and spelling out certain disaster or some dark fate that is about to fall on some unfortunate soul.

There is a negative image in the minds of many people when the word "prophet" or "visionary" is mentioned. This very issue, in fact, is now being hashed out by a small group of people within the Church, but the ideas that are being produced in this discussion are about to explode onto the scene and affect the whole world.

It has always been this way. Slavery, for instance, a curse which is as old as the human race, was dealt a death blow by the 19th century Church in England and America. Men and women such as William Wilberforce, William Lloyd Garrison and Harriet Beecher Stowe had the courage to stand against this social evil and speak "prophetically" against the subjugation of the African slaves.

Once it was firmly established through debate within the Church that slavery needed to be eradicated, some swift events took place and human beings were liberated from bondage. But not all Christians of that time were enlightened enough to understand that slavery was inherently evil and needed to be done away with immediately.

The same is true of the Church today. There are some very unenlightened people who claim to be Christians. But there are some who truly have a relationship with God and are able to hear His voice. "Hearing God's voice" doesn't mean hearing audible words necessarily, but there have always been men and women who have listened to a still, small voice in their hearts and went against the flow when everyone around them was moving in the wrong direction.

One such woman was Anne Hutchinson, who lived in 17th century Boston. While most of the political leaders of her day dictated the "correct" mode of teaching, belief and behavior to the people, Anne Hutchinson listened to her conscience and to what she felt God had spoken to her heart. From Anne Hutchinson came the concepts of tolerance, religious freedom and freedom of speech - ideas that have not yet stopped permeating the world.

A true prophet will always ask God for insight into the relevant issues of the day. They will have answers and relevant words to say about the problems of drug and alcohol abuse, sexually transmitted diseases, materialism, false religion, crime and poverty. They will know the truth and speak the truth. With great authority they will blow away the errors of thinking that are holding many people in bondage.

They will speak with zeal and boldness against error, while at the same time demonstrating that they truly care about the people whose ideas they are opposing.

DESTINY

Destiny is one of the most powerful ideas that you could ever fathom. It is something that needs to be caught rather than taught. Having a sense of destiny is so counter-cultural to our materialistic, cause and effect-minded society, that to believe this way is to cut across the grain of seemingly rational thinking.

What does it mean to have a destiny?

Simply put - to have a destiny means that God has a plan to fulfill with your life. It is as if God had a blueprint and the days of your life are like bricks that are being built into a beautiful building.

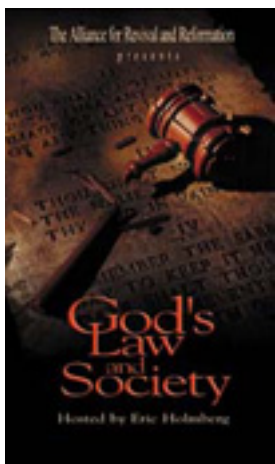
Many people have believed the soap opera *The Days of Our Lives* which tells us that time is "like sands in the hour glass" gradually running down, meaninglessly wasting away. But the Bible teaches us that the days of our lives are ordained by God. Each one of them has wonderful surprises with great things in store if we would walk closely with God.

What will the future bring?

The coming years will be characterized by a growing Church with a vision from God. True champions will speak prophetic truths so alive with power that they will change the destiny of the human race. If you want to be correct in all of your thinking, then you will get an understanding of these ideas.

These are important ideas. These five little words will affect every area of human experience in this decade. There will be a universal discussion taking place among the nations. In order to take part in this discussion, you will need to have the correct understanding of the issues at hand - or be deemed irrelevant and incorrect, not just in campus issues, but in relating to ideas that are sweeping the entire earth.

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Students March at U.Va.

6/89

CHARLOTTESVILLE, VA (FR) - Students at the University of Virginia celebrated the 100th anniversary of the construction of the school's chapel by staging an impressive march on campus. Over 80 people carrying flags and banners walked through the U.Va. grounds to draw attention to the Christian tenets of the university's founding.

"Jesus, Jesus, Jesus," the group shouted enthusiastically as they marched. Led by children carrying a banner which read, "Jesus is Lord of U.Va.," the group walked around the stadium to the Rotunda, then down the Lawn and into the amphitheater for a rally. The march was organized by Pastor Mark Beliles of the Maranatha Christian Church in Charlottesville.

Pastor Beliles said the march and rally also were held to remind the university of its Christian heritage and mission. "This university was founded as a secular institution, but not as a non-religious university as many tend to assume. U.Va. was never started as a non-religious institution," he told the university newspaper The Daily Progress.

Beliles compiled a 22-page pamphlet documenting "Religious Freedom and Jefferson's University: In Recognition of the Centennial of the University Chapel (1889-1989)." The biblical phrases carved into the university's buildings are evidence of the school's Christian heritage, he noted. For example, on the portico of Cabell Hall, facing the Rotunda, is inscribed, "You shall know the truth and the truth shall set you free," a reference from John 8:32. On the gateway to the university is inscribed a passage from Proverbs: "Through wisdom a house is built, and by understanding it is established; by knowledge the rooms are filled with all precious and pleasant riches."

The University of Virginia campus was once again confronted with the gospel in early May during the "Tour de Trump" bicycle race which took place in Charlottesville. Of the more than 100 cyclists who lined up for the inaugural race, winner Alexis Grewal is an outspoken Christian who told his fans that he was racing "to glorify God."

Five years ago, Alexis Grewal had been at the top of the cycling world when he won the gold medal for bicycle road racing at the Los Angeles Olympic Games. Before the Olympics, Grewal said he had been racing simply to satisfy his own ego. "I was on such an ego trip that I thought I was my own sufficiency," he said. After he won a gold medal, he realized that cycling offered no real fulfillment. "There was a void in my life and I could never fill it up. I could never be satisfied - I could never find joy. I decided to look elsewhere."

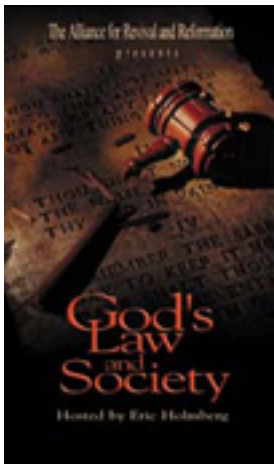
Grewal turned to spiritualism and many religious philosophies in his search. He explored Buddhism, Taoism, Rajneeshism, Shamanism and Zen, but he could never find the truth. He says he now

understands the reason why people turn to New Age philosophies and occult religions. "There is power in those philosophies - but the power controls them; they don't control the power. But I never found anything that didn't contradict itself. All those other religious systems were just works."

Grewal's desire to know the truth led him to read the Bible and to eventually become a Christian. Although he is still a new believer, he doesn't hesitate to tell people about his conversion. During the special NBC newscast from Charlottesville's Tour De Trump, he freely told millions of viewers about his faith in Jesus Christ. After his cycling career, he said he would like to travel and share the gospel.

- by David Smith and Leilani Corpus

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Students are taking the lead in reforming the nations

By Jay Rogers

9/91

It's Happening All Over the World! University students are taking the lead in reforming the nations

Bolivia

News of a revival of Christianity among students in Bolivia was the most encouraging report circulated at a meeting of the World Assembly of the International Fellowship of Evangelical Students (IFES) held July 27-Aug. 4 at Wheaton College.

Christian students at the University of San Simon in Cochabamba, conducted a campus-wide outreach in May and June of this year. During the two months, the student group grew from 40 to 700. The campaign was preceded by a full year of prayer.

Notably, San Simon was the campus where the Marxist revolutionary leader Che Guevarra came to recruit students as guerillas. According to IFES leader Jorge Atiencia, "This university was very crucial in shaping the minds of guerilla leaders." Evidently, the spiritual and political climate of this university has taken a radical shift toward Christian principles.

Peru

Increased spiritual openness is evident throughout Peru, reported Ian Darke, a British IFES worker stationed in Lima. There are 29 Christian groups on Peruvian campuses, with memberships ranging from 20 to 200. Because of the "climate of violence" that has pervaded Peru for the last decade, students risk their lives by identifying themselves as believers, said Darke.

The Shining Path guerilla movement, Sendero Luminoso, reputed to be the most violent Maoist movement in the world, has a strong presence on most campuses in Peru. Members of this Maoist group have been known to interrupt outreach activities. Two Christian students were killed by guerillas at Huancato University in the 1980s, but this year Christian students preached in the open-air on the main university campuses with no interference.

Peruvians seem to be rejecting the idea of the "violent revolution" and many students are embracing Christianity instead.

Nigeria

A Christian movement in Nigeria is one of the largest campus movements in the world. The IFES group in Nigeria is larger than InterVarsity USA; it has grown to more than 30,000 students on 280 campuses.

This explosive growth has come face to face with a militant Muslim movement, says student leader Femi Adeleye. But harassments and even death threats from Muslim radicals have not deterred the Christian faith of Nigerian students.

The Christians of Nigeria are emerging as one of the great missionary movements in the world. Every year, hundreds of missionaries are being released from this African nation throughout the world. Even in countries such as the USA and the Soviet Union, this third world nation is in the forefront of producing Christian leaders, especially among student groups.

Czechoslovakia

Shortly after Czechoslovakia's Velvet Revolution of 1990, The Logos Center was founded in Bratislava with the purpose of helping the country's spiritual and intellectual recovery. Czechoslovakian students are being trained in biblical principles to effectively reform and transform their society. At the heart of The Logos Center are the universal values at the root of every free democratic society: faith in God and in the truth of the Bible; justice founded on truth and respect for human dignity; and initiative and responsibility in a free market and in limited, representative government.

The Logos Center is the brainchild of American and Czechoslovakian Christians with the aim of promoting these values in Eastern European students through an educational resource and study center. Responding to a need expressed by Czechoslovakian president Vaclav Havel in a joint session of the U.S. Congress in the Spring of 1990, The Logos Center provides English education to in classes taught from the center itself in downtown Bratislava.

A short term teaching program, in cooperation with the Apostolic Union of Slovakia, places qualified American instructors in individual churches to provide English instruction both for church members and for the local community.

A 500 volume library containing books and other types of publications, such as newsletters, magazines and journals, is another part of The Logos Center's work. Works on economics, education, government, history, philosophy and theology all emphasize the Judeo-Christian perspective, a perspective which was rigidly suppressed under former Communist regimes. The Logos Center has also published its first newspaper, available in both English and Slovak. This publication is available on the commercial market in Czechoslovakia and offers news and news analysis from a Christian outlook.

For more information on The Logos Center and teaching opportunities in Eastern Europe, contact: The Logos Center, 5740 Albright Drive, Virginia Beach, VA, 23464.

Revival in the Wake of Tiananmen Square

In the perspective of history, what happened in Tiananmen Square, when over 1000 pro-democracy students were slain in the streets by government soldiers, will probably be seen not as the end of a decade of reform and increasing freedom, but as the beginning of an age of upheaval.

It was also the time when China's intellectuals began to consider Christianity in a search for truth and meaning. In defeat, students and intellectuals have learned much - including the true nature of their atheistic government. The storming of Beijing on June 4, 1989, enraged and alienated a generation of China's brightest and best, not just in the capital, but across the country.

Ever since 1989, the authorities have sought to control the students and intellectuals through various means, but they have failed to address one of the fundamental problems magnified by the pro-democracy movement - the lack of a sound ideology.

The Role of Intellectuals in 20th Century China

Looking at China's 20th century history, Chinese intellectuals have played a major role in shaping the nation's destiny. This was true in the overthrow of the Ch'ing Dynasty in 1911. The student riots of May 4, 1919 were an important watershed in the development of student nationalism in China. This nationalism grew through the 1920s and 1930s.

Prior to the Maoist revolution of 1949, students saw themselves as the voice of public opinion. Many were involved in human rights movements and espoused patriotism and democratic ideals. Such concepts did not just suddenly explode onto the scene in Tiananmen Square in 1989, but have been a part of a long development.

The events of June 4, 1989 have served as another turning point in Chinese history, but they have also acted as a catalyst in turning thousands of Chinese students to Christ. In many respects, the spiritual awakening within the Chinese intellectual community has no historical parallel in Chinese history.

The strand emerged, initially, in Beijing and subsequently spread to many other cities throughout China. Many of those who have embraced Christianity since June 4, 1989 are graduate students, university professors and scientists. A number are academics within the Chinese Academy of Science or the Chinese Academy of Social Science.

This phenomenon has not gone unnoticed by Chinese authorities. Newspaper reports have mentioned there are now more Chinese students/intellectuals becoming Christians than those joining the Chinese Communist Party. In Beijing and other cities, over one-quarter of the government approved Protestant Three-Self Patriotic Movement congregations are composed of university students.

"Night and day we are busy with students and professors wanting to believe in Christ," said one house church leader in Beijing. "We've never seen this sort of turning to the Lord before by Chinese intellectuals."

Spiritual Awakening in the 1990s

Several factors have contributed to the unprecedented numbers of students and intellectuals embracing Christianity since June 1989. One is the worldwide "crisis of faith" in Marxism. Chinese authorities have linked the recent spread of Christianity in Eastern Europe with the demise of communism there.

Another reason for the intellectual revival in China in the 1990s is the perceived inept management of social, economic and political reforms by Chinese authorities. While searching for political reform and democracy, students and intellectuals came into an even more vigorous search for Truth. Truth, as an absolute, is not found in other Chinese philosophies, eg. Buddhism, Taoism, Confucianism or Marxism.

Overseas, the response to Christianity since June 1989 has been remarkable. Several key student leaders in the pro-democracy movement who escaped to the West have since become Christians, while many others are attending Bible study groups.

The turning to Christ by Chinese intellectuals in China and their subsequent integration into the Chinese church is essentially a Chinese phenomenon - and it is continuing.

Recently, a young Chinese university professor, who converted to Christianity in the wake of the Tiananmen Square incident, shared the gospel with his 20 students. Over half the class committed their lives to Christ that day. In another city, a young professor of music was asked to train his students to sing Christmas carols in various hotels. He asked the students if they understood what they were singing. He later shared the gospel with them and over 20 of his students (from a class of 40) became Christians.

The Chinese Church, however, is still ill-equipped to accommodate and teach these young believers. There are a number of reasons for this: a lack of theologically trained pastors, the low academic standards of pastors who have been trained in seminaries, the inability of these pastors to answer the questions of intellectuals, the sheer numbers of new believers, and the lack of materials for training the new Christians.

A New Generation

There are a number of significant factors which point the way to the emergence of the Christian student work in the future.

Since June 4, 1989, Bible study groups have begun on many Chinese campuses, now joined by undergraduates, graduates, professors and researchers. Also, since the mid-1980s there has been a marked growth of Chinese teachers and professors who have become Christians. Throughout a number

of Chinese cities, professors are now supporting and encouraging Christian student groups.

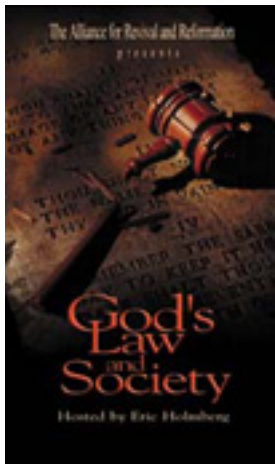
Further, in at least 12 Chinese cities new Christian fellowship groups have been established in the past year. In each case these are Chinese-led with little or no involvement by foreign Christians. Some of these university fellowships number at over 100 students.

Lastly, in several cities there are house churches working exclusively with university students. However, there does not seem to be any structural organization or network at either the provincial or national level.

There remains a tremendous openness to the gospel among China's intellectual community. Lack of resources, however, will make the challenge of training the intellectual community a critical issue for the Church. The need for Christian literature and apologetic resources written by Chinese Christian intellectuals in simplified Chinese script is critical.

Christians outside of China must now consider creative ways in which to establish a partnership with Chinese Christian intellectuals in order to facilitate their effectiveness in evangelizing and training this new generation of Christian students who are part of the legacy of June 4, 1989.

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Pornography Dilemma

4/88

WASHINGTON, D.C. (EP) - Former U.S. Supreme Court Chief Justice Warren Burger told 300 religious leaders with the Religious Alliance Against Pornography (RAAP) gathered in Washington March 1-2 that "Nothing could be clearer from the Court than that obscenity is not protected speech." Representatives of major Protestant, Catholic and Jewish groups attended the conference, which was chaired by Dr. Jerry Kirk, president of the National Coalition Against Pornography (N-CAP).

RAAP is an effort to mobilize churches and church leaders to renounce hard-core pornography, encourage the passage of child protection legislation, and participate in a national campaign to promote awareness of the harmful effects of pornography. Those attending the conference heard a wide variety of religious leaders address the need for a stepped-up war against pornography.

Joseph Cardinal Bernardine, vice chairman of RAAP, told members of the Washington press corps that "we are against censorship, but we are also against obscenity which is not protected by the First Amendment."

Clinical psychologist Dr. Victor Cline outlined the steps taken by hundreds of men he treated following their conviction for sex-related crimes. Cline said that viewing pornographic material leads to sex-related addiction followed by departure from the values an individual has previously held. The appetite for pornography grows, and the addict finds himself desiring more and more violent and bizarre material until they finally act out some of the fantasies they have become obsessed with through their exposure to obscene material. "The more intelligent the man is, the more vulnerable he is to acting out his fantasies," explained Cline.

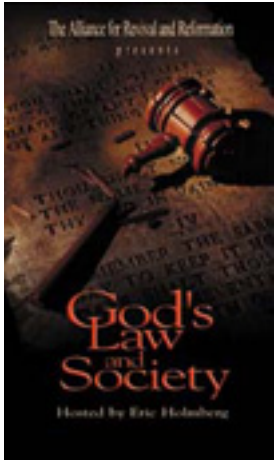
William Weld, assistant attorney general, outlined current activities being undertaken by the U.S. Justice Department's Obscenity Enforcement Unit. That unit is completing the training of 5,000 individuals who will enforce obscenity laws and prosecute offenders. The unit provides support for District U.S. Attorneys and local law enforcement units who need expert legal advice, including supplying experienced trial attorneys. The unit is also involved in long-range planning toward the goal of dismantling the obscenity industry.

Other activities of the Obscenity Enforcement Unit which were outlined by Weld include litigation. In 1987 there were 79 indictments of purveyors of obscenity - many under anti-racketeering statutes, which allow the proceeds of the lucrative porn industry to be seized. Over 40 U.S. attorneys are now prosecuting and investigating obscenity cases. Indictments of child pornographers have risen dramatically, from three in 1983 to 244 in 1987.

The Justice Department is also pushing for legislation that would expand the provisions of racketeering

laws to cover high-tech dissemination of obscenity and the selling of children for pornography.

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U.S. News and World Report

Ranks America's Leading Grad Schools 4/90

According to a recent U.S. News and World Report feature, "America's Best Graduate and Professional Schools," (March 19, 1990), professional education in the United States is booming. Enrollment among women and minorities is up from ten years ago and the United States remains the undisputed world leader graduate schooling.

The rationale given for ranking educational institutions, according to U.S. News, was to devise criteria based on "real information" in an attempt to assess the quality of professional schools. Seeing that there is little information available on the comparative merits of graduate education, the report attempts to give a accurate and current overview of the leading graduate colleges.

According to U.S News, "The sad truth is that it is easier to learn about the relative merits of compact disk players than it is to compare and contrast America's professional schools."

Assessing the much sought after professions of business, law, engineering and medicine, U.S. News formulated a ranking system based on the criteria of reputation, student selectivity, placement success, resources, faculty and graduation rates. Special departments of the graduate schools were ranked according to a survey of deans and heads of academic affairs programs.

Business - Among the 25 top business schools were Stanford, Harvard, UPenn, MIT, Dartmouth, Duke and Columbia. Ethics has become an increasing concern as business schools try to educate students to survive in a field in which "the golden rule may be replacing greed." An increased emphasis on relevance and objectives characterizes business schools as the programs adjust to meet the demands of a fast changing world.

Law - Yale ranked as the leading law school by a wide margin, followed by the University of Chicago and Stanford. Also included were Columbia, Harvard, UPenn, Cornell and Boston College. Enrollment has increased dramatically in the last 25 years and the emphasis on gaining practical knowledge and experience is also increasing. Leaders of the American Bar Association have called upon law schools for an "infusion of ethical and professional issues." This concern is echoed in professional and academic circles as reform in the legal profession and the training of competent lawyers is seen as a drastic need.

Medicine - Harvard Medical School was chosen as "not only the country's oldest and most innovative but also the best." A new curriculum, Harvard New Pathway, implemented five years ago, has turned the responsibility of learning over to the students. Harvard Medical students become involved in patient care long before their internships. By cultivating attitudes and skills that will result in life long learning, Harvard hopes to produce compassionate doctors that have more involvement with their patients. Other

schools chosen were Johns Hopkins, Duke, Yale, Cornell, Columbia, and UPenn.

Engineering - The Massachusetts Institute of Technology led the ranks of the best engineering schools in America. "The very name conjures up images of high-tech brilliance and cutting edge science," said U.S. News. A significant trend among graduate engineering schools is that nearly half the doctorates awarded last year in U.S. universities went to international students. MIT was followed closely by Stanford and, not surprisingly, other Ivy League schools such as Cornell, Princeton, Harvard and Columbia also figured in prominently.

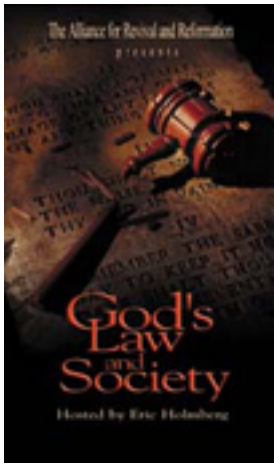
Financing a graduate education has become an increasing concern among America's students; some tuitions have doubled or even tripled in the last ten years. The cost of graduate degrees and the prospect of getting deeply into debt has caused some students to wonder if schooling in the nation's most prestigious institutions is worthwhile.

Yet most experts claim that the payoff for education at even the most expensive schools is well worth the investment. Lawyers, for instance, can regain more than \$100,000 in debt and lost wages within five years of passing their bar exams.

Some students have resorted to working full or part time jobs, while attending graduate school on a part time basis. Night school is an alternative to many students who prefer to save money while working. Many businesses and firms pay partial tuition to employees moonlighting as students.

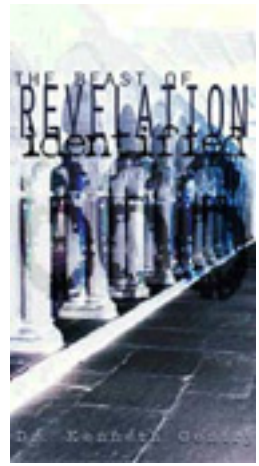
Despite skyrocketing costs and a highly competitive field of applicants it remains certain that graduate education will continue to be a much sought after avenue of life. The reputations of academic institutions are often crucial to the professional success of graduates competing for positions in elite law firms, renowned hospitals, businesses and engineering corporations. The future promises to hold a variety of educational opportunities for students seeking to expand their horizons.

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What Is A Real Man?

Answering Misconceptions about Male-ness

By Tom Sirotnak

9/92

WHAT IS A REAL MAN? I frequently pose this question to campus audiences as I travel around the country. The standard responses fall into three categories:

1. Physical - Who's the "Biggest" or "Toughest."
2. Drinking - Measured by who can chug down a six-pack of beer the fastest.
3. Sexual - Who can "score" the most.

Others add that a real man is someone who does whatever he wants to do, or, a guy who has mastered financial independence. Answers such as these remind me of the proverbial couch potato who has overdosed on too many Rambo movies. None of the above qualities even remotely resembles the image of a true man.

The real standard of manhood is someone who will stand for the truth at all costs.*

I learned the truth of this by first doing the opposite. Striving to find acceptance through the world's ways, I sought to fulfill the image of the rough, tough macho man.

A chubby, slow, uncoordinated youngster growing up, all I wanted was other kid's approval. Though often jeered for my slow-footed ways, size worked to my advantage when I started putting my efforts into sports, particularly football. But my red-letter day during elementary school came when I took on the toughest kid in our class.

On the playground, I made this bully mad and he came running full speed in my direction. I didn't stand up to him; he scared me to death.

When he swung at me, I ducked. His momentum sent him flying over me and as I stood up in the same motion, I caught him with my shoulder. The impact tossed him several feet in the air and he landed flat on his back. Getting up, he shuffled home crying.

Suddenly, I was the new school hero. Though my success was a fluke, I thought, "Hey, look at the acceptance I got through fighting this guy."

Thus began a violent lifestyle, as I avidly pursued building up my body to become ultra-tough. I thought a man meant someone so physically intimidating that no one would mess with him.

Years later, when I arrived at the University of Southern California, I boasted a 20-inch neck, 20-inch arms and a 54-inch chest. Onlookers gaped when I bench pressed 470 pounds.

I used my physique to land a job as a bouncer in a bar, where I frequently got into brawls. When I got really mean, I rubbed men's faces up against stucco walls or chain link fences.

I amazed people with my physical stunts. Three times I wrestled bears standing as tall as 7 feet, 4 inches, weighing 650 pounds. When I got drunk, I would knock over wooden stop signs by running into them head first.

I thought I was the ultimate man. One of the few "walk-ons" ever to play defensive tackle for USC, I eventually became team captain. I belonged to a great fraternity and was on my way to earning a marketing degree from one of the nation's top business schools. Well-liked by my peers, they constantly invited me to parties. Once I won the beer-chugging contest by downing a 16-ounce can in 1.9 seconds.

But I felt empty inside. I did these things to win friends and gain attention. The truth? I felt very unfulfilled. My life was a cover-up for the deep insecurities, fear and failures that haunted me. I wanted to be a man, but I didn't know how. Despite all my great exploits and campus status, inside I was bankrupt. There was a vacuum inside, one that only God could fill.

As time passed, the void grew wider through a steady diet of lust, pornography and immoral relationships. I didn't realize the nature of this sin strips a man of purpose and responsibility. This made me feel even more emasculated.

Ironically, while I was partying away my college years, I called myself a Christian and even belonged to a campus ministry. Finally, when USC made it to the Fiesta Bowl my Senior year in 1982, things began to change.

Upset over the hypocrisy and inconsistencies that plagued me, I wandered the streets of Phoenix and wound up in a Christian gathering. The speaker was former LA Ram and Hall of Fame member Rosey Grier. Seeing through my counterfeit faith, he challenged me to get the sin out of my life.

Rosey preached the next week at USC and introduced me to my current pastor, Phil Bonasso, and Rice Brooks, an evangelist who also spoke that night. Phil and Rice team-preached to me until I saw that I had never understood what it means to be a disciple of Jesus Christ.

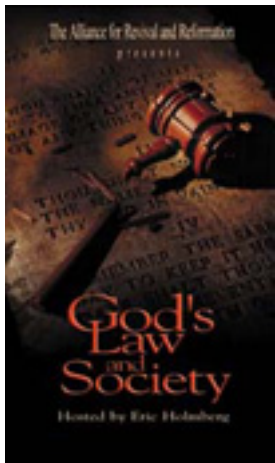
I saw that Jesus was not 100% in control over every area of my life. From studies to athletics, work, social life and family, He must be "Lord of all or not at all." That's when I repented and God's power changed me. The void in my life vanished. For the very first time, I felt like a whole person, a man.

So many people equate being a Christian with a weakling, a wimp. One night while I was preaching on a campus, a student yelled, "Jesus is a crutch!"

I replied, "You're right. What's yours? Alcohol? Women? Fame? We are all trusting in something. But will it support your lifestyle or lead you straight to hell? If Christianity is a crutch, then give me two. I desperately need Jesus to guide my life. Without Him, it was headed straight down the tubes. Where is your life headed?"

* I use the words "manhood" - "a true man" - and "maturity" as equivalent. A mature man will exhibit the character of Jesus Christ residing in him. The same truth is applicable to all people - male or female - a mature individual will stand for truth at all costs "until we ... become mature, attaining to the whole measure of the fullness of Christ" (Ephesians 4:13).

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"On Campus" Editions are Coming!

By Jay Rogers
8/91

When The Forerunner began in 1981, God directed a few individuals to start a publication which would reach the young people of this generation with the message of the gospel.

The method was calculated: to boldly penetrate the minds and hearts of students with biblical truth by invading the most strategic strongholds of atheistic humanism - the university campuses of America.

The Forerunner was a lonely voice in a vast wilderness of student apathy and pessimism during those first few months, but the news of a growing conservative movement began to flourish by late 1982. By 1983, thirty-five conservative newspapers had been started on major secular campuses. The number more than doubled in an another year. Even at the U.C. Berkeley campus, which has long carried the reputation of being the most liberal of academic institutions in the U.S., students were following that trend: One survey proved that twice as many Berkeley students considered themselves conservative as did those in 1971.

All during this time The Forerunner was addressing issues which were at the center of campus debate. We presented biblical alternatives to Marxism, feminism and welfare statism. We challenged the student audience to re-evaluate the propaganda and liberal bias that they are continuously subjected to in the classroom. We even staged a forum between a creationist and an evolutionist and printed their arguments. We were determined to bring American students face to face with the realities of the Word of God as it applies to modern life and controversial social issues.

This newspaper has gone out like seed on what was originally dry and rocky soil. But over the past ten years God has obviously been watering and plowing the ground to make it fertile for a spiritual harvest. Even the secular news media today is reporting on the increased interest on campus. Religion courses in the major universities are filling up at record rates. The spiritual climate is obviously changing: the stolid pessimism of the past is being replaced by a reawakening to traditional values, to patriotism, and to morality.

But we cannot stop here! The war of ideas on the American campus is far from being over. Even though the communist world has been shaken during the past two years, American academia has been vigorously propping up the same liberal, socialistic values as they did in the past. Only this time it is under the guise of subtle new terms such as "Politically Correct Thinking" and "Global Environmentalism." The devil's advocates - obviously provoked by the new surge of traditional values and spiritual feeling spawned among the students of the 1990s, are even more vehement.

That is why it is imperative that we drive full-force into this battle for the campuses of America with

renewed vigor and hard-hitting ammunition. In the coming months of September, October and November, our primary focus will be to reach the college campuses of America. The Forerunner's campus editions will be invading the university setting this Fall. The next three issues are being especially designed to appeal to today's collegiate audience. Although they will contain the same type of material as we have always presented, our "Special Campus Editions" will have a sharp, evangelistic edge aimed right at the heart of today's student.

The Forerunner was conceived with the vision of being the prophetic voice on the campuses of America which would spark the seeds of destiny hidden in the hearts of the young people in America. The plan is to disburse hundreds of thousands of copies of The Forerunner among the students. When Truth is presented in any form, it will always gain ascendancy over the godless philosophies of the world simply because it is the Truth of God.

Many prophecies have been given over The Forerunner saying that the seed that was sown through this newspaper would be harvested in a great spiritual awakening that would occur on the university campuses of America.

Every month we have articles combatting the theory of evolution, exposing godless philosophies in education and reporting the progress of the gospel in the world. Within this framework are dorm Bible studies directed at college students, powerful salvation testimonies, and evangelistic articles. Every month there are articles on abortion because there is no biblical perspective on abortion being given on our campuses.

This is the vision of The Forerunner: to be a prophetic voice to the students. The printed word is a powerful weapon to destroy the godless philosophies of the kingdoms of this world. We seek God as to what He would have us print and every month we present God's viewpoint on the issues.

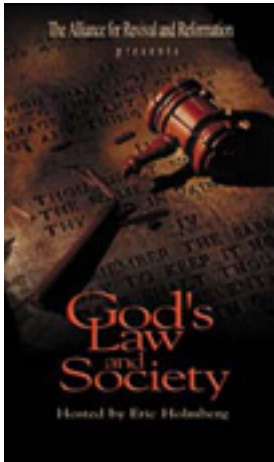
God is looking for just a few people to catch a vision for breaking new ground and reaching thousands of people through the printed word.

Subscription Information

Starting this Fall, you can be a part of this vision. You may subscribe to The Forerunner for only \$15 a year, you can help us to get Truth in the form of the printed word into the hands of America's students. Your subscription allows us to defray the costs and print thousands of newspapers at a lower cost.

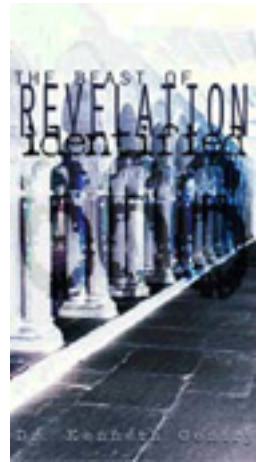
You can be a part of this plan by subscribing today, or, if you want to be a campus distributor, fill out the form to the right and you will receive Forerunners on your campus for a monthly cost of \$30.00 per 100 newspapers.

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Pornography

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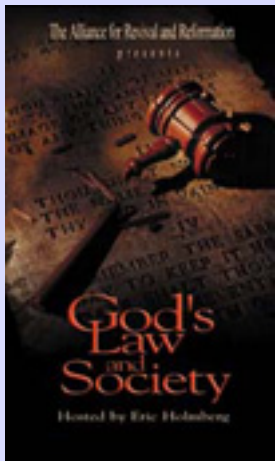
[Community protest against pornography is growing](#)

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AT&T moves to eliminate dial-a-porn

5/88

The dial-a-porn industry has been severely crippled by a recent decision by the American Telephone & Telegraph Company to consign dial-a-porn companies obscure phone numbers, and to eliminate profit by changing the rate structure.

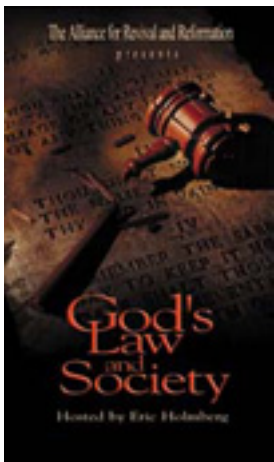
AT&T's move came after March 15 when it received federal approval to stop giving dial-a-porn services a share of the proceeds from the calls. Prior to the new rate structure, AT&T paid each company two to five cents for every call beyond 2,000 daily, which could earn as much as \$5,000 every day.

However, the per-call payment has been eliminated for a special class of customers - those who AT&T officials say do not match its corporate advertising philosophy. Dial-a-porn companies now have two options: either continue to provide the service without compensation or surrender their national lines to AT&T.

Additionally, the companies may face a penalty of \$500 per day if they do not receive at least 2,000 calls. Those with multiple lines will have to pay multiple penalties.

Although AT&T officials claim that the decision was based purely on marketing strategy, and not on moral grounds, anti-pornography organizations across the U.S. view it as a significant victory. Telephone porn has become a particularly negative influence on children in the U.S. in recent years, and porn call numbers are reportedly widely circulated among children in elementary and high schools.

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Dealer Drops Porn

3/89

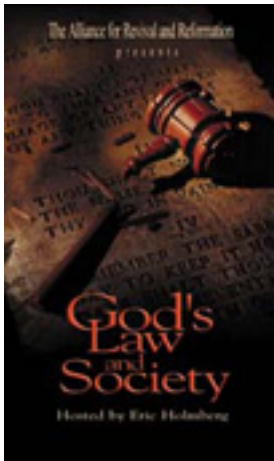
BEDFORD, VA (FR) - A convenience store owner in this small Virginia town near Roanoke burned a pornographic video after hearing of convicted serial killer Ted Bundy's confession about how pornography fueled his rape and murder habit.

"I don't want to send them back. I want to burn them," said Kenneth Patterson about the videocassettes he had for rent in his store. "I just want to pour a can of gasoline on them. I don't want anyone to see them." Killer Ted Bundy was interviewed by Christian psychologist Dr. James Dobson only hours prior to his execution in January of this year. Bundy told Dobson that pornography was at the root of his problem, and challenged Americans to deal with pornography as a deterrent to crime.

"(Ted Bundy) said there are people like him who watch these movies and a part of their brain snaps," said Patterson, a father of two. "You think of your kids, other people's kids. We just discontinued renting them and any kind of pornography completely. I don't need it. Society doesn't need it. We're going to stick with the family type."

Patterson had been renting the pornographic videos for the past five years, but said he did not care if he lost customers. "I don't want any part of this type of garbage. Those kids are more important than money. I might lose some business but I think I'll gain in the long run. Money is not the question," he stated.

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Dial-A-Porn Stopped

6/88

Telephone executives at AT&T began "promotion compensation" services - otherwise known as "900 numbers" - several years ago as a marketing ploy to allow companies to run pre-recorded messages for customers. Stock market reports, sports information, and even recorded prayers were typical services provided. But since 1983, 900 numbers have been dominated by pornographic recordings ... and "dial-a-porn" has proliferated into a multi-million dollar industry with an average of 100,000 to 200,000 calls per month.

Dial-a-porn's popularity was heightened by the circulation of its phone numbers on high school and junior high campuses across the nation through High Society and Penthouse magazines. Students would get the phone numbers, but usually didn't know there was a fee attached for hearing the messages. One parent complained about a phone bill as high as \$5,000.

But it wasn't just the high phone bills that pivoted this service into national focus causing lawmakers to enact a ban which goes into effect July 1. Researchers have documented the addictive potential of dial-a-porn. Dr. Victor Cline, a psychology professor at the University of Utah, recently published a report demonstrating that dial-a-porn is a harmful force in our society.

Dr. Cline was commissioned by the U.S. Justice Department in January of 1985 to study the effects of dial-a-porn on children. "With every one of the children we studied, we found an addiction effect in making these calls." He wrote, "In every case, without exception, the children (girls as well as boys) became hooked on this 'sex by phone' and kept going back for more and still more.

"The children did not stop making the calls until they were discovered. In several cases more than 300 calls were made by a particular child. Disclosure usually occurred when the parents received an enormous phone bill. In nearly all cases there were some problems and tensions generated in the parent-child and family relationships because of their making dial-a-porn calls."

Cases have also been filed across the nation because of the damaging effects of dial-a-porn on families. A Michigan father's ten-year-old daughter was raped by a 12-year-old boy and 15-year-old boy after they listened to several messages. "This phone call has damaged our lives," he wrote Sen. Jesse Helms. In another recently reported case, a four-year-old was raped by a 12-year-old in Hayward, California, after he listened to two and a half hours of dial-a-porn.

Community Protest

The nationwide ban culminated after months of grassroots protest and furor within communities across America. Cases such as the Michigan rape case, and parental complaints of high phone bills due to the

ignorance of their children, were fuel for the fire.

The American Family Association (AFA) was one of the key organizations to spearhead protests against dial-a-porn services. Alan Wildmon of AFA said, "I cut my card in half in January (of this year), and wrote them (AT&T) a letter saying if they didn't get out of dial-a-porn then we would begin sending 500,000 letters a month to their clients telling them about AT&T's support of dial-a-porn."

On January 14, AT&T filed for a change of tariff with the FCC which would allow it to cut the service. Since then, the FCC has also fined two operators in California \$600,000. "It's time we took steps. The ultimate in sleaze deserves the ultimate ... penalty," FCC Commissioner James H. Quello said. "They need to know we mean business."

The order was the result of an investigation triggered by complaints alleging that unimpeded access to the messages resulted in the molestation of one 10-year-old girl and so disturbed one teen that he had to enter weekly psychiatric therapy.

The companies, Audio Enterprises, Inc., and Intercambio, Inc., were each fined \$600,000 for violation of the statute banning the interstate transmission of obscene material and failure to restrict such transmissions from minors and non-consenting adults.

Both have 30 days to respond, but haven't to date, according to Gregory Vodt, FCC Chief of Enforcement Division. Vodt said in the last two years there have been "well over 1,000 complaints" and 40 related to access of children to the numbers.

Congressional Action

Additionally, the multi-million dollar industry was dealt a harsh blow by Congress with passage of a bill on April 19 which enacted a nationwide ban. The U.S. House passed the bill with a vote of 395-1 and the Senate followed suit the next day by approving the measure with a voice vote.

The bill was an amendment to the "Educational Improvement Act," a multi-billion dollar measure which extended federal power in education. It was added as an amendment after democrats rejected a leadership proposal that would have restricted dial-a-porn calls to adults who subscribed to the service through their local phone companies. Critics of that plan said it would amount to government legitimization of dial-a-porn, and would not keep children from gaining access to the telephone filth by calling from a subscribers' phone. The Senate approved the measure quickly.

As of July 1, 1988, dial-a-porn will be outlawed. Vodt said he didn't know if FCC would be involved in implementing the new law because it was "too soon to answer. We're aware that the law passed and certainly supported the bill which affects banning obscenity on interstate communications."

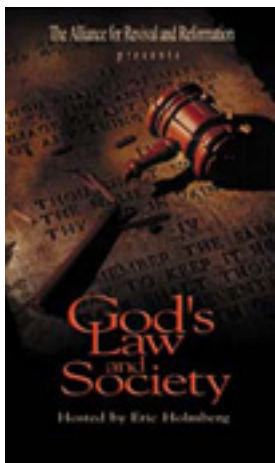
Vodt said prior to the new law, there were three defenses used to support dial-a-porn: if it was paid by credit card pre-payment; received through access codes; or through "message scrambling." "In 'message

scrambling' the receiver has to have a 'descrambler' to decipher the message. Under the new law, those defenses are thrown out of the window," he added.

The ACLU has threatened to file a suit to test the constitutionality of the new law. "No court has ever upheld a complete ban on non-obscene, so-called 'indecent' speech," said Barry Lynn, legislative counsel for ACLU. Proponents of the measure assert that it is supported by legal precedent and that there is no legal obstacle to its enactment.

Four years of the "free exercise" of the "freedom of speech" by dial-a-pornographers has cost the ruined lives of a 10-year-old girl and a Michigan family. Pornographic magazines, such as Penthouse and High Society were partly responsible for the propagation of dial-a-porn's phone numbers. If audio-pornography can cause so much devastating ruin, how much more can visual pornograhy? The new ban will surely be tested by ACLU's string of cases, which is a clue to the interests of the organization. But while the new ban is being tested in court, the challenge is now before the American people to assess the damaging impact that visual pornography is having on our families and children.

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The Documented Effects of Pornography

11/90

In the September issue of The Forerunner (Vol. X, No. VI), we examined the relationship between pornography and violent crime in an article entitled "Mass Murder and Pornography - Are They Related?"

Since the publication of the September issue, we have received a number of responses challenging the claim that pornography and violent crime are related. These responses implored us to use real, honest and acceptable facts in defending this position. As a follow up to the many questions generated by this article, we have decided to give a more complete overview of the research that has been done in this area.

The Effects of Pornography

Defenders of pornography argue that it is not harmful, and thus should not be regulated or banned. Citing the 1970 Presidential Commission on Obscenity and Pornography, they conclude that there is no relationship between exposure to erotic material and subsequent behavior. But two subsequent decades of research based on the increased production of more explicit and violent forms of pornography has shown the profound effects pornography can have on human behavior.

Psychologist Edward Donnerstein (University of Wisconsin) found that brief exposure to violent forms of pornography can lead to anti-social attitudes and behavior. Male viewers tend to be more aggressive towards women, less responsive to pain and suffering of rape victims, and more willing to accept various myths about rape.¹

Dr. Dolf Zimmerman and Dr. Jennings Bryant showed that continued exposure to pornography had serious adverse effects on beliefs about sexuality in general and on attitudes toward women in particular. They also found that pornography desensitizes people to rape as a criminal offense.²

These researchers also found that massive exposure to pornography encourages a desire for increasingly deviant materials which involve violence, like sadomasochism and rape.³

Feminist author Diana Russell notes in her book Rape and Marriage the correlation between deviant behavior (including abuse) and pornography. She also found that pornography leads men and women to experience conflict, suffering, and sexual dissatisfaction.⁴

Researcher Victor Cline (University of Utah) has documented in his research how men become addicted to pornographic materials, begin to desire more explicit or deviant material, and end up acting out what they have seen.⁵

According to Charles Keating of Citizens for Decency Through Law, research reveals that 77 percent of child molesters of boys and 87 percent of child molesters of girls admitted imitating the sexual behavior they had seen modeled in pornography.

Sociologists Murray Straus and Larry Baron (University of New Hampshire) found that rape rates are highest in states which have high sales of sex magazines and lax enforcement of pornography laws.⁶

Michigan state police detective Darrell Pope found that of the 38,000 sexual assault cases in Michigan (1956-1979), in 41 percent of the cases pornographic material was viewed just prior to or during the crime. This agrees with research done by psychotherapist David Scott who found that "half the rapists studied used pornography to arouse themselves immediately prior to seeking out a victim."

The Final Report of the 1986 Attorney General's Commission on Pornography lists a full chapter of testimony (197-223) from victims whose assailants had previously viewed pornographic materials. The adverse effects range from physical harm (rape, torture, murder, sexually transmitted disease) to psychological harm (suicidal thoughts, fear, shame, nightmares).

The Facts on Pornography

A day-care director, now serving three years for three counts of first-degree sexual assault, confessed the he had "started picking up pornographic materials occasionally, going to bookstores ... no one knew, not even my wife ... now I do recognize fully the shocking facts about pornography and how it will draw you into its clutches away from God into sinful fantasies ..."

Multiplied incidents like the above graphically illustrate how the \$8 billion-per-year porn industry has carved inroads into American life:

- * Nearly 900 theaters show X-rated films and more than 15,000 "adult" bookstores and video stores offer pornographic material, outnumbering McDonald's restaurants in the U.S. by a margin of at least three to one.

- * Each year, nearly 100 full-length pornographic films provide estimated annual box office sales of \$50 million.

- * Approximately 70% of the pornographic magazines sold eventually end up in the hands of minors.

- * About 1.2 million children are annually exploited through child pornography and prostitution.⁷

God's Purpose in Sex

The tragedy of sex apart from God's ideal standard was no more forcefully presented than by this young

lady who testified in Chicago before the 1986 Commission on Pornography:

"I am a former Playboy Bunny ... I never questioned the morality of becoming a Playboy Bunny because the magazine was accepted at home. [During my time with Playboy] I experienced everything from date-rape to physical abuse to group sex and finally to fantasizing homosexuality as I read Playboy magazine.

"I was extremely suicidal and sought psychiatric help for the eight years I lived in a sexually promiscuous fashion. There was no help for me until I changed my lifestyle to be a follower of Jesus Christ and obeyed the biblical truths including no premarital sex."

The agony of this young lady - and others like her - could have been avoided through an understanding of and obedience to God's purposes in sex.

Pornography attacks the dignity of men and women created in the image of God.⁸ It also distorts God's gift of sex which should be shared only within the bounds of marriage.⁹ And it frequently promotes sexual perversion (rape, incest, sodomy, bondage, torture, pedophilia) which is condemned by God.

From a biblical perspective, sexual intercourse is exclusively reserved for marriage for the following purposes:

- * First, it establishes the "one-flesh" union.¹⁰

- * Second, it provides for sexual intimacy within the marriage bond. The use of the word "know" indicates a profound meaning of sexual intercourse.¹¹

- * Third, sexual intercourse is for the mutual pleasure of husband and wife.¹²

- * Fourth, sexual intercourse is for procreation.¹³

The Bible also warns against the misuse of sex. Premarital and extramarital sex is condemned.¹⁴ Even thoughts of sexual immorality (often fed by pornographic material) are condemned.¹⁵ Various forms of sexual perversion are also condemned in the Bible.¹⁶

Contrary to popular opinion, the Christian lifestyle of purity and abstaining from premarital and extramarital sex is not repressive or legalistic. People who have adopted this standard of purity can testify to the liberating power that it has had in their lives. Sexual purity not only is a defense against sexually transmitted diseases such as AIDS, but it also can help to bring about stable and happy marriage and family relationships.

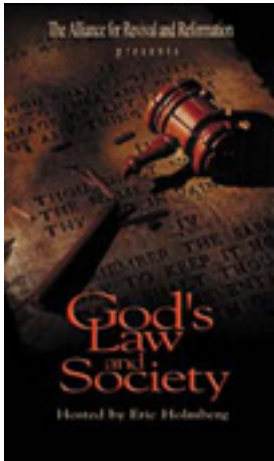
In hoping to live our lives according to biblical standards and obtain the happy benefits of this lifestyle, we must do two things. First, we must keep pure by fleeing immorality and thinking on those things which are pure.¹⁷ Second, we must work to remove this sexual perversion of pornography from society.

If you have any questions or comments about this subject, please contact us at The Forerunner, P.O. Box

4103, Gainesville, FL 32613

- 1 Pornography and Violence Against Women, 1980.
- 2 "Pornography, Sexual Callousness, and the Trivialization of Rape," Journal of Communication, 1982.
- 3 "The Effect of Erotica Featuring Sadomasochism and Bestiality of Motivated Inter-Male Aggressions," Personality and Social Psychology Bulletin, 1981.
- 4 Rape and Marriage, 1982.
- 5 "Where Do You Draw the Line?" 1974.
- 6 "Legitimate Violence and Rape: A Test of the Cultural Spillover Theory," 1985.
- 7 Henry Boatwright, Chairman of the U.S. Advisory Board of Social Concerns.
- 8 Genesis 1:27.
- 9 1 Corinthians 7:2-3.
- 10 Genesis 2:24-25; Matthew 19:4-6.
- 11 Genesis 4:1.
- 12 Proverbs 5:18-19.
- 13 Genesis 1:28.
- 14 1 Corinthians 6:13-18; 1 Thessalonians 4:3.
- 15 Matthew 5:27-28.
- 16 Leviticus 18:6,23; 1 Corinthians 6:9-11.
- 17 1 Corinthians 6:18; Philippians 4:8.

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FCC Rules Indecent Programming O.K. After Midnight

WASHINGTON D.C. (FR) - The Federal Communications Commission (FCC) ruled in November that radio and TV stations can broadcast indecent programming between midnight and 6 a.m. without facing government sanctions. The commission said that at other times indecent programming can not be broadcast because of the "risk that children may be in the audience."

This ruling nullifies a federal law (Section 1465 of Federal Laws, Chapter 71 - Title 18), which says, "Whoever utters any obscene, indecent, or profane language by means of radio communication shall be fined not more than \$10,000 or imprisoned not more than two years or both," said Donald Wildmon, president of the National Federation for Decency. "The FCC usurped the power of Congress and the President and said that it would allow indecent programming between the hours of 12 midnight and 6 am."

"The FCC in effect voided the law, acting on their own, without the law being changed through the proper channels of government," he added.

"The FCC has sent a message to broadcasters: 'You are free to do as you please between the hours of 12 midnight and 6 am.'"

Indecent material would include such publications as Hustler, Penthouse, Playboy, Swank, and similar "softcore" pornographic magazines and material currently being shown on the Playboy Channel and by Holiday Inns on their pornographic satellite channel. The commission's ruling was a clarification of an earlier decision dealing with "material that depicts or describes, in terms patently offensive as measured by contemporary community standards for the broadcast medium, sexual or excretory activities or organs."

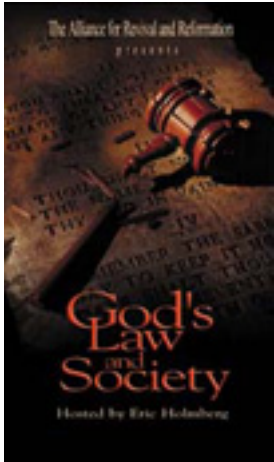
The ruling does not affect obscenity, which continues to be banned from broadcast at all times. However, difficulties in defining obscenity have rendered the nation's obscenity laws all but useless.

Paul J. McGeady, general counsel of Morality in Media, complained that the FCC's ruling will "push the pig into the parlors of millions of American homes after midnight," and argued that the FCC was wrong to allow indecent programming because broadcasting legislation passed by Congress "prohibits obscene and indecent broadcasting, and it has no window - it applies 24 hours a day."

Peggy Charren, of Action for Children's Television, said the new ruling still misses the point, and argued, "The problem with censorship is that one person's dirty word is another person's satire." Charren said laws against obscenity are sufficient to protect the airwaves. According to a CBS survey, more than one million children under twelve were still up after midnight.

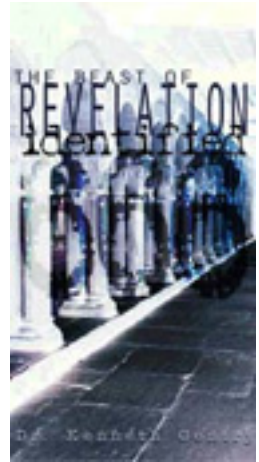
To protest the ruling, write:
Dennis R. Patrick, Director
Federal Communications Commission
1919 "M" St. N.W.
Washington, D.C. 20554

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Holiday Inn bans pornographic movies

6/88

TUPELO, MS (AFA) - The American Family Association (AFA) has announced that a growing number of Holiday Inns are now discontinuing their in-room pornographic movie service, although the corporate headquarters still refuses to make an across-the-board policy to stop the films.

Recent motels advising AFA that they have pulled the porn movies include Holiday Inns in Warner-Robins, Georgia; Yakima, Washington; Palo Verde Plaza in Tucson, Arizona; and Culpeper, Virginia. In addition, AFA is getting calls regularly from local Holiday Inn managers wanting to know how to get out of their contract to show the movies.

The General Manager of one motel wrote: "It gives us great pleasure to announce that an agreement has been reached with COMSAT Video effective March 1, 1988, that discontinues the broadcasting of the movies in question. Please let me assure you that our company, John Q. Hammons, Inc., is committed to providing quality entertainment to our guests. As we have stated previously, the respect of the people of -- is of paramount importance to us as well as Mr. Hammons. It is our intent to be an integral part of this city and state for many years to come, and we hope that we will be able to serve you in the future."

Another General Manager wrote: "We are pleased to inform you that this Holiday Inn, as of March 15, 1988, does not carry or show in-room porn movies and we wish to be placed on your list of those Holiday Inns not carrying the movies."

AFA has been encouraging churches and Christian organizations to boycott Holiday Inns until a policy change is made concerning the pornography. Rev. Charles Horton, pastor of First United Methodist Church in Cheyenne, Oklahoma, recently wrote: "When the Elk City, Oklahoma Holiday Inn made an effort to host the District Convention of the Republican Party in our area, a United Methodist layman, David Tosney, of Roger Mills County, encouraged the convention to be held at an Oklahoma State Lodge instead.

"Quite concerned about the corrosive effects of pornography, Mr. Tosney told the group that Holiday Inn is the largest distributor of in-room pornography in the nation. The convention was held at the lodge!"

Dick Norton, Executive Director of the Metro Chicago Youth for Christ, recently wrote: "I wish to add my name to the list of those who have joined the protest against the Holiday Inn in-room porn movies. You may be interested to know that we recently rescheduled a 700-person banquet from the Holiday Inn in our area to another hotel because of your campaign."

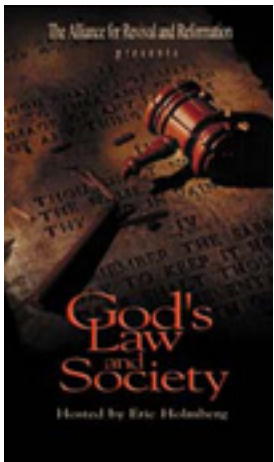
Far East Broadcasting Company wrote: "We have decided to pull all our banquets from Holiday Inns across the country which are carrying the 'R-rated films intended for adults after 10:00 p.m.' as described

by Mr. Brannon of Holiday Inns." This action will cost Holiday Inns \$50,000 to \$60,000 per year.

Local churches are asked to encourage their members to participate in the boycott and to write or call Holiday Inns to complain about the in-room porn movies, especially since Holiday Inns has stated publicly that very few Christians have complained.

The address is: Chrm. Michael Rose, Holiday Corporation, 1023 Cherry Road, Memphis, TN 38117. The phone number is 1-800-465-4329.

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Holiday Inns Stop Showing Pornography

4/88

TUPELO, MS (FR) - Thirty-eight Holiday Inns have decided to stop airing pornographic movies on their satellite television channel due to grassroots protests, according to the American Family Association (AFA). "Local Holiday Inns are beginning to feel the effects of the boycott," said Rev. Donald Wildmon, executive director of the AFA and veteran organizer of the growing anti-porn movement in the U.S.

Twenty noted Christian leaders have also signed a statement saying that Holiday Inn does indeed show in-room porn movies. The response from the 20 Christian leaders came after Bob Brannon, vice president of Corporate Communications for the hotel chain, wrote several concerned potential customers and said, "No Holiday Inn shows pornographic movies."

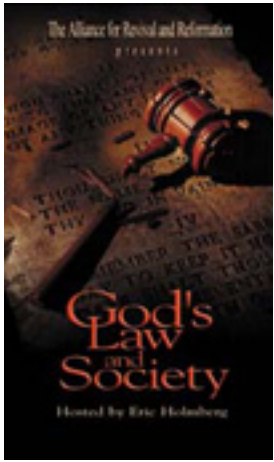
The Christian leaders issued a statement which stated: "Having viewed excerpts from several movies shown in Holiday Inns, we found, among other degrading scenes, total female nudity, female bondage with sadistic torture, lesbian and heterosexual orgies, female masturbation, oral sex, and explicit forcible rape. The fact is that Holiday Inns do show pornographic movies."

Boycotts by Christian and civic organizations and churches have sent a clear message to the Memphis, Tennessee-based corporation. Holiday Inns lost \$40,000 in revenue when the International Bible Institute in Plymouth, Florida, told the local Holiday Inn in Orlando that they would not use the facility because of the movies.

The president of Daytona Archers, Patrick Gill, hosted the 1988 Junior Olympic National Championships for the National Archery Association of the U.S. He wrote Holiday Inns saying that he would not use the company to host about 200 guests, including the approximately 100 youth expected to participate in the event.

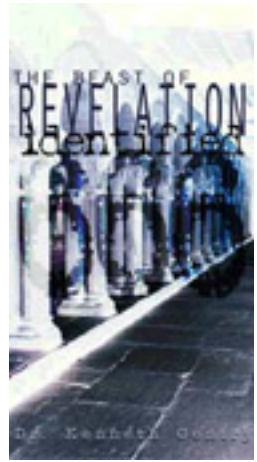
AFA has also been circulating a resolution through many major Christian organizations which states clearly the objectives and terms of the boycott. About 1,000 Christian leaders, including the heads of approximately 50 denominations, have ratified it. The resolution calls upon the "management of Holiday Inns to show corporate concern for members of our society, especially women and children, by removing these movies and returning Holiday Inns to its historic image of a family-oriented company."

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Kansas City Campaign

KANSAS CITY, MO (NCAP) - Three out of four residents of Kansas City were aware of the S.T.O.P! campaign conducted there by the National Coalition Against Pornography(NCAP), and roughly the same number opposed sale of hardcore pornography in their community.

Two Gallup polls taken before and after the month-long pornography awareness campaign show significant shifts in public perception of pornography and it's harms to society.

The survey "shows that the move against obscenity has strong citizen support that is growing," said Chris Cooper, executive director of the Coalition Against Pornography in Kansas City.

Seventy-one percent oppose sale of hardcore pornography in their state; 79 percent oppose its sale in their neighborhood. Only 17 percent considered pornography a safe outlet for persons with sexual problems, and 74 percent believe pornography leads some to commit sex crimes.

"The consistency shown in the first and second poll reveals strong citizen consensus on this issue," Cooper said. An overwhelming majority of Kansas City residents support prosecution of hardcore pornography distributors and producers. Support for such action ranged from 61 to 77 percent depending on the severity of the material, whether it showed explicit sexual intercourse, hardcore sex or sexual violence.

"Just as we hoped, the campaign reached thousands of people with the message that child pornography and violent, degrading obscenity are harmful and illegal," Cooper said.

Results for several of the survey questions showed significant change in public perception and attitudes, probably reflecting the impact of the S.T.O.P! campaign. Eighty-one percent of those surveyed considered pornography a somewhat or very important problem for Kansas City before and after the S.T.O.P.! campaign - but the number considering it "very important" increased from 48 percent to 59 percent.

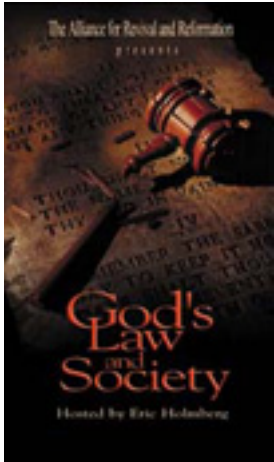
And there were shifts in the numbers of people willing to allow hardcore pornography to be sold in Kansas City, their state, and neighborhood. The number of people who consider sexually violent pornography as "entertainment" dropped 10 percentage points, from 55 percent to 45 percent.

"Our work now is to continue raising public awareness, ensure enforcement of obscenity and child protection laws and ultimately eliminate all illegal obscenity from Kansas City," Cooper explained.

The plans of the organization include a court-watch program to monitor pending obscenity-related cases; city-wide education seminars; distribution of films, brochures, and information packets.

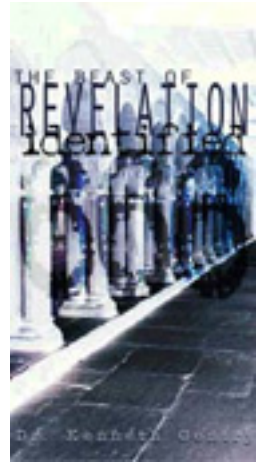
The S.T.O.P! (Standing Together Opposing Pornography) campaign used advertising, a television special, rallies, and other motivational and educational devices to make the citizens of Kansas City aware of the pornography problem, and to mobilize them to demand enforcement of laws against illegal obscenity.

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Mass Murder and Pornography on the University of Florida Campus

Are the Two Related?

By Jay Rogers

9/90

GAINESVILLE, Florida (FR) - On any given day, in the numerous bookstores that surround the University of Florida, pornographic magazines may be purchased which range from the milder so-called "soft-core" to the more extreme forms depicting violent and sado-masochistic acts.

Recent acts of extreme violence surrounding the campus, which have involved at least 5 victims of murder within a 48 hour period, should cause people to wonder if the violence and pornography are related.

The first three of the five victims were young women in their teens. Police on August 28, identified the first two victims as college freshmen 17 and 18 years old. The third victim was a Santa Fe Community College student, age 18.

In three of the cases, gruesome mutilations occurred. Police have confirmed that several of the victims were found nude and covered with blood. According to Gainesville Chief of Police Wayland Clifton, every one of the victims is believed to be connected to one or two suspects.

An atmosphere of fear is prevalent among students walking along University Avenue in Gainesville. At every corner beefed-up security is responding at the request of the city and county. Police cars line every street around the campus.

University of Florida President John Lombardi called the murders "random and horrific" and said that the university's first day of school was filled with sudden horror.

Campus Leaders Describe "A Spirit of Fear"

In a locally televised news conference, University President John Lombardi said that a "spirit of fear" has paralyzed the students and the community of Gainesville. Many students, afraid to sleep at night, have left the area. Local pawn shops have reportedly sold massive numbers of guns to students desiring to protect themselves. Tear gas or "mace" is readily available around campus.

Several pastors of local area churches called public prayer meetings in response to the wave of horror that has swept Gainesville. David Wead, of North Central Baptist Church, held a campus prayer vigil which was covered by the Cable News Network.

Father John Gillespie, of St. Augustine's Church held a prayer vigil attended by almost 100 students. Father Gillespie wanted to sooth the feelings of fear and anger among the students, yet feared that the large number of guns and knives that has been proliferated on campus may cause additional problems.

"Obviously, the primary concern is to take the steps that people feel are necessary to protect themselves," said Gillespie. "However, widespread in our society is the problem of violence, and a lot of it is traceable to the edginess with which people use weapons. I am afraid of what might happen months down the road with thousands more guns in our community now loaded. We are that more vulnerable to each other."

Link to Pornography?

In recent cases involving serial homicide, an obsessive addiction to pornography has been associated with the aberrant personality of the killers. It is shocking, therefore, that pornographic magazines, movies and books are widely available in the area surrounding the campus.

Allen Wildmon, public relations director of the American Family Association, gave several examples of studies relating serial homicide to an addiction to pornography, including studies at the University of Utah, the University of Houston and the Surgeon General's report on pornography.

Dr. Victor Kline of the University of Utah described several stages observed in the addiction process. Kline noted that pornography can be proven to be psychologically addictive with the subject craving harder and harder forms in order to gratify the obsession.

- * The first stage usually involves the "soft-core" magazines such as Playboy and Penthouse.

- * A second stage involves the addiction becoming more severe with the subject craving harder and more "bizarre" material.

- * Third, a stage of addiction to "weird" porn evolves in which the addict views pictures of children, sexual acts involving animals and violent sex.

- * A fourth stage of acting out the fantasies, including the extreme forms violent behavior, is the final result of the addiction.

A study conducted by Dolf Zillman the University of Indiana and Jennings Bryant of the University of Houston in 1984, found evidence that shows that exposure to non-violent porn can lead to an interest in violent pornography.

In the President's Report on Pornography (1988), Attorney General Edwin Meese concluded that there is a causal relationship between hard core pornography and serial homicide. The personal testimonies of the

convicted murderers Gary Bishop and Ted Bundy have also confirmed this association.

Utah State Prison inmate Gary Bishop, convicted of five known deaths of young boys, ages 5-13, gave this testimony: "I am a homosexual pedophile convicted of murder. Pornography was a determining factor in my downfall ... For me, pornography was like lighting a fuse on a stick of dynamite. I became stimulated and had to gratify my urges or explode."

In an interview with the nationally syndicated radio program, Focus on the Family, convicted serial killer Ted Bundy told Dr. James Dobson a similar story: "This is the message I want to get across - that as a young boy ... certainly I encountered in the local grocery store, in the local drug store, the porn that people call 'soft core.'"

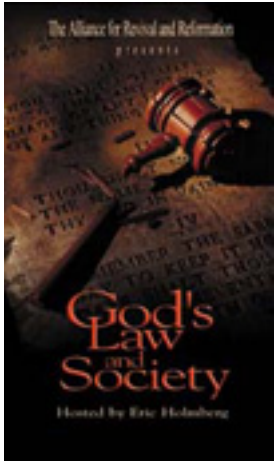
As he grew older, Ted Bundy said his obsession drove him to mutilate and murder young women for sexual gratification. "In the beginning it fuels this kind of thought process. Then, at a certain time, it is instrumental, I would say crystalizing, making it into something that is almost like a separate entity inside, a building up of this destructive energy. You keep craving harder porn."

With all of the evidence that suggests that the homicidal thoughts of the most notorious serial killers of our day were fueled by pornography, it is baffling why porn is still widely available in our nation. At the University of Florida, where magazine racks in the larger bookstores abound with pornography, a sadistic psychopath has terrorized the campus and the surrounding community.

Already news sources have compared the killer to Ted Bundy. A local newspaper with the headline "Lust Killer" emblazoned on the front page was available a few days after the murders. Only time will tell whether or not the murderer was motivated by the same sickness that plagued the minds of Bishop and Bundy, however, the availability of pornography in our society is an indictment against us.

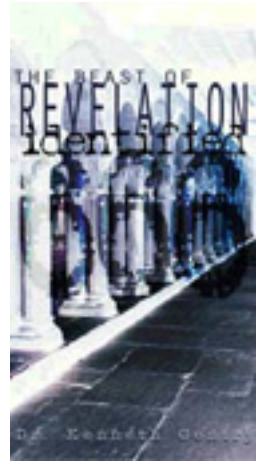
How long will local communities refuse to raise a standard against an addiction that has been well proven to cause mental instability and violent tendencies?

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Playboy Clubs Close Down

9/88

CHICAGO, IL (FR) - The last Playboy Club in the U.S. closed its doors on July 31st of this year, marking the end of a chapter in America's moral history. Judging from the dramatic decrease in sales of Playboy in recent years, it appears that publisher Hugh Hefner's company is in trouble.

During the heyday of Playboy magazine in the 1970s, 22 Playboy Clubs flourished around the country, offering dining and "male entertainment" for its clientele. But changes in the business world and in standards of morality began to take their toll on the establishments before 1980. Hefner turned over the leadership of Playboy Enterprises to his daughter Christie, who tried to revive the Playboy Club division by starting five new franchises in the Midwest in the early 1980s.

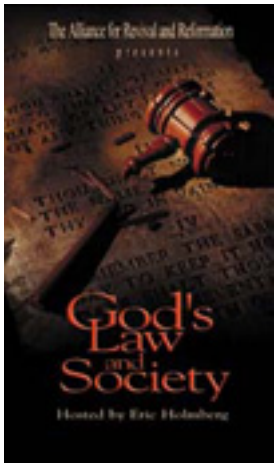
Hugh Hefner presided over the closing of three of the company-operated clubs in 1986, and the Des Moines and Omaha establishments were shut down in May of this year. The last of the clubs, located in the Hilton Inn in Lansing, Michigan, once employed 45 "bunnies." According to Time magazine (July 25, 1988), the scanty outfits and cottontails donned by the last remaining 12 bunnies were packed away for good after their last day of work in July.

But the closing of the last of the clubs is being downplayed by Playboy executives, who say that they are emphasizing other aspects of their multi-faceted business. Corporate Communications Administrator Terry Thomcison, speaking from Playboy's corporate offices in Chicago, did admit that total sales of the magazine have dropped considerably since their peak year of 1972. In that year, total monthly sales hit 6.8 million copies; that number today has been cut to 3.7 million.

Thomcison also stated that the decision by the Southland Corporation to pull pornography from the shelves of its 7-Eleven convenience stores did have negative repercussions on Playboy. "Newsstand sales plummeted in 1986," she related, adding that a lawsuit was filed by Playboy Enterprises against the federal government because of former Attorney General Ed Meese's involvement in encouraging the Southland decision. Playboy won the case, but their attempt to win damage claims is still tied up in a tough court battle.

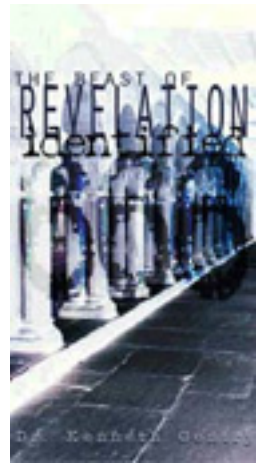
Thomcison emphasized that Playboy Enterprises is now focusing more attention on its video department, citing that America has now become a more "broadcast-oriented" society. This is the major reason given to explain the decrease in sales of the magazine since 1972.

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Playboy's profits are falling

1/89

CHICAGO, IL (FR) - Playboy Enterprises, apparently bending to pressure from anti-pornography activists, is taking another obvious step to change its corporate image. After several years of declining magazine sales, and the 1988 closing of all of its Playboy Clubs, the company's video department is now reporting huge losses in cable subscribers.

When the "Playboy Channel" began several years ago - offering a mixture of pornographic movies and documentaries - the format was touted as the future of Playboy. But sources record that the video format has been a money loser from the beginning. The number of cable subscribers has dropped more than 30 percent to about 400,000 from a peak of 743,000 in 1984.

This has prompted corporate president Christie Hefner to take a second look at the Playboy image itself and how it should be portrayed to the public. Plans are now underway to change the television programming from edited X-rated films to more mainstream R-rated films, and to rename the channel because of viewer and operator opposition to the Playboy image.

The new channel, according to Hefner, will still carry some of the Playboy Video Centerfold and sex-oriented talk shows, but it will be called "Night Life" and will be co-sponsored by another company. "If we can make it happen, it has the most significant profit upside in the next three years of anything we're working on right now," said Hefner.

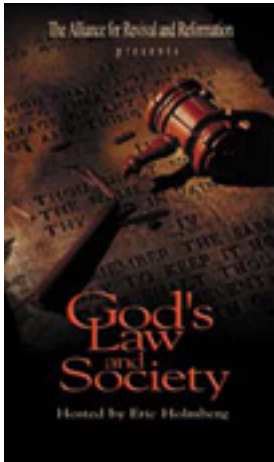
Playboy publicity spokesperson Terry Tomcison, speaking from her office in Chicago, confirmed that the company is seeking to appeal to a "broader audience." She also added that co-sponsors for the new format have not been found at this point, and that the company has "nothing new to announce" about its plans until the new format is fully funded.

Cable operators around the U.S. apparently plan to continue avoiding the Playboy Channel. Lynn Skinner, customer service director for Cox Cable in Oklahoma City, reports that her company dropped the channel in 1985. "We look at what the viewer wants," said Skinner, "and we had too many religious people calling in to complain about it." Skinner also related that, after the channel was dropped, no one ever called in to say that they wanted the Playboy Channel reinstated in the programming selection.

Rich Gilman, director of studio operations for Heritage Cablevision in Des Moines, Iowa, said that his 1985 decision to drop Playboy was strictly a "business decision. We can only offer four pay channels, and the ones we offer reach a higher subscriber level than Playboy did." Gilman stated that subscribers to the Playboy Channel tended to subscribe for a few months and then drop the service, whereas subscribers to other services like H.B.O. and Cinemax are usually long-term customers.

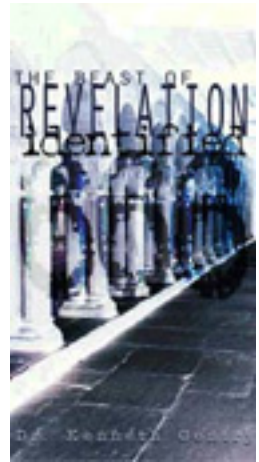
When asked whether Heritage Cablevision might reconsider its decision if Playboy changes its format, Gilman said, "We have no interest in carrying another pay service. It was not a good business decision."

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Community protest against pornography is growing

When the 7-Eleven convenience store chain removed Playboy and Penthouse from its shelves in 1986, a national grassroots movement to eradicate pornography received a boost of encouragement. Since this key victory, North Carolina - the state dubbed "Smut Capitol of the U.S." by federal attorneys and agents - has removed almost all pornography businesses due to enactment of the toughest anti-porn laws in the U.S. Several major corporations have also stopped distributing it in the U. S. since the 7-Eleven decision.

The Southland Corporation, which owns the 7-Eleven chain, said the decision to remove pornography from its shelves was based on consumer surveys and the 1986 U.S. Attorney General's Commission report which demonstrated a correlation between pornography and organized crime.

There has been a growing number of community leaders who have focused their anti-porn efforts on the Holiday Inn hotel chain - now said to be the nation's largest distributor of satellite pornography. Individuals, churches, and businesses have begun to boycott Holiday Inns for showing in-house pornographic movies. David F. Schultz Associates, Ltd., of Barington, Illinois, Medi-bill Inc. of Walnut Creek, California, and others have set company policy mandating a boycott of Holiday Inns, and many churches have cancelled functions and reservations.

Robert Brannon, vice president of corporate communications for Holiday Inns, denied that the company was airing pornographic movies. This angered a group of 18 Christian leaders, who said that they had reviewed excerpts of films which had scenes of female nudity, female bondage and torture, orgies, explicit rape, and other graphic sexual situations. The group sent Brannon a response to refute his statement.

While Holiday Inn has stood its ground against community pressure, over 26 of its hotels have decided to stop showing pornographic movies because of customer complaints. The Miller family stayed a weekend during Thanksgiving at the Holiday Inn in Hutchinson, Kansas, and complained about the movies. A few months later, they called to cancel reservations their in-laws made, but the manager told them that the movies had been cancelled because of a customer complaint.

Recently, the state of North Carolina passed a package of legislation which sets national precedent in its effectiveness in eradicating pornography. After the bill was passed, 19 pornography shops closed in one day, representing at least \$10 million worth of annual business.

A citizen's group called "Concerned Charlotteans," organized by Joseph Chambers, was very instrumental in lobbying for enactment of the law. "Somewhere between 500 and 700 adult book stores were doing business across the state," he said. "Not only were they selling violence and degrading pornography, but were operating homosexual brothels. The description of the acts transpiring in those establishments is too

degrading to describe."

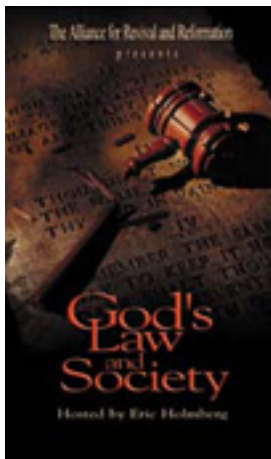
The most pivotal victory in North Carolina was achieved on July 17, 1987. Reuben Sturman of Cleveland, Ohio - known around the U.S. as the "King of Smut" - still had 19 stores in a holdout operation doing business from Gastonia to Fayetteville. "Two of the lieutenants of this enterprise were facing a possible 123 years prison sentence," Chambers related. "Under a plea bargain agreement, they closed all 19 operations by 5 p.m. that very day. Apparently, Reuben Sturman had been closed out of one entire state at one sweep."

The newly enacted statute defines pornography according to the Miller vs. California Supreme Court decision; institutes a three part test to determine whether the material is obscene; and has a provision for confiscation of profits, said Chambers.

Concerned Charlotteans has also won 15 straight victories in the local court system against smut peddlers, including the removal of pornography from the "Starvin' Marvin" convenience store chain. "I have received many ugly letters and telephone calls, and two death threats," said Chambers, "but the victory of July 17, 1987, was more than adequate compensation."

This new anti-pornography trend is growing, according to Don Wildmon, president of American Family Association, "Four years ago, getting people - even Christian people - involved in the fight for decency was like pulling out teeth. Now, however there is a growing number of people and organizations addressing this issue," Wildmon explained. "Hardly a day goes by without someone writing us and telling us of a victory over pornography. And if there is not a report of a victory, there is a report of a battle starting in their community."

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President Reagan Pushes Anti-pornography package

1/88

WASHINGTON, D.C. (FR) - President Ronald Reagan recently introduced a package of anti-pornography legislation to Congress called the "Child Protection and Obscenity Enforcement Act of 1987." The bill's two-fold purpose is to update the federal law to take into account new technologies and ways of doing business employed by the pornography industry, and to remove loopholes and weaknesses in the law, which have given criminals in this area the upper hand far too long.

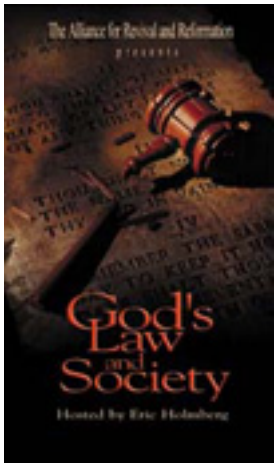
The package was developed in response to the Attorney General's 1986 Commission on Pornography. In the last several years, distributors of obscenity and child pornography have expanded into new areas," said Reagan. "They are employing new technologies and reaching new audiences."

"This is how any business grows and develops, except that this business is illegal," he said. "This administration is putting the purveyors of illegal obscenity and child pornography on notice: your industry's days are numbered."

The bill would have the following effects: it prohibits distribution of obscenity through computers, cable TV, and phone lines (dial-a-porn), prohibits the selling of children by parents or guardians for the production of child pornography, requires producers of pornography to keep accurate and complete records of the ages and names of persons in films with the burden of proof for legal age of actors and actresses placed on the movie producers.

In May 1984, the national commission to study the scope and nature of pornography to the U.S. was formed. After 14 months of research, the Attorney General's Commission released its final report in July 1986 that contained recommendations for changes in Federal Law. Attorney General Edwin Meese III announced a seven-point initiative to address the obscenity and child pornography problem.

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Supreme Court Pornography Dilemma

4/88

WASHINGTON, D.C. (EP) - Former U.S. Supreme Court Chief Justice Warren Burger told 300 religious leaders with the Religious Alliance Against Pornography (RAAP) gathered in Washington March 1-2 that "Nothing could be clearer from the Court than that obscenity is not protected speech." Representatives of major Protestant, Catholic and Jewish groups attended the conference, which was chaired by Dr. Jerry Kirk, president of the National Coalition Against Pornography (N-CAP).

RAAP is an effort to mobilize churches and church leaders to renounce hard-core pornography, encourage the passage of child protection legislation, and participate in a national campaign to promote awareness of the harmful effects of pornography. Those attending the conference heard a wide variety of religious leaders address the need for a stepped-up war against pornography.

Joseph Cardinal Bernardine, vice chairman of RAAP, told members of the Washington press corps that "we are against censorship, but we are also against obscenity which is not protected by the First Amendment."

Clinical psychologist Dr. Victor Cline outlined the steps taken by hundreds of men he treated following their conviction for sex-related crimes. Cline said that viewing pornographic material leads to sex-related addiction followed by departure from the values an individual has previously held. The appetite for pornography grows, and the addict finds himself desiring more and more violent and bizarre material until they finally act out some of the fantasies they have become obsessed with through their exposure to obscene material. "The more intelligent the man is, the more vulnerable he is to acting out his fantasies," explained Cline.

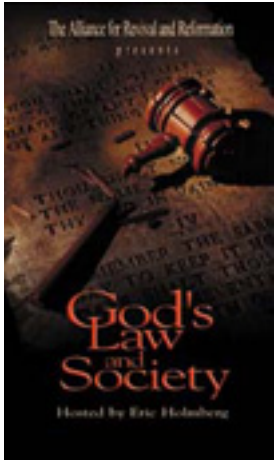
William Weld, assistant attorney general, outlined current activities being undertaken by the U.S. Justice Department's Obscenity Enforcement Unit. That unit is completing the training of 5,000 individuals who will enforce obscenity laws and prosecute offenders. The unit provides support for District U.S. Attorneys and local law enforcement units who need expert legal advice, including supplying experienced trial attorneys. The unit is also involved in long-range planning toward the goal of dismantling the obscenity industry.

Other activities of the Obscenity Enforcement Unit which were outlined by Weld include litigation. In 1987 there were 79 indictments of purveyors of obscenity - many under anti-racketeering statutes, which allow the proceeds of the lucrative porn industry to be seized. Over 40 U.S. attorneys are now prosecuting and investigating obscenity cases. Indictments of child pornographers have risen dramatically, from three in 1983 to 244 in 1987.

The Justice Department is also pushing for legislation that would expand the provisions of racketeering

laws to cover high-tech dissemination of obscenity and the selling of children for pornography.

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Boycott of Top Pornography Sponsors

4/88

TUPELO, MS (EP) - Philip Morris/General Foods and RJR Nabisco are the top advertising sponsors of pornographic magazines, according to a study done by the American Family Association (AFA).

AFA studied companies supporting Playboy and Penthouse with advertising, and found that Philip Morris/General Foods placed 115 pages of advertising with those magazines in the year ending August of 1987. RJR Nabisco bought 92 pages during the same time period.

"At \$50,000 per page, Philip Morris/General Foods supplied these publications with \$5.75 million in one year, while RJR Nabisco spent \$4.6 million in advertising money to support the publications," said the Rev. Don Wildmon, the United Methodist minister who serves as executive director of AFA. "It is ironic that these two companies, which depend so heavily on the family for their income, would spend more than \$10 million supporting two of the most anti-family publications in America."

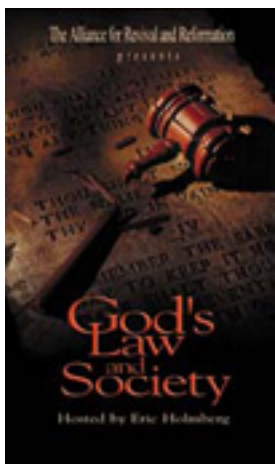
Wildmon noted that both publications are known for their advocacy of liberal drug policies; Playboy magazine has spent thousands of dollars in an effort to legalize drug use.

"It is incredible that with every purchase of Maxwell House coffees and Ritz crackers by family members, money is being provided to promote the anti-family porno and drug philosophies of these magazines."

The bulk of advertising support for porn magazines comes from liquor and tobacco companies, according to AFA. Nearly all automobile makers have stopped advertising in pornographic magazines, with only Honda and Toyota appearing in the most recent AFA survey. Both Playboy and Penthouse have suffered serious circulation losses in the past three years - due in part to successful efforts to persuade convenience store chains not to stock the magazines - and have suffered losses in advertising revenue as a result.

"Without the advertising support of Philip Morris/General Foods and RJR Nabisco, these publications would be in very serious financial trouble," Wildmon concluded.

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Pro-family

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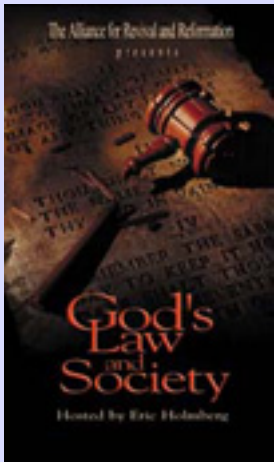
[Domino's Pizza Donates to Pro-Life Ministries](#)

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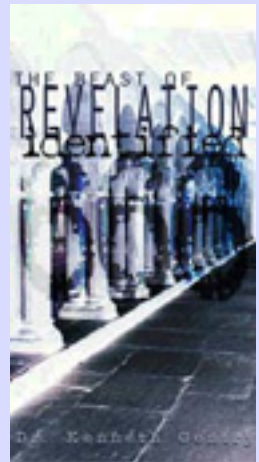
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Advertisers Drop Trash TV

May 19, 1989

TUPELO, MS (FR) - Major television networks and advertisers are feeling the pressure of citizens upset over "trash T.V.," according to the leader of the largest grassroots activist network aimed at decency on the airwaves. ABC recently cancelled two programs, "Crimes of Passion II" and "Scandals II," while NBC cancelled a made-for-television movie, "The Prize Pulitzer" - because the programs exploited sex and violence in a graphic and brutal way. "It was the first time in the history of television that programs were cancelled because advertisers said 'no!'" said Rev. Don Wildmon, director of CLEAR-TV (Christian Leaders for Responsible Television).

"The advertisers said no because they were aware that CLEAR-TV was monitoring TV shows during the 'sweeps' period. The group of ministers and churches is also planning to announce "a one-year boycott of one or more of the leading sponsors of sex, violence, profanity and anti-Christian stereotyping," said Rev. Wildmon. The Chrysler Corporation and Sears, Roebuck & Co., pulled spots from NBC's "Nightingales" series after the American Nurses Association mounted a massive letter-writing campaign against advertisers. The Mennen Company also pulled its commercials from the prime-time show "Thirtysomething."

NBC Entertainment President Brandon Tartikoff told Advertising Age that he was beefing up the network's broadcast standards operation in response to this trend. "I do think there is a shift in audience taste, and we'd be foolish not to listen to that feedback," he said.

He explained, "Anytime you experiment or try to push the boundaries of what's acceptable, you're going to find sometimes you push too far. We're not in the business of pushing boundaries. It would be a frivolous enterprise to be pushing the boundaries back when the audience is saying, 'I can't watch this with my family because it's on at 9 p.m. and my 11-year-old is still up.'"

According to Advertising Age, the networks may end up paying for their mistakes, while advertisers may rebel against the lenient network programming standards by withholding ad support from certain shows. Some clients are up in arms because of offensive programming.

"There's going to be some reluctance to commit to any shows that look potentially offensive in any way, and in those shows, the units may go at any price," said Michael Drexler, executive vice-president of Bozell, Jacobs, Kenyon & Eckhardt in New York.

"The networks have gone too far," added Paul Isaacson, executive vice-president of Young & Rubicam in New York. "They lost support, but now NBC ... the leading network in this, has recognized client attitudes. They recognize they stepped over the line and will step back. This could temper the issue and mean it is hotter right now than it will be."

Isaacson continued, "The networks also had to do something because the entire industry is colored by the 'trash TV' syndrome. It gives TV a bad name, and people are conditioned to be unreceptive."

NBC's Tartikoff responded by saying that "problem shows" are going to be the first to feel the squeeze. Advertisers and agencies have stepped up efforts to screen shows. Coca-Cola and McDonald's, among other companies, have asked their agencies to screen the shows more diligently, according to Advertising Age.

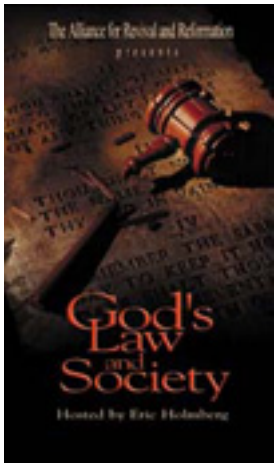
"The next three years will be the moment of truth for the Big 3 TV networks," a Procter & Gamble executive told Advertising Age. "We've told networks that no one wants them to succeed more than us - there's a definite need for a viable national medium. But the quality of programming is holding us back. Believe me, it's not an issue that's unique to P&G."

He also said that Procter & Gamble has found it increasingly difficult to make family-oriented programming buys on network TV. The Ralston Purina Company stopped advertising its Eveready batteries on NBC's "Saturday Night Live," and General Mills pulled its ads because of questionable content in certain skits on the comedy show.

Although some industry executives expect the furor over program content to die down, CLEAR-TV's Wildmon is planning to announce a boycott either this month or July. He told Advertising Age that the networks have passed the line. "They've been pushing it and pushing it, and now there is more disgust than I've ever seen. The response rate to our mailings is 35 percent to 40 percent higher than two years ago. It all boils down to programming."

"There's been a proliferation of programming coupled with the sort of frantic reaching for more bizarre spectacular or dramatic material to attract viewers," said Jerry Welsh, president of Welsh Marketing Associates. "It's been an assault on good taste. There's a limit and then the backlash, which can be considerable."

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The Battle for the Family

by Shelby Sharpe
11/88

The greatest war ever waged in this country is currently under way against the American family and is increasing in intensity. So far, more families have been destroyed as a result of this war than all of the military conflicts in which this nation has been engaged. All indications are that the casualty rate will increase over the balance of this century. This is a strange war because the number one "battleground" giving rise to the greatest number of casualties is largely uncontested territory.

No-fault divorce is the number one destroyer of families. No-fault divorce statutes are present in all fifty states and none is currently being seriously contested within the court system. Tragically, the Church in America is virtually silent concerning this issue. None of the major denominations has targeted this matter with a view to pressuring legislators to remedy it.

Last year in the state of Texas, several Legislative committees investigated the impact of gambling on the family. Yet, there was not one legislative committee in the entire United States which did an investigation of the impact of no-fault divorce on the family. Such an investigation would reveal, among many other things, the cost to the taxpayers in the proliferation of courts and their support personnel to handle these divorces and related matters such as child support and custody issues. A return to the fault-based divorce laws would eliminate perhaps four-fifths of these courts and their personnel.

Economically, divorce is a disaster for the family. One of the spouses, if not both, usually end up facing extremely difficult financial problems. The cost of dealing with the physical and emotional problems arising out of divorce are astronomical. Adults and children involved in a divorce have a greater than 90 percent probability that they will experience medical problems requiring medication or treatment attributable to the stresses of the divorce.

Job performance and educational development are also significantly affected. Recently, a teacher of remedial reading for elementary school students asked her students how many of them had experienced a divorce of their parents. Every hand went up in a class of twenty-six. None of these students has a learning disability necessitating remedial reading help.

Chief Justice Brown, writing for the Supreme Court of Texas, in *Grisby vs. Reib*, declared that: "The contract of marriage is the most important of all human transactions. It is the very basis of the whole fabric of civilized society." These words were written in 1913 and are as true today as they were then. We have seen the consequences of not honoring the wisdom of these words.

In 1948, the first Chief Justice of the Supreme Court of Texas wrote in *Sheffield vs. Sheffield* one of the most prophetic messages on the importance of protecting marriage. Chief Justice Hemphill noted that the

happiness of married life "depends upon its indissolubility" and that government is charged with responsibility that no marriage is dissolved by "mutual consent" or for "light or trivial causes."

He stated that "the prospect of easy separation foment the most frivolous quarrels and disgusts into deadly animosity." This is precisely what has happened in the United States. Judge Hemphill made the concluding observation that when husbands and wives know they cannot end their relationship by mutual consent or for light and frivolous reasons, "they become good husbands and wives; for necessity is a powerful master in teaching the duties it imposes."

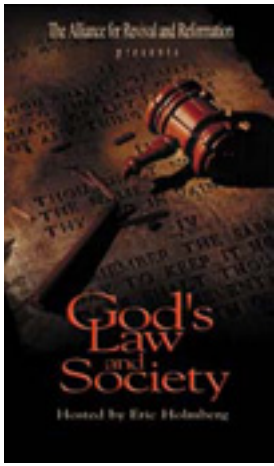
The absurdity of a "no-fault" approach to settling marital disputes is clearly demonstrated by considering the results if such reasoning were to be translated to other contractual (covenantal) relationships. What if the civil government, ordained by God to enforce voluntary contracts, simply ceased to do so? What if all questions concerning business contracts were to be resolved on the basis of "no-fault transactions," in which no party could be held responsible for its actions?

It is precisely this question of responsibility which is at issue here. God holds all people accountable for their behavior before Him (II Corinthians 5:10); the civil government, as the administrator of God's justice in the public arena, must also view its citizenry as responsible for their actions. If a divorce is to be granted, it must be because the behavior of one (or both) of the spouses is in such clear violation of God's standard as to warrant the dissolution of the marriage; not because they "want out," "found somebody else," or have "irreconcilable differences."

Will God's people speak out and take action or will we allow this injustice to continue unchecked? The Bible states clearly in II Chronicles 7:14 that the destiny of our nation and of the families that compose it rests upon the shoulders of believers, not the unbelievers. If we are to see the healing of our families we must give attention to such life-threatening disorders as this. Like it or not, we will be accountable before God in this matter.

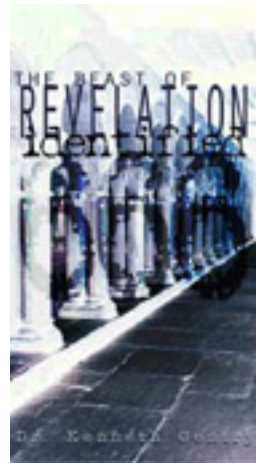
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Divorce Rates Higher for Live-in Couples

9/89

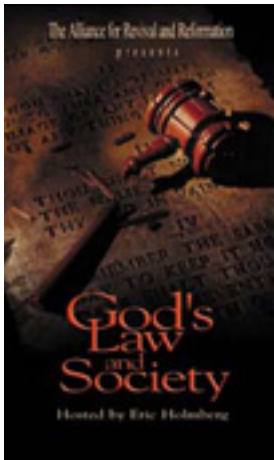
MADISON, WI (EP) - Though living together in a "trial marriage" before officially tying the knot is widely believed to increase marital stability, recent studies show that Americans who live together before marriage separate and divorce much more frequently than traditional couples.

A study by two University of Wisconsin researchers found that within a decade of their wedding, 38 percent of those who had lived together had split up, significantly more than the 27 percent of those who got married before living together.

In analyzing data from a 1987-89 federal survey, researchers Larry Bumpass and James Sweet also found the number of people who live together before marriage continues to climb, particularly for the people who marry more than once.

Bumpass said the findings don't say that people who have lived together before marriage have less happy marriages than traditional couples. He suggests, however, that "at the same level of unhappiness they're more unwilling to accept divorce as a solution."

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Domino's Pizza Donates to Pro-Life Ministries

5/89

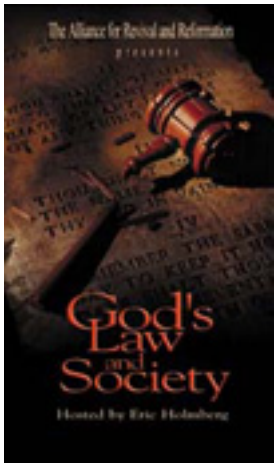
DETROIT, MI (EP) - The owner of Domino's Pizza, a giant 500-store franchise operation, recently donated \$50,000 to Operation Rescue, the pro-life direct action group which stages massive sit-in protests at abortion clinics, often closing them for hours at a time. Domino's Farms, the parent company of the pizza chain, also donated \$10,000 to the group.

Domino's Pizza owner Tom Monaghan, who also owns the Detroit Tigers, has been speaking out against abortion in recent years. Domino's Pizza spokesperson Kerry McNulty said of the gift to Operation Rescue, "I don't know why he chose that particular group," but speculated it was "out of personal conviction."

The National Organization of Women (NOW) is trying to mount a feminist boycott of Domino's Pizza. "One day we were buying it, and the next day we were mad at them," explained NOW press liaison Colleen Dermody. "This is serious. Feminists live on Domino's Pizza." The boycott was also promoted in a recent issue of Ms. magazine.

An early April broadcast of a Minneapolis talk radio program offered a look at how the boycott is being received. A caller urged participation in the boycott, and said he would take his one-pizza-a-week business elsewhere. A few minutes later the father of five teenagers called to say that while he didn't prefer pizzas from Domino's he would now be taking them his nine-pizza-a-week business to show support for the gift to Operation Rescue, and to make up for people like the first caller.

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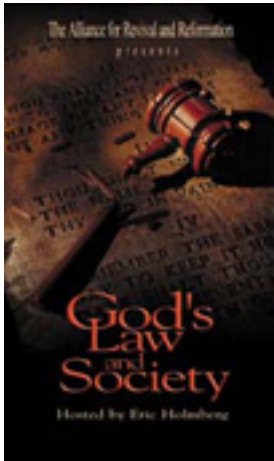
Focus on the Family Quote

Quote of the Month
12/92

"The universe and everything in it will someday pass away and be made new by the Creator ... Therefore, the events of today that seem so important are not really very significant, except for those matters that will survive the end of the universe, such as securing your own salvation and doing the work of the Lord."

- Bob Biehl
President, Masterplanning Associates
Focus on the Family radio interview

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Vice President Quayle and the Murphy Brown Speech

What he actually said:

8/92

Posted as "the world's greatest fool" by late night comedians for his misspelling of "potatoe" and his remarks about the Murphy Brown sitcom, the Vice President has suffered in the polls as a result of media backlash. But just how laughable was the real thing? Here is an excerpt from the infamous "Murphy Brown speech" so that you can judge for yourself:

Right now the failure of our families is hurting America deeply. When families fall, society falls. The anarchy and lack of structure in our inner cities are testament to how quickly civilization falls apart when the family foundation cracks. Children need love and discipline. A welfare check is not a husband. The state is not a father. It is from parents that children come to understand values and themselves as men and women, mothers and fathers.

And for those concerned about children growing up in poverty, we should know this: marriage is probably the best anti-poverty program of them all. Among families headed by married couples today, there is a poverty rate of 5.7 percent. But 33.4 percent of families are headed by a single mother are in poverty today.

Nature abhors a vacuum. Where there are no mature, responsible men around to teach boys how to become good men, gangs serve in their place. In fact, gangs have become a surrogate family for much of a generation of inner-city boys. I recently visited with some former gang members in Albuquerque, New Mexico. In a private meeting they told me why they had joined gangs. These teenage boys said that gangs gave them a sense of security. They made them feel wanted, and useful. They got support from their friends. And, they said, "It was like having a family." "Like family" - unfortunately, that says it all.

The system perpetuates itself as these young men father children whom they have no intention of caring for, by women whose welfare checks support them. Teenage girls, mired in the same hopelessness, lack sufficient motive to say no to this trap.

Answers to our problems won't be easy. We can start by dismantling a welfare system that encourages dependency and subsidizes broken families. We can attach conditions - such as school attendance, or work - to welfare. We can limit the time a recipient gets benefits. We can stop penalizing marriage for welfare mothers. We can enforce child support payment.

Ultimately, however, marriage is a moral issue that requires cultural consensus, and the use of social sanctions. Bearing babies irresponsibly is, simply, wrong. Failure to support children one has fathered is

wrong. We must be unequivocal about this.

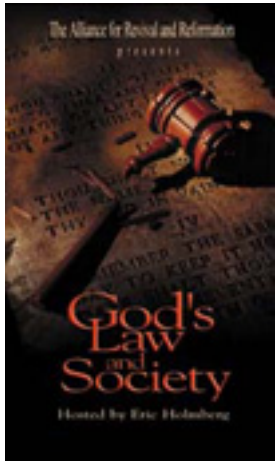
It doesn't help matters when prime time TV has Murphy Brown - a character who supposedly epitomizes today's intelligent, highly paid, professional woman - mocking the importance of a father, by bearing a child alone, and calling it just another "lifestyle choice."

I know it is not fashionable to talk about moral values, but we need to do it. Even though our cultural leaders in Hollywood, network TV, the national newspapers routinely jeer at them, I think that most of us in this room know that some things are good, and other things are wrong. Now it's time to make the discussion public.

It's time to talk again about family, hard work, integrity and personal responsibility. We cannot be embarrassed out of our belief that two parents, married to each other, are better in most cases for children than one. That honest work is better than hand-outs - or crime. That we are our brother's keepers. That it's worth making an effort, even when rewards aren't immediate.

So I think the time has come to renew our public commitment to our Judeo-Christian values - in our churches and synagogues, our civic organizations and our schools. We are, as our children recite each morning, "one nation under God." That's a useful framework for acknowledging a duty and an authority higher than our own pleasures and personal ambitions.

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REMARKS BY WILLIAM BENNETT

FORMER SECRETARY OF EDUCATION AT THE REPUBLICAN PARTY CONVENTION'S
NOMINATION OF DAN QUAYLE FOR U.S. VICE PRESIDENT ON AUGUST 19, 1992

HOUSTON, Texas - Thank you. Let me start by departing from my text. As a trained philosopher and as a sometimes objective commentator for the news media, I'd like to say I think this is a whole lot more interesting than New York.

This is a diverse party in many ways - intellectually. And we can be very proud of that fact. That other party has nothing on us. It's late Summer in Houston at the Astrodome. We're in the process now of getting our team on the field. And we are in this week determining the nature of the game we're about to play.

Ladies and gentlemen, I am proud to stand before you tonight to renominate Dan Quayle as Vice President of the United States. Dan Quayle - I know Dan Quayle. Dan Quayle is a friend of mine and he's a friend of yours and he's a great public servant. I'm particularly pleased to have the honor today because of Dan Quayle's success in sparking a much needed debate about our most important social issues, the values by which we live and the values we convey to our children.

Remember, nothing - nothing more powerfully determines the shape of a child's life than his values, his internal process, his beliefs, his sense of right and wrong. It is the child's values, more than his race, his class, his sex, his ethnicity, his neighborhood, his genes, his background. It is the values that a child is taught that will more determine that child's fate.

And, consistent with our theme tonight, I remind you of what you already know. It is given to families preeminently to provide those values. Now having been buried beneath the Reagan and Bush landslides of the last three presidential elections, the Democratic Party is now eager to wrap itself in the banner of traditional values. But to be a champion of traditional values requires more than rhetoric.

The American people will judge the two parties not only by what they say but by what they do, by what they stand for, and by what they will fight for. So let the Democratic Party invoke the mantra of a new covenant. Our grand old party will continue to hold to our sacred old covenant and the ideals which they embody. America does not need false prophets bearing new covenants. What we need are men and women of character who adhere to old principles.

Family values represent a great dividing line between the parties. This line, be sure to remember, involves very specific matters of policy. For example, we believe that families should be able to send their children to schools that they choose. Not all teachers are parents but all parents are teachers - children's first teachers, children's all but indispensable teachers. And those parents should be able to send their children to schools that affirm the most deeply held convictions of parents.

Second, we believe that our nation's public schools should not be doing things like handing out condoms to our children. Educators should not be allowed to usurp the authority from parents in this and other sensitive areas. Remember, the child is not a ward given to the state for its nurture. The child is a gift of God, given in trust to his parents. And our schools should treat our young people as gifts of God, not as subjects of social experimentation or as young animals in heat.

On our side of the cultural divide line we believe that our government should not subsidize pornography and obscenity. We do not believe that filth is a cultural achievement worthy of public support. Our culture has become increasingly coarse. It has begun to fray our social fabric. Our children have suffered from this. There are, after all, some things that children simply should not see.

It's bad enough that so much of what passes for art and entertainment these days is the rampant promiscuity and the casual cruelty of the movies and television in much of our popular culture. But to ask us to pay for it is to add insult to injury. We will not be intimidated by putative cultural guardians into accepting either the insult or the injury.

We believe, as well, that more of our children should have the opportunity to be raised with fathers in their lives. Young boys and girls who do not grow up with fathers are far more likely to drop out of school, to become promiscuous, to go on welfare, to use drugs, and to commit crime.

In saying this we do not disparage the good, noble and sometimes great effort of single or divorced mothers. I know of what I speak. My mother was divorced and raised my brother and me. Later in my life a stepmother intervened with love and affection and care.

As Barbara Bush said earlier, it is this idea of the family that we embrace; mothers and fathers, stepmothers and stepfathers, adoptive mothers and fathers, foster parents, grandparents, uncles, aunts, brothers and sisters.

So in talking about the family we will not disparage the noble efforts of good women. But in noting the decline of the American family we will say something to the men of America. And to the men of America we say this, man to man. Fatherhood involves a lot more than getting a woman pregnant. Real men, real fatherhood means love and commitment and sacrifice and a willingness to share responsibility and not walking away from one's children.

Let me, as well, very briefly address the tumultuous issue of alternative lifestyles. Heaven knows there are lots of them. This is a free country. Within very broad limits people may live as they wish. And yet, we believe that some ways of living are better than others. Better because they bring more meaning to our lives, to the lives of others, and to our fragile fallible human condition. Marriage and parenthood should be held up because between marriage between husband and wife and in fatherhood and motherhood come blessings that cannot be won in any other way.

We believe these things and we believe them strongly because we believe the family to be our most important institution. We believe our families to be the first, the best and the original department of health, education and welfare. In our time, efforts must be made to preserve and strengthen the family. Heroic efforts, if necessary. And we, this party, will make those efforts.

Let me be clear about one thing. When we talk about traditional family values we are not using code words. We are not seeking a political wedge issue and we are not speaking to demean or to belittle others. Rather, we're seeking to honor and to affirm what is best in us, what Lincoln has called the better angels of our nation.

But there are differences between our two political parties and the differences are real and the differences have consequences. So we Republicans will continue candidly to address the issue of values. We will be civil but we will not yield. We will not be discouraged from discussing right and wrong without embarrassment. We will not be discouraged from defining religion as the anchor of morality, and we will never stop affirming that all real education is the architecture of the soul.

This understanding of what we hold dear, of what we believe, has far too few defenders in our public life. One of the reasons that's the case is that those who candidly speak out on behalf of these matters become the object of assault and caricature by their critics from the adversary culture.

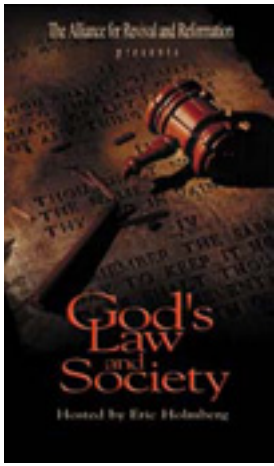
Judging from the Democratic Convention it may now have become politically correct to say you are in favor of the values of family and personal morality. But what is not so politically correct is to be precise about what you mean. What is not politically correct is to stand up against the critics. What is not politically correct is to say that there are some things that we stand for and there are some things that we will not stand for.

Ladies and gentlemen, it may not come as a great shock to you, but let me say it anyway. I am very proud to tell you that Dan Quayle is not politically correct.

Dan Quayle has stood for family values. Dan Quayle has stood up against his critics. He has been principled. He has been courageous. And in response, he has been belittled. But he has not been silenced. In Dan Quayle we have had a case study in courage under fire. Through it all this good and decent man has demonstrated his grace, his resolve, his resilience. He has earned our respect and we will stand by our man.

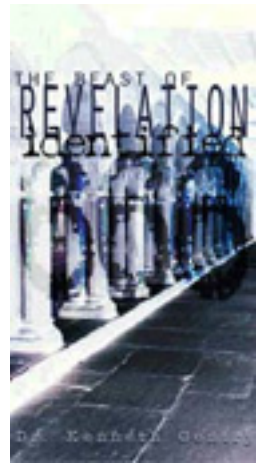
Ladies and gentlemen, I am pleased and honored to place in nomination for the Vice Presidency of the United States our friend Dan Quayle.

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Pro-life Articles

A History of Operation Rescue

**"Rescue those who are unjustly sentenced to death;
don't stand back and watch them die" (Proverbs 24:11, TLB).**

Dates designate original appearance of article in The Forerunner

-  [Rescue Mission at Cherry Hill Abortion Clinic](#) November 1987
-  [Operation Rescue in New York City](#) June 1988
-  [Operation Rescue in Philadelphia](#) July 1988
-  [Randall Terry Interview](#) September 1988
-  [Who Are Operation Rescue's Activists?](#) September 1988
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-  [Atlanta: Operation Rescue](#) November 1988
-  [Pro-Life Leader Joan Andrews Released from Prison](#) November 1988
-  [Notes From The Underground](#) By Eric Holmberg, November 1988
-  [Humble Hero in Atlanta's Rescue](#) November 1988
-  [Randall Terry: Reformer of the Year 1988](#) December 1988
-  [Violence on Pro-lifers: Testimonies](#) March 1989
-  [First All-Black Rescue in Michigan](#) March 1989
-  [Operation Rescue in New Zealand](#) March 1989
-  [Why I Got Arrested In Brookline](#) By Jay Rogers, June 1989
-  [Hartford, Connecticut Rescue](#) October 1989
-  [Police Attack Pro-Lifers at Hartford Rescue](#) October 1989
-  [Saving Superman: Operation Rescue Testimony](#) November 1989
-  [What REALLY Happened in Wichita, Kansas](#) September 1991
-  [Third Trimester abortions the reason for pro-life demonstrations in Wichita](#) September 1991
-  [Conversation with Randall Terry](#) December 1991
-  [Cities of Refuge: An Interview with ORN director Keith Tucci](#) January 1993
-  [Cities of Refuge: VICTORY!](#) September 1993
-  [Why Does A Nice Guy Like Me Keep Getting Thrown In Jail? A Book Review](#) September 1993

 [Clearing the Media Smokescreens: November 1993](#)

 [Abortion Clinic Buffer Zone Ruled Unconstitutional](#) November 1993

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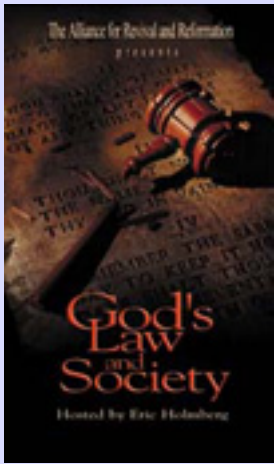
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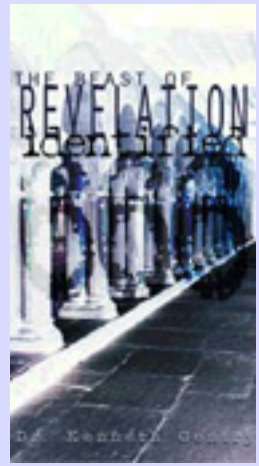
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Rescue Mission at Cherry Hill Abortion Clinic

BINGHAMTON, NY (FR) - Over 200 people were arrested in November of 1987 in the nation's largest "rescue mission" for unborn children, conducted at the Cherry Hill Women's Center in Cherry Hill, New Jersey. The protestors, who flew in from 19 different states at their own expense, came to the clinic to be trained in the civil disobedience tactic of barring pregnant women from abortion facilities in order to save the lives of unborn babies. The protest was organized by Operation Rescue, a pro-life group based in Binghamton, New York.

The 350 protesters were obviously very successful in their efforts, since the Cherry Hill Center did not perform any abortions on Saturday, November 28, the day of the protest. Three other clinics in nearby Philadelphia also closed for the day because the operators knew that the protesters were in the area.

"Operation Rescue" had a secret rally at an undisclosed location on the night prior to the sit-in. Protesters said they did not know where the event would take place until their 5 a.m. meeting in Philadelphia. After the rally, Operation Rescue's assistant director Gary Leber said the 'rescuers' drove across the river to the Cherry Hill facility.

Police began arresting people after 10 a.m., when they were threatened with a lawsuit by an attorney representing the clinic. "It was very peaceful," however, said Leber, "and police told(the director) that they would have to start arresting people because of the threatened lawsuit." To prolong the event, the protesters were advised to allow the police to drag them away. The police assured Leber that they would not use force or handcuffs, and they left 40 men behind because they did not want to drag them.

The county jail was overflowing with people, since the police spent almost six hours arresting protesters. About 350 people were sitting in front of the clinic, singing and praying, before the arrests began. One of the policemen took a busload of people to a nearby 7-Eleven store to purchase snacks for the cooperative rescue participants.

Hearings in the case are scheduled for January and February of this year, and those charged with trespassing will face a maximum fine of \$500 or six months in jail. So far, protesters have vowed that they will not pay fines.

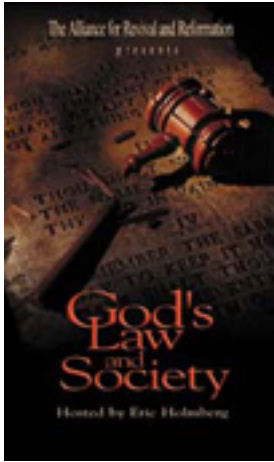
Leber said that the Cherry Hill protest was the first in a series of national rescues that his organization is planning. "We prefer to use the term 'rescue'" Leber said, "instead of 'sit-in' because we view it as biblical obedience over civil disobedience. We aren't here to break a law but to obey God."

The Cherry Hill clinic has an average of 35 abortions a day, but there was no particular reason why it was singled out as the first target of the national rescue effort. "Our rule of thumb in selecting a clinic is

to go where the lives of unborn children are threatened." He also said that Operation Rescue wants to encourage more than letter writing or marching. "If mothers see that Christians are willing to risk arrest for their child," he said, "they begin to see the value of their baby's life."

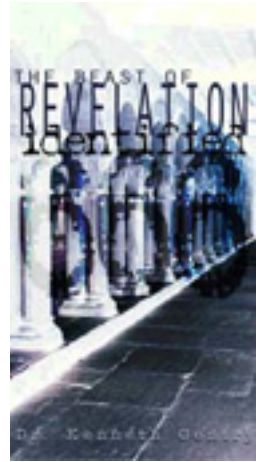
For more information on Operation Rescue, contact: Operation Rescue, P.O. Box 1180, Binghamton, NY 13902, phone (607) 723-4012.

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Operation Rescue in New York City

6/88

NEW YORK, NY (FR) - Over 1,500 pro-life protesters from 22 different states travelled to New York City in early May of this year, successfully closing down three major medical centers during the day of the highly publicized "rescue." About 1,300 of the protesters were arrested, including Catholic Bishop Austin Vaughn, 15 Catholic priests, four nuns, two rabbis, and Mark Bavaro, an All-Pro tight end for the New York Giants.

"This demonstrated the range of interfaith solidarity for unborn children," said spokeswoman Julie Loesch.

The first center closed down was the Herbert Schwartz Clinic, the largest in Manhattan, where abortions are performed up to the second trimester. Queen Women's Medical Office was closed down for one day along with the Women's Choice Gynecology Service on Long Island.

Between 300 to 400 children are aborted everyday in New York, according to the Alan Guttmacher Institute, a research arm of Planned Parenthood. Loesch said there were other clinics in the area that might have closed down due to the sit-in at the major centers; however, it was hard to determine how many since there have been conflicting reports. "Most clinics would rather close down then draw controversy to themselves," she said.

Besides closed clinics, one woman decided not to have an abortion and sought aid from Operation Rescue. Loesch said they were pleased with the saved life, but they also want to have an impact on the political process.

"No matter who is elected (in the upcoming presidential race)," Loesch continued, "we're concerned about what they plan on doing to support poor women. It's not fair that poor women don't have any other options offered to them by the federal government besides abortion."

A New York radio station ran a 24-hour alert for pro-abortion groups on the rescue. However, only 60 pro-abortion demonstrators showed up to counter the rescue effort, according to sources. Pro-abortion leaders also called for a mass rally, but the same 50 to 60 people showed up. They waited 30 minutes for a larger crowd, which didn't materialize.

Before the rescue, pro-abortion advocates also tried to ban the pro-lifers from coming within 15 feet of any medical center. The requested temporary restraining order was denied. Operation Rescue is currently challenging an injunction filed by abortion activists earlier during that week which penalized the organization \$25,000 for sitting on the steps of a clinic. The fine would be earmarked for pro-abortion groups such as the National Organization for Women and Planned Parenthood.

One of the "rescuers" travelled from St. Louis for the week-long series of sit-ins. Tim Drestie, an auto mechanic, says he has been arrested between 35 to 40 times since he first became involved in the pro-life movement three years ago. "Initially, I saw the movie 'Silent Scream,' and it just tore up my heart. It changed my life and I started picketing a clinic."

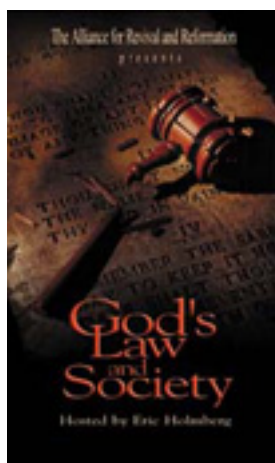
Since then, Drestie has participated in about 30 "rescues." "After picketing, I became whole-heartedly involved in rescues. I've participated in rescue missions involving just two people."

Operation Rescue projected 800 people participating, Loesch related, "and we are exultant over the response." Randall Terry, executive director of the Operation Rescue, told the Washington Times, "The reason the pro-life movement has not been successful is because it has not created the social tension and upheaval necessary to produce political change."

Responding to the "extremist" label, he pointed out, "The people sitting here today are moms, and dads, grandmas and grandpas, rabbis and priests. This is middle America."

Other rescues are planned in conjunction with the Republican National Convention in New Orleans and the Democratic National Convention in Atlanta.

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Operation Rescue in Philadelphia

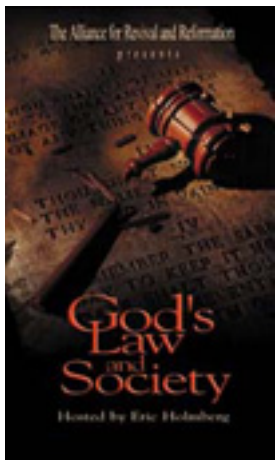
7/88

PHILADELPHIA, PA (FR) - Three abortion clinics were closed down in this Pennsylvania metropolis on July 5th and 6th by 700 Operation Rescue protesters. The demonstrators targeted two major clinics during the two-day sit-in, which caused other medical centers and abortion clinics in the area to also close. At the first facility, Women's Suburban Clinic in Payoli, 591 protestors were arrested.

The second clinic, Northeast Women's Center, was closed after 253 protesters were arrested. Auxiliary Bishop Austin Vaughn, considered one of the most influential Catholics in New York City, was also arrested. "We have had more single arrests in the history of the U.S. for the abortion issue during this rescue," said Lowell Patterson, communications director for Operation Rescue. The clinics perform 30 to 40 abortions a day.

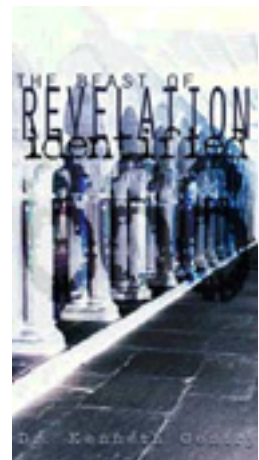
Patterson said the Philadelphia rescue was more successful then the rescues held in New Jersey and New York this past year. "Over 50 clergy came to be trained in how to conduct a rescue in their city," he said. This is part of Operation Rescue's two-fold objective, which is to first, "stir the nation against abortion," and secondly "to train others to implement rescues in their hometowns," Patterson added.

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Randall Terry Interview

9/88

Randall Terry, 26, began Operation Rescue in 1986. Since then, Operation Rescue activists have been successful in closing down major clinics in cities such as Cherry Hill, New Jersey; Philadelphia, and New York City. His pro-life activism began four years ago when he started Project Life, The Crisis Pregnancy Center and House of Life in Binghamtown, New York.

Recently we interviewed Terry in Atlanta, currently the national hotspot of this movement. After his appearance on Dr. James Dobson's radio show, "Insight for Living," and CBN's "The 700 Club," he was arrested in Atlanta. A \$10,000 bond was placed on him for "aiding and abetting the commission of a crime." A prominent family in Atlanta used their property as collateral to pay the \$10,000 bail.

Rev. Jerry Falwell, who said he planned to get arrested in an abortion protest in the future, gave \$10,000 to Operation Rescue in Atlanta. Operation Rescue has been protesting abortion in Atlanta since the opening of the Democratic National Convention on July 19th. "We plan on staying in Atlanta for maybe months," Terry said. "We're expecting over 300 people next week." An area office has been set up in the meantime to monitor the progress of the demonstration.

The Forerunner: What is the philosophy behind Operation Rescue?

Terry: The foundation of Operation Rescue is a call to people and the Church to repent. The Church has sinned before God by allowing children to be ripped apart and mothers to be exploited. We have sat idly by and have done virtually nothing.

The Forerunner: Why are those being arrested in Atlanta withholding their names? Why are they identifying themselves as "Baby John Doe" or "Baby Jane Doe?"

Terry: We are withholding our names because the unborn children we represent have no names and no voice. We are identifying with them. We are making a statement to the system by identifying with their suffering. We want their plight to be known to the American people.

The Forerunner: Were there any rescues held prior to the conception of Operation Rescue in 1986?

Terry: There were no large rescues before that. I realized that we were losing the war. The pro-life movement is losing. Unless the Church repents and rises up to do rescues, which is the fruit of repentance, we will never win.

The Forerunner: What motivated you to start Operation Rescue?

Terry: In the spring and summer of 1986, during prayer and introspection, I began looking at American history and realized that we were losing the war. I began to get a sense of what God wanted to do.

The Forerunner: How long have you been involved in pro-life activism?

Terry: About four and a half years. The Lord got a hold of my heart and showed me that I had a responsibility to do something to protect the mothers and children from the holocaust. I wasn't influenced by any books or films. But at a prayer meeting God spoke to me, and all I knew was that I was supposed to do something.

The Forerunner: How many members does OR have?

Terry: We don't have members. But we do have tens of thousands of people in sympathy with us. Within the last 14 days the most prominent voices in evangelical Christianity have stepped forward in support of us. Dr. James Dobson, Dr. James Kennedy, Dr. Jerry Falwell and "The 700 Club" have stepped forward in support.

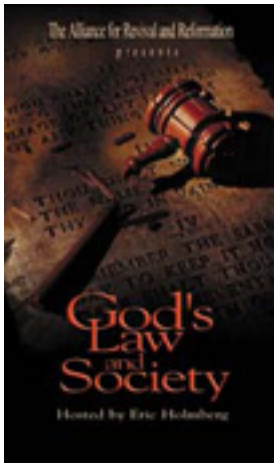
The Forerunner: How do all the arrests affect your family?

Terry: I look at it as a time of sacrifice. I have enemies and lawsuits and I try to keep my family out of it. I would rather not say anymore.

The Forerunner: How do you justify violating the law in your fight against abortion?

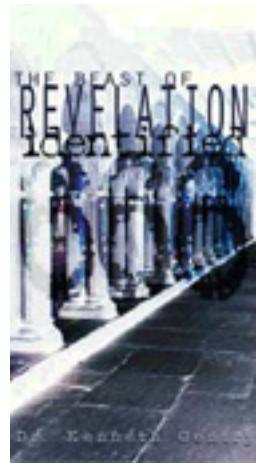
Terry: Easily. When God's law and man's law conflict, Scripture clearly teaches that man is not to obey that law. Some examples are when the three Hebrew children were thrown into the fire, when the apostles were jailed for preaching the Gospel, and when the stone was rolled away from the Lord's tomb. That was in defiance of a man-made law. God never gave the government a blank check to do what it wants to do. It is a heresy to teach Christians to obey a law which runs counter to His law.

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Who Are Operation Rescue's Activists?

9/88

Operation Rescue's activists certainly can't be stereotyped. They are not former '60s protestors who burned dorm buildings and American flags in the student center. But they will take a bus at their own expense to another city across the nation to get arrested. John Ryan, 33, has been arrested for his pro-life stand nearly 400 times while a student. "I quit counting at 350," he said during the recent rescue effort in Tallahassee.

A former social worker, Ryan says he spent most of his collegiate career in jail. "I was working full-time, going to school full-time, and in jail half of the time. Although I've been in jail a lot, it's amazing how God takes care of you." In the morning, he would go to class and then catch a bus to a local abortion clinic in St. Louis, Missouri, to participate in a rescue and to counsel women entering the clinics. "I thought of the injustice of it all," he said. "I didn't encounter any pro-life sympathy at the time, and the university had little to do with my involvement."

His first arrest was in St. Louis eight years ago. Although he spent most of his college years in jail, Ryan managed to graduate with a masters degree in Social Work within five years. The total time he has served in jail adds up to one year. "Some days I got arrested twice," he said. "The judge was pro-life, so he would let us off with a city ordinance violation charge which was the lowest penalty. The City was never in a hurry to hear our case, either."

How did his time in jail affect his lifestyle? "I felt like I lived in two worlds," he explained. "I would come home from jail, and it would be business as usual. Ordinary things strike you as bizarre when you know there are children dying out there and someone is more concerned about how they look."

He says his hardest times were when he didn't pray about his activist activities, or when he did things simply out of habit. "As an activist, I have to constantly keep in mind that this is a spiritual battle. If it's just a political force, it will go the way of every other movement and become ineffective."

After being booked several times, Ryan said the police began to fill out the forms before he got to the jail. "After filling out the forms, I would just return to the clinic," he added. Ryan has been on a sabbatical for the past year.

Sharon Henning, a housewife from St. Louis, Missouri, has been arrested over 20 times. She fasted for five weeks before making the decision to join in the rescues. "I saw the film 'Assignment Life,' and something gripped me. I felt that God had called me to do something, but I didn't know what." Henning got involved in Lutherans for Life and started picketing.

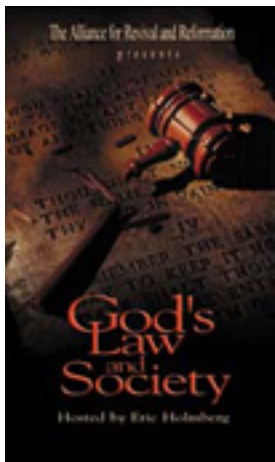
However, picketing didn't seem enough when a rescue was underway at a local clinic. "While those in

jail were fasting, I began fasting," she said. People that were normally unconcerned about abortion, she said, had begun to ask questions during her fast. After five weeks, her husband told her he would rather that she go to the abortion clinics and protest than to continue the fast.

Those involved in Operation Rescue are from all walks of life ... including teenagers. With several teens in jail in Atlanta and Tallahassee, 16-year-old activist Willie Hinton is starting the youth arm of Operation Rescue. The group was born the first night of the Democratic National Convention when a group of teenagers protested abortion at the Atlanta Surgi-Center.

Hinton began getting involved in pro-life efforts last January. He worked on former presidential candidate Pat Robertson's campaign as the assistant financial director, and is working on several local political campaigns as well. When asked whether he would get himself arrested during the Atlanta rescue, he replied, "If my father lets me."

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Operation Rescue & Civil Rights Movement of the 1960s

by Leilani Corpus
9/88

ATLANTA (FR) - During the Civil Rights Movement in the 1960s, America was confronted with the ugly realities of racism each night on evening news broadcasts. We watched as non-violent protestors in southern cities were rounded up by police and locked in jail for their demonstrations against segregation. We listened as Rev. Martin Luther King, Jr., champion of the peaceful revolt against bigotry in America, pierced our consciences with his moving appeals for love and justice.

Now, more than 25 years later - with racial segregation policies behind us - a new civil rights movement has begun in the South. Its focal point during the months of July and August has been the city of Atlanta, where a growing number of non-violent protestors have been held in jail since the Democratic National Convention began. Ironically, some of the first demonstrators arrested were held in the same jail where Martin Luther King once spent the night during his struggle.

But the Civil Rights Movement of the 1980s is different in many ways from its 1960s counterpart. This time, peaceful demonstrators are protesting the legalized practice of abortion in this country, and they are risking their lives to defend the right to life for the unborn. And, unlike the 1960s demonstrations, television networks are not broadcasting daily updates on the progress of the jailed protestors. The story is being noticeably ignored by the media.

Pro-life activists in the 1980s, dissatisfied with the lack of results from the traditional lobbying tactics of letter-writing, petition gathering, and picketing, are now getting arrested in droves by conducting non-violent "rescues" in front of abortion clinics which are very similar to the sit-ins conducted in the 1960s to stop racial segregation.

From all parts of the nation, ranging from ages 8 to 80, these activists are not typical "radicals," but simply representatives of grassroots America. "They're just 'Joe Citizen' types who pay their bills and have jobs," said Florida pro-life activist Jerry Ford.

Operation Rescue, the organization behind the recent Atlanta event, is a coalition of pro-life pastors and Christian ministries which are being mobilized to stage massive sit-ins at abortion clinics around the U.S. - and their primary goal is to save the lives of unborn babies. Based in Binghamton, New York, Operation Rescue is under the direction of Randall Terry.

Since Operation Rescue's efforts began in Atlanta on July 19, 711 total arrests were made while four clinics were closed down. Several of the demonstrators have been released on personal recognizance, but

over 300 have chosen to remain in jail - and more are expected to join them in the coming weeks. While the demonstrations took place outside of clinics including Mid-Town Hospital, Atlanta Surgi-Center, Feminist Women's Health Center, and the Atlanta Women's Medical Center, police carried the clinic's clients over the heads of the protestors.

Despite efforts to continue their services, clinic staff at the Feminist Women's Health Center said that the city's abortion business has decreased 20 percent since the protesters converged upon Atlanta. Editors at the Atlanta Constitution said in an editorial that the demonstrators should be just turned loose. "...releasing the demonstrators is preferable to bogging down the court system and jamming the jails." Juli Loesch, spokeswoman for the group, said, "The purpose of this unfriendly editorial is to urge the release of the pro-life prisoners so as to prevent the development - day by day - of a rapidly growing movement centered around Atlanta."

Protest leaders promise that more would soon join them in an attempt to overwhelm the judicial system. Those arrested are identifying themselves as "Baby John Doe" or "Baby Jane Doe," and have been charged with criminal trespassing and giving false names. The bond for each offense is \$500. Their first arraignment was cancelled and State Court Judge Nick G. Lambros was expected to sign a court order that will bar arraignment until they give their names, indefinitely prolonging their stay in jail.

Corrections officials say they have more than enough room to accomodate the jailed offenders. Neal Horton, press secretary for Mayor Andrew Young, said the cost of housing the prisoners is \$42 per person per day for the city. Currently, the cost has surpassed \$170,000. They are being held at the the Fulton County Jail as well as the Pre-Trial Detention Center.

Protest leaders in Atlanta said an agreement was made with the police department to free the demonstrators. However, leading pro-abortion activist Marge Pitts-Haines forced authorities to renege on the agreement. "If we can overrun the judicial and court system of Atlanta, then they will be forced to let us go," said Baby Doe #84, currently still held at the Fulton County Jail.

Despite the reneged agreement, and the possibility that some of the protestors will lose their jobs while in jail, #84 said prayer meetings are being held three times a day, and that seven people have become Christians since the pro-lifers arrived. "Each day is filled with hours of prayer, praise and worship, and the ministry of the Word by the ministers amongst us. This is the most life-changing retreat I've ever experienced."

One of the prisoners, the president of a trucking company in New Jersey, said he may return to a bankrupt business. He and his wife celebrated their 22nd wedding anniversary in jail with a lighted match on top of a scoop of their mashed potatoes. "I'm planning on staying until the end," he said emphatically.

Baby Doe #97, who is a self-employed carpenter, was arrested at the Atlanta Surgi-Center and has been in jail for three weeks. "I lose \$100 a day from not working," he said, "but my church is paying for the

rent this month and buying groceries for my wife." The 130 incarcerated say they are planning on staying until they are released without bail.

Loesch, said, "Everyone is feeling jubilant, and we are in a better situation to see everyone released." Terry was arrested and released twice since the Atlanta Rescue began. After his appearance on "The 700 Club" and Dr. James Dobson's popular radio show, "Insight for Living," Terry was arrested upon his return to Atlanta for "aiding and abetting others in commission of crime," said Loesch.

A prominent family in Atlanta used their home as collateral to pay the \$10,000 bond in order to release Terry. Rev. Jerry Falwell, head of the Liberty Federation, presented a check to Operation Rescue for \$10,000 and told reporters that he expected to get arrested in the future after wrapping up his national campaign against the movie "The Last Temptation of Christ." Falwell said he would be joined by other prominent Christian leaders.

"We were a marginal movement," said Loesch. "Now, with the support of prominent Christian leaders who are advocating risking arrest, we're in the mainstream of pro-life activism. The abortion establishment is frantic."

Over 300 pro-life activists, not officially related to the Operation Rescue organization, marched in Tallahassee, Florida, on August 5, to protest legalized abortion and the imprisonment of pro-life champion Joan Andrews. Bearing signs with slogans and pictures of aborted babies, they had come from as far as Washington and Oregon at their own expense. Some were teachers, executives, housewives and clergymen. Presbyterians, Catholics, feminists and other concerned citizens all found a common cause in the Tallahassee event.

For some, this was their first time to protest against abortion; for others, they would be getting arrested for the 21st time the next morning. "We're not eccentric, or extremist, but we're here to see Joan Andrews free," said Dr. William Marra, professor of philosophy from Fordham University. Marra is also a presidential candidate on the newly formed Right to Life political party ticket in New York.

While the protestors chanted, sang, and prayed in the capitol's rotunda, a group of the pro-life leaders met with Gov. Bob Martinez's staff to negotiate a clemency hearing for Joan Andrews. Although Gov. Martinez was in town, he was not available to meet with the pro-life delegation. Several protestors were disgruntled that the pro-life governor had no time to address the rally.

After several hours of closed door meetings, Brian Ballard, the governor's director of operations, told the protestors that although Martinez was opposed to abortion, he couldn't grant a clemency hearing due to the opposition in his cabinet. Four more cabinet votes were needed before a hearing could be conducted. They voted against the hearing because they believed Andrews refusal to cooperate and her history of more than 100 arrests didn't merit giving a hearing.

"While Gov. Martinez will not decide on the merits of this case prior to a clemency hearing, he will

continue to support the holding of such a hearing," said Ballard. Assistant Attorney General Andrea Hilliard said an investigation would also need to be conducted prior to the hearing. "This is the first case of its kind that I know of," she said.

Ballard said he also viewed, "Houston Proud," a 4 1/2 minute film featuring live footage of an actual abortion. "I found it very graphic and compelling. I'm going to set up a time for the governor to view it. I believe in the rights of the unborn. However, I think the facts have been misrepresented about Joan Andrews."

Andrews, 40, is serving five years in the Broward Correctional Facility in South Florida for entering a Pensacola abortion clinic in 1986 and trying to unplug a fetal suction machine. She has been disciplined 16 times for not following prison rules and has said that she wouldn't stop protesting against abortion after release. Since then, pro-life leaders have been up in arms over the strip searches and perceived brutal treatment of Andrews by prison guards.

While Ballard drafted a statement, protestors kneeled in the marble halls in front of the governor's office and said a short prayer. Susan Brindle, Andrews' sister, told protestors, "Don't nurse any grievance against the governor or the cabinet members. We need to write and lobby the remaining four cabinet members."

Don Treshman, head of 'Texas Rescuers' and organizer of the Tallahassee gathering, vowed to return with 10,000 next time if Martinez didn't take any action. "We're asking him to fight a battle that we can't fight," he said. "This is the tip of the iceberg." Brindle added, "The governor of Delaware went on TV to say we should release Joan. We're tiptoeing around on this case."

Congressman Robert Dornan (R-CA) encouraged the group to support the governor and presented a letter signed by 17 congressman asking for the release of Joan Andrews. "This situation stinks," he said to a cheering crowd. In the letter, the congressmen wrote that they believed that the sentence was "a form of cruel and unusual punishment, prohibited by Amendment VIII of the constitution."

A Mississippi pastor challenged the news media in front of the capitol to conduct an investigative report on clinical abortions. "The bottom line is that these are babies," said Rev. Jack Keane while showing the actual aborted fetuses in preserved in wax casing to the media in front of the Civic Center before the march up the hill to the capitol. "Do we have enough humanity to save these children? Abortionists don't show photographs," he added.

A funeral service was later held for 800 aborted fetuses at the Faith Presbyterian Church in Tallahassee. The fetuses were contained in six white coffins with a rose lying on top of each. "There is no question about why we are here: abortion is murder. If you 'personally support' abortion, it's like 'personally supporting' gassing," said Rev. Robert Evans. The fetuses preserved in jars and were discovered on a loading dock in Chicago.

The burial at Roselawn Children's Cemetery was considered the "first act of kindness," said Monica Migliorino, director of Citizens for Life in Milwaukee, during the graveside eulogy. Congressman Dornan pointed to the fetuses while protestors wept and said, "I stood here thinking, 'could that have been the first lady president? Could that have been a great concert pianist? ... This is a whole village of people we are burying today.'"

Migliorino said the fetuses were found in February of this year after an anonymous phone call from a lab in Chicago. They were marked "for disposal," added Tim Murphy, who was with Migliorino when the fetuses were discovered. "I saw crates shipped from eight cities and nine different centers. The boxes were being shipped by U.P.S.," explained Migliorino.

"They were coming from major centers in the Northeast, such as Indiana, New Jersey, Delaware, and Wisconsin. On February 20, we discovered dozens of boxes open, and filled with bodies of aborted children ready to be incinerated." The fetuses were in plastic bags with the name of the mother and the doctor written on a label outside.

Migliorino said she doesn't care if confiscation of the fetuses illegal, and would love a court trial on it. "It's been spooky because no one has asked any questions," she added. Over 5,000 were found the first time, and she visits the dock weekly with Murphy and Miller. The fetuses for the burial were found during one week's visit.

The next morning after the funeral service, protestors marched from the Ramada Inn East to the North Florida Women's Health Center. Police were waiting with two buses and stretchers to carry the demonstrators, who were instructed by rescue leaders to resist arrest.

Police carried 122 protestors to the bus for arrest in four hours while six women held a counter demonstration across the street. There were 67 males, 57 females and four juveniles arrested. "We've got them from two and a half years old to 80 years old," said Dick Simpson, spokesman for the Sheriff's department. The juveniles were remanded to the Department of Health and Rehabilitative Services.

Treshman said that an agreement to release protestors that afternoon had been worked out with the police department. However, Simpson said that he didn't know about the agreement. The protestors were bused to the North Florida Fairgrounds, which was used as a makeshift courthouse to conduct the hearing. Charged with 3rd degree misdemeanor for trespassing, and bonded for \$100, many refused to be released until the whole group was released. Two were put in jail downtown for resisting arrest.

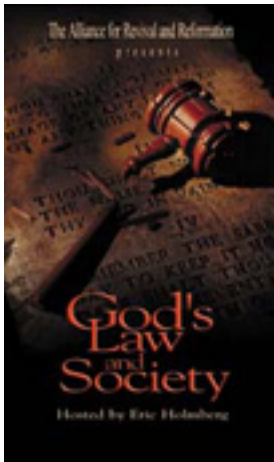
Bail was reduced to \$50, and 42 were released the following Sunday. The remaining 80 were moved to Leon County Jail and were released over the course of the next four days. Bail was set again at \$100, but charges were dropped. Treshman said the group planned to go up to Atlanta to participate in the sit-ins.

"This is the first time that arrests were made on such a massive scale," said Simpson. He said it cost the city \$15,000 a day for housing and food for the group and added, "I've pretty much drained my budget."

Housed at the fairgrounds, doctors were also on staff for the elderly with heart problems. The only complaint was the Florida heat, which can easily reach 100 (degree mark) on a summer day.

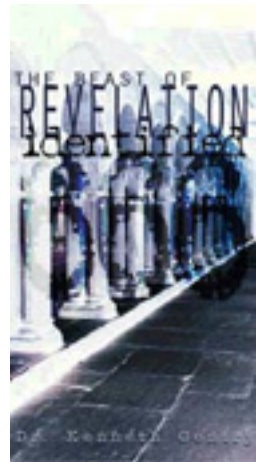
The Florida heat is not the only thing that has been intensifying during these rescue missions in the South. The ideological battle over abortion is also heating up - and causing the American people to make a clear choice on what is emerging as the key moral issue of the decade.

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Atlanta: Operation Rescue

By Leilani Corpus
11/88

ATLANTA GA (FR) - Atlanta became the center of the nation's media attention in early October as television viewers watched pro-life rescuers being kicked, punched, hit and dragged to arrest for protesting abortion at the city's major abortion clinics in early October. During the turbulent week, city officials were shocked at the brutal police treatment of the hundreds of pro-life activists that poured into Atlanta between Oct. 2nd and 8th as part of an effort called Operation Rescue (OR).

An extreme example of police brutality was the case of one of the "rescuers," Pastor Doyle Clark, who almost died while imprisoned. He was brutally treated, and hospitalized for a short term. Clark passed out when a policeman, who was doing a classic "civil rights" compliance hold, jabbed his thumbs into his ears instead of the pressure points on his neck.

A United Brethren pastor, Clark had traveled from Indiana to take part in the rescue mission. He was one of the activists who were thrown into a bus while protesting three major clinics: Hillcrest, Feminist Women's Health Center, and The Atlanta Surgi-Center.

Observers have compared the rescue effort to that of the late author Corrie Ten Boom who was renowned for her effort to rescue the Jews during the holocaust of World War II. "Corrie Ten Boom went beyond the law of the day when she rescued the Jews and we are here to rescue the unborn." said a participant. Rescue participants base their involvement on a scripture: "Rescue those who are unjustly sentenced to death" (Proverbs 24:11).

To discourage the massive protests, police donned riot gear, carried billy clubs, and erected a steel barricade to prevent demonstrators from the entrances of the clinics. Police were instructed by Maj. K.E. Burnette in heavy-handed tactics such as twisting arms and the use of pressure points. Several police officers, though, strayed beyond the official boundaries of "compliance holds," and were kicking, punching, and hitting rescuers with their billy clubs. One priest had his clerical clothes torn off and his collar stuffed in his mouth.

Despite the brutality, some policemen were visibly moved and were reluctant to force the crawling rescuers to stand up. One policeman cried, and asked another for assurance that a pregnant woman they were dragging away from the clinic would not be harmed.

The city of Atlanta did not respond favorably to the brutality, however; Maj. Burnette was given a stinging indictment from The Atlanta Journal-Constitution. The day before the first rescue, Burnette had informed reporters that he intended to inflict severe pain because the rescuers had a "warped theology." When asked to define "warped theology," he refused to comment. However, Burnette explained, "I will

use any physical incentive necessary that will bring these people to their knees. They will not tell me what to do."

Later that week, Burnette changed his tactics due to phone calls and a formal complaint from the ACLU filed with Mayor Andrew Young's office. Rescuers, reporters, and observers contend that police officers were extremely brutal in their treatment.

OR Spokesman Juli Loesch said she didn't know anything about the ACLU complaint. "They haven't contacted us about their activities." She added that she saw Atlanta-area ACLU Director Gene Guerrero escorting women into a clinic. "If they assisted us legally, it would definitely be a conflict of interests," she stated.

Randall Terry, founder and director of OR, called for the removal of Maj. Burnette after the Atlanta Journal-Constitution editorial. Terry was arrested on Monday, October 3rd, on charges of conspiracy, and had a \$75,000 bail posted. Ironically, Terry's cellmate, a cocaine dealer with charges of deadly assault, had a bail posted at \$54,000. An Atlanta couple paid the bond on Terry's bail.

Terry had been arrested outside a Catholic church by two plainclothes policemen while training rescuers on the evening before the event began. At the onset of the training session, a priest told the audience that if anyone had any intention of arresting Terry, he should take care of it outside since they were meeting in a "house of God." Terry was then escorted outside by the two officers.

Rescuers were trained to take the "most non-aggressive posture you can take while attempting to occupy the door," said Loesch. "They were trained and instructed to walk and not run. There was no shouting, chanting, or picket signs." When they were within 15 feet of the policemen, they were instructed to stay on their knees and crawl. "They were as aggressive as a throw rug," she said. "This was to display the humility that Christ had before His accusers."

Besides protesting at the three abortion facilities, the rescuers also went to MidTown Hospital. "As a policy we don't protest at hospitals," said Loesch. "But MidTown's services are solely geared towards giving third trimester abortions."

Arrested and charged with failure to disburse, unlawful assembly, and failure to give their names, (some had given their names, however,) bail was set at \$2,000 for most rescuers. When the bond had been paid, and the paperwork had been processed, Loesch said, jail authorities continued to delay their release.

The rescuers weren't the only ones harassed by police. Several major news stations said they were also threatened with arrest if their cameramen filmed rescuers being arrested. Al J. Briganti of CBS News said he and his crew were told by police, "You can shoot in this direction (toward the clinic) and we won't arrest you. Shoot in the other direction (where rescuers would be arrested) and we will arrest you." While following OR leader Randall Terry, Briganti said they were stopped by police and the news van's license number was taken. "It was clear we were the only people stopped," said Briganti. "The only people they

were interested in stopping were the television cameramen."

Former 1960's civil rights demonstrators who are now city and state officials agree that the police action was unnecessary. A black City Councilman, Hosea Williams, who marched with the late Martin Luther King, Jr. in the civil rights movement, told the Atlanta Journal-Constitution: "I think what is happening in Atlanta right now is just terribly anti-American. It hurts me so bad that we who were the leaders of the movement in the 50's, 60's and 70's, are now the political leaders, and we are doing the same things to demonstrators that George Wallace and Bull Connor and those did to us."

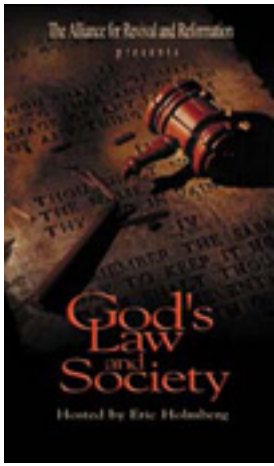
Williams also blasted the department and the city for their unwillingness to tolerate peaceful dissent. "When I saw the police twisting arms and bending fingers and using pressure points, well that's the way Adolf Hitler got started," he said. "I was very hurt and surprised at the way the anti-abortion demonstrators were mistreated."

The police department is currently being investigated by a city council committee in response to complaints filed by the demonstrators - particularly the case of one rescuer who was kicked by an officer. Councilman Dozier Smith said, "I think it was a sad day for the city of Atlanta when a police major is (seen) on television kicking a person."

Although abortion clinic staff attempted to continue operating with volunteer escorts leading clients through the crowds, sources say the clinics were actually closed the entire week and experienced a dramatic decline in business. By the same token, several local pro-life pregnancy centers said that they experienced a significant increase in their case loads - from 50 percent to 100 percent.

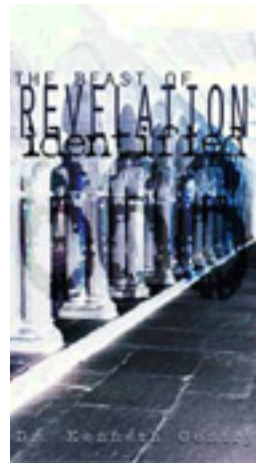
The Atlanta police brouhaha may escalate into a federal "civil rights" lawsuit filed by Operation Rescue as more stories such as the case of Father Norman Weslin, who was put in solitary confinement for saying mass, are revealed. As the indignation of state and city officials, and media spokesmen are aroused, the rescuer's cause - abortion - may become the most pivotal issue of the presidential election and the next decade.

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Pro-Life Leader Joan Andrews Released from Prison

11/88

PITTSBURGH, PA (FR) - After spending the past 31 months in a Florida high-security prison, including 26 months in solitary confinement, pro-life activist Joan Andrews was released on the condition that she refrain from other pro-life protests. However, she told reporters outside the courtroom that she would continue her pro-life activism.

"It's all in God's hands. The babies have to be rescued," she said. "I would never withdraw myself from doing rescues." County Judge Raymond Novak's sentence of three years' probation was received enthusiastically with cheers from about 100 supporters outside the downtown courtroom.

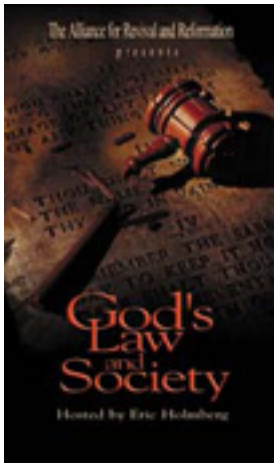
Andrews' five-year prison sentence was commuted recently and she was transferred to Pittsburgh for a hearing. She was tried for criminal trespass and defiant trespass charges from a May 10, 1985, break-in at a Pittsburgh abortion clinic.

Judge Novak commented "I suspect that we will meet each other again." He urged Andrews to accept her attorney's plan for involvement in pro-life activism to keep her out of jail. She has been convicted 67 times for rescue-related actions and arrested more than 150 times.

"I recommended that she take over the leadership of the right-to-life movement," her other defense attorney John Broderick said. "Like any leader, the general doesn't go to the trenches." However, her sister, Susan Brindle of Elketon, Maryland, said, "She's a faithful soldier, but she's not comfortable as a leader."

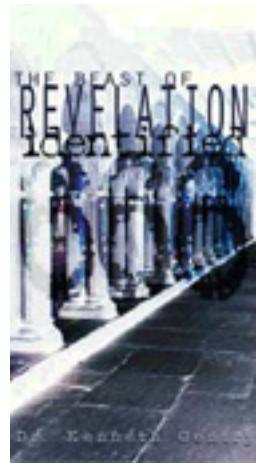
In September 1986, she was sentenced to five years for conviction of burglary, resisting arrest, and three counts of criminal mischief from an incident at a Pensacola abortion clinic six months later. An executive order signed by Florida Gov. Bob Martinez commuted Andrews' Florida sentence at the time of her sentencing in Pittsburgh.

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Notes From The Underground

By Eric Holmberg

"Chicago has slain its thousands and Atlanta its tens of thousands." Whether we are speaking figuratively about the per capita ratios of murdered children or the number of people jailed at their respective Democratic conventions, the bough has broken for the cradle of Southern hospitality.

- Baby John Doe, #8849161

Written while in the Key Road Jail

Atlanta, Georgia

* Joe is a 57-year-old grandfather, recently retired from the Navy. Like me and over 400 others, he is in an Atlanta jail for placing his body between a killer and his intended victim. Though he is smiling, Joe looks freshly mugged. There is blood on the right side of his face, a black-eye, contusions everywhere. Bruises, deep and violet with yellow halos, have spread across the inside of both his upper arms.

It is hard to tell, he says, which wounds he got from being slung around by the arresting officers, or from when one of the "Red Dogs" (an elite "special forces" unit) stood on his chest. But Joe insists he feels fine; God is good, and anyway, "what an honor that He would allow me to identify with the Cross to this extent." I'm smiling now, too.

* I don't get a chance to smile with Doyle, a pastor from Indiana. He has been in the hospital since the day we were all arrested, slipping in and out of consciousness. He received a concussion when a policeman tested the relative density of his head with a steel fire extinguisher. Doyle's jaw was injured as well, the result of a supposedly harmless "come-along" hold.

* Plump and avuncular, Police Major Burnett is the officer in charge of dealing with Operation Rescue. Joe and Doyle's arrests, as well as the violence used against them, was the major's idea.

At a press conference the month before, Burnett had testified that he too was a follower of Jesus Christ, though he echoed all our thoughts when he wondered aloud if his Jesus was the same one we were following. "My Jesus," he said, "never tried to physically intervene in order to save someone's life." (So there was a difference; his Jesus had never been crucified!) "My Jesus is a God of love and my job is to demonstrate that love," he concluded with a wave of his hand.

A month later, Joe, Doyle, and many others found out the hard way that the world's love means "never having to say you're sorry".

* Dan Little, a pastor from Binghamton, New York, is no stranger to intervention on behalf of justice and life. Ten years ago he broke into a house in order to drag out a burning couch. Instead of a breaking and

entering charge, the police told him he did a good job. A few years later, he tackled an armed man who had just robbed a gas station. Instead of an assault charge, again the police told him he did a good job. The other day, however, he attempted non-violently to shut down a facility where dozens of children were scheduled to die. This time he was dragged by his neck and thrown into jail. They didn't tell him he had done a good job.

* Hosea Williams isn't in jail with us, but says he is thinking about giving it a shot. An Atlanta city councilman, he, along with Andrew Young, was a leader in the Civil Rights Movement and is familiar with non-violent direct action. He can't believe that a man like Mayor Young, who was once on the receiving end of establishment bullying, would now be responsible for dragging praying grandmothers through the streets of Atlanta. He doesn't buy the Mayor's feeble excuses either.

"I think what is happening in Atlanta right now is just terribly anti-American," Mr. Williams told the press. "It hurts me so bad that we who were the leaders of the movement in the '50s, '60s, and '70s, are now the political leaders, and we are doing the same things to demonstrators that George Wallace and Bull Connor and others did to us."

* Father Norman is a missionary from Rome who spends a lot of his time with Mother Theresa on the mean streets of Calcutta. His clerical shirt is hanging from his body like David Banner's on the Incredible Hulk; scabs run up and down his arms. For five policemen, it was like trying to pull hell up by the roots, dragging this Scotsman away from his appointed post as a defender of the pre-born.

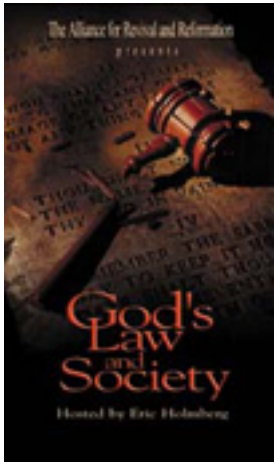
His is the first homily shared in what were to become twice a day meetings for the Unlawful Assembly of God Church at the Key Road Jail. Father Norman's message is simple and direct, affirming the qualities of compassion, truth and identification with the poor and weak. He calls us men as everywhere the sounds of crying can be heard.

As we weep, worship, and listen to the words of Scripture, we realize that though we are in jail, we have never been more free. Our prayers, infused with a new power that seems to ionize the very air around us, erupts like a volcano, punching a hole through the ceiling of our prison and the dense blanket of oppression caused by the bloody slaughter of Atlanta's pre-born.

Another Man, one who had also committed Himself into the hands of sinners, is suddenly walking among us.

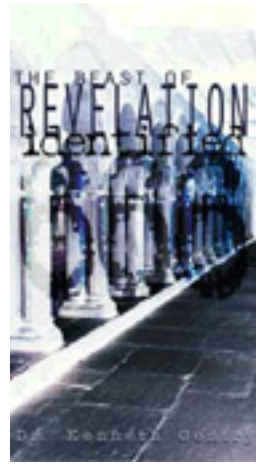
Eric Holmberg, director of Reel to Real Ministries - a Christian media company based in Gainesville, Florida - was a recent participant in Operation Rescue's pro-life demonstration in Atlanta, Georgia. Holmberg recorded some of his thoughts while spending several days in the Key Road Jail with other rescuers.

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Humble Hero in Atlanta's Rescue

Pastor Doyle Clark
11/88

Atlanta, GA (FR) - When asked about his experiences in an Atlanta jail after being arrested during a pro-life rescue there, Pastor Doyle Clark was reluctant to talk. "I'm not supposed to be telling this story," he said. "Some parts are very painful." But, because he knew his testimony would serve the cause of the unborn, Clark shared his story with several reporters after his release in mid-October.

A reluctant hero, 48-year-old Clark went to the Operation Rescue in Atlanta only to observe. He stood in the back line of the crowd to watch the proceedings of the protest. He had received a brochure about Operation Rescue's activities in the mail, and he was stirred about the pro-life cause.

Clark couldn't risk arrest, which was a part of Operation Rescue's strategy, because members of his church were split over his involvement. But when a friend called him about taking a bus to Atlanta just to observe, he decided to go.

"I'm not a hero," said Clark. "I was standing in the back and they arrested those in the front. Suddenly, I was in the front." Protestors were crawling under the steel barricade to get to the clinic's sidewalk, and Clark attempted to follow the crawling crowd when a burly white policeman grabbed his neck. "They were trying to put pressure on certain areas of my neck to make me stand up. I went limp and was so limp that I guess I made the officer angry."

The policeman missed Clark's pressure point and, instead, jabbed his thumbs into his ears and clutched his jawbone. "He was trying to force me to get up, and his thumbs kept bearing in and I passed out." While being dragged to the bus unconscious, his head went smashing into a fire extinguisher. "My back and legs hit all the steel steps. I came to, but felt disoriented, and the officers threw me down the aisle until my head hit the round steel posts. I felt like a freight train had come to stop."

After throwing him, the officers walked off the bus, and other rescuers laid him on a seat. When the busload of arrested rescuers arrived at the Pre-Trial Detention Center, guards noticed that Clark's ears were bleeding; he was taken by ambulance to Grady Memorial Hospital's prison ward. "I didn't check in, and if anyone called, they wouldn't have known where I was," he added.

Clark was then laid on a flat board, his hands were taped, and his feet were strapped, padlocked, and chained. He was then wheeled out. "I was shoved against a wall for five hours with no offers of food or water except at the very end. I demanded to be released. They took X-rays and said nothing was wrong. They took all the apparatus off, wheeled me out, and the doctor said, 'Get down off the cart and show me you can walk.' "

Clark took five steps and couldn't continue. He was then lowered into the police van and he inched his way into it with his hands. The bumpy ride, he said, exacerbated the excruciating pain. When they arrived at the Pre-Trial Detention Center, prison officials ordered him to walk: "It took a long time. I walked about 20 feet in 20 minutes. I turned around when I got to my cell and the guards were gone. I knew I would be in full pain in my lower back. I fell down and cried out for help."

Clark had a concussion and passed out. "When I came to, a nurse and her helper put a respirator on me to force air down. I was conscious, and could see and hear, but I couldn't talk and felt a sensation go through my whole body. The nurse said I had turned blue all over. She shouted that I was having a cardiac arrest and cut off my shirt. Then she did CPR to get my heart going."

Clark admitted that he knew he was dying and felt his spirit leave his body. "I was so happy because I knew I was going to be with the Lord. But she didn't let me go. She kept saying, 'Come on, you're a man of God. You've got to live. You've got to live.' "

After he regained consciousness, he was returned to Grady Memorial Hospital. Strapped and padlocked on the stretcher, again he was wheeled against a wall for two hours with no offer of food or water. "I finally appealed to a doctor to let me call my wife. He wheeled me to a desk and dialed the number for me." His wife, Janet, then contacted Operation Rescue headquarters in Atlanta.

"They didn't know where I was until I called," Clark continued. "I felt like the prison authorities wanted me to die. It was very unusual." Rev. Denny Laub was then assigned by Operation Rescue to monitor Clark's case. For two hours after the phone call, Clark said he underwent tortuous X-rays; nurses twisted his painful back, and an orderly pulled his fingers until all his knuckles had cracked. "I was an orderly for two years while I was in college," said Clark, "and I knew for a fact that those were not X-rays those nurses were taking."

At 2:30 a.m. Clark demanded legal counsel. He was wheeled back to the entrance, and the hospital administrator, lawyer and doctor asked him to sign a statement which released them from any liability. "I shook them up because I refused to sign it and began to negotiate with them."

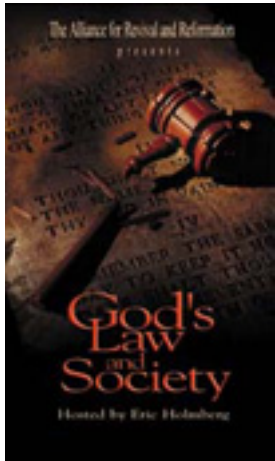
He was returned to solitary confinement in the Atlanta Pre-Trial Detention Center. "I saw rescuers in other cells and it was really hot. They had jammed in 18 to 20 people in one cell designed for seven to eight prisoners. There was no proper ventilation. I received notes slipped to me which were really encouraging. I was ordered to bond out immediately since I was sick."

Several prison officials and attorneys visited to ask him to sign a statement. "They asked me, 'Why will your people risk their lives or get maimed for live or be paralyzed for a publicity stunt?' " Clark said he answered while weeping. "First of all, we are not protesting, but we are trying to stop the killing of babies. My body belongs to Jesus. If I live, that's great. If I die, all the better. But we are not here just for excitement ... 15 years ago I was in a position to make a difference, and I deliberately and consciously avoided getting involved. I'm guilty for not getting involved. I'm in repentance. I don't blame the

policemen. But I have a choice to either obey God or man." The prison officials and attorneys all began weeping and quickly walked out.

During his imprisonment, he was constantly moved from cell to cell. He said it was Palvolvian technique to get the protestors to "break." Despite the trauma, he said many inmates became Christians through the witness of other protestors. "I was released five days later," he concluded. "It was a spiritual experience that I will always treasure.

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Randall Terry: Reformer of the Year 1988

12/88

BINGHAMTON, NY (FR) - Three years ago when Randall Terry and his wife, Cindy, were spending 40 hours a week picketing and counseling women against abortion outside of clinics, they didn't foresee their pro-life activism growing into a movement which would affect cities and leaders across the nation.

In fact, activism was the farthest thing from their minds, especially since they had plans to be missionaries in Mexico after their graduation from Elim Bible Institute in Lima, New York. But as Randall began to study the historic legacy that Christians have had in social activism, he sensed that God was calling him to another mission field - the abortion clinics of the United States.

During lunch hours and days off, the Terrys consistently picketed in front of local clinics. Their efforts to dissuade women from aborting their children seemed futile, however, because the few that responded later decided to follow through with their abortions. One woman, a clinic staffer, told Terry that she would keep her baby. Later, however - after being influenced by abortion clinic rhetoric, she chose to abort. "It seemed the work that God had called us to was filled with constant hopelessness and despair," Terry said.

The first breakthrough came four months later, when members of the Pierce Creek Church, where the Terrys were attending, began picketing with them. Within two weeks, five women decided to keep their babies as a result of the demonstrations. In 1984, the Terrys founded Project Life and the Crisis Pregnancy Center. Six days a week the center was opened to offer women free pregnancy tests, confidential counseling, baby clothing, and other assistance. Three years later they started The House of Life, a haven for unwed mothers.

As a result of their successes, Terry began speaking to concerned citizens' groups, showing films, appearing on television, doing radio interviews, and educating people on lobbying techniques. In the midst of all this activity, Randall Terry began to sense that his efforts were not enough - and that Americans were really losing the war against abortion. "In the spring and summer of 1986, during prayer and introspection," he said, "I began looking at American history and realized that we were losing the war. I then began to get a sense of what God wanted to do."

Terry realized that if abortion was murder, then he needed to act like it. "If my little girl was about to be murdered, I certainly would not write a letter to the editor! I would dive in with both hands and feet and do whatever was necessary to save her life," he said. "We were all clamoring about abortion being murder, but we had not even tried to blockade abortion mills. As these ideas took shape in my mind and the truths of God's word grabbed my heart, the foundation for Operation Rescue was laid."

At that point, Terry staged the first rescue mission, conducted with only seven people in January of 1986, at a clinic in Binghamton, New York. The rescuers locked themselves in one of the inner rooms of the abortion mill right after it opened. Police arrived and asked them to leave, but the rescuers felt that they needed to obey God's higher law, and they continued to block the clinic. They spent several days in jail as a result.

"Sometimes I've felt good about being in jail, and other times I've experienced feelings of intense anger and frustration," said Terry. "I'm forced to stay behind bars with criminals all around me. I've felt a terrible sense of injustice. I was in jail for trying to save babies from death and mothers from exploitation, while the killers (wrongly called doctors) were on the outside free!"

Randall Terry - in the manner of a true reformer - has admirably endured insults and misunderstandings throughout the history of Operation Rescue. There have been times when he and his wife have had to stand alone in their struggle - although they have always had the support of their friends at the Pierce Creek Church.

Today, the seven original rescuers have grown into a national grassroots movement with the official name of Operation Rescue (OR). Although it does not claim membership, thousands of sympathizers are being trained in the tactics of paralyzing the business operations of abortion clinics. Planned Parenthood officials and pro-abortion leaders admit that the movement is a threat to their business.

Fifteen years after the Supreme Court's Roe vs. Wade decision, which has left in its wake 25 million aborted children, hundreds of people are being arrested for attempting to rescue unborn children. Terry has mobilized a growing army of Americans who are tired of plodding politicians who have given promises to stop abortion. Thanks to Randall Terry, the abortion issue is now being taken to the streets.

Another Civil Rights Movement

Many observers say that 29-year-old Terry is spearheading another civil rights movement in the 1980s. Atlanta, the cradle of the original civil rights movement against racial discrimination, was the scene of unprecedented police brutality against pro-life rescuers in early October of this year. Stunned city officials, some of whom were former civil rights demonstrators, launched an investigation of the police department because of the treatment of the demonstrators.

City councilman Hosea Williams said, "I think what is happening in Atlanta right now is just terribly anti-American. It hurts me so bad that we who were the leaders of the movement in the '50s, '60s and '70s, are now the political leaders, and we are doing the same things to demonstrators that George Wallace and Bull Connors did to us."

Earl Shinhoster, southeastern regional director of the National Association for the Advancement of Colored People, told the Atlanta Journal and Constitution that OR's methods are similar to those used in the civil rights movement. "As a tactic and strategy," he said, "I see a great many similarities between the

abortion protestors and the tactics of the '60s. I think they tore a page straight out of the book of the '60s."

Ironically, Atlanta's Mayor Andrew Young, also a former civil rights activist and ordained minister, has refused to meet with OR's leaders and has been silent on his position. During the October rescue, Operation Rescue circulated flyers throughout Atlanta about Mayor Young's stand on abortion. One city official even urged Young to join the ranks of OR because of his civil rights record.

Like all true reformers, Randall Terry's efforts have stirred opposition. Because of the impact that the Atlanta rescue had on the rest of the nation, pro-abortion leaders took notice and began counter-demonstrations. Molly Yard, president of the National Organization for Women (NOW), alerted her supporters about Terry's work.

To this date, over 100 clinics have been successfully closed by the rescue efforts, and 400 children have been saved this year. Recently a young black woman from Atlanta, who was scheduled to have an abortion, turned away from the clinic after seeing the rescuers. She testified later on "The Oprah Winfrey Show" about her child being saved, and thanked OR for its work.

The Forging of a Network of Activists

Besides saving children, Operation Rescue is also making its mark on correctional institutions across the nation and forging a network among Christian activists. Many inmates have converted to Christianity as a result of the singing, praying, and Bible-reading that takes place in jails during a rescue campaign. Pastors who have spent time in jail always return to their churches with a new zeal for changing society.

In an Atlanta jail in October, a priest associated with Mother Theresa's work in Calcutta, a leader of a Christian rock band, and several rabbis and nuns shared "war stories." A jailer who heard the conversations said the prison had become a "school of revolution," because individuals swapped stories of former arrests and rescues in other cities.

Documentation of bad prison conditions have also been compiled during rescues, which may lead to improvement. After a rescue mission in Tallahassee, Florida, reporters received stories about women being denied medical treatment, no air-conditioning, denial of telephone privileges, and other forms of abuse inflicted on prisoners. According to reports filed with OR, Atlanta inmates were rudely awakened several times during the night and moved, and were also threatened by officers.

Reformation of prison conditions may be a side affect of OR's cause to save the unborn. Massive crowds in jails have forced city and state officials to evaluate the conditions and to eventually either upgrade facilities in preparation for a rescue or succumb to criticism from those jailed.

Operation Rescue's Future

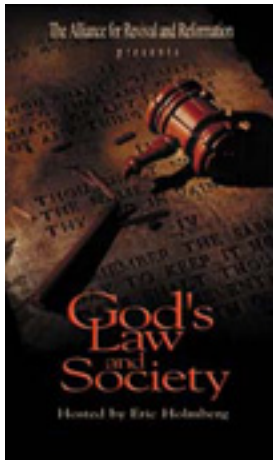
It has not been an easy road for Randall Terry: "I look at it as a time of sacrifice," he said. "I have

enemies and lawsuits, and I try to keep my family out of it." But the rewards are fulfilling: testimonies of babies who have been saved from death - like the one in Atlanta - provide the greatest encouragement.

Terry's movement has grown beyond manageable proportions into a national phenomenon which has touched the nerve of the nation in mobilizing masses willing to risk arrest for their cause. There is no sign of waning on the horizon, either. Many Americans believe that Operation Rescue may very well be the key to reversing the Roe vs. Wade decision on abortion.

An outstanding model of modern-day heroism, Randall Terry has motivated and inspired business and church leaders, athletes, and grassroots America to lay down their lives for defenseless children. The staff of The Forerunner salutes Terry and his family as true reformers who have been willing to sacrifice and to defend the truth of God when it has not been popular to do so.

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Dawn Stover

Portland, Oregon

3/89

Dawn Stover is a homemaker who gained a reputation among local abortionists in Portland, Oregon. For four to five years she spent her afternoons on the sidewalk in front of Dr. Peter Bors' clinic, counseling women against abortion. One day, Dr. Bors showed Mrs. Stover that he had enough: he took a baseball bat and beat her below her knees while she was participating in a non-violent rescue in front of his clinic.

"She got a bruise the size of a baseball," said Judy Hager, another participant at the rescue, "and she had to be brought into emergency for treatment." Stover was unavailable for comment because she was in jail. She decided not to press charges when interrogated by the police. Instead, she told them, "If I don't sue him or press charges or retaliate, he may come to the Lord Jesus that much sooner."

"Dawn is a very loving person," Hager said. "We love these abortionists, and we beg them to change their clinics into prenatal care centers." Eighty people were arrested at the Portland rescue, which took place on February 7, 1989; 50 of those arrested were first-timers. Prior to arrests, police told the participants that they weren't going to arrest anyone, but that they were going to "hurt them."

Stover has been involved in Operation Rescue - a grassroots pro-life organization which encourages non-violent sit-ins at abortion clinics - since its inception in 1987. She is one of 18,000 rescuers who have been arrested so far in a movement which is growing every week in both participation levels and results. So far, many clinics across the nation have been temporarily shut down, and 209 babies have been spared. Despite brutal police treatment, angry reactions from agitated clinic owners, and million dollar lawsuits, Operation Rescue is attracting a larger national following, and forcing pro-abortionists to file lawsuits due to loss of business.

Victory in Manhattan's Lower East Side

The largest rescue to date took place in New York City in January, where seven children were saved by over 1,000 rescuers. Participants traveled from over 40 states to protest in front of clinics in Manhattan's Lower East Side. OR leaders say the New York City rescue was "the single greatest victory-to-date for the Rescue movement."

On the first day of the massive two-day event, 275 were arrested. The majority would not give police their real names, but instead chose to name themselves "Baby Jane Doe" and "Baby John Doe" with the U.S. Supreme Court building as their address. On the second day, 815 people were arrested. Several groups surprised police officials by locking themselves together with kryptonite locks, considered the most difficult to break, at a clinic on Broadway. A special police squad spent five hours removing the rescuers and the locks from the building.

Although the rescue was considered a major success, Randall Terry, OR's founder, is now battling a court decision by a federal judge which requires him to pay \$50,000 to the National Organization of Women - to be used by abortion clinics. Said Terry in response: "A federal judge ordered me and Operation Rescue to pay \$50,000 to baby-killers, and those who support baby-killers. This is beyond outrageous. It would be like asking civil rights leaders to pay money to the K.K.K.!"

Tough Legal Actions Against Rescuers

Pro-abortion activists, in their efforts to stop Operation Rescue, have been attempting to use the "Racketeering Influence and Corrupt Organization" (RICO) statute recently enacted by Congress to convict organized crime figures. The statute was used to convict rescuers in Pittsburgh who protested in front of an office building which housed an abortion clinic. The landowner filed a RICO suit with the Third Circuit Court of Appeals against OR and won. "This is a great threat to our civil liberties and is being applied contrary to its intent," said William Bonner, counsel for OR and president of the Rutherford Institute.

The Northeast Women's Center vs. McNomanigle case was the first time RICO was successfully used against the rescue movement. However, OR is planning to challenge the ruling at the Supreme Court level. "This means that the ruling can be used against any social protest group. It will not stop the Operation Rescue movement, though," added Bonner.

Rescuers in Oregon are also battling a RICO lawsuit asking for \$7 million damages each from Dawn Stover, Judy Hager, and one other rescue participant. The Downtown Women's Clinic in Portland, which has 4,000 to 5,000 patients annually - with 80 percent of their business in abortions - filed the lawsuit. "The abortionist said that the rescuers are damaging her business and that we're keeping women from their appointments," said Hager.

A RICO lawsuit is also being fought in Chicago. If the Pittsburgh ruling is affirmed at the Supreme Court level, civil rights protests would become open territory for similar lawsuits. Bonner said the statute doesn't concern freedom of speech, but violation of another's rights during exercise of the freedom of speech.

Brutality in the Name of Pro-Choice

Beside fighting courtroom battles, pro -abortion activists and clinic owners are demonstrating their anger in other ways. In Wichita, Kansas, a late-term abortionist, Dr. George Tiller, ran over a women's leg with his car during a rescue in front of his clinic. He also hit a policeman's motorcycle and ran into another car. His assistant then threw water on the rescuers. Dr. Tiller was charged with a felony for criminal assault.

At a Pennsylvania rescue, at least 30 women were stripped naked and forced to walk into Allegheny

County Prison in front of male inmates. After being arrested on March 11, 1989, at the Allegheny Reproductive Health Center, they were dragged up five flights of stairs. "The guards grabbed the women by their bras and dragged them up the stairs until their bras broke and their shirts were pulled off," said Barbara Page, spokeswoman for Operation Rescue in Pittsburgh.

Attorney Debbie Lesko is representing the women, and Page said that she hoped that only 30 had gone through the brutal treatment. "Initially they didn't want to say anything because they agreed in jail not to draw attention from the babies saved," she explained, "but we had to do something." Lesko is gathering testimonies and developing the case. "We don't know what kind of lawsuit we're going to file," said Page, "and the district attorney asked the women to file individual complaints instead of a lawsuit."

According to the county warden, the women went through two strip searches. However, rescue participants are saying it was more. Their clothes were returned after the searches, but several women had to go into emergency for medical treatment. The women were arrested on March 11, and released March 13, in the morning. One woman with asthma problems was denied medical treatment by the prison warden. The medics were ordered not to give treatment until the woman had given her name; they violated the order when she went into cardiac arrest. A spokesman for the Pennsylvania Prison Society said the stripping and denial of medical treatment is commonplace at Allegheny County Prison.

Surprisingly the Pittsburgh media has not touched the issue of police brutality. "I distributed press releases to 750 media outlets, and I haven't gotten one call," Page explained. "I thought they would get into this kind of story, but they aren't doing anything." Page was served a notice from Allegheny prison officials asking her to retract her statement about prison conditions. "They said if I didn't retract that I was going to sue for libel and slander," she said. "So much for free speech."

In late February, Pittsburgh police also assaulted a man and six people. The six people were taken into emergency for treatment. "The police were dropping people with little remorse. They didn't seem concerned about people, they were dragging them by the feet and dropping them," said Page, a witness. Her husband, Chuck was assaulted by police. "They grabbed my ear to pull me up and got a piece of flesh and I slipped back," he explained. "I put my knees up because I'm so tall, and the officer stepped on my face. I wear glasses and my glasses went flying. I got billy clubbed on my right knee. He stood on my chest and knocked the wind out of me."

Page was then handcuffed and dragged down the bannister of six flights of stairs. "I charged the officer with assault, but during our hearing he said I pushed him. In the officer's written report, he said I kicked him. My chest was sore for three days." Not all policemen have been brutal, however. Some have even refused to arrest the rescuers and others have walked off the job. Chet Gallagher, an officer on duty at a rescue site in Las Vegas, Nevada, actually turned in his badge and joined the rescuers.

"I have the sworn responsibility to protect human life," explained Gallagher. "It alone is the highest call and most important duty of every commissioned peace officer. The protecting of human life is the priority that must be considered over less significant property and personal rights of others. Therefore I

exercised my discretion as a commissioned law enforcement officer, choosing not to arrest these rescuers but standing with them in their attempt to prevent certain death to unborn children."

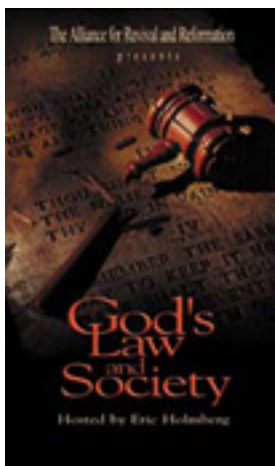
Joe Daniels, another police officer in Jackson, Mississippi, also quit two days after arresting rescuers. "I came to the realization that what is lawful is not necessarily good and righteous," he said. A 10-year police veteran, Daniels turned in his letter of resignation after arresting a woman and a couple with a small child. On the way to the police station, he said the people he'd arrested told him he was allowing abortions to be committed because he had removed them. They began praying aloud for him. As they prayed for him, he realized that he had compromised his Christian beliefs.

"I argued with myself that I've always taken pleasure in arresting the bad guys. I prided myself in my ability to bring the scales of justice to balance," he said. "But in this case, I have confused the good guys with the bad guys. And I have made a grievous error," he told the Jackson Clarion-Ledger. Daniels and his family have since moved to another town.

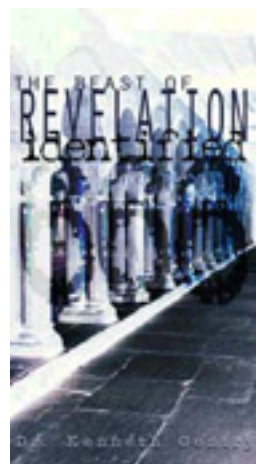
Abortion was the major issue in the last presidential election. Now it is haunting law enforcement officials, attorneys, and abortionists, and will soon be returning to the Supreme Court for another review. With crowds of people lying, sitting, and chanting in front of abortion clinics all over the U.S., and record numbers of rescues scheduled for 1989, it appears that America is on a collision course with Roe Vs. Wade and the havoc it has produced since 1973. If you would like more information about Operation Rescue, write:

Operation Rescue
P.O. Box 1180
Binghamton, New York 13901

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First All-Black Rescue in Michigan

3/89

LANSING, MI (FR) - Sending another clear signal that Americans are rejecting the Roe Vs. Wade decision, a group of blacks in Lansing, Michigan, conducted the first all-black pro-life rescue in February of this year. Ten blacks were arrested for sitting in the packed waiting room of Womancare Clinic while chained together with kryptonite locks. Each of the rescue participants were charged with unlawful assembly and ordered to pay a \$50 fine.

The rescue was organized by a former police officer, Greg Keath. Another organizer, Rev. Van Gayton of Mt. Zion Christian Assembly, New York, said the Lansing rescue was the start of an ongoing recruitment effort to get blacks involved in the pro-life movement. "According to the Department of Health and Human Services, 43 percent of the babies aborted are black," said Rev. Gayton. "We want to motivate blacks across the nation to get involved, since the majority of blacks are pro-life." Gayton was arrested in Atlanta for participating in a major rescue, and has been involved with the movement since last September.

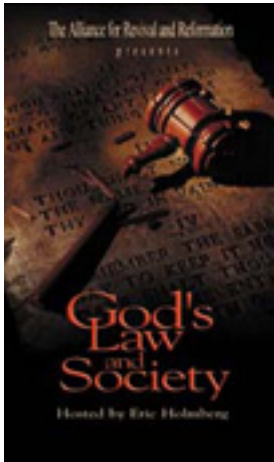
Gayton explained that the abortion issue was a civil rights issue because of the similarity between the woman's right to her own body and the plantation owner's right to do what he wanted to do with his slave - a question in the Dred Scott slavery decision. During the rescue, which took place on February 25, Keath told reporters, "We as black women and men are here today to refute and to reject the recent stance of Jesse Jackson, Andrew Young, etc. regarding rescue demonstrations not being morally connected to the civil rights movement of the '60s and that our protests are trying to deny Americans their constitutional rights to freedom of choice.

"We state that there is a definite connection between the two, for just as Dred Scott declared our ancestors non-persons, and therefore devoid of rights under the law, so Roe vs. Wade has declared our children non-persons and stripped them of their constitutional rights of life, liberty, and the pursuit of happiness.

"One of our main goals is to expose Planned Parenthood because (it's founder) Margaret Sanger was a eugenist who believed that minority races should be eliminated. She had a negro project and had ministers and prominent blacks involved so she could penetrate the black community," he said. "Most of the major clinics today are in inner cities."

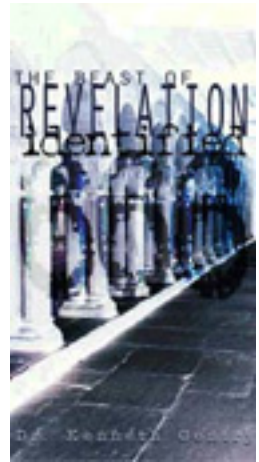
The Lansing rescue is likely to generate interest among black pro-life groups throughout the nation. Operation Rescue, the umbrella organization spearheading the national rescue movement, conducts non-violent sit-ins similar to those conducted by blacks during the civil rights demonstrations of the 1960s.

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Operation Rescue in New Zealand

3/89

AUCKLAND, New Zealand (FR) - Abortion clinic rescues have been taking place in New Zealand for more than a year - all because one dedicated Christian has decided to give his life for the cause of the unborn. Ross Bolton, 50, a former auto electrician, has made national headlines due to his peaceful demonstrations.

Bolton has styled his protest after the American-based Operation Rescue, directed by Randall Terry, a minister and graduate of Elim Bible Institute in Lima, New York. Like Operation Rescue activists, Bolton and his followers block clinic entrances in order to stop women from obtaining abortions. For his efforts, Bolton has been sent to prison four times, serving over 40 weeks in jail since he started rescues in August of 1987.

One of Bolton's tactics which differs from Operation Rescue is the use of men over 60 years of age in the clinic rescues. "Older men have little to lose by going to jail for trespassing," says Bolton. Advertising flyers declare: "Senior Citizens for Junior Citizens ... It is a man's job to defend his nation. It is a special honor for men full of years to offer the remainder (of their lives) to those just beginning."

Bolton says he has received "incredible resistance" from religious leaders in New Zealand and even lukewarm response from Catholic priests who have been active in many American rescue efforts. During a New Zealand-wide day of rescue, called a "closing down celebration," only 20 pro-lifers gathered at protest sites in Auckland and Wellington. Bolton said he contacted 100 Catholic priests by letter and only one priest attended the protest at Epsom Day Hospital in Auckland.

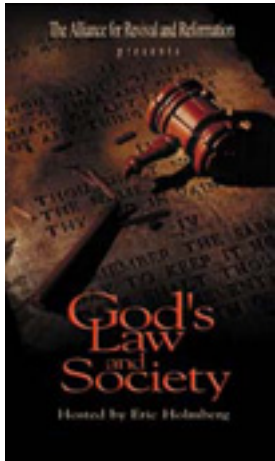
The New Zealand press has labeled Bolton a "martyr ready to face jail again." News stories have circulated throughout New Zealand and press treatment has been respectful. During an interview with Charisma magazine from his jail cell, Bolton said he was puzzled by the lack of support from pro-life pastors in his nation: "When I come to town to visit them, they leave. They refuse to even let me speak with them." A young man from Wellington, Jeff Waklien, has joined Bolton's rescue movement but has yet to serve time in jail for his clinic-closing activities. Bolton, his wife, and young son live by donations sent from Christians who read press reports and follow Bolton's activities in Humanity, a pro-life newspaper which circulates throughout New Zealand.

Mrs. Bolton agrees with her husband's campaign, but is also hurt by the reluctance of many pastors to participate in clinic rescues. But despite the fact that some people have labeled him a fanatic, a newspaper in Auckland, Dominion Times, described Bolton as "an unlikely protestor, if only because of his very quiet manner." At least one pro-life leader interviewed said he admired Bolton, and said he not only planned to join his efforts but would also urge others to do the same.

Bolton expects the rescue movement in New Zealand to grow because of strong pro-life organizations which "are beginning to grab hold of what we are doing." Pro-lifers are following the progress of Operation Rescue in the U.S. and express a growing disgust at the increasing number of abortions being performed in their nation every year. Nearly 9,000 abortions are recorded in the nation of some 3 million inhabitants, up 9 percent over the last year's figure.

- by Bob Nolte

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Why I Got Arrested In Brookline: Operation Rescue Story

By Jay Rogers
June, 1989

On December 31, 1988, I was arrested in Brookline, Massachusetts, for blocking the entrance to an abortion clinic with 100 other "rescuers." As I was being dragged away by the police, a television camera captured the moment for a local news telecast. During the next few days in jail I began to reflect on the events that led me to this action.



I was first arrested during a Rescue in Brookline, Massachusetts on New Year's Eve, 1988. This photo was taken of me during another arrest sometime in the spring of 1989, also for rescuing in Brookline. I was acquitted in both of these cases.

Read the [Boston Globe story](#) of January 1st, 1989 covering the same arrests of those who effectively rescued children being taken away to slaughter on New Year's Eve, 1988.

In the spring of 1988, I sat on the Capitol Mall in Washington, D.C., at an international prayer rally called Washington for Jesus. It was the largest prayer meeting in American history. One of the speakers at Washington for Jesus was Melody Green, co-founder and president of Last Days Ministries. Melody spoke for a few moments on abortion and then asked for a show of hands of all those who had done something to stop abortion. Very few of the Christians present could say that they had done anything. I was

ashamed to be one of them.

"OK - All you people who did not raise your hand -" Melody continued in a direct but gracious manner, "You need to do something. This is not somebody else's ministry. This is your responsibility as a Christian. If every one of you did something, abortion could be stopped in our country."

At that moment I prayed a simple prayer asking God what I could do. I was sincerely repentant and promised God that when I saw an opportunity, I would be obedient to His leading.

At the end of last summer, I began to hear news reports about Operation Rescue. Non-violent sit-ins in Cherry Hill, Pennsylvania, and Atlanta, Georgia, caught my attention. Here were people actually getting

arrested for blocking abortion clinics. "Wow," I thought, "This is pretty radical" - but I doubted if I could go as far as to do the same.

Then last December, six members of my church took part in several rescues in the New England area. Their testimonies challenged me to take action. Finally, on December 31, 1988, I was arrested in Brookline, Massachusetts, as a part of the most successful rescue in our state up until that time. "Evening Magazine," a local news program, showed a brief scene of me being carried onto a paddy wagon.

The three days I spent in jail, refusing to post bail until our arraignment in court, was a life changing experience. I met some of the leaders of the movement and had many of my questions answered. I was also able to spend many hours in a holding cell in uninterrupted prayer. The most remarkable aspect of this time, however, was the abiding sense of the presence of the Holy Spirit. This experience went far beyond the feelings I have had during worship meetings and personal prayer times. I can only describe it as a supernatural sense of peace - "the peace of God which surpasses all understanding" (Philippians 4:7).

1988 was a year of spiritual renewal for me. It was a time of spiritual battles and many struggles, but the same year resulted in a greater holiness in my personal life. This transformation led me to take part in social activism for the first time. This is the pattern in which Jesus Christ is moving His Church on a grander scale. The coming awakening is beginning with a call to a deeper consecration to God and will result in the transformation of society through the cleansed saints of God.

As you are reading this article I would urge you to ask God about taking part in Operation Rescue. You should pray about being arrested. Even after hearing Melody Green's message, it would have been easy to pass off my responsibility by performing some type of superficial observance. I could have signed a few more petitions and said a few more token prayers. Or I could have written letters to my senators and congressmen. Although these acts are necessary, I doubt their effectiveness. I imagined myself writing:

Dear Senator Kennedy,

As a member of the Christian community of Boston, I would like to express my support for a constitutional amendment banning abortion. I urge you to protect the rights of the unborn. etc.

The utter absurdity of the thought drove me to other alternatives. In Massachusetts the liberal mindset is synonymous with politics. Participating in a prayer rescue seemed to be the only logical alternative. I made this choice for several reasons.

* First, I had to enter the abortion battleground in an attitude of humility and repentance. In the time I had been a Christian I had done little for the unborn. Taking part in a prayer rescue was a strong decision for action. But my actions were not heroic. I had acted several years too late.

* Second, a prayer rescue is an act of intercession. Rescuers physically place their bodies between the abortionists and their victims. This is an effective tactic in the natural realm but rescues are also

accompanied by spiritual intercession. Hundreds of Christians gather for hours of praise, worship and prayer at the abortion site. This is a powerful weapon against the demonic powers which are behind the abortion holocaust.

* Third, rescues help to fulfill the great commission. Jesus said, "As you go preach, saying, 'The kingdom of heaven is at hand.' Heal the sick, raise the dead, cleanse the lepers, cast out demons; freely you received, freely give" (Matthew 10:7-8).

The rescues I have participated in have been powerful testimonies to the gospel of Jesus Christ. Prayer counselors successfully turn women away from killing their babies; the news media gives coverage to the rescuers thus creating a powerful issue out of abortion; Christians from different parts of the Church band together in love and achieve more unity in a shorter time than man's contrived attempts could possibly ever accomplish; young people in the holding cells of local police stations are often won to Jesus Christ through the evangelism of the rescuers; and the Holy Spirit moves in remarkable ways.

One of the most interesting aspects of a rescue, however, is the fulfillment of Jesus' words in Matthew 10:17-18: "But beware of men; for they will deliver you up to the courts, and scourge you in their synagogues; and you shall even be brought before governors and kings for my sake, as a testimony to them and to the Gentiles."

By clogging police stations and court systems for many hours, thousands of Christians are able to witness to those who are responsible for enforcing and making the law - police officers, lawyers, clerks, and judges. This is surely a fulfillment of the gospel of Jesus Christ.

Standing In the Gap for America

So why haven't more Christians participated in a rescue? We need to understand the level of disobedience in the Church. To do this, it is useful to survey the history of Israel. When the Israelites first left Egypt, they were commanded to drive out the inhabitants of the land of Canaan and completely destroy them. The Canaanites were abominable to God for one reason - the pagan ritual of infant sacrifice.

The Hebrew people were under strict commandments to abstain from this evil practice of offering babies as sacrifices to pagan gods like Baal, Molech and Asherah. "Neither shall you give any of your offspring to offer them to Molech, nor shall you profane the name of your God; I am the Lord" (Leviticus 18:21). Furthermore, they were commanded to destroy the Canaanites' places of worship: "You shall tear down their altars, smash their sacred pillars, and hew down their Asherah poles, and burn their graven images with fire" (Deuteronomy 7:5).

God Himself had raised up the Hebrew people to put an end to this detestable practice. Not only were they commanded not to take part in this pagan ritual, but they were to be judged as guilty if they allowed it to continue and leave those responsible unpunished. They were warned by the Lord through Moses:

"Any man from the sons of Israel or from the aliens sojourning in Israel, who gives any of his offspring to Molech, shall surely be put to death; the people of the land shall stone him with stones. I will also set my face against that man and cut him off from among his people, because he has given some of his offspring to Molech, so as to defile My sanctuary and to profane My holy name. If the people of the land, however, should ever disregard that man when he gives any of his offspring to Molech, so as not to put him to death, then I Myself will set My face against that man and against his family: and I will cut off from among their people both him and those who play the harlot after him, by playing the harlot after Molech" (Leviticus 20: 2-5).

This is a strong warning. Under the Old Covenant a person who did not try to stop the murderer was as guilty as the murderer. They were to be judged as those who played the harlot after Molech. These people were detestable to God because they defiled His sanctuary by their indifference and they came under the same bloodguiltiness.

In 20th century America, Molech worship translates into abortion. While the abortionist is often not aware of the demonic power behind killing unborn children, he is nevertheless promoting a hellish practice. In modern terms, we must realize that when we do nothing to stop the abortionist we are also playing the harlot with a murderer.

In the Old Testament the entire nation of Israel came under bloodguiltiness for this reason. In the time of Jeremiah the city of Jerusalem came under judgment because "they built the high places of Baal that are in the valley of Ben-hinnom to cause their sons and their daughters to pass through the fire to Molech ... " (Jeremiah 32:35). Although there had been some reforms during the reign of King Josiah, this practice provoked God to such a great extent that he judged both Israel and Judah.

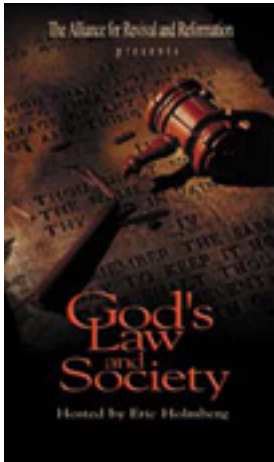
Under the New Covenant we should not think that God is any less angry over millions of murdered unborn children than He was in the Old Testament. Their blood still cries out. The question of God's judgment is rhetorical: "Will God not judge a people such as this?" The question rather should be: "Will God's judgment bring us to redemption or annihilation?" Judgment will continue to unfold in the Church and in our nation until the abortion holocaust is stopped. The Church will share the responsibility for turning back the tide. Is it too late? Already the timetable is set in motion. Year after year, the moral fabric of our nation will continue to unravel until justice is established.

In the Old Testament, Israel was judged to annihilation but Judah was judged and brought back to redemption. Have we gone the route of Israel - or of Judah? The decision to repent and turn our faces back to God, asking Him to forgive us, lies with the Church.

If every professing Christian who believes that the Bible is the Word of God would take an active stand against abortion, it could be stopped in a short period of time. Operation Rescue is an excellent way to get involved. It is the best way to get right into the thick of the battle. God may then lead you to do other things. But remember, there are no heroes in this movement. We are all guilty for acting 17 years too late.

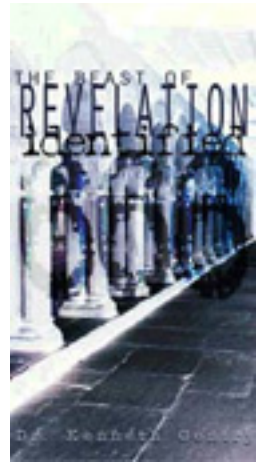
We have a decision to make. So far the Church has been losing the abortion battle because of apathy and careless ease. But today we have a clear witness - we must rise up and stop the shedding of innocent blood.

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SCORES ARRESTED DURING BROOKLINE ABORTION PROTESTS 200 DEMONSTRATORS ARE COUNTERED BY PROCHOICE GROUPS AT 2 CLINICS

Date: January 1st, 1989

Section: METRO

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By Gus Martins, Contributing Reporter

BROOKLINE -- About 75 antiabortion advocates were arrested yesterday during demonstrations at two Beacon Street clinics that offer abortions.

Police estimated that 200 people participated in the antiabortion demonstrations at 1031 and 1297 Beacon St. They were countered by as many as 100 prochoice advocates.

Many of those arrested, whom a protest leader identified as members of Boston's Pro-Life Action Network, were transported by police in a bus from the Repro Associates clinic at 1297 Beacon St.

About 50 of the arrests were made in two police actions in front of the clinic. Others were made sporadically during the seven-hour demonstration in front of Repro.

Four protesters were arrested before 8 a.m. at the Planned Parenthood Clinic of Greater Boston at 1031 Beacon St., located about one mile east of Repro.

Brookline police Capt. Frank Hayes said the 60 officers deployed at the two demonstration scenes acted only against protesters who were found to be trespassing.

"We have a dual responsibility to protect conflicting rights," he said. "The protesters have a right to assemble, but they don't have a right to block an

entranceway of any private business."

On Nov. 26, another demonstration was held at Planned Parenthood by Boston's Pro-Life Action Network and by Operation Rescue, a national group with which the network is associated. The local group also staged similar protests at clinics in Boston and Providence on earlier Saturdays in November.

Hayes said that about 30 demonstrators had gained access to Repro before police and that they had to be physically removed from the building. Two officers and three protesters were injured slightly, but none were hospitalized, Hayes said.

Clients, who were seen entering the clinic, were able to keep their appointments, police said. They entered the building to loud jeers and religious and moral pleas from the protesters not to go in.

Bill Cotter, a director of the Pro-Life Action Network, said that the protesters were guided by moral and religious convictions.

"We are here to try to prevent children from being killed in this abortion mill," he said. "We want to offer women alternatives and try to persuade them to make the choice for life.

"Abortionists and people on the other side act consistently with their beliefs," he added. "We believe abortion is murder, and we have to act consistent with our belief."

Ellen Zucker, a vice president of the Boston chapter of the National Organization for Women, said the counterdemonstration was organized shortly after hearing of the antiabortion protest.

"Even on the last day of the year and with people on vacation, the Boston prochoice community and NOW were able to assemble almost as many people as the antiabortionists themselves," she said.

Helene Weitzenkorn, also of NOW, said her group favors women's rights and decisions based on what they deem is best for themselves.

"We are out here today to support women trying to enter the clinic to exercise their right to receive a legal and safe abortion," she said.

Weitzenkorn charged that the protesters did not represent the majority of Americans.

The antiabortion demonstrators sang hymns and prayed in unison. Sister Miriam Patrice from St. John's Parish in Quincy said that the protest was designed to give a voice to unborn children.

"We are standing here to say in the name of God that children inside their mothers have a right to life," she said. "We are speaking in behalf of the children who cannot speak for themselves."

Kimberly Veltri, a Clayton, N.J., resident, criticized the legality of abortion. "Abortion and the killing and taking of an innocent is wrong," she said. "It is man's law, and God has called on us to pass his law."

Veltri, the mother of a 2 1/2-year-old son, said that she had participated in numerous such protests in several Eastern states during the last two years.

Tina Krail, of Willingboro, N.J., said that she had undergone two abortions and that she wanted to dissuade women who are contemplating having an abortion.

"I made the first decision when I was 17 and the second one at a time when both me and my husband were using drugs. Since Christ came into my life, I have regretted making those choices," Krail said.

Rebecca Goldfader, a counselor at Planned Parenthood, said that the decision to have an abortion is personal and should be made by the affected woman, with advice from loved ones.

"Women should have the right to decide," she said. "Prochoice gives us our right to choose."

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Hartford Rescue

By David MacLean
10/89

In an age such as ours, when God's people are called upon to confront officially sanctioned evil, we may find ourselves faced with painful and life changing decisions.

As I sat in a West Hartford, Connecticut courthouse on Monday, June 19th, 1989, I weighed my options: either I would post bail and return to my job working with retarded adults, or I would strengthen my stand, remaining in police custody indefinitely and risk losing my job. Ultimately, I remained in jail for 24 days and every single day brought a new testimony of God's faithfulness and provision.

This was the seventh time that I had participated in Operation Rescue - a non-violent sit-in on the site of an abortion clinic - and the second time I had been arrested. I had arrived in Hartford on Saturday morning and had spent several hours blocking the stairwell leading to an abortion clinic along with 300 other people. Christians from many different backgrounds had come together in an attitude of repentance, praying and physically interceding for the children who were to be slaughtered that day. The outpouring of the Holy Spirit on those who had gathered there was breathtaking, and there was a unity and fellowship which transcended denominational barriers. This is Christianity the way it is intended to be!

As the day wore on, our success became apparent: no abortions were likely to take place that day, and at least one woman had changed her mind, deciding to receive the help of our counseling services rather than kill her baby. But there was one more detail that needed to be taken care of. In order to make sure that the clinic would remain closed, some rescuers were needed to block the buses being used to transport those who had been arrested. By causing further delays, we would insure that the clinic would remain closed. I agreed to go along and will never forget what happened next.

The whole scene was unbelievable: out in the parking lot, policemen were cursing, blaspheming, and in some cases, brutally torturing the rescuers. Men were groaning in pain as their hands were being stepped on. Older women (some past 60 years) were being dragged painfully by their handcuffed arms. I placed my body under a police bus and was there for a minute or two before being dragged out and painfully and tightly handcuffed.

When I responded to this abuse by audibly praying and forgiving the arresting officer, he grew visibly angry and when the time came for me to be dragged on the bus, the arresting officer threatened to break my wrists if I didn't walk. When I responded by singing and praising God, the officer almost proved his threat, but fortunately I am quite limber, and his best efforts (lifting me by my cuffed wrists, bending them back as far as possible while dragging me on the bus and jamming my wrists against the seats) did not succeed. I will never forget the unfettered anger I saw that day. All that I had heard about violence against blacks during the civil rights marches of the 1960s did not prepare me for that day in

Connecticut.

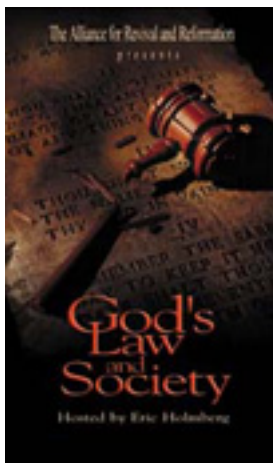
Even as we were brought into a West Hartford courtroom, the abuse continued. One man, who was overweight and suffering from hypoglycemia, screamed in pain as police dragged him across the courtroom floor. We stayed there for two nights, and when our bail was set for that Monday morning, Judge Raymond Norko (who said that he ordered the police "to use no more pain compliance") sat and watched as a non-compliant rescuer was kicked by policemen.

Finally, we were brought to the Hartford County Corrections Center, where those of us who refused bail spent the next 20 days. I spent most of my time apart from the other rescuers in a barracks style bunk house along with 104 other men, most of whom were awaiting trial for felony charges.

What can I say about this painful yet precious time? God proved Himself faithful every day, as I learned first hand what it was like to be at the mercy of our arbitrary and overcrowded prison system. I had often dreamed of ministering to prisoners, but God gave me the practical every day experience of getting to know these men whose lives were in pieces as our court system repeatedly denied them their right to a speedy trial. The privilege of sharing my faith in Jesus Christ with dozens of men (including two struggling Christians) was absolutely priceless. And in my darkest hour, God compounded the blessing by using one of them to minister to me!

Ultimately, I emerged entirely unhurt: God protected both my physical body and my job, and made more fervent than ever my desire to see reform brought to every aspect of our society by the power of His Spirit!

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Police Attack Pro-Lifers

10/89

In a scene out of hell, West Hartford police cruelly and unceasingly brutalized hundreds of Rescuers at the Summit Women's abortion mill in West Hartford on Saturday, June 17, 1989. The abortuary is located in a shopping mall with a large parking lot. Over 500 prayer supporters had gathered outside, while 281 others entered the third-floor procedure rooms where the killing is done. Those present were from all over the Northeast corridor: New York, New Jersey, Vermont, Connecticut, Massachusetts, Rhode Island and Pennsylvania.

At approximately 11:00 a.m., police - wearing no badges or name tags - threatened to arrest picketers if they did not move to the sidewalk on the street side of the parking lot. They used billy clubs to prod the protestors, arresting a 68-year-old mother of 12 who stumbled, was knocked to the ground and handcuffed. The same was done to her 70-year-old husband when he objected; and then to a photographer whose film the police deliberately exposed after he was arrested for taking pictures.

This is when police first employed strappado - that was to become the standard arrest technique used throughout the day. Strappado is an ancient form of torture where the victim's hands are cuffed (in this case, plastic cuffs) behind the back. Next, billy clubs are inserted in each arm and then jerked up so that the victim's full body weight is either dangling or left to drag.

Since the public was driven from the mall, Rescue supporters went to the police station to check on the safety of those arrested. Police brutality - which included forced strip searches - had been visited on the Rescuers at an April 1st Rescue in West Hartford and the fear of more savagery was in the air - for good reason.

At the police station, one by one, men and women, whether young or old were dragged off the bus head first and dropped face down on the pavement - except for those who had already been subject to too much pain. Most everyone else was completely limp, totally peaceful. They winced, many with faces contorted in agony; some moaning, some screaming. As their bodies swung on the sticks, some were kneed or kicked by police.

Retired 72-year-old Bishop George Lynch was dragged off the bus, back first. His arms were then bent upward and he was dragged on the seat of his pants for several yards with the police twisting his arms and wrists. Finally, the pain was too great and he was forced to walk the few remaining yards into the police station.

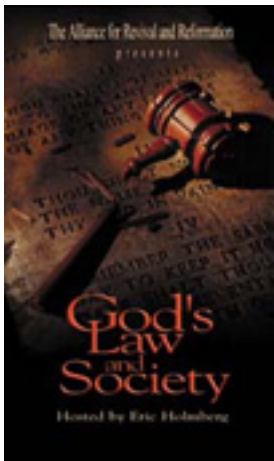
By 8:00 p.m., the last Rescuer was dragged into the police station. Moans and screams could be heard from inside. The prisoners were denied access to lawyers and medical doctors. After the police denied an epileptic her medicine, she eventually had a seizure in custody, two days later, on June 19th. Only then

were the paramedics brought in. Rescuers were consistently denied access to any legal and medical attention.

Another woman, a nurse and mother of two, had her shoulder dislocated while being arrested in the abortion mill. In an affidavit, she stated that the police had used mace while arresting. She had put syrup on her neck so that pressure point holds could not be used. This angered the police arresting her and they grabbed her by the hair and bashed her head on the ground, causing her to black out. Later, she was picked up by her hair and carried onto the bus, according to eyewitnesses. When she went to the hospital after her release, an attending nurse was stunned by the clumps of hair that were pulled out. One priest lay face down on the floor of the bus for the three-mile ride to the station. His wrists were bleeding from the too tight handcuffs. Some people were held in strangleholds; fingers were bent back.

Our people will willingly endure whatever the state imposes with gratitude, for it is their deepest purpose to eliminate the double standard that separates the preborn from the rest of humanity. One baby is confirmed alive and well in its mother's womb and will be brought to term. This was the victory our Rescuers sought and won in the face of a perverse and corrupt police department and legal system. They will not be stopped from saving babies.

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Saving Superman: Operation Rescue Testimony

- by Laurie W. Porter

11/89

It was only a few hours ago that I followed the small group of cars through the drizzling rain. We had left the District Court, necessary papers in hand, and drove down residential streets of the small Pennsylvania town. It could have been mistaken for a funeral procession - we were solemn - but I felt nervous and excited, like on the first day of school. I didn't know what awaited us - humiliation? physical danger? an adventure?

We stopped at a pre-arranged point at the edge of town where another volunteer waited. She showed us the rest of the way past woods and old farm houses to the harsh institution that didn't seem to belong among the gentle Pennsylvania hills.

We parked our cars in a muddy makeshift lot. Seven others were with me: two retired couples, a single man, and two middle-aged fathers. We were expected. The guard glanced at our papers through the window and the locks on the heavy doors clicked open - just long enough for us to enter. The doors slammed and locked behind us, the deep thud resounding through reinforced metal and cement walls.

I rarely violate laws, except for an occasional speed limit, and have been considered a good girl for most of my 27 years. After graduating with honors from a Big 10 university, I worked for an international relief organization and a national women's education group on Capitol Hill. I attend church, vote regularly, and call my mother every few weeks. I never dreamed I'd do anything that would send me to jail.

We were checked into Westchester County prison with unending paperwork, finger printing (three times: for the state, county, and FBI) and mug shots (I smiled for mine - if I'm going to have a record, I reasoned, it might as well be a nice looking one). They locked me in a cell on the women's floor, but not before I was strip searched, sprayed with a de-licing chemical and given the worn drab-green uniform of inmates of cell-block C.

Now I'm alone in my cell, accompanied by the sound of barred doors sliding shut, guards' footsteps echoing down the hall, and an inmate's radio on a rock and roll station. I'm sitting down at a metal slab table protruding from the wall. Behind me is a stainless steel commode with no seat, to my side, a matching slab bunk bed with foam mattress, ripped sheets and stained flat pillow, no case.

My thoughts go back to the event that brought me here, the crime I committed over seven months ago last summer. I joined 591 others on Independence Day weekend to block the doorways of an abortion

clinic outside Philadelphia, the "city of brotherly love."

As we were arrested and read our rights, we let our bodies go limp. The officers carried most of us away on stretchers. I remember a Catholic monk being picked up under his arms as he knelt in prayer. They loaded us on buses - Catholics, Jews, and Protestants, from teenagers to retirees - and took us to be booked and released an hour later.

We were found guilty of trespassing and fined \$65. Yet I did not believe the judgment was justified. I had broken a lesser law to protect lives. Although jumping into a neighbor's pool may be violating private property, it is forgivable if rescuing a drowning child. It would be a crime not to try.

So instead of paying the fine, I opted for the prison sentence - one 24 hour period. Because there were so many of us, we were imprisoned a few at a time, over a period of several months.

Now I am in this cinder block and stainless steel room with the only personal belongings the guards allowed: my toothbrush, and extra pair of underwear, and a pocket New Testament. I borrowed a pen from another inmate before I was locked in, and I'm writing my thoughts on the only paper available - the toilet roll.

I even have a window - through the reinforced steel panes I see walls topped with huge loops of barbed wire that remind me of broken slinkies. The walls and guard towers hide the woods I drove through only a few hours ago. I've only been here a few hours, but I wish I could see those wooded hills.

I let my thoughts drift - over the hidden hills, across the state, 300 miles away, where my 6-year-old nephew is finishing his lunch and getting ready for a nap. His grandmother will tuck him in and give him a kiss. Stuffed animals will surround him - a giraffe, teddy bears, a hippo.

Some of his favorite games we play together when I visit are about superheros. Lindsay loves the type of superhero toy that turns from a rock into a robot man, conquers the enemy and turns back into a rock. He likes the kind with big muscles and sharp swords, the kind that are invincible - no matter what you do to them, they never die, but come back fighting.

I remember sitting for hours in the sun on the asphalt outside the abortion clinic. A man with a bullhorn led a prayer asking God to forgive us and our nation for allowing over 4,000 pre-born babies to be killed every day since Roe vs. Wade. I couldn't even comprehend those figures. All I could think of was Lindsay.

I cried at the idea of Lindsay's little body being cut up with a scalpel, sucked out with a vacuum. I cried when I thought I almost never had the chance to wrap him in my arms, to read him bedtime stories, to play superhero games with him, or to promise him I'd wait for him to grow up so we could get married.

Lindsay says he wants to be a superhero when he grows up.

He almost didn't get the chance - the territory of his mother's womb was almost trespassed into and his life almost arrested - he nearly paid the penalty for his parents' pre-marital passion. Before they decided to marry, some of his relatives suggested they just take care of "the problem" in the simplest way. A standard medical procedure would relieve the pressure and they could still get married at leisure if they wanted.

Instead, Lindsay became the first grandchild on both sides of the family and the apple of all his relatives' eyes. After the initial embarrassment and attempts to cover up his too early birth, it was clear he would not suffer for lack of love or attention. Every birthday, holiday, and for no occasion at all, those who thrive on seeing him happy give him toys, books, clothes, and stuffed animals.

He's my little hero. He made it, a survivor in a way he knows nothing about. He escaped joining the casualties, those who might have been future classmates - nameless bloody body parts in plastic bags, tossed in anonymous dumpsters behind anonymous clinics. Not everyone is invincible.

I hope Lindsay becomes a superman, like the baby superman tucked in a rocket by his parents and blasted away into space just before his planet totally disintegrated. Landing on earth, not knowing fully his roots but sensing his destiny, he grew up to help the earth's inhabitants, humans who needed superhuman assistance.

I am not a superwoman. I am human, and conscious of my need for superhuman assistance. I was afraid to block the abortion chamber door - afraid of having a criminal record, being denied future employment, concerned about what my family would think. I was afraid of being hurt, as I knew others had been, my arm yanked and twisted behind me or pressure points pinched until they bled to get me to move when I let my body go limp. I was afraid I would not be courageous, maybe cry out in pain. I was nervous about jail - spending time with hardened criminals - dare I sleep at night?

But with all these human fears, I am more afraid for the superheros who may never make it out of the krypton worlds of their mother's wombs before they are ripped apart, before they can be propelled out to a new world where others unknowingly need them.

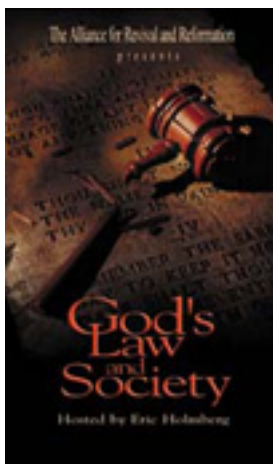
You see, I'm not very heroic - I don't pretend to be - but I just couldn't live with myself if I didn't do something to try and save some lives, if only a few of the millions. I'm more afraid of when my grandchildren learn with horror of the holocaust of babies. They will look up at me with inquisitive eyes, an old woman with my stockings wrinkled around by ankles and poor eyesight, and ask, "Grammy, what did you do when they were killing the babies?"

My petty fears of family shame, police brutality, reputation, and risking job security will seem like nothing and I would have been left to rock away the rest of my days in regret that I did not act when I had the chance.

Tomorrow I'll be outside these walls, I'll drive back home to Washington, D.C., my friends and my work, and my own bed with three pillows, with cases. I'll tell people it wasn't as scary as I thought it would be. Most of the guards and inmates were even friendly, and the food wasn't much worse than that of my high school cafeteria.

Tomorrow I'll celebrate - but soberly - that I'm out of jail, that lives were saved when I helped block the clinic doors, and that I'm a proud aunt to a future superman. Tomorrow I'll celebrate a time when humans became superheros.

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What's Happening in Wichita, Kansas

By John S. Collins
9/91

Editor's Note: John Collins of Tampa, Florida, a freelance photographer, went to Wichita to cover the Operation Rescue story. Believing that the national media had little to say that wasn't skewed toward the pro-abortion side; and little to say that didn't include a distortion of the facts, Collins investigated the Operation Rescue activities in Wichita. In addition to taking many revealing photos, he has compiled a story which accurately describes what took place on the pro-life side. Since so much of what is supposedly "objective reporting" by trained journalists pales when politicized issues come to the forefront, we wanted to include the "other side of the story." By no means are we claiming to be non-partisan on the issue of abortion issue, but merely factual - an element that has been missing from the reporting from Wichita.

The recent events in Wichita, Kansas have put it on the front page of virtually every major publication in the country. Operation Rescue has been blocking the doors to three abortion clinics. A federal judge has stepped in, possibly beyond his jurisdiction, to attempt to stop the protests. He has levied unprecedented fines against the organization, ordered the leaders arrested, and sentenced those arrested beyond any reasonable length of time.

On August 25, Operation Rescue vowed to pull out, if their leaders were released. The "final" weekend proved to be filled with major events and more controversy than any other.

In the midst of heavy police harassment, thousands of rural Kansas residents poured into Wichita Saturday morning to parade around the city in their tractors, trucks and cars.

The parade allowed the rural residents to show their views on the abortion issue and it gave them an opportunity to thank the organizations, including Operation Rescue, who have been in the city for the past month. "We just wanted to show our support for them," said Donna Terry of Harper, a small city about 40 miles southwest of Wichita.

The parade route covered about 20 miles and was full of pro-life vehicles the majority of the way. Trucks, with signs saying "Farmers for Life," "The heartland is pro-life" and "Stop Killing Babies," were cheered on as they drove through town. There were only about ten groups of vocal people who were pro-abortion, over the 20 mile route.

A large group gathered downtown at the corner of Waco and Douglas, where a Pro-choice/NOW rally was breaking up. Hundreds of pro-choicers were there shouting: "Go back to the farm!" But these

farmers were not going anywhere until their message got through.

One tractor had an incinerator on it and a wheelbarrow full of dolls, with a sign that said "Hitler 6; America 27," referring to the millions of dead babies aborted each year in America.

The parade route continued down Kellogg Street where the office of George Tiller is located. This clinic became the center of controversy because it does abortions in the second and third trimesters of pregnancy. One truck, with three children in the back, had a sign that said: "Here's three you didn't get, Tiller."

Hundreds of pro-lifers, about 25 pro-choicers and 50 police officers were gathered on the sidewalks in front of the office. The pro-lifers waved support and yelled, "Thanks for coming!" to the passing parade. The crowd was made up of people of all ages, including some senior citizens. One man played hymns on his trumpet, right outside the clinic door.

While much of the controversy in Wichita has been over the belief that most of the members of the blockade were from out of state. About 95% of the vehicles had Kansas tags.

One of the participants in the parade was Doyle Terry, a former police officer in Wichita for 25 years. Terry said that the actions of the police department in Wichita embarrassed him so much, he was "reluctant to admit that I am a former officer." He also said: "If an officer under me had kicked the protesters, like I saw on TV last night, they wouldn't have been on my force anymore."

In another van, Loretta Ellerbee, a seasoned rescuer from San Antonio, Texas, talked about the pro-choice children she saw in front of Dr. Tiller's office. "It breaks my heart to see their parents brainwashing them, saying that killing is alright."

While Maureen Moore, a pro-choicer from Wichita, admitted the group was outnumbered at the clinic, she added that "there was a big rally downtown with about 400 people."

The rally she was referring to was attended by 3000 people, even though nationally known pro-choice advocates such as Eleanor Smeal were brought in from around the country. Since the abortion clinics closed that Saturday, the pro-life supporters were not attending a rescue. A large portion of that crowd was curious pro-life supporters.

Later that evening, a pro-life rally and concert downtown was attended by 10,000 pro-life supporters. Hosted by musician, Rich Mullen, who lives in Wichita, the concert drew very little media attention. One local news broadcast even estimated the crowd at 2500. Mike Stand, of the Altar Boys, flew in from California to let the crowd know that the rescuers from California supported their efforts. Also performing were Cause and Effect, a rap group from Chicago, and several local singers and speakers.

During the concert, on the other side of a small hill, there was a temporary grave yard. The headstones

were dedicated to women who have died during abortions, since it has been legal. The headstones had newspaper clippings attached with stories about the clinics and women.

As the celebration from the stage continued, the crowd was reminded that there that there were those still in jail because of their attempts to save babies. A prayer vigil at the jail was announced immediately following the concert.

Outside the jail, police officers were leaving the work, while Christians of many different backgrounds joined together to pray. This crowd dispersed only to be replaced by another crowd which came to continue the vigil through the night.

As the prayer vigil continued outside the jail, back at the Wichita Plaza Hotel, the command center for Operation Rescue worked quickly to get information out. A sign on the door read: "Meet at the deck at 6:30 AM - Emergency! BABIES LIVES are at stake."

As the sun came up the next morning, car loads of rescuers quietly left the hotel. Their destination: The Wichita Family Planning Center. Typically closed on Sundays, the clinic would open to make up for money lost by being closed by Operation Rescue on Saturday. The rescue had no resistance at first, because no one expected it. The doors to the clinic were blocked off by 7 AM. The sidewalks were crowded with around 300 protesters carrying signs. When the abortionist and his entourage of workers arrived at 8:30 AM they had to wait for the police to clear the doorways.

On the sidewalks, crowds prayed and sang songs of hope. The crowd was made up of several groups, including Operation Rescue, Hope for the Heartland, and Sidewalk Counselors. The crowd at the door locked arms and prayed. A Wichita Police officer maced the peaceful protesters. The same officer, while attempting to pull the crowd apart began punching an elderly man. After realizing he was being videotaped, the officer stopped and backed away.

Dr. Christopher Deatherage, a member of the Reformed Christian Church, a sect similar to the Amish, brought his family from Chamois, Missouri. It seemed odd to observers to see a man dressed in Amish style clothes to be at the rescue. He explained: "We obey the law in every way possible. We do not speed. We do not steal. But when man's law comes above God's law, you have to do something. We attempt to do it as reverently and lovingly as possible. But the killing must be stopped."

Around 9 AM, a black female, her mother, and a friend wrapped towels around their heads and ran past the protesters into the clinic. The protesters offered her whatever she needed if she would change her mind and not have an abortion. Twenty minutes later, she came out and said she could not go through with it. This would be the 30th baby saved since Operation Rescue came to Wichita.

Later, a teenage girl who was being forced by her mother to have an abortion came to the clinic. She got to the rescuers and was taken to a safe house to continue her pregnancy. Life number 31 was saved. This brave girl was the one who tipped off the Operation Rescue that the clinic would be open on Sunday.

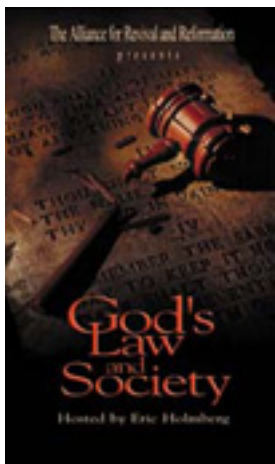
The herds of media quickly left the clinic to rush to Cessna Stadium at Wichita State University. One of the largest pro-life rallies in history was taking place. A crowd of 15,000 was expected. As Mary Wilkinson, spokesperson for Hope for the Heartland began the rally, cars were still backed up for miles, trying to park.

Wilkinson started the afternoon, by thanking Operation Rescue for coming to Wichita. This set off a standing ovation that lasted three minutes. It was clear that, contrary to the plane flying overhead pulling a banner that proclaimed that Wichita is pro-choice, this city is very opposed to abortion.

By the time Pat Robertson spoke, about 30,000 people had crowded into the stadium, sitting in the stands and in the the grassy end zones areas. Robertson drew several standing ovations during his speech. The most rousing came when he called for people to back Representative Robert Dornan's move to impeach Judge Kelly. Other speakers included: Beverly LaHaye, president of Concerned Women for America; Dr. Paul Davis, director of the 130 doctor coalition, Physicians for Life; Don Wildmon, president of the American Family Association; and a host of local ministers from several denominations.

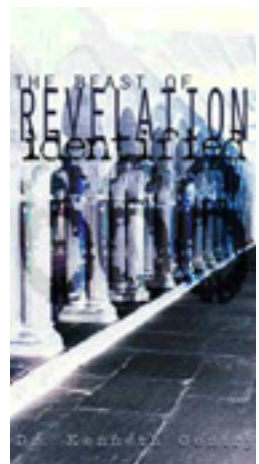
As the rally came to a close, it was clear that the people of Wichita will work together to make Wichita the first major abortion-free-city in America. Father Jim Connely said, "At first I didn't think it was possible, but now I believe we can do it. It won't be easy. It's a long road. But we don't want abortion to be what Wichita is known for anymore."

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Third Trimester abortions the reason for pro-life demonstrations in Wichita

9/91

In the national news media's coverage of the Operation Rescue activities in Wichita, Kansas, I noticed a curious omission. I do not see any mention as to why pro-lifers are peacefully blocking access to Dr. George Tiller's abortion center. That particular doctor brags about his "expertise" in doing third trimester abortions. He has publicly stated that he does them up to 8 1/2 months of pregnancy for any reason. If the Operation Rescue people can keep these pregnant mothers out of the hands of George Tiller for a few more days, these women may actually go into labor and deliver their full term, healthy babies.

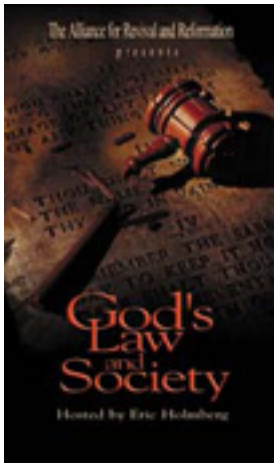
Dr. Tiller states himself that he does 600 of these third trimester abortions per year. That amounts to 10 per week. These babies are in their 7th, 8th and 9th months of development. Were these children to be born, at the time of their otherwise scheduled abortion, they would stand an excellent chance of survival outside the womb. Dealing with the bodies of all these aborted children can be quite a problem. That is why Dr. Tiller has installed an incinerator into his abortion center - to burn the bodies of these babies.

Most of the mainstream media have consistently down-played or totally ignored the fact that these third trimester abortions are going on in Wichita. This is the kind of carnage which Roe vs. Wade has wrought. Is it something that the public should be kept in the dark about? Perhaps reporting the full Wichita story would undercut what little support there is for legalized abortion.

The Federal Judge in this case says that the local police have not "dealt adequately" with Operation Rescue. I can imagine the reluctance any policeman of good will would have in leading an 8 month pregnant woman into a place where a near-full-term baby will be snuffed out. The next time you see a newborn baby, imagine if it were his or her lifeless body about to be tossed coldly into George Tiller's incinerator. Roe vs. Wade was a far cry from a sane, reasoned and human decision. It ought to be overturned.

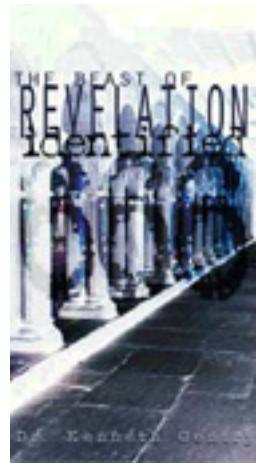
Liz Brough
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Cities of Refuge: An Interview with Keith Tucci

Director of Operation Rescue National
2/93

Operation Rescue is now holding a two-month training seminar for what it calls "cities of refuge," an event for the summer of 1993. OR will be training rescuers not just to block abortion clinics, but to also influence every facet of society in ridding our nation of legalized child killing.

When Roe v. Wade was decided in 1973, most of the evangelical church in America was too culturally irrelevant to be motivated to political action in fighting legalized abortion. In the 1980s, the pro-life movement was galvanized by the election of two pro-life presidents. Political activism increased bringing new awareness to the public over the abortion issue. Operation Rescue then burst onto the scene gaining national attention and bringing the abortion debate to the center stage. The furor and controversy sparked by the nonviolent prayer rescues and the blocking of abortion clinic entry ways made abortion the nation's number one social issue in the 1988 election. In the summers of 1991 and 1992, Operation Rescue staged national rescues in cities such as Wichita and Binghamton, New York. The national media coverage, although negative, ensured that the Rescue movement was not going to quietly die down.

On the 20th anniversary of the Roe v. Wade decision, President Bill Clinton signed five executive orders making the killing of babies easier than ever before and giving freedom for medical experimentation on living pre-born babies. This action has daunted all but a few in the pro-life movement.

In January, The Forerunner spoke with Keith Tucci, national director of Operation Rescue, asking some questions concerning the Rescue Movement's strategy for the 1990s:

FR: What is the ideology behind "cities of refuge" - the staging of national rescues in strategic cities such as what happened in Wichita?

Keith Tucci: "Cities of refuge" is a concept taken from Deuteronomy chapter 19. The Lord commanded Israel to build six cities to which an innocent man could run "lest innocent blood be shed." Obviously, the connotation is with someone who killed someone else by accident, but the principle there is that God is so concerned about the shedding of innocent blood that He wanted Israel to actually erect six cities of refuge. We believe that the Church is a city - a light set on a hill - and we should be creating cities of refuge where mothers can have a place to run [rather than seek an abortion]. In the past, we've done one national event in the summer. We felt that we could duplicate those efforts at a great reduction of cost: for instance, five cities for what it would cost us to do two. We're not talking about taking a national event and dividing it, but multiplying that one national event. We are going to be in cities that are strategically and geographically located so that people in almost every sector of the country, or within a

day's drive, can be there and participate.

FR: So instead of having one Wichita, there will be six?

Keith Tucci: Exactly.

FR: Is Operation Rescue taking a different turn now, in training people not only to do rescues, but to influence every aspect of society?

Keith Tucci: It's not different from anything we've done before. We've just never taken the time to do the training. Our whole involvement has been to impact the culture. Our thinking has always been that abortion is just a symptom of a much greater problem. We've got to change the cultural power bases of our nation. That comes through Christian influence - but how do we get Christian influence? We've never done the systematic teaching on this and had a group of people lectured and demonstrated to by a group of people who have actually done it. This school concept is something we've had for years but it never got off the ground. This past year we felt that we had to get it done.

FR: What are you calling the school?

Keith Tucci: The IMPACT school: Institute of Mobilized Prophetic Activated Christian Training.

FR: What are some of the things you'll be teaching?

Keith Tucci: There's an emphasis on character and personal holiness - that being the foundation of everything we do. We can't recreate or reproduce anything that we are not. We're teaching personal, tactical and spiritual issues. As far as subject matter, we are teaching everything from "spiritual warfare" to "How to use the media before they use you." We're having doctors who used to perform abortions come in to teach about abortion and what really happens. We are teaching debating techniques; organizational techniques; how to build community alliances; how to network with people. We have several classes on the legal aspect of rescues as well.

FR: Since the rescues started in the mid-1980s, even the secular media has admitted that this is the main event that made abortion into an issue again. However, there has been a negative reaction by some in the Christian media lately who were previously favorable. How would you respond to Christians who are no longer favorable?

Keith Tucci: The church has realized that we are not just an event. We are talking about a lifestyle. We are no longer accomplices to the shedding of innocent blood in the many concentration camps going on in our country. Unfortunately, the church in our culture has an "event" mentality: "Let's come to a meeting; let's do one thing and then let's do something else." Rather than: "Let's have victory; let's have dominion, so that the next generation can take the gospel to the further ends of the world." What's happening now is that they are standing back and counting the cost. It's easier to attack the people who

are saying: "This is how much it costs," than it is to try to dig the gold.

FR: What would you say to people who would call you arrogant, dangerous or counter-productive?

Keith Tucci: They just haven't taken the time to know the rescue movement. I'm sure there are people who make very grave and serious mistakes. Obviously, we can't be responsible for every person in the rescue movement any more than a denomination can take responsibility for every pastor who has ever fallen into sin or has ever done anything stupid or arrogant. If they say we are arrogant, I would say wholeheartedly that they haven't taken the time to get to know the true servant-leaders of the movement, or they haven't been involved themselves in the rescue movement. If they say we're counter-productive, I would say that they are listening to the wrong sources. They need to look at the grass-roots. Since Operation Rescue started, over 500 abortuaries in this country have shut down; there are less practicing abortionists than there have been in a decade; there are less medical colleges that teach abortion. We are getting hammered in the political arena, but that is not a problem with Operation Rescue. That just shows the fallacy of the failed political strategies of pro-life and conservative groups. It has very little to do with us. I think that we've helped to hold it together a little bit longer. So I think these people are looking at the wrong symptoms. Wouldn't it be wonderful if all the politicians let abortion be legal, but there wasn't a community in the country who would let an abortionist practice?

FR: So what you're looking at is making it impossible for an abortuary to function in this country?

Keith Tucci: We've got to make it intolerable and only then will we make it illegal. In the history of cultural change in this nation, it was usually the grass-roots and the church who dictated change. Abolition of slavery is the most obvious example. When they dictated change by their actions and by their willingness to spend themselves, then and only then did it become illegal. I'm a firm believer that things don't happen from the top down; they happen because the church will make a decision or won't make a decision. We made a very key foundational error 20 years ago in the pro-life movement: we began to try to convince the world - and either falsely assumed the church was in agreement or even made an even bigger assumption in that we didn't have to convince the church - but it was a key tactical error that has caused the church a lot of grief.

FR: Convince them that abortion is wrong?

Keith Tucci: That abortion is MURDER and that it is not optional to be in resistance to it.

FR: I was with Daroline Firlet and Bill Cotter in Massachusetts four years ago in the rescues in Brookline. I saw the humility in them and the willingness to stand up for the truth even more than their own families and their own lives. That had a great affect on me. Daroline is a fireball, definitely, but both of them are very humble people. I know that they are now serving the most severe prison sentences of anyone in the rescue movement. So I've been offended at some of the Christians who have ignorantly made these defamatory comments about the leaders of the rescue movement.

Keith Tucci: That's my feeling too. I'm not saying that there are not people out there like that. But they do not represent the rescue movement. They certainly don't represent the leadership. If I were going to judge a certain ministry, for instance, and cite all the inconsistencies and then hold the leader accountable, he would say: "How can you hold me responsible for that?" Even though I try to do a good job, I would say the same thing. If people hold us up to standards that they are not willing to be judged by, then they are making a very big mistake.

FR: It seems as though there has been a shift in the ideology of the leaders in the rescue movement. Someone told me that the leaders are moving towards a postmillennial worldview and the ideals of "taking dominion." Would you agree with this statement?

Keith Tucci: No, I wouldn't agree with it. I don't think there has been any shift at all. I think there has been an outworking of some things that were always foundational. Certainly, there are a lot of people in our group who don't have a postmillennial worldview - me being one of them. I think that someone standing on the outside looking at us might think that. But a lot of what is happening is an outworking of what was laid down in the beginning. We have sown some seed and that seed is producing a holy harvest right now. And that seed has not come without great expense.

FR: There are people in the church who have a fatalistic view of the way things are and they might believe that abortion is just going to be with us until the end. How does Operation Rescue view the long term effects of what you are doing? What are you hoping to see?

Keith Tucci: We're looking to see the church have spiritual integrity. That's our whole focus. Our number one obligation is to please God and to be a reflection of Him. The church, when it doesn't reflect Christ, brings destruction to society. We are the ones with whom God has charged to reflect Him, not civil government. If we reflect Him properly, then we can cause civil government to mirror some of those same attributes and ideas. But when we don't reflect Him properly, then how do we expect them to reflect Him properly?

FR: So it's more of an issue of reflecting God's character than an issue of some doctrine or eschatology?

Keith Tucci: I think so. Although I have been amazed at how some people's eschatology holds them captive. I've heard postmillennial people say that before and I definitely think that they have an argument. I think that eschatology can be an escape. People look at abortion as an issue; they don't look at it the way God sees it. But I think that's the challenge.

FR: I agree. It doesn't really matter what's going to happen; only that God's character be reflected in the church.

Keith Tucci: That's the mission of the church. We're the Body of Christ, so we're to reflect what the Head is. My heart cries for spiritual integrity. When I see people who represent Christ falling into sin and compromising, I think: "Well, we all do dumb things." But when I see obvious and complete character

failure, moral violations and Christians suing one another, I cry for the Church and for the Lord. I know how I feel when I'm misrepresented in the press and I know how the Lord must feel when His church misrepresents Him day in and day out. He must scream for people to come forward and reflect who He is. That's what we're trying to do. Anybody who has been involved in this movement knows that. We've sifted out all the activists. We are down to people in our leadership ranks whose passion is for Christ.

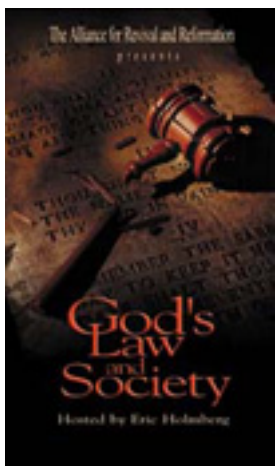
FR: When you say "sifted out all the activists," do you mean people who just want to be involved in something?

Keith Tucci: People who just wanted to have some Christian fun, kind of like the Christian Olympics or the Christian Sports Channel, you know? They said, "Hey this looks like fun! This looks like a good thing to do." Yet they believed that they could do this without any cost or any consequence. So when the cost and consequence came, they ran for the hills. Unfortunately, they are victims of the kind of Christianity under which they have been discipled, which has God as the "golden butler" who caters to our every whim and we never have any problems. That's foolishness.

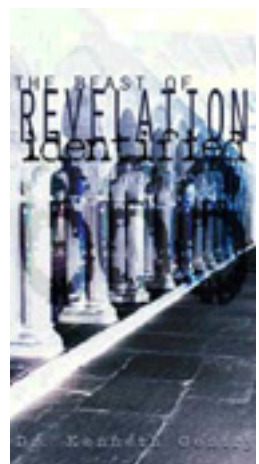
FR: What else can say about the IMPACT school that you are now conducting?

Keith Tucci: Our theme is Acts 1:2: "Everything Jesus began to do and teach." We believe that this is the model for discipleship. It's not just lecture, but it's demonstration. It's not just demonstration in character, but in tactic as well. Jesus had His disciples with Him not just to watch Him, but to demonstrate every aspect of His ministry. This included His healing ministry, His evangelistic ministry, His home visiting ministry, His publicity ministry. His disciples participated in every aspect of His life. That's what we're trying to do. We're trying to expose these people who are hungry to learn to people across the country who are positive role models. It's worth paying attention to their lives, not only their words.

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Cities of Refuge: VICTORY!

By Margaret Farrar
9/93

MELBOURNE, Florida (FR) - Despite the predictions of the liberal media, Cities of Refuge - ten days of pro-life activities in seven strategic cities across America by Operation Rescue National - was a huge success. National media gave Cities of Refuge either negative or no coverage, possibly because they were disappointed by the low number of arrests. However, Cities of Refuge ranked among one of the largest and most effective pro-life events in American history.

On the average, 1856 people participated daily, with three out of four people participating for the first time. In a ten day period, 40 children were saved. From around the country the reported number of people affected by this event continues to grow.

* JACKSON, Mississippi - Hundreds of people interceded on behalf of women contemplating killing their children. Three successful, effective rescues occurred.

* CENTRAL FLORIDA - A travel camper was transformed into a mobile crisis pregnancy center and parked outside the Aware Woman mill in Port St. Lucie, Florida. Forty women were counselled during Cities of Refuge. Seven women were tested positive for pregnancy and all seven chose life for their children.

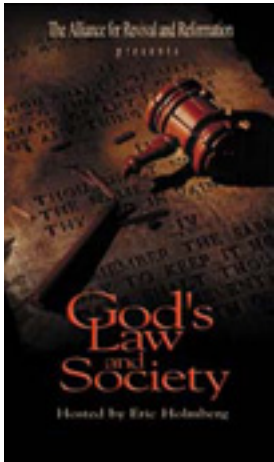
* SAN JOSE, California - Christians read the entire Bible in front of City Hall. The New Testament was read in front of Planned Parenthood's facility. A pro-abortion was moved to tears at one of the rallies while listening to pastor Johnny Hunter.

* PHILADELPHIA, Pennsylvania - Operation Rescue National leader, Keith Tucci was arrested in Philadelphia while he was in town scheduled to speak to area pro-lifers. Keith was held on a \$200,000 bond before being released on his own recognizance.

* CLEVELAND, Ohio - Almost 300 pro-lifers were involved in street activities each day. Thirteen children were saved with no arrests. A large number of new activists were involved including many Cleveland area pastors who had previously been wary of Operation Rescue events. This was partially due to the fact that no arrests were scheduled to take place.

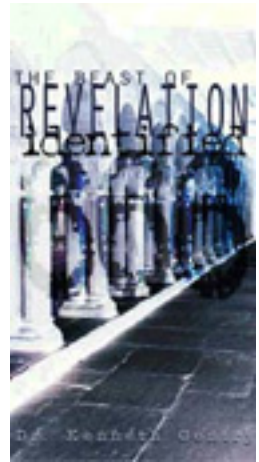
* DALLAS/FORT WORTH, Texas - Remains of murdered children were given a proper burial. Several successful rescues took place. One abortionist promised to quit. Three abortionists left town during the event. Two third-trimester children were saved through the efforts of sidewalk counselors.

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Clearing the Media Smokescreens:

What's Behind the Pro-Abortion Rhetoric

By Jay Rogers

11/93

"He has dug a pit and hollowed it out,
And has fallen into the hole which he has made.
His mischief will return upon his own head,
And his violence will descend upon his own pate."

- Psalms 7:15,16 -

Until recently, the pro-abortion activists of America were content to decry the political and social efforts of the pro-life resistance. The non-violent activities of Operation Rescue groups in closing down abortion clinics were belittled as "ineffective." Pro-life campaigns - such as Spring of Life in Buffalo, Summer of Purpose in Baton Rouge, Summer of Mercy in Wichita and Cities of Refuge in seven cities across America - were labelled "Operation Fizzle."

To get their point across, abortion advocates used (as Randall Terry terms them) "the self-inflated ideological lap dogs of the death industry" - the liberal media. The strategy of the pro-abortion camp was to portray the rescue movement as being a bothersome yet futile fringe group. The liberal media quoted other pro-life leaders as saying that Operation Rescue was counter-productive to their cause. If the pro-life camp could be portrayed as divided against themselves, pro-aborts thought, they could be easily conquered.

But now everything has changed. The "oppressive anti-choice Reagan/Bush regime" has been defeated. Bill and Hillary are in the White House. The abortion advocates have a solid pro-death president, who signed five executive orders on his first day on the job making child-killing easier and more profitable than ever. In one stroke of the pen, our nation's president gave the abortion industry five hundred million dollars and legalized medical experimentation on live fetuses.

They ought to be happy. But they are not. A type of schizophrenia has set in. Rescue groups which were previously dismissed as "ineffective" and "counter-productive" and which had "fizzled" are now being labelled as a serious threat to the death industry. Pro-abortion activists now derisively label rescue groups as the "Green Berets" of the pro-life movement. In other words, they are viewed as the shock troops who are getting the job done. Suddenly, the same people who hailed Bill Clinton as their messiah are worried about the ineffectiveness of his pro-abortion legislation. What good are pro-abortion laws if there are no doctors who will perform abortions?

Even the pro-death media have begun to realize that despite all their previous rhetoric to the contrary:

"The anti-abortion activists may be winning."¹ So the strategy has changed. The rescue movement is no longer portrayed as ineffective. Suddenly it has become an "orchestrated strategic campaign of terror."² Time magazine claimed that Operation Rescue National used "a sophisticated array of technology"³ in fighting abortion. The media has frequently claimed that ORN is a well-funded, highly-organized and technologically advanced paramilitary force. In reality, fewer rescues are being staged and the total number of arrests nationwide are down. Yet the abortion advocates are "frightened, scared, and terrorized" by a campaign of what they term "harrassment and intimidation."

The truth is that the pro-life side is making progress against abortion because of dedicated servants who stand day-by-day in front of abortion clinics and counsel women not to have their babies slaughtered. They are winning because of the peaceful efforts of people who maintain their first amendments rights to free speech and demonstrate peacefully in exposing abortion for what it is: child killing.

In reading this, you may be asking: "What makes this guy such an expert? How can he speak with such authority about what really happens in front of abortion clinics?"

For one thing, my new address is 1575 Dixie Way, Melbourne, Florida - otherwise known as the "Green House." This is the house directly across the street from 1564 Dixie Way, otherwise infamously known as the Aware Woman Killing Center. I have been here since September 1st, producing The Forerunner out of a home office. Almost everyday I observe the activities of sidewalk counselors and prayer supporters.

The front lawn of the Green House may be the pro-life media capital of the world. I have encountered reporters on Dixie Way from the local news to CNN to the BBC to German and Japanese television. These reporters most often show up for a few minutes, take a few photos, shoot some videotape, get a few quotes and then rush off to spout their pro-death rhetoric.

But my perspective is unique. I live here. I see what really happens day-to-day. I read and view the media reports sensationalizing the activities to the point of surrealism. The most outrageous report thus far was by Paul Solotaroff of Rolling Stone magazine. In a lengthy, caricatured, Dali-esque article, Rolling Stone portrayed Aware Woman owner Patricia Baird-Windle as a suffering saint and "one of the most persecuted women in America." Local pro-life leaders were painted as a movement led "almost entirely by white men" who "fit the Son of Sam profile."⁴

The most disheartening media coverage, however, has not come from magazines such as Rolling Stone, but from Christian publications whose style resembles more that of the National Enquirer than of reputable journalism. Some Christian journalists have relied almost solely on second-hand news reporting and sound-bites of pro-life leaders taken out of context by the liberal media. It has been discouraging to me to hear and read bad reports of the rescue movement by fellow Christians.

A Personal Testimony

This is the reason I first came to Melbourne - to see for myself what was really happening here. I wanted

to get to know the pro-life leaders on a personal basis and find out first hand what their character was like. What I have found is that the Rescue movement has changed little from the time when I first took part in pro-life activities in 1989 in Brookline, Massachusetts. The only major difference is that the movement has concentrated more on training leaders and has produced more focused and diversified ministries.

This has been my experience - God used my participation in Operation Rescue to call me into ministry through writing for The Forerunner. My first articles as a contributing editor in 1989 dealt with my thoughts and experiences from having taken part in several rescues in the Boston area. In the years that followed, I covered the abortion issue and the activities of the rescue movement frequently in The Forerunner. But my personal "activism" in pro-life did not extend beyond this.

That was until 1993, when I began to find that many Christian leaders who were previously favorable to Operation Rescue were beginning to back off their supportive stance. This was undoubtedly due to the biased media coverage which portrayed the rescue movement as being "violent, intolerant, extremist and arrogant."

Understanding that "the fear of man is a snare," I came to Melbourne to meet pro-life leaders Bruce Cadle and Keith Tucci. I found them to be extremely friendly, hospitable and approachable people. At that time, the IMPACT training school - a 12-week discipleship course attended by 22 local and national leaders - was in full swing. The first day I arrived, I was allowed to sit in on one of these supposedly "secret" training sessions. I had lunch with Keith and some of the IMPACT students. Bruce later invited me to his house late that afternoon for pizza where we discussed revival and reformation for about an hour before an evening pro-life rally.

Dr. David Gunn, a Pensacola abortionist, had just been shot a few weeks before this. Although this was a tragic occurrence, it was totally unrelated to the IMPACT training school. According to Keith Tucci, rescue leaders received numerous death threats after Gunn's murder. Death threats against the non-violent pro-life leaders in Melbourne were never reported by the national media.

I later took part in the April 10th demonstration in front of the Aware Woman clinic and was arrested for violating a court ordered injunction against pro-lifers. I spent the next seven days in the Brevard county jail with Keith Tucci and a several local leaders. Not only did I get to see the character of these people up close for an extended time period, but the jail time itself was a life transforming experience. For several months, I had been considering moving to another city. When I found out that Keith was going to make Melbourne his permanent base and pastor a church in town, I began to seriously consider moving to Melbourne as soon as the lease was up on my Orlando apartment.

Providentially, the house across the street from the Aware Woman clinic had been purchased by a Melbourne area resident and leased to the pro-life community shortly before the injunction was issued. This allowed sidewalk counseling to go on unhindered on the opposite side of the street during the months when the injunction stood. The first time I entered the "Green House" was April 18th, the day after I was released from Brevard county jail. As I surveyed the layout of the house, I had the strange idea that I might be living there someday. I didn't realize at the time that this thought had been divinely

implanted.

I became a part of New Life Family Church, pastored by Keith Tucci, when it began in June. By this time, I had completely forgotten about my passing idea for the Green House. The local pro-life leaders are seeking a variance that would allow them to open up a crisis pregnancy center directly across the street from the killing center. Knowing that I was looking for a place to live in Melbourne, a local leader asked me: "Why don't you move into the Green House?" Until renovation begins on the house sometime in 1994, I will be living on the location of "pro-life media capital of the world."

Examining the Issue of Violence

Even though media spokesmen for Operation Rescue have denounced violent acts from the very beginning of the movement, many believe that Operation Rescue National and other rescue groups are somehow responsible. This is a question that needs to be examined objectively:

Has there been an increase of violence due to the influence of Operation Rescue?

According to statistics compiled by a pro-abortion group, the National Abortion Federation, overall violence has decreased since the appearance of OR. The peak of violent acts against abortuaries and clinic workers was from 1984 to 1986 when there was a rash of fires and bombings. Since 1987, when rescue events began to become more common place, there has been an overall decrease of violence against clinics and abortionists.

Undoubtedly, the reason for this is that rescue events give people a non-violent outlet to oppose abortion at the place where the killing goes on otherwise unhindered. People who felt strongly that they needed to stop the physical act of abortion were given an outlet. Without this outlet, some of these same people may have turned violent. This was the case before Operation Rescue appeared.

Recently, however, there has been an increase in violence. There are indeed a "fringe element" among pro-lifers who have turned more violent. The federal government and court ordered injunctions have begun to clamp down on demonstrations in front of abortion clinics. The new surge of violence is undoubtedly due to the frustration of singular people. More legislation against pro-life activities in front of abortion clinics will most likely result in more violence. Director of Operation Rescue National Keith Tucci testified to this before a Senate committee in March:

"There is no doubt in my mind that should this State push this sort of legislation, it will be responsible for escalating the confrontation at abortion facilities and for some to resort to abusive acts. This Senate and House will send a horrid message to the pro-life community. The message will serve as a match in a tinderbox. The message will be one of tremendous contempt and spite. And, the message will be devoid of any balm for the wounds inflicted on our national community by Roe v. Wade."5

The distortion invented by abortion advocates and propagated by the liberal media that pro-life activists

are violent terrorists will only serve to exacerbate and not ameliorate the problem of violence. It is the fruition of the blatant disrespect for human life fostered by a pro-death ideology. Like the "enemy" in Psalm seven, the mischief and violence promoted by the pro-abortion camp will descend upon their own heads.

The Myth of Neutrality

The greatest contributor to the problem of violence is the sensationalistic coverage of the abortion issue by the liberal media.

"What most Americans know - or think we know - is what we have been told by the media. Few of us have arrived at our position on abortion by careful research. Rather, we have accepted whatever we have been told. For years the pro-choice position has had a hotline to our brains. By reading newspapers and magazines and watching television, we have all earned the equivalent of a doctorate in pro-choice thinking."⁶

One of the greatest myths propagated by the media is that they are unbiased on the abortion issue. There is no such thing as neutrality when dealing with moral issues. Jesus said, "He who is not for me is against me" (Matthew 12:30). With any moral issue, there are only two sides: the side of Jesus Christ and the side of the devil. On the abortion issue, the liberal media has taken the side of the devil.

The Los Angeles Times, for instance, required its writers to use pro-abortion terminology. David Shaw of the LA Times gives many illustrations of media bias on abortion in a study conducted in 1989: "Abortion opponents are often described as 'militant' or 'strident.' Such characterizations are seldom used to describe abortion-rights advocates, many of whom can be militant or strident - or both."⁷

If objectivity is defined as truth, then a journalist could report the facts of current events in the context of the moral Law of God. For instance, imagine a television reporter covering events from a biblical perspective:

"This is so-and-so reporting live for CNN in Melbourne, Florida. We are here live at the Aware Woman Center for Choice where 20 abortions have been performed today. On either side of the street we have activists promoting both sides of the issue. There are about 40 people demonstrating in favor of life and 17 people defending the clinic's ability to perform abortions. Standing beside me is Patricia Baird-Windle owner of the abortion clinic. Patricia, can you justify abortion when there are so many people here who believe that it is the killing of unborn infants?"

Both sides would be given equal time to present their argument live with no sound-bites. The reporter may be objective in her presentation of the facts. Instead of referring to the "right to abortion" and the "orchestrated campaign of intimidation and harrassment by anti-abortion protestors," the reporter would merely state the facts in light of biblical truth. The fact that abortion is murder; that it is child-killing; that the pro-choice ideology also spells death for unborn babies will never be hidden because it is an

immutable fact sustained by the objective truth of the Word of God.

Removing the Smokescreens

The Bible portrays Satan as "the father of lies" and as a thief who comes to "steal, kill and destroy." So we shouldn't be surprised when we see pro-abortion media using the methods of the devil to portray the pro-life movement.

The smokescreens offered up by the media are contrived to keep the focus off the issue of the life of the unborn child. Instead of dealing with the issue of abortion there is the attempt to put the emphasis on alleged "violence" and "oppression" against abortionists, clinic owners and women seeking an abortion. Christians may counter various smokescreens by not being drawn into the argument on pro-death terms, but focusing instead on biblical truth.

Smokescreen #1 - There is a growing persecution of abortion doctors.

The Truth - Abortionists are murderers. If our society's laws recognized that the Bible equates child-killing with one of the most detestable acts in the sight of God, then this would not even be an issue. Abortionists would be tried and punished for their murders.

Smokescreen # 2 - All the violence has been carried out by the pro-life side.

The Truth - Just within the past year, two Christian ministers who were vocal about their pro-life views were murdered by people who were pro-abortion. There have been numerous instances of death threats and violence directed at pro-lifers. At rescue events nearly all of the people who are arrested are pro-life activists peacefully blocking a clinic door. Whenever a pro-abortion demonstrator is arrested it is usually due to an act of violence on a pro-lifer or on a police officer. There are numerous documented incidences of police brutality against rescuers. The liberal media has not shown this.

Smokescreen # 3 - The shootings of abortionists Tiller and Gunn were not spontaneous acts or isolated incidents.

The Truth - They were.

Smokescreen # 4 - Those who take part in rescue events are extremists and religious fanatics from the fringe element.

The Truth - Rescuers make up a broad spectrum of Christians and form a widely varied demographic. Most rescuers are arrested for the unborn once or twice a year on average, and fill their time with many other pro-life efforts, such as crisis pregnancy centers, pro-life education, literature distribution, sidewalk counseling, picketing, boycotts, political action, Life Chain and many other activities.

Smokescreen # 5 - The pro-life movement is led almost entirely by men.

The Truth - More women than men oppose abortion. According to a 1989 New York Times poll, 59 percent of women opposed abortion while only 46 percent of men opposed it. The great majority of pro-life workers are women. The staffs of groups such as Right to Life, Birthright, Crisis Pregnancy Centers and Operation Rescue National are made up of a majority of women. Pro-life rallies are attended by a majority of women with a heavy representation of youth and children. Even if this accusation were true, men ought to be able to take leadership. The killing of the unborn is a moral issue, not a gender issue.

Smokescreen #6 - At least two-thirds of Americans are pro-choice.

The Truth - In poll after poll, the vast majority of Americans have indicated that abortion, in up to 98 percent of the cases should be restricted. A poll conducted March 27-29, 1989, by The Boston Globe showed that most Americans would ban the vast majority of abortions performed in this country. Seventy-two percent said they would allow abortion in no circumstances or limit abortion to the circumstances that make up less than three percent of all abortions.

Smokescreen # 7 - It is unfair to bring "unwanted children" into the world.

The Truth - One and a half million married couples want to adopt children, yet these "unwanted children" are short in supply. Perhaps abortion is in part responsible for the occurrence of "black market babies," a practice in which children are kidnapped by underworld organizations and sold to couples who are unable to adopt. The concept of "unwanted children" needs to be eradicated from our national consciousness.

Smokescreen # 8 - Abortion is a woman's fundamental constitutional right.

The Truth - The so-called "fundamental right to an abortion" is based on an extremely flawed interpretation of the 14th amendment. Supreme Court Justice Blackmun stated in an interview with The Village Voice that the unborn are not included in the definition of the word person. Referring to the 14th Amendment, which states, "All persons born or naturalized in the United States and subject to the jurisdiction thereof, are citizens of the United States ... No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty or property, without due process of the law," Blackmun concluded, "So, the word person does not include the unborn."

The phrase "All persons" does not mean "only those persons"; the term is inclusive, not exclusive. The words "born" and "naturalized" are descriptive terms referring to "persons" - the intent of this amendment was to grant equal rights to all people, and (together with the 13th and 15th Amendments) to abolish slavery. This statement does not define what a person is, but states inclusively (not exclusively) which persons ought to be considered citizens and have the rights of life, liberty and freedom.

If Blackmun's reasoning was followed, only those born or naturalized in the United States should be

considered "persons." What about those born outside the United States? Are they not considered persons, either? Should illegal aliens be killed the same way that abortionists butcher babies? It is amazing that a man who ascended to such a high seat of power applied such flawed thinking to a decision making process.

These are just a few of the arguments of the pro-death ideology that are easily refuted. The Forerunner recommends as an excellent resource to those who want to arm themselves against the pro-death rhetoric: Pro Life Answers to Pro Choice Arguments, by Randy Alcorn, Multnomah Books, P.O. Box 1720, Sisters OR 97759.

1 ABC-TV's Day One, October 19, 1993.

2 Ibid.

3 Time, "Camp for Crusaders," April 19, 1993, p.40.

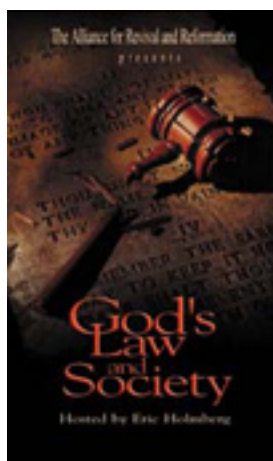
4 Rolling Stone, "Surviving the Crusades, October 14, 1993, p.60.

5 Testimony of Reverend Keith Tucci, director of Operation Rescue National regarding Senate bill 1714, March 22, 1993.

6 Randy Alcorn, Pro-Life Answers to Pro-Choice Arguments (Multnomah Books, P.O. Box 1720, Sisters OR 97759) p.32.

7 Shaw, "Abortion Foes."

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Abortion Clinic Buffer Zone Ruled Unconstitutional

Federal court decides in favor of pro-lifers

By Jay Rogers

11/93

MELBOURNE, Florida (FR) - In a major victory for pro-life activists, a federal appeals court ruled that a court ordered injunction against pro-lifers at a Melbourne abortion clinic infringed on freedom of speech. The court said that the order issued by Circuit Judge Robert McGregor should be lifted. In April, McGregor created a buffer zone around the Aware Woman abortion clinic in Melbourne that kept pro-life demonstrators from getting too close. About 150 pro-lifers were arrested earlier this year for violating the court order. (The Forerunner April/May 1993, "Christians Are Arrested For Praying.")

The federal court noted that Judge McGregor created a criminal statue prohibiting "pro-life free speech activity in a certain geographical location." Because the injunction contained "viewpoint specific" discrimination (i.e., it prohibited only pro-life free speech) it was deemed unconstitutional. This decision has monumental importance in the legal war over abortion and will be used as a precedent in arguing similar cases all over the country.

The appeal was won by Matthew D. Staver, attorney and president of the Liberty Counsel. Staver's case was argued on behalf of Myrna Cheffer, an Orlando area pro-life activist. Cheffer was not among the 150 pro-life individuals who were arrested for entering the buffer zone. Nevertheless, she filed this suit in federal district court seeking to prohibit enforcement of the state court injunction. Cheffer claimed that the injunction acted as a prior restraint on her free speech rights and that the threat of arrest chilled her ability to exercise these rights. The federal appeals court ruled in favor of Cheffer and handed the order back down to the district court recommending that it be repealed.

According to Staver: "It's a landmark decision. This particular order is one of the strongest of its kind as it relates to abortion picketing and free speech. It specifically indicates that this injunction is viewpoint oriented, content specific and it violates free speech. It is also significant as it relates to the buffer zone legislation that was going to be before the Florida legislature next week placing 50-foot buffer zones around abortion clinics and the Freedom of Access to Clinic Entrances bill on the federal level. This decision will clearly allow suits against those type of buffer zone restrictions. This particular injunction goes way beyond trying to restrict trespass or things of that nature. It restricts picketing that occurs within a traditional sidewalk, highway, residential area.

"We now have a conflict in the 11th Circuit Court of Appeals on the federal level and the Florida Supreme Court in their interpretation. That will be very strong basis on which the United States Supreme Court could accept this case on the appeal. In the meantime, we will ask the federal court to block the

continued enforcement of this injunction. I would also caution the city of Melbourne Police Department from making arrests of people while they are within that 36-foot buffer zone because I think they tread a very thine line upon which they could be sued under this federal court ruling for deprivation of individual civil rights."

The following are excerpts from Chief Judge Gerald Tjoflat's decision: "Perhaps few Americans are content with the current legal status of abortion in America. Many see a woman's ability to choose abortion as a part of her fundamental constitutional right to self-determination that is ill-protected by wavering jurisprudence by the Supreme Court. Many others see the 1.4 million abortions each year as an American Holocaust permitted by the moral vacillation of the government. This case arises out of the clash of these opposing beliefs, and governmental attempts to restrict their free expression.

"On April 8, 1993, Judge McGregor issued an Amended Permanent Injunction in which he enjoined certain activities of Operation Rescue and others in a court-drawn 'buffer zone' surrounding the abortion clinic.... On its face, the injunction appears to 'criminalize' various acts of peaceful protest, including the mere penetration of the buffer zone by anyone acting 'in concert' with those named in the injunction ... The local police understood the injunction to require them to arrest 'pro-life' individuals who violated the buffer zone.

"An injunction is an extraordinary remedy that operates only on the parties before the court. Legislation operates more broadly, extending to all actors within the legislature's jurisdiction. Nevertheless, when Judge McGregor issued the Amended Permanent Injunction in the state case, he, in effect, created a criminal statute prohibiting 'pro-life' free speech in a certain geographical location. But by extending the injunction to nonparties and by attaching criminal penalties otherwise protected by the Constitution, Judge McGregor crafted a law.... We refuse to prefer form over substance; the injunction has all the attributes of a criminal statute and we will treat it accordingly....

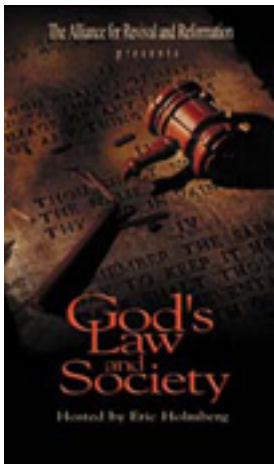
"That free speech restrictions at issue here are viewpoint-based cannot be seriously doubted. Such a restriction is no more viewpoint-neutral than one restricting the speech of 'the Republican Party, the state Republican Party, George Bush, Bob Dole, Jack Kemp and all persons acting in concert with them or on their behalf.' The practical effect of this section of the injunction was to assure that while 'pro-life' speakers would be arrested, 'pro-choice' demonstrators would not. A viewpoint-specific restriction in a traditional public forum is unconstitutional....

"The Supreme Court has noted that '[t]he loss of First Amendment freedoms, for even minimal periods of time, unquestionably constitutes irreparable injury.' This is apparently precisely what occurred. Several of those arrested testified that they were designated for arrest by clinic workers and police officers because they were perceived to be 'pro-life.' Judge McGregor accepted this interpretation of the intent of the injunction and explained (to the arrestees): '[T]he injunction did not pertain to those on the other side of the issue, because the word "in concert with" means in concert with those who had taken a certain position in respect to the clinic, adverse to the clinic. If you are saying that is the selective basis that the pro-choice were not arrested when pro-life was arrested, that's the basis of the selection....'

"It is tempting, of course, to entertain the argument that the speech in this case is disruptive, discourteous, and offensive, but that is irrelevant.... We protect much that offends in the name of free speech - we cannot refuse such protection to those who find abortion morally reprehensible. The district court treated the state court injunction as an ordinary injunction when it had the effect of a criminal statute. Consequently, the order of the district court was founded on a mistake of law. We vacate the order, and remand for further consideration of the issuance of a preliminary injunction in light of this opinion.

"IT IS SO ORDERED."

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Abortion and the News Media

By Mike Wade

11/90

Three months ago something happened that could forever help us in our fight to see abortion abolished. The details of the incident are necessary to study in full, before we implement this new weapon in the effort to overturn legalized child killing in our nation. We will study a list of gaffes by the "pro-choice" media, then, in a future article, we will look at how this new found knowledge can help us in our efforts.

I say all of this to warn that our real concern should not be that we now have a weapon with which to bloody our political opponents - rather our concern should be how to effectively use this weapon without defiling ourselves and dishonoring the Lord. So just what is this so-called "weapon?" Something that could only be the result of prayer, and also something that we are sure to loose if we do not soon discover what has been literally dropped into our laps: The news media has admitted that it is biased against the pro-life movement. No, that's not a typo or a glitch in our computer. I said, the news media has admitted that it is biased against the pro-life movement.

David Shaw, of the LA Times-Washington Post Service, wrote a two part editorial, that was printed in newspapers throughout the country, based on a comprehensive study by the LA Times of major newspaper, television and news magazine coverage. More than 100 interviews with journalists and with activists on both sides of the debate led the study to conclude that bias in favor of the pro-abortion side "often exists."

Now, this is just one man writing about one study. But that it came from within the bowels of the very system itself should have pro-lifers dancing in their prison cells. What gives the study so much substance are the concrete, unavoidable examples that they cite. The following cases are not only helpful in pinning editors to a wall (in love), but perhaps even more valuable in training us what to look for in scrutinizing future news coverage.

Some of these inconsistencies cited by Shaw are the following:

- * The news media consistently uses language and images that frame the entire abortion debate in terms that implicitly favor abortion-rights advocates.
- * Abortion-rights advocates often are quoted more frequently and characterized more favorably than are abortion opponents.
- * Events and issues favorable to abortion opponents are sometimes ignored or given minimal attention by the media.

- * Many news organizations have given more prominent play to stories on rallies and electoral and legislative victories than to stories on rallies and electoral and legislative victories by abortion-rights opponents.
- * Columns of commentary favoring abortion rights outnumber those opposing abortion by a margin of 2 to 1 on the opinion/editorial pages of most of the nation's major daily newspapers.
- * Newspaper editorial writers and columnists alike, long sensitive to First Amendment rights and other civil liberties in cases involving minority and anti-war protests, largely have ignored the same questions when Operation Rescue and other abortion opponents have raised them.
- * When the U.S. Supreme Court ruled in the Webster case, over a year ago, that states had more freedom of choice to regulate abortion, the decision was labeled "a major setback from abortion rights." Shaw asks, "Could it not also have been called 'a major victory for abortion opponents?'"

Words are everything

One of the activists interviewed was Douglas Gould, former vice president for communications at Planned Parenthood of America. Says Gould: "The language is everything." Comments Shaw: "In the abortion debate, the media's language consistently embraces the rights of the woman."

- * When the networks broadcast an abortion story, the backdrop has often been the large word 'abortion' - with the 'O' in the word stylized into the biological symbol for female. The networks could just as easily stylize the 'O' to represent a womb, with a drawing of a fetus inside, but they don't.
- * When Time magazine published a cover story on abortion last year, the cover was a drawing of a woman; when Newsweek published a cover story on abortion two months later, its cover featured a photo of a pregnant woman. Neither depicted a fetus.
- * When the Washington Post wrote recently about proposed anti-abortion legislation in Louisiana, it spoke of the state House of Representatives making a decision on a "woman's reproductive rights." Shaw quotes a pro-lifer protesting the choice of language, stating that the newspaper is adopting "both the paradigm and the polemic of the abortion rights lobby."
- * When the Los Angeles Times covered the same story, it referred to the proposed legislation as "the nation's harshest." That's the view of abortion rights advocates; it's 'harsh' toward women's rights. But abortion opponents regard the legislation as benevolent - toward the fetus.

Shaw points out that, for some reason, pro-lifers have been much less successful than abortion rights advocates at feeding their terminology into common news media usage, especially since the Webster decision.

"With that decision, the long dormant abortion rights movement suddenly was energized anew. Membership and fundraising skyrocketed. Political activism blossomed. Courtship of the media began in earnest."

Not that the media wasn't biased before Webster. Semantics, labels and stereotypes have been around for a long time. In the abortion debate they somehow always work to favor abortion rights groups.

Abortion opponents are sometimes identified as Catholics (or fundamentalist Christians)," says Shaw, "Even when their religion is not demonstrably relevant to a given story; abortion rights advocates are rarely identified with religion. Abortion opponents are often described as 'militant' or 'strident.' Such characteristics are seldom used to describe abortion rights advocates, many of whom can also be militant or strident - or both."

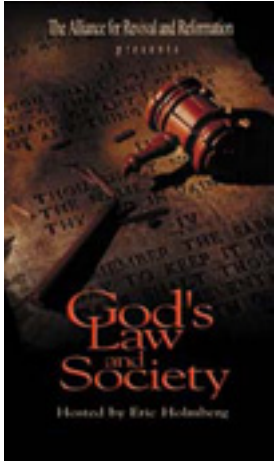
He cites the following examples:

- * The Louisville Courier Journal described an anti-abortion rally at which clergy men "ranted" against (Roe vs. Wade); in the same story, abortion rights advocates ... 'hailed' the importance of the decision.
- * The Associated Press, Washington Post, Boston Globe, and Time magazine, among others, have referred to those who oppose abortion "even in cases of rape and incest." But the media almost never refer to those who favor abortion rights "even in the final weeks of pregnancy."
- * The United Press International reported last year on a poll that showed a minority of all Americans take absolutist positions on abortion. The story said "only" 18 percent believed abortion should always be illegal. But there was no "only" before the 27 percent who said abortion should always be legal.
- * Newsweek said last summer that under new abortion regulations, "many women will be forced to seek out-of-state abortions - incurring travel expenses and losing time and income in the process." But abortion opponents argue no one is "forced" to have an abortion and that Newsweek's statement is tantamount to saying that if guns were outlawed, many murderers would be "forced" to use knives.
- * Some news organizations say that polls show that 'most' Americans favor abortion. But what polls really show is that Americans are enormously ambivalent about abortion, their answers depending on precisely how the question is phrased.

And on and on. This painful list is not printed to make you feel sick, although that might be a fitting response. The value here lies in the categorization of instances of news media bias. This list should help you to identify future cases. Members of the press must be held accountable, and I don't think any of us expect that to be done from within the institution itself.

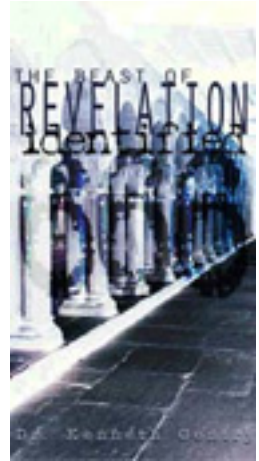
How to go about using this new weapon will be the subject of the next article in this series.

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Abortion and the News Media: What Should Be the Motive for Activism?

By Mike Wade

2/91

In the November Forerunner, we cited examples of news media bias against the pro-life movement, and promised a sequel that would discuss how to use that information to improve the odds of better treatment. The practices should be obvious: letters to the editor, visits to the newsroom and circulation of examples of such bias among other pro-life activists. What is crucial to any action of this kind, however, is not the action itself, but the motive of the heart within the activist.

Now to such a statement it is easy to imagine a lot of "amens" in response. But what exactly should the motive be? Is it to see abortion ended? A Christian journalist at Time magazine, a few years ago, discussed in print the problems of anti-Christian media bias. The examples he cited were interesting and relevant, but even more so were the corresponding problems he pointed out within the household of God itself.

What the Time correspondent pointed out was the way Christians - ministers especially - treat journalists: they view them as means of furthering our own interests and ministries. When journalists don't print what is expected, the Church is reduced into merely another special-interest group that demands to be heard, and treated "fairly."

I doubt that this article is revolutionary in doctrine to anyone. The solution, identified below, is something we should not only be able to agree on, but predict in advance. But since I, for one, have never seen it in print, please indulge me with my soapbox. We seem to be able to love prostitutes and beggars, but have a hard time with those who intimidate us in a more threatening manner.

Jesus Christ was never treated "fairly." Indeed, he even promised that those who obeyed him would be lied about and persecuted. To show us how to endure, He was our forerunner, and always managed to turn persecution in something that bore good fruit.

If nothing else, persecution will always bear fruits of the Holy Spirit within willing hearts of believers. But God also would like to turn media bias into something good: namely, the conversion of not only those who are throwing the stones today, but those who are holding the coats as well. No matter to what degree they oppose the Lordship of Christ, God is able to turn whatever unbelievers intend for evil into good. In fact, that's the whole idea.

The feminist radicals of the 60s and 70s understood this well, or at least they managed to somehow turn violent opposition into support. If you're over 30, you may remember fanatical drives to ban the bra, and

beautiful women chopping their hair off in protest of what they perceived as sexism. You will also remember that they were the laughing stock of the nation - for a while. People, news writers and editors for instance, began to realize that these radicals were willing to suffer for what they sincerely believed in. This genuine faith turned the tide of public opinion.

Okay, I know. Much of the reason for this change was the fact that society was adrift from its biblical moorings, and the feminist victories such as Roe vs. Wade were simple matters of default. But remember, they moved in bitterness and selfishness. How much greater our weapons are if we move in love, with nothing to gain, but much to lose.

But one can only do this when one knows exactly what his or her mission is. God isn't expecting us to shoulder the responsibility for ending abortion any more than he held Jeremiah responsible for the refusal of his countrymen to turn from their wickedness. In Jeremiah's situation God even told him, to paraphrase part of the first chapter, that his efforts would meet with no success.

Therefore, our faithfulness in doing what God puts on our hearts is determined by motive, not energy expended or activities pursued. And, since good intentions aren't worth much, does God have any requirements that determine motive? Does God even look at them as requirements?

Yes, He does. And the fulfillment of those requirements is summed up for us in Galatians 5:14, "for the whole Law is fulfilled in one word, in the statement, You shall love your neighbor as yourself."

It is very liberating to understand that, no matter how vulnerable we might make ourselves in picket lines or letters to the editor - or anything in which we do for the Lord - that we are free to love people through it the whole time. This isn't to say we never offend them or directly, even harshly, confront them.

Love can take on a whole spectrum of emotions, but it always recognizes the dignity of everyone, whether it be an unborn child, a homosexual who spits on Christians and grotesquely mocks God, or even the reporter who portrays the hater of God as the basically good hero, and the Christian as the imposing, narrow-minded villain.

In Jesus' time the Sanhedrin had dispatched scribes throughout parts of Israel to be on the lookout for Jesus and the watch for anything that might be construed as an offense to the law. Jesus explains how He dealt with it in what is known today as the greatest sermon ever given: the Sermon on the Mount.

Here the persecutors were not atheists, agnostics or neo-pagans, as they are today. But in both situations they are people who assume they are doing everyone a big favor by opposing what they hate. One can find a lot to dislike about someone like this, until one realizes that the only difference between the persecutor and the persecutee is the grace of God. And if the Christian does not respond in love, he or she makes the statement that there really is no difference. Both are just seeking their own will.

The Christian who faced pagan Rome however, did suffer persecution much the same that we face, only

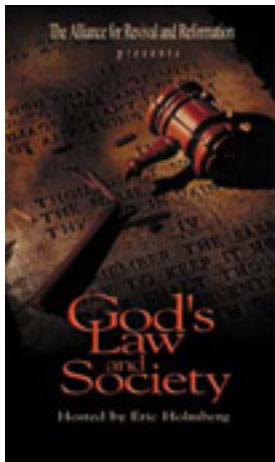
ours is on a much smaller scale. It was not their great evangelism, logical teachings or wonderful press coverage that brought them results. It was sincere faith, genuine agapé, and complete dependence on God that ushered in a revival that has yet to be equaled.

There is nothing limp-wristed about this love. Jesus often responded harshly to the Pharisees. It's often said they are the only people he rebuked; but he also rebuked Peter. Jesus never came against the dignity that every man had, by virtue of being in the image of the Father, whether they were Mary, a prostitute; Levi, a tax-collector; Peter; as spiritual studmuffin; Nicodemus, a Pharisee; or Judas.

While the feminists were preparing to march in the streets, John Lennon told us to "Imagine" a world of peace, harmony and love. That is something everyone longs for and, of course, is only attainable by giving up a life of sin. Faith, however, hardly comes easily to the breast of Natural Man. Even Lennon's song calls for a world without religion (re: belief in a God of moral absolutes).

History, however, teaches that when Christians, by the grace of God, love their neighbors as themselves, revival is the result. The degree to which they are persecuted is the degree to which the Spirit of God is able to rest on them - and shine forth from them too.

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Abortion Debate Promises to Divide America

9/89

In the ensuing months after the Supreme Court's Webster decision, it has become clear that America is about to be plunged into the most intensely divisive political debate since the Viet Nam War. Pro-life and pro-choice forces are mobilizing to vie for the support of the majority of the American people. Until now, most have remained ambivalent but in coming months it will become increasingly difficult to stay on neutral ground.

Politicians who try to hedge on the abortion issue will be forced to take a stand for or against restrictive abortion legislation. The coming political debate will reveal that the great middle ground is being pulled into two polar opposites.

The American public has been portrayed as being in favor of choice by abortion rights groups. Shortly before the Webster ruling, however, amidst a pro-abortion media blitz, A CBS News poll revealed the American public strongly favors putting limits on the legality of abortion.

When asked, "What if your state could pass a law that would only permit abortions in the case of rape, incest, and to save the life of the mother. Would you favor or oppose that law?" A greater percentage - 66% - favored the law limiting abortions and only 29% opposed it. In the same poll, only 21% said they would favor a law banning all abortions.

Only a very small percentage of the 1.5 million abortions performed annually are done in the cases provided for in the first question. Thus it can be seen that most Americans would ban the vast majority of abortions performed in this country.

Despite such clear and consistent poll results, pro-choice groups promise to keep the American public focused on the abortion issue in the 38 upcoming gubernatorial elections. In the New Jersey race, the National Abortion Rights Action League vows to pump as much as half a million dollars into campaign ads. Executive director of N.A.R.A.L., Kate Michelman, says, "America's political landscape will never be the same ... The New Jersey gubernatorial race is the first example of what we are going to do around the country."

In the past, pro-choice groups have relied heavily on pro-abortion rhetoric such as "a woman's fundamental right" to an abortion. The continued effectiveness of such an ideology will be tested.

National Right to Life-Political Action Committee Director, Sandra Faucher, warned that complacency among pro-lifers in the wake of the Webster decision could spell disaster. Even a reversal of Roe will

accomplish nothing to protect the unborn. Faucher advised, "Protective legislation must be passed in each and every state."

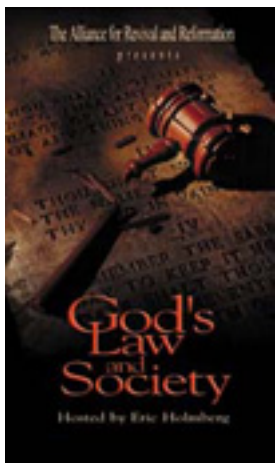
Pro-life activists will be most effective in states where strong organizations already exist. Legislation which forces people to look at the implications of terminating the life of an unborn child will be employed. A bill that would make a woman listen to the fetal heartbeat and look at a picture of an unborn child at the same stage of development as hers before choosing an abortion will be introduced.

By shifting the debate from the Supreme Court to the state legislatures and the American people, where it belongs, many will be made more aware of the intrinsic issues which abortion carries. Most already recognize that human life begins long before birth. Precisely where that life begins and how to determine this will be questioned.

Advances in fetology, ultra-sound technology, and intra-uterine photography will be employed by pro-life groups to persuade those looking for an answer to this issue. Pro-choice groups will continue to use rhetoric which draws attention to the rights of the woman rather than to the rights of her child.

By drawing the abortion issue out of the courts and into the public arena, the unheard voice in this debate, that of the unborn child, is in the position to gain the most advantage.

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Abortion or Infanticide?

3/90

A recent Boston Globe story described how an aborted baby continued to live, gasping and twitching in a bedpan, abandoned to a small room in a Philadelphia hospital with other aborted children.

Dr. Joseph L. Melnick was convicted of infanticide, or withholding proper medical treatment to a baby born alive. Melnick faces 3-1/2 to 7 years in prison.

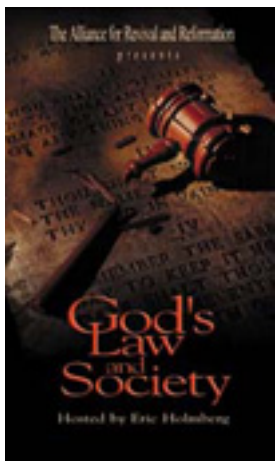
The article stated that Melnick performed an abortion for a 13 year-old girl seeking her second abortion in 10 months. The girl and her mother told him that she was 4-1/2 months pregnant. The Globe stated that the baby was of 32 weeks gestation, or 8 months, and weighed 3 pounds 9 ounces and was 17 inches long.

Melnick testified that "the baby appeared like a doll. It just didn't have any life; it was listless and flacid, and it certainly did not breathe, and it didn't cry, I was very certain that the baby was stillborn."

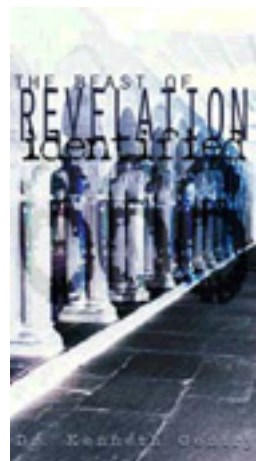
But nursing supervisor Pearl Reznick testified that she found the baby alive an hour after the abortion. "The back was arched, the head was drawn back, the eyes were closed and the arms were limp hanging. And then I saw it take a gasp."

Reznick said she heard a faint heartbeat, three other doctors were called in and two of them said that they also heard a heartbeat. the baby was taken to the emergency room and pronounced dead at 11 p.m. Another hospital nurse notified the state, prompting Melnick's arrest, the Globe reported.

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American Medical Association's Statement Condemns Abortion

When Doctors Used to Condemn Abortion ...

From the pages of American history

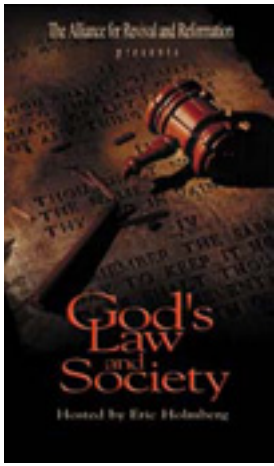
In 1871, abortion was considered a "foul, unprovoked murder" and unprofessional for physicians to perform. This was the stated opinion of the American Medical Association (AMA) - and it reflects how Christian morality has degenerated since that time.

According to the AMA, the physician's role was comparable to a "good shepherd," whose chief mission was to "do as much good as possible and as little evil as possible to the human family..." Abortionists were called "modern Herod's" and "executioners ... who were false to their profession," who sought "not to save but to destroy," according to the statement. "(W)e see in our midst a class of men, regardless of all principle, regardless of all honor, who daily destroy the fair fabric of God's creation; who daily pull down what He has built up; who act in antagonism to that profession of which they claim to be members."

Abortionists were condemned and "every physician of the United States" was to "resort to every honorable and legal means in his power to crush out from among us the pest of society ..." Discouraged from associating with abortionists, physicians were exhorted to "form themselves into a special police to watch, and to detect, and bring to justice these characters. They should shrink with horror from all intercourse with them, professionally or otherwise."

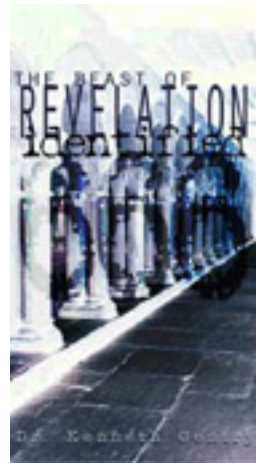
The statement continued: "(I)n the opinion of this convention, it will be unlawful and unprofessional for any physician to induce abortion or premature labor, without the concurrent opinion of at least one respectable consulting physician, and then always with a view to the safety of the child - if that be possible."

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America Unites for Life!

By Bruce Donaldson

On April 28th, over 350,000 pro-life demonstrators crowded around the Washington monument to be counted as the majority of Americans who are sick of America's abortion holocaust. Their aim was to show the congress, the press and the nation that hundreds of thousands are prepared to travel at their own expense from all across the nation to make their voices heard.

Politicians generally assume that every letter they receive from a given perspective represents about two hundred other people who share the same view without bothering to write. How many people, then, do 350,000 live bodies represent?

President George Bush joined the rally via telephone saying "the widespread prevalence off abortion in America is a tragedy." He encouraged everyone "to continue to work for the day when respect for human life is sacrosanct and beyond question."

Vice President Dan Quayle appeared at the rally observing that the American people would not "continue to accept the notion that an unborn child is disposable.... Not in this country. Not now. Not ever." Quayle reaffirmed that "the majority of Americans have shown, in poll after poll, they object to the abortion of an infant for almost any reason up to the time of its birth."

"Those multitudes," Quayle said, "stand together against the terrible reality of unlimited abortion on demand. That overwhelming majority constitutes the largest coalition in American politics."

Overt political bias in the American press became evident as many of the country's major news sources ignored the gathering which made up one of the largest crowds ever to gather in Washington D.C., although Cardinal John O'Connor challenged the many news teams present to "tell America the truth."

Time and Newsweek did not cover the story at all; The Wall Street Journal told the whole story in less than one inch; Ted Turner's Cable News Network reported an attendance of 60,000 most of the day then grudgingly admitted 200,000. Decidedly pro-death, National Public Radio wouldn't budge from their report of 60,000 all day. Photographers shot away from the crowd toward the Lincoln Memorial where most of the overspill went, within earshot of the stage, to find shade and/or cool off in the fountain.

Many found their way to the Vietnam Memorial, a sobering 500 foot black wall, where National Right to Life President J.C. Wilke noted that if it was a memorial to the unborn, 25 million lives would need a wall 50 miles long. Wilke described the Rally for Life attendance as "awesome." The crowds attitude, he said, was enthusiastic, optimistic, determined and inspired. "They had all come for one reason - a deep dedication toward the cause of stopping the holocaust that kills over 4800 babies each day."

The dedication of the crowd gathered in Washington D.C. will carry over to the November elections with hopes that the candidates will respond to the majority's concerns. Yet in states like Connecticut and Florida "right to privacy" laws are being interpreted as providing the right to abortion by the state supreme courts.

In Florida, the decision is based on a privacy clause voters added to the state constitution in the 1980. Section 23 of the Florida Constitution reads as follows:

"Every natural person has the right to be let alone and free from government intrusion into his private life."

In the parental notification case the Florida Supreme Court used this clause to rule that a 13 year old girl can have an abortion in one of its unregulated clinics without her parents' knowledge. This ruling has ominous implications. First, even if leaders are elected to pass pro-life legislation, state Supreme Courts can use similar principles to rule that legislation unconstitutional. Second, even if the U.S. Supreme Court were to overrule Roe vs. Wade, Florida, at least would continue to be an abortion state.

The ballot box cannot be relied upon solely to turn the bloody tide of abortion. Pro-life activist Stephen Wood has recognized the only means powerful enough to break down an abortion stronghold - prayer. "If prayer can move mountains," says Wood, "it can shatter strongholds. Christians need to engage in serious prayer that either the hearts of our (Supreme Court) justices would be changed, or that we would have a change of justices."

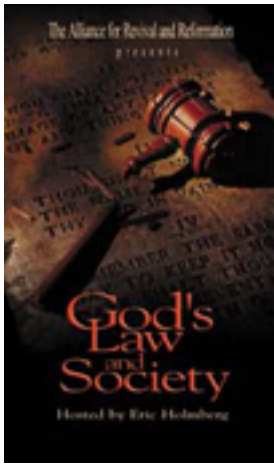
Wood cites Psalm 82 which is about God judging the judges and rulers of the earth who failed to defend the poor, fatherless and afflicted. This passage of scripture is an inspired prayer and can be used in imploring God to intervene in our state legislatures.

Not far from the rally site, across the street from the White House, stood a sight to help inspire the much needed prayer of those concerned for our nation's future - "The Cemetery of the Innocents."

"The Cemetery of the Innocents" is a field of 4400 crosses and Stars of David, which represent the number of babies killed daily by abortion. It was placed by the American Coalition for Life which claims 50,000 members nationwide. During the days surrounding the rally, people could be seen kneeling amidst an overwhelming sea of white memorials to those slain that same day.

Overall, the Rally for Life '90 was a great success and should be an encouragement to those who for so long have given their lives, time, finances and prayers to see the long and embarrassing holocaust come to an end.

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Most Americans Oppose Most Abortions, Wirthlin Poll Finds

3/92

Most Americans oppose the vast majority of all abortions being performed, according to the findings of a national poll of 750 people conducted in January.

The poll, conducted by the highly respected Wirthlin Group, found that pro-life Americans are also much more likely to vote single-issue than Americans who favor abortion. This means that pro-life candidates enjoy a seven percent voting edge, or "increment," over pro-abortion candidates.

The poll also found that Americans support the primary provisions of a Pennsylvania law now before the Supreme Court. An overwhelming majority - 85 percent - support a woman's right to know about abortion and alternatives, and 74 percent support spousal notification.

"When Americans are asked about abortion, they oppose abortion," said Wanda Franz, Ph.D., president of the National Right to Life Committee, the nation's largest pro-life group. "And pro-life Americans are much more willing to vote on the abortion issue alone."

Other major findings of the poll include:

- * A majority of Americans oppose the overwhelming majority of all abortions. 53 percent of poll respondents said abortion should be legal in three or fewer circumstances: in cases of rape, incest or to save the life of the mother. The Alan Guttmacher Institute, Planned Parenthood's research arm, reports that those three reasons account for less than 4 percent of all abortions. The Wirthlin poll also shows that just 11 percent of Americans support abortion on demand throughout pregnancy, while another six percent support abortion in the first six months of pregnancy.

- * Young people (those between 18 and 24 years of age) are more likely to voice pro-life views than the general population. Fully 61 percent of those age 18 to 24 voice pro-life views.

- * People who vote single issue on abortion are more likely to oppose abortion than to favor abortion. Of all Americans, 19 percent will vote single-issue pro-life, compared with 12 percent who will vote single issue pro-abortion.

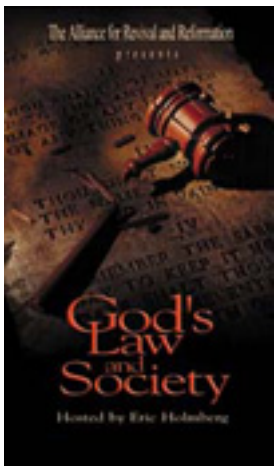
- * A slim plurality - 43 percent - of Americans want the Roe v. Wade decision overturned, and that number jumps to 48 percent when they are told that the impact of overturning Roe would be to allow states to pass laws on abortions. An even stronger majority - 57 percent - want the Roe v. Wade decision changed.

* 50 percent of Americans oppose the so-called "Freedom of Choice Act" (FOCA), versus 45 percent in favor. When told that the FOCA would not allow parental notice laws to stand (as the ACLU acknowledges), 56 percent of Americans oppose and just 38 percent support the FOCA.

* A majority of Americans (63 percent) oppose federal funding of research using tissue from aborted human fetuses. 29 percent of Americans support this proposal.

* An overwhelming majority of Americans (80 percent) support parental notification laws.

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Looking Back at the 1980s: America's #1 Social Issue

12/89

During the 1980s, the issue of abortion emerged as the most pressing social concern in America. Once thought to be a settled issue, the abortion debate fiercely reentered the public arena with polarizing force. According to public opinion polls taken in the '80s, the majority of Americans viewed abortion as "one of the most important issues facing our nation today."

Both Ronald Reagan and George Bush made abortion one of the central themes of their campaigns by firmly stating their commitment to the sanctity of life. Bush's victory over his pro-abortion opponent - along with his outspoken promotion of adoption as an alternative to abortion - insured that the unborn still had a voice standing in favor of life. One of Bush's first actions as president was a meeting with pro-life activists in which he pledged his commitment to overturn Roe vs. Wade.

Throughout the decade, several pro-life justices were appointed to the U.S. Supreme Court, rounding out a pro-life majority which put the future of the Roe decision in jeopardy. The 1989 Webster decision was the first sign that the decision about abortion rights would eventually be returned to the states.

After many years of organization and prayer, groups such as National Right to Life, the Moral Majority, and Concerned Women for America made some headway against legalized abortion. But perhaps the most instrumental group to bring national media attention to the abortion issue was Operation Rescue (OR), a loosely organized band of pro-lifers who staged non-violent sit-ins in front of abortion clinics and risked arrest, incarceration, and police brutality. It was no coincidence that after 17 years of pro-life lobbying efforts and education programs, progress in a pro-life direction began to accelerate when the rescue movement began in 1987.

Taking Proverbs 24:11 as a biblical mandate ("Rescue those who are unjustly sentenced to death; don't stand back and watch them die."), OR turned hundreds of mothers away from abortion mills where their babies were about to be slaughtered. To date, 25,000 people have participated in rescues. Randall Terry, founder of OR, had been involved in the pro-life lobbying process, counselled pregnant women, and picketed the sanctioned murder of unborn children in front of abortion clinics. But one day Terry realized that while pro-lifers were winning some battles, "they were losing the war." Over 15 years of political lobbying had not achieved the necessary results.

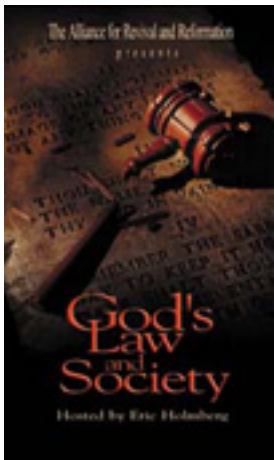
"If my little girl was about to be murdered," reasoned Terry, "I certainly would not write a letter to the editor. If a child you love was about to have his arms and legs ripped off, what would you do? Would you write your congressman? No! You would do whatever you could to physically intervene and save the life of that child! That is the appropriate response to murder."

Even though the national attitude has changed concerning abortion, pro-life leaders realize that the ultimate victory over legalized abortion will be secured only when a constitutional amendment is passed which outlaws child killing. While very limited pro-life victories were gained on the state level in Pennsylvania and Missouri, the decade of the 1980s closed without any major sign that abortion would end. An estimated 15 million babies were killed through legalized abortion during the ten-year span.

A war of words was sparked during the '80s over the abortion issue. The news media implemented pro-abortion terminology, calling pro-life activists "anti-abortion" and those who favored abortion "pro-choice." Disproportionate coverage was given to pro-abortion demonstrations, and the American public was portrayed as favoring abortion even when major newspaper polls reflected otherwise.

But on the eve of a new decade, pro-life activists have not lost hope in the struggle to end abortion. Even though there is only a minority aggressively dedicated to the complete eradication of legalized child killing, history has shown that a minority standing up for righteousness can effect great change over time. Before the Civil War, abolitionists were a minority. Although most Americans favored restrictions on slavery in the early 1800s, few were initially dedicated to slavery's complete abolition. Christians dedicated to the sanctity of life in the 1980s are in the same situation. The 1990s have apparently been reserved for the final victory over the legalized killing of the unborn.

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Attorney General's pro-life case will be heard by Supreme Court

1/89

WASHINGTON, D.C. (FR) - President George Bush's reinstatement of Richard Thornburgh as attorney general has already set the wheels in motion for an early Supreme Court review of the infamous 1973 Roe vs. Wade abortion decision. The high court decided in early January to review a Missouri case involving a state law which bans the use of public funds or facilities to perform abortions, and which says that life begins at conception.

Susan Smith, associate legislative director for National Right to Life, says the court's decision is very encouraging. "We're anxious to see what is going to happen. Either the court will reaffirm the states' rights to say when life begins, or will place restrictions. But it would be a good case to open a review of Roe vs. Wade." David Andrews, acting president of Planned Parenthood, said the decision was "not unexpected" and that he was confident that the court would not reverse its stand on abortion.

Thornburgh, a former Pennsylvania governor who switched over from the pro-abortion camp, has vowed to fight for the reversal of Roe vs. Wade: "I'm opposed to the concept of abortion on demand or abortion as a substitute for birth control," he said. However, he does agree with President George Bush that abortion is appropriate in cases of rape, incest, and when a mother's life is endangered.

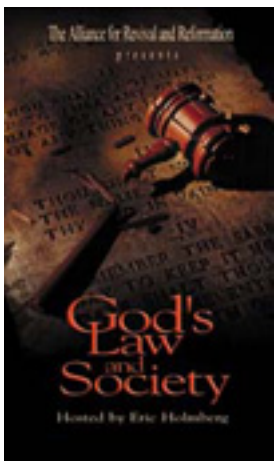
In cases of a fetus being detected as diseased, Thornburgh said he would not support abortion. "A person with a disease or defect is not a second-class citizen. I have a mentally retarded son who is 28-years-old, so that's a very real experience for me. The value of human life has to be underscored in some way by our governmental system."

During his gubernatorial term in 1982, Thornburgh signed a law requiring doctors to inform women of the risks of abortion and the option of adoption. However, the Supreme Court struck down the law saying it would "chill" a woman's "right" to an abortion and upheld the 1973 Roe vs. Wade decision.

Thornburgh says his opposition to the Roe case is similar to Abraham Lincoln's position against the 1857 Dred Scott court ruling which upheld slavery. He quoted Lincoln as saying that the Dred Scott decision, which reaffirmed the status of blacks as slaves, was "erroneous." Lincoln promised to work to overrule the Supreme Court and to reaffirm the Constitution's guarantee of rights to all blacks.

"I think that characterizes the views of us who think Roe vs. Wade is wrong," he said.

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Life's Edge: A Special Report on Baby David

By Eric Holmberg

9/91

HOUSTON, Texas - In December of 1989, a young man by the name of Chad Traywick was prompted by God to begin to do something about abortion in his community. He decided to picket the abortuary nearest his house. At three o'clock on a Saturday afternoon he entered the offices of Dr. Carpen of Houston, Texas to warn him to cease and desist or else he would begin to picket his facility. No one was there. Either the staff forgot to lock up or an angel opened the door - either way there is no denying the supernatural timing of Chad's visitation.

A brief and heart-pounding tour of the facility yielded fifteen buckets containing the broken remains of fifteen pre-born children. Chad grabbed one of the larger buckets and hurried home. Inside he found a seven-and- one-half-month old baby boy. The dilation and evacuation procedure that killed him had torn off both his head and right arm. The baby had bitten through his tongue, no doubt as a result of having his head grasped by forceps and then pulled from his body. An incision had been made along the back and organs removed and the brain had been scooped out of the skull cavity - both presumably for research.

Chad documented the death of the baby who had now come to be known as Baby David, taking both videotape as well as 35mm prints. He took the film to be developed at a one-hour development facility, warning them that the film contained very graphic footage of an aborted child. Unknown to him, the developed pictures shocked the facility's staff beyond credulity (they must have thought what almost everybody says who sees these pictures - "Surely this can't be legal!") and they contacted the police.

The police were also suspicious and a few days later Chad and his wife were "busted" in front of their house by several heavily armed police officers. The charge - suspicion of murder! The arresting officer later confided to Chad that they thought it might have been a ritualistic mutilation connected with some satanic ritual.

Chad was exonerated from the murder charges, but the story doesn't end there. I was later contacted concerning this story and went to Houston. I first placed several calls to the arresting officer who had privately expressed his horror at David's death and his willingness to testify sympathetically to the events surrounding Chad's arrest. None of them were returned.

After considerable effort I was able to procure his home phone number. His wife was at home alone the first time we called - she verified that we had the right number and asked us to call back later. When I did, I got the officer on the phone. After he confirmed his identity, Chad identified himself and began to

discuss the possibility of having him talk about the Baby David incident on camera. He interrupted and said that I had the wrong number and then hung up. Obviously, someone within the establishment wanted this story to go away.

An additional bonus was provided by a neighbor. After describing the events surrounding Chad's arrest, he off-handedly commented as he looked at the pictures of Baby David that this wasn't the only time he had seen a mutilated baby like this. He then went on to declare that he had once worked for the City of Houston's water treatment plant. One of his jobs was to clean the screen that filtered the effluent as it came into the facility. Quite often he would remove babies from the screen, particularly on Saturdays (when most abortions are performed). Their ultimate lot, he testified, were to be thrown into a large grinder.

So goes abortion in America.

The Two Kingdoms

All of humanity can be divided into two "camps," two "federations of man" - the first Adam and his descendents; and the last Adam (Jesus) and His offspring. This is further expressed by several other biblical paradigms: the vine of earth vs. the vine of Christ; the sheep and the goats; the seed of the dragon and the seed of the woman; the kingdom of darkness and the kingdom of light; etc. All of humanity is born into the former; through accepting Christ's atonement individuals can be "reborn" into the latter.

Now, in the same way that there are only two kingdoms and two types of people, there are only two primary principles that guide mankind. The essential philosophy that energizes the fallen world is selfishness (the essence of sin), while love (the opposite of selfishness and the essence of holiness) is the guiding precept of the kingdom of light.

Now in Christ's parable of the wheat and the tares, he declares that the two are planted almost simultaneously and will exist side by side until the time of harvest - the point at which they reach maturity. What does "maturity" mean for the two kingdoms - the two types of people - the two essential philosophies that the wheat and the tares represent?

Obviously, selfishness as well as love can manifest in varying degrees in human character. And while there is not a single thing an unredeemed person can do to please God; from a human perspective, he can temper the raging fires of selfishness with the milk of human kindness. That kindness can come from the immutable laws of God that are written on all men's hearts - dim though they may be (Romans 2:14,15) or, and this is the far more likely of the two, the purifying influence of a strong Christian witness.

Reclaiming our Christian Heritage

It was the heritage of the Plymouth Brethren, for example, and the testimonies of Jonathan Edwards and the Great Awakening, the witness of William Penn, Patrick Henry, Nathan Hale and many others that energized the moral climate that restrained the unregenerate natures of others, such as the deists, and

made them, externally at least, "men of Christian character" and opinion.

It was this potent witness that created a nation where, despite some glaring faults, its citizens experienced unprecedented freedoms and where practically everybody, redeemed or unredeemed, revered the scriptures as the Word of God and the unimpeachable standard for morality. Fornication, for example, was universally viewed as sin and abortion wasn't even to be mentioned in polite society.

In the last generation, however, something has gone terribly wrong. We must understand that a few decades ago, our nation knew that abortion was wrong.

Throughout America's history, however, the essential moral fabric of this nation, the Judeo-Christian ethic, was never seriously challenged. The selfish nature of the world system has been comparatively subdued over the first four hundred years of this nation's modern history - subdued by the purifying presence of the gospel. Yes, there have been occasional and at times even gross manifestations of selfishness. Slavery is perhaps the most notable; as was its cure - Christian men and women who were willing to fight and die to see that particular evil purged from the land.

In the last generation, however, all that changed. God was declared dead. Prayer and the Bible were taken out of the public schools and the latent selfishness of the world system was loosed and left to run its course.

Motivated by the age's creed of "Whatever feels good, do it!" and "I want it now!" - we began to spend our children's inheritance, amassing federal and personal debt that could enslave our descendents for generations. We divorced our spouses, committed fornication and adultery, and sanctioned deviant lifestyles to the point that now less than ten percent of all Americans live in the type of traditional family that historically has been the backbone of this nation.

We've polluted our minds and souls with filth that spews forth from our televisions, radios, books, art museums, and movie screens. And if that isn't enough, our sin has striven for the ultimate goal - to sacrifice the innocent by-products of our fornication (which is what the majority of abortion is really about) on the altar of self and selfishness.

Truly, the tares have grown to maturity.

The Future of America?

In this critical hour we need to come in the opposite spirit and allow good to overcome evil; for love to conquer death. And what kind of love can do this? Mature love, a love that allows us to die to self and live and fight for the babies, for the women who are truly troubled by a crisis pregnancy, even for the abortionists and those agitating for abortion rights. It's the same kind of love that gave birth to this nation two hundred years ago; that led men and women to pledge "their lives, their fortunes, and their sacred honor" for the freedom of others.

Like slavery a century ago, abortion is the issue of our generation - the issue because it contains and provides the logical climax for all other issues. And like slavery, it will probably ignite a battle that cannot be settled apart from a great civil war - a struggle between two opposing kingdoms and ideologies that will surely shake this once great nation to its foundations.

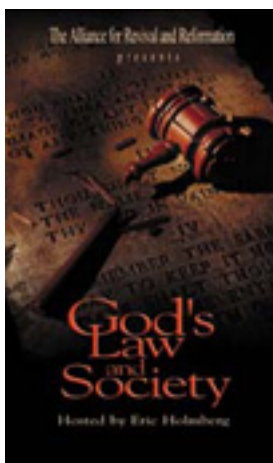
Perhaps God in His mercy will allow this struggle to be worked out without bloodshed. Let's pray and work fervently to this end. But let us not let love of comfort and a false tranquility, the very things that have gotten us into this predicament, keep us from joining the battle in earnest. As Benjamin Franklin said at the outset of the Revolutionary War:

Those who give up essential liberty to purchase a little temporary safety deserve neither liberty nor safety.

God, as He is apt to do, has placed before America a choice between life or death, a blessing or a curse. We can choose to die to ourselves and lay down our lives for this nation in honor - or our lives and the lives of our children will be laid down for us in dishonor.

God give us the grace to go on to maturity.

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SICK OF DEATH: Testimony of Bernard Nathanson

by Don Feder

Bernard Nathanson needn't feel lonely anymore. A founder of the abortion movement, now an eloquent exponent of the unborn, Dr. Nathanson once was an anomaly. Today he is joined by a growing number of colleagues.

In November 1987, the Pro-Life Action League held a seminar in Chicago of former abortion providers, and they offered poignant witness against their erstwhile occupation.

Dr. Anthony Levatino did abortions for eight years as part of his Albany, New York practice, performing dilatation and evacuation in late-term abortions. "In a D & E abortion, you are pulling out pieces of unborn children," the doctor disclosed.

From the outset, Levatino was vaguely troubled by the work, but continued to do it for the money. "It's highly profitable. I could do three abortions in my office, in an hour and a half, and make more than caring for a woman nine months and delivering her baby."

It took a personal tragedy to prompt a change of heart. While he was doing abortions as a resident, he and his wife were trying desperately to have a child. "There I was throwing kids in the garbage, five or six a week. Just give me one, I thought."

Eventually, they adopted a child. Several years later, their daughter was killed by an auto in front of their home. The girl died in Levatino's arms. "If you lose a child, you look at things differently. What was once uncomfortable becomes intolerable. You feel that you're destroying a human being for money, like a paid assassin." At that point, the doctor disconnected his suction machine.

Dr. Joseph Randall of Atlanta had a different experience. Randall, the operator of a clinic, estimates he performed 32,000 abortions. Like Levatino, he used the D & E procedure.

After the operation, "you have to reassemble that baby - arms, legs, head, chest - everything [to be sure no pieces remain in the mother]. That's when it got rough, even for old-timers like me," Randall recalled.

He used ultrasound to determine the child's development. "When you looked at an ultrasound, there was no mistaking that this was a baby." Which is why "ladies who come in for midtrimester abortions were shielded from the images. Several nurses quit. They would bond with the baby they saw on the screen; they couldn't take it."

Randall finally stopped performing pregnancy terminations when a Christian woman, who had come to work in his office, convinced him of their immorality. Today, he does volunteer counseling at a facility offering alternatives to abortion.

`A certified medical assistant, Debra Henry worked at a Detroit-area abortion mill for six months in 1984. "Hearing the baby's bones breaking, as the doctor was taking it out of the woman - it was just an experience you never forget," she declared.

Clinic workers weren't allowed to refer to the unborn child as a baby, only as "tissue" or a "cluster of cells." Women were never told about the possibility of sterility or other complications, Henry claimed.

She quit after an encounter with a right-to-lifer who was picketing the clinic. Today, Henry is assistant director of the Michigan Pro-Life Action League.

Carol Everett was a merchant of death, operating two clinics in Dallas, from 1977 to 1983. Although not a health professional, she also assisted in the procedures, holding the women's abdomen, to mark the position of the child's head and buttocks for the abortionist. Says Everett, "I could feel the babies fighting, struggling to escape the forceps."

She maintains gross malpractice occurs at many clinics, which the medical establishment usually succeeds in covering up. ("We were maiming or killing one woman in every 500.") "A beauty of 21 came into the operating room. I'll never forget. My left hand held the baby in place. First the doctor pulled out the placenta, then her bowel. She had to have a colostomy."

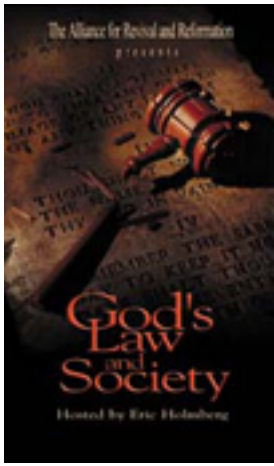
Consumed by guilt, Everett finally sold her lucrative business, contributing most of the proceeds to the right-to-life movement, which she continues to support by maintaining a heavy speaking schedule.

Perhaps these deserters from the death-head's brigade will at last turn the tide. Surely their heart-rending testimony cannot be ignored.

- by Don Feder

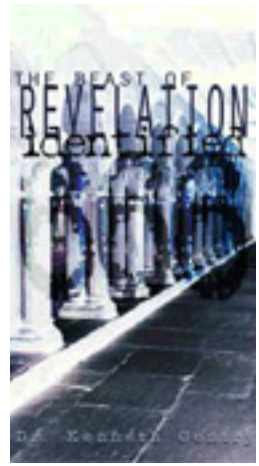
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Canadian Pro-Life Movement

5/88

TORONTO, Canada (EP) - The Canadian Catholic Conference of Bishops added its voice to the many who continue to protest, lobby, and fight the recent Canadian Supreme Court ruling legalizing abortion-on-demand.

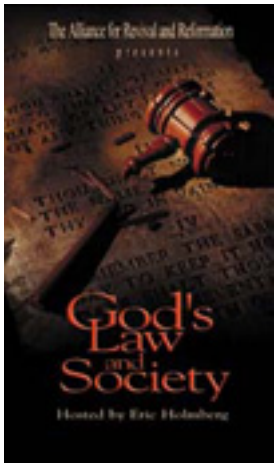
In an official statement March 17, the conference said it will accept nothing less than total protection of the unborn, concurring with other pro-life organizations in an effort to influence Canadian members of Parliament to "bring in a law reflecting pro-life views," said Laura McArthur, president of the Canadian Right to Life movement (which is not affiliated with the U.S. movement of the same name). McArthur said she believes that pressure brought upon Parliament by a number of groups "is paying off and the possibility of passing a pro-life law is"very, very, very strong."

Those who have never actively expressed their pro-life views are doing so now, says McArthur. "The middle-ground people are moving," she says. "Everything is coming to a head and it's overwhelmingly pro-life."

Canada's Supreme Court ruled 5-2 to strike down the nation's laws restricting abortion early in February of this year, an action that many called "a mirror decision" of the U.S. Supreme Court's decision in the Roe vs. Wade case in 1973 which made abortion-on-demand a legal right of women in the U.S. The Canada decision ignited protests across Canada. McArthur vowed at that time to "defend [the unborn] as long as I have breath."

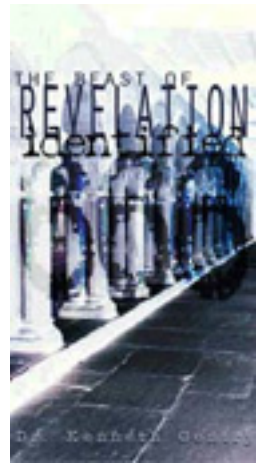
Government sources say that a law may be passed soon, said McArthur.

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Confessions of a Convert

by Mercy Becerra Valdivia
12/92

Peering over this precipice, I think back and see myself during my senior year in high school: the liberal-minded, intelligent young woman I thought I was. I remember distinctly the day I scandalized my friend when he asked what I'd do if I got pregnant. "Of course I'd get an abortion." What did he think I was supposed to do? Tell my parents? Right. I was almost out of there, and I knew about too many girls at school who'd dropped out before our graduation. I was going to college, and nothing would get in my way. Only luck spared me from making that easy "choice."

I've thought back countless times and cringed at my childish ignorance. The years have irreparably opened my mind. Curiosity gave way to an insatiable hunger to know more - more about what really happens in a supposedly "safe" abortion, and the psychological and physical pain women have until recently kept silent, more about human fetal development, feminist political theory, and more about the attitudes and policies that have locked those women who are supposedly most in need of "abortion rights" into miserable poverty and disillusionment.

I know now that abortion is not contraception; it violently destroys one human life, stopping one already beating heart. I believe that since 1973, when abortion became legal, our society has left women in crisis with only one "choice." I cannot defend abortion "rights" because women are ignorant of the repercussions of abortion and the resulting despair, and I cannot agree that these are necessary "choices" for any woman.

I have always believed that women, as all human beings, deserve the opportunity to develop their unique, immeasurable potential. But I'm told the world is unfair, imperfect. I ask why we can't address the world's problems without expecting women to accept abortion in the meantime. But I'm told to be realistic, that women have always had abortions. Yet, I know women had always been expected to wear corsets, bind their feet, take orders, be quiet. Those were the rules. The world must change. Why are we in this bloody stalemate?

Finally, I understand. Abortion forces women to manipulate their bodies and only offers them "liberation" through surgical alteration. Yet abortion has come to symbolize liberation, when other goals such as day-care reform, equitable pay, parental leave, and male responsibility are the ones which will truly liberate women. Abortion violates women, and this scandal is being ignored. Abortion is a hideous vestige of age-old, entrenched prejudices, in the guise of "safe" surgery, isn't it?

But I'm told SSHHH! Don't ask these questions. Forget all you've learned about human potential and settle for what we've got! Just accept Roe's abortion license, call it a "woman's fundamental right" and sanctify it as a "feminist" ideal. Don't ask if the abortion solution may have been a tragic historical

mistake. Be satisfied with Roe's status quo. Be "pro-choice."

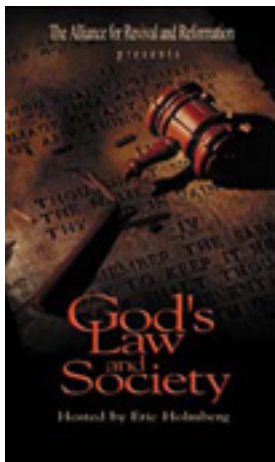
I learn I can justify abortion IF I pretend not to know there are two human hearts beating in very crisis pregnancy. I don't want to pretend. I learn I can excuse injustices IF I compromise some human's right. I don't want to compromise. I learn I can ignore all kinds of hate, violence, and pain IF I just close my eyes and label people. I don't want to close my eyes. I don't want to label people.

So I attempt a consistent progressive approach to discussing our national tragedy of unwanted pregnancies and run into daunting obstacles. When I talk about women's issues at all, some of my friends tell me I'm off the deep end of neurotic madness. When I defend the unborn and claim abortions will never be the solution to structural inequality, other friends tell me I've bought into the ideology that refuses to guarantee our absolute "choice." Every time it's a struggle to even get one idea across: We CAN speak out for women, men AND their children. A civilized society must protect every human.

I learn so much from my closest friends, some of whom adamantly defend abortion "rights," but I'm frustrated and speechless when some flatly refuse to acknowledge the humanity of even a 7-or 8-month-old fetus. I try to rip away the shackles of slogans and stereotypes, and not be intimidated by the pressures from both "sides." It's painful enough to disagree with people I love so fiercely. I've had to choose to think for myself - about abortion, about women's lives and our place in history, about the insidious ideas that perpetuate ignorance, disempowerment and human suffering - and this choice continues to be a bittersweet lesson. Who says you don't learn anything in college?

Mercy Becerra Valdivia, past co-director of the Harvard-Radcliffe Progressive Alliance for Life, is pursuing a Masters Degree in Maternal and Child Health at Harvard University.

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Debater Admits: Abortion is Murder

By Chris Smelser

4/92

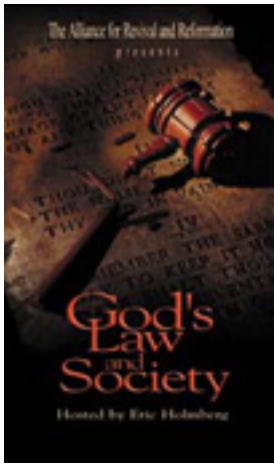
GAINESVILLE, Florida (FR) - Phyllis Schlafley, a conservative columnist most famous for her speaking tour which helped stop the passing of the Equal Rights Amendment, and Sarah Weddington, a lawyer who gained notoriety for arguing in support of the "right" to abortion in the Roe vs. Wade case, debated women's issues in front of a very partisan crowd at the O'Connell Center at the University of Florida in February. As all women's issues discussions do these days, the debate eventually turned into a supercharged session focusing on abortion.

With rare originality, Schlafley likened the modern debate on abortion to the historical debate over slavery. Schlafley made the comparison based on the arguments of a woman's right to choose to have an abortion and the state's right to choose to permit slavery. Weddington based her argument in support of abortion on the right of privacy. The surprise of the evening was Weddington's self defeating argument for abortion in which she acknowledged that abortion is murder. Weddington said that government sanctioned killing is perfectly ethical, citing the death penalty and war as other examples.

The behavior of the crowd was perhaps the most interesting aspect of the debate. Of particular note was the rudeness of a group of lesbians towards Phyllis Schlafley. After any statement which they did not approve of they laughed quite loudly, even laughing after a mild Schlafley comment that not all men are sexual harassers. I saw the lack of tolerance many a pro-choicer has toward those who disagree with them through the words of a young lady seated in front of me. In reaction to the standing ovation Phyllis Schlafley received after predicting the imminent reversal of Roe vs. Wade, she said: "That is so sad. I cannot believe there are people like that."

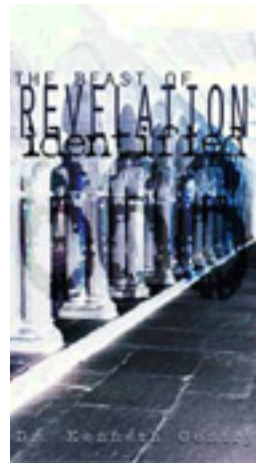
Perhaps the most substance of the evening came with the debate over Anita Hill vs. Clarence Thomas. Weddington informed the crowd that even though she has no evidence, she is sure Thomas is guilty on all counts of sexual harassment. Schlafley countered that she finds it hard to believe that Anita Hill, being a lawyer, did not have the strength to stand up to an alleged attack of dirty words. In hinting that the Hill story was a Democratic conspiracy to keep Thomas from being confirmed, Schlafley asked the audience if they had heard of the new Anita Hill doll. Apparently you pull her string and ten years later she talks.

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Selling Lies: Deception & the Abortion Industry

By Trish Diggins

3/92

Editor's note: Some names have been changed to protect the identity of the women involved.

Barbara went into the family planning clinic at her mother's insistence. She wanted to have her baby and was anxious to have support from the women's clinic.

That support became a rushed abortion that Barbara still regrets.

"The woman at the clinic started spewing facts so fast," Barbara, 19, said, "They told me just enough to scare me ... they mentioned all three points but made adoption sound negative and birth tragic, then really pushed abortion.

"I told them I was more than 14 weeks (the cutoff for first-trimester abortions). She said they had to do it really quick because they couldn't do more than a 14-week and pushed me to make the appointment for absolutely that day."

During the abortion, Barbara nearly passed out from the pain in the "painless" procedure. "The attending nurse said, 'She's gonna pass out' and left the room."

"They played on my emotions. I didn't get any time to think about it, then it was over. When I came back for the checkup, they didn't care anymore."

Is this the caring attitude of a clinic that helps women?

Barbara is not alone in her experience. Jennifer decided to go to a Planned Parenthood clinic. "Planned Parenthood suggested only an abortion. No other options were ever discussed. They said abortion was painless and virtually risk-free ... having it done hurt like crazy. You can't imagine my shock and horror when I saw my dismembered baby after my "nice and easy" abortion. Planned Parenthood is not telling the truth to girls in crisis pregnancy situations. I have suffered severe emotional problems."

Sheryl had an abortion before she realized what had happened. She too went to Planned Parenthood and was offered no counseling and said the word abortion was never used.

"They scheduled me for an 'endometrial aspiration' which they said would start my period ... I didn't

know if I was pregnant. The doctor ... used a machine to suck out the contents of my uterus. The pain was excruciating. After he finished he said, 'Do you want to know if you were pregnant?' ... I was shocked to realize I had an abortion. I was never given a choice ... I realize I've lost my child forever."

How could these tragedies occur in clinics, especially Planned Parenthood, who advertises as "A name you can trust in women's health care," and is the nation's most visible abortion and "women's services" provider? Money.

Carol Everett owned and operated several abortion clinics in the Dallas-Fort Worth area for six years. "The abortion industry is not about choices; it's about money," Everett says. "(It) is a skillfully marketed product sold to a woman at a crisis time in her life."

And sell they do. The last month she was in business, Everett made \$13,625. She received \$25 per abortion. In addition, the abortionist usually makes 20-50 percent of the total cost and can perform 10-12 abortions per hour. "Remember, (the clinics) sell abortions - they don't sell keeping the baby or giving up the baby for adoption or delivering the baby."

How much do abortions cost? Depending on the gestational age, anywhere from \$250 to over \$2500 for late-term abortions. Dr. Anthony Levatino provided abortions in private practice for 10 years in Albany, NY. "It's the one time as a doctor you can say 'either pay me up front or I'm not going to take care of you.' Either you have the money or you don't. And they get it."

Everett said clinic telephone operators use "telephone scripts" designed to overcome any objections the potential customer might have and to suggest ways to come up with the fee. "If they said they were thinking about adoption, the answer would be, 'Wait, how do you think that baby would feel knowing you had abandoned it?' We told them abortion could fix every problem ... we found their fear and amplified it. The counselor is paid to seduce her into a friendship of sorts to sell her the abortion."

She admits her clinic sold unnecessary abortion, "fixed" records and often drove "botched" abortion victims to the hospital herself to keep ambulances away from the clinic. "We always told them it was their fault (if something went wrong)," she said, adding that one in every 500 clinic patients had major surgery, including hysterectomy and colostomy due to rips and punctures from the abortion, or died. By the time the woman has been through an abortion, complications, and recovery she is not interested in telling anyone.

Dr. Bernard Nathanson had lobbied for legalized abortion in 1968 and later opened his own clinic. He changed his mind about the nature of abortion when technologies such as ultrasound and cordocentesis (taking the unborn child's blood to diagnose illness) led him to examine his view more closely.

"There was nothing religious about it," Nathanson said, "This was purely a change of mind as a result of this fantastic technology." Using ultrasound on a woman undergoing an abortion, Dr. Nathanson made the film *Silent Scream*, which shows the child in the womb struggling during an abortion.

"This was purely a change of mind as a result of this fantastic technology." After expressing his doubts to the medical community, he was dismissed from the pro-abortion movement that he helped to create.

Many doctors, having faced the reality of abortion and pressure from the public, have stopped performing abortions. In recent years, the rate of physicians performing abortions has dropped from 4 to 5 percent to about 2 percent.

Dr. David Brewer recounts witnessing his first abortion: "I can remember the resident doctor sitting down, putting the tube in, and removing the contents. I saw the bloody material coming down the plastic tube into a big jar, and looked to see what was inside." He was instructed to place the contents on a towel to make sure they had "gotten it all" as is standard practice after an abortion. What he saw shocked and sickened him.

"I had taken anatomy. I was a medical student. I knew what I was looking at. There was a little scapula and an arm ... some ribs ... a chest, a tiny little head. It was like somebody put a hot poker into me." Eventually, Brewer says he hardened his conscience and began to routinely perform abortions until witnessing a late term abortion, when the child was born alive, fighting for its life. "I just stood there and the reality of what was going on finally began to seep into my calloused brain and heart. You could see the chest was moving and the heart beating."

What would happen if women were told the facts when entering a clinic? How many women would not abort and how many dollars would be lost if clinic personnel said your baby's heart started beating 18 days after conception, at 42 days your baby has brainwaves, and at nine weeks we can tell its sex. There is no law that forces abortion providers to give the mother information about her developing child.

How can a women choose what is "right for her" if she is not given all relevant information?

After the abortion, the sale still continues. "We wanted them to be 'happy' because of the return rate," Everett said. The Alan Guttmacher Institute, the reporting arm of Planned Parenthood, gives a 43 percent return rate for second abortions. The women are given reinforcement for their decision and told that they did the right thing, that now their problems are over. But are they?

Many women suffer severe emotional effects. Often she will tell others (through clenched teeth and hands) how great her abortion was in order to assuage her guilt and pain.

"My mother won't accept that I feel my abortion was wrong," Barbara said, "and for years I insisted that I didn't either. But I knew what I had done was wrong, and telling others to do it affirmed my decision." Barbara is now active in Gainesville Right to Life. Her mother now helps to usher girls past pro-life demonstrators to obtain their abortions.

Abortion is the most performed surgical procedure in the nation and is the largest unregulated industry in

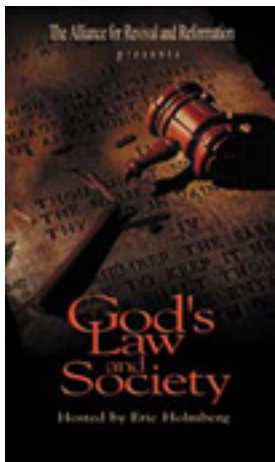
the nation, second only to illegal drugs. Veterinary clinics are subject to greater regulation and more health department inspections. Many clinics, including some in Florida, have been closed due to gross negligence of health codes and sanitary procedures.

Women enter an abortion clinic scared and uninformed. They are sold the clinic's product, given a pat on the back, and left to deal with the emotional and physical scars. How much longer can we allow our dogs to be treated better than our women?

Special thanks to Carol Everett, Gainesville Right to Life, and those who shared their personal stories with me. This article was reprinted from the Florida Review: "Have nothing to do with the unfruitful deeds of darkness, but rather expose them" (Ephesians 5:11).

Trish Diggins is a student at the University of Florida.

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Defending the Right to Life

By Adrienne Denny

According to Thomas Jefferson, author of the above quote from the Declaration of Independence, there are no greater or lesser human beings; all are equal.

Jefferson and the other Founding Fathers of the United States hoped to protect the people from an anarchistic society. According to this Declaration, each citizen should have an equal chance to establish himself and be successful in this republic. This was stated by noting the existence of unalienable rights. "Unalienable rights" means that there are certain conditions inherent to humankind that make a peaceful and pluralistic civilization possible.

The first stated here is the right to Life. This meant that each person had a right to exist and that no one has the right to attack another person; and if one is attacked, he has the right to defend himself.²

This point should be obvious; the idea of any other individual rights would be a moot point if people did not exist. The idea of "civil liberties" and the contents of the Bill of Rights in the Constitution would have no meaning if people did not have the right to exist in the first place. How can anyone exercise the right of free speech, or the freedom of religion, etc., if someone else has the right to destroy them at will?

The second unalienable right was Liberty. The Founding Fathers were working from a political viewpoint. They had experienced political repression at the hands of King George III and decided that, instead of letting people be subjugated to rules they had no part in creating, they would institute a "safety valve." This new nation would allow the people to form their own government. And, if the government started to go awry and work against the principles of society, the people had a right to abolish it and start over.

Let's say for instance, that the government began instituting policies that denied certain segments of the population their right to Life; that the government decided it was appropriate that individuals could destroy other human beings under various conditions. It would be the right (some would say the obligation) of the people to establish a new government that would not make the same mistake.

The final unalienable right in the Declaration is the Pursuit of Happiness. This right intended that people could own and protect property; it also allowed for the people to strive for the betterment of society.

Although the final two rights are unique to democratic societies, the only right that is established in some form around the world in all civilized societies is the right to Life. Every nation, state, and tribe in the world has some sort of law code. That code invariably has penalties for an individual who unjustly destroys another person of the society.

It should be noted, however, that not all societies dictate that all of their members are on equal footing. India, for example, had a caste system with some people (to use an Orwellian phrase) "more equal than others." In other societies, it would be possible for the weak or sick to be killed by members of the family at their will because it was "their business" and the laws dictated that certain humans were not persons and did not have legal rights. The United States has set forth that all of its citizens are equal to each other, no matter what their strengths and weaknesses, and all deserve equal protection.

Unfortunately, the high ideals on which the United States were founded do not truly exist today. On January 22, 1973, the United States Government instituted a private right for a mother to kill her own children at any time before they are born, for any reason whatsoever.³ Instead of all of society rising up in arms to overthrow this government that would dare encourage such disgrace to its founding principles, citizens actually march in the streets and pressure our elected government in all of its levels to make sure the destruction can continue.

The History of Abortion

In ancient times, abortion was not illegal, but it was also rarely practiced because it was extremely dangerous to the mother.⁴ In medieval Europe, abortion was only outlawed after the mother felt the baby move.⁵ Because little was known about the development of the human fetus, this arbitrary definition was instituted only because motion (or "quickening") was the only sign of "life" that could be pinpointed.

Even with these standards, abortionists were rarely prosecuted because the only proof of an abortion was the baby's dead body - which was rarely found.⁶ Around 1750, a new procedure for inducing abortion was invented whereby objects were inserted through the woman's cervix in order to cause miscarriage.⁷ It was still risky (as was all surgery at that time) but it was safer than the drugs or physical abuse a woman would suffer otherwise to have an abortion. (This process of opening the cervix is the foundation of abortion procedures used today). Again, there were no limits placed on early abortion simply simply because there was no evidence of "life."

In 1843, the physician Martin Berry observed the processes which he entitled "conception" between the sperm and ovum of a rabbit.⁸ This discovery marked a great change in medical thinking: life was not implanted by a man into a woman, but in fact, a man and a woman both contributed half of the material that created a new individual life when they were combined.

Human "conception" was observed under the microscope a few years later, confirming the theory.⁹ It was this discovery that caused the anti-abortion actions of doctors throughout the United States.¹⁰ By 1859, the American Medical Association (AMA) stood firmly against abortion at any time during pregnancy because of the knowledge that it destroyed a new life.¹¹ Eventually, every state in the United States protected life from its beginning by making abortion illegal.¹²

One of the most popular questions in the abortion debate is of when an individual life begins. The so-called "pro-choice" advocates say that life begins at birth, while the right-to-life advocates claim it begins

at conception. It is difficult to reconcile the debate in this way because of a lack of consensus on the definition for "life."

There are several ways of defining life, which include religious, philosophical and biological arguments. Even if we dismiss religion and philosophy, it can be proven from a purely biological viewpoint, that life begins at conception.

Solid Evidence from Biological Science

Biology offers solid definitions and facts about processes that can be seen and proven. According to biological definitions, an organism is "alive" if it can grow, take in nourishment, and reproduce itself (or parts of itself). These attributes are true for all organisms. The human embryo, from the point when the nuclei of the sperm and ovum fuse, is alive.¹³

The cell divides and becomes many cells under its own power, with nothing added except the nourishment provided by the mother's bloodstream. Not only do the cells divide, they arrange themselves so that they form the basic shape of the human body. They then differentiate into the various types necessary for the body's function: bone, skin, muscles, brain, lungs, heart, liver and the hundreds of together specialized functions. Again, only something that is "alive" can do this. So when one speaks about the human fetus in the womb, they are definitely discussing a living creature.

Another frequently cited argument is whether or not the fetus in the womb is actually human. The so-called "pro-choice" side says no; the right-to-life side says yes. How is this question to be solved? History has shown that when a society uses unfounded reasoning for what the definition of "human" is, discrimination of certain groups is right around the corner.

In 1857, in the Dred Scott decision, the U.S. Supreme Court decided that black people were not human and could be owned as property - simply because of a different skin color.¹⁴ This decision was hardly a bright spot in human history. But this standard existed and was actually favored by the people of this nation simply because the definition of what was "human" was based on the arbitrary belief system of that time.

Biology offers an answer to the question of what is human. Humans have a unique genetic system that sets it apart from all other animals. Human cells each have 46 chromosomes that define and direct human body structure and function. Each human has a discreet set of genetic information. In analyzing the DNA from human beings, it can be noted that each individual's DNA is similar enough to the rest of the human race to define the individual as human, yet it is different enough to distinguish one individual from the rest.

This discreet information is created at the moment when the nuclei of a sperm and ovum are fused. The mother and father each contribute 23 chromosomes that recombine to create a new individual. Again, this individual's DNA defines it as human; the newly-formed embryo will never develop into a fish, or a frog,

or a horse, or a chimpanzee - it is distinctly a member of the human race.

From this information, we can conclude that the fetus that is destroyed during an abortion is alive (it is growing and developing) and it is human (genetically it can be nothing else.) Therefore, making abortion legal is allowing an individual person to destroy another human life. That directly contradicts the principles that the United States was founded on by allowing the infringement on the right to Life of the the weakest humans in our society.

The Right to Choose?

There are two choices facing the public today: 1) stay on the present course and keep abortion legal and available on demand and 2) prevent further killing and outlaw all attempts to allow individuals the right to Life that all humans have in the United States.

If the most fundamental right of all humans can be legally sidestepped, it will only be a short time before the civil liberties built on the right to life will also crumble. The second course is much more difficult, since it would be necessary to reform public opinion. But it is necessary to keep America truly free - by protecting the most basic right we have: our own lives. And as it was said earlier, if we don't have our lives protected, our civil rights mean nothing.

The pro-choice movement encourages abortion made legal by playing on the public's sympathies and encouraging a twisted patriotism. Women were portrayed as "victims of reproduction" who could become "unpregnant." Abortion is portrayed as a "civil right;" the idea of a Constitutional "right to choose abortion" and a "right to Privacy" were created to accomplish their goals.¹⁵

There are some obvious flaws in these arguments: one is that the proponents of abortion forget that pregnancy is the nurturing of a new life - not a disease that must be eradicated like the Plague or AIDS. The abortion advocates consistently forget the unborn baby in their debates. Another snag is the definition of their newly discovered rights: they do not exist as such in the Constitution. The so-called "rights" of choice and privacy are never mentioned in the Constitution and it takes a great deal of creativity to find the passages that may hint at these "rights."

Finally, these "rights" are imposing on the most fundamental right to Life; if the right to "choose" an abortion really is a legitimate part of our society's ideals, our society's laws contradict themselves. Either the right to choose abortion must go or the right to Life must be removed. And if the right to Life is destroyed, then our other rights will soon follow - even the "right to choose." Yet even with these flaws, our society seems to have accepted abortion as a right.

Behind the "Pro-Choice" Rhetoric

How does one go about changing the attitude of a nation? The answer lies in the media and how it makes impressions on human nature. Americans, whether they like to admit it or not, follow trends and fads. It

is human nature to want to "fit in," to be accepted and recognized as a member of a community. There is a tremendous rush to be "in vogue" or "in fashion;" to live up to what is perceived as the popular thing to be. This is the famous "peer pressure."

Simple things like hairstyles, clothing, perfume, and even sports and exercise foods can all be set on a pedestal called "high fashion" and the nation will flock to use them. Even those who call themselves individualists when placed in a group together look strangely alike. It is not an unrealistic idea, therefore, that people would want to hold similar values to fit in to their community.

This is how the so-called "pro-choice" community got its foothold. A fashion was created based on the public's desire to live the ideals of personal freedom that were revived in the 1960's. Abortion became "reproductive freedom."¹⁶ Procuring an abortion became "a woman's choice," or "a woman's right to control her body."¹⁷ The movement that created this fashion rewrote history to make women's lives seem more pathetic and dangerous.

It is commonly touted that thousands of women died because of illegal abortions and that "Women's lives are on the line"¹⁸ if abortions are eliminated. Slogans like "Keep abortion safe and legal" are waved around like flags;¹⁹ the implication being that the only safe abortions are legal ones.

Most recently, the abortion advocates are referring to themselves as the "pro-choice majority."²⁰ This mindset is the "icing on the cake;" "the majority favor this point of view," we are told. "And you do want to be a part of the majority, don't you?" A perfect tidbit to attract the public through their social human nature.

In spite of the fact that no one can prove that any of these statements are correct, the public does believe them.²¹ Ask any person on the street who is mindlessly "pro-choice" why they hold that opinion and they will answer, "It's a woman's right," or "Women will have illegal abortions, and those are unsafe." The pro-abortion advocates were able to accomplish the implantation of this mindset into America through television programs and through the media.

Through television programs, TV news items, newspaper ads, magazine features, and the like, the media has all but convinced the people of the United States that abortion is a right and it is incorrect not to believe so. This not only brought people to their side, but silenced those "pro-lifers" who oppose abortion by trying to make them think that somehow their cause is not worth fighting for because no one agrees with them.

How is it possible to turn the tide and make the public realize the value of the right to Life? By using the same tactics - with a few minor changes. Slogans and ads and favorable media coverage are needed to get the right-to-life movement in the public eye. There is one difference though: the right-to-life movement does not have to make up "facts" to support itself. A few photographs of a baby killed by abortion are difficult to ignore. A statement such as "Abortion kills human lives" is easy to prove.

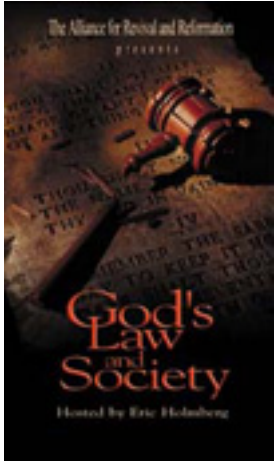
Helping women support their families will also help by showing the public how much we care about these helpless lives. Basic lessons in reproductive biology in the schools are absolutely vital. In short, the public has to see (through working examples) that it is not only "O.K." to value human life from conception onward, but that it is the correct value to hold as human beings and Americans who recognize the most fundamental right to Life.

The effort needed to accomplish this work is immense. It took years to convince America that abortion is a "right." It will most likely take years to change that back, and the right-to-life movement is working against the forces that would have abortion remain legal. However, this is a challenge that all Americans must rise to. A country that dictates that "all men are created equal" and that life itself is an unalienable right will not succeed for long if its own laws contradict its founding principles.

As long as the basic right to life is denied the tiniest and most helpless members of the human race - the preborn - then it will not take long for the strongest members of our society to completely overpower the weaker ones who cannot protect themselves. And that situation will destroy the very foundations of our free country. That is our choice: either all human lives are protected, or none are protected. The United States of America is depending on us to protect its most valuable rights.

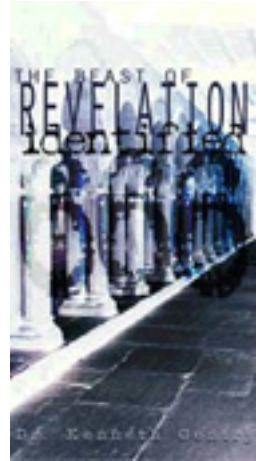
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The Elections of 1856 and 1992

By Ron Auvil
10/92

As we approach the presidential election of 1992, I am reminded of the strikingly similar campaign of 1856. The similarities include an unresolved constitutional issue, a controversial Supreme Court decision, a caretaker presidency, and most of all, a sense of national frustration.

In 1856, the unresolved issue was that of slavery. Slavery was an explosive issue whose fuse burned shorter and shorter. Slavery was not specifically forbidden in the Constitution, although the language in the Constitution and the framers' concept of natural law could be construed as condemning it. The result was a lack of national consensus and a division of the nation into two soon-to-be-armed camps. Each camp had some claim on the wording used by the Founding Fathers.

The unresolved issue today is abortion. The fuse on this issue is also burning shorter with each passing day. Abortion is not mentioned in the Constitution. Those who are pro-abortion have to "find" this so-called right. This view of course will not stand among those who are pro-life, who correctly see the pro-abortion lobby as having created "rights" which cannot be found in the Constitution. The result is the same as in 1856; a lack of national consensus and the division of the nation into two camps. Whether or not these camps become armed remains to be seen. However, if the historical pattern remains constant, a Harpers-Ferry type of incident can be expected to occur soon.

The overturned Supreme Court case of 1856 also mirrors a 1992 controversy. That being the Dred Scott case which upheld slavery and was undoubtedly bad law. It was turned de facto by the Civil War and de jure by the postbellum 14th amendment. In the same way, pro-lifers and many constitutional constructionists see Roe vs. Wade as bad law and one which must be overturned.

The election of a caretaker President in this election would also parallel 1856. In the same way that President James Buchanan was a time-serving do-nothing, who served neither side of a rapidly deteriorating nation, a movement toward a morally neutered, and mythical middle ground could lead to a severely crippled executive branch. Just as James Buchanan's attempt at centrist, amoral politics could not serve as a lightning rod for the tensions which were then building, neither will the same political philosophy or lack thereof help to decide our current cultural war. This trend is both ominous and dangerous.

The most obvious parallel between the election of 1856 and 1992 is the sense of national frustration in the air. I believe the reason that politicians "just don't get it" is due to the fact that they've lost contact with the people they are supposed to serve. If you talk to the average citizen, you will soon learn of the rapid moral decay in our land and the general frustration over the status quo. To paraphrase historian Shelby Foote, "They are being led in directions that they do not care to go." This mood is as

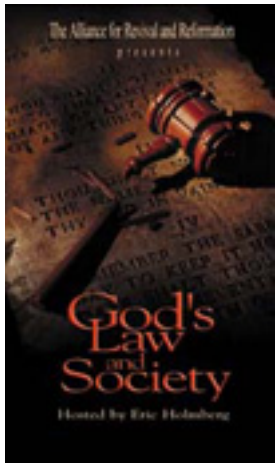
electric in this nation as in the humid air before a thunderstorm. I know for certain that this mood exists in this nation.

We can only hope to hear soon of a lawyer from a small town in Illinois...

Ron Auvil is a staff member of Christian Evangelistic Endeavors, a ministry dedicated to bringing a great revival to the Church and spiritual awakening throughout the nations. If you wish to receive more information about CEE, you may write to:

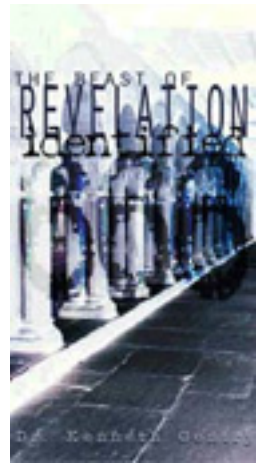
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European Pro-life Forces Fueled by Webster Decision

9/89

ROME, Italy (EP) - Prompted in part by U.S. pro-life activism, European countries which permit abortion are experiencing increased opposition from pro-life groups.

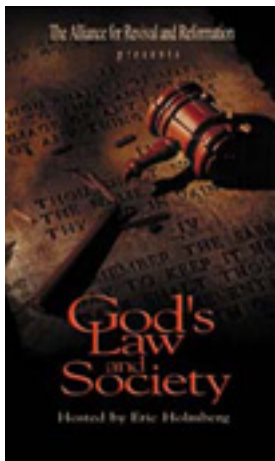
Such groups have increased activities in Britain, France, Italy, Spain, and West Germany, organizing conferences and forming at least two international networks tied to counterparts in the U. S., which provide them with literature and films.

Only three European countries do not permit abortions: Belgium, Ireland, and Malta. However, it is expected that Belgium will legalize it this year. Ireland is the strictest of the three, making it a crime to provide information about the availability of abortion in any nearby countries where it is legal.

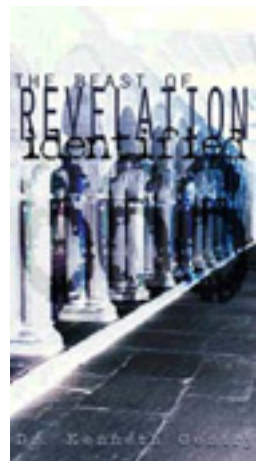
The most liberal abortion laws are in Austria, Denmark, Norway, Sweden, Greece and the Netherlands, where abortion on demand is legal. France, West Germany, and Britain do not permit abortion after certain time periods, and all abortions must be approved by doctors. Portugal and Spain do not allow abortions after 12 weeks gestation; abortions done before that time can only be performed if a woman's life or health is threatened.

The U.S. Supreme Court's decision on the Webster case is likely to give fuel to pro-life groups in Europe. Most European countries legalized abortion after the U.S. Supreme Court Roe vs. Wade decision.

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The Forerunners of the Women's Movement Were Pro-life

By Jay Rogers

9/92

In a recent study of 51 of the major women leaders of the abolition-feminist movement, 48 came from Christian backgrounds. Some of these women included Lucretia Mott, an evangelical Quaker who helped to found the Anti-Slavery Society in 1833; Angelina Grimké, who presented female anti-slavery petitions to the Massachusetts state legislature; as well as Lucy Stone and Susan B. Anthony.¹

Popularized by New Awakening evangelicals, the women's movement gained momentum when people began to realize that there was no biblical support for inequality between the sexes. In Jesus' encounter with Mary and Martha, they found proof that Jesus valued women's roles as disciples. Jesus' rebuke to Martha clearly showed that women were not to be relegated to works of service toward men.² In the fifth chapter of Genesis, they found evidence that God had created men and women as equals: "In the day when God created man, He made him in the likeness of God. He created them male and female, and He blessed them and named them 'Man' [Hebrew: adam; literally: 'a human being'] in the day when they were created."³

The fight for justice and equality was the direct result of action taken by those with a Christian worldview. Most of these women suffered mistreatment, yet their courageous stance was shaped by a biblical view of sin and righteousness. They were willing to risk their honor to take up the work of both abolition and women's suffrage. They often pointed to the example of Jesus who died to bring salvation to the world. Their great courage and willingness to sacrifice was expressed in the words of Lucy Stone, writing in a letter to her mother, "Without the shedding of blood, there is not remission for sin."⁴

A great irony of history is that not only were these women against slavery and discrimination against women, but they were also unanimously opposed to abortion. They did not hold this position primarily because of the physical dangers: they believed that abortion caused the death of a baby. Susan B. Anthony voiced the common opinion when she called abortion "child-murder."

"I deplore the horrible crime of child-murder.... We want prevention not merely punishment. We must reach the root of the evil and destroy it.... [It] is practised by those whose inmost souls revolt from the dreadful deed."⁵ Anthony judged that women who had abortions were "awfully guilty," but laid the higher guilt on the head of the abortionist: "but oh! thrice guilty is he who ... drove her to the desperation which impels her to the crime."⁶

Matilda Gage likewise found that abortion was murder, but spoke of the dilemma of a crisis pregnancy due to rape: "[Abortion] lies deeper down into women's wrongs than any other.... I hesitate not to assert

that most of this crime of 'child-murder', 'abortion', 'infanticide' lies at the door of the male sex."7 Elizabeth Cady Stanton argued that none are free till all are free: "When we consider that women are treated as property, it is degrading to women that we should treat our children as property to be disposed of as we see fit."8 Mattie Brinkerhoff found in abortion not freedom of choice, but despair: "When a woman destroys the life of her unborn child, it is an evidence that ... she has been greatly wronged."9

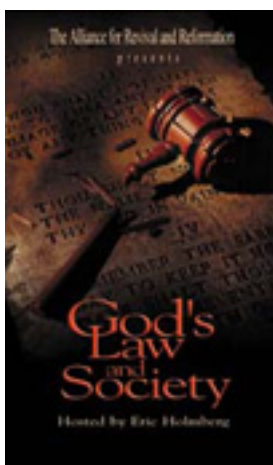
Alice Paul, the suffragist founder of the National Woman's Party and author of the Equal Rights Amendment [1923], objected to combining abortion arguments with the fight for the ERA; Paul termed abortion "the ultimate exploitation of women." Even Margaret Sanger said, "abortion was the wrong way - no matter how early it was performed it was taking a life"10 and termed "the killing of babies - infanticide - abortion" the "most barbaric method" of birth control.11

The suffragists of the 19th century cut across the deadlocked debate of the woman vs. the fetus, and called for a broader vision - one that linked abortion with the sexual exploitation of women. May the present-day champions of Susan B. Anthony, who march under her banner, pay her the ultimate compliment: listen to her.

1 Blanche Glassman Hersh, *The Slavery of Sex: Feminist-Abolitionists in America* (Urbana: University of Illinois, 1978), p.138. 2 Luke 10:38-41. 3 Genesis 5:1,2. 4 Hersh, p.84. 5 Susan B. Anthony, *The Revolution*, 7/8, 1869. 6 Ibid. 7 *The Revolution*, 4/9, 1968. 8 Letter to Julia Ward Howe, 10/16, 1873. 9 *The Revolution*, 9/2, 1869. 10 Margaret Sanger, *An Autobiography*, 1938. 11 Sanger, *My fight for Birth Control*, 1931.

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Former abortionists become pro-life

5/89

Is abortion just a simple medical procedure? Four former abortionists who met in Chicago in February of this year told audiences about the horrors involved in the abortion industry - and made public apologies for what they had done to promote the practice. These individuals have joined a growing number of men and women in the American medical profession who are rejecting the philosophy behind the Roe Vs. Wade decision - because of what it has done to harm unborn children and their mothers.

Dr. McArthur Hill, Denver, Colorado

"I am a murderer. I have taken the lives of innocent babies. I have torn babies from the womb. I have poisoned babies by injecting salt solution into the bag of waters ... I did not feel right about doing abortions. My justification was that it was legal and that patients wanted it done.

"Abortion started to get to me in my dreams. I had a recurring nightmare in which I delivered a healthy, newborn baby. I held the baby up and faced a jury of faceless people, asking them what I should do with the baby. 'Thumbs up or thumbs down?' On the floor underneath the baby was a bucket of water for drowning the baby if the jury gave a verdict of thumbs down. I never put the baby in the bucket because I would always wake up.

"I started to cut back on the number of abortions I performed. When I moved back to Colorado, I did two abortions by prostaglandin because of Down's syndrome, but I began to develop the conviction that abortion was an evil that had to be stopped. One day a pastor came to my office and preached the gospel to me, persuading me to commit my life to Jesus Christ. That was when I quit doing abortions altogether."

Dr. David Brewer, Glen Ellyn, Illinois

"I didn't have a moral or ethical background when I went into residency. I remember the first abortion I witnessed. It was performed by the resident physician. I didn't know what to expect. It was my job afterward to undo the jar and see what was inside. It was a new experience, and I've always found it exciting to learn new things. When I opened the little bag, the resident physician said, 'Put it on the blue cloth to see if we got everything out.'

"I put it on the towel, and there were parts of a person. I saw a head, ribs, tiny hands, arms. It was as if someone put a hot poker into me. I had a conscience, and that hurt. I said, 'I guess you got it all.' I had no real convictions, and I was caught in the middle. I didn't do anything. I didn't talk to anyone. I got to see another abortion, and then another. As I saw more abortions, it hurt less.

"The first one I did was hard. But after a while, it didn't hurt. My heart was calloused against the fact that I was a murderer. When I was an intern I had to take care of the 'candy apple babies' (Babies who are delivered after saline abortions usually look similar in color to a candy apple because the outer layer of skin is burned off by the poisonous salt solution.) One night a lady delivered, and I was called to see her because she was uncontrollable. She was going to pieces, screaming and thrashing. All the patients were upset. I walked in, and there was her little saline abortion baby kicking and moving for a little while before it died of those terrible burns. I watched that more and more.

"When I became a Christian, I realized life begins at conception. It was very simple to stop doing abortions."

Dr. Beverly McMillan, Jackson, Mississippi

"I was not a reluctant participant in abortion. I was a radical feminist. During my residency at Cook County Hospital in Chicago in 1969, I made my decision to be an abortionist. At the hospital I noticed that quite a number of women who were bleeding and running a fever were being admitted. I started IV's and gave blood and antibiotics to the patients. About halfway through the night, it dawned on me that these women were coming from Chicago's illegal abortion mills.

"At the end of six weeks, I was angry at what I had seen. I thought that women should have a safe abortion and I would provide it. At that time, there was not one abortion center in the entire state of Mississippi. A group of 'concerned citizens and clergy' had already lined up a place to rent and had hired nurses and counselors. Everything was ready to open the first abortion mill in Mississippi, except that they needed a physician willing to become the 'town abortionist.' I initially declined, but later determined that I would run the best abortion facility in the country.

The new abortion mill was running smoothly. We only offered first trimester abortions because I felt later abortions were riskier. Nevertheless, I did experience complications, the worst of which was perforating a uterus and suctioning a piece of small bowel into the tube. I was so depressed I couldn't stand it. I started considering Christianity, and at one point prayed the scripture, 'I can do all things through Christ who strengthens me.' One day an employee at the mill asked to see the contents of the sock in the suction machine. I saw a beautiful arm, and I thought, 'What are you doing?' That was one of the last abortions I did.

"In the fall of 1978 I was baptized and I resigned from the abortion mill. Today I am a sidewalk counselor and was the first ex-abortionist to be arrested and jailed for sitting in at an abortuary. I have been arrested three times for participating in rescue missions."

Nita Whitten, Dallas, Texas
Former Clinic Assistant

"When I started working at the Fairmount Center in Dallas, I was a radical feminst and completely pro-

abortion. But I became traumatized by what I saw every day. It's hard to work in a place where there is no love.

"One woman came into the clinic forcing her daughter to have an abortion. The daughter was in the second trimester at 15 weeks. She kept going to the bathroom, and it seemed that something was definitely wrong. Then the girl started screaming at the top of her lungs, 'It's a baby! Mama! Mama!' The doctor was in the middle of a procedure and couldn't come. She'll be scarred for life for seeing her baby in the toilet, which is where it landed.

"Another woman got an abortion because she had twins. Everyone went in to see what the twins looked like after the abortion. I had never been in the procedure room. I wanted to avoid it. In my heart, I knew they were babies, and I knew abortion was murder.

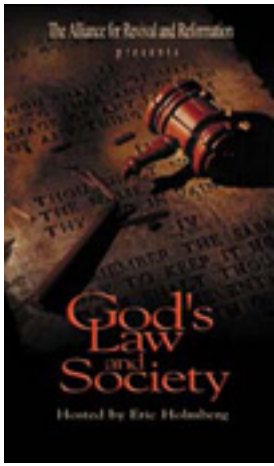
"I became depressed, despondent, and hooked on drugs. I took drugs to wake up, took speed at work, and took pot and alcohol in the evening. I also took birth control pills and developed amenorrhea. The abortion mill assumed I was pregnant and gave me an abortion, but it turned out I wasn't pregnant. Furthermore, the phantom abortion led to complications, including a severe pelvic infection.

"Finally, when I decided to give my life to the Lord, I got out of the abortion business. I told my husband that I wanted to get out of the 'rat race' and get a new job in a new town. Then, when I got pregnant, a physician recommended that I get an abortion because of the drugs I had taken. He predicted deformity. I absolutely refused to get the abortion, and now I have a beautiful four-year-old girl - my 'miracle baby' whose picture I always carry with me."

These testimonies were given at the "Meet the Abortion Providers" conference in February, 1989, at the Chicago O'Hare Marriott, sponsored by the Pro-Life Action League. This excerpt is reprinted by permission.

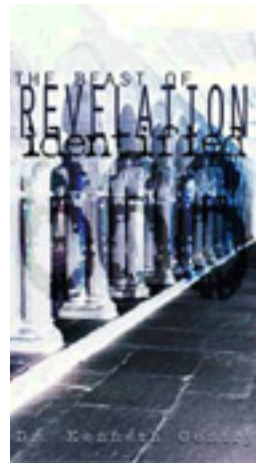
Audio tapes of the abortionists' complete testimonies are available for \$20, and video tapes for \$40. Contact: Pro-Life Action League, 6160 N. Cicero Avenue, Suite #210, Chicago, IL 60646.

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Freedom of Choice?

By Ronald H. Anderson

4/90

Viewing the birth of freedom, as it has been reported throughout Eastern Europe and the Soviet Union recently, brings to mind the rights of freedom we all enjoy in the United States. An issue which has been raging since the early 70s concerns the right of "freedom of choice." One choice concerns reproductive rights and the freedom to choose abortion or the birth of a child.

The new forming democracies in Eastern Europe and in the Soviet Union will be facing some cold, hard facts concerning the cost of freedom and democracy. The success or failure of these new democracies will depend on the inspired desire of the people and leaders to take on all of the responsibilities of democracy and the results of their actions. Freedom in this context will last only as long as those involved are willing to act responsibly in order to preserve that freedom.

We all have many choices to make in our lives, especially in our democratic society. If we choose to drive our automobile in an unsafe manner and cause an accident, we are responsible for that action and its consequences. If we choose to break to law in any other way and are caught, we must pay the penalty according to the law. In the realm of personal freedom, we are responsible for our actions.

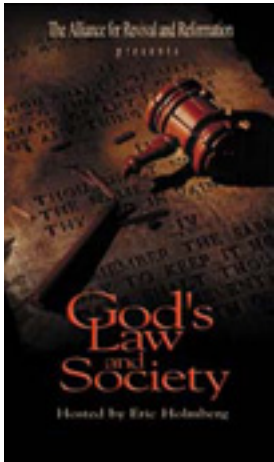
Human reproduction is no different. If we choose to have intercourse and it results in the conception of a child, we are responsible for that action and its results. At that time of choice, our choice has been made. If it is our desire together or separately not to produce a child, then we have to take the responsible action to prevent that result.

Another fool proof option is abstinence. Many people in today's society have a difficult time accepting this basic concept of freedom and responsibility which are inseparable. Some of our baby boom, permissive generation of the 60s and 70s cannot relate to being responsible for the results of their sexual activity. Why not? Why destroy a life because it may be inconvenient to have a child?

Freedom is a precious right in all aspects. However, we must take full responsibility for it or we will lose it as happened in China. The Chinese people not only lost their bid for freedom, but are penalized if they have more than one child.

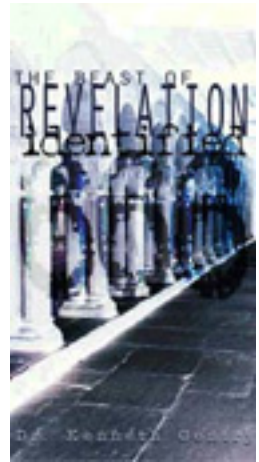
Let us not abuse our freedom but use it with responsibility. Abortion is not a responsible use of our freedom. Permissive legislation is not the answer in defending individual freedom - responsible legislation is! Comprehensive sex education in our schools, homes and religious institutions is absolutely necessary for the formation of a sexually responsible free society.

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George Will calls Roe v. Wade "bad"

3/89

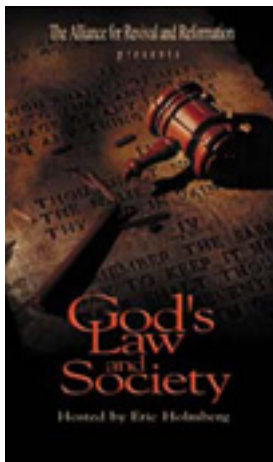
Newsweek columnist George Will recently called the Roe vs. Wade decision a "bad" and "anti-constitutional" decision which has "resulted in dismaying practices." The popular journalist, in a February 13 editorial, said that support for Roe was "collapsing perhaps in the Court and certainly among thoughtful people ... beneath the weight of its incoherence and accumulating weight of scientific and medical facts."

Will explained that the 1973 abortion decision was shaky due to a "doubly absurd proposition: no one knows when human life begins but the Court knows when 'meaningful' life begins." He went on to say, "The indisputable fact is that a fetus is alive and biologically human. Pregnancy is a continuum: what begins at conception will, if there is no natural misfortune or deliberate attack, become a child," he said.

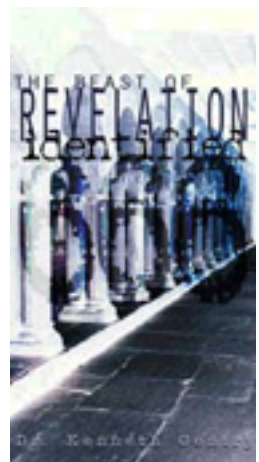
He pointed out the contradictions in the decision making of the Supreme Court justices: on one hand, courts have ruled that a woman has the right to her own body; yet in other cases, courts have ruled to take custody of fetuses by "controlling, even jailing, pregnant women whose behavior (e.g. drug abuse) might jeopardize the health of their fetuses."

He explained that "science and society are radically and increasingly out of sync" in its treatment of human life. "Prenatal medicine's diagnostic and therapeutic techniques make possible intrauterine treatment of many forms of fetal distress and genetic problems. Medicine, the most humane science, can heal fetuses that the law says lack an attribute of humanity - rights."

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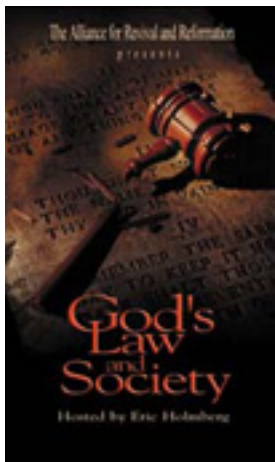
A Higher Moral Code

After World War II, German citizens living around Nazi extermination camps were required to visit the facilities to witness the atrocities they had permitted to occur. Though it was technically "legal" to kill Jews and other political prisoners, the citizens were blamed for not breaking the law in deference to a higher moral code.

This is the way we feel about the slaughter of 25 million unborn children. Some of them are being burned to death by a salt solution only days before a normal delivery would have occurred. This is a moral outrage that transcends the law which sanitizes the killings. We are law-abiding people and do not advocate violence or obscene and disrespectful behavior, but to be sure, we will follow that higher moral code nonviolently, to rescue innocent, defenseless babies. And someday, the moral issues involved here will be as clear to the world as the Nazi holocaust is today.

- Dr. James C. Dobson
August 12, 1988

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Hollywood film carries strong pro-life message.

HOLLYWOOD, CA (FR) - In a day when abortion is constantly portrayed on television and the motion picture screen as an accepted alternative, a major Hollywood film was released in January which carries a strong pro-life message.

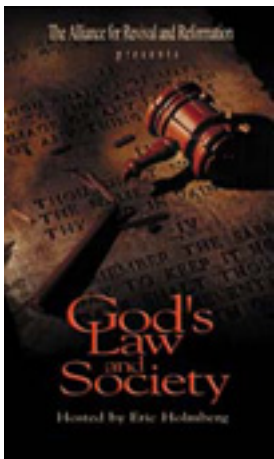
"For Keeps," produced by Tri Star Pictures, features the popular teen-age actress Molly Ringwald as a pregnant high school senior who decides to get married and keep the unplanned baby. The young couple wagers that love and good humor can beat the odds despite those who say teen-age marriages can't work.

"There have been many theatrical films about people being married and having babies," producer Jerry Belson said, "but they've never really done one about teenagers. Even though I realized it was sensitive politically, I still thought it was worth it to do a human story about kids like this."

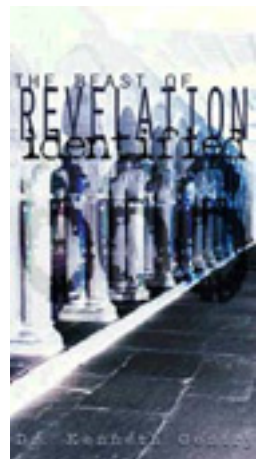
Screenwriters Tim Kazurinsky and Denise DeClue said they began work by immersing themselves in the subject of teen-age pregnancy, reading articles and speaking directly to teen-age mothers. "According to our research," says Kazurinsky, "about 10,000 U.S. teen-agers a week who are pregnant keep their babies. And in every interview we had with young pregnant girls, they all said, 'I never thought it would happen to me.'"

Director John Avildsen said the script appealed to him because of the theme of the two teens' maturing relationship in the midst of a major problem that could have broken them apart. "You want them to work out their problems," he said, "and stay together."

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Hospital bans elective abortions

5/88

ST. PAUL, MN (EP) - Pro-life forces in Minnesota won a major victory March 23 when the board of directors of St. Paul-Ramsey Medical Center voted to reverse that institution's policy and prohibit elective abortions at the hospital. That reversal has not yet been implemented, and is currently under review.

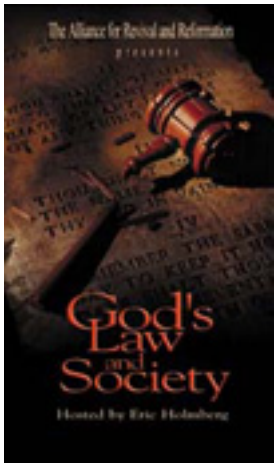
"This is a great victory for the pro-life movement," said Paul O'Donnell, president of Pro-life Action Ministries, which has carried on daily picketing at the hospital since January 22 of this year. "This decision shows that pro-life activism is effective in closing abortion centers. We were the ones who were sponsoring the picket demonstrations there. By the hospital's own admission it was the daily picketing that caused them to change their policy. We will continue our efforts until all unborn children can rest in peace and safety in their mothers' wombs."

The thrill of victory was tempered for pro-lifers by the hospital "super-board" decision to delay implementation of the ban while a study group examined the implications of dropping elective abortions. The findings of the study group are expected in three months. "We believe God has given us 90 days to do more work," said O'Donnell. "We believe that in the end we will be able to achieve victory."

About 600 pro-lifers demonstrated while the hospital "super-board" met March 30. Then on April 1, Good Friday, hundreds of pro-lifers demonstrated in front of the hospital. They chanted, sang, prayed, and carried a large cross to commemorate the day Christ was crucified. Daily picketing of St. Paul-Ramsey continues.

O'Donnell, a Franciscan brother, vowed that his ministry would continue its campaign of boycotting and picketing until the abortion ban is implemented. "We will not stop the daily picketing nor the boycott of St. Paul-Ramsey Medical Center until the last abortion suction machine is wheeled out of the hospital," he said.

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Jerry Brown - Is he pro-life now?

by Leslie Bond
7/88

Former California Gov. Edmund G. "Jerry" Brown Jr., known to pro-lifers for his pro-abortion policies during his past political career, has now stated that he sees "the killing of the unborn as crazy."

Brown indicated his change of heart in a telephone interview with the National Catholic News Service, February 10. The former governor, who sought the Democratic presidential nomination in 1972 and 1980, had just returned from a four week visit to India where he spent much of his time volunteering in pro-life champion Mother Teresa's Home for Dying Destitutes in Calcutta.

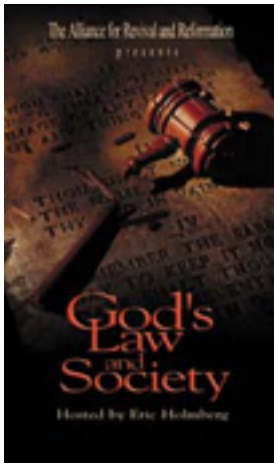
Brown said his work with the dying "gave me a different perspective on the whole question of abortion." He said he could not support abortion after spending time "confronting and protecting the lives of the suffering with not as high a quality of life as a three-month fetus that is healthy and has potential," NC News Service reported.

The fact that "this country and Europe see the need to kill so many unborn does not seem to be justifie," Brown said. He added, "It's just that we've organized society to be anti-life."

Brown said he was impressed by the great respect Mother Teresa's Missionaries of Charity show for the dead and dying. The sisters "showed more respect for someone just off the streets than some people with substantial means get in developed countries," he said, adding, "It would be great to take the attitude that created that environment and spread it around the world."

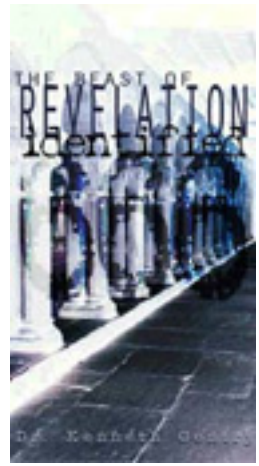
Brown, who served as governor of California from 1975 to 1982, halted his political career in 1982 when he lost a bid for the U.S. Senate to Sen. Pete Wilson. He plans to re-enter the political arena, although not immediately, he said.

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Kevorkian Let Victim Die Amidst Protests

Pro-life leader discovers incriminating report signed by "Dr. Death"

By Jay Rogers

9/93

MELBOURNE, Florida (FR) - Lynn Mills, a Detroit area pro-life leader, was reluctant at first to confront Jack Kevorkian, the euthanasia activist known as "Dr. Death." However, the very first day of surveillance at a home where Kevorkian had performed several killings turned up incriminating evidence. Mills discovered a crumpled death report in the garbage of Kevorkian's assistant citing the victim as having died amidst protests of "Take it off!" (referring to the carbon monoxide mask).

Mills had organized over 20 rescues and pro-life activities in front of abortion clinics in the last few years. "Professional police departments whose goal is to keep the two sides apart" are what led to no arrests in over half of the events, said Mills who was in Melbourne in September attending a Family Concerns conference.

Advocates For Life Ministries had asked Mills to begin picketing Kevorkian in 1992, but she remained unwilling to extend her ministry into a domain which she describes as "creepy." But when the number of "Dr. Death's" victims began to increase soon after the inauguration of Bill Clinton, Mills acquiesced.

"At first, the game plan was to follow Jack. If he had gas canisters in his arms we would have taken them out. We would have simply taken the lethal weapon away from him. I really didn't want to do any of this. We also thought about laying in front of the home of the victim or trying to handcuff ourselves to the hands of Jack Kevorkian. That would have been a trip too," says the Detroit rescue leader.

"After I showed (AFLM members) Dawn (Stover) and Andrew (Burnett) where he lived, we sat down in a restaurant in Royal Oak. We decided to start surveillance."

The most obvious plan was to start to watch the home of Neal Nichol, an assistant of Kevorkian, who had let four people die in his home. On the very first day, Mills went to the neighborhood and immediately saw Nichol taking the garbage out.

"It had snowed that day," remembers Mills. "There were no tire tracks in or out of the driveway. Later when I saw that tire tracks had appeared leaving the driveway, I took the garbage."

Later that night, Mills, Burnett and Stover picked through the garbage. "The first thing we found were two ECG strips with a heartbeat getting smaller and smaller and then going into a flat line," said Mills. "We just started crying. I had no idea what I would find when I picked up the garbage."

When a one page report of victim Hugh Gale's death was uncrumpled, they discovered something that made national news. They were shocked at what they read:

Patient placed mask over nose and mouth, elastic band around head. A plastic tent was put over his head and shoulders, lid at top open. The patient then pulled a string tied to his left index finger, other end attached to a clip, which was pulled off a crimped plastic tube, opening it from the outlet valve of a canister of CO gas to the mask. In about 45 seconds the patient became flushed, agitated, breathing deeply, saying "Take it off!" The tent was removed immediately, the mask removed and nasal oxygen started. He remained conscious and oriented, and within a minute calmed down to his normal breathing pattern. He was more relaxed and a bit somnolent, but awake and oriented. The patient wanted to continue. After about 20 minutes, with nasal oxygen continuing, the mask was replaced over his nose and mouth and he again pulled the clip off the crimped tubing. In about 30-35 seconds he again flushed, became agitated with moderate hypernea; and immediately after saying "Take it off!" once again, he fell into unconsciousness. The mask was then left in place. Hypernea continued for about 35-40 seconds, after which a slower and calmer breathing pattern ensued, lasting about 8 minutes, gradually diminishing in rate and intensity. Heartbeat was undetectable about 3 minutes after last breath.

The original document was signed by all involved including the victim's wife, Cheryl Gale and obituary workers, Neal Nichol and Margo Janus.

Mills believes finding the report on the very first day of surveillance was divinely appointed. "We did not work hard for this," she says. "I tried putting emergency calls into the prosecutor. I didn't know which one to go to. Unfortunately, the prosecutor in the county where Hugh Gale was killed put more weight on the words of living people than on the paper we found."

Since the prosecutor thought that Hugh Gale's wife and the two assistants present were credible witnesses they accepted their testimony. A second "doctored report" was offered by the alleged killers in which the cries of protest in the second instance had been removed. Mills sarcastically refers to this as the "38 word typo." She says candidly, "If this were in any other county, Jack would be in jail." On an ironic note, Kevorkian is now suing Mills because she is alleged to have told the media that he is a murderer.*

Note to readers of The Forerunner:

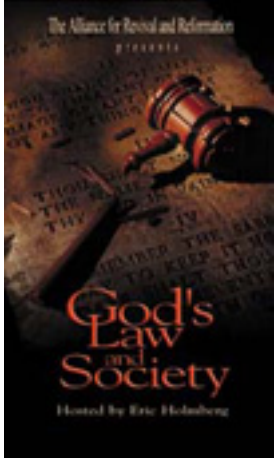
Together with the abortion issue, euthanasia promises to be the next battle ground for pro-life ministries. Jack Kevorkian would like to see killing made legal in all 50 states and has somehow avoided arrest in at least 15 known cases of assisted homicide. The fact that he has gone free in this obvious instance of guilt is even more frightening when we consider that Lynn Mills is being sued by Dr. Death for stating the obvious to the media.

Pray for Lynn Mills:

1. For her peace of mind while she is on trial

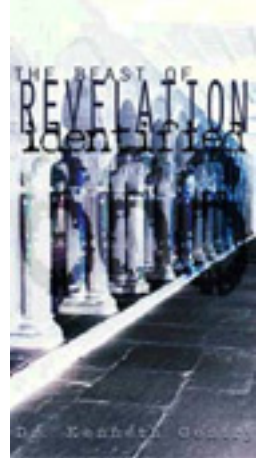
2. For wisdom for her attorneys
3. That Kevorkian would be further exposed
4. For guidance for Lynn Mills' future ministry

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Learning Before Birth

4/91

GAINESVILLE, Florida (FR) - Evidence that a fetus is sensitive to sounds coming from outside the mother's womb could help parents get a head start on teaching their children speech and language skills, says a University of Florida professor.

"The time it takes for a child to learn anything in the first year of its life could be accelerated because it has now been shown that the fetus can receive sounds," says William S. Brown, director of the University of Florida's Institute for Advanced Study of the Communication Processes. "The notion that the child begins to relate to its environment before birth could accelerate and improve upon any learning that is associated with hearing."

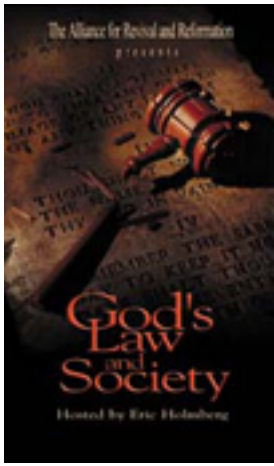
Brown's findings build upon a 1989 study by Kenneth Gerhardt, chairman of UF's Department of Communication Processes and Disorders, and Robert Abrams, a professor in the College of Medicine's Department of Obstetrics and Gynecology, that found that a fetus is exposed to certain low frequency noises. Brown joined that research team in 1990 and found that 60 percent of what is spoken at normal conversation level can be heard from inside the womb. To accelerate language learning, parents could, for example, read to a fetus, Brown said.

Most children only learn to speak a few words during their first year. But, if parents communicate with an unborn child, some may develop a better foundation for learning speech and language. Ultimately, talking to a fetus could result in better skills and fewer learning disabilities. "A child learns to talk by hearing," Brown said. "So any learning paradigms that require a child to use his hearing could be used before birth."

But the fetal ear's sensitivity to noise from the outside world should also be a warning to parents, Brown said. "It means they have to be careful because loud noise could be harmful," he said. The researchers are concerned that low frequency noise or excessive vibration might possibly damage the hearing of fetuses.

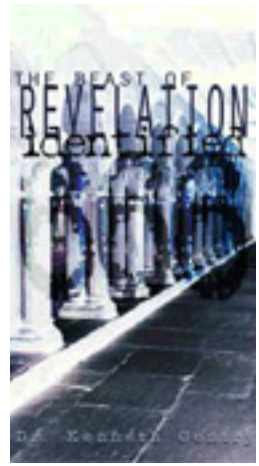
The research, based on a study that used sheep as well as humans, showed that the amniotic fluid inside a mother's womb enhances low frequency sounds - especially the voices of men - while it dampens high-frequency noises. Prior to the 1980s, researchers believed fetuses developed in an insulated, noiseless environment.

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Life Without Roe: Making Predictions About Illegal Abortions

9/92

WASHINGTON, D.C. - Laws preventing abortion will not only dramatically reduce the total number of abortions, but also the number of women and babies killed by either legal or illegal abortion, according to a report released by the Horatio R. Storer Foundation.

"This report carefully and clearly debunks the myth that women will die if abortion is no longer available," said Cynthia McKnight, author of the report and a specialist in state legislative issues at the Storer Foundation. "Medical progress in treating complications, not legalization of abortion, accounts for the enormous drop in maternal abortion deaths from the 1940s to the 1970s."

The report, *Life Without Roe: Making Predictions About Illegal Abortions*, was released Wednesday, July 1, by the Storer Foundation, an educational foundation dedicated to examining issues related to life and death and affiliated with the National Right to Life Committee.

The report, both historical and forward-looking in its scope, examines previous studies and statistics on the number of illegal abortions before *Roe v. Wade* and the number of maternal deaths (deaths of mothers) from legal and illegal abortion to provide a scientific framework for predicting "life without Roe."

The report provides the basis for estimates that there were a mean of less than 100,000 illegal abortions annually in the years before *Roe v. Wade*, far fewer than the 1 million repeatedly claimed by abortion advocates.

"Today, there are 1.6 million abortions each year - 16 times as many as in the years before legalization," McKnight noted. "Even assuming an increased risk from illegal abortions, that means that the total number of women dying and being hurt by abortion would be less in a post-Roe America with protective laws than it is today."

* Before *Roe v. Wade*, there were approximately 100,000 illegal abortions per year, a number far lower than the 1 million claimed by abortion advocates.

* The largest reasonably possible number of illegal abortions in any one year before *Roe v. Wade* was approximately 210,000 in 1961; the lowest was about 39,000 in 1950. The mean was 98,000 per year.

* The data demonstrates an exponential increase in the number of abortions since legalization. There are roughly 16 times as many abortions now each year as there were in an average year before *Roe v. Wade*.

* The claims by abortion advocates that 1,000,000 or more illegal abortions occurred annually and 5,000-10,000 women died are based on inaccurately calculated extrapolations from flawed and erroneous data of the 1920s and the 1930s - the pre-penicillin era.

* The number of deaths of childbearing-age women for non-abortion related causes remained relatively constant in the years before Roe v. Wade, showing that deaths from illegal abortion could not have been "hidden" under other causes of death.

* Advances in medical technology, not the legalization of abortion, caused a significant drop in the number of maternal deaths from abortion:

- maternal deaths from illegal abortions were above 1,000 per year only in the pre-penicillin era (1940). The maternal abortion deaths dropped sharply with the advent of antibiotics (penicillin and sulfa) and other medical advances to treat infections.

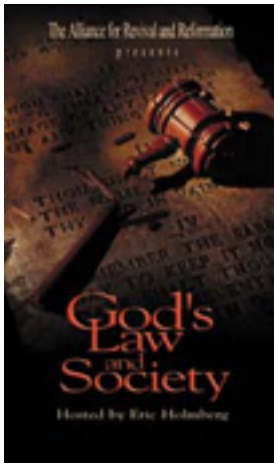
- the maternal death rate had declined to 30 maternal deaths from illegal abortions by 1972, the year before Roe v. Wade was decided.

* If maternal abortion deaths were significantly under-reported in the official statistics, there would be an over-reporting of other causes of death. But multiple forms of analysis demonstrate this did not occur.

* The small numbers of maternal deaths demonstrate that there were a comparatively small number of illegal abortions pre-Roe, suggesting that the total number of abortions would drop substantially if protective laws were again in effect.

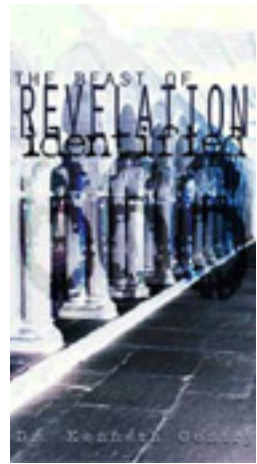
"As America looks forward to life without Roe, the debate on the legality of abortion must move beyond unsubstantiated claims and toward a realistic approach sensitive to the lives of both women and unborn children," the report concludes.

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Marxism and Abortion

11/88

A recent article in The Tribune, the official newspaper of the Communist Party of Australia, expounded upon the Marxist view of abortion, adding new understanding to the international debate over the rights of the unborn.

"Human Life and Fetal Images," an essay by Rebecca Albury, appeared in the Australian publication on August 10 of this year. Albury made the following statements about the teachings of Karl Marx and their relationship to the unborn:

* A Marxist believes that personality and human value are imparted by the external and economic environment, not by any inherent spiritual value, or even by biological processes.

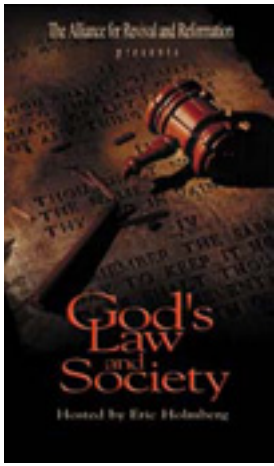
* The fetus, according to a Marxist, becomes a person when he is judged as such by "someone of higher wisdom." The humanity of the fetus depends upon how the mother perceives the "social relationship" that exists between them. If the mother desires to keep the baby, then she "fantasizes" it into becoming a human being. But, if she does not want the pregnancy, "it is something else entirely." Her opinion of the fetus thereby denies it of personhood.

* "Biological processes," says Albury, "do not carry automatic moral values as the Right to Life suggests ... Human economic, social, and political relationships create moral values."

* According to Albury, "Material conditions of life change, and so do moral values." This means that, to a Marxist, the unborn baby may be a human being for a time, but may then become depersonified and rendered 'pre-human,' all because his or her mother began to think differently about him or her. She adds: "Certainly, many women experience mixed feelings; the fantasy baby may even appear for a while. Women can tell it goodbye forever."

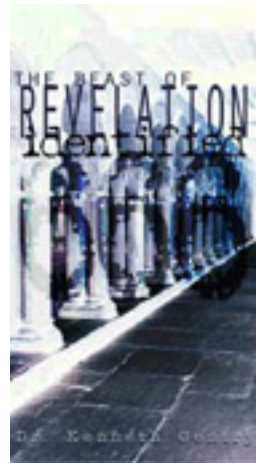
Dr. John Whitehall, who reported these statements to the Christian Anti-Communism Crusade in his article "Marx and the Unborn Baby," (September 15, 1988), commented on Albury's conclusions by saying, "The inhumanity of communism resides in this arbitrary assessment of human life, which is based on the Marxist valuation of certain social relationships. On this basis, millions have been told 'goodbye' - from the purges of Russia, to the genocide in Cambodia, to the killings in the Philippines, and now to the unborn baby."

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Maryland Governor Becomes Pro-Life Convert?

4/88

Acknowledging that he is going back on a campaign pledge, Maryland Gov. William Donald Schaefer announced that he will not ask the state legislature for more money to help poor women obtain abortions. Instead, he plans to put more money in the budget to help poor women who want to bear children and put them up for adoption.

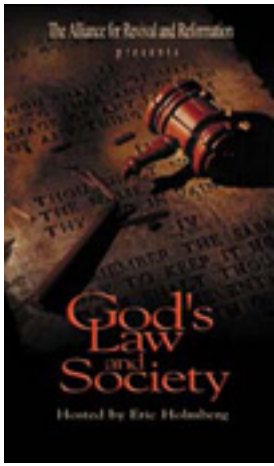
He also hopes to revise state laws to make adoption easier. Governor Schaefer said, "I'm more interested in the baby being born and adoption. Adoption ought to be easy. This is going to be a very heavy disappointment to people who are in favor of more lenient [abortion-funding] language. I said I was going to make the language more lenient. That's going to cause a lot of problems for me."

The announcement came on the same day that pro-lifers delivered petitions from more than 80,000 people opposed to Medicaid funding of abortions. The petitions were circulated by a dozen groups, ranging from church groups to Libertarians for Life demonstrating unprecedented state pro-life unity.

The Washington Times observed that Governor Schaefer had hinted of his change of heart on abortion funding the previous week when he wore a Precious Feet lapel pin at a public function. The pin displays, at actual size, a baby's feet at ten weeks gestational age, complete with fully-formed toes.

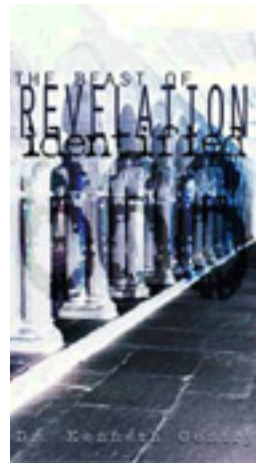
The state of Maryland has been spending approximately \$2 million a year to pay for 4,000 abortions under the Medicaid program.

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Medical Ethics

by Garry J. Moes

"The great law of the living world," philosopher Frederick Nymeyer wrote some 20 years ago, "is to survive."

Today the great law is being broken. In our increasingly lawless age, the survival instinct is dying.

We have coursing among us like a poison vapor a pervasive death wish - the ultimate lust of a society which has given itself over to its base desires. The stubborn will to survive, once so admired in a dying individual, is being replaced by a will to die. Where once it was a sign of spiritual maturity to endure and overcome suffering, it is now "dignified" to wish death upon oneself in the midst of suffering. "Death with Dignity" legislation is thus, expectedly, being proposed in many quarters.

The phenomenon is being even further institutionalized. Organizations with names like Concern for Dying and America's Society for the Right to Die are forming to promote it. Movements are underway not only to legalize suicide but to have it declared a fundamental right of man.

In California, America's seedbed of social phenomena, there exists a "Hemlock Society," with a name aptly reflecting the revival of ancient Greece's glorification of death, as embodied in the demise of Socrates. In the Netherlands, Europe's leading laboratory for experimentation in moral decay, such venerable institutions as the Royal Society for Medicine and the Synod of the Reformed Church have pleaded for "involuntary active euthanasia"- a euphemism translatable in no other way but murder of the weak and distressed.

Back when we called it "mercy killing," at least our language recognized it as killing. Now, perhaps to mask our guilt feelings, we use terms like "Americans Against Human Suffering," to cite a name associated with a ballot initiative collecting signatures for the November 1988 election in California. (The initiative, whose promotional campaign has a \$2 million warchest, would legalize "assisted suicide" for those expected to die within six months.)

The New Jersey Supreme Court has now allowed the starvation of persons in a vegetative or comatose state even if they have never expressed a desire to die. According to this court's decisions, third parties may take such actions and nursing facilities may not refuse to participate.

The Wall Street Journal (August 21, 1987) reported in sickening detail the wide practice of "voluntary" euthanasia in The Netherlands, where an estimated 1,000 to 7,000 individuals are put to death by euthanasia annually, despite the fact that the practice is still officially illegal.

The report prompted one Dutch doctor, Richard Fenigsen of Willem-Alexander Hospital in

Hertogenbosch, to disclose that "involuntary" euthanasia - often without the knowledge of either patient or families - is also widespread in Holland. Citing documented cases, Fenigsen told the Wall Street Journal (August 29, 1987), "Perpetrators enjoy strong public support and total judicial leniency." He said the practice is so widespread that many elderly are afraid to enter hospitals for fear they may never escape alive.

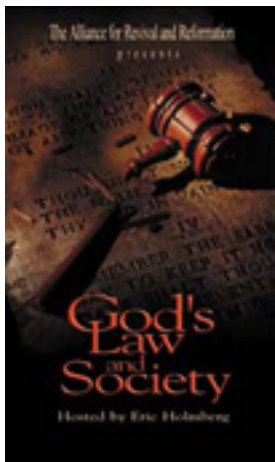
Such reports make it difficult to believe that only two decades ago it could be stated with accuracy and credibility, as Nymeyer did, that "Survival as an individual is universally accepted as being 'the first law of life.' "

If we are to save our instinct to survive, we will have to recall and implement Nymeyer's further observations concerning the role of God's moral law in our survival. Calling the great law of survival a "natural" law, he said: "Natural law and moral law, both, are designed to promote individual survival and welfare ... God has not given a natural law and a moral law different in purpose and character. Both are for survival of the individual and the species." (Origin of Damnation and Sin is Not by Inheritance but is Cosmological, Libertarian Press, 1967).

Our lusts and desires, including the urge for physical comfort, will have to be subordinated to the moral law of God. Only then will we recapture our will to survive and begin to protect ourselves from threats to survival. "Wants ... are overwhelmingly powerful," Nymeyer observed. "Wants should be looked upon as so irresistible that they control conduct ... When wants are determinative whether life will be retained or lost, customary restraints on conduct - all laws - are in jeopardy."

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Abortion major issue in 1988 election

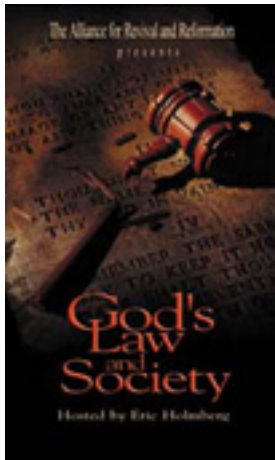
12/88

Although the 1988 presidential campaign focused on a variety of issues - from the Pledge of Allegiance to prison furlough programs - the abortion issue was cited as the major issue of the election by nearly a third of voters interviewed by ABC News, according to USA Today (November 9, 1988). Voters also called into the APEX Campaign Hotline about abortion more than any other issue.

The APEX Campaign Hotline featured a phone recording on 12 issues that voters could review. Of the 3,500 Americans who used the line, the majority were curious about the candidates' stand on abortion.

Over 2,000 pro-life "rescuers" have been arrested since the beginning of the year, and the rescue movement has been cited as pivotal in directing the nation's attention towards the abortion issue. Throughout the month of October, while many voters were making their final decisions about their ballot choices, evening news broadcasts featured coverage of several pro-life rescue movements in major U.S. cities.

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Norm Stone - Abortion Walk

7/88

KANSAS CITY, MO (FR) - After trekking across America on foot to motivate and mobilize the nation against abortion, Rev. Norm Stone and Rev. Jerry Horn are ready to repeat the arduous ordeal again. In fact, they will be doing it seven times, beginning September 1st. Halfway through the second walk, they took a three month break to move their office and families from Wisconsin to Kansas City, Missouri.

They will be back on the road in September, beginning in Delaware. Stone said his son, Todd, a recent high-school graduate, will be joining him for the coast to coast trek. During the first walk in 1986, Stone said he and Horn received much publicity, especially because of the pro-life petition which was presented to President Reagan. Over three million signatures appeared on that petition, which called for an end to abortion in America. "We got a lot of national attention, and spoke to tens of thousands of people," said Stone.

Horn said the first walk was to "rally the troops," but the response was minimal. "People were not motivated by the statistics or gory pictures, but only by God's heart." All seven of the projected walks are scheduled to be finished by 1993.

"This second walk has been less fancy, and we haven't had very many resources," related Stone. "We needed to make a commitment to continue. We're doing our part, and we're not alone." The organization isn't sponsored by any national ministry, but Horn and Stone's families are supported from monthly pledges.

The two families spend 80 percent of their time on the road, walking miles each day to bring an end to the abortion holocaust. Results are not immediate, but they believe they are making a difference "one step at a time."

"The greatest disappointment is that we Christians see the need, and rally around it, but when things aren't changed after two years, we put it aside," Horn explained. "But I'm looking at the long haul. It's easy to rally around a cause, to do sit-ins and pickets, but we're looking at changing the heart of a nation."

Stone agreed, adding, "Apathy is a tragedy. I want to light a fire in people's hearts." The long-range goals of Walk America for Life (WAFL) are to see legalized abortion come to an end; to restore right attitudes toward the value of human life; and to lift up the name of the Lord Jesus Christ as the Author of all life.

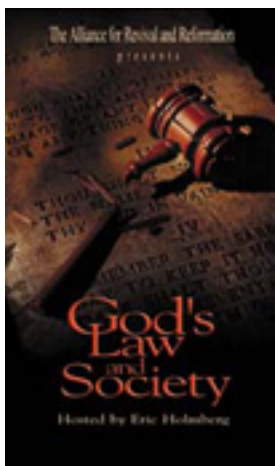
Both wives, Judi Stone and Bonnie Horn, are fully supportive of the Walk. "Walk America for Life" began in 1985 at the Santa Monica Pier in Los Angeles. Stone and Horn logged over 100,000 miles on that journey. In 1983, they founded "Project: Save Our Babies" a non-profit educational program devoted

to public discussion about the facts on abortion.

Stone said Walk America for Life was "born in my heart ... during an extended fast in January of 1985. As the Lord shared His grief with us over the destruction of the unborn, we determined to answer His call to speak for those who cannot speak for themselves - no matter what the personal cost."

If you would like more information on Walk America for Life, write: Walk America for Life, P.O. Box 16155, Kansas City, MO 64131.

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Parental Consent Laws Now Required

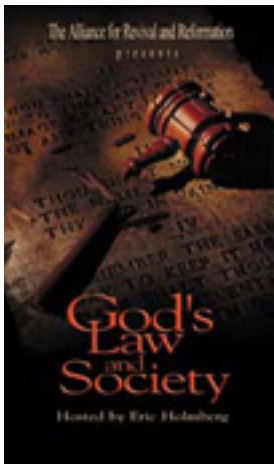
3/89

TALLAHASSEE, FL (FR) - Minors in Florida and Kentucky are now required by law to obtain parental consent before getting an abortion. Kentucky's law went into effect on February 21, when the U.S. Supreme Court refused to hear an emergency appeal from pro-abortion advocates. One week earlier, a Florida state district judge in Jacksonville lifted an injunction which kept a state law dormant there since last fall.

Minors seeking abortions in Kentucky must now get the written permission of both parents or a legal guardian or obtain a court order. In Florida, one parent or either of the other options will suffice. The U.S. Supreme Court has yet to decide whether it will hear arguments on parental consent laws in the states of Minnesota and Ohio. Abortion advocates typically attack consent laws by claiming that they violate the girl's right to privacy and that the process is burdensome.

The history of parental consent laws is positive. In Minnesota, before a consent law was removed, a reduction of teen pregnancy was measured.

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Point - Counterpoint

What do the scriptures teach?

The following letter was submitted in the Spring of 1991, as a response to contributing editor Mike Wade's series on pro-life activism:

Dear Mike Wade:

I hate to blow your heroic, "persecuted" pro-life Christian bit here, but if your "pro-life" efforts are being opposed by people, it is only because those efforts are fear-motivated, and work against women, the Jews, the Bible, millions of pro-choice Christians and the Constitutional guarantee of religious freedom (see the 1st amendment).

For example, Jewish tradition considers the fetus a person (a nephesh, i.e., "a breathing creature," translated as "soul" in Genesis 2:7, "life for life" in Exodus 21:23 and "man" in Lev. 24:17 - #5315 in the Hebrew dictionary in Strong's Concordance) only at birth.

Just check your Bible. The Bible's definition of "living" is breathing (Ps. 150:6, Ez. 37:10, 1 Kings 17 and similar passages. Try looking up breathing and breath in your Strong's Concordance). The Bible's definition of a human being is nephesh. It is translated 30 times as person in the King James Version, and also as "life," "man" and "soul."

Why, in Ex. 21:22-25, is only a fine paid for a miscarriage, and execution (life for life; nephesh for nephesh) required if the woman dies? It is because the unborn has not yet received the "breath of life" (through its nostrils - see Genesis 2:7). So biblically, (I'm not talking science here) it is not "alive." Therefore, abortion is not murder. Ask a rabbi or two, or three. Contact a few pro-choice Christians and look at the evidence. Kick the fear habit.

Just to confirm this, see page 139 of Operation Rescue. Randall Terry cuts off verses 23, 24 & 25 of Exodus 21, takes the passage out of the context of nephesh and "breathing," adds the idea of "accidental" (see Deuteronomy 25:11 on that idea), and tries to use Jewish scripture against the predominantly pro-choice Jews.

See George Grant's book Grand Illusions page 193 - Exodus 21 is buried under a lot of irrelevant passages, or see Grant's Third Time Around - no relevant material here. No attempt here to convince you of anything, just to give you the information that many cover up, so you can make an "informed decision." There are always people around who will use your good intentions for their purposes. - Good luck on this.

K.T. Frogg

1492 Ribbet Ave.
Oakland, California

A response from Mike Wade:

I thank Mr. Frogg for responding and providing this topic for discussion. He seems to have done considerable research on the subject, and I regret that his thoughts are not better organized so as to show full exegesis.

I'm afraid it takes more than ownership of a Strong's Concordance to arrive at logical conclusions about the Bible. As Mr. Frogg points out, God requires a penalty for the accidental death of an unborn baby boy or girl. How might God then feel about the intentional death of an unborn baby boy or girl? How might He feel about those who quote this scripture to PROMOTE such intentional killing?

Exodus 21 is in complete agreement with the rest of the Old Testament Law regarding the distinction between accidental manslaughter and intentional murder. Those who killed as the result of an accident were allowed to flee to another city (Deut. 19:5). To spell this out as clearly as possible, the penalty afforded in Exodus 21:22 was to be determined by the recklessness with which the killers were guilty. Two men struggling with each other could quite possibly strike a woman who interfered to such a degree that she miscarried. To strike her so hard that she died would take much more, and is very correctly described as manslaughter.

That Mr. Frogg tries to invoke Deut. 25:11 as an argument for his position either testifies of his faulty logic or further exemplifies his hit and run tactics of using an idea in his own defense long enough to hide behind but running to another idea before the logical conclusions of that idea can be used to disprove his original thesis.

As to the matter of breath, the Bible refers to spirits in a number of different metaphors such as fire, water, oil, and yes, breath. The key to understanding these metaphors is a sincere effort to respect context. The Old Testament clearly states that "the life is in the blood" (Lev. 17:11). This is no metaphor. Moses did not indicate that the breath of an animal be offered as a sacrifice and, for the Christian, the physical reality of Christ's shed blood on the cross is an essential tenet.

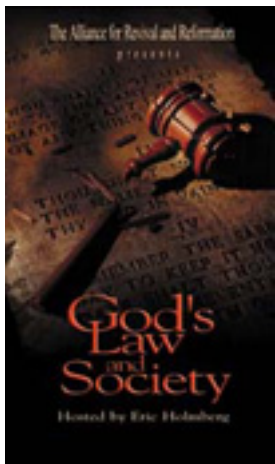
In Genesis, man is the only creature into which God "breathed" life. The imagery here is that of God taking one of his creatures and making man more than an animal: "and he became a living soul." We can't take "breath" to mean biological life anymore than we can fire or oil. Hearts can be said to "burn" and no one takes it to mean a Maalox moment God "breathed" life into Adam that he later lost as a result of sin.

The Messiah Jesus Christ provided this spiritual life to be born anew within us as a result of sin. Jesus provided this spiritual life to be born anew within us, wonderfully portrayed in John 20: 22: "He breathed on them, and said to them, 'Receive the Holy Spirit.'"

The reader has chided me for having some sort of problem with fear. If this were true, as a former supporter of abortion-as-a-means-of-birth-control, I can tell you that I would not now be radically pro-life. It takes virtually no courage to agree with militant feminists. When, I trust, the reader has discovered the person who is the Lion of the tribe of Judah, he will then be able to quote Psalm 139 with the same enthusiasm with which he has written of Exodus 21. I don't fear man, but I do fear God. It is the beginning of wisdom.

Mike Wade
Spokane, Washington

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Poll reveals most Americans don't know facts on Roe vs. Wade

9/91

An overwhelming majority of Americans do not understand how available abortion is under Roe vs. Wade, a recent Gallup Poll reveals.

The recent poll, commissioned by Americans United for Life, asked 2,174 adults (18 and over) 200 questions in face to face interviews at over 360 locations nationwide. A mere 17.6% of those surveyed correctly answered that abortion is legal "for the duration of the pregnancy" under the Roe decision.

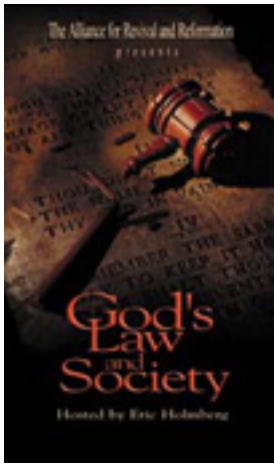
After 18 years since the Supreme Court decision, an great number of Americans do not understand how legal abortion is. For instance, in addition to the 17.6% who correctly realized that abortion is legal "for the duration of the pregnancy," 24.1% thought that it was legal only when "the mother's life is threatened," while 39.5% chose "only in the first trimester," and 12.6% were "not sure." Equally as unbelievable, 6.3% of those Americans who said that they were "familiar with Roe vs. Wade" said that the decision made all abortions illegal.

Although the Supreme Court effectively invalidated all bans on abortion in the 1973 decision, over 80% of Americans, according to Gallup, do not understand this. The political rhetoric of the pro-abortion minority has effectively kept these people in the dark about Roe.

Most Americans oppose abortions in most circumstances and would support legislation to protect unborn life. According to the recent Gallup Poll (which statistically has a plus-or-minus error factor of 2 to 3 percent) 91% of Americans oppose "sex-selection" abortions and Almost 70% favor "parental consent" for minors. Furthermore, 86% favor "informed consent" for the woman having an abortion.

In many cases, people who consider themselves pro-choice do not know what they are supporting. The "first trimester myth" is still being propagated by both pro-abortion groups and the national media, when in fact abortion remains legal throughout a pregnancy.

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Researchers: Post-Abortion Syndrome a Growing Health Problem

3/93

Post Abortion Syndrome, the negative reactions many women experience after abortion, can be characterized as a form of Post-Traumatic Stress Disorder, and should be further researched, according to an article published in the Fall 1992 issue of the Journal of Social Issues.

The article, authored by clinical researchers and psychologists Anne Speckhard and Vincent Rue, found that significantly more research is needed to fully explore the phenomenon of Post-Abortion Syndrome, or PAS.

The authors identify PAS, as a combination of negative reactions to the abortion event, such as flashbacks, nightmares, grief and painful abortion recollections resulting in reduced responsiveness.

The researchers concluded that PAS is a type of Post Traumatic Stress Disorder. Post Traumatic Stress Disorder has been recognized by the American Psychiatric Association in contexts other than abortion. PAS may result immediately following an abortion or it may be delayed. It may persist for many years and spontaneous recovery is not likely.

PAS is believed to be a series of related and unsuccessful attempts to gain mastery over the abortion experience. It results in partial to total cognitive restructuring and behavioral reorganization. Secondary symptoms of PAS include depression, substance abuse, sleep disorders and suicidal thoughts.

According to Speckhard and Rue, many symptoms are present after the abortion which were not present prior to abortion. These include: difficulty concentrating; exaggerated startled responses to memories of the abortion experience; physiological reactions to events that symbolize or resemble an aspect of the abortion; self-devaluation; and the inability to forgive the abortion decision. How voluntary the abortion decision was is largely responsible for the perceived degree of traumatization.

Speckhard and Rue concluded that flawed studies on the effects of abortion and political pressure have produced a lack of information, or informational deficit, concerning Post Abortion trauma; at present, it is impossible to estimate with any degree of accuracy the incidence of Post Abortion Syndrome.

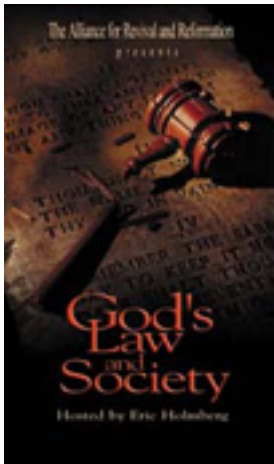
However, there are indications that PAS is present in a substantial number of women following abortion. For example, one study cited in the Speckhard and Rue article stated that of 80 women who had abortions at a Baltimore area clinic in the mid-1980s, approximately 20 percent had all of the symptoms of Post Traumatic Stress Disorder as established by the DSM-III R criteria of the American Psychiatric Association. The same study also found that 45 percent of the women were still having flashbacks of the

experience even three to five years later.

The researchers have observed that PAS is not limited to women who have had an abortion. It has been documented in others who participate in the abortion, such as fathers, siblings and other family members of the child, and abortion clinic staff.

Speckhard and Rue recommend improved research on the subject and emphasize the growing need for specialized Post Abortion recovery treatment models and services as well as educational workshops for both the general public and professional groups.

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Pro-Choice Rationale & Pro-Slavery Rationale

3/89

Pro-choicers on abortion seem perplexed why some of us persist in our dissent from their viewpoint. Convinced themselves, they cannot understand why the same arguments do not wear us down by sheer repetition. Perhaps viewing their arguments in a different light would help. Consider the pro-choice argument circa 1859:

"The whole slavery question is just a matter of a small religiously based minority trying to impose its morality on everybody. The northern Congregationalist, Unitarian and Quaker preachers draw huge crowds with their anti-choice sermons, but theirs is not the only Christian view.

"In the south, the Baptist, Presbyterian and Methodist denominations strongly support a person's right to own slaves. Who are Henry Ward Beecher and his fellow agitators to impose their own views on so many other unwilling Christians?

"The law does not say that a person must own slaves. It is a matter of choice. Those who believe slavery is wrong need not participate in it, but they have no right to prevent others from doing so.

"The anti-choice forces say that a slave is a full human being with all the rights of white people. The Supreme Court says otherwise. In the Dred Scott decision, the court clearly stated that Negroes are not equal and that slaves are not entitled to full civil rights. If the anti-choice forces are allowed to alter the Constitution to change Dred Scott, will any of our rights be safe? If they can take away the right to own slaves, they can take away any right. It is a Pandora's box to change the Constitution or overturn established legal precedent.

"And what of the cost of emancipation? There are already many poor citizens, and resources are scarce. Can we afford the economic havoc that would be wrought by suddenly destroying the Southern economy and creating millions of new free citizens? The world is much more complicated than the simplistic anti-choice slogans indicate.

"Also, isn't it maddening that so many of the anti-choice leaders will never even have to face the slavery issue on a personal level? Virtually all of them come from states with only minuscule black populations (true in 1859). They will not have to live with the economic and social burdens their policies will cause those in slave-holding regions.

"Clearly, the anti-choice forces are frustrated by their inability to abolish the right to legal slavery. Unable to win by democratic means, they have resorted to violence and murder in Kansas, Missouri and

Harper's Ferry, Virginia. Will we allow fanatics like John Brown to determine public policy in this country?

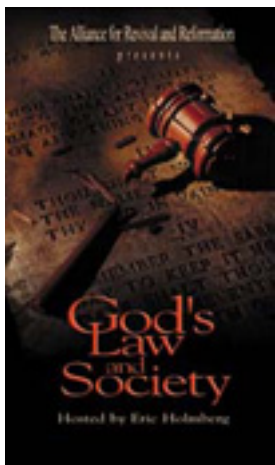
"The majority of Americans do not support abolition of the right to free choice in the matter of slavery (also true for 1859). That majority must be heard. Remember, we are not pro-slavery, we are just pro-choice!"

The pro-choice slavery argument fails because it ignores the critical point about the humanity of slavery. The pro-choice argument for abortion fails because of a similar omission about the nature of unborn children.

One cannot be pro-choice and claim not to make a value judgment about human life. The whole pro-choice argument is based on an assumption about the lack of intrinsic value of young human life. That assumption, and not the diversionary "pro-choice" argument, is the real issue, which abortion supporters prefer not to address.

Ray Warren is a Charlotte attorney and former member of the state House from Mecklenburg County, North Carolina. Taken from the News & Observer, Raleigh, NC.

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Reader Questions Pro-Life Argument

Letters column
10/89

The Forerunner teaches much totally false material regarding abortion rights and uses the Jews' own scriptures, twisting them in such a way as to threaten the constitutionally guaranteed freedom of pro-choice Jews. The Forerunner can only deceive naive people and children. I am neither of these. Please check out the following material for a proper biblical understanding of the status (legally, biblically) of the unborn, and why Jews are pro-choice.

- 1) The Bible's definition of life is "breathing." (See Psalms 150:6; Ezekiel 37:10; 1 Kings 17:22.)
- 2) The Bible's definition of person is "a breathing creature."
- 3) Exodus 21:22-25 commands a fine to be paid for the death of an unborn child; but execution is commanded for the death of a woman. (See Leviticus 24:17)

The Hebrew for "living man" is nephesh adam; this does not include the unborn.

Name withheld

Editor's Note: It would be grossly unfair to classify all Jews as pro-choice. There are many Jews, including many Rabbis, involved in the pro-life movement who base their stance firmly on the Jewish scriptures.

While the Hebrew word nephesh may be translated as "life," "soul," and "breath," the Jewish scriptures do not teach that only that which has breath is a living soul. A more accurate determination of a living being is found in Leviticus 17:11; "For the life of a creature is in the blood." Unborn infants have flowing blood and a beating heart at 3-4 weeks. In fact, unborn infants do breathe by exchanging oxygen for carbon dioxide through the mother's umbilical cord.

A careful study of the Hebrew legal code regarding the status of unborn children reveals that they are considered living human beings. Exodus 21:22 has often been erroneously used to downplay the hideous crime of aborting children. The event mentioned in Exodus 21 refers to an accident or involuntary manslaughter. The men fighting in this passage were not seeking to harm the woman or her child. The child's death is considered manslaughter and the prescribed punishment is in keeping with the rest of the Jewish Law concerning manslaughter.

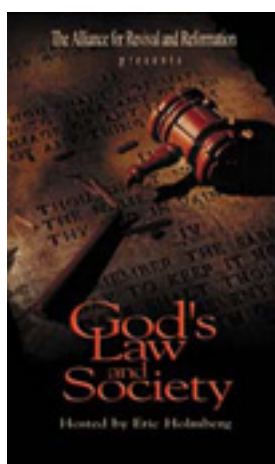
Other passages in the Jewish scriptures show that an unborn infant is definitely considered a nephesh adam. In Hebrew, the same word is used to identify babies in the womb and those out of the womb.

Genesis 25:22 says, "the children struggled within her (womb)." The word "children" is the Hebrew word *ben*, which is used interchangeably to depict a person already born, or one yet in his mother's womb - there is no difference.

Probably the best known passage in the Bible concerning pre-born human life is Psalm 139: "For thou didst form my inward parts; Thou didst weave me in my mothers womb. I will give thanks to Thee, for I am fearfully and wonderfully made; wonderful are Thy works, and my soul knows it very well. My frame was not hidden from Thee, when I was made in secret, and skillfully wrought in the depths of the earth. Thine eyes have seen my unformed substance; and in Thy book they were all written, the days that were ordained for me, when as yet there was not one of them" - Psalm 139:13-16.

Not only is a unique human being present in the womb, but God Himself is intimately involved in the developing process. To destroy a child yet in the creative hand of God is murder.

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Test Your Abortion I.Q.

6/89

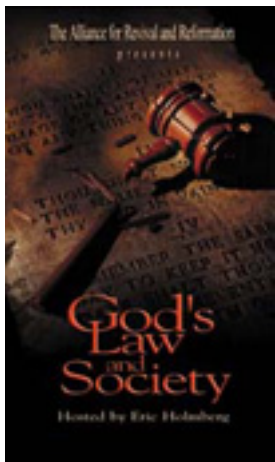
1. On January 22, 1973 the U.S. Supreme Court legalized abortion through the _____ month of pregnancy.
2. The number of women dying from illegal abortions in 1972, the year before Roe vs. Wade, was:
A. 500 B. 5,000 C. 253 D. 39
3. How many abortions are now done each day?
A. 140 B. 500 C. 1,000 D. 4,000
4. The total number of abortions done since 1973 is _____.
5. Most Americans believe the majority of abortions performed in this country should not be legal. (True or False)
6. A heartbeat, brainwaves and response to touch are all present in an unborn baby by:
A. 2 months B. 3 months C. 4 months D. Birth.
7. It is legal for a minor daughter to have an abortion in most states without her parents' knowledge or permission. (True or False)
8. Abortions done for rape, incest and threat to the mother's life account for _____% of the 1.5 million abortions done each year in the United States.
9. An unborn baby can feel pain in the 3rd month. (True or False)
10. The number of couples waiting to adopt babies is:
A. 100,000 B. 2 million C. 1 million D. 500,000

Abortion I.Q. - Answers

1. 9th - In the court's Roe vs. Wade and Doe vs. Bolton decisions, abortions throughout the nine months of pregnancy were declared legal.
2. (D) 39 - This is the total number reported by the U.S. Center For Disease Control, a federal agency.

3. (D) - Over 4,000 abortions are done every day in the U.S.
4. 22 million - Total for 1973 through 1988.
5. TRUE - "Most Americans would ban the vast majority of abortions performed in this country." - Boston Globe, March 31, 1989, p. 1.
6. (A) 2 months - By 21 days the heart is pumping and brainwaves have been recorded as early as 40 days.
7. TRUE - In 38 states minors can have abortions without their parents' consent or notification.
8. About 1% - If mother's "health" is included - an Alan Guttmacher survey, as reported in The Boston Globe [March 31, 1989], reports that abortions for "rape, incest and danger to the mother's physical health" account for only about 7% of abortions in the U.S.)
9. TRUE - Dr. Vincent Collins, diplomat and fellow, American Board of Anesthesiologists, letter to President Reagan, February 13, 1984.
10. (B) 2 million - National Committee for Adoption, Washington, D.C.

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Pro-life Leader Appointed to Federal Post

3/989

WASHINGTON, DC (FR) - Kay James, one of the most respected leaders in the pro-life movement, was recently appointed as assistant secretary of Health and Human Services. James will be assisting Dr. Louis Sullivan, who has been criticized by pro-life leaders for his occasional statements of support for legalized abortion.

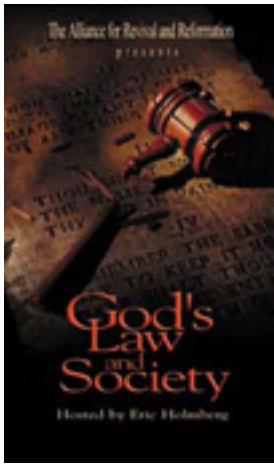
James has been active in the pro-life movement as a volunteer since 1978. She joined the National Right to Life Committee, Inc., in May of 1985, as the director of public affairs. She represented the committee on numerous local and national television programs such as "The Today Show," "Nightline," and "The Oprah Winfrey Show," and has appeared in various debates.

As founder of Black Americans for Life, James has worked to educate the black community in pro-life/pro-family issues and to develop policy solutions for women with crisis pregnancies. The National Family Institute, founded by James and her husband, Charles, was established to address crises within black American families.

When Dr. Sullivan was appointed by President Bush in January, Republican leaders had questions about his stand on abortion. However, after a meeting with a group of senators including Robert Dole and Gordon Humphrey, doubts about his position seemed to be resolved. Humphrey stated, "I am convinced that, like President Bush, Dr. Sullivan believes in his heart that the Roe vs. Wade decision should be overturned because the effect of that decision is the destruction of human life."

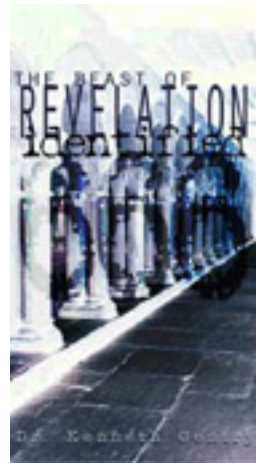
Sullivan's choice of Kay James as an assistant is seen as a clear signal that he will surround himself with pro-life staffers.

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Pro-life Victories!

4/90

In a stunning development, the legislature of the western Pacific island of Guam, a U.S territory, voted unanimously to ban virtually all abortions. The bill was signed into law by Gov. Joseph F. Ada (D) on March 19, but a week later a federal district court judge issued a temporary restraining order blocking enforcement until a court challenge is heard.

The new law, by far the most restrictive in the United States, would forbid all abortions except when it is believed that the pregnancy would "endanger the life of the mother" or "gravely impair" her health. District Judge Alex Munson issued a temporary restraining order blocking enforcement until May 8, when the trial is set to begin. If the case makes it to the Supreme Court, it would force the judges to uphold or overturn Roe v. Wade, with which the law is clearly in conflict.

Nearly every state in the United States is considering some type of abortion related (mostly pro-life) legislation this year. The following states have already begun the legislative process of imposing restrictions on abortions.

* Alabama: A restrictions bill was passed in the state House on March 8 by an overwhelming 79-18 majority.

* Kansas: The state House passed a parental notification measure, 73-50, on March 1.

* Michigan: Gov. James Blanchard vetoed a Feb 23 parental consent bill, but the state legislature is likely to overturn the veto. Michigan Right to Life is gathering 192,000 signatures to place the measure before the legislature again.

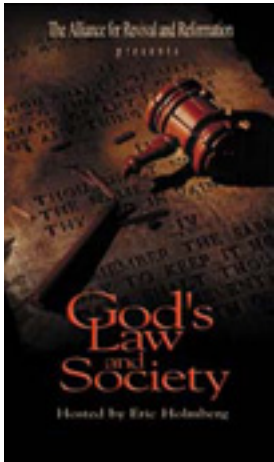
* Mississippi: Both houses on Feb. 8 passed informed consent bills. Versions of a clinic regulation bill have also passed both houses.

* South Carolina: On Feb. 21, the House approved a parental notification bill which was then signed into law by Gov. Carroll Campbell on Feb. 28.

* Wisconsin: A parental consent bill, was passed enthusiastically (72-24) by the House.

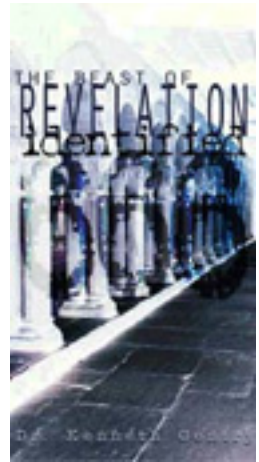
New developments in many battles around the nation are occurring almost every day. Many states are considering pro-life legislation specifically designed to challenge the constitutionality of Roe vs. Wade.

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"Public Views" on abortion depend on questions asked

NEW YORK, N.Y. (EP) - Polls taken to determine the American public's attitude toward abortion may get very different results, depending on how the questions are worded.

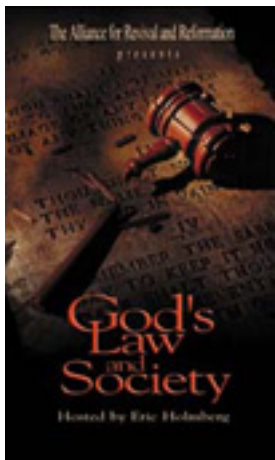
That's the conclusion of a New York Times analysis of abortion polling.

In a January 22 analysis of various abortion surveys, writer Tamar Lewin reported that in a New York Times/CBS News Poll only 29 percent said there should be a constitutional amendment prohibiting abortion, yet "when the same people were asked if there should be a constitutional amendment protecting the life of the unborn child, 50 percent said they would favor one."

In another such discrepancy, over half of the people questioned in a 1985 survey by the Louis Harris organization said abortion is murder, while a Gallup Poll the same year showed that over 90 percent thought abortion was sometimes the best way out of a bad situation.

Lewin explained, "Polling experts agree that more people are far more likely to say they favor abortion rights when the question is framed in terms of a woman's right to choose than when the question talks about protecting an unborn child."

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Removing the Media's Smokescreens

by Jay Rogers
5/89

In the wake of the controversy over legalized abortion, most Americans are unaware of the nature of the Roe vs. Wade ruling.

Roe vs. Wade was a 1973 Supreme Court decision legalizing abortion in the case of rape, incest, or when the physical health of the mother is endangered. The court also determined that human life could only be legally protected after the first trimester (or first three months) of a pregnancy. The court granted individual states the right to regulate abortion laws in the second and third trimesters of pregnancy, but gave the individual woman the right to choose whether or not to have an abortion.

Since 1973, however, over 23 million abortions have been performed ... and most abortions are performed on demand without regard to the conditions of the original ruling. Ten percent of these, or over two million abortions, have been performed after the first three months of pregnancy.

A 1987 survey by the Alan Guttmacher Institute showed that three quarters of American women obtaining an abortion did so because having a baby would interfere with work, school, or other responsibilities.

About two-thirds in that sample said they could not afford to have a child, and half said that they did not want to be a single parent or were having problems in their relationship with their father.

Another poll conducted March 27-29, 1989, by The Boston Globe showed that most Americans would ban the vast majority of abortions performed in this country. Seventy-two percent said they would allow abortion in no circumstances or limit abortion to the circumstances provided for in the original Supreme Court ruling. According to the Guttmacher survey, those circumstances account for only seven percent of the 1.5 million abortions performed annually.

When rape or incest results in a pregnancy, or there is danger to the health and life of the mother, those surveyed overwhelmingly favored abortion. However, when pregnancy poses financial or emotional strain, or when the woman is unmarried or a teenager, the poll showed that a majority of Americans believe abortion should be illegal.

In the Boston Globe survey, 1002 registered voters were reached nationwide. Only 25 percent said that abortion should be legal in all circumstances, 19 percent said in no circumstances and 53 percent who believed that abortion should be legal only in certain circumstances were then asked a series of questions. Because of the reduced sample the question had an error margin of three percent.

The following circumstances were preceded by the question: "In this case, do you think it should be legal or illegal for a woman to obtain an abortion?"

* "A woman who feels that it's the wrong time in her life to have a baby" - 82 percent said abortion should be illegal.

* "A woman who cannot afford to have a child" - 75 percent said abortion should be illegal.

* "The father is unwilling to help raise the child" - 83 percent said that abortion should be illegal.

* "The mother wants an abortion but the father wants the baby" - 72 percent said abortion should be illegal.

Most Americans disapprove the use of public funds to pay for abortions and the vast majority is opposed to the use of abortion for gender selection or birth control.

Although most Americans approve of abortion in certain circumstances (rape, incest, or physical danger to the mother) the poll reveals that 72 percent of all those surveyed are against abortion in most instances.

A Contradiction?

Recent polls show that Americans are not in favor of abortion on demand, but there is a disparity in popular opinion. Gallup and Harris showed that nearly 60 percent of the country does not favor the overturn of Roe vs. Wade, while 57 percent want abortion to be legal only in certain circumstances. Such apparently contradictory results show just how unaware most people in America are of the availability of abortion under the Roe vs. Wade decision.

The decision has now been extended to such a degree that second and third trimester babies are being slaughtered by the hundreds of thousands annually. Many of these babies could survive outside of the womb at these stages of development.

A major contributing factor to the ignorance of the American public are distortions and highly publicized misinformation propagated by pro-abortion groups.

Douglas Gould, vice president for communications at Planned Parenthood Federation of America - a group campaigning in favor of abortion - recently stated that when the question centers around the "legal right of a woman" to have an abortion without government restriction, most Americans will give the decision to the woman to make. "That's the beauty of the Roe decision," Gould said. "It leaves the question where most Americans think it should be - with the woman and her doctor."

Guy Condon, executive director of Americans United for Life, a pro-life organization, put it differently:

"Our focus is on restoring legal protection of unborn children against elective abortions." He said that when the question is posed in terms of "legal rights of the unborn," most Americans disapprove of abortion, but when the question centers around personal choice, the focus shifts around to the pregnant woman rather than the child having that choice.

It is a great hypocrisy to believe that a woman should have the right to an abortion, and yet deny the right to life to an unborn child. The inconsistencies of such thinking can be seen in groups which seek to ratify the equal rights amendment or promote animal rights while denying unborn children the right to life.

Says author Winkie Pratney, "Many of the same apparently intelligent people who fight for the lives of baby whales, seal pups, and fledgling bald eagles also demand the right to abort a human child. Who has blinded them to the shocking inconsistency in their thinking?"¹

Seeing Through the Media Smokescreens

In the news media this injustice has been fed to the American public, and sadly, many have been deceived. Recently, the National Abortion Rights Action League ran a full page advertisement in the New York Times, featuring a picture of a coat-hanger and a message - "Just 16 years ago, for countless desperate women, a coat-hanger looked like the only way out of a crisis pregnancy." This ad and many more like it are last attempt scare tactics being used by the pro-abortion movement to intimidate the opponents of Roe vs. Wade.

The pro-abortion movement is now using extreme distortions to defend their cause. The most notable of these is - KEEP ABORTION SAFE AND LEGAL.

Although abortions are now legal, they are by no means safe. During the years following the Roe vs. Wade decision many malpractice suits have been filed against abortion clinics. The number of women who have experienced sterility, infection, perforation of the uterus, or psychological trauma since 1973 have far exceeded those in the years previous to the Supreme Court decision.

These statistics are the result of legal abortion on demand coupled with a skyrocketing curve depicting the number of pregnancies among unmarried young women. The result of these two positively correlated factors has been an even greater occurrence of traumatic horror and degradation than when abortion was legal.

Women in America are not "safer" under the Roe vs. Wade decision, but more prone than ever to abuse, exploitation, and barbaric treatment.

Other horrors related to abortion exposed in recent years include:

* Post-abortion syndrome - a state of depression and psychological trauma observed in women following an abortion.

* Live post-abortion births - forced births during second and third trimester abortions have often yielded live babies who are then left to die by starvation or neglect.

* Fetal experimentation - aborted babies have been kept alive in incubators and used in medical experiments; others have had their organs harvested for experimentation while still alive.

There are alternatives to abortion that are safer and more humane than this barbaric practice. Men and women possessed of a deeper and gentler humanity are forming Crisis Pregnancy Centers, which are the pro-life movement's answer to the abortion clinic. Women are given the right to choose adoption, and are also given counseling and financial assistance if they choose to take on the awesome responsibility of raising and caring for their child.

Crisis Centers are being established by people who display a more responsible attitude toward a crisis pregnancy. Thousands of compassionate people have volunteered freely to work at these centers and to take some of these women into their homes. Contrary to the distortion propagated by the National Abortion Rights Action League - Crisis Centers, not abortion, is the answer to a crisis pregnancy.

Another tactic being employed by the pro-abortion movement is the distortion of "unwanted children." Thousands of married couples have been waiting for years to adopt children, yet "unwanted children" are short in supply. Perhaps abortion is in part responsible for the recent occurrence of "black market babies," a practice in which children are kidnapped by underworld organizations and sold to couples who are unable to adopt. The concept of "unwanted children" needs to be eradicated from our national consciousness.

Our lawmakers and statesmen have also been blinded by the same deception that has overtaken the pro-abortion forces. Supreme Court Justice Blackmun recently stated in an interview with The Village Voice that the unborn are not included in the definition of the word person.

Referring to the 14th Amendment, which states, "All persons born or naturalized in the United States and subject to the jurisdiction thereof, are citizens of the United States ... No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty or property, without due process of the law," Blackmun concluded, "So, the word person does not include the unborn."

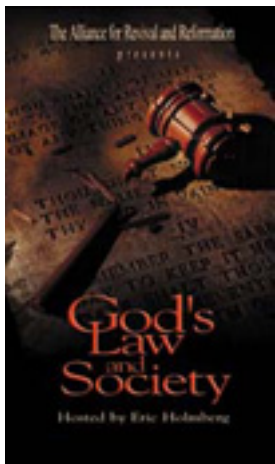
Blackmun's reasoning here is extremely flawed. The phrase "All persons" does not mean "only those persons"; the term is inclusive, not exclusive. The words "born" and "naturalized" are descriptive terms referring to "persons" - the intent of this amendment was to grant equal rights to all people, and (together with the 13th and 15th Amendments) to abolish slavery. This statement does not define what a person is, but states inclusively (not exclusively) which persons ought to be considered citizens and have the rights of life, liberty and freedom.

Furthermore, if Blackmun's reasoning was followed, only those born or naturalized in the United States should be considered "persons." What about those born outside the United States? Are they not considered persons, either? Should illegal aliens be killed the same way that abortionists butcher babies? It is amazing that a man who has ascended to such a high seat of power can apply such flawed thinking to a decision making process.

If Roe vs. Wade is overturned, individual states will then be given the right to regulate abortion. Liberal states, such as California, New York or Massachusetts could then become a haven for all those seeking an abortion. What is needed is a constitutional amendment guaranteeing the right to life for the unborn and making abortion an illegal practice. Then millions of children will be given their chance to live their lives and express their humanity freely.

1 Winkie Pratney, "Contract on Children, " Last Days Magazine, Vol. 12, No. 1.

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Norma McCorvey: "Jane Roe" of Roe v. Wade

- by Leilani Corpus

She was a pregnant 21-year-old woman with a 10th grade education ... too poor to get an illegal abortion in Texas, or a legal one in California. He was a physician whose practice was suffering because he could not perform legal abortions. Norma McCorvey, Dr. James Hallford, and John and Mary Doe, a married couple who could not bear children or take contraceptives due to health risks, were all ripe candidates for what was escalating into a nationwide cause celebre in 1970 - the right of a woman to have an abortion.

Considered one of the centers of the nation's Bible belt, Texas law forbid abortion except in the case where the life of the mother was threatened. McCorvey's plight, as well as that of the Doe's and Dr. Hallford, provided a stage for pro-abortionists to challenge the Texas courts. The testimonies of a physician, a poor young woman, and a childless couple were models for Planned Parenthood's case. What American would not be moved with sympathy by McCorvey's testimony of being raped by three men and a woman? Or a physician who wished to perform safe, legal abortions?

In March, 1970, McCorvey filed a lawsuit on behalf of herself and "all other women similarly situated," along with the Does and Dr. Hallford. Their case set the wheels in motion towards overruling the 100-year-old abortion law. Later the Doe's and Dr. Hallford's cases were dismissed for lack of standing. The court also threw out McCorvey's case and reaffirmed the Texas state law.

In the meantime, McCorvey had given birth to her child and put the baby up for adoption. She was forced to give birth, according to court records, because of the length of the court case and the decision-making process. Ironically, today a 16-year-old child who was a candidate for the first legal abortion in Texas is now living, while millions of others have died because of the consequences of that decision.

Although she gave birth, McCorvey filed an appeal with the U.S. Supreme Court, and was represented by Sarah Weddington, a prominent Dallas attorney. Her case was heard the same day as that of a 20-year-old Georgia woman named Sandra Bensing. Her case, Doe vs. Bolton, also reached the Supreme Court level. Bensing was represented by feminist lawyer Marjorie Pitts Hames.

The two Southern women and their attorneys argued that the Texas and Georgia abortion laws were unconstitutional because of the infringement on a woman's right to privacy, as well as their supposed violation of the 1st, 4th, 5th, 8th, 9th and 14th amendments to the U.S. Constitution. The subsequent victory for pro-abortionists overturned every state law banning abortions and opened the door to legalizing a massive underground industry.

It had only been a matter of time. Stories about back alley abortionists maiming poor young girls, the

changing perception of the value of human life, and an activist Supreme Court were factors that encouraged the decision. Prior to Roe vs. Wade, performing abortions had been an anathema for physicians and ran counter to the convictions of the Hippocratic oath. "We didn't like doing them ... because it had been considered taboo for so long ..." said Dr. Joseph Randall, who began performing abortions before Roe vs. Wade in Albany, New York. Dr. Randall said that with the passage of time he became "desensitized. Eventually, we became numb to the process as the taboos fell to the wayside."

Roe vs. Wade signalled not only a broader interpretation of the "right to privacy" - to include a woman's right to terminate her pregnancy - but swept in an era of judicial activism. The Court held that the fetus has no right of its own to claim protection, and redefined "life" for children and adults.

Roe vs. Wade's Cracked Foundation

Today, 16 years later, after 25 million abortions, the foundations of Roe vs. Wade are beginning to crumble. President Bush's reappointment of Attorney General Richard Thornburgh, and some recent and shocking disclosures by the original plaintiffs, as well as a surge of pro-life activism, are revealing that legalized abortion is in trouble.

Since the landmark Supreme Court decision, Norma McCorvey gave birth to her child, and Sandra Bensing never had an abortion. Both of these women have also come forward to admit that their testimony was false. In 1987, McCorvey told Washington Times columnist Carl Rowan that the Roe decision was based on false testimony. She admitted that her account of being raped in 1969 was a fabrication designed to invalidate the law. Instead, she confessed that she had become pregnant by her boyfriend.

Sandra Bensing also filed a request in early January of this year asking the Georgia Supreme Court to review her case. She told the Atlanta-Journal Constitution that she approached an attorney seeking assistance to secure legal custody of her children. The attorney told her that she would like her to be the plaintiff in a case challenging the Georgia state law banning abortion, and she agreed.

She stated that she never needed an abortion, and has never received one since the decision. "This could destroy the legal foundation for Roe vs. Wade," said Joan Moseley, a spokesperson for the plaintiff. "We believe we have discovered fraud, but we are protecting the plaintiff because she has been getting harassed by pro-abortion groups."

Bensing said during the abortion case that much of her life was in a "daze" and that she was examined twice at psychiatric hospitals. "I just had a really tremendous emotional stress on me. It was a hell I was living through." She described herself "like a little puppy on a leash. Wherever I thought anybody was going to help me, I would follow along."

She said she opposes abortion and hopes the Supreme Court ruling will be reversed. "I decided from the very beginning I would never consent to an abortion," she said. "I'm not a religious person but I believe

in God. I know He's real. I know we don't take lives."

Although she knew was using the case to overturn Georgia's anti-abortion law, she said, "I decided from the very beginning I was not going to have an abortion. They told me if I agreed to go through the courts they would not force me to have an abortion." She said she is now determined to work against abortion.

McCorvey's attorney, Sarah Weddington, claims that her rape testimony wasn't a factor in the Roe decision: "I never touched the issue of rape and only emphasized the question of whether the Constitution gives to the state or leaves to a woman the questions of what she can or must do with her body." Since the Georgia plaintiff filed her request, Hames has actually hired an attorney to protect herself.

All of these developments have come on the heels of a recent Supreme Court decision to review a Missouri case, Webster vs. Reproductive Health Services. The issue before the court now is a state law which bans abortions and public funding, except in the case when a mother's life is endangered. Attorney General Thornburgh has asked the high court to review the case and to rule against the precedent established by Roe vs. Wade.

Meanwhile: The Effects of Abortion on the Nation

What have 16 years of abortion done to our nation? Planned Parenthood's sex education services have proliferated considerably onto junior-high and high school campuses. Consequently, studies indicate that the rate of teen pregnancies has skyrocketed, along with the use of contraceptives. Each year, over one million teenage girls become pregnant ... resulting in 400,000 abortions.

The abortion industry and contraceptive manufacturing has proven to be a very lucrative trade. According to a study published in Family Planning Perspectives, the 400 percent increase in the numbers of teens reached by contraceptive information has resulted in a 45 percent increase in teen pregnancies. Also, even among those teen-agers who were reported as always using contraceptives, 13.9 percent still got pregnant.

Besides the increase of teen pregnancies, experts have also documented the painful side-effects of abortion. Recently Surgeon General C. Everett Koop wrote a letter to President Reagan saying that there is inconclusive evidence to demonstrate the harmful side-effects of abortion on women. However, Koop's remarks have been strongly challenged by other experts in reproductive health and psychology. They maintain that there is a large body of scientific evidence which indicates long-term physical effects for most women who undergo abortion. Pro-life leaders affirm that stress can cause major emotional problems for women even five to ten years after the abortion.

Last year, a California abortion clinic was closed down temporarily by the city due to the high death rate and health hazards. Approximately 40 to 50 women had died from abortions at the clinic, said Kathy Walker, vice president of Women Exploited by Abortion (WEBA). The group, along with the Inglewood

City Council, was instrumental in closing down the clinic.

"There was one case where a woman had a D & C abortion at the clinic," said Walker, "and she started having a complication. Instead of taking her to the hospital down the street, they took her across town to another facility that was associated with the clinic. She was hospitalized for three days and died on the last day." WEBA also represented a teenager who was physically harmed by a saline abortion, but the case was thrown out, said Walker.

When asked how many women have died from abortions, Walker explained that it was hard to calculate because doctors usually place information about abortion-related deaths under a different category. "It's a cover up. The doctor has the authority to write what he wants. And doctors will cover up for other doctors."

WEBA began in the early 1980s and is growing rapidly in every state in the union, with chapters in Japan and the United Kingdom.

Besides the post-abortion psychological trauma for the mother, researchers have found that the fetus experiences pain. "Whatever the method used, the unborn are experiencing the greatest of bodily evils, the ending of their lives. They are undergoing the death agony," said John Noonan, a law professor at the University of California in Berkeley.

Dr. Michael Harrison, associate professor of surgery at the University of California in San Francisco and co-director of the university's Fetal Treatment Program, said, "Yes, fetuses do feel pain. They have the same response as a newborn baby."

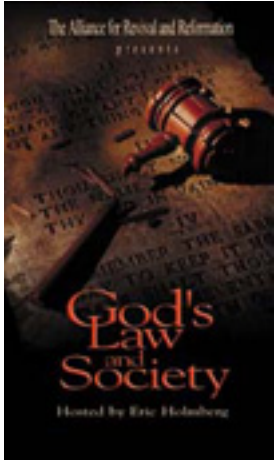
Who Has Benefitted from Roe vs. Wade?

The only beneficiaries of the Roe decision have been the abortion industry and Planned Parenthood, since the actual plaintiffs have never taken advantage of the ruling in their favor. Possibly the other beneficiaries are the attorneys, Weddington and Pitts Hames, who have gained considerable notoriety among feminists and liberal politicians for their devotion to the cause of abortion.

The victims of the decision are the mothers, children, and doctors who have been physically and psychologically harmed by abortion. McCorvey and the Doe plaintiff have also been marked for the rest of their lives by the dark shadow cast by the Supreme Court ruling. The Georgia plaintiff says she often receives harassing phone calls.

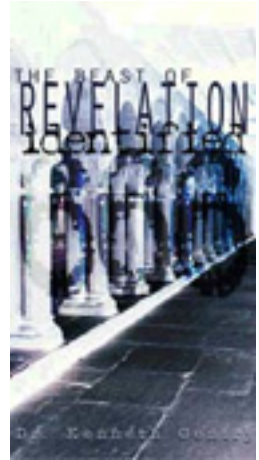
1989 is a prime opportunity for the reversal of a case which has wreaked havoc upon the lives of teenagers, mothers, doctors and unborn children across the nation. With the Missouri case before the Supreme Court, recent disclosures from former plaintiffs, and the growing body of evidence which demonstrates the harmful effects of abortion on the mother and the child, the reversal of Roe vs. Wade is indeed a very concrete possibility.

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Roe "Arbitrary" says Blackmun

3/89

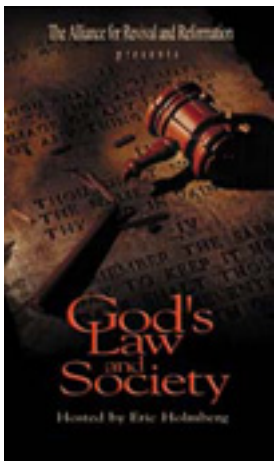
WASHINGTON, D.C. (EP) - The Washington Post reports that an internal memorandum written while the Supreme Court was considering the Roe vs. Wade case shows that the Court used "arbitrary" criteria in reaching its landmark abortion decision.

In a January 22 feature, the Post quoted a Supreme Court memorandum from Associate Justice Harry Blackmun, who authored Roe vs. Wade. In the memorandum, Blackmun acknowledged that he was using "arbitrary" judgment when determining how far into a pregnancy unrestricted abortion should be allowed.

The memo, found at the Library of Congress in the personal papers of the late Justice William O. Douglas, dates to November 21, 1973. In it, Blackmun said the first-trimester cutoff for unrestricted abortion "is arbitrary." He argued, "But perhaps any other selected point, such as quickening or viability [of the unborn child], is equally arbitrary."

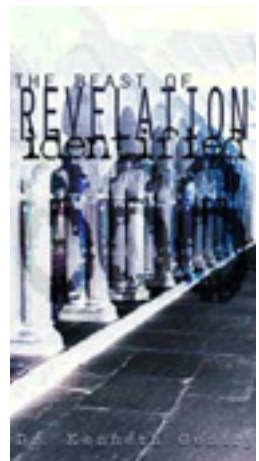
The Post noted that although the Blackmun memo calls the cutoff arbitrary, his Roe vs. Wade decision calls a woman's right to abortion "compelling," and said it prevails up to approximately the end of the first trimester."

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Safe, Legal Abortion?

11/89

* A 28 year old victim of a botched legal abortion, naked from the waist down, unwrapped, was forced to stand outside of a Washington D.C. abortion center and wait for an employee to drive her to a hospital. Before arriving she nearly bled to death from a severed uterine artery. An emergency hysterectomy was required to save her life.¹

* During an abortion done by Dr. Milan Vuitch, a young mother suffered perforations and lacerations of the uterus, cervix and bowel. She required a hysterectomy and extensive hospitalization for a massive infection caused by decayed parts of her unborn child which were thrust into her abdomen during the abortion. She suffered severe and long lasting emotional trauma, i.e. anxiety, depression, sleeplessness and nightmares, "often of pulled apart fetuses, dead children and other morbid themes."²

* Dr. Edgar Gonzalez performed a legal abortion on a 12-year-old girl who was seven months pregnant. The girl almost died during the abortion. She was rushed to a hospital where a hysterectomy and colostomy were required to save her life. The dead baby, two pounds, was removed at that time. This girl is now sterile.³

From Back Alley to Front Office

Legal abortion is not safe abortion. In fact, legal abortion is just as unsafe as illegal abortion. According to one medical study, "An unfortunate aspect of this procedure is the vast number of complications."⁴ The immediate life threatening conditions are heavy bleeding and infection. A British medical journal reports the following.

1. 17% of the patients lost over 500 ml of blood and 9.5% needed transfusions.
2. 27% suffered infections and fever above 100.4(o), lasting more than 24 hours.
3. Cervical lacerations occurred in 4.2%.
4. Perforation of the uterus occurred in 1.2%.

The article concludes, "This emphasizes that the termination of pregnancy is neither as simple nor as safe as some advocates of abortion would have the public believe. Moreover, the incidence of such complications as infertility, recurrent miscarriages, premature labor, ruptured uterus or emotional manifestations cannot be assessed at this stage."⁵

The womb during pregnancy is designed to protect the new life growing there. During an abortion the mouth of the womb, the cervix, is forcibly stretched open. This can tear the cervix, making the woman far more likely to miscarry her next pregnancy.

The powerful suction used in first trimester abortion can scar the uterus, resulting in scarred fallopian tubes, tubal pregnancies or sterility. It can also cause placenta previa. If an abortionist is too gentle with the suction tube he will leave behind parts of the unborn child or placenta - causing infection. If he is too forceful he will tear a hole in the uterus and an emergency hysterectomy may be needed.

Several medical studies of legal abortion are summarized below.

- * 4% of women having legal abortions will suffer from a damaged cervix.⁶

- * 5-10% will become sterile.⁷

- * Legalized abortion has resulted in:

- a.) a 300% increase in first trimester miscarriages of later pregnancies.⁸

- b.) a 400% increase in second trimester miscarriages of later pregnancies.⁹

- c.) a 200% increase in premature births.¹⁰

- d.) a 700% increase in placenta previsa.¹¹

- e.) a 200% increase in tubal pregnancies.¹²

Lets consider these facts in light of a pro-abortion slogan: "Freedom of choice in reproduction." What about the woman who had a legal abortion and as a result can no longer "choose" to have a baby. A woman and the child in her womb share the consequences of good treatment or bad. They are both complex systems made of delicate flesh. One inside the other. The abortionist's tools cut both ways. Therefore abortion aborts women as well.

One study estimates that one fourth of all aborted women will not be able to have a normal pregnancy again. After so many women have experienced abortion in this country, any feminist who fails to acknowledge the extent of abortion trauma can justly be accused of indifference to women's pain.

More and more, health researchers are noting a dramatic rise in sterility, tubal pregnancies and placenta previa.¹³ Vanderbilt University Medical Center noted an increase in placenta previa, a condition in pregnancy where the placenta covers the opening of the womb. This can lead to great blood loss to the mother during labor. It can cause death of the mother and death of the baby. Doctors on staff looked into the increase of this condition and found its cause to be the increase of legal abortions. The study concluded that aborted women were 7-15 times more likely to get placenta previa in later pregnancies.¹⁴

A doctor in private practice reported on 54 abortion patients ranging in age from 15-19. One of the ghastly stories included that of a 17-year-old girl who experienced bleeding and pain every day after a suction abortion. After four days she went into her bathroom and passed recognizable parts of her unborn

child into the toilet. She then fainted and developed severe hysteria.¹⁵

Legal Abortion Deaths

Abortion advocates claim that things were worse when abortion was illegal. Some have claimed that 5,000 to 10,000 women died each year from illegal abortions. These unsubstantiated figures were advanced first by Dr. F. J. Taussig and then by Dr. Bernard Nathanson when he was co-founder of the National Abortion Rights League. Other abortion advocates admit that these figures are totally false and were used to make abortion acceptable to the public.¹⁶ The annual reports on vital statistics reveal the following.

* In 1965 there were 235 deaths from all abortions (legal, illegal and spontaneous).¹⁷

* In 1966 this number dropped to 189, in 1967 it was 160 deaths.¹⁸

* In 1968 there were 55 deaths from illegal abortions.¹⁹

* In 1972 (one year before Roe vs. Wade) there were 48 deaths from illegal abortions. In 1973 there were 33 deaths from induced abortions.²⁰

If abortion were made illegal again, would there be deaths? Yes. Expect illegal abortion deaths to replace legal abortion deaths about one to one. The Hyde amendment was passed in 1978 and cut off funds for 300,000 Medicaid abortions. Everybody was predicting dozens or hundreds of deaths as a result. The abortion industry has searched for the last 10 years for the expected death. It did not happen (see the CDC reports for early 1979).

David Reardon, author of *Aborted Women: Silent No More* (Loyola University Press, 1987), carefully tabulates statistics from the U.S. and Europe and finds a distressing portrait of female loss and pain. In three studies he cites, ectopic pregnancies increase after abortion 200%, 300%, as much as 800%. For every 100,000 ectopic pregnancies, there are 300 rupture/hemorrhage deaths. Ironically, abortion advocates distort these figures to prove that pregnancy is dangerous.

Reardon's book further exposes the lie that abortion is safer than childbirth. It is no surprise that abortion providers have tried to set our minds to rest by providing the political push to eliminate uniform legal requirements for reporting abortion related deaths. In the years when there was an accurate reporting procedure, Oregon reported 14 deaths per 100,000 legal abortions, compared with 8 maternal deaths per 100,000 live births. Maryland reported 40 deaths per 100,000 abortions, compared to 23 maternal deaths per 100,000 live births. In Sweden and Denmark, abortion mortality rates are twice the maternal death rate and conditions are safer there.

Here are some specific cases of women who died from their legal abortions:

1. Women's Care Center in Miami killed four mothers and their babies from 1979-83.²¹ (1)
2. In Los Angeles, a 16-year-old Hispanic girl bled for five hours during an abortion of her six-month-old unborn baby and died of cardiac arrest. Her family filed a lawsuit against Dr. Edward Allred, charging that her death resulted from negligence caused by his anti-Hispanic bigotry documented in local newspapers.²² (2)
3. Dr. James Franklin of Denver left parts of an unborn child inside a 26-year-old patient. When she went home she was packed with gauze and was bleeding profusely. She died two days later of a massive infection.²³ (3)

A Nation of Hurting Women

"Nearly 80% of the women surveyed believed they were denied information or were actively misinformed by their counselors prior to their abortions ... nearly 50% complained that they were not told about fetal development."

- David Reardon

Aborted Women: Silent No More

The emotional impact of abortion can be as crippling as the physical risks. Some women never bring their grief or guilt to the surface, yet it still affects them. One study of these emotional effects found, "Unresolved feelings of grief, guilt and loss may remain long after an abortion."²⁴ (1)

Women may try to artificially numb the intense pain through drinking or drugs. Many go through unexplained depressions and often the relationship with the father of the baby is destroyed.

Women Exploited By Abortion (WEBA) was formed to help women overcome being silenced by their shame and to illuminate the reality of abortion as an assault on women at every level of their existence. WEBA is also a refuge and a source of spiritual and emotional healing where members turn their pain and loss into personal growth and compassion for others.

Nancy Jo Mann, Founder of WEBA, remembers her saline abortion in Aborted Women: Silence No More: "For two hours I could feel her struggling inside me. But then as suddenly as it began she stopped. Even today I remember her very last kick on my left side. She had no strength left. Despite my grief and guilt I was relieved that her pain was finally over. But I was never the same again. The abortion killed not only my daughter, it killed a part of me."

The following accounts are of women that WEBA has helped.²⁵ (2)

* Cindy, 28, was hospitalized for psychiatric disturbances numerous times in the four years following her

legal abortion. Four of those times followed serious suicide attempts.

* Terry, 36, has a recurring nightmare in which a child cries out to her in a pleading voice, reaching with tiny arms, until the scalpel falls, leaving only bloody nubs still reaching.

* Lynda was 15 when her mother dragged her, begging and crying, into the abortion mill. She was sedated and her mother signed Lynda's name to a consent form. Lynda has never been emotionally stable enough to return to high school.

* Debbie became pregnant as a result of rape. Following her abortion she suffered complications which culminated in a hysterectomy. Worse than her physical trauma was the realization that, "the man who raped me took a few minutes of my life, but I took my baby's entire life ... I perpetuated the worse crime. How I wish there had been one person who had offered love, support and encouragement."

* Karen Sullivan experienced nightmares, depression and suicidal thoughts the months and years after her abortion. She remembers: "During the abortion I looked down and saw the bits and pieces of my baby floating in a pool of blood. When I screamed, "I killed my baby!" the counselor told me, "Shut up." Today she wonders, "Since when has death become good for us?"

Can the brutality of abortion be a benefit for pregnant teens? Reardon found that those for whom abortion seems therapeutically "indicated," i.e. victims of rape or incest, women too young or poor or troubled, seem to be the ones who suffer most from the trauma of abortion. This finding lays to rest the assumption that legal abortion might be tragic but necessary in the hard cases.

Abortion Is Not The Answer

Abortion proponents often claim that a woman denied an abortion may attempt suicide. However, suicide among pregnant women has always been extremely rare. In Ohio there were only two maternal suicide deaths from 1955-1963.²⁶ From 1938-1958, over 13,500 Swedish were denied abortion. Only three committed suicide.²⁷

While maternal suicide is rare, women often attempt suicide after an abortion. A pediatric journal warned pediatricians to be on the lookout for young teenage girls who attempt suicide after legal abortion.²⁸ In 1981, Meta Uchtman, regional director of Cincinnati Suiciders Anonymous testified before the Cincinnati City Council, "Of over 4,000 that were seen by our group, 1,800 or more had had abortions.

An American psychiatric journal recorded cases of women who suffered complete disintegration of personality after a legal abortion.²⁹

Another claim we hear is that most women who are refused access to legal abortion will get abortions elsewhere, either out of the country or illegally. This is not true. In Canada, of 6,000 women who were denied abortion, only 13% of them got abortions anyway. The vast majority decided to keep their children. The study found that there were no major psychological problems associated with the women or

children they gave birth to.³⁰

Many good, well-intentioned people support abortion because of what the media and the pro-abortionists have been saying: That it is good for women, that legal abortion is safe, illegal abortion is unsafe (killing thousands of women yearly), that women will get abortions anyway, etc. In short, this nation has been deceived and many of those who are committed to legal abortion do not know all of the facts.

Pro-life people are not taking the easy way out. Brave and generous behavior can be stressful. Being right does not ensure personal peace.

Nobody should make moral judgements purely on the basis of the resultant pleasure or pain. Abortion is wrong not because it will bring pain, though it will. Protecting human life is right because it preserves what God creates for His eternal purpose.

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22 *Torrance Daily Breeze* and *National Right To Life News* (May 2, 1985), p.4.

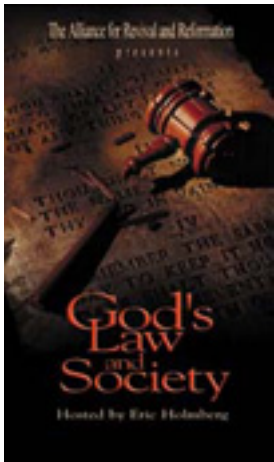
23 *Rocky Mountain News* (December 4, 1981), and *The Denver Post* (May 22, 1981).

24 R. Kumar, et al, "Previous Induced Abortion & Ante-natal Depression in Primiparae," *Psychological Medicine*, 8, (1978), p. 714.

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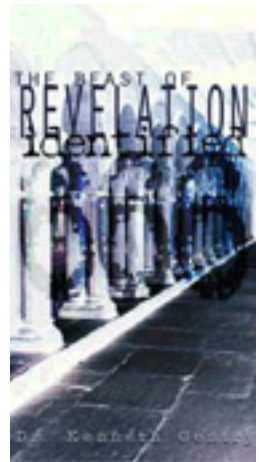
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Second Thoughts

by Jean E. Graham
12/92

It wasn't a mistake, but I've had second thoughts.

I wasn't aware how this growth could control my life. I am affected physically, emotionally, and mentally. My hormones and my energy level, constant backache and fatigue all hinder my concentration on work. And of course all this affects my interpersonal relationships as well.

The worst is that I know that my choices and opportunities will become more and more limited by mundane responsibilities. And this state may last for years.

All this trouble for something which can't be considered human yet. After all, it can't function independently of me. Its thought processes are debatable, even if it CAN feel, does it have any memory of its experiences? My cat is just as "human," and I would have HIM put to sleep if I thought it necessary.

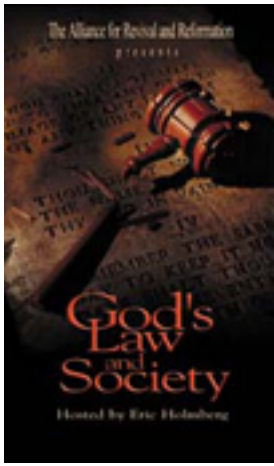
The "alternatives"? I can continue to support a lump of tissue that feeds off my resources, limits my choices and provokes my anger and resentment. How could I conceal my negative feelings from the child? How could I keep from hitting it? I can put it up for adoption - but I'm too selfish to act as someone's surrogate mother. If I wanted to go to all this trouble, it would have to be for myself.

Besides, these "solutions" just aren't fast enough. I want relief NOW. A safe and painless medical procedure, and my life can get back to normal.

I've made my choice. Now if I can only find a doctor willing to rid me of my toddler.

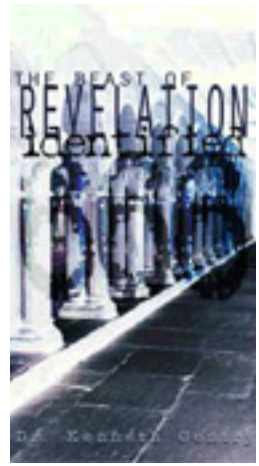
Jean Graham is a university professor and active with Feminists For Life of Ohio.

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Stop the AFL-CIO from supporting abortion

You Can Help to Turn the Tide

By Dave Andrusko

Editor, National Right to Life News

In the ongoing abortion battle, few people on either side would ever thought that pro-abortion forces would make inroads into organized labor. For years, the two most fertile recruiting grounds for pro-life forces have been members of faith communities and labor. The members of both are disproportionately committed to protecting the unborn.

Alas, the 14.1 million member AFL-CIO now stands poised on the brink of adopting a resolution supporting abortion, unless pro-life members of union households, and other concerned citizens, immediately write to President Lane Kirkland. A stacked "Ad Hoc Committee on Reproductive Issues" is about to hold its second meeting and there is every reason to believe the committee will recommend that the AFL's Executive Committee lend its authority, political muscle, and influence to the cause of the anti-life forces.

Some background: Last November, six pro-abortion resolutions were discussed at the AFL-CIO's biennial national convention held in Washington, D.C. In a move billed as a "compromise," the resolutions were forwarded to the AFL-CIO's 35 member Executive Council for further consideration. Then, at a press conference on February 19th, Kirkland announced the formation of a 14 member committee comprised of members of the Executive Council to consider whether the AFL-CIO should take a position on abortion.

Kirkland's comments at the press conference encapsulated much of the history of the events between November and February 19. He readily conceded that he had been "flooded with mail." He added that, "There is evidently a campaign going on to write me and other members of the council."

Unfortunately, having first correctly noted that most of the mail was "anti-abortion," Kirkland then commented that "I've been around a long time, and I think I can tell grassroots from Astroturf."

But there is no question that there is intense opposition from all sectors of the labor movement, including state and local leaders. They have flooded the national headquarters with letters, pleading with the Federation to avoid taking a position on abortion.

And the grassroots opposition is, if possible, even more pervasive, as evidenced by the responses to two questions asked in a nationwide poll conducted in march by the prestigious Wirthlin Group, a national public opinion research organization. The company asked 1000 respondents whether they wanted the

AFL-CIO to take a position on abortion, "or should it concentrate on issues such as wages and workplace safety?" An incredible 77% of members of union households said concentrate in the latter, while only 12% favored taking a position on abortion.

The polster then asked that if the AFL-CIO did take a position on abortion, should it be in support of or opposed to abortion? Again, pro-life sentiment prevailed: 43% to 31% among members of union households, with almost identical split between non-union households.

But most revealing of all, female union members wanted the position to be opposed to abortion by nearly a 2 to 1 margin - 52% to 28%.

Neil Newhouse, senior vice president of the Wirthlin Group, summarized the results by saying that the "AFL-CIO is out of step with its membership in two respects. First, members of union households overwhelmingly do not want the Federation to take a position on abortion. Second, if the AFL-CIO does take a position, its members want it to be anti-abortion."

Just how crazy it would be for the AFL-CIO to take a position - any position - on abortion was made clear in a column that appeared recently in the Washington Post. Written by Nat Hentoff, it showed that two recent court decisions make it clear that it would border on organizational suicide for the Federation to be co-opted by the abortion establishment.

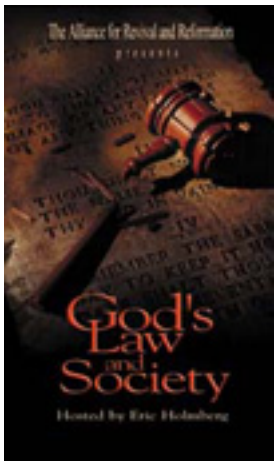
One case out of Baltimore (Kidwell) seems to have extended to earlier Beck decision - which means that the Kidwell case appealed to the Supreme Court and upheld, no union employee could be forced to have any of his/hers dues go to political or other purposes not related to collective bargaining. And recent Supreme Court decisions having to do with limitations on political contributions by corporations would seem to make it abundantly clear that the Supreme Court would hold that no union may compel an employee to financially support union activities that 'infringe on their First Amendment rights" (to quote Hentoff).

But it's not too late ... if people write today. If you want the AFL-CIO to stay neutral on abortion, please write today to:

Lane Kirkland, President
AFL-CIO
815 16th St., NW
Washington, DC 20006

It would be a minimal expenditure of time with the promise of maximum payoff for the babies.

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MIT study discounts safety of French abortion pill

2/92

RU-486, the controversial French abortion pill touted by pro-abortion groups as being "safe and effective," is under attack. This time the disparagement is not coming from the pro-life side, but from feminist researchers at the Massachusetts Institute of Technology.

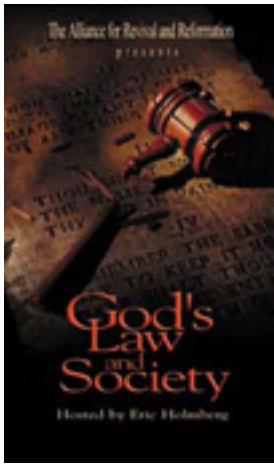
MIT's Institute on Women and Technology, recently released a report which uses the findings of every clinical study of RU-486 in the last ten years. The report disclaims the popular assertion by pro-abortion groups, such as Planned Parenthood and National Abortion Rights Action League, that RU-486 should be legalized and has been proven to be "safe and effective."

The authors of the report, Janice Raymond, Renate Klein and Lynette Dumble, are described by the Boston Globe as being "radical feminists" who support "a woman's right" to an abortion and rail against "anti-abortion fundamentalism." They argued in the report that the political climate surrounding the abortion issue makes "pro-choice" groups promote RU-486, even though the drug is more complicated and dangerous than clinical abortion. They concluded that there is "an urgent need for more informed feminist discussion" of the drug.

This serious doubt cast by ardent feminists comes in the wake of a congressional House hearing on speeding the U.S. approval of the abortion pill. Rep. Ron Wyden (D-Oregon) chaired the four-hour hearing of pro-abortion special interest group "experts" on RU-486. Several of the witnesses testified that blocking the abortion pill is discrimination against women.

The lone dissenting opinion heard by the committee was offered by Richard Glasgow of the National Right to Life Committee, who testified that RU-486 was far from safe. Rep. Wyden berated Glasgow and dismissed his evidence as his "constitutional right to be wrong."

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Supreme Court On A Collision Course with Roe vs. Wade

11/89

WASHINGTON, D.C. (FR) - The U.S. Supreme Court, having begun a new session on October 2, will hear three abortion cases which may result in an overturn of the 1973 Roe v. Wade decision.

According to New York Times columnist Linda Greenhouse, these cases "offer a more direct road map for overturning Roe vs. Wade than the route offered by [Webster]."

Douglas Johnson, legislative director for National Right to Life Committee, said, "In any one of these cases, if the court is going to proceed in a principled way they should first determine what the standard of review is going to be, which means they should decide initially in each case whether or not there is a fundamental constitutional right to abortion."

On the same day that the Supreme Court decided Webster vs. Reproductive Health Services, it accepted three more abortion cases. Two of these cases, Ohio vs. Akron Center for Reproductive Health and Minnesota vs. Hodgson, involve parental notification as a requirement before an abortion is performed on a minor. In a third case, Turnock vs. Ragsdale, the Court will examine an Illinois law that requires that abortions be performed in a well-equipped, licensed facility.

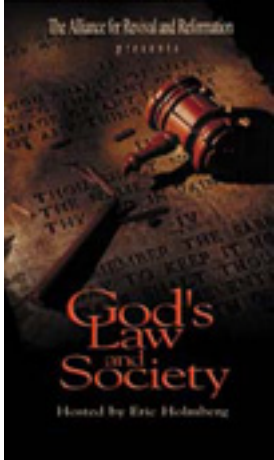
A Court spokesperson announced that Supreme Court Justice John Paul Stevens will not take part in the Illinois abortion case. Stevens did not give a reason for his decision to withdraw himself from the case, but it is speculated the Justice may have a conflict of interest relating to the case, perhaps due to a previous relationship with a party in the dispute. Stevens has been a consistent supporter of liberal abortion rights; his absence in the case makes a pro-life victory likely.

In the Webster case, the majority ruled to uphold the Missouri law, but were divided on the grounds for their ruling. Rhenquist, White and Kennedy suggested that Roe be "narrowed and modified"; Scalia urged that Roe be overturned in the Webster case; and O'Connor viewed the Missouri statute as compatible with Roe and did not offer an opinion.

James Bopp, Jr, National Right to Life General Counsel, has outlined three reasons why the cases the Court will hear this term more directly implicate Roe than did the Missouri statute. First, the statutes apply throughout pregnancy, not just after "viability." Second, the statutes impose a "significant burden" on women obtaining abortions in the first trimester, thus contravening Roe's holding that left first trimester abortions unregulated. Third, in Turnock, the woman is prohibited from being counseled by her physician, a direct and absolute bar to one of Roe's key elements.

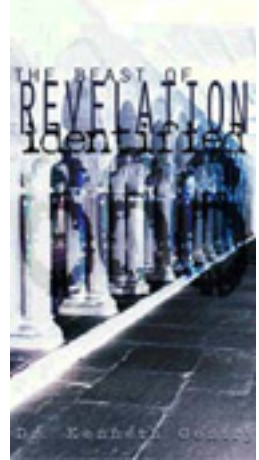
As a result of implications that these statutes make against Roe vs. Wade, the Supreme Court may reconsider a precedent. The issue of a woman's "fundamental right to an abortion," which is a key element sustaining Roe, may be reexamined by the Court.

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Supreme Court Upholds Webster Case

WASHINGTON, D.C. (EP) - In a decision widely hailed as a blow to legalized abortion on demand, the Supreme Court ruled that states may sharply limit abortion practices. The 5-4 decision upholding a controversial Missouri abortion law stopped short of overturning the Court's landmark 1973 Roe vs. Wade case which legalized abortion on demand, but left the door open for further abortion restrictions.

The ruling in Webster vs. Reproductive Health Services upheld three state restrictions on abortion. The court ruled that states may forbid abortions in public hospitals or other taxpayer supported facilities, may forbid public employees to perform elective abortions, and may require viability tests for fetuses thought to be at least 20 weeks old.

Writing for the majority, Chief Justice William Rehnquist agreed with a lower court opinion which said testing for viability in second trimester abortions would place an additional financial burden on women seeking abortions.

But Rehnquist said the problem was not with the Missouri law, but with the "viability" standard set forth in Roe v. Wade. "Key elements" of the Roe decision are "not found in the text of the Constitution or in any place else one would expect to find a constitutional principle," Rehnquist wrote in a stinging criticism of Roe. He added, "We do not see why the state's interest in protecting potential human life should come into existence only at the point of viability.

Rehnquist suggested that the Court adopt a new standard for evaluating abortion restrictions, focusing on the government's "interest in protecting potential human life." Rehnquist noted that there was no need for the court to overturn Roe v. Wade, but recommended, "We would modify and narrow Roe and succeeding cases" given the opportunity.

Justice Antonin Scalia filed a separated but concurring opinion, stating there were "not only valid but compelling" reasons to overturn Roe. He chastised the Court for limiting itself to the "most stingy possible holding today" and called the Court's action an "indecisive decision."

Scalia further lambasted his colleagues for refusing to reconsider the Roe vs. Wade decision, concluding, "It thus appears that the mansion of constitutionalized abortion law, constructed overnight in Roe vs. Wade, must be disassembled doorjamb by doorjamb, and never entirely brought down, no matter how wrong it may be ... We should decide now, and not insist that we be run into a corner before we grudgingly yield up our judgment."

Justice Sandra Day O'Connor's views on abortion have been perceived as ambiguous, and her opinion in the Webster case did little to dispel that ambiguity. Her writing lacked some of the sharp criticism she has previously directed at Roe, but repeated her assertion that the Court's current "trimester framework" is "problematic."

O'Connor said that the Court was right in not revisiting Roe and said, "When the constitutional invalidity of a state's abortion statute actually turns on the constitutional validity of Roe vs. Wade, there will be time enough to re-examine Roe. And to do so carefully."

In a dissenting opinion, Justice Harry Blackmun, who authored the Court's majority decision in the 1973 Roe vs. Wade ruling, wrote, "I fear for the future. While for today, at least, the law of abortion stands undisturbed, the signs are very evident and very ominous, and a chill wind blows."

Fearing that the ruling will invite the states to pass restrictive laws against abortion, Blackmun attacked the majority in Webster for cowardice, deception, disingenuousness and brute force. The ruling, he said, "is filled with winks, and nods, and knowing glances to those who would do away with Roe explicitly."

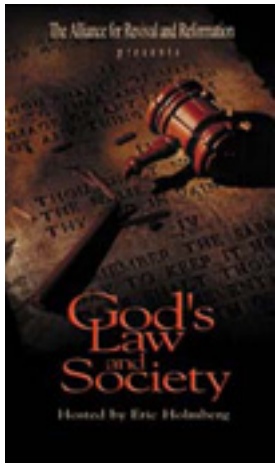
A separate dissenting opinion by Justice John Paul Stevens concentrated on the Missouri statute's preamble, which declared that life begins at conception. Stevens argued that the Missouri Legislature's statement regarding the beginning of life is religious in nature, and therefore violates the First Amendment's clause forbidding the establishment of religion.

Stevens wrote, "This conclusion does not, and could not, rest on the fact that the statement happens to coincide with the tenants of certain religions ... or on the fact that the legislators who voted to enact it may have been motivated by certain religious considerations ... Rather it rests on the fact that the preamble, an unequivocal endorsement of a religious tenant of some but by no means all Christian faiths, serves no identifiable secular purpose."

The Court has three other abortion cases on its agenda for next session, two that involve parental notice when teens seek abortions, and one on a law requiring that abortion clinics be extensively equipped as medical facilities. Those cases are expected to define further the Court's shifting attitude toward abortion.

Before it would completely overturn Roe vs. Wade, the Court would probably have to be faced with a law completely banning elective abortion - striking at the heart of Roe's assertion that a woman has a constitutional right to terminate her pregnancy for any reason, at any time.

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Third Trimester Abortion Exposed by NY Press

2/92

NEW YORK, NY - The New York Post's opening lead in a December headline read: "Police yesterday raided a filthy Lower East Side medical office and arrested a doctor they say ripped the arm off a fetus he was trying to abort - but who was born alive the next day."

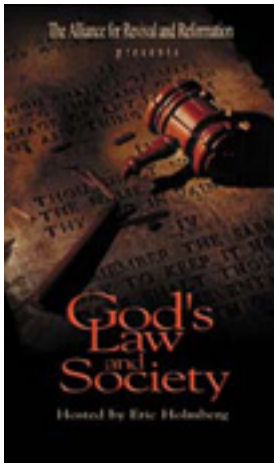
Dr. Abu Hayat, 61, who is accused of ripping the arm off a third trimester baby during an illegal abortion, also frightened his client into paying \$1,500 - Hayat reportedly charged his victim, Rosa Rodriguez, \$1,000 in cash, plus her passport, green card and jewelry as collateral for the other \$500.

The good news is that the baby, Ana Rosa Rodriguez, shown in bandages on the front-page of Newsday, has been released from a New York hospital, and is doing fine, although she is missing an arm.

There are about 100 abortion clinics in New York City. About a dozen are licensed by the state. The others are run by doctors who set up shop, and do the job with varying degrees of skill, counting the cash above their hygiene, staff credentials, records, and procedures. Even the licensed clinics are unsafe. The Eastern Women's Center on East 30th Street, for example, has been the site of the deaths of two females; between 1986 and 1988, it was fined \$92,000 for all kinds of violations.

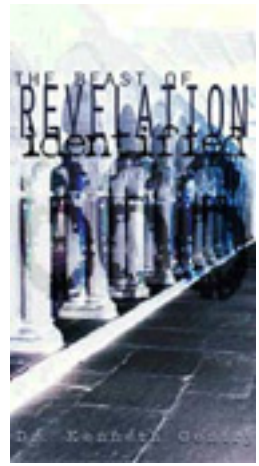
Few abortion clinics are ever closed by New York state. Even Dr. Abu Hayat, was not suspended by the state Health Department until the exposé coming from New York's sensational news tabloids promoted an outcry against Hayat. Legal abortion has moved from the back alley to the front parlor. The process is still unsafe, only the profits are a lot bigger.

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TV Sponsors Drop Programs

6/89

TUPELO, MS (EP) - Domino's Pizza has notified the American Family Association (AFA) that they have canceled their advertising on "Saturday Night Live," becoming the third major advertiser to take this step.

Domino's owner Thomas S. Monaghan told AFA, "I feel that Domino's pizza promotes and maintains high family values and ethics, and will make every effort to avoid advertising on programs that do not."

"We appreciate Domino's decision," responded the Rev. Donald Wildmon, executive director of AFA. "We think they made a very wise business and moral decision, and we commend them for it. More and more corporations are beginning to say no to the exploitative and anti-Christian programming of the networks."

Ralston Purina and General Mills recently canceled their ads for "Saturday Night Live" after correspondence with AFA.

AFA recently dropped its boycott of Pepsi after Pepsi dropped its controversial ads featuring pop diva Madonna, and said they would not sponsor the singer's tour. AFA called for a boycott of Pepsi after the release of the video for Madonna's hit song, "Like a Prayer." Pepsi had used the same song, with different imagery, for a Pepsi commercial. While the commercial was inoffensive, the video for the song contained elements some found sacrilegious. Pepsi said viewers were confusing the commercial with the sexier and more controversial video, and halted Madonna's role as a spokesperson for the product - at a reported cost of \$10 million.

This trend in advertising toward responding to public sensibilities comes at a time when a major Christian coalition is preparing for a boycott of companies that sponsor offensive programming. Christian Leaders for Responsible Television (CLEAR-TV), a coalition of approximately 1600 Christian leaders including the heads of 70 denominations, has scheduled a one-year boycott of one or more leading sponsors of sex, violence, profanity and anti-Christian stereotyping based on monitoring the group did during the April 27 - May 24 ratings "sweeps."

Wildmon, who organized CLEAR-TV, said, "Many companies are reevaluating their sponsorship of programs. Network officials are trying to convince the advertisers that they should continue supporting the sex, violence, profanity and anti-Christian stereotyping. But their efforts are beginning to fall on deaf ears."

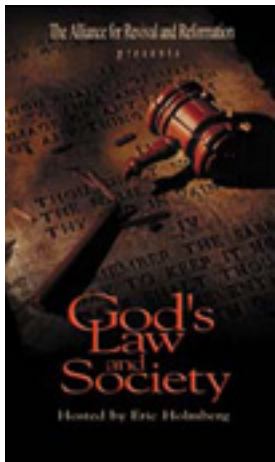
Fred Silverman, former president of NBC, believes the general public is prepared to support a boycott of companies that sponsor objectionable programs. "Most of the press seems to forget ... that the television

audience is not a single audience," Silverman told a syndicated columnist. "They write for the liberal, free-thinking yuppies, but there is another, sizable constituency out there. Call it what you want, the moral majority or whatever, but they represent the majority of the population, and they're very vocal. They wield an enormous amount of clout, and they've had it with trash television."

Wildmon said the AFA is preparing radio and television spots to promote the boycott, as well as bulletin inserts, boycott cards to be distributed in churches, and a planned mass-mailing of three million pieces.

"We have made repeated attempts to get the advertisers to respond to our concerns. We have offered to work with them prior to the monitoring and help them avoid a boycott any way we can. But once the monitoring is over and the boycott begins, it will continue for a period of one year," he concluded. "It has come to the point that advertisers don't take us seriously, and they will not until we can demonstrate that we can drop their profits. That is the reason the boycott will be for a one-year period."

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Justice Department Urges Overturn of Roe vs. Wade

3/89

WASHINGTON, D.C. (EP) - The Supreme Court should overturn its landmark 1973 abortion decision because it is "not firmly grounded in the Constitution, adopts an unworkable framework," and allows courts to "usurp" the legislative function, the Justice Department told the Court February 23.

In a friend-of-the-court brief filed in a case involving Missouri's 1986 law restricting abortion, the Justice Department said the "time has come for the Court to abandon its efforts to impose a comprehensive solution to the abortion question."

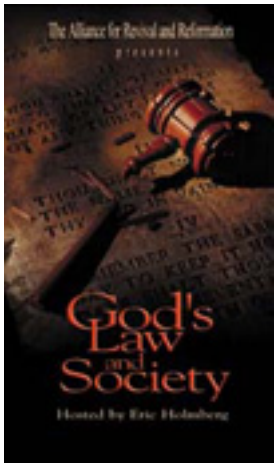
The Missouri law in question forbids public funding of abortion or abortion counseling, requires that abortions performed after the first three months of pregnancy be done in a hospital, prohibits abortions in public hospitals and clinics, and mandates a "viability test" for unborn babies over 19 weeks old. The preamble for the law declares that human life begins at conception.

Previous attempts to overturn the Court's Roe vs. Wade abortion decision have been unsuccessful. In the last attempt, Roe was upheld on a 5-4 vote. Since then, however, pro-abortion Justice Lewis Powell had resigned, and been replaced by Justice Anthony Kennedy. Kennedy is believed to hold pro-life views, and could provide the critical fifth vote to cut back or overturn the Court's pro-abortion policies.

In another friend-of-the-court brief filed in the case, the Orthodox Christian Church asks that the Court overturn its legalization of abortion on demand. The Orthodox brief claims that the Roe decision inaccurately attempted "to show that abortion was philosophically and morally grounded in the Judeo-Christian tradition." The brief insists, "Rather than being ambivalent, or even condoning abortion, as suggested by the Roe Court's opinion, historic Christianity has always condemned abortion as murder, without regard for any distinctions as to fetal development or viability."

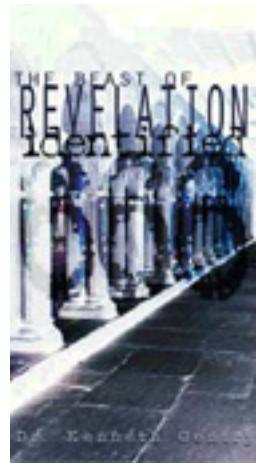
The case, Webster vs. Reproductive Health Services, is expected to be argued in April.

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Victory for Pro-life in Pennsylvania

11/89

HARRISBURG, PA (FR) - In response to the Webster decision, which moved the abortion issue to the state legislatures, Pennsylvania has recently passed the strongest pro-life measure since the Supreme Court's July ruling.

The Pennsylvania House of Representatives adopted abortion restrictions protecting the lives of the unborn by a 143-58 vote. The Senate is expected to pass the measure in November. Democratic Governor Robert Casey, a strong pro-life advocate, stated that he will sign the bill.

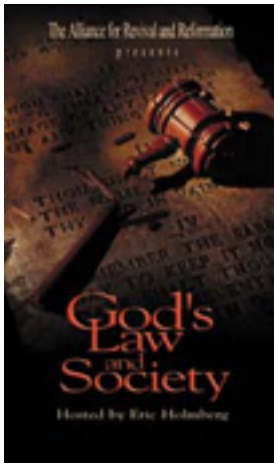
The restrictions are an amendment to a child-abuse bill which requires a 24 hour waiting period before an abortion; outlaws all abortions after the 24th week of pregnancy except to save the life of the woman; bans abortions for the purpose of sex selection; and requires notification of the spouse before an abortion.

State Representative Robert Freind has led the fight to restrict abortion since he was elected in 1976. Freind, a former FBI agent and novelist, was responsible for introducing the pro-life bill to the state legislature. He said that he would love to see his bill challenge Roe vs. Wade in the Supreme Court. "It's a brand new ball game," Friend commented on the conservative make-up of the high court.

Although pro-abortion advocates tried to down-play the pro-life victory, the outcome of Pennsylvania's preliminary abortion battle indicates that great changes in abortion legislation are beginning to be advanced.

Denise Neary, National Right to Life Committee state director commented: "Those favoring abortion worked the press. We worked the Legislature and won."

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Webster Case Reaction Varied

9/89

WASHINGTON, D.C. - Reaction to the Court's Webster decision in July, upholding state regulation of abortion was swift and predictable, with pro-life forces declaring victory, and pro-choice advocates mourning defeat.

President George Bush commented on the Court's Webster ruling through his chief of staff, John H. Sununu. The statement read by Sununu said, "We welcome this decision. By upholding the Missouri statute, the Court appears to have begun to restore to the people the ability to protect the unborn. We continue to believe that Roe vs. Wade was incorrectly decided and should now be reversed."

Faye Wattleton, president of Planned Parenthood Federation of America, said, "This is a sad day for freedom. Now a woman's access to abortion will become hostage to geography as states enact a patchwork of laws and regulations aimed at blocking abortions. While the Court did not go all the way, they have put in doubt the future of Roe vs. Wade. This decision shows that there are no longer five justices who would uphold that historic ruling."

Molly Yard, president of the National Organization for Women, condemned the decision as "a total disaster" and "an attempt to dismantle a woman's fundamental right to privacy and abortion."

Yard asserted that the Webster ruling is a precursor to a complete ban on abortion rights in the near future. "This is the first of a one-two punch that will completely knock-out abortion rights. The signal from the anti-abortion forces is that they are not stopping with this decision."

Yard further predicted the outcome of this decision, saying, "The Supreme Court has been stacked with anti-abortion justices. We are only one justice's vote away from complete reversal of Roe. This decision certainly comes as a blow, but we are prepared, and when we are hit, we always strike back."

On the pro-life side, Operation Rescue founder Randall Terry stated, "The decision is a mixed blessing. Although the press is making much noise over Roe's modification, the truth remains that child-killing is still legal. We are now in a state of Constitutional insanity. The Missouri statute declares that human life begins at conception, and yet it is legal to kill those human beings. God help us."

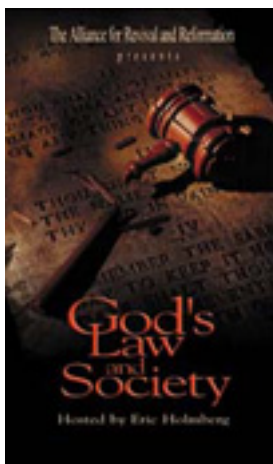
Terry predicted an "avalanche of legislation which challenges Roe," and vowed, "We will continue to rescue and use some of our manpower and momentum to introduce legislation which challenges Roe to its face. I am convinced Roe will fall by the end of this presidential term, and child-killing will be driven back to Hell where it came from."

Dr. J. C. Willke, president of the National Right to Life Committee said, "This historic ruling begins to

restore a fundamental right to the American people - the right to protect human life. We are confident that the Court will eventually overturn Roe. We are also confident that the American people have the respect for life and the compassion to act now to stop the widespread killing of human beings."

Taken from Evangelical Press Association reports and various press statements.

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What Would You Choose?

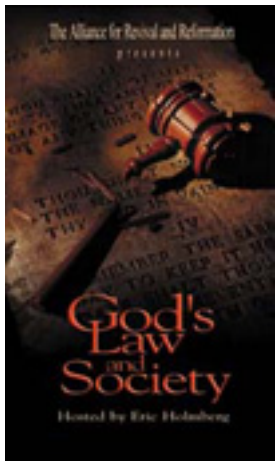
The father has syphilis and the mother has tuberculosis. They have had four children. The first one was blind, the second one died, the third one was deaf and dumb, and the fourth one had tuberculosis.

The mother is now pregnant with her fifth child but is willing to have an abortion if you determine that she should. What would you decide for her?

- A. Choose to have the child.
- B. Choose to have an abortion.

If you chose "A" ... congratulations! You have just chosen to save the life of one of the world's greatest composers - Ludwig van Beethoven.

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Who Really Speaks for Women?

9/92

The National Women's Coalition for Life - with more than 1.5 million members - now dwarfs the National Organization for Women's claimed membership of 280,000.

When the National Organization for Women (NOW), the Fund for a Feminist Majority, and other women's rights organizations began planning their March for Women's Lives, they never anticipated the level of opposition they would encounter from the very people they claim to represent.

On April 3, just two days prior to NOW's march, the National Women's Coalition for Life (NWCL) became the largest pro-women's rights coalition in the nation, dwarfing NOW's claimed membership of 280,000. This new coalition, with groups from all sides of the political, religious, social, and ethnic spectrum, is united by a belief in the dignity of womanhood and in the sanctity of human life.

According to Beth Luteran, Communications Coordinator of NWCL, "We are here to reclaim the women's movement. NOW is nothing more than an abortion advocacy group. They have sacrificed women's concerns to the abortion 'rights' lobby. The foundresses of the women's movement were pro-life. We consider ourselves to be the true successors of Elizabeth Cady Stanton and Susan B. Anthony. Put simply, NOW does not represent American women. We do."

In addition to reclaiming the women's movement, Luteran sees a need for NWCL to act as an "umbrella group" for diverse pro-life women's organizations. Membership includes groups ranging from the conservative Concerned Women for America to the liberal Feminists for Life.

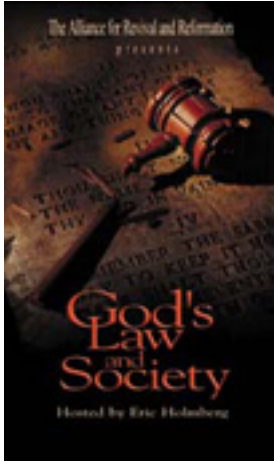
"NWCL shows the media that the pro-life movement is as diverse as America. The fact that groups that disagree on many other issues can come together as a coalition speaks volumes about the significance of the pro-life position," stated Luteran.

NWCL wants to show America this diversity and the staunch opposition of many women's rights organizations to legalized abortion on demand. Thus it is working to coordinate public discourses about abortion with representatives from NWCL and pro-abortion women's groups. These discussions, which will likely take place on university campuses, are but one tier of NWCL's plan to reclaim the women's rights movement.

With the continued pro-abortion bias of the media, NWCL has its work cut out. However, there are some signs of change among the media. The Washington Post printed a story pointing out that the April 5th pro-abortion marchers were "out of touch" with mainstream America. Luteran theorizes that this recognition was inevitable: "Most women care about womanhood, motherhood, and life. We feel that womanhood and motherhood are intertwined ... Our message is one which almost any woman in America

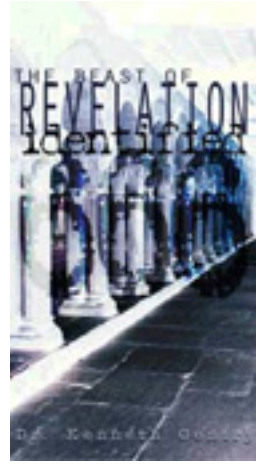
will agree with."

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Women Injured by Abortion Bring Action Suits Against Clinics

4/89

ATLANTA (ALL) - At least four lawsuits have been filed in Atlanta against local abortion mills by women who are claiming mental and physical damages resulted from the killing of their babies at those clinics, according to Charlie Wysong of American Rights Coalition.

Mr. Wysong said he believed there are at least seven more suits being prepared.

American Rights Coalition, based in Chattanooga, Tennessee, seeks to help women who have been injured by abortion through referral for counseling, and for medical and legal assistance.

Mr. Wysong announced to the press in Atlanta March 20, that Atlanta area clinics are already reacting to this legal campaign. Staffers at the Atlanta Surgi-Center have three times in the past 10 days called ambulances to transport women to local hospitals, rather than covering their mistakes - and risking further liability - by using private cars, as in the past.

Pickers outside the Surgi-Center say they cannot remember seeing an ambulance there in six years.

Mr. Wysong remarked, "I think they are changing the way they treat women. I still think they have total disregard for the women and for the baby. But they understand the possibility now of massive malpractice suits."

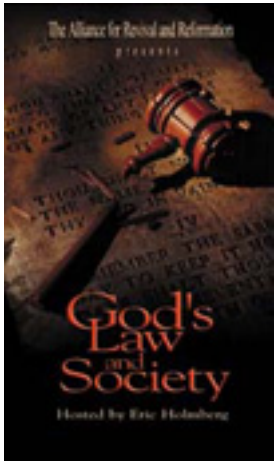
The damages to women who have had abortions are real, but there is also a strategic component to Mr. Wysong's efforts. He explains that the pro-life movement has alleged for years that abortion injures women. "The malpractice lawsuits afford us the opportunity to prove the allegation beyond a shadow of a doubt. It's time we started turning the microscope on them and making them account for the way they've treated women. Abortion may be legal but fraud and malpractice are not."

Mr. Wysong's organization, ARC, now has 60 billboards up in Atlanta, encouraging women to call his toll-free number. There are 20 more in Augusta, Georgia, and 10 in Macon, Georgia. Soon there will be 40 or 50 in Birmingham, Alabama, and Mr. Wysong reports inquires from all over the country as Americans become aware that women who have had abortions often need to know where to go for help.

Mr. Wysong added that the American Rights Coalition is looking for women who have given birth to children with mental or physical handicaps after a prior abortion. He stated that abortion injuries such as scarring of the uterus can sometimes impair the development of the child in the womb. If the injuries are documentable, a damage suit may be successful.

For more information contact The American Rights Coalition, P.O. Box 487, Chattanooga, TN 37401.

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Christian Reconstruction

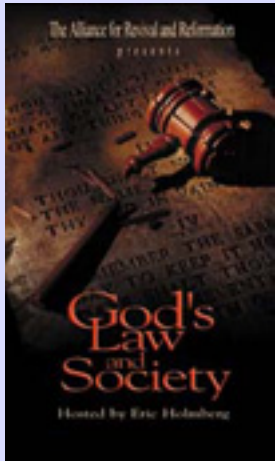
Articles by Some of the Leading Reconstructionists

"And those from among you will rebuild the ancient ruins; You will raise up the age old foundations; And you will be called the repairer of the breach, The restorer of the streets in which to dwell" (Isaiah 58:12, NASB).

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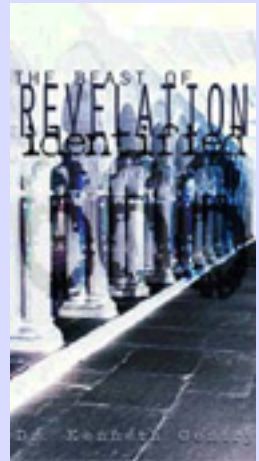
-  [Behaviorism](#) By Gary Demar
-  [Eastern Mysticism](#) By Gary Demar
-  [Feminism](#) By Gary Demar
-  [Marxism](#) By Gary Demar
-  [Compassion: Missing Ingredient in American Christianity](#) By Colonel V. Doner
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Back to The Forerunner!

Behaviorism

by Gary DeMar

Behaviorism originated with the work of John B. Watson, an American psychologist. Watson claimed that psychology was not concerned with the mind or with human consciousness. Instead, psychology would be concerned only with behavior. In this way, men could be studied objectively, like rats and apes.

Watson's work was based on the experiments of Ivan Pavlov, who had studied animals' responses to conditioning. In Pavlov's best-known experiment, he rang a bell as he fed some dogs several meals. Each time the dogs heard the bell they knew that a meal was coming, and they would begin to salivate. Pavlov then rang the bell without bringing food, but the dogs still salivated. They had been "conditioned" to salivate at the sound of a bell. Pavlov believed, as Watson was later to emphasize, that humans react to stimuli in the same way.

Behaviorism is associated today with the name of B.F. Skinner, who made his reputation by testing Watson's theories in the laboratory. Skinner's studies led him to reject Watson's almost exclusive emphasis on reflexes and conditioning. People respond to their environment, he argued, but they also operate on the environment to produce certain consequences.

Skinner developed the theory of "operant conditioning," the idea that we behave the way we do because this kind of behavior has had certain consequences in the past. For example, if your girlfriend gives you a kiss when you give her flowers, you will be likely to give her flowers when you want a kiss. You will be acting in expectation of a certain reward. Like Watson, however, Skinner denied that the mind or feelings play any part in determining behavior. Instead, our experience of reinforcements determines our behavior.

Behaviorism originated in the field of psychology, but it has had a much wider influence. Its concepts and methods are used in education, and many education courses at college are based on the same assumptions about man as behaviorism. Behaviorism has infiltrated sociology, in the form of sociobiology, the belief that moral values are rooted in biology. What are the presuppositions of behaviorism?

1. Behaviorism is naturalistic. This means that the material world is the ultimate reality, and everything can be explained in terms of natural laws. Man has no soul and no mind, only a brain that responds to external stimuli.

2. Behaviorism teaches that man is nothing more than a machine that responds to conditioning. One writer has summarized behaviorism in this way: "The central tenet of behaviorism is that thoughts, feelings, and intentions, mental processes all, do not determine what we do. Our behavior is the product of our conditioning. We are biological machines and do not consciously act; rather we react to stimuli."1

The idea that men are "biological machines" whose minds do not have any influence on their actions is contrary to the biblical view that man is the very image of God - the image of a creative, planning, thinking God. In fact, Skinner goes so far as to say that the mind and mental processes are "metaphors and fictions" and that "behavior is simply part of the biology of the organism."² Skinner also recognizes that his view strips man of his "freedom and dignity," but insists that man as a spiritual being does not exist.

3. Consistently, behaviorism teaches that we are not responsible for our actions. If we are mere machines, without minds or souls, reacting to stimuli and operating on our environment to attain certain ends, then anything we do is inevitable. Sociobiology, a type of behaviorism, compares man to a computer: Garbage in, garbage out.

This also conflicts with a Christian worldview. Our past experiences and our environment do affect the way we act, of course, but these factors cannot account for everything we do. The Bible teaches that we are basically covenantal creatures, not biological creatures. Our nearest environment is God Himself, and we respond most fundamentally to Him. We respond either in obedience to or rebellion against His Word.

4. Behaviorism is manipulative. It seeks not merely to understand human behavior, but to predict and control it. From his theories, Skinner developed the idea of "shaping." By controlling rewards and punishments, you can shape the behavior of another person.

As a psychiatrist, one of Skinner's goals is to shape his patients' behavior so that he or she will react in more socially acceptable ways. Skinner is quite clear that his theories should be used to guide behavior: "The experimental analysis of behavior has led to an effective technology, applicable to education, psychotherapy, and the design of cultural practices in general, which will be more effective when it is not competing with practices that have had the unwarranted support of mentalistic theories."³

In other words, Skinner wants behaviorism to be the basis for manipulating patients, students, and whole societies.

The obvious questions, of course, are: Who will use the tools? Who will pull the strings? Who will manipulate the technology? No doubt, Skinner would say that only someone trained in behavioral theory and practice would be qualified to "shape" the behavior of other persons. But this is contrary to the biblical view, which commands us to love our neighbor, not to manipulate him.

In summary, the ethical consequences of behaviorism are great. Man is stripped of his responsibility, freedom, and dignity, and is reduced to a purely biological being, to be "shaped" by those who are able to use the tools of behaviorism effectively.

1 David Cohen, "Behaviorism," in *The Oxford Companion to the Mind*, Richard L. Gregory, ed. (New

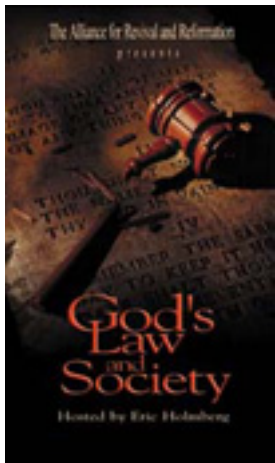
York: Oxford University Press, 1987), p. 71.

2 B.F. Skinner, "Skinner on Behaviorism," in Ibid., p. 75.

3 Ibid.

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Eastern Mysticism

from: Surviving College Successfully
By Gary DeMar

Man must take a leap of "nonreasonable faith" in the monistic worldview of Eastern mysticism. What makes Eastern mysticism the choice of a new generation of religious seekers, and how does it fulfill man's spiritual hunger?

1. Eastern mysticism is nonrational and borders on the irrational. In Zen Buddhism, for example, one's intuition is pitted against one's reason. The Hindus consider the mind to have all the stability and perception of a "drunken monkey" while the Hare Krishnas refer to the mind as a "garbage pail." All this might seem contradictory to the Western mind, and it is. But remember that the West has given up on rational explanations for the way the world works. Maybe East is best. If man is nothing more than a machine, why would we hold rationality in such high regard anyway? Western rationalism has failed.

Perhaps another reason behind the popular abandonment of rationalism in the West is its inability to provide spiritual satisfaction. As Zen master D.T. Suzuki explains, "Zen has come to the definite conclusion that the ordinary logical process of reasoning is powerless to give final satisfaction to our deepest spiritual needs."¹

We are often confused by the incessant chanting and the intellectual void associated with meditation on a mandala or some other fixed image. But these are simply the ways of the East. Much of Eastern thought is without intellectual content and meaning. The goal is to transcend the world of things and to reach a spiritual world beyond. The point is not to understand but only to do. This is the appeal of the East.

The Western reliance on rationalism has failed. In the West, the law of non-contradiction reigned (A is not non-A). The East knows nothing of such distinctions. In Western rationalist terms, "to know reality is to distinguish one thing from another, label it, catalog it, recognize its subtle relation to other objects in the cosmos. In the East to 'know' reality is to pass beyond distinction, to 'realize' the oneness of all being one with the all."²

2. Eastern mysticism is monistic. The Christian believes in a personal God Who is separate from His creation. We have called this the Creator/creature distinction. God did not create the world out of Himself, using the "stuff" of His own being to bring the universe and man into existence.³ "By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of the things which are visible" (Hebrews 11:3; cf. Genesis 1:1-2).

Eastern thought makes no distinction between man and cosmos. The name for this is monism. Monism "is the belief that all that is, is one. All is interrelated, interdependent and interpenetrating. Ultimately there is no difference between God, a person, a carrot or a rock."⁴

Consider the ethical implications of such a view. The way you treat a person and the way you treat an animal are to be no different. This is why many advocates of monism are vegetarian. An animal is sacred; therefore, it cannot be killed for food. All is one. God and evil transcend the world of forms and plurality. God does not overcome evil. There is no value judgment in "good" and "evil." Ultimate reality is beyond good and evil. These rational and Christian concepts must be jettisoned in favor of an undifferentiated oneness.

The entertainment business has been quick to pick up on monism. In the Star Wars series, monism is quite evident in "the Force," a benign entity that neither condones the good nor suppresses the evil. The music industry was invaded in the early sixties by the Beatles, who held a monistic worldview.

In 1967, the Beatles made their now-famous link-up with a then-unknown guru, Maharishi Yogi and his occult-sounding product, Transcendental Meditation. In the same year Paul McCartney and John Lennon wrote "I am the Walrus" which opened with the pantheistic declaration: "I am he as you are he as you are me and we are all together." "Instant Karma" followed in 1970, and the next year saw the release of George Harrison's "My Sweet Lord" with its alternating chorus of "Hallelujah" and "Hare Krishna."⁵

Charles Manson adopted the monistic worldview of the Beatles, and at the LaBianca murder scene in 1969, he scrawled in blood on the refrigerator door the misspelled "He[a]lter Skelter," a song title from the Beatles' "White Album." The ambiguity of right and wrong became a reality for Manson. In Manson's words, "If God is One, what is bad?"

3. All is god. It follows from monism that if there is god, then all is god. Pantheism (pan means all; theos means god) is the theology of the East. There is no personal God who stands above creation. In fact, there is no creation as such. To speak of a creation would mean to postulate a Creator, someone distinct from the cosmos. Thus, the pantheist agrees with the naturalist that there is just one level of reality, although the naturalist would not consider it to be "spiritual" or "divine." In pantheism, there is no God who is "out there." God and the material world are one and the same. The word god should be used to refer to the sum total of reality rather than to some being distinct from the rest of reality.

In Christianity, God is distinct from creation. God is certainly present with His creation, but He is in no way a part of creation. To destroy the created order would in no way affect God. "The Creator God is not an impersonal force, energy or consciousness, but a living, personal Being of infinite intelligence, power and purity. God is not an amoral entity, but a moral agent who says 'Thou shalt not' and calls people to repentance and faith."⁶

4. We are god. The consistency of monism brings us to one of its most bizarre features. If all is god, then man is god in some form. "Swami Muktananda - a great influence on Werner Erhard, founder of est and Forum - pulls no pantheistic punches when he says: 'Kneel to your own self. Honor and worship your own being. God dwells within you as You!'"⁷

Eastern mysticism teaches some form of "chain of being" or "continuity of being,"⁸ the idea that man and God are one essence, and that in time, through an evolutionary process or a series of reincarnations, man becomes divine. Ray Sutton writes: "Life according to this system is a continuum. At the top is the purest form of deity. At the very bottom is the least pure. They only differ in degree, not in kind. God is a part of creation. Man, who is somewhere in the middle of the continuum, is god in another 'form.' In other words, god is just a 'super' man, and man is not a god ... yet!"⁹

Of course, Christianity teaches that there is only one God: "And you are My witnesses. Is there any God besides Me, or is there any other Rock? I know of none" (Isaiah 44:8). Man's first sin was the attempt to "be like God," determining good and evil for himself (Genesis 3:5).

5. There is no death. Eastern mysticism makes its "leap of being" from mere man to god through raising the state of consciousness, evolutionary development, reincarnation, or some combination of the three. Death is simply the final stage of growth; it is an illusion. Human beings, because they are of a "divine essence," are immortal. Ultimately, death does not exist. For death to exist would mean the extinction of part of the One.

Reincarnation is a fundamental pillar of New Age thinking. It "solves" the puzzle of death. Reincarnation has been popularized over the years through the writings of Edgar Cayce¹⁰ and most recently, Shirley MacLaine. The Eastern variety of reincarnation would have never been accepted in the Christian West if it had not been stripped of the hideous concept of the "transmigration of the soul."

Reincarnation, as it is usually understood in Hinduism, states that all life is essentially one (monism): plant, animal, and human life are so interrelated that souls are capable of "transmigrating" from one form of life to another. A person could have been an animal, plant, or mineral in some previous existence. However, this version is unpalatable to American tastes, so in the newer version the movement of human souls is limited to human bodies.¹¹

Modern proponents of reincarnation have cleaned up the Eastern variety. You don't hear Shirley MacLaine telling people that she was a rock or a slug in a former life. The typical reincarnationist usually believes that he was once some exotic personality. This is not true reincarnationism. This is "I've always been a star" reincarnationism.

6 Monism has spawned the New Age movement. John Naisbitt of Megatrends¹² fame sees a new age dawning at the corporation level. Old industrial structures must be dismantled to compete in the information society of the future. "Look at how far we have already come. The industrial society transformed workers into consumers; the information society is transforming employees into capitalists. But remember this: Both capitalism and socialism were industrial structures. And the companies re-inventing themselves are already evolving toward that new reality."¹³ But there's more!

* Mark Satin has described a New Age Politics¹⁴ that will "heal self and society."

* Fritjof Capra, author of *The Turning Point*,¹⁵ sees changes in science that will affect society and

culture.

* Marilyn Ferguson, whose *The Aquarian Conspiracy*¹⁶ is considered by many to be the manifesto of the New Age movement, describes "a new mind - a turnabout in consciousness, a network powerful enough to bring about radical change in our culture."

Much of this literature is rooted in Eastern and occult philosophy, which emphasize oneness (monism): the unity and interdependence of all things. There is a clever mix between Eastern religious philosophy and Western religious forms. The sixties counterculture brought the esoteric music and religious ideology of the East into the West.

The Beatles made Eastern music popular on their "Rubber Soul" album when George Harrison introduced the Indian sitar music of Ravi Shankar.¹⁷ Transcendental Meditation was also popularized by the Beatles. Some of those in the ecology movement base their concern for the environment on the inherent "oneness" of the universe.¹⁸ Man and nature are one in essence. Man is not much different from the animals. He is only higher on the great scale of being. The environment should be protected, not as a stewardship under God, but because we are all god, nature included.

The advance of Eastern thought was gradual, but layer by layer it gained acceptance. As Christianity steadily lost its hold on the heart and mind of the nation, softer forms of religious beliefs were more easily embraced. Christianity's drift into an emphasis on experience over objective, written revelation has made it easy prey for the pure subjectivism of Eastern thought.

Robert J.L. Burrows, publications editor of the evangelical Spiritual Counterfeits Project in Berkeley, California, writes: "Humans are essentially religious creatures, and they don't rest until they have some sort of answer to the fundamental questions. Rationalism and secularism don't answer those questions. But you can see the rise of the New Age as a barometer of the disintegration of American culture. Dostoevsky said anything is permissible if there is no God. But anything is also permissible if everything is God. There is no way of making any distinction between good and evil."¹⁹

Os Guinness wrote about the meeting of East and West in 1973, in what has become a standard Christian critique of the decline of secular humanism, *The Dust of Death*. He tells us that the "swing to the East has come at a time when Christianity is weak at just those points where it would need to be strong to withstand the East."²⁰ He goes on to show the three basic weaknesses within the Church that open it up to Eastern influences.

"The first is its compromised, deficient understanding of revelation. Without biblical historicity and veracity behind the Word of God, theology can only grow closer to Hinduism. Second, the modern Christian is drastically weak in an unmediated, personal, experiential knowledge of God. Often what passes for religious experience is a communal emotion felt in church services, in meetings, in singing or contrived fellowship. Few Christians would know God on their own. Third, the modern church is often pathetically feeble in the expression of its focal principle of community. It has become the local social club, preaching shop or minister-dominated group. With these weaknesses, modern Christianity cannot

hope to understand why people have turned to the East, let alone stand against the trend and offer an alternative."²¹

Western Christians have a faith that is "extremely blurred at the edges."²² This opens them up to any and all spiritual counterfeits.

New Age humanism is anti-Christian to the core. It is a utopian dream built on a flawed understanding of man's nature and a devotion to a westernized Eastern philosophy in which God is nothing more than a cosmic idea. The copy on the dust jacket to Ferguson's *The Aquarian Conspiracy* shows that the Christian's fears are justified: "A leaderless but powerful network is working to bring about radical change in the United States. Its members have broken with certain key elements of Western thought, and they may even have broken with history."

With all its seemingly "good" emphasis, the New Age movement is at heart humanistic (man is the center of the universe), materialistic (self-actualization is all-important), and anti-God (the God of the Bible is dismissed in favor of self-deification). The American public, with its inability to distinguish biblical truth from anti-Christian religious subtleties, is easily sucked in by the seemingly harmless religious and cultural goals of New Age humanism.

The college campus is a breeding ground for New Age concepts. New Age ideas are upbeat, optimistic, and seemingly life-transforming. At a time when you are most susceptible to change and influence, the New Age movement can be a dangerous "friend." Keep far from it.²³

1 Pat Means, *The Mystical Maze* (San Bernardino, CA: Campus Crusade for Christ, 1976), p. 39.

2 James W. Sire, *The Universe Next Door: A Basic World View Catalog* (Downers Grove, IL: InterVarsity Press, 1976), p. 133.

3 Pagan creation myths abound with this notion. According to one Babylonian account, Marduk, the great stone god, "killed the dragon Tiamat and split her body in half. The upper half was made into the sky, and the lower half the earth." John J. Davis, *Paradise to Prison: Studies in Genesis* (Grand Rapids, MI: Baker Book House, 1975), p. 69.

4 Douglas R. Groothuis, *Unmasking the New Age: Is There a New Religious Movement Trying to Transform Society?* (Downers Grove, IL: InterVarsity Press, 1986), p. 18.

5 Means, *The Mystical Maze*, p. 21.

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8 Avrum Stroll and Richard H. Popkin, *Introduction to Philosophy* 2nd ed.; (New York: Holt, Rhinehart and Winston, 1972), pp. 100-101.

9 Ray Sutton, *That You May Prosper: Dominion By Covenant* (Tyler, TX: Dominion Press, 1987), p. 37.

10 For an insightful analysis and critique of Cayce's views see: Gary North, *Unholy Spirits: Occultism and New Age Humanism* (Ft. Worth, TX: Dominion Press, 1986), pp. 193-225.

11 John Snyder, *Reincarnation vs. Resurrection* (Chicago, IL: Moody Press, 1984), p. 19.

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1982).

13 John Naisbitt and Patricia Aburdene, Re-inventing the Corporation (New York: Warner Books, 1985), p. 252.

14 New York: Dell 1979.

15 New York: Simon and Schuster, 1982.

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18 Schaeffer, The Complete Works of Francis A. Schaeffer, 5 vols.: Pollution and the Death of Man: The Christian View of Ecology, vol. 5, pp. 3-76.

19 "New Age Harmonies," Time (December 7, 1987), p. 72.

20 Os Guinness, The Dust of Death: A Critique of the Establishment and the Counter Culture - and a Proposal for a Third Way (Downers Grove, IL: InterVarsity Press, 1973), p. 209.

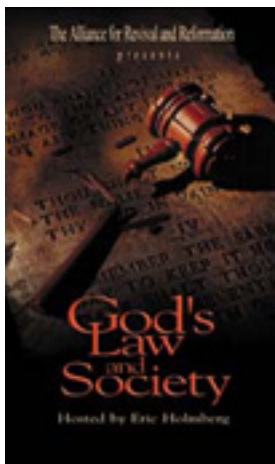
21 Idem.

22 Idem.

23 For helpful and balanced treatments of the New Age movement see: Gary DeMar and Peter J. Leithart, The Reduction of Christianity: Dave Hunt's Theology of Cultural Surrender (Ft. Worth, TX: Dominion Press, 1988); Karen Hoyt, ed., The New Age Rage: A Probing Analysis of The Newest Religious Craze (Old Tappan, NJ: Fleming II, Revell Company, 1987); Douglas R. Groothuis, Unmasking the New Age: Is There a New Religious Movement Trying to Transform Society? (Downers Grove, IL: InterVarsity Press, 1986).

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Feminism

from: Surviving College Successfully
- by Gary DeMar

Several years ago, a constitutional Amendment was proposed to equalize the relations between men and women. Known as the Equal Rights Amendment (ERA), it circulated throughout the United States for several years, with each state having an opportunity to vote for or against it.

The ERA failed to get enough votes to become a constitutional amendment, but many writers have since noted that feminism has not been stopped by the defeat of the ERA. Instead, many of the main proposals of the radical feminists have been adopted as law. Feminism, in short, has triumphed, even as the ERA was being defeated. The feminist movement has been equally victorious in America's college classrooms.

A reporter at a recent meeting of the Modern Language Association in San Francisco observes that, "so prominent a part of the academic literary scene has feminism become that during one afternoon time slot at the convention no fewer than nine sessions on feminist topics from lesbian writing to "feminist dialogics" were droning on concurrently. Feminism has gone from being a special and rather narrow interest to having become one of the large clumsy categories by which literary study is organized in the university."¹

Feminists have also infiltrated other areas of study, such as history, sociology, anthropology, and even theology.

Even some evangelical professors claim to be "biblical feminists." Virginia Ramey Mollenkott, who teaches English at William Paterson College, calls herself an evangelical, but has co-authored a book advocating "covenantal homosexuality." At a meeting of the Evangelical Roundtable, she defended abortion, saying, "It is our right ... it is our body ... it is our choice."²

Within many mainline Christian denominations, a separate "feminist theology" has developed. One of the leading Roman Catholic feminists, Rosemary Radford Reuther, has proposed new liturgies for her "woman-church," including liturgies for healing after an abortion, covenanting of lesbian couples, and a Summer Solstice Party. Mary Jo Weaver, another Catholic feminist, asks what feminists can do about the traditional patriarchal church.

She sees two possible alternatives: "to reject the tradition and search for new alternatives (usually focused on the goddess and a revival of witchcraft) or to reinterpret the tradition in order to change its direction and open it to the influences and lives of women."³ Some churches have changed their hymnals and Bibles to avoid masculine references to God, and some have gone so far as to place crucifixes in the church sanctuary with female Christs!

Some feminist historians are interested only in studying the place of women in history, and some feminist biblical scholars are only interested in understanding how the Bible addresses the problems of modern women. These are worthy exercises, and can be very fruitful. A study of President's wives, for example, can reveal a lot about American politics.

In addition to this relatively mild form of "feminism," however, there is a group of hard-core, self-conscious feminists whose main goal is to destroy the traditional family and Western "patriarchal" culture. At an extreme, there is a relatively small group of feminist witches. Though often scorned by other feminists, whose goals are mainly political, feminist witchcraft is the fastest growing segment of witchcraft in America today.⁴

What are the presuppositions of the feminist ideology?

1. Radical feminists are virulently anti-Christian. Some advocate a return to the ancient mythologies because the ancient pantheon of gods included female deities. Others do not go quite so far, but in the end, they have replaced the Christian God with women. For the feminists, Woman is God. At a conference on woman's spirituality in 1976, the advent of the goddess was proclaimed. One feminist writer noted that "proclaiming that the 'Goddess is Alive' in a traditional church setting is proclaiming that ... being female is divine."⁵

2. Feminists seek equality for men and women. Some seek more than this, desiring feminine dominance over men. But, even equality between men and women is not a legitimate goal for a Christian movement. The Bible teaches that every institution in society has a structure of authority. There are elders in the church to rule the church; there are magistrates in the State to rule the citizens; and there are husbands who are to rule their families.

Though the Bible does not teach men to tyrannize their wives, the Bible clearly states that men are to be heads of the home, and women are to submit to them (Ephesians 5:22-23). In seeking to overthrow this God-ordained order, radical feminists are simply rebelling against God. Rebellious tendencies are also manifested in the feminist advocacy of "unisex," in which an attempt is made to overcome God-ordained differences between the sexes.

3. Feminism is often a form of Marxism. The feminists see themselves as the oppressed and alienated sex, and their goal is to throw off the chains of oppression in order to liberate themselves. What they are seeking liberation from, of course, is the traditional family structure. They are also able to make the claims that Marxists do, about the ideas of their opponents. Scholars who draw attention to the psychological and biological differences between men and women are dismissed because they are simply interested in maintaining the status quo. This tactic is often simply an attempt to dismiss evidence that is not consistent with the feminist outlook.

4. These presuppositions of equality and liberation work out in a consistent social program. As summarized by George Gilder, the ERA, if passed, would in all likelihood have had the following

effects:

- * eliminated all rights of wives and mothers to be supported by their husbands, except to the extent husbands could claim an equal right;
- * eliminated all laws in any way restricting the rights of the gay liberation movement publicly to teach, proselytize, or practice their sexual ideology;
- * forced sexual integration of all schools, clubs, colleges, athletic teams, and facilities;
- * forced the drafting of women and the sexual integration of all military units;
- * compelled the use of government funds for abortions.⁶

Culture is also to be feminized. In fact, feminism has already made remarkable progress in transforming our culture into a feminist ideal. As one "biblical feminist" notes, "Feminism since the early 1960s, has begun to color interpersonal relations, the language we speak, family life, the educational system, child-rearing practices, politics, business, the mass media, religion, law, the judicial system, the cultural values system, and intellectual life."⁷

The feminist goal is nothing short of social, political, and cultural revolution. Beware of this when it emerges in your college classroom.

Feminism sidebar:

When the National Women's Studies Association had a recent annual convention at the University of Illinois at Champaign-Urbana, the following courses were offered for professors.* These are the actual course descriptions listed in the conference publication:

- * "Lesbian Studies: Creating Choices Both Inside and Outside the University. This session will explore lesbian education both within the university and in community based programs and will ask how feminist education can facilitate the choice of lesbian identity."
- * "Female Deities: Historical Perspectives. Panelists present historical overviews of female deities: one discusses intimate associations of female deities of the ancient world to various insects and beasts; the second panelist sketches some major trends in the history of the mother goddess religion; the third explores the patriarchal dichotomy of marriage in opposition to love."
- * Lesbian Nuns: Breaking the Silence. Unique revelations gathered from both ex-nuns and present nuns."
- * "On the Barricades for Abortion Rights: What We've Learned and How We've Won Against the God

Squads. Four activists will discuss how we can defend our gains nationally against the right-wing campaign to turn back the clock for women's rights."

* "Lesbian Mothering. This session will deal with alternative conception, legalities and custody battles, and other related issues of lesbian mothering."

* "Incorporating Feminist Content into Traditional Courses: How the Revised Syllabus Looks."

* The convention was paid for with our tax dollars.⁸

1 D.G. Myers, "MLA Malaise," The American Spectator (March, 1988), p. 33.

2 James L. Sauer, "Letter From Philadelphia," Chronicles (February 1988), pp. 40-41.

3 Phyllis Zagano, "In Whose Image? - Feminist Theology at the Crossroads, " This World (Fall, 1986), pp. 81, 83-84.

4 Jeffrey B. Russell, A History of Witchcraft (London: Thames and Hudson, 1980), p. 156.

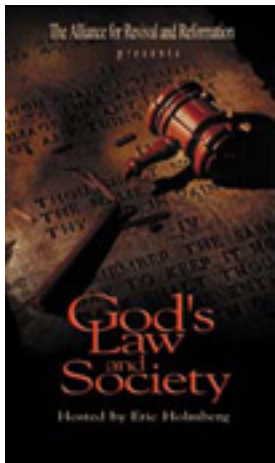
5 Quoted in Mary Pride, The Way Home: Beyond Feminism, Back to Reality (Westchester, IL: Crossway, 1985), p. 5.

6 George Gilder, Men and Marriage (Gretna, LA: Pelican, 1982), pp. 103-104.

7 Quoted in Mary Pride, The Way Home, p. 12.

8 Phyllis Schlafly, "Taxpayers Foot Bill for Radical 'Women's Studies,'" Copley News Service.

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Marxism

from Surviving College Successfully
by Gary DeMar

Marxism

Perhaps you've heard the joke: There are no Marxists in the Soviet Union because they all found professorships in American Universities. Some joke! And it is not far from the truth. Though universities are not centers of revolutionary violence today as they were in the 1960s, Marxism is still alive and well on the university campus.

Marxist scholarship is commonplace in literary studies, sociology, anthropology, and history. In some fields, Marxism and feminism are the dominant worldviews of scholars. Between 1970 and 1982, four Marxist textbooks in American government were published. In the 1960s, only a few universities taught courses on Marxism; today there are over 400 such courses at universities around the country.¹

The Marxist professor is not always a raving lunatic revolutionary. Many sociologists and economists, for example, employ "Marxist analysis" without adopting wholesale its revolutionary agenda. But there are raving lunatics too. Harvard biologist Richard Lewontin has written in New Political Science that Marxism, "can do nothing for the university; the real question is what can Marxists do to and in the university ... For the natural and social scientist the answer is very clear. The university is a factory that makes weapons - ideological weapons - for class struggle, for class warfare, and trains people in their use. It has no other leading and important function in the social organization."²

In other words, some Marxist professors at least are at the university to train students to be revolutionaries. No wonder Secretary of Education William Bennett has warned about the prominence of anti-democratic opinion on the college campus.³

As mentioned above, Marxism has permeated many different areas of study. Don't think you will be safe from Marxist influence by majoring in English literature. Marxist professors and concepts have infiltrated virtually every area of study.

What is the worldview of Marxism? It would be impossible to discuss every facet of Marxist thought in these few pages. So, we will look at a few concepts that are especially important to the Christian student.

1. Marx viewed all religions, including Christianity, as illusions. Despite recent efforts to reconcile Christianity with Marxism, atheism is a basic premise of the Marxist system of thought. Marx himself said that "man makes religion; religion does not make man," and concluded that religion is the "opium of the people," providing an illusion of happiness without true happiness.⁴

Marxism, in short, is a materialistic worldview; the consistent Marxist believes that the material world is the ultimate reality, that there is no God beyond the forces of history and nature.

Significantly, Marx's main attack was not on the idea of God's existence as such, but on God's sovereign dominion over all things. He rejected the Christian doctrine of creation, because he realized that a Creator-God is also a Sovereign God. Marx's philosophical hero was the mythical character, Prometheus, whose battle cry was, "I hate all gods."⁵

2. Marx's view of history, which has come to be known as "dialectical materialism," is consistent with his rejection of Christianity. History is not the story of God's dealings with men, but the progress of man from one social arrangement to another, from feudalism to capitalism for example. This progress takes place through changes in technology that lead to changes in the way that people are organized for production. Changes in the organization for production in turn lead to ideological and political conflicts between those classes which want to conserve the old order and those which seek to make drastic changes. Revolutionary class conflict, whether peaceful or violent, produces social change.

In the history of the West, this process has caused the change from feudalism to capitalism, and will, Marx believed, cause the change from capitalism to "scientific" socialism. In the last stage of history, after a transitional stage of the "dictatorship of the proletariat" (lower urban classes), the State will wither and a classless society will emerge. The details are not as important here as the basic point that Marx viewed history as the unfolding of completely materialistic forces.

3. Another key presupposition of Marx was his view of man. As a materialist, Marx denied that each man is a creature made in the image of a sovereign God. Rather, man is an essentially social being, with no individual human nature. His whole life is bound up with his social relations.

This did not mean for Marx that man has no control over his destiny, and in fact Marxism wavers between a deterministic view that socialism is inevitable, and the call to action. Man is determined by the social forces of history, but he can act to hasten the revolutionary change. This apparent contradiction is resolved by Marxism's ethical imperative for men to act in ways that correspond with the direction of history.

The ethical foundation of Marxism, in short, is to jump on the bandwagon that is moving in the direction of the revolution. The one ethical imperative in Marx is to "overthrow all relations in which man is a debased, enslaved, forsaken, despicable being," with the ultimate end being to restore man to his true humanity from which he is alienated by capitalist society. In other words, Marx sees his purpose as teaching that "man is the highest being for man."⁶ The revolutionary social transformation from capitalism to socialism will produce a new man and a new human nature, no longer alienated from himself and nature.

What makes Marxism so appealing on the college campus today? First, it provides a comprehensive, positive vision of human life and history. Once Christianity is rejected, some other worldview will fill the

void, and Marxism is a total worldview. Second, Marxism is particularly appealing because it offers an alternative to Christianity that is very similar in structure to Christianity. Like Christianity, Marxism teaches that man can be saved from his present condition of alienation. Like Christianity, Marxism looks forward to a complete transformation of society.

Third, Marxism, in a simplified form, can easily be used as a weapon to attack your opponents. Marx's claim that ideas are products of class has been used to undermine any and all philosophies. The Marxist radical can debunk a Christian's claim that God blesses His people by saying that the Christian view is just a product of a particular social class.

Excerpt used from *Surviving College Successfully: A Complete Manual for the Rigors of Academic Combat* by Gary DeMar. © 1988 by Primero Resources, used by permission of Wolgemuth & Hyatt Publishers, Inc. Available from your local Christian bookstore.

* Next Month: Eastern Mysticism *

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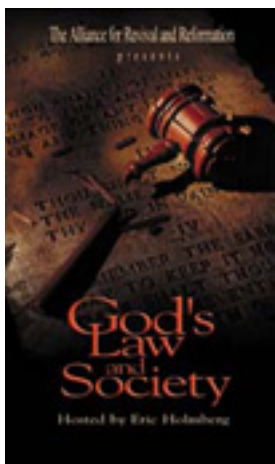
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Compassion: Missing Ingredient in American Christianity

By Colonel Donor

3/89

When I was a boy of fourteen I read a tract from an American missionary that described the brutal torture inflicted upon children by the Viet Cong in their strategy to intimidate people into submission through terror - the same sort of cold, calculated, total terror that the crazed colonel, portrayed by Marlon Brando, talked about in the Vietnam film classic *Apocalypse Now*.

When I read this small tract, I did not immediately dismiss it as something unpleasant or irrelevant to my life. I thought about it. I pictured the young children. I cried. I was filled with hurt and anger at the unspeakable evil of any power that tries to subjugate people through a philosophy that legitimizes terror as an appropriate weapon. The primary operating principle of Communist expansionism is its founder's, V.I. Lenin's, maxim that "the end justifies the means."

As a teenager, the more I learned about such atrocities, of man's inhumanity to man, the deeper my resolve became to do something about it. Why? Because I felt the pain of the innocent victims, I could see the anguish on their faces, I could hear their pitiful cries for help and their moaning over loved ones.

When South Vietnam and Cambodia fell to the Communists in the mid-seventies, I was about twenty-five years of age and was involved in sending aid to refugees from war zones in Vietnam. When I heard the news, I was stunned. I had not expected a Republican president (Gerald Ford) to allow the Democratic Congress to cut off military aid to our Allies when they were surrounded by a savagely brutal and bloodthirsty army.

I went into my office, locked the door, and turned off the lights. I grieved the entire afternoon. Not because I supported the way America fought the war (which I did not), not because we had lost an ally or because the United States had suffered a humiliating defeat. I wept for the victims of the unspeakable atrocities I knew was to come.

And despite hysterical protests to the contrary by the anti-war movement and the liberals within the media and Congress, news reports over the next few days and years bore out the worst of my fears. When Saigon fell, hundreds of young women killed themselves rather than suffer violent rape and death at the hands of their "liberators." Brave soldiers fought to the last man to protect their families. Public officials blew their brains out while giving their flag a last salute. The lucky survivors were consigned to "re-education" prison and torture camps.

Of course, what happened in neighboring Cambodia made Saigon look like a fun day at Disneyland. Pol

Pot, the Marxist "liberator" of Cambodia, massacred one-third of his entire nation's population after he seized power. This is reflected in the popular true-life film *The Killing Fields*. Several authors have confirmed that in their zeal to rid Cambodia of "pre-revolutionary holdover attitudes," Pol Pot's regime murdered anyone who had a college degree, worked for the previous government or even wore glasses (a sign of education in the old way).

Their first act of liberation was to execute the entire Parliament and then force march the entire population of the capitol city of Phenom Phen, including every patient in every hospital, into "relocation areas" several hundred miles away. Of course, most died en route, or perished when they got to their new destinations, which were nothing but wild jungles.

A decade later, in 1985, a group of one hundred Christian leaders gathered in Washington, D.C., to view a twenty-minute video showing several black Africans being "necklaced." This is a practice popular with the Marxist militants of the African National Congress (ANC), devoted to destroying the white government of South Africa through terrorizing any black leaders or black citizens who disagree with their methods or objectives. Victims have a rubber car tire placed around their neck that is then filled with gasoline and set on fire. People chant and cheer as the offending party burns to death.

I did not watch this video as a documentary about terrible or unbelievable things happening to people I did not know, in a country I'd never been to, and therefore didn't care about. I rose to my feet to demand that we as a group speak out against these atrocities. For the first time in my life I was unable to complete a speech (even a short one). My voice broke, and I could not go on. The pain I felt for those I had just seen martyred was too great to bear.

On perhaps a less dramatic but just as moving note, an experience occurred recently as my wife, Miriam, and I were driving through the countryside. On the side of the road was a large cemetery with a small hill in the middle. On the hill, next to a tombstone, sat a grandmotherly lady on the grass, all alone. How my heart went out to her. As I imagined her spending her days in loneliness, her sorrow and grieving for the lost "partner for life," tears coursed down my face. Today that particular vision still has the power to move me to tears.

I'm not suggesting that we be vulnerable to, or dwell on, every tragedy we see or hear about. In fact, the more sensitive you are, the more you have to be careful not to be overwhelmed, a problem I have been trying to balance for twenty-five years. I am saying that if we are to exercise compassion, we must begin with increasing our awareness and sensitivity to those in need, down the block, across town, in another state, or around the world.

Increasing Our Compassion

Our natural instincts are to avoid being compassionate. Most of us have enough problems of our own and don't wish to experience, even for a few seconds, the suffering of others.

While the Bible gives us clear instructions to take care of our businesses and families, we are not told to do so by ignoring everything and everyone else. A fact unfortunately misunderstood by most Christians is our livelihoods are, in fact, part of God's calling for us: "Whatever you do, do it all for the glory of God" (I Corinthians 10:31). At the very least our jobs or businesses should be viewed as something that sustains us so we can have the time and financial resources to help others. If God in His sovereignty prospers us financially, it is so we can fund the mercy works He calls His people to.

It is our total commitment to a "me" orientation, to selfish desire, to enjoy to the fullest whatever leisure time and activities our level of affluence, which we slave to maintain or increase, will allow, that hinders us from obedience to Christ in exercising compassion.

So, now we must ask ourselves, how can we increase our compassion?

First, we need to pray that God will give us His compassionate heart, that we might see the world and other people with the same compassion God does. This is a prayer I've often prayed, and God has always been faithful to answer it. Of course, this is the sort of prayer that we know will be answered because we are obviously praying that the will of God be done in our lives.

Second, we must study the Bible. We call ourselves Christians because we are supposed to follow Christ, not just believe He exists. If we truly "believe in Him," then certainly we will follow His instructions to serve, to help. We will want to follow His example of allowing human needs to move Him to compassionate acts.

We must use our Bible concordances and search the Bible to see how God feels about justice and compassion for the poor, the oppressed, the orphans, and all those in need.

We must begin to allow God to renew our minds by cultivating a Christian worldview. We must not look at the world as Christians wearing secular glasses and therefore seeing the world only the way non-Christians do. We must learn to see the world the way God does, for He expects this of us. When we view the world through God's standards of justice, righteousness, and compassion, we will be moved to action - to serve others.

Learning to Feel

Naturally, compassion does not exist in a void. The obvious needs of others act to bring out our compassion. So, we must begin to learn about the many needs around us. We need to allow God to unsettle us with a particular image that will release strong, motivating emotions within us. Only when we can feel with our emotions the pain of others will we be motivated to action, to sacrificing some of our precious energy, our valuable time, our scarce finances. "We have the mind of Christ and hold His feelings and purposes" (I Corinthians 2:16, TLB).

God does not condone or ignore oppression, exploitation, violence, dishonesty, or immorality. Evil

angers God (see Jeremiah 44:1-14).

Proverbs 8:13 instructs us that "to fear the Lord" (i.e., reverence for God and obedience to His commands and Lordship over our lives, our time, energy, and resources) "is to hate evil."

Throughout the Old Testament, God literally wiped out nations because of their evil practices. His wrath and anger were stirred by things like child sacrifice, sexual abuses, and assorted other injustices.

God doesn't like these things any better today than He did then. The difference is that today, since we have received God's overwhelming power within us (see Ephesians 1:8-14, John 15:5-17, Philippians 2:13, 4:13), God expects us to feel His hurt, His anger, and to allow Him to use us to rectify the abuses and evils He brings to our attention.

When the New Testament describes multiple instances of Jesus' being "deeply moved" to compassion by the condition of those He looked upon, the Greek root word indicates that Jesus was moved by a compelling force from the deepest part of His body, from His "guts."

Testing Your Compassion

Developing compassion is like anything else. It takes a little practice. Perhaps it will be much easier for you than you think. Give yourself this "compassion test." Please read each example very slowly and think about it until a picture forms in your mind. Then ask yourself, "Would I feel moved to act if?":

1. Someone was killing innocent babies in my neighborhood.
2. My elderly neighbor was brokenhearted from loneliness.
3. I met an abandoned child, starved for love and positive affirmation.
4. I heard of a family out of work, unable to meet their food bills, being evicted.
5. An older or handicapped person explained to me that he had no place to live and would be forced to live and die on my corner sidewalk.
6. I heard of some orphans in my city who were growing sickly due to lack of nutrition.
7. I suspected local merchants were selling pornography that was bought by:
 - a. thirteen-year-olds forming their view of sexuality
 - b. married men "tired of just one sex partner"
 - c. potential rapists or child molesters
8. I knew local politicians were passing laws to make it easier to get away with rape and other violent acts.
9. My local Christian school was about to be closed by the government because sponsoring churches refused to obey bureaucratic orders.
10. My local Congressman consistently voted to spend more than the government took in; refused to help those resisting wars of aggression; refused to consider the best interests of his country and my family.

The list could go on and on. You could add many more examples of those in need of mercy, love, care,

compassion:

1. Victims of our sexual ethics
 - a. AIDS victims
 - b. Rape victims
 - c. Divorce victims
 - d. Sexually damaged or abused children
2. Victims of racism and "welfarism"
3. Victims of our materialistic, selfish, narcissistic society
 - a. The unlovely
 - b. The failed
 - c. The poor, homeless
 - d. The handicapped
 - e. Unwanted children
 - f. The forgotten elderly

Did any of these visions move your emotions? If you felt motivated to intervene on any one of these situations, you are on your way to exercising compassion.

The absolutely crucial thing we must understand is that these things are happening in our community - our town, city, or state. We must understand that caring for our neighbor is not limited to the person next door. Our neighbors are whoever we see, wherever we see them as Jesus clearly taught in His parable on the Good Samaritan.

New Vision

Jesus Christ, as our example, told us to let our light - our expressing God's compassion, justice, and righteousness as through our actions - be an example to all mankind. He uses the illustration of a city of believers that would radiate God's light to all mankind. Such an example would inevitably attract others to God's justice and righteousness as a beacon of hope shining through the bleak darkness of man's exploitation of man.

"You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven" (Matthew 5:14-16).

Imagine how our neighborhoods and even our nation would change if forty million Christians actually began to practice loving and caring for the needy. What an example it would be if we just practiced the Golden Rule of "doing unto others as you would have them do unto you."

Would the general public not follow our example as they saw the obvious benefit to society and to their own family? Would they not follow our lead to re-establish a just nation? Would they not select some of us to lead? Of course they would. It is precisely the way the early Christians in America molded our culture and built a government and civilization based on the motto, "In God We Trust."

That is why immediately before His parable on the city on a hill, Christ commanded us to be the salt or preservative that keeps our society together. But as Christ warned us in Matthew 5:13, when we as salt refuse to exercise our mandate to actively preserve God's vision for society, then we will be trampled upon by men.

If we are willing to commit ourselves to action as the salt of our society by rebuilding the standards of justice and righteousness necessary for its preservation, our vision will once again appear as a city of light set upon a hill reaching out to all men and women searching for answers for fear, alienation, and confusion.

Our nation is perishing for lack of a vision to hold us together, to inspire us, to guide us, to give us something worthwhile to reach for - the shining city on a hill.

If our nation is to avert its present course of self-destruction, of tearing itself apart, we must be united in our vision. As a first step, we need a symbol. The Greek root word for symbol means to unite together. Symbols draw us together and give us something to bind our otherwise divergent interests. Incidentally, semantically, the opposite to symbolic is the word diabolic. The Greek root word means "to tear apart," to disintegrate -exactly what America is now doing to itself. The name Satan is derived from this same Greek word diabolos.¹

If our vision is a nation based on God's compassion, justice and righteousness, we need a symbol. A symbol that will represent what we should all be to each other. A symbol that clearly sets an example of how we must proceed if we are to implement our vision.

What better symbol than the Good Samaritan?

America's new vision must come from those inspired by God's eternal standards of justice and righteousness. We have seen that for justice and righteousness to be effectuated, they must spring from a Christ-like compassion. We have learned that if we will be obedient to follow Christ's instructions to act as salt and light in our neighborhood, this vision will begin to become reality.

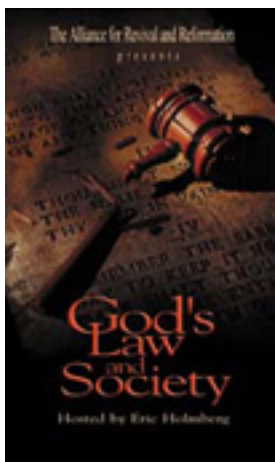
Truly God has the answers for our generation's fears and alienation, and these answers should comprise our vision for a better world for all people. The question remains though, just how convinced are we about what, or how much, God really expects of us in regard to this vision?

This article was taken from the book *The Samaritan Strategy* by Colonel Doner, © 1988, Wolgemuth & Hyatt Publishers. Used by permission of the author.

1 Rolo May, Love and Will (New York: Dell Publishing Co., 1969), p. 137.

Internet editor's note: Since the publication of this book, the author has admitted that his pietistic analysis of the religious right's shortcomings is extremely weak and lacks a true vision for the future. JCR.

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Four Spheres of Government

By Marshall Foster

FEW CHRISTIANS TODAY SPEAK OF THEMSELVES as God's world-changers, but that is what they are. The bumper sticker that reads "Christians are not perfect, just forgiven" epitomizes the attitude of many, who think the only difference between a believer and an unbeliever is forgiveness.

The Christian, in Scripture, is seen as more than a man who does good and avoids evil. He has within him, because of his faith in Christ, all the power to subdue God's earth to His glory.

Today in America our tendency is to think of the word "government" in purely external terms: as "they" - the people in city hall, statehouse, or in Washington, D.C. To us they are the "government." So, at first the term self-government seems strange. If it is used in a humanistic sense - suggesting that every man is free to govern himself however he wishes without reference to God's moral law - then self-government becomes anarchy. The word "Christian" is an adjective that should not be removed from use with self-government, for true self-government is only possible when one is ruled or governed by Christ.

In colonial America, the God of the Bible was seen as sovereign over men and their property, reflecting the "Biblical worldview" of the reformation. But in the past 100 years a disarming doctrine which sees Satan as the sovereign of this world, has been accepted in many Christian circles. Many Bible teachers today see Jesus as an absentee king who is concerned exclusively with building and maintaining His church until He returns to earth. They see Jesus as having the authority and right to rule, but as having given power to subjugate the world temporarily over to Satan.

Worldview of 20th Century Christians

The world is
controlled by Satan

The Church

The worldview of the reformers was diametrically opposite to the above view. The reformers and the Puritans taught that Jesus Christ is the ruler of the earth (1 Tim. 6:16; Hebrews 2:14) and Satan, a defeated foe (John 12:3, Col. 2:15).

Worldview of the Reformation and Early America

Jesus Christ is
King of this world

Bible

Self-governing Christian

Home Church State

Satan rules in
the hearts of
unbelievers and the
"world system"

Our attitude toward the "sovereignty issue" is of paramount importance because it affects what is done in every area of life. God's sovereignty begins with the individual self-governing Christian who is the building block for the other spheres of society.

Sphere #1:
The Individual

Christ's government is internal, resulting in the Christian being self-governing, but always in accord with God's laws. Self-government that ignores God's laws or defies them is not true self-government and leads not to liberty, but to the bondage Jesus refers to in John 8:34: "Whoever commits sin is a slave to sin." Only when the Son sets you free are you free indeed.

The self-governing Christian has the power within him to bring all areas of life into submission to God. This is his ordained purpose (1 Cor. 10:31; 2 Cor. 10:5). United with the word of God and faith, he will accomplish all that His Lord has commanded (Psalms 8:3-6).

Sphere #2:
The Family

The self-governing Christian family is the engine of godly dominion and the hope of the future of our nation. God has ordained the family and has given to it the responsibility to care for all of its members both young and old. In our 20th century welfare state, we have given over to the state much of the responsibility of caring for our parents and educating our children. This is an abomination and, if continued, will lead us to destruction.

To the family, God has given us responsibility to educate and prepare godly children (Proverbs 22:6; Deut. 6:20). If we choose to share that responsibility with another, it should be in the godly environment of a Christian school, not under the tutelage of the humanist public school system. We must come to see that "public schools" really are "state schools" where the philosophy and the religion of the state will be promoted.

We as families must encourage the development of Christian schools. To make this godly movement fulfill its purpose, parents should insist that these schools not only provide Christian teachers and Chapel services but a Christian curriculum. That curriculum should reflect the godly educational philosophy of our Founding Fathers and the training of our youth to be self-governing citizens of this great land.

Sphere #3 The Church

The believing church in America makes up almost 200,000 individual congregations that can greatly impact the rebuilding of our nation and the reaffirmation of our covenant with God. If we are to fulfill our purpose before God as the Church of Christ, our pastors must be encouraged to teach the scriptural foundations of Christian self and civil government in the pulpits of our land just as they did at the time of the War for Independence.

Without giving up personal distinctives or compromising doctrine, millions of believers can unite in voluntary union to accomplish godly purposes. The churches, not the state, must once again become the great arm of God's "charity" reaching out to a needy people with the Gospel and its answers to society's social problems.

Sphere #4 The State

There is increasing discussion today of restoring our self-governing republic. The only possible way for such rhetoric to become a reality is if the critical path we have just discussed is followed. Discussion of civil government is left to the end not because it is the least important area of our lives, but to emphasize that the basic structure of government will not conform to its original Constitutional model until the people become self-governing in their homes, churches, schools and businesses.

We must also begin immediately to become involved in the political process, for there are issues that need to be confronted before our entire structure is destroyed. For example, God will not tolerate a nation that legally kills the unborn child, calling it "abortion."

Let us not forget the godly way of nation-building presupposes as its foundation Christian character and intelligent self-governing Christians. This is the reason we are failing in our current attempt to set up republics in foreign lands. It does little good to give a copy of the Constitution and plans for popular elections to a people who do not know how to govern themselves. The battle must be won from the internal to the external, from content to form, from character to its full expression as a Christian republic.

For further information contact: Reformation Covenant Church, P.O. Box 2129, Beaverton, OR 97075.
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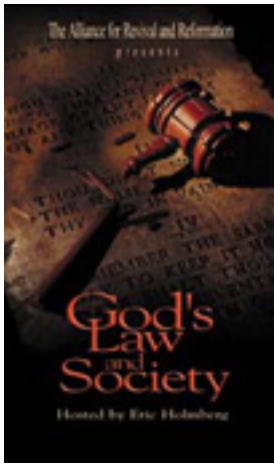
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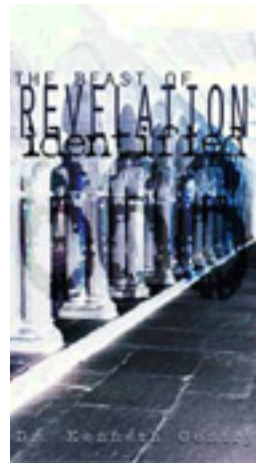
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Honest Money

by Robert M. Metcalf
2/94

Inflation - the continual, apparently never-ending rotting away of the value of our money - constitutes an enormous overhanging danger to our nation, to our civilization. Inflation has been a contributor in bringing down past civilizations. At some point, we're going to see a climax in our own situation.

"Lenin is said to have declared that the best way to destroy the capitalist system was to debauch the currency ... Lenin was certainly right. There is no subtler, no surer means of overturning the existing basis of society than to debauch the currency. The process engages all the hidden forces of economic law on the side of destruction, and it does it in a manner which not one man in a million is able to diagnose."

Those true and profound words came from the earlier (and sounder) John Maynard Keynes himself, in his 1919 book *The Economic Consequences of The Peace*.

Even long before the foundations of society are completely undermined, inflation of the money supply is an important means of manipulation and control by which the few dominate the many: the socialistically-inclined "elitists" controlling the heights of society.

For much of history, a thick cloud of ignorance has enveloped money. But this situation is changing; growing numbers of people now hunger to see why social evils exist. We search for the truth and strive to bring about needed change. As for probing in monetary affairs, in our day we have witnessed such tragic results of ever-mounting inflation in so many nations that we urgently want to get at causes and corrections. In each nation's basic institutional ways, including its monetary system, we discern right actions under Moral Law itself, and wrong ones. And these actions translate into results - either good or evil.

What Is Money?

To understand inflation we must first understand money. Why such a thing as money? The exchange of goods and services by direct barter is burdensome and very inefficient. To replace such cumbersome means of trade, men were given this insight: use a commodity having a value of its own to exchange for goods or services. Money, then, is obviously a medium of exchange; its first attribute. Next, to serve well, money had to be an effective measure (standard) of value; hence, its second attribute; third, money had to serve as a store of value - a commodity which could be saved for future use. These, then, are the three qualities of money: (1) a medium of exchange, (2) a measure or standard of value, and (3) a store of value. These three attributes must be kept clearly in mind when considering the breakdown of a nation's monetary system.

In examining the basic characteristic of money - a measure or standard of value - the measuring unit is the denominated monetary unit. When men first went beyond direct barter, they searched for commodities having value of their own, as well as stability in value, to serve as media of exchange and as measures and stores of value. They found that the precious metals, gold and silver, were the most nearly ideal monetary commodities. (Silver can serve very satisfactorily as the single monetary metal; it was so set by Congress in 1792 as the standard money of the United States and served as our monometallic standard until the demonetization 81 years later, called the "Crime of 1873." Actually, with much justification, the term "silver" could be substituted for "gold" when the latter is used alone hereafter in this article.)

In mankind's search, gold was revealed as the most nearly ideal monetary commodity. Gold has certain inherent qualities which make it the ideal measure of value: (1) a high value of its own, (2) an intrinsic value which remains relatively constant, because in any given short-term period only a minute percentage of the world's gold stock could be newly-mined; (3) gold is durable, workable, easily portable, beautiful and recognizable. (Silver and a few other metals of lesser value also emerged as acceptable money, especially for coinage.)

Honest Money: A Value Of Its Own

There are "money substitutes" such as bills, notes, and bank credit papers - but they are only representations of the real money, which is the money commodity. History tells us two facts: money is a commodity given value in the marketplace, and whoever holds civil authority in a nation will be strongly tempted to manipulate or alter the value of that money commodity. Temptation must be eliminated as far as human resourcefulness can accomplish it. Thus the discipline of an absolutely unchangeable gold standard is a necessity (gold, it must be stressed, serves as a disciplinary agent; it is not to be an idol.)

Politicians and economist/apologists go as far as possible to convince people money substitutes are "real" money. These skillful practitioners want printed paper in the form of bills, notes or bank credit thought of as "money," because it is then easier to manipulate the monetary system and dilute the value of people's money and their savings in any form where denominated in dollars (fixed-value investments).

Sophisticated rationalizations are created for techniques of deficit spending, for taking away the gold backing of the monetary unit, and for stimulating bank lending in non-productive purposes. All is done to justify inflation and its temporarily and seemingly high popularity with the majority of the electorate. The most obvious debauchery of the monetary unit in early times was the clippage (shaving) of the realm's coins by unscrupulous rulers. Today, there are subtler methods of eroding the value (purchasing power) of what we use as "money."

Fractional Bank Reserves

Centuries ago, people began the practice of depositing their gold with a goldsmith for safekeeping. In return, the goldsmith would issue a certificate attesting to the amount of gold on deposit. It soon became

convenient and popular to use "gold" certificates as a media of exchange (a substitute for gold). Thus began the legitimate practice of banking: the safekeeping, borrowing and lending of the real money commodity (gold or silver).

The fraud of fractional reserves first occurred when a goldsmith realized that all those who had deposited with him were never likely to claim their gold at the same time. Therefore, he would engage in a bit of deceit. He could issue gold certificates representing more than the amount of gold on deposit, and enrich himself by charging interest on the fraudulent certificates. Like the ancient goldsmith, today's banker who issues a money substitute (credit) not fully backed by funds on deposit, is creating something out of nothing. In doing so, he is creating something of value for himself at the expense - by dilution of the value of their monetary assets - of every other holder of cash or savings funds or fixed-value investments at that time. It may be done by the local banker in utter innocence, as is the typical case today after so many centuries of accepted practice. The same money debauchery applies when the government prints and issues paper currency (or bonds or notes) not backed by monetary metal.

One of the basic rules of banking under an honest monetary system is as follows: maintain a 100 percent reserve ratio of the money commodity to the money substitutes issued (bills, bank credit, government bonds, notes, etc.); to maintain anything less than a 100 percent reserve ratio amounts to fraudulent action on the part of the issuer of monetary obligations or paper currency, whether that issuer be a bank or government.

The dilution of the value of money by government and banks usually occurs in this manner: suppose the total U.S. money stock (including the money substitutes) is increased by 10 percent in any given year. If total goods and services available for purchase during that period increase only three percent over the previous year, the net increase in the money stock would be seven percent (to buy those goods and services). What happens? The purchasing power (value) is then cut by seven percent for each previously existing dollar. Why? Because the value of the original money stock was diluted by the net increase of the seven percent in the total money stock. The reduction in the value of each dollar may not be reflected immediately to that full extent in the marketplace prices because of a slower money velocity, movement of money out of the nation from a trade deficit, and delays in pricing changes, but the cutting of the dollar's value will show up in time.

What would a continuing seven percent rate of inflation do to our dollars? In ten years, inflation would rot away their value by one-half, debauchery on a huge and tragic scale. Worse yet was the 10 percent inflation averaged from 1977 to 1981.

For the banker or the government, that "something of value" created out of nothing is a new asset - make-believe money the banker can lend and the government can spend. For the consumer and the taxpayer, for someone with savings, such a scheme is a cruel deception. Should we not call it theft?

Some will argue fractional reserve banking is sound as long as the reserve ratio remains fixed, and money substitutes are issued only against goods being manufactured or marketed. The weight of moral

evidence favors those who contend anything less than a 100 percent reserve ratio is wrong; the perpetuation of a wrong once committed is continued disobedience to the Moral Law. Good morals and successful economics are faithful companions.

Money Supply Size

Contrary to popular belief, there's no need for "a steadily-increasing money supply to support an enlarging economy." Such a theory is completely fallacious. So long as money (gold, silver, or whatever's accepted as solid money) can be divided into sufficiently small units usable in all transactions, a stable money supply is sufficient. Besides the coined money, there are of course the money substitutes: devised for such dividing and ease in handling.

The 100 percent reserve ratio, of course, protects those holding the money substitutes holders. In fact, if the money supply were to remain relatively fixed, and the value of the monetary unit were to become steadily more valuable in terms of all other goods and services, the result would be salutary: greater savings, increased investments, the build-up of capital goods, and an increase in the standard of living. The periodical "boom-and-bust" cycle could be eliminated altogether. Only the fractional reserve system allows such balloonings and subsequent shrinkages of the money stock in these cycles. Malinvestment by speculation can occur in such cycles; and we well know the harm and even personal suffering taking place in depression phases. A relatively stable money stock would not only bring a greater rise in the standard of living than in recent times, it would also tend to cause the yearned-for cycle-free economic stability.

Even if the money supply were to be decreased slowly making a possible return to full-gold backing, a "beneficent circle" resulting from increased savings and investment would emerge instead of the vicious circle of the inflation process. (See the steps outlined at the end of this article for the recommended transition phase.)

No Government Borrowing

Government deficit-financing through the banking system, without backing the money commodity, is simply another way to create something out of nothing (make-believe money). Such a device is as inflationary as creating unbacked printing press (fiat) money. All government expenditures must be fully covered by taxation; there must be no deficit financing whatsoever. Where government is held within its proper bounds, governmental expenditures will be small and comprise only a minor fraction of total national income.

The proper governmental functions are protection against external enemies; protection of society, life, liberty, property, contract, health, safety and morals; preserving order and the rule of law; rendering justice; and performing those few functions where the entire population is served indiscriminately and where there is no practical manner in which to pay for them except by taxation - streets, roads, etc. The other needs - education, help for the less fortunate, health care, etc. - must be organized and financed

outside the bounds of government.

The Beneficent Cycle

During the 19th century, outstanding economic growth occurred in America, because of two primary factors: (1) a favorable economic climate generated by a society whose morally-directed people were hardworking, frugal and charitable, and (2) a morally-constituted civil government followed non-inflationary monetary policies while protecting its citizens' right to own, use and develop private property. However, in many recent decades, government has almost constantly pursued inflationary policies; incentives to save and invest have been (and are now being) systematically undermined. Such periods of persistent inflationary practices produce distressing consequences. Leapfrogging prices, wages, and interest rates - which some believe to be the causes of inflation - are but dire results of more and more make-believe money being created by monetary authorities or sponsored entities.

Prices, wages and interest rates react in ratchet-like fashion to increases in the money supply, but adjust unevenly, and unfairly. Speculators and money-changers may temporarily prosper in an inflationary environment, but the elderly on fixed-incomes and fixed-savings suffer great deprivation; they serve as a glaring example of the gross immorality of permitting government an inflationary monetary policy. When the government engages in deficit spending and finances those deficits by creating new "money," it insidiously steals purchasing power from its citizens - and those who suffer most are the ones who can least afford it.

On the other hand, when a non-inflationary policy is followed, the value of money will tend to grow and there is real incentive to save and invest in wealth-producing business activities. When not sabotaged by the government's inflationary policies, a free market economy (stewardship) automatically produces an unbroken process of steadily lowered consumer prices. This results from general industrial and commercial productivity, tending to rise more rapidly than the production of "money" (with increasing difficulty in extracting money commodities - gold, silver, etc. - from the earth or ocean).

The "benefit cycle" is as follows: a relatively stable money stock, based on a sound commodity money, will tend to cause the value of the monetary unit to rise steadily. In turn, money will increase in value, so there's a strong incentive to save. Savings institutions then invest a great part of those savings in capital goods and the return on those investments goes back to individual savers. This systematic investment in capital goods leads to greater productivity and an increasing Gross National Product (GNP) with a higher standard of living. This strong growth in productivity, in conjunction with slower growth in the money stock, will give greater value to the monetary unit. The results are an on-going growth/prosperity trend, producing an ever-rising standard of living.

The Return to Sound Money

How can we as a people turn from the present inflation-prone system of money-by-government-fiat and move toward a sound 100 percent gold-based banking system? If there comes to be sufficient recognition

that these truths must be acted upon, how can our inflation way-of-life be eliminated? With much of our society's structure erected on this false foundation, and with countless millions of innocent participants held captive, can there be hope for a successful return to honest money? While man may be inclined to resist undue governmental intervention, his flawed and imperfectible nature all too often succumbs to calculated political promises of a free lunch and cradle-to-the-grave security.

Since money pervades every aspect of society, any corrective steps must be taken carefully and judiciously to ease the transition and avoid unnecessary economic shocks. But it can be done, gradually and persistently. The following actions would seem to be the most logical (and we hope such steps will be taken before a severe crisis brings on a fascistic regime jeopardizing our basic freedoms, justice and good order):

A) Stop all lending by financial institutions of any funds not deposited for savings purposes. An exception: loans made for the movement of goods in production or the marketing process, those to be phased out over a five-year period.

B) In two years, following the implementation of A, void the charter of the central bank (in the U.S., this of course being the Federal Reserve Bank). Where a sound banking system exists in a nation, there is no need whatsoever for a central bank. It is truly "an engine of inflation," as many informed observers have rightly called it, even before its chartering in 1913.

C) Mandate that the federal budget be in balance by the third fiscal year. The comparatively small expenditures of the very limited government (which we once had and to which we must return) can easily be covered by modest taxation of the citizens. Even adding urgently needed annual payments on the national debt as well as taxes for the funding thereof will be far from the burdensome ones they are today.

D) By Constitutional amendment, define the monetary unit in terms of gold by weight. One ounce of gold equals "X" dollars, this to become effective at the end of a five-year period at which time the value of gold shall be determined and fixed by the then free market price.

E) Remove the civil government from all money issuance, coinage and handling activities. Limit functions in this realm to a legitimate role: rendering justice. In monetary affairs, government shall supervise private banks to carry out their proper and moral operations. (The history of banking has repeatedly shown a periodic lack of public safety and a capacity and temptation for improper manipulation of the money supply; careful supervision by governmental authorities is required.)

F) After the five-year period and when the value of the dollar is defined in terms of gold (see D), prohibit creation of any money substitute by any party - bank, government or otherwise - unless that substitute (certificate, note or bank credit) is 100 percent backed by gold on deposit with the issuer. Exception: small-change coins made of lesser metals would be approved, provided the value of their metal content was substantially in proportion to gold's defined value for that coin in each case (half-dollar, quarter,

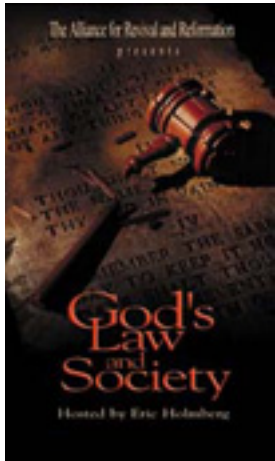
dime, etc.).

The aforementioned actions would, of course, require constitutional amendment-type steps. (Actually, the constitution of a nation should have a considerable portion thereof non-amendable: where basic protections of life, liberty, property and other moral law rights are involved - and these money-protecting provisions are of this nature.)

As outlined above, these actions to establish a sound monetary system are so far-reaching, compared with what we now have, that surely we shall have to undergo some form of crisis to bring them about. But our disobedience to the moral law, and our departure from sound and right ways are generally moving us steadily toward that climax of our troubles.

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Earthly Victory

By Gary North

"Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, that is, that God was in Christ reconciling the world to himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. Therefore we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God" (2 Corinthians 5:17-20).

Christians are ambassadors of reconciliation: primarily, the reconciliation of man to God, and secondarily, the reconciliation of covenant-keeping men to each other. Christians are assigned the task of announcing to the whole world that the gospel of Christ alone offers hope to the world. God is reconciling the world to Himself in history through His Son, Jesus Christ. This is God's program for healing the nations. No other program, no other faith, no other plan can work. This is the only basis of permanent peace that God offers to men and nations in history.

The church of Jesus Christ has never fully believed this, but especially in the twentieth century. Christians have always proclaimed one or another version of natural law theory as the proper basis of reconciling covenant-breakers to covenant-keepers in history: intellectually, politically, culturally, and internationally. To this extent, their message of God's reconciliation has been compromised.

The gospel is not designed to reconcile permanent covenant-breakers to God or to covenant keepers. The gospel is intended to create a society that subdues covenant-breakers externally, making them useful to covenant-keepers until the day of eternal wrath begins.¹ The gospel is designed to extend the dominion of covenant-keepers as God's authorized representatives on earth, not to create the basis of a permanent cease-fire agreement between covenant-keepers and covenant-breakers until Jesus comes to judge the world. The gospel is not the manifesto of a stalemate religion.²

Twentieth-century Christians have lost their confidence in the power of Christ's gospel to transform society. They have lost the vision of international victory that used to motivate Christian missions programs. The vision of the international kingdom of God that captured the minds of evangelists in the early Church (Mark 16:15), continued through the Middle Ages, and even lasted well beyond the Protestant Reformation,¹ faded rapidly with the coming of Darwinism.

The growing cultural inferiority complex of Christians combined with the growing cultural superiority complex of Darwinists to create a perverse coalition against consistent, world-transforming Christianity, which preaches the existence of progressive earthly manifestations of the kingdom of God in history, in every area of life.

Christians have lost a vision of earthly victory. They have no vision of a world progressively transformed by the gospel, or nations brought under Christ's covenant, one by one, or the Church of Jesus Christ speaking with one voice, as it did in Acts 15, or a confederation of Christian nations welcoming newly converted nations into the commonwealth of redeemed mankind.

They have no confidence in the Bible as a reliable intellectual weapon against the self-certified humanists who occupy the seats of influence and power in every nation. They view their earthly labors as historically futile, to be swallowed inevitably by the triumph of anti-Christian forces throughout the world. They are afraid even to announce the covenant of Christ as morally binding on their own nations, let alone on the whole world.

They have become confused by the inescapable choices that God's providential history imposes on them. They have accepted the humanists' lie that Jesus Christ has no legitimate authority over the civil affairs of men, or none that men can ever perceive in history.

The Yoke of Fear

The West has long believed that freedom, peace, and prosperity are available on a permanent basis completely apart from the God who establishes the ethical foundations of freedom, peace, and prosperity. Christians have also defended this view for a century by continued reliance on natural law theories and the humanist doctrine of permanent political pluralism.

The West has believed that evolution has overwhelmed every system of permanent ethics, so that no one can speak in the name of God's permanent principles. The Communists believed the same thing, but because they officially replaced the West's fading faith in God with Marxism-Leninism, they were able to delay the loss of faith longer. Solzhenitsyn and other Russian critics insist that this Marxist faith is now dead behind the Iron Curtain, but it still is alive inside Third World revolutionary movements and in many Western college classrooms.

The West has lost its faith in progress. The Soviets have lost their faith in Marxism. What keeps the Soviets on the offensive? The quest for power. They still believe in the power religion, even if they have lost faith in the details of Marxism-Leninism. In contrast, the West is in the process of adopting the escape religion.

Solzhenitsyn has sounded the warning, but no one in Washington's highest circles has heeded it: "This is very dangerous for one's view of the world when this feeling comes on: 'Go ahead, give it up.' We already hear voices in your country and in the West - 'Give up Korea and we will live quietly. Give up Portugal, of course; give up Japan, give up Israel, give up Taiwan, the Philippines, Malaysia, Thailand, give up 10 more African countries. Just let us live in peace and quiet. Just let us drive our big cars on our splendid highways; just let us play tennis and golf, in peace and quiet; just let us mix our cocktails in peace and quiet as we are accustomed to doing; just let us see the beautiful toothy smile with a glass in hand on every advertisement page of our magazines.' "2

This is the mentality of slaves. It is God's curse on covenantally rebellious people to allow them to become enslaved. This was God's message to Israel and Judah: "Disobey Me, and I will send Assyria and Babylonia to enslave you." If Christians want deliverance, it can come only through a new form of servitude: service to God. It must come from leaders who stand fearless before men because they are fearful of God.

We no longer have such leaders, as Alexander Solzhenitsyn knows: "Long years of appeasement have invariably entailed the surrender of the West's positions and the bolstering of its adversary. Today we can assess on a global scale the achievement of the West's leading diplomats after 35 years of concerted effort: they have succeeded in strengthening the U.S.S.R. and Communist China in so many ways that only the ideological rift between those two regimes (for which the West can take no credit) still preserves the Western world from disaster. In other words, the survival of the West already depends on factors which are effectively beyond its control.³

The Israelites in the wilderness feared death more than they loved the idea of winning the promised land. What did God give them? Death in the wilderness. If we fear the wrath of men more than God, then God will deliver us into the hands of fearfully wrathful men. We must heed the warning of Jesus: "And do not fear them who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell" (Matthew 10:28).

The Rockefeller Panel on foreign policy correctly assessed what the West needs to survive: "Tenacity of purpose as well as capacity for sacrifice, sustained over a long period, will be needed to meet the present challenge.⁴ Unfortunately for the deal-doing humanists, the West has run out of both: tenacity of purpose and capacity for sacrifice.

The Silent Christian Majority

The Christians of the West have remained silent, generally unaware of what is going on in international relations, unconcerned about it, and unwilling to present the claims of Christ on foreign policy, trade policy, and civil government in general. Christians have been watchmen on the walls who have not recognized that the enemy long ago infiltrated and bought off the leadership of the once-faithful nation, nor do they know what to do, now that the enemy's main army is nearing the gates of the city. They comfort themselves with an obvious illusion: that the morally defeated humanist leaders within the gates know what to do, despite three generations of failure. Christians have sounded no warning for three generations; they have forgotten how to blow the trumpet.

The blood of this civilization is presently on the hands of Christians, who have been too timid, and too unsure of themselves, to propose any alternatives to humanist foreign policy in the name of Christ and in terms of the Bible. God set them on the towers as His representatives to a fallen world, and they have remained silent.

They have thought it only natural that humanists should control every aspect of foreign policy, and that

the nation-state should constitute the heart, mind, and soul of international relations. Now a time of vast international crisis lies ahead - military, economic, political, and biological (AIDS).⁵ The banking policies of the West assure us all of a coming economic catastrophe. It can be deferred; it cannot be avoided.⁶

In that day of multiple crises, Christians will not escape unscathed, any more than righteous Hebrews escaped Assyrian and Babylonian captivity. When ungodly men are allowed by the righteous to speak as representatives of a nation (point two of the biblical covenant model), then that nation will eventually experience judgment. There is a cause-and-effect relationship in history between covenantal standards and covenantal judgments.

Christians have defaulted on their responsibilities. They have assumed that covenant-breaking humanists can and should speak for them. They have not cared to see God's covenant publicly affirmed nationally. Thus, the 20th century has been the most bloody century since the Noachic Flood.⁷ It has become the age of totalitarianism, bureaucracy, and massive international tyranny, all in the name of (principle of representation) humanism's false god, the sovereign autonomous people.

The result will be default by the ruling pagans on their responsibilities to the West, the default of Western civil governments on their economic promises to the voters, the default of the commercial banks, and the default of private pension plans. The 20th century has been a century of moral and religious default, and sometime during the lifetimes of most of those who read this book in the 1980s, there will be a default by humanist institutions on a scale unimaginable today.

These looming crises offer hope for Christian reconstruction of a humanist civilization that is on its deathbed. But if Christians default once again, refusing to sacrifice their lives and fortunes for the crown rights of King Jesus in every area of life, then a new dark age of tyranny is the obvious alternative. There is no neutrality. We face these choices today: the kingdom of God on earth or the kingdom of Satan on earth. We face freedom under Christ or the Communist concentration camp. We face life in the Son or death by nuclear annihilation.

As Elijah asked the representatives of the tribes of Israel: How long will you falter between two opinions? If the Lord is God, follow Him; but if Baal, then follow him" (I Kings 18:21a).

Let us not be like those pragmatic Israelites, who wanted to see on which altar the fire would fall: "But the people answered him not a word (I Kings 18:21b).

Baal or God, humanism or Christ, the kingdom of God or the kingdom of Satan: choose this day whom you will serve. The fire will soon fall, and those who choose wrongly could become living sacrifices in history. Do not defer a decision on the assumption that God will rapture you out of all problems. He did not rapture Israel when the Assyrians came, or Judah when the Babylonians came, or the Greeks when the Turks came. Lenin's spiritual heirs are coming:

"As long as Capitalism and Socialism exist, we cannot live in peace; in the end, one or the other will triumph - a funeral dirge will be sung over the Soviet Republic or over world capitalism.⁸

The battle between two kingdoms rages, yet Christians in the West pretend that it is somehow all very distant, and all very spiritual, confined to distant lands and invisible worlds where angels battle demons beyond the perceptions of men.

The battle is in fact very close - no farther away than six minutes, as the submarine launched missile flies.

Beating Something With Something Better

Christians possess the Bible and the Holy Spirit. They have the law of God and the power of God at their disposal. They have the doctrine of the covenant in all its God-given authority. Yet they ignore all this, and instead proclaim Jesus as Lord of all the Church, but not of all the earth; Jesus as sovereign Master of the family, but not the civil government; Jesus as the Healer of a remnant but not healer of the nations.

They send out missionaries, but not to baptize nations. They send out pamphlets, but not handbooks for exercising godly rule. They send out physicians of the body and the soul, but not of the body politic. They have turned the world over to the devil by default (and sometimes in the name of New Testament theology), and then have vainly sought to persuade the devil's power-holding representatives to allow equal time for Jesus. Why should they allow equal time for Jesus? Does Jesus intend to allow equal time for Satan in eternity?

Christians have denied the covenant. They have denied with all their heart, mind, and soul that Jesus intends them to disciple the nations, including their own nations. They have denied the greatness of the Great Commission.⁹ They understand the consequences of such covenantal failure, but they have hoped in a last-minute rescue by God's cavalry. They have denied the comprehensive redemption offered at Calvary, and instead hope in a supernatural deliverance in the midst of the international failure of Christianity.

Did God intervene miraculously to bail out Jesus as He walked toward Calvary? Did He intervene to save Stephen from the stones of his adversaries (Acts 7)? No. Then why should He bail out today's Christians, who show none of Christ's courage in the face of death, and none of Stephen's taste for verbal confrontation with the Christ-hating rulers of his day?

If God refused to bail out those who, in the midst of crisis, have preached the Church's victory in history, why should He bail out those who, in the fatness provided by modern capitalism, preach the Church's defeat in history? If the Israelites who feared to die in the wilderness all died in the wilderness, and only those two men who were ready to fight from the beginning did survive to enter the land, what can modern Christians expect? A bed of roses? Or lilies on their caskets?

We possess all that is needed to put our enemies to flight. But to do this, we must pick up the spiritual weapons that God has provided. Saul's armor of natural law theory, permanent political pluralism, the myth of neutrality, and anti-covenantalism will not fit us, and if we try to confront Goliath with such armor as our defense, we will lose our heads.

People who live in God's house need to throw stones.

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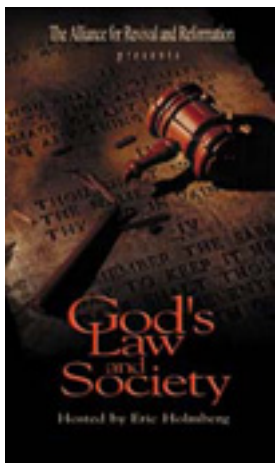
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Christian Reconstruction: A Call for Reformation and Revival

By Robert Parsons

Christian Reconstruction is a call to the Church to awaken to its biblical responsibility to revival and the reformation of society. While holding to the priority of individual salvation, Christian Reconstruction also holds that cultural renewal is to be the necessary and expected outworking of the gospel as it progressively finds success in the lives and hearts of men. Christian Reconstruction therefore looks for and works for the rebuilding of the institutions of society according to a biblical blueprint.

Christian Reconstruction is also an attempt to answer the unprecedented threat facing the Church of Jesus Christ in the 20th century resurgence of secular humanism and parallel rise of statism. The state threatens to swallow the Church by such actions such as property taxation, zoning laws, and direct court action, all directly contrary to the Word of God. In one case, a church was taken to court for dismissing a practicing homosexual from its staff. In another, the church was padlocked by police for operating a Christian school without a licensed teacher. This is only the tip of the iceberg; there were several thousand civil cases pending against churches in 1985.

There are two fatal errors facing the Church as it is being called upon to respond to this threat.

Fatal Error #1: Retreat

Retreat is failing to apply the Word of God to society and culture. It seems as though many Christians are guided more by Plato in some aspects of their thinking than by Christ. They tend to deny the application of scripture to the secular. They fail to recognize that every sphere is spiritual and subject to the Word of God.

This shows up in a studied indifference to biblical teaching on civil law, economics, government and other cultural applications. It is pietism as opposed to true piety. There was, for example, little response to the abortion holocaust from the evangelical Church for over 10 years after the 1973 Supreme Court ruling.

Fatal Error #2: Accommodation

Accommodation is misapplying the Word of God in society and culture. This is by far the more subtle error. One glaring example would be "Christian socialism" like that espoused by Ron Sider in *Rich Christians In An Age of Hunger*. This perspective down plays biblical charity and poor laws (such as gleaning) in favor of the anti-biblical "solution" of government taxation and redistribution of wealth.

By way of contrast, the truly biblical welfare is local, personal, voluntary and usually requires the poor to work (2 Thes. 3:10).

The Christian Reconstruction movement has been raised up by God to awaken the Church to the reality of these two fatal errors.

Christian Reconstruction is a call to return to the vision of the Reformation, where men sought to restructure every sphere of life according to the Word of God. This is true biblical revival. Every example of revival in Scripture extended beyond individual repentance to impact every facet of culture. For example, rediscovery of the Law by King Josiah (2 Kings 22,23) produced a reformation (but not a revival) leading to reconstruction of the entire Hebrew culture. In the New Testament, proclamation of the crown rights of King Jesus resulted in changes to all life, it being said that the world had been turned upside down (Acts 17).

The Foundation:
Sovereignty of God

Christian reconstruction rests on one solid foundation stone: the sovereignty of God. Sovereignty refers to God's supreme power and rule. His reign and control extends into every sphere of life, here and now, not just in eternity. To defer His Kingship is to deny His Kingship. The Bible contains the directives of the King of kings for every area of human activity, including civil government, economics, art, science, family, church, and more. Activity in each sphere is to be governed by the Law of God, with minimal interference from civil government. There are no neutral zones.

God exercises His sovereignty through many secondary agencies. For example, civil government is responsible to God to bear the sword, executing God's wrath against violators of His Law. The Church, as the depository of the Law of God, is to provide Biblical instruction for every sphere, including civil government. She is not to control civil government, but rather to provide expert legal counsel (Deut.17:8-13). Many of her sons are expected to assume the mantle of civil leadership.

Resting on the foundation of God's sovereignty, four vital pillars support the Christian Reconstruction movement:

Pillar #1: Redemption

This is the sovereignty of God in salvation. All men are disobedient and worthy of eternal separation from God in Hell. But Jesus Christ, the perfect man, died as a substitute for sinners. Because Christ shed His blood in their stead, God justly pardons everyone who believes the Gospel, granting them eternal life. This is called justification (Rom. 6:23).

Justification is accomplished entirely by the grace and mercy of God. Sinful man, being totally depraved, is utterly dependent on the provision of God for salvation, including the ears to hear and even the faith to

believe the Gospel. Salvation does not rest primarily on the "decision" of a particular man for God, but rather on God's decision to save that particular man. Jesus said: "Ye have not chosen Me, but I have chosen you ..." (John 15:16).

Pillar #2: Law of God

Christian Reconstruction upholds the authority of the Law of God in every sphere of society. This is the sovereignty of God in ethics. 1 Tim. 1:8 implies a lawful and an unlawful use of the Law of God. It is unlawful to seek acceptance with God by trying to obey the Law of God, the ceremonial law, or any manmade additions to the Law. We are justified by faith alone (Ephesians 2:8). On the other hand, man must look to the Law of God as his guide for holy living and civil statutes. The perfect standard of the Law shows us how we are to live, how far short we fall and how much we need a Savior.

"We know that the law is good if anyone uses it lawfully" (1 Tim. 1:8).

Unlawful Uses of the Law:

1. Salvation by Works
2. Sacrificial Observances (Gal. 3:24)
3. Manmade Traditions Added to the Law (Mk. 7:7ff.)

Lawful Uses of the Law:

1. Guide for Life
2. Convict of Sin (Rom. 3:20)
3. Civil Use (1 Timothy 1:8,9)

Therefore, "not under the law" means that we are no longer condemned by the Law of God since we are justified by faith. It does NOT mean we are no longer ethically and morally bound to obey Old Testament law. Legalism results from a misapplication of God's moral Law or from traditions added to the Law. Simple childlike obedience to the Law of God does NOT equal legalism.

The faulty interpretive principle of Old Testament law is to assume the the Old Testament is invalid unless confirmed by the New Testament.

The faithful interpretive principle is to assume that the Old Testament is valid and still in effect unless specifically changed by the New Testament.

Covenantal shifts have occurred in areas such as sacrificial laws, ceremonial laws, Sabbath laws, dietary laws and agricultural laws. 1 Timothy 1:9 goes on to list a category of civil crimes that the Law of God is to restrain under the New Covenant: murder, kidnapping, adultery, perjury, etc. Therefore, one useful use of the Law of God is to restrain evil doers in society.

The theological name for this approach is "theonomy," from the Greek words "theos" meaning God and "nomos" meaning law. When men reject the Law of God as a standard, they are left with autonomy (self-law). This takes many forms, including common sense, pluralism, natural law, democracy (law of the people), and statutory law. The result of rejecting God's absolutes is always chaos.

When the Church rejects God's Law, it usually adopts what it calls the "law of love" in its place as the guide to action. Often this is a love devoid of content, that exalts unity over truth to avoid confrontation. But true biblical love goes hand in hand with the Law. Jesus said, "If you love me, you will keep my commandments" (John 14:15,21). By rejecting the standard of God's Law, the Church has nothing of substance to offer the world and becomes irrelevant.

Pillar #3: Presuppositionalism

Presuppositionalism is the self-sufficiency of an authoritative Bible. This is the sovereignty of God in revelation. Presuppositionalism defines our approach to the sovereign Word of God. Too often Christians try to "prove" the Bible to the natural man by presenting evidences from creation or logic. They assume the problem is merely intellectual and that belief will flow naturally from an airtight presentation of the facts.

But the Bible says that natural man willfully suppresses the truth (Rom. 2:15). The problem is not, therefore, a lack of evidence, but the basic tendency to set oneself up as the ultimate judge of truth. The heart of Eve's sin lay in exalting herself as the judge of what God had said. (Gen. 3:5,6).

These presuppositions radically alter our approach to the non-believer. If our defense of the faith consists solely of presenting evidences to his supposed independent reason, we are simply encouraging his independence. Instead of a focus on persuasion with facts and logic, Christian Reconstruction challenges the natural man, who presumes himself to be the ultimate judge of truth. The sword of the Spirit does not need to be proved, it needs to be used. We presuppose that the sword of the Spirit will penetrate the hearts of natural men knowing that the Law of God in their hearts confirms its truth.

Pillar #4: Assurance of Earthly Victory

This is the sovereignty of God in history. The Bible insists that God's Law is to hold full sway in every sphere of earthly activity, in history as well as eternity (Mat. 6:10). God's sovereignty ensures it will hold sway. He has commanded His Church to carry His gospel ("teaching them to observe all things" - Matt. 28:20 includes God's Law) to the nations. He has given us power for this task. The only hindrance is a faithless Church that can only see giants in the promised land of earthly victory.

Some Christians say God has turned world rulership over to Satan until the second coming of Christ. But this denies God's explicit claim to ownership (Ps. 24:1) and the decisive work of Christ in destroying the power of the devil (Col. 2:15, 1 Jn. 3:8).

This view overlooks the various meanings of the word "world" (Compare John 3:16 with 1 John 2:15). Satan may be the god of the world system that opposes God, but to grant him a sovereignty that belongs to God alone borders on blasphemy.

In The American Covenant, Marshall Foster observes that the implications of which view you hold are profound:

If you see God as ruling the earth:

1. Your commission is to subdue the earth and build Christian nations through evangelizing and discipleship.
2. You see Christian culture to be the only acceptable culture and you see all others as aberrations.
3. All of God's world is holy and every activity in life is a religious activity to be seen as a spiritual work for God.
4. Reformation is expected.

If you see Satan as ruling the earth:

1. You must just concentrate on saving souls from this evil world.
2. You see Christian culture as a counter-culture, a persecuted minority in an evil world.
3. Church activity is primary and spiritual, while worldly pursuits are secular and to be dealt with only as a necessity.
4. Reformation is impossible and suspect, since things must get worse before Christ returns.

The above dichotomy illustrates the importance of ideas in determining consequences, because to the degree Christians have abdicated their leadership role and denied the "crown rights of Jesus Christ," to that degree the humanists have filled the void.

In summation, Christian Reconstruction is the only view that biblically answers the question of how Christians should relate to their culture.

Not RETREAT, that fails to apply the Bible to the problems of society (Fatal Error #1).

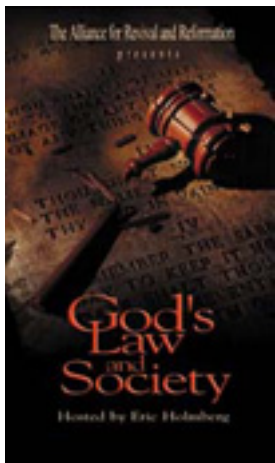
Not ACCOMMODATION, that misapplies the Bible to endorse various forms of humanism (Fatal Error

#2).

But RECONSTRUCTION according to the Law of God.

Individual salvation is the necessary priority, but Christian Reconstruction teaches that cultural renewal is an expected outworking of the Gospel. When Jesus said "make disciples of all nations," He meant it literally. The very cultural/govern-mental fabric of the nations is to be transformed by the preservative effect of their Christian citizens. This is the vision of the Reformers, the Puritans and the Pilgrims. This is the vision that we must rekindle anew today.

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Peril on Oak's Mountain

By Nathan Middleton

2/93

ONCE UPON A TIME, THERE WAS A large and beautiful mountain. It was the envy of all the other mountains. Everyone who saw it was enamored by it's strength and majesty. There have been many mountains through the ages, some even larger than this one, but somehow, this mountain stood out among them all. In fact, mountain dwellers everywhere streamed to it to live while still others sought to copy its forms and structure and apply it to their mountain homeland. It was truly magnificent.

But there was one special and often overlooked characteristic of this mountain that made it unique. For rooted throughout the entire mountain landscape was a forest. But not just any forest. For this was an oak forest with deep roots and huge trunks; they were strong, resilient and tall - giving all who lived on the mountain protection and a deep abiding sense of security.

But then one day, one of the mountain dwellers said to one another, "You know, it sure would be nice if some of these trees were out of the way. For I love to frolic and play on the mountain and I'm sick and tired of the confining limitations these trees impose." Well soon, many more mountain dwellers began to agree. And they found themselves discussing all the many things they could not or felt should not do because of the forboding presence of the forest. And the more they talked about it, the more angry they became and soon began to despise the centuries old forest.

And so they began to consider ways to begin to remove the oak from the mountain. And they began to implement their ideas with little or no success at first. Patches of trees were removed here and there, but as a whole the forest was still strong and vibrant. But soon, the disgruntled mountain dwellers became quite adept at tree removal and the planting of a new species of trees that were smaller and more flexible - what became known as the "tolerant" species - to allow for the fun and frolic that became their just cause. And they gave convincing proofs to many other mountain dwellers to join in the advancement of their cause, creating strong alliances and coalitions, forming protests and even organizing lawsuits and boycotts against the mountain dwellers who sought to protect the forest any way.

And before too long, for the first time in mountain history, the strong protective oak foliage no longer dominated the landscape. In fact, many of the mountain dwellers scorned those who dared even consider the great mountain by what they now considered its archaic name - Oak's Mountain. Little thought was given to the consequences of this massive movement. "After all, our cause is just," said the mountain dwellers.

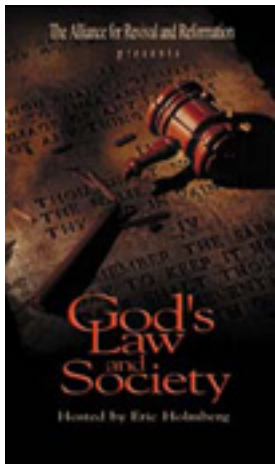
That is until one day. For a common rainstorm came, as they do to all mountains and just as it had come to the former great oak forest countless times before. But this time a strange thing happened. Violent landslide erosions were being triggered by the storm. This had never occurred before even when the

scattered patches of oaks were removed. Unfortunately, the "tolerant" species of tree roots lacked the strength and depth that the oaks possessed and therefore could not stop the erosion. And the mountain dwellers were "stumped" for the answer as to how to stop it.

Interestingly, the mountain dwellers had so convinced themselves of the justice of their cause to remove the forest that they could not accept the true reason for the massive, consistent and gradual erosion. And so, not understanding the "root" cause, they just got used to the erosion. And then ultimately, one day, quite unnoticeably, the great, strong, majestic, enviable mountain had so eroded to become just like all the other mountains - groping for aid, strength and security it once gave to others.

"Righteousness exalts a nation, but sin is a reproach to any people"
(Proverbs 14:23).

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The Risk-Free Life

by Rousas John Rushdoony

It was shortly after World War II that I encountered the demand for an end to baseball playing by grade-school children. It was too competitive, said some angry women liberals; it was too individualistic, they complained, and a boy at bat, or catching a fly ball, had too much concentrated and isolated responsibility placed upon him. Such a game, it was said, could have traumatic consequences. The women were also against losing; they said defeat could be dangerous for some children.

They did not stop to think that there can be no victory where there is no possibility of defeat. It also did not occur to them that the more competitive a group game is, the more cooperation it demands for winning. As for traumatic effects, it is true that defeat can be traumatic for some, but to eliminate the possibility of victory is truly deadly.

It is true that the fear of defeat can be traumatic for a coward, but why encourage the coward in us all by eliminating risks? The risk-free life is a victory-free life. It means a life-long surrender to defeat, and nothing can be more deadly for man and society.

The lust for a risk-free life is all around us. It governs politics all over the world. Its logic leads to the world of Marxism, where the removal of the risks of failure for some means failure for all. An economy guaranteed against failure is an economy ensured against success.

All too often today men want to start with a guaranteed success, not with risks. As a result, we have in increasing evidence fraudulent successes, i.e., insider trading, artificially inflated stocks, and much much more. The goal in all these dishonest activities is success without risk.

The risk-free life, however, is a deadly illusion. Freedom always involves risks. Eliminate the risks of freedom and you thereby establish slavery and defeat. But risk is still not eliminated! If the risks of freedom are banned, the risks of tyranny are ensured. Slave- labor camps represent a higher risk in the U.S.S.R. than do the risks in a free society. But this is not all.

The Soviet military intelligence, GRU, for example, has a high risk factor to ensure performance. Anyone entering the GRU knows from the beginning that, if he disobeys or fails in even minor ways, he will be cremated alive in punishment. (Viktor Suvorov: *Inside the Aquarium*, pp. 2f., 93, 162, 190, 233, 237, 239f. New York, NY: Macmillan, 1986) In every aspect of the risk-free" life in the Soviet Union, the risks of slavery make pale by comparison those risks which freedom requires.

Unhappily, throughout the Western world, the risks of freedom are highly unpopular. It is not an accident that capitalists and unions alike live monopolies and subsidies: they fear risks. In state after state in the U.S., gerrymandering by Republicans and Democrats serves towards ensuring their control of the

political machinery and eliminating risks of defeat.

In whatever the sphere of action, those in power are most opposed to risk, because it can bring about defeat for them. The establishment uses its power to lessen risk for itself as a necessary step towards retaining power. After all, revolutions are made by those out of power who are seeking power!

But there is more, much more. Those who have the most to lose are those least prone to risks and to bold actions. Remember that the bold, enterprising and innovative work that went into the birth of computers came from young outsiders. Most of the bold entrepreneurial action of the post-war years has come from new-comers. The major corporations have declined or stagnated, and their "gains" have come from buying out the new men. Bankers favor such loans, because banks invest usually in established success, which means that banks invest in the past.

Today, in the U.S. and elsewhere, the major political forces are made up of well-established and powerful men. These are men who have the most to lose and hence the least to venture apart from money. Given the liberal establishment of the U.S., it is not surprising that the Democrats command the most wealth in their ranks. The number of wealthy men ready to risk the wrath of the powers that be is very few, and they are under attack. Power always draws the strongest support.

The Republicans, however, are no different; power is always concerned with power, not risk. The conservatives also play the same game. In order to create a movement to win the country over to their cause, conservatives create groups of powerful men, and thereby sentence themselves to impotence, because they have created an alliance, council, or organization of men who have too much to lose to be bold. The result is sterility, and such groups become as effectual on the national scene as a ladies' sewing circle.

It was no accident that the major political and social impact of recent years came from student movements. These student groups were sometimes chaotic, disorganized, and highly foolish, but their total impact was remarkably great. They had little to lose and hence were ready to lose it. Their causes were far more important to them than any penalties that risks would involve.

In the U.S., since Dorr's Rebellion and the Whisky Rebellion to the present, the risk-takers have commonly been foolish and have shown a talent for courting defeat. On the other hand, the established power groups have uniformly drifted into disasters because all their efforts have gone to keeping power, not towards creating a harmonious society.

Elsewhere, the men like Cassius, men of envy, hatred, and enmity, have overthrown by revolution their hated power brokers, only to become far worse instruments of power. They have taken risks, but only for evil ends.

It is thus important to examine the full implications of a risk-free world. Risks are inescapable, and we face either the risks of freedom, or the risks of tyranny. But risks rest on a world order beyond man and

society. We are born into a world of risks, because we face the risk of death from the moment of our birth. Men may imagine it, but they cannot abolish the risk of death from this world.

This is not all. There is also the fact of moral risk. From Day One of creation, man faced moral risk, and death, if he partook of the forbidden fruit (Genesis 2:17). Risk was built into paradise, and it is certainly very much a part of our fallen world.

To dream of a risk-free world is to imagine a creation without hell, and also without heaven. It means the denial of any moral antithesis in creation. If there is no good nor evil in the universe, then there can be no heaven nor hell. This involves denying the reality of justice. Justice rests on the premise that it matters to God and to the very being of creation that good prevail and that evil perish.

From my earliest days, one of the resounding verses of scripture for me has been Judges 5:20, from the Song of Deborah: "They fought from heaven; the stars in their courses fought against Sisera." Justice is written into every atom of creation, and justice is inescapable. To deny hell is to deny justice. As Emory Storrs observed years ago, "When hell drops out of religion, justice drops out of politics." One can add that, when hell is denied as a reality and place, hell reappears as world-wide injustice and evil. Earth then becomes hell because the reality and finality of justice is denied.

To deny hell is to insist that life must be without moral risks. When churches become antinomian, they quickly then downplay the fact of hell because it emphasizes the ultimacy of God's law and justice. To deny hell is to deny the reality of morality and justice and to affirm a cosmic relativism. The fact of hell is our reassurance of cosmic justice.

But there is more. If we seek to eliminate risk from life and society, and to eliminate hell from eternity, we also eliminate the Sabbath rest and heaven. The Sabbath rest is meaningless apart from salvation. The Sabbath is a covenant fact, a celebration of salvation (hence, the Passover dates the weekly Old Testament rest, and the Resurrection the weekly New Testament rest). If there is no salvation, there is no rest. "There is no peace, saith my God, to the wicked" (Isaiah 57:21).

Paul tells us, that our "Labour is not in vain in the Lord" (I Corinthians 15:58). He does not say that it is risk-free. In fact, Paul is able to catalogue the risks he took by preaching the gospel, and the penalties he suffered: imprisonment, beatings, stonings, shipwreck, and much, much more. What he does tell us is that the moral risks have their certainty of reward because God's law and justice govern all creation.

It was after the end of World War II that our child-centered, risk-free culture began to predominate. Today's newspaper carried a story about the growth of criminal activity among children under 10 years of age; one police officer expressed his dismay at the evil dispositions and vicious street knowledge of such children. This should not surprise us. Children who have been spared the trauma of punishment are taught thereby that justice does not exist. It is still true, "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Proverbs 13:24). We teach our children that there is no justice if we do not punish them.

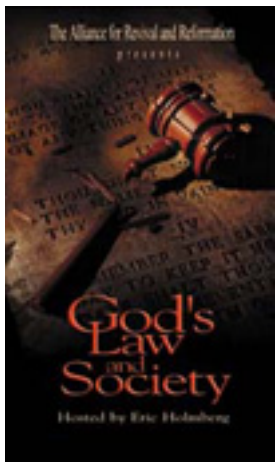
The dream of a risk-free life is an evil dream, because it is in essence a denial of causality; it is an insistence that cause and effect do not exist, and it is a denial that "the wages of sin is death" (Romans 6:23).

It is also a denial of justice, because it rejects the fact that life involves inescapable moral judgments and risks.

The dream of a risk-free life is closely related to the pornographic imagination. Pornography gives man a world which is an imaginary one, one in which moral consequences are totally absent, and a world in which all things revolve around the individual's desires. Real people are lacking in the world of pornography; the evil imagination runs riot and re-orders all things to suit itself. Risks are removed from pornography in order to satiate without limitations the evil imagination.

The only risk-free world is in the evil imaginations of men: it has no substance nor reality. It cannot exist in the real world. Those who dream of a risk-free life are sooner or later, all losers.

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The Attitude of the Godly Towards God's Enemies

By Andrew Sandlin

"Do I not hate them, O LORD, that hate Thee?"
- Psalm 139:21

This statement by David, as well as scores of others in Scripture, including several significant ones made by Paul, no doubt sounds strange - perhaps even offensive to the ears of many modern believers. The apostle in one instance says: "If any man preach another gospel than ye have received, let him be accursed" (Gal. 1:9). The idea of a Christian's hating not only wickedness but wicked people is largely incompatible with the religious sentimentalism pervasive in modern Western Christianity epitomized in the popular but spurious expression, "Love the sinner; hate the sin."

It is plausible to assume that this sentimentalism can to a certain degree be attributed to the influence of theological liberalism.¹ A sentimental attitude toward God's enemies does not square with Biblical precedent. If we imitate the example of God and His people as revealed in Scripture, our disposition toward the wicked must be much more austere.

This attitude does not refer to mankind in general; it refers to the overtly wicked and vicious individuals whose actions destroy lives and damn souls - that is those who are actively seeking to subvert the kingdom of God.

Our Attitude Toward The Wicked

For example, the martyred saints in heaven petition God with regard to their murderers, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev 6:10). I suspect that many Christians today would have responded, "Lord, don't harm these your wicked enemies; give them time to be saved. Don't be cruel to them." The apostle John observed that "much people in heaven" rejoiced at the utter destruction of the vile Babylon (Rev 19:1-3). The utter destruction of an evil society, such as Nazi Germany, or the death of a cruel dictator such as Mao or Saddam Hussein, ought to be an occasion of praise and gladness, as it was for the saints as in recorded in Revelation 19.

Defective view of God. In many cases, one supposes, Christians' queasiness over the proposal of God's judgment of the wicked flows from their defective view of God Himself. Because God is a perfectly balanced Being, His attributes are equally ultimate. He is equally a God of kindness and justice, mercy and judgment, love and hate.² It is not our discretion to conform God to our distorted image; we must accept Him as He has revealed Himself in His Word.

Prayer for Judgment on the Wicked

While Scripture affords clear examples of dedicated believers who remonstrated with God to delay or withdraw impending judgment on His own people (e.g. Abraham for Lot, Moses for Israel), it is equally reticent about any such appeal on behalf of the heathen and the wicked on the part of God's people. All to the contrary, the obvious and frequent examples display God's children as actually invoking God's wrath on the heathen. The imprecatory Psalms³ contain petitions by David and others for God to harm and destroy wicked individuals. These are called imprecatory Psalms because an imprecation is a calling down of God's curse. Paul's imprecations recorded in Galatians 1:7-9 and implied in 5:12 parallel the psalmist's imprecations.

As Revelation 19:2 makes clear, those who rejoice at the demise of God's enemies are impelled by a desire to uphold the righteous judgment of God. That is, they're more concerned with God's justice and righteousness than they are with the welfare of wicked individuals. They are careful not to reverse the order of the first and the second great commandments: loving God with all of one's heart and then loving one's neighbor as oneself.

What are the sentimentalists really saying?

What sentimentalists are really saying when they balk at praying for God's judgment upon evil individuals is that they are uneasy about a cause and effect relationship between sin and judgment. If we hate the evil, vicious results of pornographers, abortionists and cultists, yet we simultaneously shrink from requesting God's judgment on the perpetrators, we are really saying that we dislike or disfavor a world in which judgment follows sin.

When sentimentalists concede that they yearn for a world in which judgment is the consequence to be delayed until the final judgment, what they are really saying then is that they are willing to sustain all of the evil results of the vile individuals. This would necessarily accompany a desire for God to delay His judgment because of the sentimentalists' queasiness over God's judging wicked people. In other words, they prefer homosexuality, dismembered infants, and child molestation to God's judge homosexuals, abortionists, and child molesters.

The pattern of the Biblical saints is different: the prayers of God's saints for His judgment on the wicked implore Him to act immediately, without delay (Psalms 79:5,6; Rev. 6:10). They despise the horrid results of evil workers and know that those results will be cut off as soon as the evil workers themselves are cut off.

Judgment as grace. They are aware, as we should be, that judgment is a form of grace, just as grace is a form of judgment. God executed His judgment upon Christ in order that He may extend His grace to us. (2 Cor. 5:21). Similarly, God extends His grace to His people (and mankind in general) when He destroys the wicked, because in destroying the wicked, He is averting their evil works that so plague God's

children and mankind in general.

Isaiah knew the truth of which sentimental Christians are ignorant: "Let favor be shown to the wicked, yet will he not learn righteousness" (26:10); yet, "when Thy judgments are in the earth, the inhabitants of the world will learn righteousness" (26:9). God's judgment - not His favor - leads the world to righteousness. We should petition God's judgment on the wicked because judgment is a form of grace.

"Up" With Imprecations⁴

It is not unreasonable to assume, therefore, that the terrible moral and spiritual plight the Western world is presently suffering is due partially to the sentimental attitude of the Christian Church. They are like citizens in a democracy who castigate the politicians but who neglect to vote. They hate perversion, abortion, and cults, but they are too queasy and sentimental to pray for God to judge perverts, abortionists, and cultists. They suffer from a sort of irrationality that accompanies those who refuse to affirm and perform the whole counsel of God.

Worse, no doubt some of them are reluctant to practice imprecatory praying because they believe that increased evil is a precursor to the Lord's return. In other words, they enjoy the spread of evil because it indicates that the Lord is coming soon - "Yes, things are pretty bad; but praise God for the increased murder of infants, spread of AIDS, and molestation of children, because that means Jesus' coming is right around the corner."

If that attitude seems perverse to you, that's because it is.

When we hate God's enemies (not our own [Mt. 5:44]), we demonstrate our love for God (Psalms 139:19-22). When we cry out to God to judge speedily the wicked, we are expressing our hatred for the harmfulness of evil deeds and our desire that they be frustrated (Rev. 6:9-11).

We must be certain that it is God's enemies, not our own whom we hate (Ps. 139:21,22); and we must be sure our own hearts are clean in the sight of God (vv. 23,24).

If we love God and hate evil, we should hate His enemies and pray that they, and consequently their evil works, be judged.

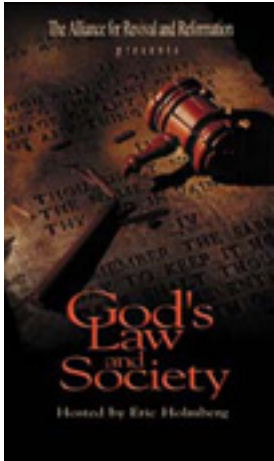
¹ See Charles Ryrie, *Basic Theology* (Wheaton, IL: Victor Books, 1986), 295, 296.

² Peter Ruckman, "Sovereign Grace Compared With Biblical Salvation," *Lockland Baptist Witness*, April 1958, 2.

³ See Psalms 7, 35, 55, 58, 59, 69, 79, 109, 137, 139.

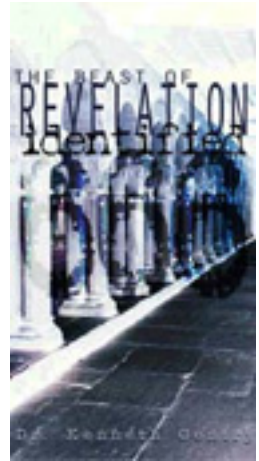
⁴ Imprecations are defined as: prayerfully uttered curses on God's enemies. Fortunately, imprecatory prayer is experiencing a revival among Bible-believers; see Bill Hall, "Imprecatory Prayer," *Faith For The Family*, March, 1981, 10-14; Editorial [Bob Jones], *idem.*, p.2; Gary North, *When Justice Is Aborted*, 90-94.

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A Model for Reformation

Based in part on an interview with Andrew Sandlin, editor of Chalcedon Report
2/94

Today we have a situation where the civil magistrates will not uphold the law of God. At some point it may become necessary for Christians to institute a competitive government to bring lasting reformation. This would be similar to what happened in the time of John Knox, Oliver Cromwell or at the time of the American Revolution when the colonists broke away from England by electing a Continental Congress.

But to have reformation in society first there needs to be reformation in the Church. We can't undo 150 years of antinomianism (anti-Biblical Law position) in the Church in two or three years. It has to be done incrementally. Ultimately, the Church believes not in revolution but in regeneration and reformation. That is not to say that revolution in all circumstances is wrong. We certainly need to take the intermediate steps first. Any idea of violence or revolution should be the last resort. But it is something that we cannot rule out.

Instituting a competitive or shadow government, something similar to the British model under Oliver Cromwell, is an excellent idea. If there ever came a time of a great monumental national disaster, it would be wise to be prepared for that. But most Christians are not adequately prepared for that because of a faulty theology. Even so, it is something that we need to be thinking about. The shadow government could begin to issue various statements in opposition to the ruling power. For instance, if a president of the United States signs executive orders supporting fetal tissue research, the Christian commonwealth could issue a proclamation stating disagreement.

The steps toward declaring an alternate shadow government are enormous tasks. First, there has to be greater unity in the Church. We would do that not by getting rid of distinctives but by establishing the bare minimum distinctives which would be based on orthodoxy found in the councils and creeds of the early Church. Councils or presbyteries could be formed on the basis of Church covenants between local churches in specific regions. All churches could work together from Baptist, to Reformed, to Methodist, to whoever affirmed the core elements of Christianity.

Second, a national synod could be called. A number of representatives from each group could be sent. The idea would be to get together and discuss the platform, the goals of the new Christian republic and then elect representatives. But first there is the strong necessity of unity on the basis of orthodoxy. Unity is necessary before we can have this kind of shadow government.

Holding ecclesiastical courts could be a prerequisite to instituting a shadow government. We could begin by issuing proclamations to the leaders of the country and to people who are involved in the abortion industry. The proclamations would state that they are in violation of the moral Law of God by promoting child killing. They would be called upon to repent or suffer the wrath of God.

The filing of these "covenantal lawsuits" presupposes that the Church has specifically endowed power from the Lord according to Matthew 16:19 that "whatever you bind on earth shall be bound in heaven." The Church is an earthly extension of the heavenly throne room. When we are operating according to the word of God and we make declarations, they mean something - not just here but in heaven. We are saying that we are the Church of God and authority is given to us here on earth because authority has also been given to us in heaven. John the Baptist shook his finger in the face of the king and said, "It is not lawful for you to have her" (Matthew 14:4). The Church needs to do that as well.

John Knox, in his book *The Reformation of Scotland*, outlined model without which the British model of government under Oliver Cromwell never would have been possible. Knox discovered the biblical process by which a monarch might be deposed; Cromwell implemented it. They were so covenantal in their thinking that they recognized that civil government is based on a covenant between the magistrate (or the representative or king) and the populace. The view was that when the magistrate defects from the covenant, it is the duty of the people to overthrow him. There is definitely an association between Knox and Cromwell. When Charles I was beheaded, the understanding was that he had broken faith with the people. Their view was that when the magistrate breaks faith, then he may legitimately be deposed.

The Puritan view of the relationship between the Church and the State was the foundation for the American colonial view of government. This was true of Massachusetts and Connecticut and to a lesser extent in the Southern colonies. When the Mayflower Compact was written, the Pilgrims had a covenantal idea of the nature of civil government. This was a foundation for later colonies established throughout the 1600s. These covenants were influenced by what Knox had done in Scotland and what the Puritans had done in England.

We can also look at Puritan America and the colonists as laying the foundation for issuing the Declaration of Independence to King George III in 1776. Although it is true that there was a strong deistic influence at the time of the signing of the Declaration, there is no question that there were the residual effects of strong Puritan influence. The American Revolution could not have occurred without the 150-year-old Puritan foundation in America.

Then we need to understand the Jeffersonian distinction between Church and State. The idea of "separation of Church and State" is very misleading. It is not a constitutional phrase but it came afterward in the writings of Jefferson. The Church and the State are separate spheres of government. Separation of Church and State does not mean separation of the State from God. The issue is not whether the Church should intrude on the State's affairs. The Church should not. Neither should the State intrude on the Church's affairs. But God has a right to interfere in the affairs of both. Civil government is not secular; it still stands under the law of God.

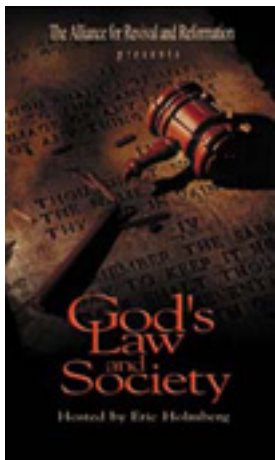
With this whole groundswell of political conservatism in the Church, we also need to have a revival of the Puritan idea of the authority of the law of God. Of course, that needs to begin in the churches. But our age is an antinomian age. When Paul says, "For you are not under law, but under grace" (Romans 6:14), for so long that has been interpreted to mean that the law does not have any effect on our lives. But Paul

was saying that the law was not over us in a sentence of death because we have been justified. We do not adhere to the law as a basis for justification. But after we are saved, the law is the standard of individual sanctification, ecclesiastical sanctification, social sanctification and political sanctification. The Church has to understand and preach the law of God as the only standard.

What we are seeing today in the groundswell of Christian conservative activism is an instinctive flailing of the arms back and forth. We know that abortion on demand is prominent and then falsely believe that our society is under satanic rulership. But we need to have a long term, principled, theological response to the situation. The Puritan covenantal understanding of the law of God can provide that.

In the meantime, we need to keep pressing our advantage. The Church should begin by making public declarations against sin in our society. We must declare the areas in which the civil government has violated the moral Law of God. And we must do this fearlessly. The gates of hell shall not prevail against the Church.

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If I were to subvert a culture ...

By Andrew Sandlin
2/93

If I were given the ignoble task of subverting a culture, I have a fair idea of what my agenda would be.

First, I would trivialize its religion. Since religion is an essential ingredient of culture (the word's very root betrays its indissoluble link to religion), I would assure that the civil government discouraged religion by banning it from any place in government itself, and especially in education. I would be shrewd however. I would not state plainly I was trying to eliminate the traditional religion; instead I would appeal to the fact that civil government should not be in the religion-promoting business in the first place. If schools in this culture were the province of the government rather than of private citizens, I could excise religion much more easily.

I would argue loudly that the rights of children would be violated if some were forced to watch others pray or talk about their religion. I would declare in the most altruistic and moral tones that religion has its place in church and nowhere else. Since youth are more moldable than adults, I am convinced this tactic would be especially effective. In this way I would convince naive but fair minded people that I was being neutral, when in reality, I would be using neutrality as a guise to promote my hidden agenda. In the literature and acting of that culture I would depict the culture's traditional religion and its followers as hypocritical, bumbling and unsophisticated. I would render it likely that the youth would consider the traditional religion a panacea for foolish old women and emasculated men, the mentally and emotionally unstable.

Next, I would sever the foundational associations of the culture, voluntary or otherwise, since these, like religion, are the adhesive that holds cultures together. I would devalue the importance of the idea of family in that culture. I would assert that nobody has a right to say which family is the "right" family, all the while knowing I was concerned only that one sort of family, the traditional one, be weakened or destroyed.

I would try to transfer the dependence on the traditional family for livelihood in difficult financial times and in old age to the civil government, which I would increasingly control. I would make it easy for families to break up by keeping the members away from each other most of the day and by allowing one parent to renege on the marital oath for the most trivial reasons. I would persuade the citizens that they themselves, and not their children, are most important, and that they should entrust the bothersome children to the daily care of me and my subversive friends, who would ceaselessly inculcate into the children's tractable minds our own subversive ideas.

Afterward, I would undermine the money system of the culture by stressing instant gratification and government interference. I would convince the citizens of the culture that wealth and possessions are the

most important things in life, and that they can have both before they earn them by work. I would encourage them to borrow wealth and possessions on the promise to pay back the lenders, and then push the citizens to borrow beyond what they can reasonably repay. I would do this quite easily by displaying a certain "standard of living" as normative, inciting peer pressure to cause the recalcitrant to conform if they are to expect to be treated as "normal."

I would assure that the government, in addition, spends more money than it raises by taxation. The way I would accomplish this would be by persuading the government leaders to promise free wealth, possessions and services to the citizens (who would already be satisfied with nothing less than more wealth and possessions) if the citizens would let them become (or remain) leaders. As a result, the citizenry is tied to debt by leaders who must spend into debt in order to please them. Consequently both the citizens and the government would suffer from severe debt.

Then I would insist to the leaders that the only way to survive debt would be to inflate the currency even more so citizens could pay off some debts, an action that would make debtors happy but creditors and investors angry since money invested and lent loses value just like money owed. Investors would have no incentive to reinvest. This factor would eventually and inevitably cause the economy to collapse.

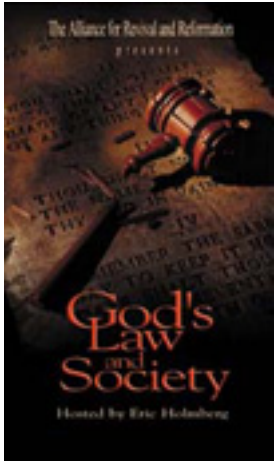
Then I would debase the arts, a staple of culture. I would convince artists it is chic to compose or perform senseless, nihilistic works of art. I would insist they deal with cheap, bawdy and sensual themes, calculated to drive the youth to both fantasy and despair. I would do everything imaginable to obscure the traditional music of the culture. By various media I would have performers display bizarre behavior and tout it everywhere as normal. This would cause people to abandon the type of living that shaped the culture in the first place.

Finally, I would encourage all forms of countercultural deportment, especially countercultural morals and defy anyone to restrict me. If they did, I would accuse them of trying to limit freedom. I would use freedom as a means to subvert freedom. I would appeal to noble themes like freedom and equality in order to crush freedom and equality and enthrone my own subversive agenda. For instance, under the guise of personal freedom I would restrict the freedom of local areas to legislate against moral evils in their community, evils whose proliferation would enhance the subversion of the culture.

Moreover, under the guise of economic freedom I would limit the freedom of some citizens by confiscating their property in order to limit the freedom of other citizens by keeping them dependent on the government for subsistence. Under the guise of equality I would render the culture radically unequal by tipping economic advantage in favor of those who are likely to preserve my subversive program and shouting down those who appeal for equal time against my agenda. I would operate allegedly on the assumption that all are deserving of the policies of equality, but some are more equally deserving than others.

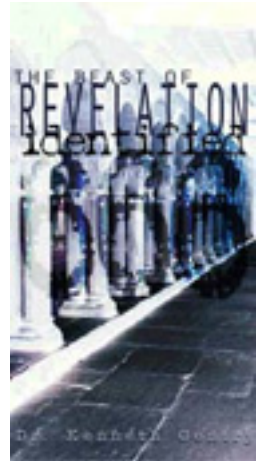
Gratifyingly, attempts of such subversion are highly unlikely to happen in our United States.

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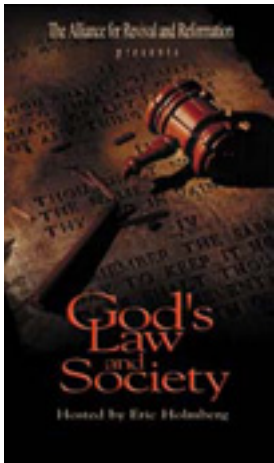
Francis Schaeffer quote

Quote of the Month
2/94

The Church in our generation needs reformation, revival and constructive revolution.... There cannot be true revival unless there has been reformation; and reformation is not complete without revival.

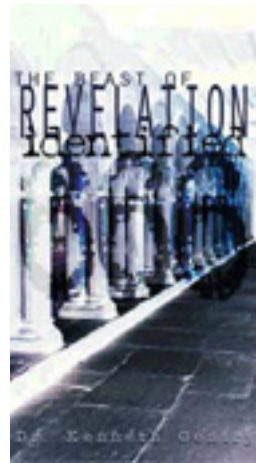
- Francis Schaeffer

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Imprecatory Prayer: Enforcing the Covenant of God

By Ray Sutton

"I will drive them out before you little by little, until you become fruitful and possess the land."
- Exodus 23:30

How do we establish a society based on the biblical covenant? This question needs to be raised because there is some confusion about how a Christian society is created. Covenantal culture cannot come from the top-down, meaning by some "theocratic elite" forcing everyone to be a Christian, or believe a certain way. Nothing could be farther from the truth.

God told the Israelites that their biblical culture would come "little by little." It did not come suddenly, or overnight. It came gradually. The covenantal society can only come the same way. That is, if it is to survive, it must come from the bottom-up. Sure, the covenant structure can be implemented in the home and established in the church. But its fulfillment in society-at-large will be much more difficult. It can only successfully come about (and stick), if it takes hold at the grass-roots level through evangelism.

The expansion of the Gospel from Jerusalem to Rome serves as an example. Jesus says at the beginning of Acts, "You shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in Judea and Samaria, and even to the remotest parts of the earth" (Acts 1:8). This verse summarizes the spread of the Gospel from one part of the world to the rest. It began in Jerusalem, and ended up in Rome. The method was little-by-little evangelism, just like the land of Canaan.

Yes, Acts parallels the book of Joshua. Joshua is the account of the conquest of the land; Acts is the story of the conquest of the world. But there is one striking contrast. Joshua took the land by use of the sword, even though it played a secondary role. None of the Apostles used the sword to spread the Gospel. Why the difference? Joshua, although a type of Jesus Christ, was under the Old Covenant. The Old Covenant was a covenant of the flesh, graphically portrayed in the sacrament of circumcision. And, if anything, the Old Testament teaches that the kingdom of God could not be established in the flesh, meaning by the sword.

The garden of Eden was sealed off by a "flaming sword" (Gen. 3:24), prohibiting reentrance. Man could not return to that particular garden by a carnal weapon because his sword could not stand against God's. Even David, a great man of God, was unsuccessful in creating God's kingdom. He was a man of war, so he was not allowed to build the Temple (1 Kings 5:3). When the disciples asked Jesus, "Lord, is it at this time that You are restoring the kingdom to Israel?" (Acts 1:6), they were expressing their confusion about the nature of the kingdom of God. They still thought it would be a political order, that is, a

kingdom established by the sword.

They were wrong. The next verses in Acts speak of a new regime. The New Covenant kingdom is created by the spirit. God had conquered Jericho by His might, to be sure. But the Holy Spirit had not come in all of His historical fulness. Christ had not yet come in history. Israel needed to use the sword, but Israel ultimately failed. The Church succeeded. In Acts, the Spirit of God went forth and created the beginnings of a Christian world from the bottom-up.

The instrument the Spirit used was evangelism, witnessing. The role of the witness is twofold. Positively, he stands before men and the courts of the world, and he testifies of the Resurrected and Living Christ. Peter, John, Stephen, and Paul all became witnesses in the courts of man. Indeed, Acts tells how God sent them before Jewish and Roman courts, and even into prison for this reason. The task of evangelism is the challenge of being a witness in the unbeliever's place of holding court. As we see in Acts, this can be a place of education or doing business, as well as an official court for passing judgment (Acts 19 and 16). The idea is that God sends His witnesses before man's seats of judgment to proclaim God's judgment, particularly through Jesus Christ.

Much has been said and written about evangelism, so I will not spend any more time on this phase of little-by-little covenant expansion. The sword cannot hold the inheritance for the future; only education, missions, and evangelism can. The Gospel is to be spread household-by-household, a very bottom-up approach to witnessing.

The Covenantal Lawsuit

It is the other bottom-up aspect of being a witness, a negative side that is virtually unknown, or neglected that needs to be addressed. Bringing testimony can also become a covenant lawsuit. Taking dominion in a pagan society is frustrating at times - these days, most of the time! One of the greatest concerns is the "wicked people" - abortionists, pornographers, statist politicians, etc. - who stand in the way of the visible reign of Christ (Heb. 2:8ff.). How should they be dealt with? Because the Biblical covenant commands Christians to be lawful, they are not allowed to use violence, except in the event of self-defense and a legally declared war by proper civil magistrates. Are they, therefore, left only with what some Christian activists call "a smile and a 'God loves you'"?

No. The Bible specifies a special kind of lawsuit that can be filed with God against the wicked called a covenantal lawsuit. This Biblical concept is consistently used by the prophets. In a covenantal lawsuit, the blessings and curses found in Deuteronomy 28 are turned into accusations against lawless covenant-breakers and enemies of the Church, calling down God's sanctions on them. Yes, a covenant lawsuit asks God to remove the wicked. God removes the wicked one of two ways: by conversion or destruction. So, a covenantal lawsuit is not "unloving." But it is a Biblical method for taking dominion when opposition is met! A Christian's greatest weapon in the face of opposition is not a "carnal" weapon but a spiritual one (2 Cor. 10:4), the covenant itself turned into a lawsuit before God.

Who Files the Lawsuit Today?

There are only two classifications of people: covenant-keepers and covenant-breakers. These are the only two, each having opposite inheritances. The covenant-breakers may appear to be blessed on the "front end" of life. But in the end, they will lose everything forever. The covenant-keepers get to be like Job: greatly tested but richly blessed in this life and the one to come.

In the Old Covenant, the prophet brought the covenant lawsuit. The question is: "Who files the lawsuit today?" Can any individual curse someone he doesn't happen to like? Does the State file the lawsuit? Does the Church?

Jesus sheds some helpful light on these questions when He says, "Where two or three have gathered in My name, there I am in their midst" (Matt. 18:20). Two things stand out. First, the reference to "two or three" is a formula used for legal testimony in the Old Testament: "On the evidence of two or three witnesses, he who is to die shall be put to death; he shall not be put to death on the evidence [literally "mouth"] of one witness" (Deut. 17:6). Second, Jesus applies this formulas at the end of the section on Church discipline.

Thus, we should conclude that a covenantal lawsuit can only be brought in the context of a Church court, or worship service (also a Church court before God's throne), since the imprecatory (judgment) Psalms (Ps. 83, 94) were intended to be used in worship. Individuals need witnesses in order to file a lawsuit with God, and certainly the State has no function in filing a covenant lawsuit before God. Imprecatory Psalms should only be prayed "where two or three have gathered." This means that these prayers are offered as worship when people have entered the presence of God.

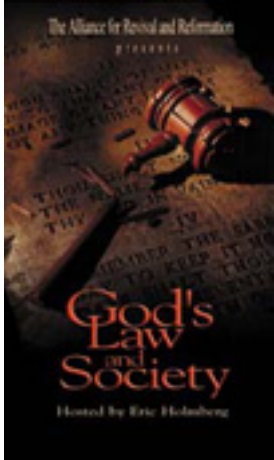
The imprecatory Psalms are not to be treated lightly, nor autonomously. They have a two-edged nature to them. If they are abused, they could kill the user!

Is it wrong for Christians to use the covenant lawsuit? Are not Christians supposed to "love the sinner and hate the sin?" No! God hates the sinner as well as his sin (Psalms 11:5). And since the Church is the New Israel, Paul commands it to pray and sing the Psalms (Eph. 5:19) - all of them, especially the imprecatory Psalms that call down God's destruction and conversion of the wicked (Psalms 74, 83, etc.).

Israel was built by the covenant, it was torn down on the basis of the covenant. Man gains dominion by covenant, and he loses it by breaking the covenant. We are reminded with richer understanding of Moses' words, "So keep the words of this covenant to do them that you may prosper in all that you do" (Deut. 29:9)! Now we know the words of the covenant are kept and applied in society little by little.

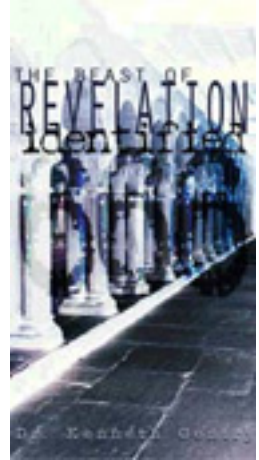
Excerpted from: That You May Prosper: Dominion By Covenant, by Ray Sutton, Dominion Press, 7112 Burns St., Ft. Worth, TX 76118.

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666, Anyone? (Pick a Date! Any Date!)

By Randall A. Terry

11/93

"I think things are going to get even worse before the Lord returns."

- Prison chaplain, on why people involved in Operation Rescue are wrong for their actions

They just don't give up. The rapture date-setters and the Antichrist-namers never seem to skip a beat, in spite of how many times they've been wrong. In recent times, the Antichrist was assuredly Henry Kissinger (Jewish!); then Jimmy Carter (a professing believer - hmmm); then Mikhail Gorbachev (he had that thing on his head); then Saddam Hussein (if he attacked Israel the trumpet would sound). I wonder who their next victim will be. I'm taking bets on Boris Yeltsin or Bill Clinton. (Horror, there's an idea.)

And, of course, there was the best seller, 88 Reasons Why the Rapture Will Be in 1988. I wanted to write the sequel, 88 Reasons Why It Wasn't. I don't think many publishers would have been interested.

Now the insane book, by Harold Camping, 1994, is a best seller (as of the spring of 1993). This book will also be wrong. "How can you be so sure?" you may ask. Well, every time, since the Ascension of Christ, some well-meaning (or deceived) Christian has defied Christ's words and tried to pick a date, they've been wrong. The date-setters are batting 1000 percent at being wrong.

So ... I predict 1995! (The whole year! Those reading after 1995, don't smirk. Just beware of the next date-setter.)

The truth be known, I cut my teeth spiritually around people (and tapes and books) that proved to me - with lots of Bible verses - that because Israel had again become a political state in 1948, and because vultures were laying two eggs instead of one in the Middle East, and because the Soviets' military hardware could be burned like coal for three-and-a-half years, and because someone was developing a microchip to put in people's foreheads or hands so we could be a cashless society, and because our credit cards had a hologram, and because "The Beast" (computer in Belgium) was working for the revived Roman Empire, and ... and ... and ... the secret rapture of the church was going to be any minute.

It was probably useless to plan to be in Russia to preach the gospel during the 1980 Olympics because we would be raptured by then. Certainly, we would be whisked away before 1981. Of course, 1981 came and went, as did 1984, as did 1988, as did the war with Iraq. The date-setters and vulture-watchers had substantial vulture egg on their faces. The late, great, planet earth is still here! (It was undoubtedly a greater earth for those who had a good hunk of change in their pockets from book royalties - something an author never scoffs at!)

It would be bad enough if the date-setters simply deluded themselves with New York Times-CNN headlines. But it's worse than that. Not only don't they fight to stop America's moral collapse, they sometimes seem to rejoice in it.

America Is Dying. Hallelujah!

For the secret rapture watchers, the rapid collapse of America's families and the rampant immorality we see all around us are signs that we are fast approaching the end of time. Like a numbing theological narcotic that keeps people in their rapture-watching armchairs is the belief that the more corrupt America becomes, the more certain we can be that the rapture is any second. "Let it rot, baby! We're going up!"

The worse it gets, the better. The prevailing wickedness of the hour is a welcome confirmation for the prophets of escapism. "More Christians are being oppressed! The divorce rate is skyrocketing! Homosexuals want to take over! Glory to God, the end is near! Jesus must be coming any second!" This latter part is shrieked in increasingly shrill tones.

Explain to the oppressed Christians in China or in the former Soviet Union - who have suffered for decades - that the minor persecution of American Christians is the prelude to Armageddon. What a joke.

Well, forgive me for being blunt, but I just don't buy it anymore. I am sick of date-setting and antichrist-watching. I'm sick of the unhealthy distraction it is to Christians. I'm sick of it ripping their hearts out.

Now, please don't misunderstand me. I believe the Scriptures. The Bible clearly teaches of the bodily return of the Lord Jesus (Acts 1:11), the blessed hope (Titus 2:13). It will be a glorious event. And I believe His return may happen today, or tomorrow. We should live to please Him, so that if He appears, we will not be ashamed before Him at His coming (1 John 2:28). We should also live in a way that if He doesn't come for two thousand more years, we will not deliver a cursed nation to our great-great-grandchildren. We want to leave a legacy of righteousness and courage for our grandchildren, not escapism and cowardice.

Frankly, it wouldn't surprise me if the Second Coming was two thousand years from now. (Don't close the book yet! I'm not a heretic!)

The Long Last Days

"But what about the signs?" some will ask. "We're in the last days!"

Yes, we are in the last days. We've been in the last days since the day of Pentecost. On the day of Pentecost, when the Holy Spirit was poured out with incredible power, signs, and wonders, commencing with the one hundred and twenty disciples speaking in other tongues, Peter stood up and declared we were in the last days (Acts 2:15-21).

Frankly, I believe date-setting is probably a distraction and a deception from hell. Well-meaning, overzealous men and women have fallen into the enemy's snare. Obviously, they've all been wrong. And for the Christians over the centuries who have built their lives or altered their plans based on these erroneous predictions - they have thrown away months, years, perhaps decades of their lives. For example, I wonder in recent times how many Christian men had a yearning to be a congressman or a judge, but abandoned the dream early on because "Jesus is coming any second." This nonsense of date-setting has robbed the church and the culture.

Saints who are unhealthily preoccupied with the Lord's coming generally aren't obeying the parabolic command to "occupy till I come" (Luke 19:13).

Jesus said, "A tree is known by its fruit" (Matt. 12:33). The fruit of date-setting, second coming star-watchers, and antichrist pickers have been utterly disastrous. Whether Christians sell all they have and cloister on a mountaintop waiting for the trumpet blast, or whether they run up big credit card bills to leave the antichrist while they cloister in their safe, cozy, and culturally irrelevant churches, the result is the same. They are useless in the great cultural battles for biblical justice and righteousness.

What if, rather than being deluded into accepting America's moral collapse as our divine destiny, a "sign of the times," the millions and millions of Christians who were unhealthily preoccupied with the rapture for the past seventy years had been the salt of the earth and fought against baby-killers, pornographers, condom-pushers, messianic statistes, and sodomite evangelists? We wouldn't be in the mess we are in now!

We have been deceived by Satan himself into surrendering the greatest nation in the history of the world (save ancient Israel) to pagan elitists - and we've done so believing that God had destined for this nation to moral collapse, that he destined the church for defeat! We've foolishly believed that God was pleased with us for standing idly by while a nation sank into the bowels of hell, because we were watching eternal drama play out. God deliver us from the theology of escapism.

Yes, the Lord will return. Yes, His coming is the blessed hope. Yes, we should pray with John the Beloved, "Even so, come, Lord Jesus" (Rev. 22:20c). But I believe the American churches' excessive preoccupation with the Lord's return is out of balance, unbiblical, and has led us into a retreatist, escapist mentality. Compare how much of the Bible is devoted to how we should live here and now, to how little of the Bible is devoted to eschatology (the study of end times).

Why Polish Brass on a Sinking Ship?

As I stated earlier, the fruit of the date-setting "any second rapture" crowd has been absolutely disastrous. Literally millions of American Christians - perhaps yourself included - are content to let America slide into moral anarchy because they think it's God's will for wickedness to flourish before the Lord returns. It's a sign of the times! Jesus is going to come any second.

And besides, if Jesus is going to come tomorrow, why be involved in the moral issues of today? Or to

quote a famous radio Bible teacher, "Why polish brass on a sinking ship?"

If you are a rapture date-setter, I have this question for you: What if America's moral disintegration has absolutely nothing to do with the Lord's return? What if the mockery of righteousness has nothing to do with Matthew 24, but everything to do with Matthew 5? "If the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men" (Matt. 5:13, emphasis added). The Living New Testament says the salt is "worthless"! That's what many Christians have become - worthless.

I believe the rise of persecution against Christians, the mockery of Christianity, and the spurning of Christian principles in America have nothing to do with the Lord's return. We and our most sacred principles are mocked and trampled underfoot because we are the salt that lost its savor. Our own selfishness, laziness, bless-me-club Christianity, coupled with our detachment from and irrelevance in this culture have gotten us in this mess. Our own folly has made us a prey to the jaws of tyranny. To use the Lord's words, we are good for nothing. And as He promised, we are being trampled under foot of men.

Cast Off the Shackles

I believe we must challenge the date-setting preoccupation in the church because of the damage done to the church and the nation. I also believe the great escape mentality has helped bring us to the brink of destruction. Because of the incredible amount of ground we have lost since the early 1900s, we are now entrenched in a life and death struggle for our own survival and for the survival of America as a free nation. We've been clearly losing since the early 1960s. To top it off, most Christians don't have a clue how to fight, where to fight, who to fight, when to fight, and most importantly, why to fight.

I recently talked with an "expert prophecy teacher" who insisted that he could still be an "activist" while being pre-occupied with the rapture. (It was a very polite and amiable conversation.) I told him, "Perhaps you can live with that apparent schizophrenia, but the average person in the pew cannot. Some of the hugest evangelical churches in America that are unhealthily preoccupied with the Lord's return have little or no influence in the power bases of their communities (the schools, media, universities, the police force, the judiciary, the medicines, the arts, etc.). They have the manpower to take back the 'power bases,' but instead they're all worked up about the latest New York Times headline about Israel or Sadaam Hussein."

A woman sitting by and listening in suddenly spoke up, expressing her deep frustration. "Every time I go to my church and try to get them involved, people tell me 'the Lord is coming any time now, and we don't need to worry about changing the world.'" The prophecy expert ignored her anecdotal evidence and my arguments.

Moreover, many Christians believe we are destined to be defeated. Before the Lord's return, society will have decayed so completely that it will be impossible to reform it. There's no way we can win - "until that trumpet blast." For now, well there's not much we can do. So why bother? The average Christian simply isn't going to get in a battle he isn't going to win. I know a few people declare, "We must remain faithful till the end." But not many Christians will join the fight if the battle cry is "We're going to get slaughtered,

God has destined us to lose, but we're called to be faithful! Let's see who can bang their head against the wall the longest!"

Another tragic side effect of "rapture fever" is amnesia. We forget. We forget from whence we've fallen as a nation. We forget what great freedom and justice our spiritual forefathers fought for, and sometimes died for. And perhaps more tragically, we forget our responsibility to our children, grandchildren, and our great-grandchildren. Many Christians have little or no sense of compelling duty for their yet unborn children and grandchildren. Why? Because they think the end of the world will be here before their grandchildren or great-grandchildren are.

In the Year 2525

But millions of American Christians aren't burdened about their offsprings' future. The only dark spot they see on the horizon is Armageddon. And for them that is a bright spot! So why strive to achieve righteousness and justice in the judiciary, politics, the medicines, schools, universities or the media, for future generations? Why be burdened for our offspring and their offspring? We'll be long gone!

What grieves me so deeply is that it doesn't have to be this way. The pagans don't have an irrevocable destiny to run this country into hell. They are not invincible. American Christians have the manpower and the money to take back the power bases. Just consider the tens of millions of professing Christians, and the billions we spend on buildings and entertainment. We have the numbers and money, but we don't have the vision, the passion, or the sense of duty before God to take the Lordship of Christ in every citadel of authority.

If the enemy continues to seduce us to let America perish, and we continue to squander our children's freedom, future generations throughout the world will hold us in harsh contempt. Our great-grandchildren will curse this generation of Christians for our cowardice and escapist mentality. But I'm sure some Christian author or teacher will try to tickle itching ears in their day telling them that they are the terminal generation. ("This time we're really sure. Vultures are laying three eggs!")

So, you may be wondering, what is my eschatology? I'm a pan-millennialist - with post-millennial tendencies. I believe it's all going to pan out in the end. And I assure you, I'm right. It all will pan out in the end! I know that sounds like a cop-out, but it's not. Let me put more flesh on the bones.

The Antichrist Who Isn't

Finally, the Bible does not say there will be one special antichrist. John said, "Little children, it is the last time: and as ye have heard that antichrist shall come, even now there are many antichrists; whereby we know that it is the last time" (1 John 2:18, emphasis added). That's right. Many antichrists. "Who is the liar but he who denies that Jesus is the Christ? He is antichrist, that denies the Father and the Son" (1 John 2:22). Anyone who denies that Jesus is the Christ is an antichrist.

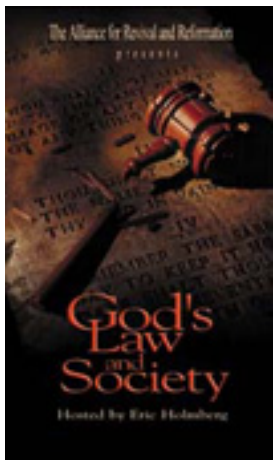
I understand that the antichrist-watchers believe the "man of sin" of 2 Thessalonians 2:3 and the "Beast" of Revelation 13 is the Antichrist. However, this is a strained, unbiblical leap of logic.

Our preoccupation with an antichrist is an unhealthy, sinister distraction. Daniel wrote, "The people who know their God will display strength and take action" (Dan. 11:32) - not "those who know their antichrists." Christians who are supposed to be looking for Christ's glorious appearing are instead looking for an antichrist.

Please, friend, take an honest look at the fruit of the date-setting, antichrist-watching, we're-destined-to-be-defeated theology in the church; look at what it has done to America. It should give you pause, and at least make you very suspicious of the current or next wave of date-setters.

Yes, the trumpet will sound, and Jesus will return in great power and glory to judge the quick and the dead. It could happen today. It might not happen for two thousand years. Just in case He decides to wait for the "restoration of all things" (Acts 3:21b), let's get busy taking ground from the enemy's hands for His kingdom.

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A Confession of Victory

By Randall A. Terry

I believe righteousness is a greater force than wickedness (Eph. 6:10-17).

I believe we are the light of the world (Matt. 5:14).

I believe that although gross darkness is on the peoples, that the glory of the Lord will shine on us and ultimately cover the earth (see Isaiah 60).

I believe light is greater than darkness, and that darkness cannot overcome light (John 1:5).

I believe "greater is He who is in you than he who is in the world" (1 John 4:4).

I believe Jesus will build His church, and the gates of hell will not prevail against it (see Matthew 16:18). Gates are for defense. When the church of God is on the offensive, walking in holiness and obedience, the "gates of hell," protecting the interests of hell, cannot withstand us. Child-killers, earth-worshippers, and pornographers are no match for an obedient, Holy Spirit-filled church. When we are doing what we should be doing, with God's anointing, the wicked cannot prevail against us.

I believe the earth is the Lord's and the fullness thereof, not the devil's (Ps. 24:1a).

I believe Jesus was manifested to destroy the works of the devil (1 John 3:8). If we are conformed to His image (Rom 8:29), we will also destroy the works of the devil. I believe we can rebuild the ancient ruins and raise up the age-old foundations of righteousness (see Isaiah 58:6-12 and Isaiah 61:1-6).

I believe that the Kingdom of God is like a grain of mustard seed, which grows into a plant that dominates the whole garden (Luke 13:18-19).

I believe Christ is the Rock cut without hands who smashes the idol's feet and slowly fills the earth (Dan. 2:45).

I believe all authority, in heaven and earth, is given to Christ now (Matt. 28:18).

I believe He is the King of kings and Lord of lords now (see 1 Timothy 6:15). He is the boss.

I believe all kings, princes, and judges are duty bound to obey Him now, lest He destroy them in His wrath (see Psalm 2).

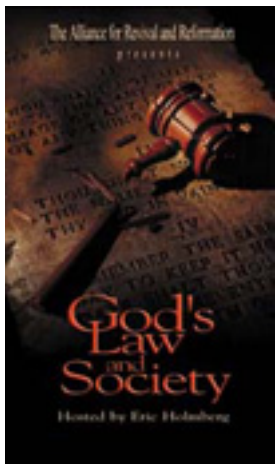
I believe Jesus is returning for a glorious church--without spot or wrinkle (Eph. 5:27)--not some beaten down church whimpering in the corner until Jesus comes!

The parable said, "Occupy till I come," not "hide out till I come" (Luke 19:13).

Finally (and this is for the true eschatological student), I believe most of Matthew 24 and book of Revelation are history.

This is a quick (and not comprehensive) view of my eschatology.

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God's Law is Supreme

By Randall Terry

After nearly fifteen years in Christian ministry, I have been through more battles (and certainly more jails!) than most Christians will go through in a lifetime. As I have observed the Church throughout the second half of the seventies, the eighties, and now the nineties, I have been hopeful at her potential, yet troubled, dismayed, and even brokenhearted at her inability - or unwillingness - to stand for God and His Word in our nation and to impact the culture at large.

Most Christians today pay lip service to the concept of "Higher Law." They acknowledge that God's Law is higher than man's law. Even those who are the most rabidly against Operation Rescue, even those who say we should always obey the law of man, celebrate the Fourth of July. So much for consistency.

I'll bet that most Christians in America have never stopped to seriously meditate on "The Fourth of July," its biblical and philosophical underpinnings, and what the Declaration of Independence meant for the signers.

- * It meant the signers were breaking the law.

- * It meant that they were guilty of treason.

- * It meant that they were prepared to go to war for the freedoms we take for granted.

- * It meant that real men fired real bullets at other real men who shed blood, died excruciating, real deaths, and left behind real grieving widows and orphans on both sides of the war.

The American Revolution was not a debate about Romans 13 nor a civics lesson on freedom. It was a war for freedom dedicated to the proposition that all men are created endowed by the Creator with certain inalienable rights; it was a war founded on a belief in Higher Law.

Tragically, while most Christians pay lip service to "Higher Law," they do not possess a concrete or even modest conviction or understanding of Higher Law.

Those Christians who argue against Operation Rescue or smuggling Bibles into China or praying at high school graduations on the basis of Romans 13 have foolishly turned the Bible on its head. They have made God's Word subservient to man's evil law - in the name of Romans 13. In the name of the Bible, they subjugate the Bible to pagans. Unfortunately, those "law and order" Christians have not looked at the whole Bible, nor rightly divided the Word of Truth. Let's take a little closer look at Romans 13:1-5:

Let every person be in subjection to the governing authorities. For there is no authority except from God,

and those which exist are established by God. Therefore he who resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. For rulers are not a cause for fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same; for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath upon the one who practices evil. Wherefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake.

Please note that God ordained government to punish wicked doers and to praise the righteous. Question: What do we do when the government rejects its God-ordained duty and does the exact opposite - praising and protecting the wicked, while punishing and persecuting the righteous? This passage does not deal with that dilemma.

I believe the apostle Peter answered the question most succinctly when he said, "We must obey God rather than men" (Acts 5:29). Again and again we see in the Scriptures that when God's law and man's law conflict, the saints of God must obey God.*

The saints of God "broke the law" not only when they were commanded to do evil, but when they were commanded not to do good. "Don't pray!" Daniel was told. "Don't preach," the apostles were told. Christians nowadays are told, "Don't rescue babies"; "Don't smuggle Bibles"; "Don't preach about political matters in your church"; "Don't pray at school commencements."

We need to do some serious studying and thinking and do it fast. The conflict between God's Law and man's law is not only in the realms I've mentioned. The battle is intensifying in America on a multitude of fronts. The pagans are using the law to slowly crush biblical morality and justice on all fronts. The God-haters are using the law to harass and intimidate families and churches who believe and practice the teachings of the Bible. "Children's rights" lunatics are using the law to persecute parents who spank their children. The statists are slowly using man's law to obtain control over what pastors preach and whom they hire.

First Principle - God Rules

We've got to accept this simple principle: God rules. His Law is supreme. And he requires all men in all nations at all times to obey his laws. And when His law and man's law conflict, His law is the unquestionable authority. Man's law at that point is unrighteous tyranny.

For those who doubt this conclusion, please consider these questions:

* Whose law is eternal - God's or man's?

* Can God's Law be rescinded, revised or improved?

- * Does God hold His Law or man's law to be higher when the two are in conflict?
- * Does God want His people to obey His Law or man's when the two are in conflict?
- * Does God hold all rulers in all nations - including non-Christians - accountable to His Law, or are the lost free to do what they want?

If the lost are free to do as they please, to what standard will God hold them accountable? By what standard will He judge them? How can the Holy Spirit convict them of sin if the measure of sin (the Law) has been removed? We need to forever settle in our minds and hearts the supremacy of God's Law. While we quibble over what place we think the Bible should have in culture and law, our enemies know exactly where they want the Bible.

Our Enemies' Vision for the Bible

Our enemies want the complete eradication of Christianity and biblical principles from our public schools, our city, county, state, and federal governments.

The secular Humanist elite preach "tolerance," but they are absolutely intolerant of a God-centered, Bible-based view of law and culture. They want the influence of the Law of God eradicated from this nation (except, of course, that part in Romans 13 that the pietists wrongly believe calls them to submit to the pagan government's every demand - rebels in power love to wave Romans 13 in front of Christians).

The pagan elite and Bible-phobes boldly march forward, trying to stamp out biblical Christianity, while we timidly speak of a "Judeo-Christian ethic," "pluralism," and "tolerance." I believe that those Christian leaders, teachers, and pastors who side with man's law above God's Law are unwitting collaborators with the enemy for America's demise. They might mean well - they might be sincere - but they are sincerely deceived and sincerely deceiving.

Our Vision of the Bible

Let us be just as bold - no, more bold - than God's enemies. Not only is God's Law above man's law, but it must undergird man's law. For man's law to be legitimate, it must be founded on biblical law.

We want our nation and all its institutions to be self-consciously built on the laws and principles of God's Word. Any other foundation will crumble. God's Law is over all human authority. And God's Law is the only unchanging, transcendent law from heaven, the only set of moral absolutes upon which human authority can rest.

Those Christian leaders who insist that we not enter the cultural fray with the Ten Commandments as our spoken foundation are misguided, and they are leading the church astray. Not only are many Christian leaders unsure of the supremacy of God's Law over man's law, but they question whether or not we

should even discuss human law in connection with biblical law. They feel it's out of bounds for us.

The antichrists in power like nothing better than when pastors proclaim hell's party lines: "Religion and politics don't mix," and "Don't bring politics in the church," and "We live in a pluralistic society, so we can't bring our Christian convictions into politics." This is foolishness, a deception from hell. The rebels in power pronounce their rebellion against God, and we so much as tell them this is their right, that God accepts their "pluralistic" rebellion.

But God warns them: "Serve the Lord with fear, and rejoice with trembling, Kiss the Son, lest He be angry, and ye perish from the way" (Psalm 2:11,12).

Equal Time With Hell

Yet another attempt at compromise that many Christian leaders have come up with at first seems reasonable, but it is rotten to the core. It goes like this: "We just want equal time."

Wrong! We don't want "equal time" with baby-killers, condom pushers, New Agers, and sodomite recruiters. We do not want them to have any access to public schools. We won't tolerate their having a single minute to expose our children or anyone else's children to their godless agenda. Planned Parenthood, Queer nation and their cohorts from hell have no right to give the time of day to children in school and fill their unsuspecting minds with filth. We don't want equal time, because we want them to have no time.

We will not put the flawless, eternal Word of God on the same par with godless laws, or the ungodly lies of men and demons. God's Law is supreme and will abide forever. man's rebellious thoughts are as chaff for the fire.

Intolerance Is a Beautiful Thing

In the light of God's holy, flawless, unchanging eternal Word, we have a duty to be intolerant of the pagan world agenda. They often accuse us of being intolerant. We should wear this intended insult as a badge of honor.

Consider a few biblical figures:

* David was intolerant of Goliath (1 Sam. 17).

* The prophet Elijah was intolerant of Jezebel (1 Kings 18,21).

* The apostle Paul was intolerant of books on witchcraft - the books were burned! (How's that for being politically incorrect! See Acts 19:19).

Or let's consider some recent historical figures who were intolerant - including men and women the so-called liberals cherish.

- * Thomas Jefferson was intolerant of King George III.
- * George Washington was intolerant of British troops.
- * Frederick Douglass and Harriet Tubman were intolerant of slavery.
- * Susan B. Anthony - a pro-life suffragette - was intolerant of only men voting.
- * Lech Walesa is intolerant of communism.
- * And Mother Teresa is intolerant of abortion.

Intolerance is a beautiful thing!

Long Live Righteous Intolerance!

In the book of Revelations, Jesus rebuked the church of Thyatira because "You tolerate the woman Jezebel, who calls herself a prophetess, and she teaches and leads my bondservants astray, so that they commit acts of immorality and eat things sacrificed to idols" (Rev. 2:20).

So please, don't waver. Your love for God and His Word should make you intolerant of abominations and perversions. We must reach out in mercy to those who are trapped in sin; we must offer the grace of God to His enemies, but we are not called to shower "mush love" on those who are knowingly, deliberately leading people astray. We must warn the enemies' leaders of the coming judgment of God and encourage them to repent and turn to Christ.

But we must also denounce their agenda and fearlessly rebuke their paganism, especially in public settings. Your allegiance to the King of the Universe should make you intolerant of the prophets of Baal - the leaders and the agenda of the rebels of our day. In fact, you may want to read 1 Kings 18 to see the contempt God's prophets have for Baal's prophets. The false prophets were proclaiming lies. Elijah was prophesying God's Word. Elijah mocked them.

Why? Because Elijah knew the only true God and had received His Word. The prophets of Baal were following deceptive demons, prophesying lies, and leading the people astray. Elijah did not dignify their pagan deity, pagan ideas, and pagan immorality by showing pluralistic respect for what he knew was a hellish lie.

God's Law is supreme. Heaven and earth will pass away, but God's Word will not. And if the culture is going to survive, every power base must be rebuilt on the bedrock of God's Law. We cannot compromise

with the prophets of Baal. We cannot appease those who are dedicated to our demise.

* See Ex. 1:15-2:5; Heb. 11:23; Josh. 2; Dan. 3; Dan. 6; Matt. 2:1-12; Acts 9:23-25; Acts 12:5-10; 2 Cor. 11:32-33.

Reprinted by permission of the author: How Does a Nice Guy Like Me Keep Getting Thrown in Jail?
chapter three: "God's Law Is Supreme."

Intolerance Can Be A Beautiful Thing!

Consider the people throughout history who would have been judged as "intolerant" by the politically correct ideology of our day. In the light of God's holy, flawless, unchanging eternal Word, we have a duty to be intolerant of the pagan world agenda. They often accuse us of being intolerant. We should wear this intended insult as a badge of honor.

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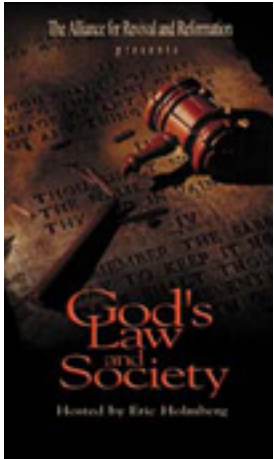
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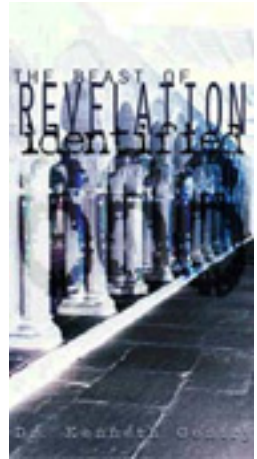
Long live righteous intolerance!

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The Idol Of Reputation: Are You Nicer Than Jesus?

Just Don't Preach the Whole Word of God!

By Randall Terry

"I just wish you could do things a little different. I mean, you read about it in the paper. I wish you could do it in a way that doesn't give Christians a bad name ..."

- Prison chaplain, on why people involved in Operation Rescue are wrong for their actions

I don't know how I do it, but I consistently bring out the worst in people. People I don't even know hate me. Newspaper columnists who have never met me write against me. Television commentators I've never had a minute with rail against me. (And I'm a likeable guy!)

I go to speak in churches all over the country, and I'm met by frothing, screaming, pro-abortion and/or homosexual activists. One time in Philadelphia the "activists from hell" gathered at the entrance of a church parking lot and threw condoms at our people as they entered. Another time I was scheduled to speak at the University of San Francisco. (Yes, I knew this was a dumb move from the beginning. "Thanks" to my hosts!) About sixty Christians got inside, then the homosexuals surrounded the entry way, then the building. They kicked in a plate glass window, kicked a door off its hinges, refused entrance to those who wanted to get in, and made such raucous and violent threats that the police forced us to cancel the meeting. Our people had to escort each other to their cars. However, the police did not arrest any of the sodomites.

The Idol of Our Reputation

Okay, I'll be honest. There are times when I'm encouraged when our enemies come out. It strengthens me because it reminds me that I'm on the right track. But there are times when unjust or unfounded criticism bother me - especially from Christians - and I want to defend myself. But I learned a long time ago that the preservation of my reputation is of very little consequence to God.

Before I go any further, let me bring some balance. The Apostle Paul wrote that if someone was to be an elder "he must have a good report from them which are without; lest he fall into reproach and the snare of the devil" (1 Tim. 3:7). And so, having a good name and a good reputation for righteous living are noble goals. "A good name is rather to be chosen than great riches" (Prov. 22:1).

But let's face it, for many of us having a good reputation has become something of an idol. What we desire is not a "good reputation" according to biblical terms. We want a good reputation on this world's terms. We dread the thought of looking too radical, of sounding too controversial, of doing or saying

anything that would upset our neighbors, co-workers, or family members; we dread the thought of tarnishing our precious image.

Most Christians tend to refuse to take a strong public action on a controversial issue. You would never catch them taking a public stand against child-killing, sodomy, school condom giveaways, or intrusion by "social services" into families' lives. They wouldn't want to appear at a prayerful protest with a bunch of radicals. Even worse, many Christians refuse to even say what they believe to relatives, fellow employees, neighbors, or even fellow Christians, for fear of displeasing them. When an opportunity presents itself, or duty cries for a simple verbal response, millions of Christians are deafeningly silent when they should be professing God's Word.

Herein lies the problem. When the dear old brother said to me that he didn't want Christians to have a bad name, he wasn't referring to a bad name because of sin, he was talking about a bad name because of zeal for righteousness. It was said of Christ, "... The zeal of thine house hath eaten me up" (John 2:17).

As Christians we must believe our Lord's words and follow His example. As we will see, that might mean we will be heroes, or we may be villains.

They Loved Him; They Despised Him

Consider Jesus' example. At times the crowds thronged around him and exciting reports about Him spread across the country. "But so much more went there a fame abroad of him: and great multitudes came together to hear, and to be healed of him of their infirmities" (Luke 5:15).

Jesus became famous. The multitudes sang His praises. The talk in the coffee shops was great. The editorials were positive. The disciples were basking in the attention they experienced from being close to Jesus, and it was definitely going to their heads. "Let one of us sit at your right hand and the other at your left in glory" (Mark 10:37). Perhaps they thought, "This discipleship stuff is awesome! If this is what it means to be a disciple, I can handle it! Yo, Jesus, count me in!"

However, Jesus' popularity did not extend to all quarters. He wasn't making everybody happy. When He taught the multitudes, the malcontent maligned Him, saying, "He deceives the people" (John 7:12). When He healed the sick, the nay-sayers berated Him, saying, "This man is not from God, for He does not keep the Sabbath" (John 9:14-16).

The apostles quickly learned that they would have a mixed review at best in this world. At times, eager inquirers clamored to be near enough for their shadows to fall on them. At other times, their shadows were extinguished in a dark jail cell. The unhappy locals screamed, "These men who have upset the world have come here also" (Acts 17:6). In Ephesus, the local merchants created a mob scene that could have cost Paul his life had the disciples not intervened (see Acts 19:23-41).

And lest you think these injustices and false accusations were only for Christ and the apostles, think

again. "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" (Matt. 10:24-25, emphasis added).

I'd love to see that promise embroidered, framed, and hung in the office of every Christian leader in America. The Bible teaches us clearly: We are going to be hated and persecuted for doing what is right.

Do They Hate You? Great Job!

Now, now, cheer up. In fact rejoice! Jesus commands us to rejoice when our reputation is ruined on His account. "Blessed are you when men revile at you, and persecute you, and say all kinds of evil against you falsely, on account of Me. Rejoice, and be glad, for your reward in heaven is great, for so they persecuted the prophets who were before you" (Matt. 5:11-12).

If your reputation is perfectly intact on every front, if you never irritate anyone, if you never make a stir, you might be doing something wrong - or more likely, you're not doing something right. "Woe to you when all men speak well of you, for in the same way their fathers used to treat the false prophets" (Luke 6:26). The Bible has a crystal clear promise: All who live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). If we never experience persecution, if we never make a single soul angry (as Christ often did), something is probably wrong. Probably very wrong.

When we stand for the Lord Jesus Christ and the laws of God revealed in the Bible, it is inevitable that we will offend someone. And in that hour we must not shrink from our duty - no compromise. In that hour of trial the unwholesome preservation of our reputation is of little consequence to God. In fact, He might be trying to smash the idol of reputation. The Prince of Life hung naked and shamed on a cross for you and me in the fulfillment of God's will. God has the right to require that our reputation be laid in the dust in obedience to His will.

If we are mocked, falsely accused, berated, and maligned for doing or saying what our Lord has commanded, so be it. Blessed be His name. He has given us the indescribable privilege of experiencing the trials with the prophets and of following in our Savior's blood-stained steps. As the apostle Paul wrote, "For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake (Phil. 1:29).

"I'll Take a Padded Cross, Please"

The demand of discipleship for the Christian has never changed. It is simply this: death to self. We must pick up our cross daily (see Luke 9:23).

Consider this: We love the cross of Christ, and well we should. On that God-ordained cross our Savior was slain, our sins were atoned for, and we were redeemed to God. We embrace the cross of Christ, but we despise and reject the cross He has commanded us to bear - the believer's cross.

The believer's cross doesn't atone for our sins, it doesn't redeem us to God, and it doesn't make the sky grow dark. It simply kills us. Usually uneventful, unhistorical, and unrecorded, the believer's cross is our call- nay, it is our duty - to lay our reputations, our self-preservation, our very lives at the feet of the Lamb of God.

"For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's" (Rom. 14:8). When we become the grain of wheat, falling into the ground and dying alone, then we will bear much fruit (John 12:24). You may desire to be used of God in a great way. Are you willing to go with Christ outside the establishment, or as the Bible puts it, "outside the city gate bearing His reproach"? (Heb. 13:13).

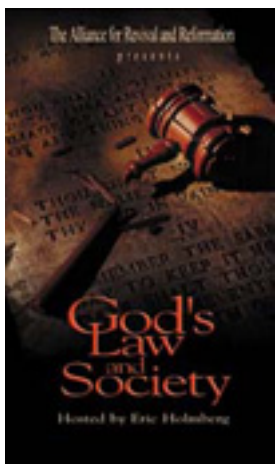
You may desire to speak for God before multitudes. Are you speaking for Him during our lunch hour at work? Are you declaring His Word to your relatives and neighbors? If you shrink back from speaking before the few for fear and love of your reputation, what makes you think you could withstand the blistering heat of prolonged public hatred?

Friend, if you have bowed the knee to the idol of reputation, repent. Ask God for forgiveness. And then ask Him for courage. As you meditate on these truths, certain situations, certain relationships, may come to your mind where you have not said or done what you should have. God will give you another chance. Each time He proves you, He will give you greater and greater responsibility and anointing for His kingdom. If you fail a test, don't despair. Again seek forgiveness - and prepare yourself for the make-up exam! There is no end to opportunities to die to ourselves, to stand for God in this troubling hour, and to lay our reputation at His nail-scarred feet.

May God help us learn to loathe the preservation of our nice, safe, non-confrontational (uneventful, unfruitful) lives; may we learn to live out Christ's command that we hate our own lives in comparison to our love and zeal for Him (see John 12:25-26). When people are prepared to lay down their lives, they become very dangerous. Why? They are not afraid. They can't be bought off or cowed into silence. When we "love not our lives, even unto death" (Rev. 12:11), we will become truly dangerous to the enemies; armies and truly useful for the extension of our Master's kingdom.

So smash that idol of reputation!

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The Three "R's" of Christianity: The Power to Transform Culture

By Jay Rogers

2/94

SOME MODERN EDUCATORS HAVE DISCOVERED the truth that the teachers of one-room school houses of the 1800s new well: for a child to excel in study, he must learn to become a self-educator. The child is taught the basics (or the three R's) which are the basis of all learning skills. If these are mastered early on, the student becomes self-governing and is prepared for all areas of study.

Christianity, also, has the three "R's" of faith: revival, reformation and restoration. If mastered, these three powerful truths will equip the Church to be the cultural transformer she was destined to be. The Church must begin with the historical orthodox faith and then build upon this foundation with subsequent principles of cultural transformation. Let's define three of these principles:

REVIVAL - This begins with a recovery of the Lord's testimony in a given generation. The resulting effect of the revived Church on society with large numbers of people being converted is termed a spiritual awakening.

REFORMATION - This is defined as the corresponding effect of a spiritual awakening on a particular society. Great social reforms occur due to the sanctifying power of a revived Church acting as a redeemer to its culture.

RESTORATION - This occurs as each successive wave of revival restores great truths which were part of the normal experience for the early Church of the apostolic age, but had been lost during the time of the Middle Ages.

These three great forces, working together throughout time, have brought us to a crucial juncture in history. We desperately need to understand what God has accomplished in the past and to examine the current state of world affairs. The purpose of such understanding is to create an atmosphere within the Church of our generation which is conducive to yet another wave of revival which will reform the nations and complete the Great Commission. As we begin to understand the mechanism through which God was worked in the past, we will be able to have hope for the future.

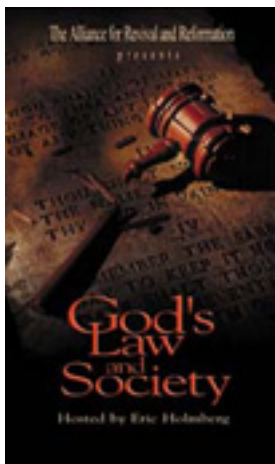
We should realize that there is revival happening all over the world today. There is spiritual awakening which has swept hundreds of millions of people into the Kingdom of God within the last decade. There is revival in Africa, South America, the former Soviet Union, the People's Republic of China, the South Pacific Islands, and Southeast Asia. The sheer volume of people coming to know Christ in this "World Awakening" not only rivals but even surpasses what happened in America in centuries past.

One of the most obvious effects of spiritual awakening in the world today was in dealing a death blow to communism - the dreaded enemy of liberty and Christian culture. Although the secular press has not presented this fact, the Church was more instrumental in bringing the downfall of many communist governments throughout the world than any other single force.

We can understand what is next on the agenda by examining God's promises to his Church, especially those found in Isaiah 60 and those found in the Great Commission (Matthew 28:18-20). As we turn to our own nation and Europe, we see that the supposedly "Christian" nations of the world today are sadly deficient in terms of revival experience. Nevertheless, in times of great darkness in America's past revival has dawned bringing new light and hope. So we can hope and pray for a Great Awakening in America which will surpass all past experience.

In our own nation, we can see that the coming awakening will bring an end to abortion - America's number one social problem. Reform efforts of a revived Church will also overthrow ungodly influences in art, music and the sciences. We can expect that lewd homosexual art, rock music, and the theory of evolution will be targets of the awakened Church. The many social problems our nation now faces - sexual immorality, AIDS, racial problems, economic woes - are reformation tasks for the Church of the new awakening.

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Paradigm Shift 1992

BY JEFF ZIEGLER

THE CHURCH OF JESUS CHRIST IN AMERICA is currently undergoing a radical shift in doctrine, purpose and function. This shift is bringing the Church toward her proper role. Committed Christians all over the nation are now changing their attitudes and asking new questions about the Church, such as: "What should she be doing?" - and - "What should she look like? These questions are being answered in a current transition period - what I have termed "Paradigm Shift 1992."

What is a Paradigm?

A paradigm is a set of beliefs which act as a model for one's sense of reality. This model or belief system will ultimately shape one's actions. In other words: "What you view is what you'll do." Another way of looking at paradigms would be to see them as a set of proven value judgments which reside at the core of one's being. This is commonly referred to as a "worldview." When we are talking about paradigms, we are looking at patterns of thinking which - whether you realize it or not - determine your conduct and lifestyle.

There has been much heated debate in recent years about paradigms. This discussion has focused on the shifts which occur when an old paradigm is seen to be obsolete or false. In which case, one paradigm gives way to another. This transfer of belief systems and values is termed a "paradigm shift."

A good example of a paradigm shift in the business world would be the transfer of the influence and power of computer manufacturers that came with the invention of the personal computer or "PC." Prior to the invention of the PC, larger, well established computer manufacturers produced bulky, expensive computers which had to be run via a mainframe to a computer terminal. The invention of the PC by a smaller, less established company provided a compact, inexpensive computer that could be run from a built-in "hard drive." Small businesses and individuals found that the PC was much more reliable, useful and efficient than its older counterpart. While this smaller company has grown by leaps and bounds, the larger computer manufacturers are now scrambling to shift their entire operation to compete with this younger innovative company.

Paradigm shifts are not confined to the business world. In fact, we can see a common historical paradigm shift which has occurred in the Church just prior to every revival and spiritual awakening. The pattern has generally followed that an old paradigm has become entrenched in the Church and God's people are unable to discern the need for revival and reformation along with the new paradigm or vision that is carried along with it.

No one pours new wine into old wineskins. If he does, the new wine will burst the skins, the wine will run out and the wineskins will be ruined. No, new wine must be poured into new wineskins. And no one

after drinking old wine wants the new, for he says, "The old is better."

- Luke 5:37-39

While it would be interesting to investigate the times, events, and paradigm shifts which have preceded each revival movement over the past 500 years, I believe it would be more useful to find the overriding biblical principle of paradigm shift which leads to revival. This is especially critical in our generation, for the evidence would indicate that the paradigm shift is already underway in the United States.

Jesus' Parting Words Before His Ascension

On one occasion, while he was eating a meal with them, he emphasized that they were not to leave Jerusalem, but wait for the Father's promise. "You have already heard me speak about this," he said, "for John used to baptize with water, but before many days are passed you will be baptized with the Holy Spirit."

This naturally brought them together, and they asked him, "Lord, is this the time when you are going to restore the kingdom to Israel?"

To this he replied, "You cannot know times and dates which have been fixed by the Father's sole authority. But you are to be given power when the Holy Spirit has come to you. You will be witnesses to me, not only in Jerusalem, not only throughout Judea, not only in Samaria, but to the very ends of the earth."

- Acts 1:4-8 JB Phillips

The School of Christ

Here we find an all important example of paradigm shift. The scene is set just prior to the inauguration of the Church on the day of Pentecost. The resurrected Christ issues forth His final instructions to the disciples before His Ascension. This school of Christ was to last forty days. A new paradigm, the Church, was being erected on the site of an old paradigm (the Sanhedrin, the Temple, Judaism, etc.) yet with none of the old discarded materials.

The subject matter of this last day school of Christ was the bedrock for the new paradigm. The elements of this new order were as follows:

1. The emphasis on the Kingdom of God
2. The ministry of prayer (Being commanded to wait on the Lord)
3. The reception of the Holy Spirit

What is Ecclesiology?

These three subjects fall under the theological category termed ecclesiology. The word comes from the Greek root: Ekklesia meaning "the called-out ones" or "the Church." The term ecclesiology is defined as the study of the doctrine, purpose, and function of the Church as Jesus intended it to be.

The forty day school of Christ instructed the disciples in the present reality of the Kingdom of God along with the immutable eternal purposes upon which it was based. The place for the discovery and implementation of these Kingdom principles was to be the commanded prayer meeting. And the empowerment for the testimony and expansion of this Kingdom was to come in the person of the Holy Spirit.

Jesus Christ intended this victorious worldview to encompass the globe even "to the ends of the earth." This new paradigm - "the Church" - was given a grand and glorious vision with all the power and divine authority of the resurrected Christ to carry out her mission. (See Ephesians 1:17-23.)

However, the disciples had great difficulty in this school of Christ. The new paradigm of ecclesiology - what they were to be as the Church - was a new and foreign idea being clouded by an old paradigm. That old paradigm was an emphasis on eschatology or a study of the end times.

What is Eschatology?

Eschatology is derived from the Greek word Eskatos, which means "the last things." Eschatology is the study of the "end times" or the final events in world history.

Notice that the disciples ask the question: "Lord, is this the time when you are going to restore the kingdom to Israel?" The question is distinctly eschatological in nature. They were caught in the old paradigm of the Sanhedrin which had an undo emphasis on eschatology, especially the dates, times and endless speculations about the coming of the Messiah, rather than on the lessons of the school of Christ. It should be noted that while the Sanhedrin was very adept at knowing prophetic writings, it failed as an institution for they had no sense of the redemptive purposes of God for all nations. Thus they speculated about the time of the Messiah's coming, yet missed the day of their visitation.

Jesus responded to the disciple's eschatological question by bringing the paradigm shift into a burning focus: "You cannot know times and dates which have been fixed by the Father's sole authority." Clearly Jesus shifts the emphasis away from eschatology and refocuses the disciple's attention back to the lessons of the school of Christ or ecclesiology: "But you are to be given power when the Holy Spirit has come to you. You will be witnesses to me, not only in Jerusalem, not only throughout Judea, not only in Samaria, but to the very ends of the earth."

The question our generation faces is very similar to that of the disciples. Will the Church in America be able to make a paradigm shift away from an undo emphasis on eschatology to a proper emphasis on ecclesiology as we move toward another Great Awakening? There are signs that a paradigm shift is already well under way in the Church. We will look at the signs of this shift momentarily, however, we

must understand a recurring pattern between the paradigms of eschatology and ecclesiology.

We see in times of stagnation or decline within the Church an overall loss of vision and testimony. The challenge of the Great Commission and the Church triumphant seems beyond our scope of experience and no great emphasis is placed on ecclesiology, for the times and the poor state of things dictate that the best days of the Church are behind her. Thus prayers for revival and massive, global spiritual awakening are not only seen as naive, but are actually frowned upon by a paradigm of malaise and decline.

Historically, we find an emphasis on fatalistic eschatology, which gradually makes its way into the Church and severely hampers her global mission. Speculative date setting about Christ's Second Coming and undo attention to current events, and subjective extra-biblical interpretations of prophetic writings have always hindered the Church. These were the very things for which the disciples were rebuked.

This pattern has shown itself not only in our example from Acts chapter one, but also just prior to the Reformation, the First and Second Great Awakenings, and the Pentecostal/Charismatic movement. We can also see that before any of these movements were brought into full fruition, a paradigm shift took place away from eschatology and toward a victorious ecclesiology.

Today, we find that the Church in America has been obsessed with a calendar driven, date-setting, escapist eschatology which demeans the role of the Church in the world. The results over the past seventy five years has been a Church which has disengaged herself from society and given it over to every anti-Christian power imaginable. As the Church has withdrawn from society, a vacuum has been created, and pagan humanism concealed within the Trojan horse of pluralism has captured most of the societal institutions of our land, including many "Christian" denominations, seminaries, and pulpits. The deplorable result was a prayerless, hopeless church without purpose, purity or power.

However, approximately twelve years ago a sovereign prayer movement for revival and spiritual awakening began to take shape all across the land. The results of this prayer "counterattack" has been astounding in its scope and effect - especially in the last three years. As the prayer movement has turned into a holy conflagration so too, a clear paradigm shift has been evidenced. The victorious ecclesiology for which Christ successfully labored forty days to impart to His disciples is again making a dominant resurgence as we move toward yet another Great Awakening.

The following outline depicts this paradigm shift. Here is a common ecclesiology and eschatology based in confessional orthodoxy, yet poignant and robust in pointing the way for revival in our generation.

I. Common Ecclesiology

A. The Church is the only institution to advance Christ's Kingdom on earth. No other institution is intimated.

B. Christ has furnished all the means to accomplish His work (His finished work on the Cross, the Word

of God, the Holy Spirit).

C. We have the witness of the Early Church in triumph over the Roman Empire, the Great Awakenings, and today's Third World Awakenings as evidence of a victorious Church.

D. It would dishonor the gospel of God, and the work of the Holy Spirit to intimate that the Church will ultimately fail in accomplishing the Great Commission.

E. The Purpose of the Kingdom of God

1. To prevent the universal spread of idolatry
2. To preserve the testimony of Christ's reign
3. To gather the elect
4. To reaffirm the covenants and moral law of God
5. To triumph over all

II. Common Eschatology

A. All nations will have an identifiable indigenous witness of Christ and the Church.

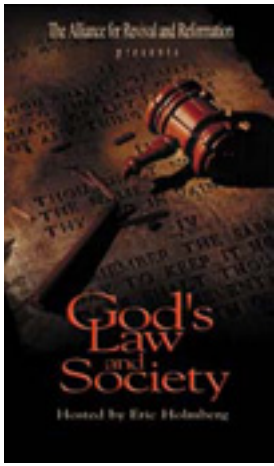
B. Ethnic Jews will be reingrafted in a mass way.

C. All anti-Christian powers shall be destroyed not only judicially but practically.

D. Christ shall return in person to judge the living and the dead.

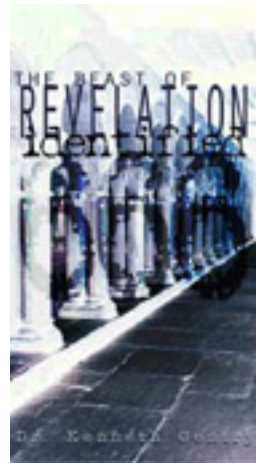
E. The saints will inherit the consummated Kingdom.

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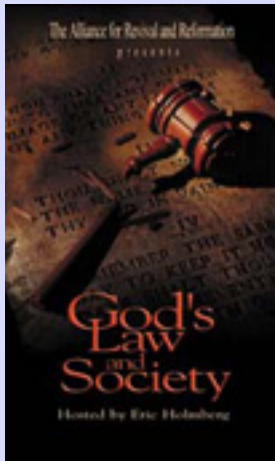
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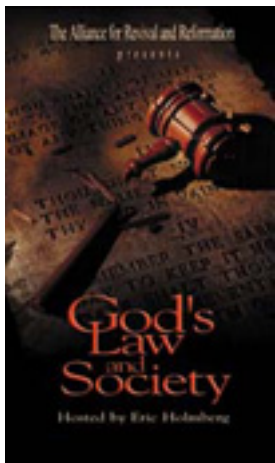
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Calvin on Justification By Faith Alone

"Why, then, are we justified by faith? Because faith we apprehend the righteousness of Christ, which is the only medium of our reconciliation to God. But this [justification] you cannot attain, without at the same time attaining to sanctification.... Christ therefore justifies no one whom he does not also sanctify. For these benefits are perpetually and indissolubly connected, so that whom he illuminates with his wisdom, them he redeems; whom he redeems, he justifies; whom he justifies, he sanctifies.... Since, then, the Lord affords us the enjoyment of these blessings only in the bestowment of himself, he gives them [justification and sanctification] both together, and never one without the other. Thus we see how true it is that we are justified, not without works, yet not by works; since union with Christ, by which we are justified, contains sanctification as well as righteousness."

- John Calvin, Institutes of the Christian Religion,
trans. John Allen (Grand Rapids: Eerdmans, 1949), III: xvi, 1.

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Models for Reformation: John Knox (1505-1572)

John Knox was ordained a priest in the Roman Catholic Church in Scotland at the time when John Calvin began the Reformation of Geneva. The flames of the Reformation began to be kindled in Scotland in the heart and mind of Knox's close friend George Wiseheart. Being on familiar terms with Edinburgh, the capital of Scotland, Wiseheart was chosen by King Henry the Eighth for going to Scotland and interceding for the hand in marriage of Mary Stuart, the infant "Queen of Scots," with Edward, the infant son of the King of England. Wiseheart was an unwilling tool of King Henry in this matter and his action set Catholic Scotland against him. When Wiseheart was burned at the stake by Cardinal Beaton, the fires that consumed his body fired the heart of John Knox. From that hour he was the enemy of the Roman Catholic Church. Two years later, Beaton was assassinated by "parties unknown."

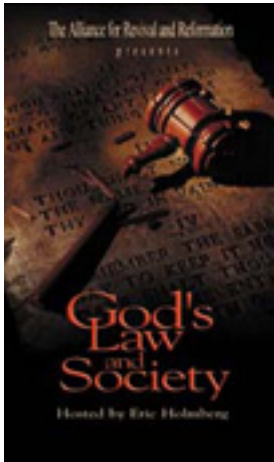
Shortly after the death of Beaton, John Knox came to Edinburgh as a newly ordained priest, having been accused of "hatching the plot" against the cardinal even though he did not personally take a hand in executing it. Soon Knox had a growing group of followers. He accused the Catholic clergy of Scotland of being "gluttons, wantons and licentious revelers, but who yet regularly and meekly partook of the sacrament." Knox traveled to Geneva three times to study under Calvin who had a high regard for the young Scotsman. Knox returned to Scotland, was married at age 38, and was widowed a few years afterward.

Then hell sent a close call for the Reformer in the person of Mary Queen of Scots. Mary's mother was Mary of Guise, a French woman married to King James of Scotland. Knox bore a terrible hatred toward Mary of Guise. His book, *The First Blast of the Trumpet Against the Monstrous Regiment of Women*, had Mary Tudor, Mary of Guise, and Mary Queen of Scots, in mind. As soon as Mary Queen of Scots had landed on Scottish soil, Knox fled fearing for his life. Before long he returned to Scotland and sought a personal interview with the queen, then 20-years-old, "with intent to bring her heart to Jesus." Mary then tried her hand at converting Knox back to Roman Catholicism - or the "Mother Church" - with bribes of political power. Stormy interviews followed, punctuated by "covenantal lawsuits" served up by Knox and his followers.

In response to Knox's imprecatory prayers, Mary Queen of Scots is reputed to have said: "I fear the prayers of John Knox more than all the assembled armies of Europe." In response to the rising resistance of the Scottish Reformers, Mary fled Scotland and was later put to death by a court of English who had accused her of plotting to assassinate Elizabeth I. Knox was survived by the Scottish Covenanters, who drew up a compact in 1638 asserting their right, under God, to national sovereignty.

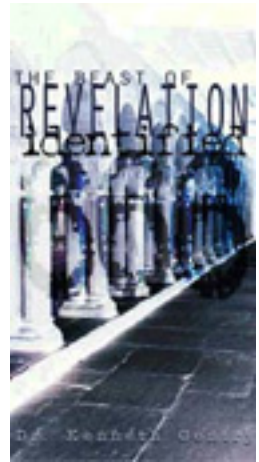
Progress of Nations, ed. Charles H. Sylvester (Hanson-Bellows Company, 1912) vol. III, pp.454-457.

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Models for Reformation: Covenantal Lawsuits of the Church of Scotland

Increasing persecution by the Catholic authorities against the Scottish Reformers in the 1500s led them to adopt a form of public prayer proclamations or "covenantal lawsuits." The intent of these prayer proclamations was to implore their enemies to come to the knowledge of salvation. If the wicked rulers refused to repent of their murders and idolatries, the Church, acting as an ecclesiastical court, was giving them over to hell. These declarations warned their oppressors to repent or suffer the consequences of facing a militant uprising led by the Church of Scotland. The text of one such proclamation reads as follows:

"To the generation of Antichrist, the pestilent prelates and their Shavelings within Scotland, the Congregation of Christ Jesus within the same, sayeth,

"To the end that ye shall not be abused, thinking to escape just punishment, after that ye in your blind fury have caused the blood of many to be shed, this we notify and declare unto you, that if ye proceed in this your malicious cruelty, ye shall be entreated, wheresoever ye shall be apprehended, as murderers and open enemies to God and unto mankind; and therefore, betimes cease from this blind rage. Remove first from your bands of bloody men of war, and reform yourselves to a more quiet life; and thereafter mitigate ye the authority which, without crime committed upon our part, ye have inflamed against us, or else be ye assured, that with the same measure that ye have inflamed against us, and yet intend to measure to others, it shall be measured unto you: That is, as ye by tyranny intend not only to destroy our bodies, but also by the same to hold our souls in bondage of the Devil, subject to idolatry, so shall we with all force and power, which God shall grant unto us, execute just vengeance and punishment upon you.

"Yea, we shall begin that same war which God commanded Israel to execute against the Canaanites; that is, contract of peace shall never be made till ye desist from your bloody idolatry and cruel persecution of God's children. And this we signify unto you in the name of the eternal God, and of his Son Jesus Christ, whose verity we profess, and Evangel we will have preached, and holy Sacraments rightly ministered, so long as God will assist us to gainstand your idolatry. Take this for advertisement and be not deceived."

The Scottish Covenanters refuted the idea of the "Divine Right of Kings" arguing that the King himself is in covenant with God. The people, as the king's subjects, were also a part of the covenant. Yes, God ordained earthly rulers, but only those who were just and obedient to God's law. If a king broke covenant with God, the people were obliged to throw off the shackles of tyranny - otherwise the people would be guilty of submitting to the unjust commandments of wicked rulers. John Knox implored the earthly rulers to submit themselves to God's authority:

"The name and the cloak of the authority, which ye pretend, will nothing excuse you in God's presence;

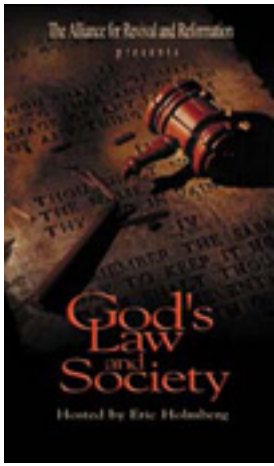
but rather shall ye bear double condemnation; for that ye burden God, as that his good ordinance were the cause of your iniquity. All authority which God hath established, is good and perfect, and is to be obeyed of all men, yea under the pain of damnation. But do ye not understand, that there is a great difference betwix the authority which is God's ordinance, and the persons of those which are placed in authority? The authority and God's ordinance can never do wrong; for it commandeth, That vice and wicked men be punished, and virtue, with virtuous men and just, be maintained. But the corrupt person placed in this authority may offend, and most commonly doth the contrary hereof; and is then the corruption of the person to be followed, by reason that he is clad with the name of the authority? Or, shall those that obey the wicked commandment of those that are placed in authority be excusable before God? Not so; not so. But the plagues and vengeance of God taken upon kings, their servants, and subjects, do witness to us the plain contrary.

"Pharaoh was a king, and had his authority of God, who commanded his subjects to murder and torment the Israelites, and at last most cruelly to persecute their lives. But was their obedience (blind rage it should be called) excusable before God? The universal plague doth plainly declare that the wicked commander, and those that obeyed, were alike guilty before God. And if the example of Pharaoh shall be rejected because he was [a gentile], then let us consider the facts of Saul: He was a king anointed of God, appointed to reign over his people; he commanded to persecute David, because (as he alleged) David was a traitor and usurper of the crown; and likewise commanded Abimelech the High Priest and his fellows to be slain: But did God approve any part of this obedience? Evident it is that he did not. And think ye, that God will approve in you that which he did damn in others? Be not deceived: with God there is no such partiality. If ye obey the unjust commandments of wicked rulers, ye shall suffer God's vengeance and just punishment with them. And therefore as ye tender your own salvation, we most earnestly require of you moderation, and that ye stay yourselves, and the fury of others, from persecuting of us, till our cause be tried in lawful and open judgment."

The consequences of disobeying the covenant of God was suffering the severity of God's judgment. If the persecutors of the Scottish Church refused to repent, they would suffer excommunication. Knox and his followers knew that God himself would give victory to the Church. Judgment would come on their oppressors in some way, either in the case with Ananias and Saphira being struck down immediately (Acts 5:1-11); in the case of Simon the Sorcerer in being brought to repentance (Acts 8:18-24); in the case of Herod being struck down by disease (Acts 12:23); or in the case of Elymas the Sorcerer who was incapacitated by being struck by blindness (Acts 13:8-11). Armed uprising was not the first priority of the Church. They were first to dispense with all effective means of Church discipline. But armed resistance, as a last means of self defense, was never ruled out.

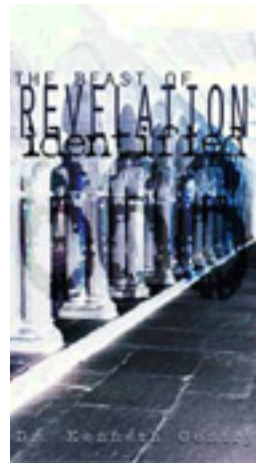
John Knox, *The Reformation in Scotland*, pp.168,169,171,172.

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Models for Reformation: Oliver Cromwell, Lord Protector of England (1599-1658)

There is definitely an association between John Knox and Oliver Cromwell. Knox, in his book *The Reformation of Scotland*, outlined the whole process without which the British model of government under Oliver Cromwell never would not have been possible. Yet Knox was more consistently covenantal in his thinking. He recognized that civil government is based on a covenant between the magistrate (or the representative or king) and the populace. His view was that when the magistrate defects from the covenant, it is the duty of the people to overthrow him.

Cromwell was not a learned scholar, as was Knox, nevertheless God elevated him to a greater leadership role. Oliver Cromwell was born into a common family of English country Puritans having none of the advantages of upbringing that would prepare him to be leader of a nation. Yet he had a God-given ability to earn the loyalty and respect of men of genius who served him throughout his lifetime. John Bunyan, author of *Pilgrim's Progress* served under his command in the English Civil War, and John Milton, who penned *Paradise Lost*, served as his personal secretary.

Cromwell's early years were ordinary, but after a conversion experience at age 27, he was seized by a sense of divine destiny. He became suddenly zealous for God. He was a country squire, a bronze-faced, callous-handed man of property. He worked on his farm, prayed and fasted often and occasionally exhorted the local congregation during church meetings. A quiet, simple, serious-minded man, he spoke little. But when he broke his silence, it was with great authority as he commanded obedience without question or dispute. As a justice of the peace, he attracted attention to himself by collaring loafers at a tavern and forcing them to join in singing a hymn. This exploit together with quieting a disturbance among some student factions at the neighboring town of Cambridge earned him the respect of the Puritan locals and they sent him to Parliament as their representative. There he attracted attention with his blunt, forcible speech as a member of the Independent Party which was made up of Puritans.

The English people were bent upon the establishment of a democratic parliamentary system of civil government and the elimination of the "Divine Right of Kings." King Charles I, the tyrant who had long persecuted the English Puritans by having their ears cut off and their noses slit for defying his attempts to force episcopacy on their churches, finally clashed with Parliament over a long ordeal with new and revolutionary ideas. The Puritans, or "Roundheads" as they were called, finally led a civil war against the King and his Cavaliers.

When he discerned the weaknesses of the Roundhead army, Cromwell made himself captain of the cavalry. Cromwell had never been trained in war, but from the very beginning he showed consummate genius as a general. Cromwell understood that successful revolutions were always fought by farmers so he gathered a thousand hand-picked Puritans - farmers and herdsmen - who were used to the open fields. His regiment was nicknamed "Ironsides" and was never beaten once, although they fought greatly

outnumbered - at times three to one.

It was an army the likes of which hadn't been seen since ancient Israel. They would recite the Westminster Confession and march into battle singing the Psalms of David striking terror into the heart of the enemy. Cromwell's tactic was to strike with the cavalry through the advancing army at the center, go straight through the lines and then circle to either the left or the right milling the mass into a mob, creating confusion and utterly destroying them. Cromwell amassed a body of troops and soon became commander-in-chief. His discipline created the only body of regular troops on either side who preached, prayed, paid fines for profanity and drunkenness, and charged the enemy singing hymns - the strangest abnormality in an age when every vice imaginable characterized soldiers and mercenaries.

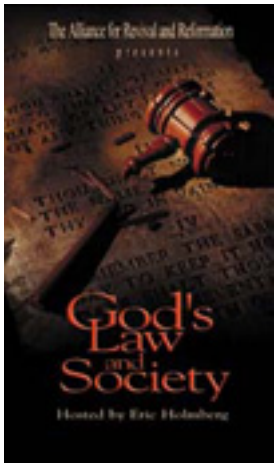
In the meantime, Charles I invited an Irish Catholic army to his aid, an action for which he was tried for high treason and beheaded shortly after the war. After executing the national sovereign, the Parliament assumed power. The success of the new democracy in England was short-lived. Cromwell found that a democratic parliamentary system run by squires and lords oppressed the common people and was almost as corrupt as the rulership of the deposed evil king. As Commander-in-Chief of the army, he was able to seize rulership and served a term as "Lord Protector."

During the fifteen years in which Cromwell ruled, he drove pirates from the Mediterranean Sea, set English captives free, and subdued any threat from France, Spain and Italy. Cromwell made Great Britain a respected and feared power the world over. Cromwell maintained a large degree of tolerance for rival denominations. He stood for a national church without bishops. The ministers might be Presbyterian, Independent or Baptist. Dissenters were allowed to meet in gathered churches and even Roman Catholics and Quakers were tolerated. He worked for reform of morals and the improvement of education. He strove constantly to make England a genuinely Christian nation and she enjoyed a brief "Golden Age" in her history.

When Charles I was beheaded, the understanding was that he had broken faith with the people. Their view was that when the magistrate breaks faith, then he may legitimately be deposed. The Puritan understanding of the covenantal nature of government was the foundation for American colonial government. This was true of Massachusetts and Connecticut and to a lesser extent in the Southern colonies. When the Mayflower Compact was written, the Pilgrims had a covenantal idea of the nature of civil government. This was a foundation for later colonies established throughout the 1600s. These covenants were influenced by what Knox had done in Scotland and what the Puritans had done in England.

Progress of Nations, vol. IV, pp.144-153.

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Models for Reformation: Puritan America (1620-1776)

The voices of Christian philosophers, authors and poets - men possessed of greater faculties of insight - had much to say about the destiny of our continent long before the United States came into existence. As the colonies began to prosper and grow, a group of English Puritans began to prophesy a new turn in history. While the American colonies were still in their infancy, they predicted growth in power and civilization, heralding a Western empire.

George Herbert (1593-1633), the Anglican poet, seeing the Puritan emigration to America, prompted by conscience and the desire for religious liberty, was inspired to write the famous verses:

"Religion stands on tiptoe in our land,
Ready to pass to the American strand."

Herbert died in 1632, twelve years after the landing of the Pilgrims at Plymouth, and two years after the larger movement of the Massachusetts Company which began the settlement of Boston. These verses were almost suppressed by the English government being unsympathetic to the Puritan cause and refusing the proper license for publication. They at last yielded, however, calling Herbert "a divine poet" and expressing the hope that "the world would not take him for an inspired prophet."¹

John Milton (1608-1674), author of *Paradise Lost* and the heroic Sonnets, wrote a treatise on the emigration of English Christians to America:

"What numbers of faithful and free-born Englishmen and good Christians have been constrained to forsake their dear dearest home, their friends and kindred, whom nothing but the wide ocean and the savage deserts of America could hide and shelter from the fury of the bishops! O, if we could but see the shape of our dear mother England, as poets are wont to give a personal form to what they please, how would she appear, think ye, but in a mourning weed, with ashes upon her head, and tears abundantly flowing from her eyes, to behold so many of her children exposed at once and thrust from things of dearest necessity, because their conscience could not assent to things which the bishops thought indifferent? Let the astrologer be dismayed at the portentous blaze of comets and impressions in the air, as foretelling troubles and changes to states; I shall believe there cannot be a more ill-boding sign to a nation (God turn the omen from us!) than when the inhabitants, to avoid insufferable grievances at home, are enforced by heaps to forsake their native country."²

Although such statements are not public prayer proclamations in the strictest sense, the English Puritan writings contain the covenantal model of the blessings and curses of God on nations. It may have been merely a practical understanding that England would suffer by losing its and most intelligent, industrious, prosperous and pious citizens. Yet the prophetic nature of the writings of the Puritans cannot be ignored.

We can view the First Great Awakening of 1740 as the impetus for issuing the Declaration of Independence to King George III in 1776. It would be stretching the truth to say that the Declaration was a type of covenantal lawsuit, yet it is undoubtful that through the waking up of the minds of all classes through the Great Awakening, Puritanism was carried into our form of civil government. The First Great Awakening produced a general discussion of the principles of freedom and human rights, the habit of contending for rights with religious zeal, and the preparation of the mind for all questions pertaining to civil government in the American colonies. Although it is true that there was a strong deistic influence at the time of the signing of the Declaration, there is no question that there were the residual effects of strong Puritan influence. The American Revolution could not have occurred without the 150-year-old Puritan foundation in America.

Thomas Jefferson, a man described by his contemporaries as "a French infidel in respect to religion" was ironically indebted to the Puritans for his model of civil government. The evangelical explosion of the Great Awakening in Puritan New England provided the seeds for the first Baptist churches to be planted in Episcopal Virginia, which held to a Calvinistic theology and a congregational form of church government. Jefferson gained his first clear idea of a republican government from seeing the congregationalism of a Baptist church in his vicinity. It was good politics, too, since he strengthened his party's stance among the people through an alliance with the Baptists and all friends of religious freedom.³

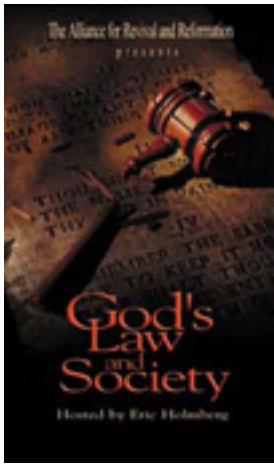
The Jeffersonian distinction between Church and State is very different from the idea promoted in our day. The very phrase "separation of Church and State" is very misleading. It is not a constitutional phrase but it came afterward in the writings of Jefferson. It originated as a Calvinist/Puritan distinction between the spheres of authority of church and civil government. The Church and the State are separate spheres of governmental authority. Separation of Church and State does not mean separation of the civil sphere from God. The issue is not whether the Church should intrude on the State's affairs. The Church should not. Neither should the State intrude on the Church's affairs. But Jesus Christ intercedes in the affairs of both. Civil government is not secular; it still stands under the moral Law of God. This was the understanding of most American legislators until the 20th century.

1 The Church Militant: Herbert's Poetical Works (Little and Brown) p.247, note.

2 Reformation in England, Book II: Works, Vol. III, (Pickering) p.45.

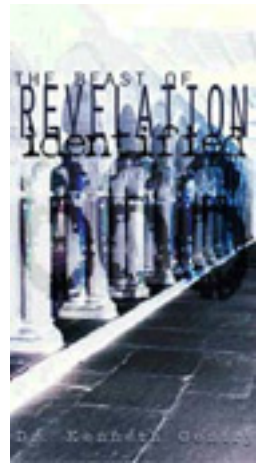
3 Joseph Tracy, The Great Awakening (Tappan and Dennet, Boston, 1842) pp.419.420.

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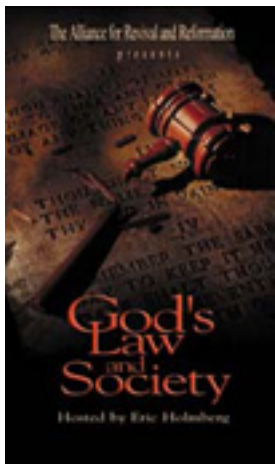
William Bradford: Governor of Plymouth Colony

William Bradford, the second governor of Plymouth colony elected to fill the place of the deceased John Carver, was responsible for the infant colony's success through great hardships. The Pilgrims were part of a strain of Puritanism known as Separatism, which denoted the aim to completely secede from the Church of England. The Pilgrims held to a Congregational rather than a Presbyterian form of church government.

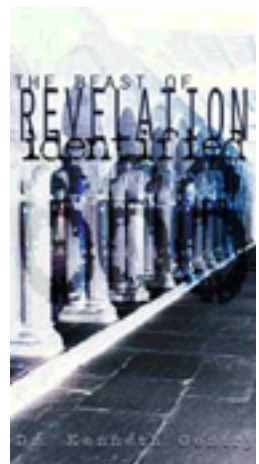
Not all of the Plymouth colony were Christians, however, and some spoke of using their liberty in defiance of the Pilgrims. Unless they could be held together in unity there was little hope they would survive. The success of the Plymouth was based on covenantalism - the belief that men could form compacts or covenants in the sight of God as a basis for government without the consent of a higher authority. The church of the Pilgrims was already bound by a strict mutual covenant. But to include those outside of the church, a civil compact was drawn up - the constitution and foundation of a Christian democratic republic in the New World.

The Mayflower Compact acknowledged the right of everyone who signed it to share in the making and administering of laws and the right of the majority to rule. It was the constitution of a pure democracy, the principle of Congregational church government applied to the state. This was all the law they had for several years. It worked because they chose Christians as their leaders and all understood that they were to be self-governing under the moral law of God.

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John Winthrop: First Governor of Massachusetts

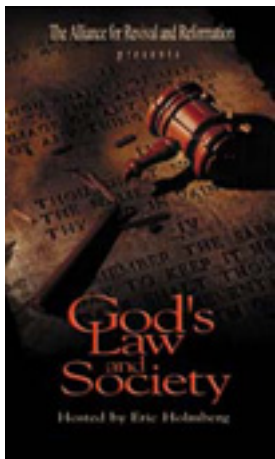
While en route to the New World on board the Arabella, John Winthrop wrote a sermon entitled "A Model of Christian Charity," in which he outlined the purposes of God for New England. Winthrop had a deep understanding of God's divine purposes for the colony. "We shall be a city set on a hill," he said of Boston - where the church was the center of life during those early years of the city's history. He described a harmonious Christian community whose laws and government would logically proceed from a godly and purposeful arrangement.

John Winthrop also believed that this new form of government would help bring about a "Golden Age" and that one day all the nations of the world would copy this form of government: "We shall find that the God of Israel shall be among us, when ten of us shall be able to resist a thousand of our enemies; when He shall make us a praise and glory that men shall say of succeeding plantations, 'the Lord make it like that of New England.'"

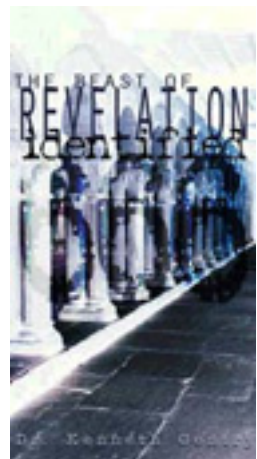
But Winthrop also gave a warning: "The eyes of all people are upon us, so that if we deal falsely with our God in this work we have undertaken, and so cause us to withdraw His present help from us, we shall be made a story and a byword through the world."

Winthrop set out clearly the revealed purposes of God and warned that the success or failure of their endeavors would depend on their dedication to the ideal of selfless community. History shows us that this ideal was never realized, however, Winthrop laid the foundation for generations yet to come.

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Models for Reformation: Cotton Mather

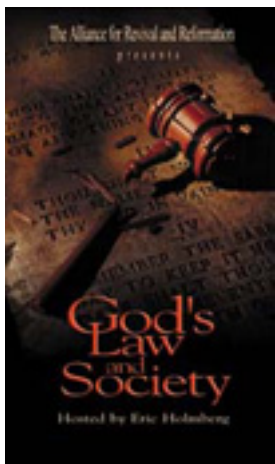
Cotton Mather was the most famous minister in New England at the close of the 17th century. Toward the middle of the 1600s, the Puritan revival in America began to wane. The social order of Puritan society had begun to degenerate very early in its history because of the lack of a much needed evangelical awakening.

The second generation of Puritans were often unable to claim that they had had the same experience with God as their parents. When the high standard of the law which was embraced by their parents was imposed in turn on their children, it only served to inflame their passions. The result was occurrences in the late 1600s such as the witchcraft hysteria, severe punishments for non-violent crimes such as the stocks, public floggings, hangings, etc.

"By the time Mather undertook his history, *Magnalia Christi Americana*, the original Puritan community had vanished, leaving behind heirs to its land and fortunes but not to its spirituality.... Everything that Mather wrote can be seen as a call to defend the old order of church authority against the encroachment of an increasingly secular world. As an apologist for the 'old New England way' there is no doubt that Mather left himself open to attack, and by the end of the 17th century he had become a scapegoat for the worst in Puritan culture."¹

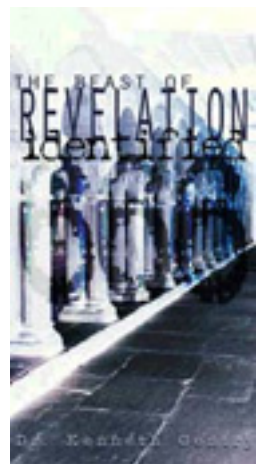
¹ The Norton Anthology of American Literature, W.W. Norton & Company, New York, 1979. p.4,118.

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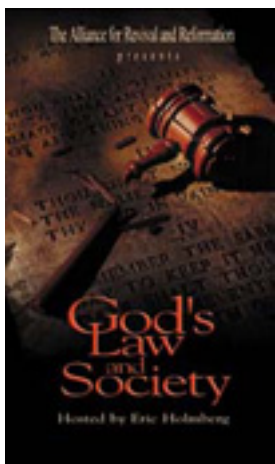
Models for Reformation: Jonathan Edwards, The First Great Awakening

Jonathan Edwards, sometimes known as the postmillennialist's postmillennialist, is best known for his role in the Great Awakening, which began as a revival in several churches along the Connecticut River Valley. Through his preaching, revivalistic fervor spread like wildfire throughout the colonies. Evangelistic zeal and millennial hopes went hand and hand. Edwards' preaching that the millennium would commence in America fueled reformation zeal within our embryonic nation.

In his work, *History of Redemption*, Edwards saw all of human history as a progressive march toward victory for the kingdom of God. Edwards believed that revivals in the colonies were but a forerunner of what would commence in centuries to come - the ultimate glorious light of a "Golden Age." He taught that history moves through a pulsation of seasons of revival and spiritual awakening; that there are times of retreat and advance; that the work of revival is carried out by "remarkable outpourings of the Spirit."

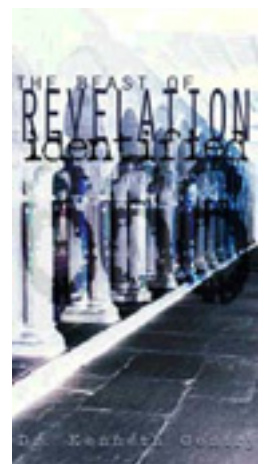
Says Edwards: "Time after time, when religion seemed to be almost gone, and it was come to the last extremity, then God granted a revival, and sent some angel or prophet, or raised up some eminent person, to be an instrument of their reformation." Edwards himself was to be the instrument of New England's reformation in the 1730s and '40s. He always insisted that there would be times of conflict, remissions and lulls between the sovereign outpourings of the Spirit. A decline in the spiritual and moral character of our nation, according to Edwards, is to be interpreted as a preparation for an even greater outpouring.

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Wesley to Wilberforce: Thought Upon Slavery

11/90

On February 24, 1791 at age 88, six days before his death, this last letter was addressed to William Wilberforce. Wesley had spoken out forcibly against slavery his whole life. In 1774, he wrote the influential Thoughts Upon Slavery.

Wilberforce, a Member of Parliament, was active at the time in the unsuccessful attempt to pass abolition. Debate continued for several years and in 1807 the abolition of slavery was effected throughout the British Empire.

The text of the letter is given below. The "tract" to which Wesley refers was written by a former slave, Gustavus Vassa who was born in 1745 in Africa, kidnapped and sold as a slave in Barbados. In 1757 he was sent to England and was converted to Christianity.

Dear Sir:

Unless the divine power has raised you up to be as "Athanasius against the world," I see not how you can go through your glorious enterprise in opposing that execrable villainy, which is the scandal of religion, of England, and of human nature. Unless God has raised you up for this very thing, you will be worn out by the opposition of God and devils. But if God be for you, who can be against you? Are all of them stronger than God? O be not weary of well doing! Go on, in the name of God in the power of His might, till even American slavery (the vilest that ever saw the sun) shall vanish away before it.

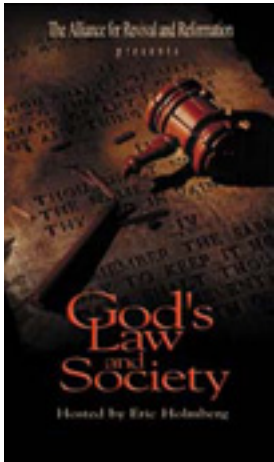
Reading this morning a tract wrote by a poor African, I was particularly struck by the circumstance, that a man who has black skin, being wronged or outraged by a white man, can have no redress; it being a LAW in our Colonies that the OATH of a black man against a white goes for nothing. What villainy is this!

That He who has guided you from youth up may continue to strengthen you in this and all things is the prayer of, dear sir,

Your affectionate servant,

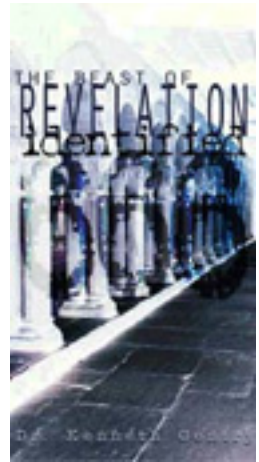
John Wesley

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The Christian Abolitionists

By Jay Rogers
11/90

In the early 1800s, Christian evangelists were seeing thousands of individual's lives changed through the preaching of the Gospel. Charles G. Finney and other reformers of this time believed that Jesus Christ, working in the lives of a perfected people, was going to change the world.

Up until the early 1800s, those within the abolitionist movement saw the elimination of slavery as a long, slow process. But it was not until the preaching of Charles G. Finney that Americans began to realize that slavery could be done away with suddenly, once and for all.

Charles G. Finney, the great revival preacher, recorded in his Memoirs, "I had made up my mind on the question of slavery, and was exceedingly anxious to arouse public attention to the subject. In my prayers and preaching, I so often alluded to slavery, and denounced it, that a considerable excitement came to exist among the people."¹

The excitement that accompanied Finney's revivals affected one young man named Theodore Weld. Weld was initially and vehemently opposed to Finney's work, but was converted in Utica, New York, during one of Finney's meetings. Weld was a formidable enemy to Mr. Finney, but after his salvation he became an ardent supporter. Weld traveled with Finney, assisting the preacher in his meetings and later emerged as a student leader at Lane Seminary in Cincinnati, Ohio.²

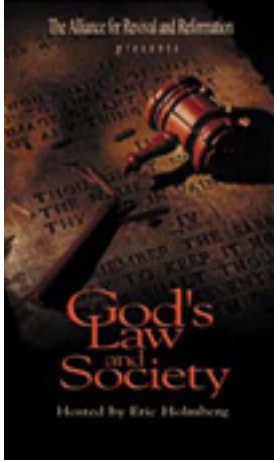
For a period of time when Weld traveled with Finney, he was taught the biblical view of sin and its effects on the individual and society. Finney believed that individuals could be liberated from sin and that sin in society could be confronted and overthrown through preaching the Gospel. Anything that was destructive or dehumanizing to the human race was deemed as sin.

Studying the Old Testament story of the tribes of Israel and their liberation from slavery in Egypt, as well as the teachings of Jesus Christ, both Finney and Weld came to a common conclusion: slavery was sin. Therefore, it had to be rooted out and destroyed immediately. It could not be tolerated, not even temporarily. Slavery, according to Finney and Weld's view, must be attacked and overthrown by the power of God's Holy Spirit in the believer's life.

Other Christians such as Lyman Beecher, Harriet Beecher Stowe and William Lloyd Garrison emerged later and did much to fan the flames of the abolitionist movement. From beginning to end, the most notable abolitionists were Christians who had dedicated their lives to bringing social justice to America.

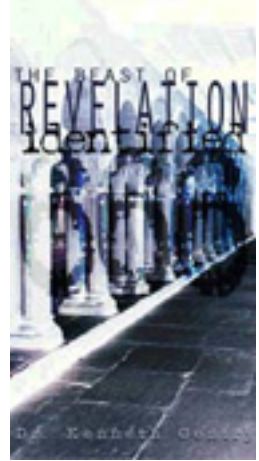
¹ Charles G. Finney, *Memoirs* (New York: A.S. Barnes, 1876), p 324. ² *Ibid*, p 185-188.

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Women's Suffrage

By Jay Rogers

11/90

Coupled with the abolitionist movement was a growing women's rights movement, which demanded that the same rights guaranteed in the Constitution to men be extended to women also. The women's movement in America was birthed out of the ranks of the abolitionists. As Christian women began to speak out for the rights of blacks in their country, they began to realize that they, too, were victims of slavery.

In a recent study of 51 of the major women leaders of the abolition-feminist movement, 48 came from Christian backgrounds.¹ Some of these women included Lucretia Mott, an evangelical Quaker who helped to found the Anti-Slavery Society in 1833; Angelina Grimké, who presented female anti-slavery petitions to the Massachusetts state legislature; as well as Lucy Stone and Susan B. Anthony.

Popularized by New Awakening evangelicals, the women's movement gained momentum when people began to realize that there was no biblical support for inequality between the sexes. In Jesus' encounter with Mary and Martha, they found proof that Jesus valued women's roles as disciples. Jesus' rebuke to Martha clearly showed that women were not to be relegated to works of service toward men.²

In the fifth chapter of Genesis, they found evidence that God had created men and women as equals: "In the day when God created man, He made him in the likeness of God. He created them male and female, and He blessed them and named them 'Man' in the day when they were created."³

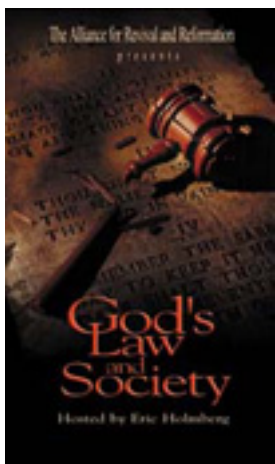
The fight for justice and equality was the direct result of action taken by those with a Christian worldview. Most of these women suffered mistreatment, yet their courageous stance was shaped by a biblical view of sin and righteousness. They were willing to risk their honor to take up the work of both abolition and women's suffrage.

They often pointed to the example of Jesus who died to bring salvation to the world. Their great courage and willingness to sacrifice was expressed in the words of Lucy Stone, writing in a letter to her mother, "Without the shedding of blood, there is not remission for sin."⁴

¹ Blanche Glassman Hersh, *The Slavery of Sex: Feminist-Abolitionists in America* (Urbana: University of Illinois, 1978), p. 138.

² Luke 10:38-41. ³ Genesis 5:1,2. ⁴ Ibid, p. 84.

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Models for Reformation: Charles Finney, 19th Century Revivalist

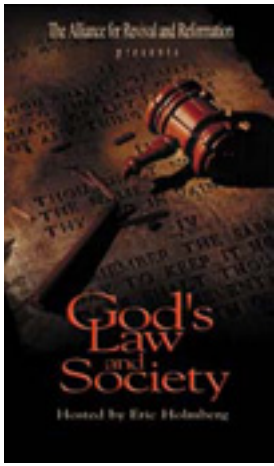
"Now the great business of the Church is to reform the world, to put away every kind of sin. The Church of Christ was originally organized to be a body of reformers ... the Christian Church was designed to make aggressive movements in every direction - to lift up her voice and put forth her energies against iniquity in high and low places - to reform individuals, communities and governments, and never rest until the kingdom and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High God - until every form of iniquity be driven from the earth."¹

The foremost itinerant revivalist of the Second Great Awakening was also the leader of many reform movements of the early 1800s. Finney taught that man had the ability and moral responsibility to repent of any and all sin. He identified the social and moral problems of the day as sin that must be repented of immediately. Social reforms which Finney championed included abolition, dietary reform, dueling, education, gambling, hygiene and temperance. As the president of Oberlin College, he pioneered co-education of the sexes and enrolled both blacks and whites. The first black woman in America to receive a degree graduated from Oberlin.

His most controversial measures included allowing women to lead prayer during meetings, appealing by name to sinners while preaching, long protracted meetings without a planned format, and teaching the possibility, even the necessity, of totally eradicating sin both in the individual and in society. Some estimate that over 80 percent of his converts during the revivals stayed true to Christ without ever backsliding. In later years, he moved away from sensationalism and put more emphasis on the power of the Holy Spirit through prayer.

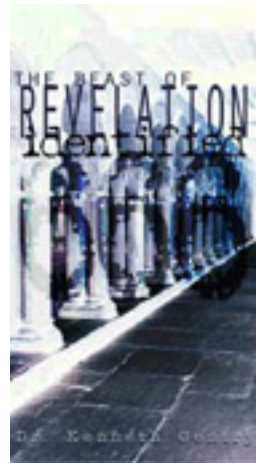
¹ Charles G. Finney, Systematic Theology.

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William & Catherine Booth: Founders of the Salvation Army

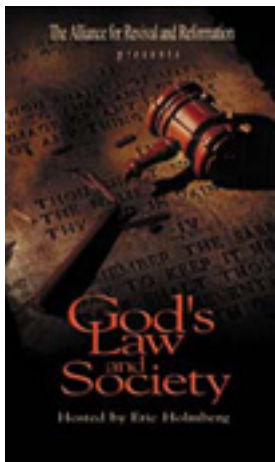
William and Catherine Booth, founders of the Salvation Army, devoted their lives to serving the industrial urban poor of London. In 1864, William began a mission in one of London's worst districts which became a tightly knit, selfless, zealous military organization. Their unconventional methods - open air meetings held in the streets with drums and musical instruments - encountered violent opposition. Members were often arrested for "disturbing the peace."

Catherine, a powerful public speaker, was effective in reaching and caring for women. Reading Song of Songs 6:4, "Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners," Catherine Booth realized that it was the Church's destiny to be an army of reformers. Her brilliant preaching and writing affected hundreds of thousands. Her temperance tracts, written under an assumed name, were widely distributed throughout Europe.

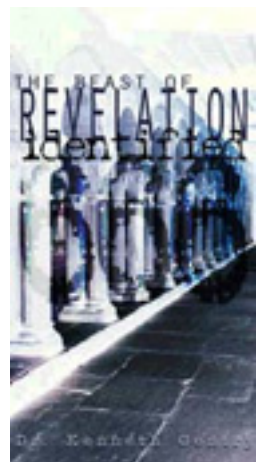
William Booth published *In Darkest England and the Way Out* in 1890 describing the economic, social and moral problems of London. The book prescribed rescue homes for prostitutes, a farm colony, suburban villages, a poor man's bank and preventative homes for girls. The book was a blueprint for the rehabilitation of an entire nation, a grand social reconstruction plan a century ahead of its time.

The works of Christian social compassion and practical concern launched by this holy army are legendary. Almost every type of outreach and care for the poor and downtrodden imaginable were both attempted and usually successfully implemented by this radical band.

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Martin Niemöller: The Resistance (1892-1984)

Martin Niemöller had been a World War I hero as a German naval lieutenant and U-boat commander. He was ordained as a Lutheran pastor in 1924. One of the earliest Protestant critics of Nazism, he and a few brave Lutherans formed a resistance movement called the "Confessional Church" of about 3,000 pastors. Dietrich Bonhoeffer, author of *The Cost of Discipleship*, came into contact with Niemöller when he joined the "Pastor's Emergency League," which was formed under Niemöller.

In *The Rise and Fall of the Third Reich*, William L. Shirer describes the spiritual pattern that led to the mass slaughter of human beings. In the chapter entitled "The Persecution of the Christian Churches," Shirer points to a sterilization law passed in 1933 as the event which began the persecution of Christians and Jews throughout Germany.

"On July 25 [1933], ... the German government promulgated a sterilization law, which particularly offended the Catholic Church. Five days later the first steps were taken to dissolve the Catholic Youth League. During the next years, thousands of Catholic priests, nuns and lay leaders were arrested, many of them on trumped up charges of 'immorality' or of 'smuggling foreign currency.'"

Abortion was also made legal during this time. This was the spiritual impetus which brought a revival of human sacrifices being offered to ancient pagan deities - complete with Nazi rituals - to the forefront. The Holocaust was preceded by vast pageants which Hitler used to promote neo-Paganism. Among the various sects of Protestants (most of which had adopted liberal theology and had apostatized in the late 1800s), a new "German Church" was instituted:

"Dr. Reinholdt Krause, the Berlin district leader of the sect, proposed the abandonment of the Old Testament, 'with its tales of cattle merchants and pimps' and the revision of the New Testament with the teaching of Jesus corresponding entirely with the demands of National Socialism. Resolutions were drawn up demanding 'One People, One Reich, One Faith,' requiring all pastors to take an oath of allegiance to Hitler and insisting that all churches institute the Aryan paragraph and exclude converted Jews."

Pastors who resisted the neo-Pagan religion of the Nazis were jailed. Many were eventually led to the gas ovens of the concentration camps. Millions of Jews and Christians were executed. The sad state of the liberal Protestant churches led Germany to this holocaust. Although there were enough evangelical Christian leaders strategically positioned throughout Germany in the 1930s to resist Hitler; only a few stood against him.

"Not many Germans lost much sleep over the arrests of a few thousand pastors and priests or over the quarreling of Protestant sects. And even fewer paused to reflect that under the leadership of Rosenberg,

Borman and Himmler, who were backed by Hitler, the Nazi regime intended to destroy Christianity in Germany, if it could, and substitute the old paganism of the early tribal Germanic gods and the new paganism of the Nazi extremists. As Bormann, one of the men closest to Hitler, said in 1941, 'National Socialism and Christianity are irreconcilable.'"

As the methods of oppression by the Nazis grew worse, the resistance movement justified previously unimagined types of disobedience. For Niemöller and the resistance, the plan to assassinate a tyrant was a matter of obedience to God. They reasoned that Hitler was anti-Christ, therefore they decided to join the underground plan to eliminate him. Niemöller remained a key figure in the resistance movement until his arrest and imprisonment. In 1937, Niemöller preached his last sermon in the Third Reich knowing that he was soon to be arrested:

"We have no more thought of using our own powers to escape the arm of authorities than had the Apostles of old. No more are we ready to keep silent at man's behest when God commands us to speak. For it is, and must remain, the case that we must obey God rather than man."

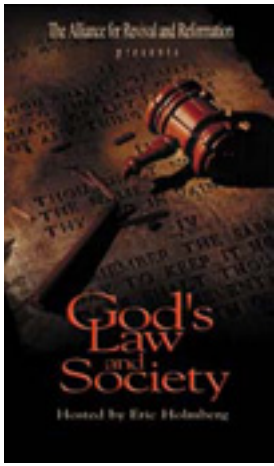
Under orders from Hitler, he was imprisoned and finally transferred to the infamous Dachau concentration camp until the end of the war in 1945. He emerged from his years of detention as a towering symbol of the Church's struggle. In his travels to America, he addressed over two hundred audiences, sometimes with the concluding words that have become famous:

"First, they came for the socialists, and I did not speak out because I was not a socialist. Then they came for the trade unionists, and I did not speak out because I was not a trade unionist. Then they came for the Jews, and I did not speak out because I was not a Jew. Then they came for me, and there was no one left to speak for me."

Niemöller did much more than speak out, however, as did his friend Dietrich Bonhoeffer. As a consequence, Bonhoeffer lost his life and Niemöller lost eight years of his freedom.

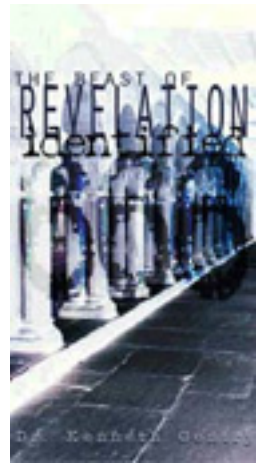
William L. Shirer, *The Rise and Fall the Third Reich* (Simon and Schuster, New York, 1960) p.234-239. Christian History, "Dietrich Bonhoeffer," Issue 32 (Vol. X, No.4), p.20.

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Applying Models for Reformation: The United States in the 1990s

It has been said that drastic times call for drastic measures. Today, we have a situation in our nation in which civil authorities will not uphold the moral law of God. Together with covenant-breaking policies of the current presidential administration, we have new federal laws, foreign to the philosophy of the Puritans and our founding fathers, directed against Christians who would champion the moral law of God. Ultimately, the Church believes not in revolution, but in regeneration and reformation. That is not to say that revolution in all circumstances is wrong. Someday we may have to defend ourselves from an oppressive government.

Any idea of violence or revolution should be the last resort, but it is something that we cannot rule out. At some point, it may become necessary for Christians to institute a competitive government to bring lasting reformation. This competitive or "shadow" government would be similar to what happened in the time of John Knox, Oliver Cromwell, or at the time of the American Revolution when the colonists broke away from England by electing a Continental Congress.

There have been many instances of societal reformation led by the Church which we may view as models for our present situation. What we are seeing today in the reemergence of Christian conservative activism is an instinctive gut reaction. We know that lawlessness in our society is prominent and we sense a need for godly leadership. But we need to have a long term, principled, theological response to the situation. With the recent groundswell of political conservatism in the Church, we must also have a revival of neo-Puritanism, an understanding of the authority of the Law of God, and a covenantal model of government.

Of course, this model needs to begin in the churches. But our age is an antinomian age. When Paul says, "For you are not under law, but under grace" (Romans 6:14), for so long that has been interpreted to mean that the moral law of God does not have any effect on our lives. But Paul was saying that the Law was not over us in a sentence of death because we have been justified. We do not adhere to the Law as a basis for justification. But after we are justified, the Law is the standard for sanctification. The Church has to understand and preach the law of God as the only standard. We can't undo over 150 years of antinomianism in the Church in two or three years. It has to be done incrementally.

If we are to have reformation in society, first there must be a neo-Puritan revival in the Church. We say that this revival must be "neo-Puritan" because only the revivals of this strain have brought lasting societal transformation in past centuries. The "renewal" movements of the 20th century have been sadly pietistic and mystical, lacking the transforming power of the Great Awakenings. What passes for "revival" in modern times is merely a tickling of the fancies of our whimsical, man-centered 20th century evangelicalism.

A crucial step in promoting a neo-Puritan awakening in our society would be the institution of a

"shadow" civil government. This would be an excellent place to start, but the steps toward declaring an alternate government are enormous tasks.

First, there has to be greater unity in the Church. We would do that not by getting rid of distinctives, but by establishing the bare minimum distinctives. Unity would be based on historic orthodoxy found in the councils and creeds of the early Church. Councils or presbyteries could be formed on the basis of a Church covenant between local churches of specific regions. All churches could work together - from Reformed to Baptist, Methodist, Independent, Charismatic - to whoever affirmed the core elements of Christianity.

Second, a national synod (or council of churches) could be called several times a year. A number of representatives from each local presbytery could be sent. These could include pastors, church members, and also representatives who currently hold elected and appointed civil offices. The first step would be to get together and hold a national conference to discuss the platform and goals of the new Christian Commonwealth. Then representatives could be elected with consent of their local church bodies.

But first, there is the strong necessity of catholicity. Unity is necessary before we can have this kind of shadow government. Theological dialogue and education on all levels is a prerequisite. Holding ecclesiastical courts, as did John Knox and the Church of Scotland, could lead to instituting a shadow government, as did Oliver Cromwell and the English Puritans. We could begin by issuing proclamations to the leaders of the country and to people who are involved in the abortion industry. These proclamations would state that they are in violation of the moral law of God by promoting abortion and other ungodly injunctions. Our civil legislators would be called upon to repent or suffer the wrath of God.

The filing of these "covenantal lawsuits" presupposes that the Church has specifically endowed power from the Lord according to Matthew 16:19 that "whatever you bind on earth shall be bound in heaven." The Church is an earthly extension of the heavenly throne room. When we are operating according to the Word of God and we make declarations, they mean something - not just in heaven but on earth. We are saying that authority is given to us in heaven and also here on earth because we are the Church of God. John the Baptist shook his finger in the face of the king and said, "It is not lawful for you to have her" (Matthew 14:4). The Church needs to do that as well.

The national synod could be called several times a year for the purpose of issuing various statements in opposition to the ruling power. For instance, if a president of the United States signs executive orders supporting fetal tissue research, the "Christian Commonwealth" could issue a proclamation stating disagreement. If there ever came a time of a great monumental national disaster, which happens all-too-frequently in history, the Church would then be wise to be prepared to assume leadership. But most Christians are not adequately prepared for that because of a faulty theology. Even so, it is something that we need to be thinking about.

The Church needs to be prepared to directly confront the federal government through elected

representatives who are born-again and hold to a covenantal theology. This presupposes that the Church is responsible for training civil leaders who will not only take a stand for righteousness, but who also have a covenantal theology undergirding their legislative activism. Once again, we need to throw off the crippling notion of the "Divine Right of Kings." Many modern evangelicals falsely believe that all powers which exist are ordained by God. Scripture clearly indicates that only those powers which are covenantal are ordained of God. The Church must reform, resist and, if necessary, overthrow powers which are lawless. This is what the Presbyterians and Puritans did in Scotland, England and America.

We also need modern day Oliver Cromwells who can correctly discern the weaknesses of the current "army" of street activists. There is a biblical basis for the Church to personify Wisdom "crying out in the gates of the city." But we need to have responsible Christian "generals" who will maintain a correct spirit and doctrine in prophetic social activism. These leaders would serve as representatives of the Christian Commonwealth on the level of the local presbyteries.

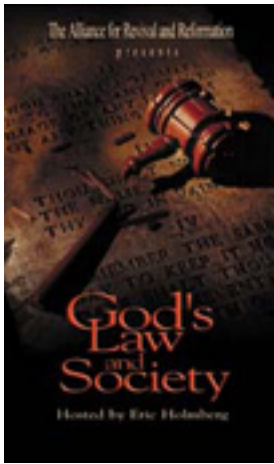
We may even come to a place where church leaders, such as Cromwell, will become responsible to form armed militias that may defend our families and communities from a tyrannical federal government, as did also the pastors of many Congregational, Baptist and Presbyterian churches at the time of the American Revolution. The Christian Commonwealth should state emphatically from the outset that we would take every conceivable step to avoid every violent conflict with a hostile government. However, we ought to throw off the Ghandist pacifistic notion that armed conflict is wrong in all circumstances. We need to be prepared to defend ourselves if wrongfully attacked.

Another important strategy is to have both church and civil leaders understand that there is a covenantal basis for the separation of Church and State spheres of government, as did the American Puritans. In this way, we would be able to fully articulate our views in the "public square" when those who enforce power unlawfully would attempt to intimidate United States citizens and rob them of their God-given rights and duties in the civil arena. Even civil leaders who are not Christians would be constrained to legislate according to the moral law of God. John Hancock, Samuel Adams and Thomas Jefferson were civil leaders who were educated by the church as to the civil leader's obligation to defend the rights of the people against tyranny.

In the meantime, we need to keep pressing our advantage. The Church should begin by making public prayer proclamations against sin in our society. We must declare the areas in which the civil government has violated the moral Law of God. And this we must do fearlessly.

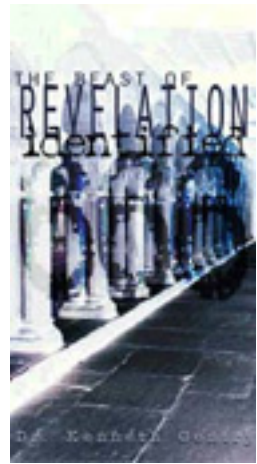
"They that forsake the law praise the wicked, but they that keep the law shall resist them" (Proverbs 28:4).

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The Battle for World Dominion

by Ron Boehme

Recently I saw a copy of a letter from a young, zealous, French Marxist that was written to a friend who had become a Christian. What he had to say was both intriguing and very sobering. Here is the essential body of that letter:

"The gospel is a much more powerful weapon for the renewal of society than is our Marxist philosophy, but all the same it is we who will finally beat you. We are only a handful and you Christians are numbered by the millions. But if you remember the story of Gideon and his three hundred companions, you will understand why I am right ... We Communists do not play with words. We are realists and seeing that we are determined to achieve our objective we know how to obtain the means.

"Of our salaries and wages we keep only what is strictly necessary, and we give the rest for propaganda purposes. To this propaganda we also 'consecrate' all of our free time, and part of our holidays. You, however, give only a little time and hardly any money for the spreading of the gospel of Christ. How can anyone believe in the supreme value of this gospel, if you do not practice it, and if you sacrifice neither time nor money for it?

"Believe me, it is we who will win, for we believe in our communist message and are willing to sacrifice everything, even our life, in order that social justice may triumph. But you people are afraid to soil your hands."¹

This young man knew something, as a Marxist, to which most people on earth are totally oblivious. In the world today, a great battle is taking place for the hearts and minds of men and nations. For this young man it was a battle that was worth fighting for, and worth winning.

This committed young Communist had made his commitment, and was doing everything in his power to change his society. He chastised his Christian friend for the shallowness and apathy of the brand of Christianity that he was familiar with. He questioned whether Christians really believed in the value of the gospel. He ridiculed their unwillingness to give time and resources to their cause. He said they were "afraid to soil their hands." And he boldly proclaimed that he and the cause of communism would ultimately win because they believed in their message and were willing to sacrifice for it.

This young man was right about one thing: There is a great contest going on in the earth for the prize of world dominion. This has always been true, and has its basis in the two competing kingdoms, but in terms of reality and manifestation, it has come down to a war between a number of competing worldviews. In many ways, the direction that the 21st century will take boils down to the outcome of this battle.

As Christians, we first of all need to understand the war that we are in. Then we need to commit ourselves to participate in the army of the Lord Jesus Christ. The war is well into motion, and many troops and platoons have taken the field. But the outcome is far from settled, and in this, we have the privilege of participating on the victorious side.

Worldviews in Conflict

Abraham Kuyper said near the turn of this century that he believed there were five primary worldviews that were battling for dominion upon the earth. There are, of course, many more religions and philosophies than that, but Mr. Kuyper believed that the majority of them fit into one of five categories (the others were so insignificant that they weren't worthy of mention): They were:

- * Paganism - (including Hinduism, Buddhism, other Eastern religions, New Age philosophy, etc.)
- * Islam
- * The Institutional Church - (consisting of "mainline" Protestant denominations and Catholicism.)
- * Modernism - (which includes Marxism, humanism, and any other carryovers from the Enlightenment.)
- * Biblical Christianity

Dr. Kuyper believed that these religions or philosophies basically encompassed all of humanity. At the least, these five competing worldviews were the most powerful forces for the development of culture and change that existed in the world. Let's take a brief look at these five worldviews. Their ideas and concepts give birth to a myriad of consequences!

Paganism - This overall Eastern concept of reality teaches that God is actually in creation, making all idols and human beings a part of the "divine." This is classic pantheism, and gives birth to a panorama of idolatry as evidenced in the Far East. In this framework some men rise to become "god-men" (maharishis, the Buddha, etc.), and in ancient cultures were known to rise to a place of divine despotism (as in Egypt, Greece, Rome, India, Japan etc.). Since divinity is found in all creation, any development of resources and the environment is upsetting the "divine ecology." Progress and development is thus discouraged, and the result is poverty and backwardness.

Islam - The Islamic view of life teaches that there is a God (Allah) that rules all of life, but he is distant and distinct with no essential link with his creation. The Moslem religion has generally a low view of man, and believers are encouraged to subjugate, convert, and even exterminate unbelievers as an act of worship to Allah. There is little individual conscience and human rights here. Women are inferior to men, and thus become exploited as in the Western playboy philosophy.

This idea carries over into the Islamic idea of the world, which is also a plaything to be exploited and not

developed. For this reason, most Moslem nations are poor and undeveloped, and would be, if it were not for oil, the most impoverished nations on earth.

The Institutional Church - This primarily Catholic view of Christianity teaches that the Church is the mystical link between God the Creator and His creation. As the source of God's revelation on earth, only the Church can accurately interpret God's ways and designs in history.

This idea tends to produce a hierarchy or class system among men, with a class of priests, bishops, and pope giving leadership at the top. It also produces the concept of the divine right of kings and the state church structures which Lutheranism carried on. In this view, the world and the church are in total conflict which will not be resolved until the coming of Christ's future and perfect kingdom. This hope in the future tends to create a large feudal class, and does not encourage much development in this present sinful world.

Modernism - This is the modern tree of atheism with its offshoots of humanism and Marxism. God is dead, and man is alone in the universe to rise to leadership and divinity. He must be his own savior. Men are all equal (except in Marxism where some men are more equal than others), and there is no God to raise up some and put others down. This is the role of the state, either through humanistic democracy, socialism, or the total authoritarianism of communism.

In this view the world has been constantly and randomly evolving, and needs movements of radical change through revolution to aid it along. Revolution is viewed as progress and development, regardless of the effects on the environment and physical world.

Biblical Christianity - This is the non-institutional approach to Christianity as revealed in the Scriptures and seen in the life of many Bible-believing movements. God the Creator and His creation are historically linked together through Christ, brought together by the Holy Spirit, and intellectually linked through the Bible. God is available to every believer. Men are all equal before God and His Word, and many authorities have been given to create harmony and freedom. Regarding the world, man is responsible for culture, and is to bring all aspects of the world under Christ's Lordship.

It is within these worldviews that the battle for planet earth has been waging for thousands of years. Every once in awhile a new offshoot of a certain form comes into existence (like the 20th century phenomenon of Marxism-communism), but the main roots have been there for eons of time. Each of these systems, despite their great differences, is a total worldview that produces a comprehensive orientation toward life.

As Dr. Kuyper surveyed this truth, and analyzed the need of the day in which he lived, he came to the conclusion that if true Christianity were to win the war for the minds of men (world evangelism) it needed to be taught and lived out as a total way of life - not a half-baked philosophy that was tucked away in the religious cubby-hole of the mind. To triumph it had to be true. To be true, it had to be more powerful and comprehensive than the rest. Comparing it to the assault of modernism, he proclaimed:

"If the battle is to be fought with honor and with a hope of victory, then principle must be arrayed against principle; then it must be felt that in Modernism the vast energy of an all-embracing life-system assails us, then also it must be understood that we have to take our stand in a life-system of equally comprehensive and far-reaching power."²

It had to be the truth of the Bible lived out in every dimension of life. Then and only then would it be worthy to compete in the battle of the times.

The Essentials of a Victorious Worldview

As I have pondered these different life-systems, and analyzed their appeal and historical effectiveness, I have come to the conclusion that there are certain elements within them that are crucial to their success. All of these aspects come from biblical Christianity, and are either borrowed or perverted. After all, it is only God's ways that work, but men can take them as truths and apply them for selfish gain in everyday life. The good things of God can be used wrongly by men, and in doing so, the strengths of the principles themselves will often shine through the evil of the motive involved.

There are principles of leadership and principles of victory. To the degree that a religion or philosophy lives out those truths, will be to the degree that their worldview rises to prominence in human affairs. Let us now look at these essential ingredients:

A victorious worldview must first be able to provide a sense of destiny and hope. It has to be able to look into the future and offer its adherents a plan of victory and a spiritual sense of the inevitability of its cause. It has to be seen as progressive, and that which offers the greatest amount of hope and purpose to the individual or society. Ray Sutton explains, "The major ideologies of the world have all held to some concept of destiny: Christianity, Islam, Marxism. All three implicitly espouse a doctrine of destiny. That is, each person believes that the world belongs to him, and that someday the world will be dominated by his religion."³

Without this concept of destiny or determination, it will not be viewed as worthy of extensive propagation. And the spreading of its sound to many others is central to its plan - it wants to, and believes that it can conquer the world. It is out of this fountain of inevitable triumph that its rallying cry builds momentum and power.

Secondly, a victorious religion or life-system must inspire a great degree of zeal, commitment, and character. Without the strength of a strong ethical base, it cannot begin to accomplish its task. The world is a big place. There are many people in it and many obstacles to overcome. So a triumphant worldview must be successful in creating in its people a willingness to sacrifice, work tirelessly, and have the strength of character and diligence to achieve its goals. Commitment of character becomes the ultimate advantage in the war of competing ideologies. In the end, in most cases, those who want the victory the most will rise to possess it. This is the law of labor and discipline. A successful life system has found a way to make its goal appear worthy of sacrifice unto victory.

And lastly, a victorious worldview needs to find strength and continuity in a written absolute. It needs to have a "book" to guide its movement and development. It cannot span the generations without a written ideal that makes its way into the hearts and minds of its followers. Without some guiding light of "revelation" it cannot stand the test of time and debate. It must be worthy of scrutiny. A written manifesto for the adherents to live by is an essential source of strength and continuance. Without it, the emotions can die and the passions be lost. It needs a foundation that it perceives to be "true," and this usually takes the form of its written doctrine and beliefs.

There are a number of other things that are important to a victorious worldview, but I believe that these three things: destiny, character, and a written absolute are the most foundational and essential. In the end, the worldview must work to be victorious, but this is not essential to its primary spreading and initial effectiveness.

Which Philosophy Will Rule?

The philosophy of pantheism and its many Eastern offshoots (including the current New Age movement) has millions of adherents, but no gripping appeal. Especially in the New Age version, it possesses a general sense of destiny, but in its true Eastern forms, this destiny is simply the continual cycle of life that is monotonous and endless. Very few are willing to propagate for very long a philosophy without a clear vision of triumph. Even less will be willing to give their lives for a cause this germane. And paganism by definition contains so many gods, that there is no way of verifying its accuracy and absolutes. Especially in written form!

Likewise, the institutional church will not rise to give major leadership in the coming years. Those years of supremacy and infallibility are behind her, and many peoples and nations have been left with a very dry taste in their mouths. The church as an institution possesses the "Book" that contains a sense of destiny, power for character, and is her written absolute, but her mystical understanding of relationship to Christ, and her relegation of the Bible to the priesthood and hierarchy have kept its power out of the lives of the common man.

As to the conflict with the world, the church has given up, and rather placidly awaits the return of Christ's kingdom. But there is nothing in this world to live and die for - there simply is a "wait," and this lack of vision and practical power only condemns the religious to a life of either asceticism, or in the norm, mediocrity.

As we near the 21st century, the battle lines are increasingly being formed and clearly drawn. Three major religion-philosophies:

- * Humanism-Marxism-Communism

- * Islam

* and biblical Christianity

will vie in mortal combat for supremacy in the earth. They will do so through varying means and methods. But nonetheless, a war will be waged for the hearts and minds of the billions who must choose. Everyone must choose. The further we go, the narrower the choices will become.

I believe that we are living in a day that will be the church's finest hour. Though the polarization will be great, and the problems be multiplied world-over, an opportunity will be presented to us to take the dominion of Christ into all the earth in love, in strength, and in glory.

To do so, we must have a true worldview that presents the comprehensive plan of Christ's salvation to every person on earth. We will need to rise up as biblical Christians and present the claims of the Lord Jesus Christ to every dimension of life.

Lee Grady is right when he says, "It is imperative for Christians in this generation to lay hold of our biblical philosophy of world dominion. God has not purposed for the Communists to rule the world, and they will not succeed in their plan to do so. The Bible speaks clearly that a generation of Christians will take dominion over the world, and if we could commit ourselves wholly to that idea, we could be that generation.⁴

Biblical Christianity - the seeking of the true kingdom of God on earth as it is in heaven - is the answer to the needs of the hour. This has always been true, and the war for supremacy has always been fought over this reality. But many of us have not seen it as a comprehensive worldview that alone can subdue the earth.

A generation ago, this lack of understanding had a staggering result. Listen to this amazing story told by the great Methodist preacher Dr. E. Stanley Jones:

"I was speaking in a cathedral in West Germany on the kingdom of God. On the front seats were prominent German leaders. As I spoke they kept pounding their benches with their fists. I was puzzled. I did not know what it meant. Was it for me or against me? But at the close they revealed what the beating of the benches meant: 'You seem to sense why we turned to Nazism. Life for us was at loose ends - compartmentalized. We needed something to bring life back into wholeness, into total meaning and goal. We thought Nazism could bring that wholeness. But it let us down, let us down in blood and ruin. We chose the wrong totalitarianism. We now see that what we were seeking for was the kingdom of God, but we didn't know it. That's why we pounded the benches, we missed the kingdom of God.'

"That opened my eyes. I saw in a flash the meaning of these various revolts - the totalitarian revolts, the revolts of youth, the revolt of the races. Are they not all seeking for the kingdom of God and don't know it? The answer is yes ... Someday it will dawn upon them and then we will have the greatest spiritual awakening that this planet has ever seen. For men need nothing so much as they need an absolute from

which they can work out to the relativisms of the hour - some master light of all their seeing."5

They missed the kingdom of God, and a world was plunged into war. In the coming mighty battle, will we as biblical Christians so reveal Christ's kingdom to the earth that the results will be quite different?

This article was taken from a forthcoming book entitled Leadership for the 21st Century by Ron Boehme. If you would like to pre-order the book, which will be published in July of this year, send \$7.95 to Frontline Communications, P.O. Box 55055, Seattle, WA 98155.

1 As quoted by Lee Grady, The Contest For World Dominion, (Maranatha Publications, 1985), p. 7, 8.

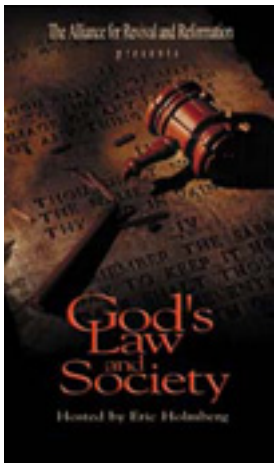
2 Abraham Kuper, Lectures On Calvinism, (Grand Rapids, MI: 1931), p. 11.

3 Ray Sutton, Who Owns The Family?, (Fort Worth, TX: Dominion Press, 1986), p. 112.

4 Lee Grady, p. 9.

5 E. Stanley Jones, The Unshakable Kingdom and the Unchanging Person, p. 16, 17.

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A Call for Action

The only way that Satan can ever rule over men is by deceiving them into setting up his system. Only when he has secured his power base and the nations are too enmeshed to extract themselves will Satan show his hand.

We know that Satan's strategy is to deceive the world, but it is not enough to know this. God expects us to do something to oppose Satan's plan. Since we have been given minds with which to think, we need to look around at the world in which we live and ask the question, "How does Satan deceive the masses of the people of the world?"

It seems to me that for Satan to deceive the world, he must gain control of the news media and the educational institutions. Of the two, the educational institutions are by far the more important. People who are well educated in truth can not be easily misled nor fooled over a long period of time. For example, people who know the true history of what has happened to the economy of nations ruled by communists cannot be fooled by learned professors who extol the virtues of the prosperity of the communist worker's paradise. Only those who do not know the true history of the endless economic disasters would believe these platitudes and lies. The ignorant cannot long remain free.

Freedom's Requirements

There are two indispensable requirements for a free society. There must be a large enough segment of society to stabilize and direct the society in the ways of freedom, and this controlling segment must be (1) moral and (2) educated. It must be moral in its values and actions. It must be educated in truth and wisdom. Immorality and ignorance are always destructive to a free society.

What does this have to do with America's freedom and future?

President Reagan, at the beginning of his term in office, asked a group of qualified people to evaluate the status of education in America. In their report they stated that the level of education was so bad that if an enemy nation had done this to us, it would have called for a declaration of war.

Starting in 1963, when the federal government began spending billions of dollars on education, the Scholastic Aptitude Test scores for high school seniors began a steady decline that by 1980 had gone down 74 points. At the present the decline in scores has stopped, but there has been no substantial recovery in spite of spending over \$300 billion per year on education.

Adult illiteracy is increasing at a rate of 1.5 million per year. A nationwide math test of 17- year-olds asked the question, "How much would it take to repay a \$850 loan for one year at 12% simple interest." Only 6 percent could solve the problem. Fourteen percent of adults could not identify the United States on a world map. Almost half could not find the state of New York or Illinois. Twenty-five percent could

not identify the Pacific Ocean or the Soviet Union.

But the greatest tragedy of all is the appalling ignorance of history. The vast majority of Americans have not been taught meaningful history of Western civilization and therefore do not understand why it has been the predominant civilization and what the principles, values and morals were that created it.

It has been in the Western civilization where the common man has gained relative freedom and the United States has gained the highest pinnacle of liberty for its people. From Western civilization has come the great advances in science, industry and government. The printing press, automobile, airplane, radio, electric light, and nearly the total array of power and scientific tools of the modern world are the products of Western culture.

And the major distinctive factor of Western culture from the other cultures of the world has been its Christian religious foundation. Freedom and scientific knowledge have emerged from a Christian heritage. No one can understand Europe, and more particularly America, unless they have some knowledge of the Bible and its influence on men and governments. A man may reject God, but he cannot understand the modern world and be ignorant of the Scripture.

Could You Pass The Test?

On a plane trip I interviewed eight adults, all of whom had graduated from high school and two of whom were college graduates, and asked them 14 questions to test their general knowledge of the Bible and history. I asked them if they had ever heard the expression and could explain: "Manna from heaven," "being a good Samaritan," "as old as Methuselah," and "the patience of Job." I asked if they could identify and tell me anything about John Wycliffe, Martin Luther, John Calvin, and John Wesley.

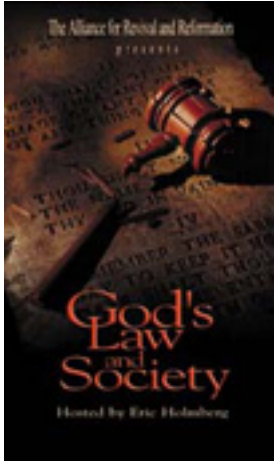
Five scored zero, and the highest score was 22 percent correct. These were intelligent people, but the educational system had failed to educate them about the scripture and some of the most important men who shaped western civilization.

The dominant figure of all history is the Lord Jesus Christ. There have been more songs and books written about Him than about all other people. He has been a major influence on art. He has had more influence on more people within the Western civilization than all other men. Today, after 2000 years, there are buildings in nearly every city and village in Europe which honor His name, and in North and South America which are still being used to teach His truth. Can any man call himself educated who does not have some basic knowledge of Jesus Christ? Yet, our public education totally ignores Him and His influence on history.

The result is that our country is rapidly declining. Government has influence on both public morals and public education. Great changes for good could be wrought if our leaders in government were brought under the awesome power of prayer. This is our task.

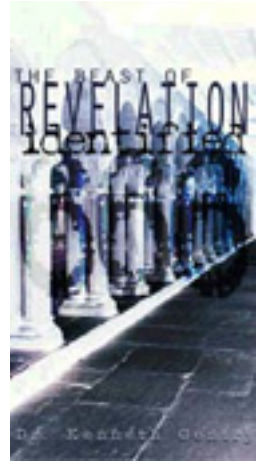
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The Blessings of a Christian Society

Have you ever stopped to wonder what this country would be like if Christian principles were indeed the basis of our public policy? I can imagine a country in which:

- * a small, limited federal government releases the public from overbearing taxation;
- * a sound monetary system completely rids the nation of inflation;
- * an environmental policy based on the principles of Christian stewardship forces industries to stop raping the land and wasting valuable resources;
- * strict and well-enforced justice codes bring swift sentences against criminals, and the crime rate is drastically reduced;
- * families, freed from the tax burden, are able to save, invest, and pass on their estates to their children, thus dramatically raising the standard of living in just one generation;
- * the welfare system, which has locked so many poor people into its cycle of dependence, is systematically abolished as local community service groups help to train the poor in job skills so that they can join the work force.

All of this is part of the vision for a Christian society. Doesn't sound so bad, does it? On the other hand, consider the world that a small minority of Americans would like to create for us all. It would be a society without restraints, in which:

- * free, state-funded abortions would be available to all women, bringing more emotional trauma, disease, and sterility to millions;
- * the nation reaches a below zero population growth rate, thus drastically changing the demographics of the country, stagnating business growth, and forcing social security programs to end in bankruptcy;
- * homosexual marriage is legalized, and laws against homosexual acts are repealed - breaking down the family unit as we know it and inviting more sexual disease to run a free course across the nation;
- * continual tax increases to fund ever-growing federal programs reduce the ability for individuals to save or invest, lowering our standard of living and increasing poverty;
- * more and more lenient sentencing of criminals, along with the legalization of many harmful drugs, invites a new wave of crime and violence.

Which scenario appeals to you? The society without restraints? or the Christian moral order in which justice, property rights, individual freedoms, and prosperity are protected within the secure confines of God's law?

To most Americans, there is no question: the first scenario is the obvious choice. Throughout history, true Christianity has always brought positive, lasting benefits to society when its truths were embraced by a nation. But there are those people who would have us to believe that God's laws have no place in public policy.

I recently received a letter from a young Spanish Christian who is interested in publishing a Christian newspaper in his country. He described the plight of his nation in this way:

"Spain today is a country in darkness with a socialist-atheist government which is openly anti-Christ. They control the main mass media and the only two television channels in the country. Spain today is the most leftist country in Europe. The socialist government scorns Christianity as an old, pre-scientific tradition while homosexuality and every other sin is promoted."

Then this young man said something that shocked me about a prevalent attitude in Spain:

"They say the true plague in the world today is not AIDS but the puritanical/evangelical movement in the U.S."

I was actually encouraged to know that people in Europe are very aware of the growing Christian revival in America. Apparently some Spanish people are afraid that such a movement will eventually make its way over to the continent and affect their lifestyles as well. It is indeed sad, however, to realize that some people view a Christian revival as a "plague" which would have negative results on their society.

Although it has not been as prevalent here in the U.S. because of our strong Christian heritage, there is a vocal minority of secularists in this country who have tried to spread the fear of a "Christian takeover" among the population. Political leaders, educational leaders, and even some evangelical Christians have expressed cautious reservations about the idea of Christians being involved in the political process at all - out of fear that the gospel might somehow reshape our society during the next decade.

This apprehension has emerged because Americans have bought the idea that Christianity should be relegated to a mythical "private" arena. For decades, Christians have taken the back seat in running our society; we have not served the nation, nor have we brought Christ's principles to bear upon our institutions. As a result, whenever Christians show any aggressiveness in reclaiming lost ground, they are represented by the media as Ayatollahs or McCarthys who are on some type of witch hunt to rid America of the unfaithful. Christians are thrown into the same category with "fundamentalist" Muslims and Nazi storm troopers.

We are indeed entering into an intense time of debate over a very basic issue. The question all of us must

face is this: How far does the law of God apply to an unbelieving culture? This is the issue of the decade. How we answer it is going to have far-reaching implications for the entire world before the year 2000.

Because Christians have abandoned their social responsibilities during most of this century, America - as well as most of the world - is falling apart at the seams. Our original understanding of self-government under God has now been traded for an omnipotent, omnipresent federal bureaucracy. Christian stewardship and the Protestant work ethic have been eroded by the growing welfare mentality and the tax-and-spend syndrome. Christian responsibility in the economic realm has been replaced by skyrocketing deficits on the government, corporate, and private level.

Meanwhile, the priests of the almighty state tell us that an insurmountable wall of separation has been erected between Christianity and public policy. Legal battles are now being waged on a daily basis as secularists attempt to push Christians further and further into a zone of non-existence.

Casting Off the Restraints

We need to realize that what the secularist minority doesn't like about the idea of a "Christian society" is the restraint that such an order imposes on their personal freedoms. In Psalm 2, we read:

"Why are the nations in an uproar, and the peoples devising a vain thing? The kings of the earth take their stand, and the rulers take counsel together against the Lord and against His anointed: 'Let us tear their fetters apart, and cast their cords from us!'"(verses 1-3).

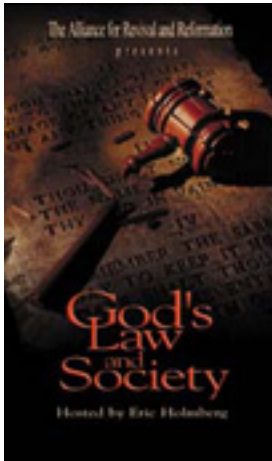
According to the letter I received from the young Spaniard, there are people in Spain who are upset about the possibility of the "cords" and "fetters" of Christianity coming to restrain their nation.

But we do not need to make apologies for our "cords." Moral restraints are the fibers which hold our society together. If the Christian gospel does not bind its benevolent influence on our nation, it is going to self-destruct. God never intended that His law be applicable only in some ethereal "personal realm" where it has no direct, practical application to society at large. God intends for His law to become the basis for public policy in this and every other nation on this planet.

The leaders of groups like Planned Parenthood, People for the American Way, and other anti-Christian organizations in the U.S. usually say that Christian activists only want to take Americans into another "Dark Age." They warn that all personal freedoms (especially the sexual ones) will be forcibly removed by Bible-carrying believers who stone homosexuals and burn Communist flags. Their campaign is the ultimate in disinformation.

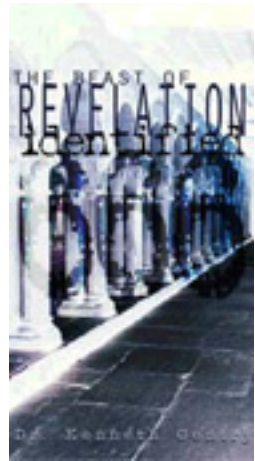
Americans - along with citizens from any other country - have no reason to fear a blossoming of Christian society. But we do have much, much to fear if we allow the secularists to remove all restraints and complete their national agenda.

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Christian Committees of Correspondence: An Answer to the Political Doldrums of the 1990s

By Gavin Quill
8/92

In this season of political conventions, we are deluged by news reports of the frenzied activities of the two major parties as they jockey to promote their "change agendas" for America's future.

But what choices for change do we really have?

Many Americans feel they have little choice. That's why 50% don't even bother to vote, and why many others were so eager to embrace Ross Perot long before he gave any clear indication of exactly what he stood for.

The lack of meaningful choices is particularly acute for Bible believing Christians whose interests are arguably less represented by the major parties than are those of most other American communities. Though once the driving force behind the conception, birth and early development of this great nation, in this century Christians have allowed themselves to be slowly marginalized to the point where they are often treated as second class citizens when they seek a voice in government.

The gradual loss of our fundamental Christian civil liberties has taken decades. We should not expect it to be restored overnight. That means we should not be looking for some Christianized version of a Ross Perot to single-handedly reverse our cultural and political decline with one election victory. Real change can only come from long-term hard work at the grass-roots level. This requires education, mobilization and participation on the part of the entire Christian community.

Thankfully, a number of organizations have risen up in recent years to begin the arduous task of re-educating Christians concerning their biblical and constitutional rights and responsibilities. One of the most visionary of these is the Plymouth Rock Foundation with its revolutionary offshoot known as the Christian Committees of Correspondence.

These Committees or "ComCor's" are groups of committed Christians in hundreds of towns and cities across the country, who are concerned about the decline of the American republic, and who desire to rebuild the biblical foundations of this nation. They join together to learn the true Christian history of the United States, to study scriptural principles of government, economics and education, and to apply those principles to both their personal lives and public affairs.

This is accomplished through prayer, education, communications, and community service under the umbrella of the local church. These activities train ComCor members to articulate and actively demonstrate the biblical precepts of self and civil government as they pertain to contemporary issues of community, cultural and political concern.

Committees of Correspondence are not really a new idea. They were actually pioneered by our Founding Fathers as they laid the groundwork for our national independence. The first committee was formed in Boston on November 2, 1772. Its membership included such dedicated Christian patriots as Samuel Adams, John Hancock, and Paul Revere. Other Committees quickly spread throughout the thirteen colonies, uniting them first in thought and later in revolutionary action. From these small groups sprang the philosophies, policies and statesmen which eventually produced the Declaration of Independence, the Constitution, and a new nation.

Although there are literally hundreds of political action groups (in addition to the major parties) vying for our support, only a handful of them are self-consciously and comprehensively Christian. A fundamental tenet of the ComCor's is to make the Christian community and society as a whole, "less susceptible to the manipulation of demagogues; less likely to let themselves be 'used' by those who hide ungodly panaceas behind a facade of false promises and calculated slogans."

Yet how much of the time and resources of the Christian community have been co-opted to serve the purposes of politicians of both the left and the right, who are out to build their own kingdoms without reference to the will of the Creator.

It seems sometimes that half of Christ's kingdom is enthusiastically fighting for justice, truth and righteousness, but are unwittingly taking orders from the commanders of the enemy's armies. Meanwhile, the other half of Christ's soldiers, fearing the deception which has befallen the first half, seem to believe that they have been ordered into a full cultural retreat until the King himself arrives with the angelic calvary.

The Christian Committees of Correspondence see themselves as Jesus' stewards. They refuse to be "unequally yoked with those who question the inerrancy of God's Word or those who deny the crown rights of Christ Jesus as both Savior and King." At the same time, as stewards, they accept the scriptural responsibility to labor towards redeeming every aspect of our culture and our civic institutions for the glory of our Lord.

Membership in the Plymouth Rock Foundation's "Pilgrim Family" and in the Christian Committees of Correspondence "crosses denominational lines, spans all socio-economic strata, and includes all professions and trades." The ComCors are unique in that they are self-governing. "There are no top-down edicts: no 'headquarters' policy pronouncements."

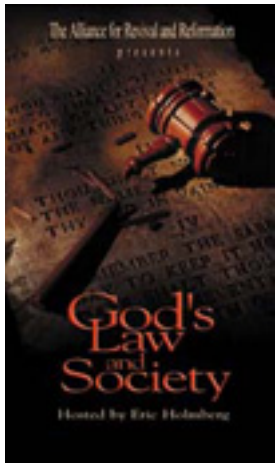
As a truly grass-roots network, they serve as excellent models of the biblical principle of unity with diversity, and the value of every individual believer as a necessary contributor to the holy cause which

has been entrusted to us. May it be that in our generation these Committees of Correspondence might be used to spark an even greater Christian revolution than the one produced by their forebears two centuries ago.

For more information write to: The Christian Committees of Correspondence, Fisk Mill, Box 577, Marlborough, NH 03455.

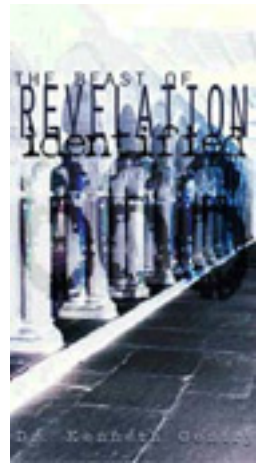
You will receive their Community Action/Leadership kit, along with information on how to join a local Com Cor or to start your own. Annual membership in the Plymouth Rock Foundation is \$25.

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Christian Committees of Correspondence: Beginning a "Second American Revolution"

2/93

By the rude Bridge that arched the flood,
Their flag to April's breeze unfurled,
Here once the embattled farmers stood,
And fired the shot heard round the world.

Spirit, that made those heroes dare
To die, or leave their children free,
Bid Time and Nature gently spare
The shaft we raise to them and Thee.

- Ralph Waldo Emerson
Concord Battle Hymn

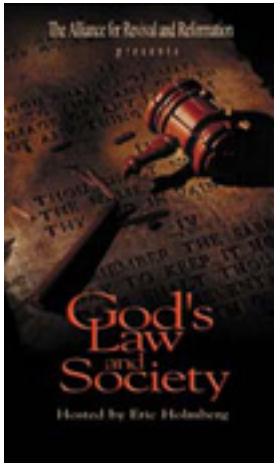
THERE IS A NEW AMERICAN REVOLUTION going on today - one without bullets or armed conflict, but just as vital to the preservation of our freedom.

In the 1770s, "committees of correspondence" were created by American Patriots. These committees had a tremendous impact on the social institutions of the colonies and played a vital role in winning America's independence from Great Britain.

Plymouth Rock Foundation's Christian Committees of Correspondence (or "ComCors") is the modern version of these groups. The national office is a resource center which networks other ComCors throughout the United States; and provides basic study materials in biblical principles of government, education, economics and U.S. history.

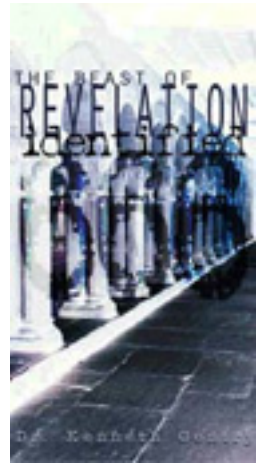
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The Gospel and Social Reform

Can Faith Change the World?

By Jay Rogers

11/90

When we think of the word "prophet," we usually picture a melancholy, old man with a long, white beard and a robe forecasting gloom and doom. This stereotype has its basis in the long list of Old Testament characters who were called prophets. Most of these men called the nation of Israel to repentance. If they didn't change their ways and obey God's law they were going to be destroyed by the hostile nations that surrounded them.

Of all the Old Testament prophets, Isaiah stands out as unique. Isaiah was an optimist. Historians tell us that Isaiah appeared on the scene to forecast Israel's destruction. After a few years of preaching and writing he mysteriously disappeared. There is a twenty year gap in his recorded prophecies. No one knows for sure what he was doing during this time.¹

We are told in Isaiah chapter six, "In the year that King Uzziah died, I saw the Lord." One day Isaiah was a famous prophet; his family was of a royal lineage; and he may have also been a priest ministering in the Temple at Jerusalem. Then Isaiah had an experience that was so shocking that it put him out of business for twenty years.

Isaiah's prophecies were recorded and circulated by his young disciples who kept preaching and teaching until the day when Israel was destroyed. Twenty years later Isaiah reappeared, only this time he spoke of Israel's restoration, the rebuilding of the Temple, the coming of the Messiah and the Kingdom age. His message was no longer one of despair but of hope.

Now he prophesied things like: "The nations shall come to the brightness of your rising" and "Behold I create a new heavens and a new earth; and the former shall not be remembered, nor come into mind" and "I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall no more be heard in her, nor the voice of crying."²

What was Isaiah doing during those twenty years? We might guess that he was shut up alone with God, totally isolated and cut off from the prominence and respect that he once had. But during that time he had a revelation of faith in which God showed him all of human history culminating in the glorious kingdom that was coming on the earth.

Faith That Changes the World

What then is the "revelation of faith?" Simply put: "It is the substance of things hoped for, the evidence of things not seen." Faith is the ability to know the heart and mind of God. We are also told: "Through

faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."³

Now this verse appears to mean that the physical, material universe was spoken into being by the word of God. But this is not what this means at all! The word in the original Greek language rendered "world" in English is not the word kosmos which is most often used in the New Testament. In this verse, the Greek word aion is used for "worlds," but it is better translated as "ages."

Through faith we understand that the ages were created by the word of God. The world that is now - the kingdom of this age which is characterized by sickness, hunger, war and death - this age is coming to an end. The world that is to come - the kingdom of God which is characterized by health, prosperity, peace, and abundant life - this age is about to appear in its fulness.

We live in an age of transition. The world that is now, is passing away, while the world that already is, but is yet to come in its fulness, is forcefully advancing in the world. In this state of dynamic tension, God is releasing a people into the earth, who will understand that the ages were created by the word of God.

The writer of Hebrews wanted us to understand that the age that is to come, the Kingdom age, will be brought into being by our faith. Through faith, we act as a catalyst to bring the age to come into being. The great prophets of history were not justified by their words, but by the faith they had in God. Yet their words were necessary in order to determine the course of human history.

Isaiah was instrumental in getting the thoughts and desires of God into the minds and hearts of God's people. When the truth of God's Word was diffused en masse, people began thinking the thoughts of God and speaking the Word of God. This will always precede the reality of God's will coming into being.

All of human history has been the manifestation of God's forethoughts from the beginning of time. God's ultimate purpose is being revealed in an unfolding plan in history. God told the prophet Amos: "Behold, I do nothing unless I first reveal it to my servants the prophets."⁴

Abraham was just one man - but his faith brought the kingdom of God into being in this world. We are told in Hebrews that Abraham looked for "a city with foundations, whose architect and builder is God."⁵

Through faith his wife, Sarah, conceived though she was well past child bearing years. Through Abraham's faith the Jewish nation came into being in the course of history, as well as the Messiah - Jesus Christ. Abraham believed all the promises of God and spent his whole life looking for a city of promise.

What is this city of promise? Although Abraham never saw it during his lifetime, his descendants built an earthly kingdom which still exists today, Israel, and ultimately the Messianic kingdom with its eternal ruler Jesus Christ, which is now coming into being in the earth.

Yet how many of us today really believe that one person can have an effect on an entire nation? Let's take a look now at a few notable examples of men and women who had the faith to change the world.

A Tale of Two Cities

Voltaire was a vicious atheist. He wrote a satire *Candide*, in which he wrote off any possibility of Christianity doing any good in the world. His message was essentially that the whole world is a horrible place to live in with disease, famine, and war and that faith isn't going to change anything. "It is not the best of all possible worlds." He scoffed at any thought of the Bible having the answers to the problems that the world faces.

But on the other side of the English channel - one man - John Wesley - changed his nation. Historians credit Wesley with having caused the great revival that restored social order to England. John Wesley, by faith, believed in the promises of God. He saw God's promises fulfilled in the return of his nation to the principles of biblical Christianity.

Wesley was misunderstood by the people who upheld the religious status quo of his day. (And here I must emphasize that there have always been religious hypocrites who lacked love, and gave men like Voltaire ammunition for their cynical attack on Christianity). Barred from preaching in the rich Anglican churches of his day, which were deadlier than a doornail, Wesley went out to the open places and lifted up his voice for Jesus Christ. The poor and outcast people of England - the coal miners, prostitutes and drunks - flocked to hear him by the thousands.

And in the message of hope that Wesley offered, so many had their lives changed that all of England was born again; the entire English society was transformed.

Wesley labored for 53 years, preaching the Gospel, aiding the poor, building orphanages and schools. Wesley was a demonstration of what one man, empowered by God, can do to transform a society. Meanwhile on the other side of the English channel, Voltaire taught that human being needed to be liberated from the moral teachings of Christianity. Out of Voltaire's revolutionary ideas came the savage and brutal breakup of social order in France.

By comparing the destinies of these two nations, we can see the great transforming power that can come from just one person believing God and laboring to bring His kingdom on the earth. In stark contrast to the great light that can be unleashed on a nation, we also see that spiritual darkness and the legacy of war, disease and social unrest that can come from the ideas of just one person who hinders the faith of God's people.

Yet the faith of men such as John Wesley is the force in the earth that is destined to overtake the ideas of men such as Voltaire.

Uncle Tom's Cabin

Another woman in history, Harriet Beecher Stowe, single-handedly brought the anti-slavery movement to a fervency. Harriet Beecher, as a young woman, had already experienced the personal spiritual renewal which characterized the lives of many during the Second Great Awakening of early 19th century America. But she also experienced the radical social commitment of that great revival as well.

Harriet's father, Lyman Beecher, was the president of Lane seminary in Cincinnati, Ohio when she first encountered a radical group on that campus, the Anti-Slavery Society, which entered into a series of debates on the slavery issue. This hotbed of controversy led Harriet to enter into her own study of slavery. Cincinnati's proximity to Kentucky gave Harriet access to firsthand knowledge of the slavery system. She spent time watching slaves and their owners on a nearby plantation and carefully recording her observations.

"The slave system," she wrote, "as a system perhaps concentrates more wrong than any other now existing." Later she prophesied: "No nation can remain free with whom freedom is privilege and not principle."⁶

Harriet Beecher Stowe, now married and living in Brunswick, Maine, began to pen Uncle Tom's Cabin in 1850. By this time, she had interviewed hundreds of former slaves and had carefully verified their tales of abuse and cruelty by their former masters. The slavery issue began to weigh on her like a heavy burden.

The inspiration for Uncle Tom's Cabin was birthed out of her prayers concerning the plight of the slaves. She began to feel a divine call to write out the case histories of the slaves she had interviewed in the form of a novel. Uncle Tom's Cabin was finally published in 1852; it sold more copies in the next few years than almost any other book in the history of American publishing.

By faith, Harriet Beecher Stowe stirred up waves of anti-slavery sentiment through her novel and influenced the course of events that led to the Civil War, Lincoln's Emancipation Proclamation, and the end of slavery in America.

The Common Denominator

The common denominator in both of these stories is the word "compassion." Wesley felt deeply for the English coal miners. Harriet Beecher Stowe had a burden for the African slaves.

The compassion of just one person can change the world. It doesn't matter if the whole world is set against you. One plus God makes a majority. When we act as ambassadors of love, we represent the purposes of God in the earth. This is a love for people that is birthed out of a deep revelation from God.

It is not surprising, then, when we learn that, according to the Bible, "Faith works by love."⁷

Communist China

Call it fate - or call it destiny. Either way, there seem to be some people who are born for greatness.

A young man named Kristin Ang was one who was destined to quietly turn an entire nation on the hinges of God's purposes. Kristin had an express route in and out of China during an era when the bamboo curtain was still intact and Mao's bloody regime - the PLA (People's Liberation Army) - gave the term "Red China" another meaning.

After losing his passport in the Spring of 1989, during the infamous Tiananmen Square Massacre, Kristin returned home to the Philippines with an exciting and insightful story to tell. Because Kristin's parents were Chinese citizens, a quirk of Filipino law allowed him to travel freely in and out of Mainland China with no restrictions as if he were a Chinese citizen.

As an exchange student at the university in the coastal city of Xiamen, Kristin was instrumental in planting an underground "house church" that quickly grew to over 100 believers in less than two years. When Kristin first arrived at Xiamen University, he was a new believer of only six weeks. He had had no missionary training and had no burden for the Chinese people.

"I didn't care," he remembers, "All I wanted to do was sightsee and shop." But then one day, Kristin had an experience which changed his life forever. Looking out across a dormitory courtyard he saw a Chinese student. "The Lord showed me that there were millions of people in China, just like this one, who were not saved."

Over a period of time, Kristin began to aggressively share his faith in Jesus Christ with the Chinese students. In a two year period, he saw over one hundred students come to know the Lord and become a part of an illegal church that met on that campus. Several PLA officers became Christians as well as some students who were Communist Party members.

But perhaps most significantly, one young man that Kristin led to the Lord, organized a pro-democracy rally in Xiamen City that occurred the same week as the Tiananmen Square Massacre. When the massacre broke out, Kristin was in Hong Kong attempting to smuggle Bibles into China for the numerous students who were becoming Christians. When a state of martial law was declared and rioting broke out in Hong Kong, Kristin had his passport revoked and had to return to the Philippines.

Christian missionaries in China report that since the time of the massacre, as much as ten percent of the student bodies of Mainland China's most prominent universities have become Christian and the numbers are growing. This is significant because only the future leaders of China are allowed to attend the universities. Many speculate that sometime within the next year China's Communist government will fall. The difference these new believers will make in determining the fabric of Chinese society will be crucial.

Kristin Ang, now living in Manila, plans to go back to China when this revolution takes place. Kristin plans to continue his work among the students. "Some of them are going to become government officials," He says, "If they become Christians, China is going to have hope."

"The situation in China is amazing," Kristin said, "When I talked to the people, I saw so much emptiness in their lives that it made me want to cry ... Jesus is the only answer."

Once again, we see that the compassion of just one person can affect change in an entire nation.

An Estonian Pastor Brings Revival to the USSR

Others are not born great, but attain greatness after a long, hard struggle.

After over 20 years of eluding the KGB, Jaanus Karner escaped from the death grip of communism and narrowly missed being sent to a labor camp in Siberia. Jaanus is an Estonian pastor, whose ministry is responsible, in part, for revival in Estonian churches and other parts of the Soviet Union.

The sudden and drastic changes that have been occurring in Eastern Europe are the result of the struggles of just a few heroes who resolutely stood against communism. In June of 1940, Estonia was invaded by the Soviet Union and forcibly annexed. Shortly after this, Jaanus was born. Growing up in a repressive world in which your neighbors could be informing the KGB about your activities, Jaanus struggled his whole life against the repression.

The faith of Jaanus' mother was responsible in part for this young man's desire to know more about the things of God. "I wanted to be a youth pastor," Jaanus remembers, "and I started a music ministry among the young people." This worked marvelously because Estonians love to sing; it is not unusual for up to a million people to gather in nationalistic festivals to sing about their yearning for freedom.

A youth movement sprung from Jaanus' church and spread to Lithuania and Latvia, the neighboring Baltic States, and when visitors came to their meeting from Russia, Jaanus became a catalyst for revival in the east as well. But this new spiritual freedom did not come without a price to be paid. Some informers told the KGB about their meetings and they began a long investigation of Jaanus and his family that has lasted 20 years.

By faith, Jaanus was able to resist the KGB for so long. Finally Jaanus and his family were able to escape to the United States. Now after ten years in America and the recent changes in the Soviet Union, Jaanus is thinking of returning to his country. Jaanus says that he is getting over the long years of harassment now and that he has compassion for the Russian people.

"As a Christian I cannot feel resentment toward them," Jaanus says. "The Russian people are victims. I hope for a universal revival in the Soviet Union. I yearn for a day when 280 million people will be touched by God."

The move of God which has continued to occur in Estonia has been called the "Singing Revival." Since Estonians love to sing, Christian missionaries have recently been appearing at nationalistic festivals to lead the people in songs which speak of something greater than national freedom. They are getting to the point where they realize that freedom can only come from God. This realization which began with just a few people like Jaanus, is now spreading all over the Soviet Union.

And the power of this realization is destined to change the whole world.

Revival in New Zealand

While growing up, a young man named Bob Muni seemed to be going nowhere fast. Bob yearned to quench his gnawing desire to break out of the rut of day to day living. But something radical happened to Bob. He heard a message - that not only could he come to Jesus and have his sins forgiven, but that he was saved and called with a divine destiny that was given before the foundation of the world. According to this destiny, Bob had a calling to be a world changer!

Eventually this calling led him to the University of Auckland in New Zealand, a campus where Christians were not highly regarded. Yet Bob won a tremendous victory for the Kingdom of God by moving in compassion. In the past Christian groups on this campus had moved in a confrontational manner toward campus leadership which had consisted largely of radical socialist and militant feminist students.

This confrontational approach can only bring negative results. When Muni first came to Auckland, he resolved: "Just to love people ... It doesn't do any good to pour salt in open wounds," he reasoned. One particular student, who was the Chair of the student government, a militant feminist and the leader of the homosexual and lesbian groups which dominated school politics, opposed Bob's efforts. This young woman was extremely bright, extremely articulate and extremely antagonistic toward Christians.

Yet by faith Bob Muni saw this student's life changed. This is the faith that works by love.

After Bob's church had established a growing body of young believers at the University of Auckland, this woman decided to wield her power in student government and have Bob's group kicked off campus. After learning that his church had been exiled from campus, Bob reacted instructing his church to "stay in an attitude of love."

Three days later this same woman called a member of Bob's church to say that she had totally changed her mind and asked to meet with her to pray and get her life right with God. As a result of faith working through love, many of the campus radicals wanted to meet with Bob and talk about God, having seen the change in one young woman's attitude.

Too often people had been confronted in harshness. Now for the first time they had been confronted with

the fact that God loved them. As individuals embraced this reality, the spiritual atmosphere of an entire campus was changed.

And this spiritual reality is destined to change the entire world.

God's Army of Reformers

The point of this article is to get you out of the rut of living for the kingdoms of this world, into the understanding of the Kingdom age that is coming on the earth. You, too, can be a world changer. Even now, God is grooming a troop revolutionaries who will accomplish great things simply by making themselves available to God. The primary characteristic of this end time army will be their wisdom and compassion for the lost and dying souls of this world.

"What do I have to do then," you may ask, "to get into the purposes of God, and radically affect change in my world?"

First, you must have a total reliance on the Spirit of God to direct and order your life. Many of the plans that we devise look wise and wonderful in our own eyes, yet they are a hindrance to what God wants to do with our lives. Seek the wisdom of Christ in every matter. God's wisdom is a mystery which is now hidden, but it is being revealed in the last days through His people.

Second, you must have faith that causes you to hope for great things. This will automatically set you apart from the type of Christianity that is currently in vogue in America today. While many of God's people survey world events with pessimism, God's wisdom will cause a faith to grow in your heart that will enable you to understand how every event is just another step toward Christ's victorious kingdom being established on the earth.

And finally, you must learn to love. When you begin to experience this love, you will see that there is a "hidden wisdom, which God predestined before the ages to our glory."

"Things which eye has not seen
and ear has not heard,
And which have not entered the
heart of man,
All that God has prepared for
those who love Him."⁸

1 Halley's Bible Handbook, (Zondervan Publishing House, Grand Rapids, Michigan, 1962), pp 290, 291.

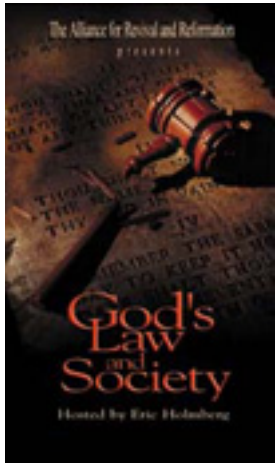
2 Isaiah 60:3; 65:17, 19. 3 Hebrews 11:1,3.

4 Amos 3:7. 5 Hebrews 11:10.

6 Harriet Beecher Stowe, "Uncle Sam's Emancipation," Harriet Beecher Stowe: A Biography (New York: Praeger, 1976), pp104, 79.

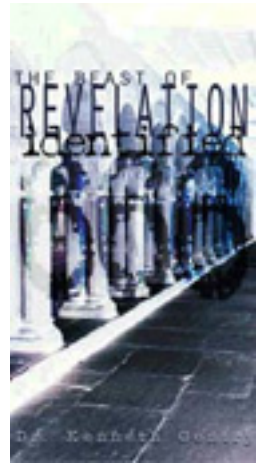
7 Galatians 5:6. 8 1 Corinthians 2:7,9.

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Bridging the Intellectual Void

By Glenn Duneheew

Many of the great scientists of the past several hundred years were Christians. During their day, Christian thought prevailed. Of course, there were some popular writers and philosophers who were not Christians; but Christian thought was the mainstream, and ministers were considered the best educated people in the community.

As author Richard Lovelace states, "The leaders and shapers of the Reformation, the Puritan and Pietist movements, and the first two Awakenings included trained theologians who combined spiritual urgency with profound learning, men who mastered the culture of their time and were in command of the instruments needed to destroy its idols and its innovations."¹

Today, however, the local minister is not held in high regard, or considered a man of great knowledge. He is, instead, viewed as archaic and out of touch with reality.

The goal of the Church and its ministers should be to pull down the idols of their culture through the preaching and the practical application of the gospel. But without a clear understanding of current thought and knowledge, this is impossible. Without a clear understanding of socialism, its structure, its economic basis, and its general philosophy, its corrupting influence cannot be brought down or destroyed. As a result, many churches today support socialism simply because of their minister's word. Without a clear understanding of biblical morality and ethics, how can we take a stand on issues such as abortion, AIDS, values clarification, or homosexual rights? Without this clear understanding in the pulpits of America, where are we headed?

During the Reformation, the progress of Christian thought was greatly reflected in the many scientific discoveries and inventions of that era. However, in the 1600s men turned their attention more to exploration for profit rather than for the glory of God. The results of their greed for land led them to corrupt the new society that had been established in America. These decadent years demanded a response from local ministers both in England and in the American colonies.

These idols of greed and avarice had to be subdued by Christian thought. This is, primarily, what brought about the Great Awakening at the turn of the 18th century. This movement altered every area of life in our nation - including the philosophical and scientific community. It also paved the way for the creation of the American system of constitutional government.

At the turn of the 19th century the effects of the Great Awakening were waning. Again, philosophical and scientific questions began to face the Christian community. God's answer to these "new innovations" was the Second Great Awakening. The resulting waves of thought brought about reformation in civil rights as well as the conduct of society as a whole. This changing of thought tore the United States apart,

bringing about a war of brother against brother. But this Second Awakening brought the scientific and philosophical communities back into the confines of Christian thought for a brief period.

The next spiritual awakening in our national history was the Prayer Revival of 1858, a spontaneous, lay-directed movement of daily prayer meetings for the outpouring of the Holy Spirit. This movement was accompanied by the Welsh Revival of 1904 on the other side of the Atlantic.² These noted revivals were marked by the increased participation of non-trained ministers. Although this awakening greatly increased the number of people propagating the gospel, few individuals totally prepared themselves for the philosophical battle that lay ahead.

According to author J. Edwin Orr, these movements "led to a progressively shallower spirituality among evangelicals and to a loss of intellectual command. This loss of intellectual mastery proved to be a critical weakness, since the secular humanist worldview - which had been under construction since the days of the Enlightenment - was receiving powerful reinforcement from the teachings of Charles Darwin, Karl Marx, and Sigmund Freud."³

A changing world was grasping for answers, and yet the Church was devoid of educated men and women who were filled with the power of God. The intellectual vacuum left by these last awakenings demanded a response from the Christian community. Basically, three major ideas offered the most serious challenges: Albert Einstein's theory of relativity, Darwin's theory of evolution, and Freud's theory of the inner man.

Moral Relativity

Einstein's theory of relativity was not intended to move into the philosophical realm, but rather to apply to gravitational fields and Newtonian physics.⁴ In fact, Einstein believed in moral absolutes and acknowledged the existence of God. However, by the 1920s, "the belief began to circulate that there were no longer any absolutes: of time and space, of good and evil, of knowledge, above all of value." ⁵

Because of the intellectual void among Christians, these ideas on moral relativity went unchecked. The morality of America and Europe was at stake - and this void allowed immorality to be cultivated without any serious questions about its ultimate results on society. The next step was predictable: men would try to do away with God.

Charles Darwin, by describing man as nothing more than a product of nature, concluded that man has no need for God. Evolution theorizes that God is simply an archaic, superstitious concept. Darwin's theory not only legitimated some archaeological ideas that were circulating at the time, but managed to leap into the realm of philosophy. Evolution as a theory really has no power in the scientific realm alone, because it cannot be proven scientifically. But as a philosophy, applied to areas of life like economics or civil government, Darwin's notion of the survival of the fittest "was a key element both in the Marxist concept of class warfare and of the racial philosophies which shaped Hitlerism."⁶

We must ask this question: how could the idea of evolution move into such a position of prominence in intellectual circles without arousing even a cynical look from Christian thinkers? This is where psychologist Sigmund Freud comes to the rescue. In his worldview, a person who disagrees with a "scholar's" analysis is suspect of behavior problems himself. Havelock Ellis, an experimenter in human eugenics, wrote to psychologist Carl Jung, "My inclination is to treat those colleagues who offer resistance exactly as we treat patients in the same situation."⁷ In other words, dissent is a state unacceptable to intellectual thought. It is also a convenient way to avoid ideas which are "lacking" in scientific proof or other sources of factuality.

Paul Johnson, in his book *Modern Times*, said this of Freud's ideas: "Later, the notion of regarding dissent as a form of mental sickness, suitable for compulsory hospitalization, was to blossom in the Soviet Union into a form of political repression."⁸

Ellis went on to say, "Freud was not a scientist but a great artist."⁹ Many find Freud outside of mainstream medical practice; yet those who first believed in his form of psychoanalysis were vocal in support of his ideas, and thus they gained wide popularity among the general public. Says Johnson, "He believed in a hidden structure of knowledge which, by using the techniques he was devising, could be discerned beneath the surface of things."¹⁰ An exchange of "scientific" thought again replaced Christian thought - without a challenge from the Church.

"In the Freudian analysis," says Johnson, "the personal conscience, which stood at the very heart of the Judeo-Christian ethic, and was the principal engine of individualistic achievement, was dismissed as a mere safety-device, collectively created, to protect civilized order from the fearful aggressiveness of human beings."¹¹ Thus an onslaught of ungodly ideas, more fierce than any form of external violence, began to take its toll on the modern world.

What happened to the Christian community during all of this? We stopped fighting ideological warfare.

The war of ideas is not just between nations, as British historian B.H. Liddell points out: "Lenin had a vision of fundamental truth when he said that 'the soundest strategy in war is to postpone operations until the moral disintegration of the enemy renders the delivery of the mortal blow possible and easy.'"¹³ This is the underlying strategy of the communists. Is it not the same for the secular humanists in their quest for the minds of men?

The time has come for Christians to arm themselves for the real battle, and address the complex questions being asked by our generation. Richard Lovelace offers this challenge to us: "If a whole generation of young evangelicals can mature in their spirituality, and if older evangelical leaders can expand their vision, we have the potential for a new level of evangelical impact within the Church and on society."¹⁴ The time is now, whether you are an established leader or one on the rise; "History may be considered as a series of stages in which one territory is substantially conquered for Christ; a contraction follows as the war is opened within a wider radius; and then a new Christian assault sweeps outward to widen the diameter of the realm of Christ."¹⁵

As every area of thought and life is brought under the lordship of Jesus Christ, there will be an expansion of His dominion over every area of life. The idols of this world will be subdued for His glory. The time is now to be relevant to a changing society. General Douglas MacArthur's words ring out loud and clear to us today: "The history of failure in war can be summed up in two words: Too late. Too late in comprehending the deadly purpose of a potential enemy; too late in realizing the mortal danger; too late in preparedness; too late in uniting all possible forces for resistance; too late in standing with one's friends."¹⁶

1 Richard Lovelace, *Dynamics of Spiritual Life*, (Downers Grove, IL.: InterVarsity Press, 1979), p. 49.

2 Ibid., p. 48.

3 Ibid., p. 50.

4 Paul Johnson, *Modern Times*, (Harper and Row Publishers, 1983), p. 2.

5 Ibid., p. 4.

6 Ibid., p. 5.

7 Ibid., p. 6.

8 Ibid.

9 Ibid.

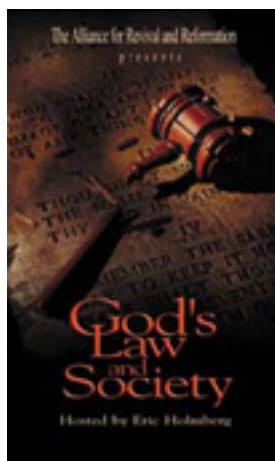
10 Ibid., p. 7.

11 Ibid., p. 11.

12 Ibid., p. 20.

13 Richard Nixon, *The Real War*, (Warner Books, 1981), p. 47.

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Marching to Victory: The Aftermath of the Collapse of Communism and Desert Storm

by Mark Beliles
5/92

When are Christians in America going to stop being so pessimistic and unbelieving about the great things that are happening in the world today?

The Berlin Wall is gone, Eastern Europe is free, Soviet communism has collapsed and democratic movements are making great progress in Africa, Latin America and other parts of the world. Desert Storm stopped aggression against Kuwait and opened up the Middle East to western Christian principles. Eleven African states are now democratic and six more have just begun to move strongly that way after years of post-colonial dictatorships. All but Guyana in Central and South America now have freely elected governments.

After victory in the Gulf war, secular commentators spoke of an "exorcism" of the demons of doubt and pessimism that lingered in the American psyche ever since the Vietnam era. I believe that such comments are very accurate - that indeed the attitudes of Americans, including Christians, have been subject to spiritual forces (2 Corinthians 10:4).

My question is: Has the Christian community really been delivered yet? Let's face it folks, things are happening today in the world that are historic and very positive, perhaps as significant as the Protestant Reformation. Why should Christians be tentative and always saying "Well, let's see what happens" before they can rejoice.

One of the problems, I believe, is the lack of a Providential perspective toward current events. If God really is controlling and directing events, why should we be pessimistic? Even if people whom He is using are not Christians, or perhaps are Christians but have obvious shortcomings and sins, does that prevent us from affirming the workings of God? Does that not rather glorify Him more when he uses fallible clay vessels and still accomplishes His purposes? Why dismiss everything out of hand and not embrace it just because it comes to us with flaws in terminology and mistakes in judgment?

To have a Providential perspective on history is to see the Almighty behind each event, without swallowing or embracing everything that comes along, but neither rejecting it at first sight when we see unbiblical or unholy elements mixed in with it. God looks at us and sees flaws and sins and foolish judgments and yet still calls us by His name and uses us to accomplish His will. So He does with the nations. Sure, America has sinned in the past and continues to do so, but I believe God has called

America "good" just as He did with many sinful kings or governments in Judah and Israel. Those kings were judged by God in the Bible as either "doing evil" or "doing right" based on their alignment with His basic purposes in their generation, not on their complete obedience or perfection. Many of the leaders who God said did "right" in His sight had also committed sins and had done evil, as in the case of Jehoshaphat (2 Chron. 20:32-33) or Amaziah (2 Chron. 25:2).

If modern American Christians were to be making the evaluations, most of those leaders called "good" by God would be rejected and accused and second-guessed today. No one does right all the time and yet God still uses them. That is the amazing way in which the Bible portrays all of its heroes. They were all sinners and fallible men.

Many Christians today all too often evaluate leaders and events unrealistically. Books and newsletters are churned out preoccupied with what is wrong with this leader or that program and warning Christians of the dangers that lie ahead. Much of this so-called "prophetic" criticism is nothing more than slander, tale-bearing, and bearing false witness, which the Bible condemns (Ex. 23:1,2; Deut. 19:15-20). Their "facts" are not researched and even if they were true, they do not redemptively use those facts in line with the Biblical commandment to "honor the king" and love your neighbor.

Certainly there is the necessity for speaking out and blowing the trumpet against sin and calling people to repentance. Certainly there is the prophetic responsibility to warn against dangers that are well-founded and proven. There is a valid place for rebuking rulers who sin and make foolish decisions, but there are Biblical guidelines for doing so.

A Providential perspective doesn't blindly follow anything that comes along, neither does it downplay sin anywhere. It doesn't offer a candy-coated "all is well" commentary. But what it does is move the focus less on the importance of the man or men whom God is using and more on the God behind them; less on the flaws of the men and more on the will of God; less man-centered and more centered on God and His sovereignty.

Many Christians, from both the dispensationalist and reconstructionist perspectives, have a pessimistic, and often critical and conspiratorial, view of world events. While conspiracy talk and criticism of others sells more books, such writings are not what Christians need to best equip themselves. People like gossip, but what they need are answers - solutions! What we need to impart to others is faith and encouragement to be involved. American Christians today tend to view government as an adversary rather than as a minister of God and a servant of the people as the Bible speaks of it. The result is a separation and detachment from social problem-solving.

Government can become a dangerous "beast" that devours when power is centralized in the hands of sinful men. The message of the book of Revelation warns of such beasts of the sea and of the land that bring oppression, and which Christ and his saints must resist and overcome. But Revelation and the prophecies of the Old Testament also speaks of our victory over the beast and injustice, and of the nations of the world being transformed by the power of the Gospel through changing men's hearts and

minds (Daniel 2; Revelation 13).

I believe we are finally seeing an era which Jesus promised would come to pass among the nations. Jonathan Edwards believed that the end of the twentieth century would mark the beginning of the "Golden Age" for the nations as a result of the progressive influence of Christianity. My hope is that Christians would seriously think about this possibility at least as much as they think about books such as 88 reasons Why The Rapture Will Be in 1988 or The New Dark Age or The Middle East and Armageddon.

The Soviet Coup and the March of Liberty

* Margaret Thatcher, former Prime Minister of Britain, said: "The crumbling of the coup was the victory of ... liberty over darkness.... The forces of dictatorship and communism have been defeated."

* Senator Daniel P. Moynihan of New York asserted in the Washington Post on August 22: "The age of totalitarianism is over. More important, the possibility of totalitarianism may be over as well."

* Time Magazine (Sept 2) said: "The event is one of the turning points of world history ... "

* Another Post article proclaimed: " A new historical epoch began."

Could this be part of what the resurrected Jesus meant when He answered the disciples' question in Acts 1:6 concerning the restoration of the liberty of Israel and liberation from Roman bondage? He said "It is not for you to know the times or epochs which the Father has fixed by His own authority" (verse seven). Then in verse eight He adjusted their focus in two ways: (1) the important thing is not so much when, but how this liberty will come, i.e., by the internal to the external (receiving the "Spirit of the Lord" who brings liberty), and (2) this liberty will not only come to the Jewish nation, but to "the ends of the earth," i.e. all nations!

I believe we are seeing today the fruits of a 2000 year Christian revolution. Great hymns such as are sung at Christmas-time each year speak of it. "It Came Upon A Midnight Clear" proclaims that "lo! the days are hastening on, by prophet seen of old, when with the ever-circling years shall come the time foretold when preach shall over all the earth its ancient splendors fling and the whole world send back the song which" the angels sang at Christ's birth.

I believe there is evidence that the outpouring of the Spirit that has been going on for years in much of eastern Europe and the Soviet Union is directly associated with the changes that are taking place externally in their government. Is there evidence enough to go further and say that the events which are going on in Europe and the Soviet Union are a "Christian" revolution? To answer that question accurately, we must define what we mean. It does not mean that the right-wing Christians overthrow the governments of the world and set up a top-down, coercive regime based on biblical laws and morality. That whole idea (which is commonly, but erroneously, identified with Reconstructionists) is pagan, not

Christian.

In a recent article of Imprimis published by Hillsdale College, Malcolm S. Forbes, Jr. wrote:

"We have a chance, in short, to build a brave new world, but one that is very different than the term popularly implies. It will not give rise to collective institutions designed to control the masses or to remake the world. It will not be brought about by political decrees or fancy crusades. The new world order will be one that leaves individuals freer than ever before....

"Now, most people regard technology as an enemy of individual freedom -- the world conjures up 1984 (Orwellian)-style totalitarian governments, and, ... berserk computers that want to take over the world. Nothing could be further from the truth. Technology is in reality the mortal enemy of tyrants and bureaucrats; it doesn't suppress ordinary people - it frees them from centralized control and gives them unprecedented power over their own destinies....

"Even in the most closed societies a person can fax written documents, receive satellite communications, and transfer billions of dollars in an instant via computer - in such an environment, how can repressive regimes do more than postpone their own inevitable collapse? ... Another thing to remember is that it will not bring about political unity; it is quite likely, in fact, that we will see political disintegration at the same time that we see more economic integration."

A Christian revolution is one of ideas. These ideas have an impact on a society through their permeation of the culture by evangelism and educational efforts that lead to a significantly enlightened citizenry who democratically pass laws that reflect their Biblically-based system of values and justice.

A Christian revolution does not even have to be led by Christians. If Christian ideas are being furthered and established by democratic processes in the political system, then it is a Christian revolution. King Henry VIII was not a godly man, yet when he broke from the Catholic Church he started something in England just as significant as when Luther nailed his theses to the door in Wittenberg, Germany. Rather than getting hung up on who God is using, we should look at the outcome.

Christian ideas of individuality, self-government, private property, decentralization, union, equality, and liberty are what we should look for. In the revolution now occurring in Soviet countries we see that these ideas are conquering the pagan ideas of totalitarianism that have held sway in that area for a thousand years.

The manner in which the goals of the coup leaders were completely reversed has few historic parallels, the best being the story in the book of Esther where Haman ends up being hung on the gallows that he had constructed for Mordecai. It is interesting to note that although Esther and Mordecai were Jews, and therefore related to Jehovah, this whole book never once mentions God. These historic political changes in the midst of a pagan government and society are only told in terms of human agency and events. So also the new Russian Revolution may at first seem only a secular event, yet in reality it is a spiritual one.

Not only were some of the leaders of the Russian Revolution Christians, but I believe the reason such a move toward liberty could occur in the USSR is because the Soviet people had been prepared in their hearts and minds through the influence of the gospel in recent years to support such a change.

Baskakov was one of the commanders of the Russian defense unit #34, but retired last year as a senior officer from the Tamanskaya tank division because of his Christian faith. In August, when the people began to gather around the Russian Parliament building where Boris Yeltsin was leading the resistance, Baskakov said, "I just knew my place was there ... As a Christian, I had to be on the barricades." His old tank division was the first to come over to the side of the resistance. As reports of an expected attack were increasing on Tuesday, "an organizer with a megaphone called, 'All courageous men who are willing to defend the building, please come forward!'"

As thousands watched about 90 men formed three rows on the stairs, even though they knew their resistance would mean certain death if they were attacked. A clergyman ascended the steps and led everyone in the Lord's prayer. Prayer was prominent in this period, and when the coup failed, people acknowledged God's aid. One young tank commander in the forces controlled by the coup plotters shouted as they began to retreat from the city: "It's over! Thank God, we're heading home." A member of a construction crew who heard him from the side of the road responded similarly as the convoy passed by: "Yes, Thank God!"

The Patriarch of the Russian Orthodox Church, Aleksei II, denounced the coup publicly, word of which was sneaked onto the controlled Tass news on Tuesday afternoon. He issued an appeal to all the "people, especially to our soldiers, to show restraint in this critical moment for the motherland. Do not allow the spilling of fraternal blood." He also called the resistance a "fight for a sacred cause." When the coup failed, this clergyman asserted boldly that "God has saved Russia."

Time magazine said that the Russian revolution was "a miracle" (Sept 2), as did 32 year old Elena Averiova. On the day after the coup failed, she and thousands more gathered in Red Square and listened, with tears in their eyes, to the cathedral bells. Oksana Shersheleva, 13, said "I'm a believer and all of my friends believe, too. God has helped us all."

What appears as the most significant blunder of the coup plotters - the failure to detain Boris Yeltsin - was not just a forgotten agenda item. They had indeed dispatched KGB agents and troops to arrest him at his home before he could rally opposition, but they were providentially "delayed" so that Yeltsin left 40 minutes before they arrived (reported in Time, Sept. 2, p. 35). Once he got to the Russian Parliament building, it was too late. Also, on the crucial day that the coup plotters ordered an attack on the building, critical commanders began disobeying orders and some even defected to Yeltsin's side (although not before the death of three resisters on the barricades).

For the Russian Revolution to continue, the people must grow in their reliance upon God and in applying His truth in their society. An article in Time (September 9, 1991) entitled, "Rebuilding a Moral Framework" by High Sidey reveals the likelihood of this taking place.

"If communism as we have known and hated it is out of the way, perhaps George Bush can now talk unabashedly to Soviet officials about such good old-fashioned values as God, truth and the sanctity of human life. Evangelist Billy Graham, who talked to Boris Yeltsin and Mikhail Gorbachev shortly before the botched coup, returned from the Soviet Union and passed word to his friend Bush that both men had told him of the need for 'some philosophy, some religion, an inner strength' for their society.... White House planners are anticipating a reemergence of Christianity in Russia, bringing with it a moral framework that has long been absent from Soviet political life."

A USA Today poll of Soviet citizens revealed that 85% of the people now believe that "religion [will be] playing an increasingly important role in Soviet society." The newspaper also said that "young people appear especially open to religion."

America was created by God through the sacrifices of committed Pilgrims who came here to start a new world based on the Bible. Christian ideas were infused in the institution and the laws of America, culminating in the formation of a Christian union under the Declaration of Independence and the U.S. Constitution. This Christian nation of America has been a model for scores of nations seeking liberty, prosperity, and justice, and is why millions of people admire America and want to imitate her. Just a couple of months ago, for example, when Secretary of State James Baker visited newly freed Albania, 300,000 people spontaneously rallied in a square where he was and began to wave American flags and chant "USA, USA!"

While no nation should be idolized or take the place of God as the true source of liberty, it must be emphasized that God alone can give this influence to a nation, as He has America, and which our Christian Founding Fathers frequently affirmed that He wanted to do. As long as America acknowledges God and points to the source of her blessings and refuses temptations to become imperialistic, then God will grant her honor among the nations, This is what God promised Israel if she would remain faithful to God - gentile nations would come to her, admiring her laws and liberty and prosperity, and praise and seek to imitate her (Deut 4:5-8). There is nothing wrong with being praised for conducting your nation the way God desires. If, however, America continues to backslide as she has in past decades, God will eventually discard her, as He has other nations, on the ash-heap of history.

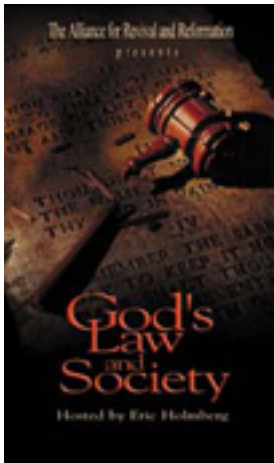
One hundred and fifty years after America's Christian revolution a new order called communism emerged in the Soviet Union and spread to a number of nations. This alignment of nations became known as the "second world," in contrast to the western "first world." All those nations that were dependent on the help of more developed countries but were not politically aligned with either the West or communism were labelled the "third world," beginning in the 1950s. Today, in a matter of a few years, a whole "world" has disappeared, the second one. The first world, the philosophy of government and economics that was based on the Christian idea of man and reality, will now proceed to envelop the globe.

In conclusion, I urge the Christian community in America to seriously examine its attitudes and methods. We should ask God to deliver us from our critical spirit and to give us His perspective and understanding

of present history. We must seek to work with Him to fulfill His purposes in the earth, and not against Him. Yes, there will undoubtedly be times of chaos and war and disaster as the nations learn how to handle their liberty, and as leaders with no Christian character or values are removed. Certainly, it is possible that in the vacuum of the communist world there may arise another world, perhaps of Islam or secular humanism, that may be even more difficult to overcome. But despite some imperfect situations and actions taking place both here and abroad, let us not call "evil" what God may be calling "good."

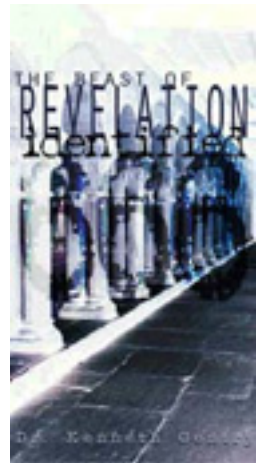
Mark Beliles is the founder and president of The Providence Foundation and publisher of Providential Perspective. For more information on how to receive this publication, write: The Providence Foundation, P.O. Box 6759, Charlottesville, VA 22906.

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Pioneers, Settlers and Aristocrats: Three Generations of Christians in America

By Jay Rogers

9/93

The Pioneers

The first generation of Americans were pioneers. Many of the first Europeans who came to America were Christians, more importantly they were Protestant Christians who came to the New World during a time when the Reformation that was going on in Europe was still very much in progress.

These people had a new sense of what it meant to be a Christian. Belonging to the Church was no longer a guarantee of salvation. Salvation came through an individual's relationship with Jesus Christ, the sole mediator between God and man. Although all members of this new society were expected to behave as though they were Church members, salvation was a matter of election, the Calvinist idea that God had predestined certain individuals for eternal life.

Furthermore, they believed that God was sovereign and was guiding their destiny. This divine sovereignty placed God as the sole ruler over their society. There was no longer a need for kings, bishops and popes the rule in the affairs of men. Each had the responsibility to be self-governing and to stand alone before God in accountability. A man's actions were rewarded as he obeyed the supreme laws of God. This alone was the necessary motivating factor in maintaining the social order.

These pioneers realized that saving grace was no longer a theological concept or a doctrine but an everyday experience. They lived and breathed and avoided death in a hostile environment because of the protective hand of God. In this strange new world they were without the intermediary of a national Church to insure salvation in the hereafter. These Christians saw their salvation being worked out by God alone in the here and now.

The Kingdom of Heaven was already comprised of individuals who were alone accountable before God. From this realization came the concept of individuality. God had made them individuals; each one of them was unique and had been called and predestined by God to fulfill a special destiny in this new unfolding society.

The Settlers

The second generation of Americans were settlers. This was the generation who took their destiny back from God. By the time that the first generation had accumulated wealth and passed it on to their children, a comfort and ease had begun to set into their society. No longer was life and death in the hands of an

almighty God; predestination began to become a concept and salvation began to lose its relevance in the here and now.

Two other factors that determined American idealism during this time period were an unlimited access to land, wealth in the form of natural resources and freedom from European feudal systems in favor of private ownership and capitalist investment. From this perspective came the notion of unlimited wealth, the Protestant work ethic and the free enterprise system.

Capitalism in its pure form existed in this society; surplus was reinvested in order to gain a larger surplus. Because wealth was unlimited in the New World, wealth was available to all at the expense of no one. The only prohibiting factor was the amount of industry provided through individual initiative.

By the time that the second generation had settled in and had become comfortable, fewer could claim to have had the same experience of saving grace as the previous generation. This was the age in which Church membership and not election began to become the basis salvation.

The Aristocrats

The Pioneers baptized their children believing that they would have the same inner experience of a personal relationship with God when they came of age. But when it came time for the third generation to be baptized, the wealth which had permeated the society kept their children away from a need for a Savior.

They were like the Laodiceans: they already had everything they needed. They were aristocrats; they lived in comfort and ease. Many of them could not testify to having had a personal experience with their God. Their parents resolved to compromise, however, and let them continue as Church members although they had no experiential faith. The result of this was a repetition of some of the same circumstances which the reformers had protested. Church membership soon became the basis for salvation.

The drives of individualism, materialism and competition began to replace the idea that individuals were to work toward God's reward and that wealth was only to be had as a blessing by Christians who were but stewards, part time owners of God's material blessings. Individualism is distinct from individuality; materialism from the work ethic; competition from free enterprise. The former are birthed from selfish motives; the latter are descriptive of an individual's God-given character and giftings.

The Spirit who gave life to these godly principles of the early Pilgrims had departed and these distinctly American characteristics now existed as merely an empty shell. The stage was set for a new move of God.

The Great Awakenings

The same pattern has followed in the 18th, 19th and 20th centuries. We see a Spiritual Awakening beginning around the turn of the century with three generations of pioneers, settlers and aristocrats in each. The following chart shows the three generations of Christians in the four centuries of American revival and reformation:

Although this chart is a generalization, we can see a definite pattern of spiritual awakening stirring America around the turn of each century during a time of great moral darkness and national crisis.

David McKenna, author of *The Coming Great Awakening*, offers this analysis:

"Has God given up on our society or passed us by? Are evangelical prophets of doom, who squint into the twilight and fix their eyes on the darkness, right about our civilization? I say no. God has not given up on us. If we watch closely we can see the stirrings of the Spirit among us today....

"Awakenings invariably begin in a time of cultural conflict. The cause may be a natural period of exhaustion and decline in the culture. When speeding social change creates moral disjunctures in the culture and makes the traditional ways of coping with change obsolete, a society is in trouble. In either case, malaise sets in, along with self-doubt and despair. The symptoms of cultural conflict are threefold:

- (1) the existing moral consensus breaks down;
- (2) the traditional authority of established institutions, such as the home, church and school, is rejected; and
- (3) the credibility of legitimate leadership is questioned.

"Each of the awakenings in American history began in a time of trouble caused by moral conflict ... (which) caused disjuncture throughout the whole nation, from national leadership to grassroots. Social change with its resultant tension is not enough to stimulate the process of spiritual awakening. In a Great Awakening, the cultural conflict must be moral and the social tension must be disruptive....

"Whenever society is threatened by revolutionary change, particularly in the field of morals, the first reaction is to return to the ways that worked in the past. Students of the Great Awakenings call this conservative swing a "nativist reaction."

According to McKenna, the "nativist reaction" can actually stall a move of God rather than promote it. Nativism is defined as the revival of traditional values of a particular culture. In Puritan America, Cotton Mather spearheaded the call for a return to the "Old New England Way." He was responding to the acculturizing trends of 18th century rationalism. But it wasn't Mather who was responsible for bringing the Great Awakening to America but Jonathan Edwards who appeared on the scene just a few years after Mather's death. Unlike the nativists, revival figures, such as Jonathan Edwards and 18th century evangelist Charles G. Finney, appear as children of their age - not enemies of progress.

In our day, the Reagan presidency and voices coming from what has been termed the "Christian right" called for a nativist return to "traditional family values." Some imagined a return to the 1950s - Ozzie and Harriet television reruns, tail fins on Chevys, drive-in theaters and crew cuts - as if that would bring us a much needed moral awakening. We are still waiting for the Finneys and Edwards of our own generation.

We, in the 1990s, are the aristocratic, Laodicean generation of the 20th century. But if the pattern of revival and spiritual awakening holds, the next thirty to forty years promise to be a time of one of the greatest outpourings of the Holy Spirit in American history. Will you be prepared for it?

Puritan Colonial America

1620 - 1649 Pioneers

1650 - 1689 Settlers

1690 - 1719 Aristocrats

The Great Awakening and the American Revolution

1720 - 1739 Pioneers

1740 - 1769 Settlers

1770 - 1789 Aristocrats

The Second Great Awakening and the United States of America

1790 - 1829 Pioneers

1830 - 1859 Settlers

1860 - 1889 Aristocrats

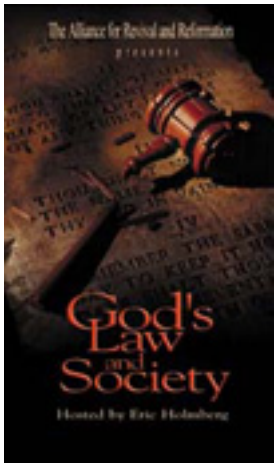
Pentecostal Revival,
Latter Rain Movement and
Charismatic Renewal

1890 - 1919 Pioneers

1920 - 1959 Settlers

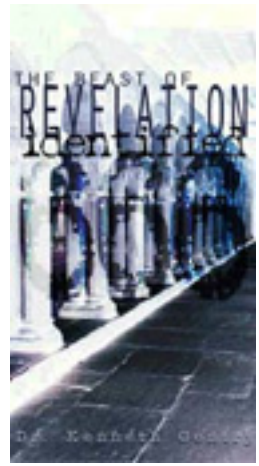
1960 - ? Aristocrats

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jrogers@forerunner.com

The Power of Hope

By Jay Rogers
2/94

"And these three remain: faith, hope and love."
- 1 Corinthians 13:13 -

If you are like most people, you have probably heard much on biblical themes such as the "Power of Love" or the "Power of Faith." In the 1960s and 1970s, the Jesus Movement emphasized the theme of the Love of God. The Word of Faith movement appeared soon after this to bring a message about Faith. Love and Faith are often repeated themes today. But how often do we hear a message on Hope?

Is America Cursed or Blessed?

Many Christians who are involved in social and political activism were deeply grieved this year by the ascendancy of Bill Clinton to the White House and his administration's promotion of a long series of ungodly and anti-Christian agendas: government sponsored abortion, fetal tissue research, homosexual rights, legalized drugs, a state run health care program, etc.

Some Christians are ready to give up hope. They think: "God is surely judging our nation by giving us Bill Clinton." And from one perspective, they are right. The fact that Clinton has broken covenant with God means that terrible retribution could be brought on our nation from a holy and jealous God who is also our rightful sovereign.

The legacy of Bill Clinton is a far cry from that which was left to us just a few years ago by Ronald Reagan who stood against sodomy, child-killing and free distribution of condoms to our nation's school children. But Reagan's greatest accomplishment was that he understood that we are building on the foundation of America's Christian heritage. Reagan was consistently optimistic about America's future. He held a belief that having a great hope for America's future was required for reclaiming our nation's greatness. Therefore, Ronald Reagan, from his first entry into politics, strove to instill a sense of hope in America's people.

In his farewell address, Reagan spoke of the basis for America and our freedoms: "Are we doing a good enough job of teaching our children what America is and what she represents in the long history of the world? ... We've got to do a better job of getting across the idea that America is freedom - freedom of speech, freedom of religion, freedom of enterprise. And freedom is special and rare. It's fragile and it needs protection ... So we've got to teach history based not on what's in fashion, but on what's important, on why the Pilgrims came here ... If we forget what we did we won't know who we are - I am warning of

an eradication of the American memory that could result ultimately in an erosion of The American Spirit."

Conspiracy Theories

Ever since the Reagan presidency ended, there has been a rise of conspiracy theories in America. Conspiratorial thinking is defined as the belief that national and world events are determined by a secret plot, human or demonic, to bring about an evil end.

In the world of media, we are hearing a lot about conspiracies: It is one of the short cuts to the best seller list. But no one seems more obsessed by conspiracies than the evangelical Christian. Much time and energy is spent in an effort to discover all the evil intentions of the government and other institutions. Potential frightening scenarios are explored in great detail. With all the critical tasks facing the Church, have we ever stopped to consider whether this obsession might be distracting us from more important responsibilities?

Recently, I was showing a Christian friend some computer programs I work with. One is a useful financial program which provides a check register, a bank account reconciliation, budget reports, transaction reports, financial graphs, etc. He asked me: "Why do you cut so many checks?" He informed me that I was leaving a long paper trail that could easily be traced by the government. He advised me that I should do as much personal business as possible in cash so that no one would be able to investigate me. I was told by another Christian that I should never give out my social security number since it is wrongfully used for identification and - even more frightening - "It could be the Mark of the Beast."

The thinking behind such statements is representative of a pervasive attitude among many Christians who believe that coming persecution is inevitable and that we are entering an era when the state will begin to control every aspect of our lives. This idea is based on a flawed interpretation of Revelation 13. It has become a popular past time among modern evangelicals to try to match daily newspaper headlines with what they believe to be cryptic passages in Scripture.

Many Christians have unconsciously adopted a worldview in which they see themselves as individuals plucked out of an evil world who are now just awaiting heaven. In the meantime, their goal is to avoid being caught in a web of conspiracy. They de-emphasize their destiny in God's foreordained historical chain of Christianity. They have forgotten their heritage. They cannot go forward as God's world changers because they don't know where they have come from.

Paradigm Shift 2000

Even Christians who have become more reformed in their thinking in the past few years still hold on to nuances of conspiratorial thinking. Gladly, many evangelical leaders are becoming more aware of the need for Christians to reform all aspects of our society according to biblical principles. They have shifted from a dispensational model of thinking - which often leads to retreat from the world - towards more of a

covenantal model which emphasizes the responsibility of the Christian to advance God's kingdom into every area of culture.

A shift in thinking, when it occurs on a large scale, is called a "paradigm shift." A paradigm is a set of beliefs which act as a model for one's sense of reality. This model or belief system will ultimately shape one's actions. This is also commonly referred to as a "worldview." When we are talking about paradigms, we are looking at patterns of thinking which determine conduct and lifestyle. There has been much heated debate in recent years about paradigms. This discussion has focused on the shifts which occur when an old paradigm is seen to be obsolete or false; when one paradigm gives way to another.

For instance, in the world of physics for over 100 years, Isaac Newton's laws were the paradigm or model for interpreting all data. When Albert Einstein proposed his theory of relativity, it took almost a generation for modern physicists to forsake to old model of Newtonian physics and begin to interpret their data according to the new model.

In the business world, the transfer of influence among computer manufacturers came with the invention of the personal computer or "PC" which created a paradigm shift in that industry. Prior to the invention of the PC, computer manufacturers produced bulky, expensive computers which had to be run by a mainframe computer to a terminal. The invention of the PC provided a compact, inexpensive computer that could be run from a built-in "hard drive." Small businesses and individuals found that the PC was much more affordable, reliable, useful and efficient than the older counterpart. Computer manufacturers have now shifted towards this innovative paradigm.

In a paradigm shift, it takes time for the old system to break down completely. Newton's laws were not completely thrown out the window until there was so much new incoming data that didn't seem to fit the old model. Einstein's model seemed to explain things that physicists were seeing so much better. Slowly, the scientific world began to herald the theory of relativity as a revolution in physics. Well-established computer manufacturers, likewise, tried to compete at first with the "PC" manufacturers, but soon had to scramble to keep up with a fast changing market. We see this pattern everywhere - the first automobiles looked a lot like "horseless carriages"; the first television sets looked like radios. It takes time for human nature to let go of the old and embrace the new in a paradigm shift.

Paradigm shifts are not confined to the worlds of science and business. We can see a common historical paradigm shift which has occurred in the Church just prior to every revival and spiritual awakening. The pattern has generally followed that an old paradigm has become entrenched in the Church and God's people are unable to discern the need for revival and reformation along with the new paradigm or vision that is carried along with it.

"No one pours new wine into old wineskins. If he does, the new wine will burst the skins, the wine will run out and the wineskins will be ruined. No, new wine must be poured into new wineskins. And no one after drinking old wine wants the new, for he says, 'The old is better'" (Luke 5:37-39).

The Church of Jesus Christ in America is currently undergoing a radical shift in doctrine, purpose and function. This shift is bringing the Church toward her proper role as a body of reformers. The old paradigm of dispensational theology is being replaced by a "neo-Puritan" worldview which is called covenantal theology. The old paradigm of dispensational thinking leads to conspiracy theories. The new paradigm of covenantal thinking leads to a providential worldview and an understanding of progress of the Gospel throughout all of human history.

Providential Worldview

America was founded by a people who held to a providential worldview. It was this belief that led to the settling of the American colonies and the success of our nation in its early years.

Noah Webster, who compiled the first American dictionary (1828), defines Providence as: "The care and superintendence which God exercises over His creatures ... Some persons admit a general providence, but deny a particular providence, not considering that a general providence consists of particulars. A belief in divine providence is a source of great consolation to good men. By divine providence is understood God himself."

William Bradford, in his History of Plymouth Plantation, tells of the Pilgrims reliance on Providence in the midst of their many tragedies: "But these things did not dismay them (though they did sometimes trouble them) for their desires were set on the ways of God, and to enjoy His ordinances; but they rested on His Providences and knew whom they had believed."

The Declaration of Independence, written in 1776, concludes with these words: "And for the support of this declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor."

An Example From History

The Civil War was the greatest judgment of God on our nation in history. The war killed more Americans than any other. After the war was over, Abraham Lincoln showed no elation over victory. Four years of strife had cut deep lines of sadness into his face. But it had not made him despair.

By 1865, many Americans wondered: "Why had the war continued between people who read the same Bible and prayed to the same God?" In his Second Inaugural Address, Lincoln wisely attributed the war to the providence of God. With these words, Lincoln urged our nation to hope for a better future:

"If we shall suppose that American slavery is one of the vilest offenses which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that he gives to both North and South, this terrible war, as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a Living God always ascribe to Him? Fondly do we hope - fervently do we pray - that this might scourge of war

may speedily pass away. Yet, if God wills that it continue, until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash, shall be paid by another drawn with the sword, as it was said three thousand years ago, so still it must be said 'the judgments of the Lord are true and righteous altogether.'"

Examples from Song and Verse

The great hymns indicate that the providential worldview is a part of the Church's heritage. Charles Wesley, for instance, described the progress of the Gospel in the following verses:

When He first the work begun,
Small and feeble was His day:
Now the word doth swiftly run,
Now it wins its widening way:
More and more it spreads and grows,
Ever mighty to prevail;
Sin's strongholds it now o'erthrows,
Shakes the trembling gates of hell.

In a hymn of Isaac Watts, the belief is expressed that a better day is dawning. We can see there was much optimism among Christians of Watts' age:

Jesus shall reign where'er the sun
Does His successive journeys run.
His kingdom spread from shore to shore
Till moons shall wax and wane no more.

Isaac Watts' famous Christmas Carol "Joy to the World" contains, in two little sung verses, the hope of the worldwide conquest of Christianity:

No more let sins and sorrows grow,
Nor thorns infest the ground;
He comes to make His blessings flow
Far as the curse is found.

He rules the world with truth and grace,
And makes the nations prove
The glories of His righteousness
And wonders of His love.

"It Came Upon a Midnight Clear" by E.H. Sears, contains the following line:

For lo, the days are hast'ning on,
By prophet bards foretold,
When with the ever-circling years
Comes round the age of gold;
When peace shall over all the earth
Its ancient splendors fling.
And the whole world give back the song
Which now the angels sing.

Julia Ward Howe's famous "Battle Hymn of the Republic" also expresses the hope of the ultimate conquest of Christianity:

He has sounded forth the trumpet
that shall never call retreat;
He is sifting out the hearts of men
before His judgment seat;
Oh, be swift, my soul, to answer Him!
be jubilant, my feet!
Our God is marching on.

Biblically Optimistic Worldview

Biblically optimistic worldview should never be confused with what the New Age movement has offered its place: positive thinking, motivational training, mind training, EST or the Forum. Even the Christian "positive confession movement" is not what we are talking about here. Our goal is not to become optimistic or positive in all our thinking but to become completely biblical in our beliefs and to promote the Lordship of Jesus Christ in every sphere of life.

A Biblically-based worldview takes the principles of Scripture and applies them to every area of life. History, for instance, is divided into two eras: B.C. and A.D. - the birth of Christ being the dividing line of history. After thousands of years of darkness, the gentile nations first began to see the light of the Gospel shining forth again. As we trace the history of nations, we see that pagan societies without the Gospel have accomplished little but a cyclical pattern of events leading nowhere. But as we see the Gospel introduced to nations, we see literacy, the arts, science, medicine, education, law and government being established, built upon, reformed and then elevating that nation to a great state of civilization.

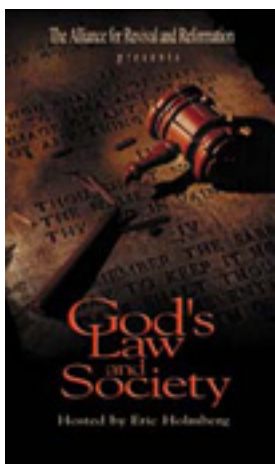
When we view the effect of Christianity on western civilization in the last 500 years, we have every reason to hope for a better future for the entire world. Christianity has elevated economic theory and practice, social life, intellectual life, art, music and has lifted the individual to a level of importance in society.

When we look solely at the Bible, we find that there is no other way of thinking that leads to a higher

sense of optimism. As Biblical saints we have every reason to hope! Not only do we have the hope of residing in heaven in the presence of God for all eternity, but we have the opportunity to be ambassadors of Christ in our day and age. While God is shaking the heavens and the earth to bring in His kingdom, we have the honor of being His representative! We can take part in advancing the kingdom of God on earth as it is in heaven.

Jay Rogers is the former editor of The Forerunner newspaper. He is the founder of a network of student-run Christian campus newspapers for the former USSR, Latin America and China. For more information about The Forerunner International, write: FRI, P.O. Box 362173, Melbourne, FL 32936-2173

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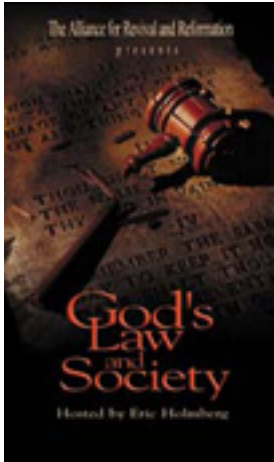
Quote of the Month

2/92

"In the late '80s and early '90s we're seeing a whole new wave of Christians come in ... Their full impact will not be felt until the 1996 election, the 2000 election, 2004"

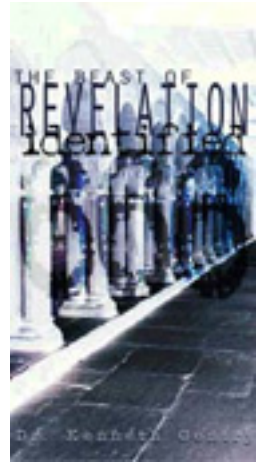
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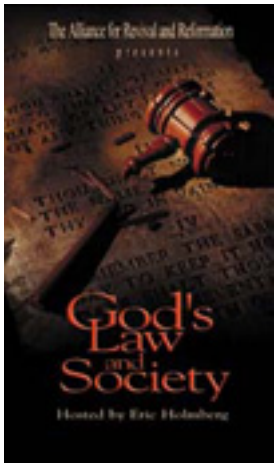
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Reformation of the Nations

by Peter J. Leithart
3/88

All over the world, governments are busily engaged in various kinds and degrees of reform. South Africa has repealed many of the "petty apartheid" laws that once restricted black advancement and maintained white supremacy. Mikhail Gorbachev's criticism of past Soviet abuses and his (thus far) meager reforms have made glasnost common parlance in Western countries.

Some Eastern European countries have begun to follow the Soviet lead. In China, land has been redistributed into small, quasi-private farms, with resulting increases in agricultural production.

South Africa has been accused of making only cosmetic changes, reforms that change the surface appearance of South African society but leave the fundamental structures of oppression and injustice in place. the same accusation has not been raised as readily against China and the Soviet Union, but such an argument could easily be made.

For example, writing in Commentary about the state of Soviet letters, Walter Laqueur commented recently that the USSR needs, above all, a "cultural revolution," something that the current regime shows no sign of permitting. Moreover, Christians are still in Soviet jails. In fact, without a thorough abandonment of communism, any "reform" in the USSR is, in the last analysis, sheer propaganda. (It is interesting in this connection that the basic meaning of glasnost is not, as the American media claims, "openness," but "publicity.")

Similar criticisms can be leveled against the Chinese agricultural reforms. It must be admitted that Chinese agriculture has made remarkable progress since the reforms were begun in the late 1970s. Yet the State continues to fix prices for many goods. Prices for staples in cities are suppressed, keeping the urban middle class warm and well-fed, but effectively stifling the incentive of farmers.

Technically, Chinese farmers can sell crops either on the free market or to the government, but in reality it is often difficult to shift to more profitable goods because the government arranges coercive "contracts" for staples. Without these "contracts," no sane farmer would sell his produce at the artificially low government prices. The State also continues to be the de jure owner of all the farmland.

In short, the fundamental realities of Chinese agriculture - in particular, price-fixing and State ownership of land - have not changed.

In the Philippines, the "people's revolution" has had discernible effects on attitudes, politics, and the press. Yet, James Fallows reports in The Atlantic that Filipino society is "the only non-communist society in East Asia in which the average living standard is going down." This is not, he argues, due

entirely to the corruption of the Marcos regime. Instead, just as Japan and Korea demonstrate that culture can make a country rich even if it is poor in resources, the Philippines illustrates that "culture can make a naturally rich country poor."

All this raises the question: What is fundamental reform? In South Africa, democracy - one man, one vote, or, as Kendall and Louw have proposed in *After Apartheid*, "one man, many votes" - would be widely hailed as a fundamental reform. In the Soviet Union, Eastern Europe, and China, privatization of land and abandonment of socialist planning would be recognized as fundamental reforms.

But do such reforms really touch the heart of social problems? Do even these kinds of reforms go deep enough?

When Ronald Reagan was elected in 1980, American conservatives rejoiced. This was the beginning of fundamental reform. As time went on, however, many within and without the administration discovered that fundamental reform was easier to talk about than to implement. David Stockman saw his budget plans trashed to make political hay. Interior Secretary James Watts' attempts to bring sanity to ecological issues were dashed to pieces on the reefs of media hype and distortion.

Spending increased, and the bureaucracy got bigger. Reagan is now reluctantly, hesitantly, and evasively talking about tax increases. We still have a Federal Department of Education. Few observers today would deny that whatever the Reagan revolution might have accomplished falls under the category of "cosmetic reform."

In the face of widespread failure, many conservative activists have lost heart. They have concluded that fundamental reform is impossible. Their idealism has been shattered and they have become cynical, because they have learned "how the world really works." As a result, they have become less activist.

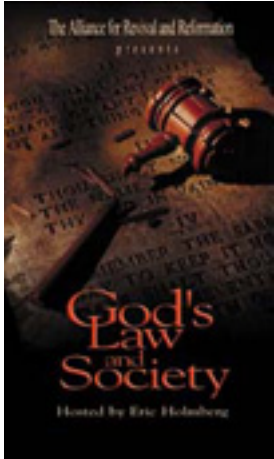
The problem with such conservatives is that they were engaged in the wrong kind of activism to begin with. They were seeking to achieve fundamental social changes through political means. Their program was fundamentally statist, and thus conceded the presuppositions of the opposition. They were seeking to rebuild the walls of the city with sledge hammers.

Christian activism operates in an entirely different atmosphere than humanist activism, whether conservative or liberal. Christian reform is not basically political, though it has a political dimension. In fact, Christian reform is the only reform that is not cosmetic, because only the Christian gospel gets to the heart of social ills by getting to the sinful hearts of the men who make up the society.

Christians alone can avoid cynicism about the long-term chances of reform, because only the Christian can be sure that his work will be established if he faints not.

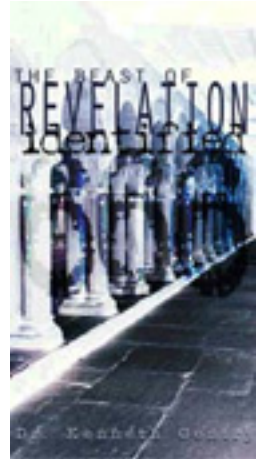
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A Call For A Renewed Reformation Zeal

By Jeff Ziegler

"Is there not a cause?"
- 1 Samuel 17:28 KJV

The cause of God in church history has often ignited the same kind of Davidic passion within the elect to perform exploits against indolence, ignorance and iniquity. The words may be different, but the intent and spirit; the reformation zeal of David the warrior king, remains the same.

Indeed Martin Luther declared: "Here I stand," and John Wesley: "Give me a place to stand ... to shake the earth." These men and many others in the church's illustrious history are illustrative of the divine stuff of zeal so sorely needed in our generation. They were men with a cause, a mission from God.

David was once surrounded by an indifference to God's purposes when his nation was challenged by Goliath, the giant from hell, who sought to shame God's people and eclipse the testimony of God.

"And the Philistine said, 'I defy the armies of Israel this day! Give me a man, that we may fight together.' When Saul and all Israel heard those words of the Philistine, they were dismayed and greatly afraid" (1 Samuel 17:10,11).

David's oldest brother, Eliab, dismayed and fearful, became angry not with the deity-mocking, godless giant, but with David who, in reformation zeal, eclipsed the carefree existence of Israel by arriving on the field of battle ready for mortal combat despite all of the natural circumstances arrayed against him.

"Then David spoke to the men who were standing by him, saying, 'What will be done for the man who kills this uncircumcised Philistine, that he should taunt the armies of the living God?' ... And Eliab his oldest brother heard when he spoke to the men; and Eliab's anger was kindled against David" (1 Samuel 17:26,28).

Eliab goes on to ridicule David as being prideful, irresponsible and full of mischief, to which David retorts with divine ire: "Is there not a cause?"

Complacency, lethargy and malaise concerning sacred or secular matters have long been universally loathed attributes of human behavior. Yet in today's anemic evangelicalism such an attitude is not only being tolerated but is actually being nurtured and promulgated as a portrait of "balanced" Christianity. Introspection, stoicism and a marvelous indifference to Christian maturity suddenly are the means to a happy life free from responsibility, duties and demands. This kind of placid indifference is supposed to protect individual saints from "burnout" and to remove from our lives any call or cause which will demand sacrifice, pain or rigorous exertion.

"Happiness is a choice," some would say. "So away with troublesome righteous causes and the biblical injunction of 'going on to perfection.' After all, happiness and contentment are the highest goals of life."

This kind of sickening sentiment is a selfish, hellish philosophy which strips from the Church the depth of Christian character and reformation zeal needed to transform our society.

There are a number of reasons for the cause for the churches slide toward mediocrity in our day. Here are two of the top detrimental trends:

First, the greatest hindrance to a revived state in any believer is a short and truncated relationship with Christ our true vine of life in glory. There can be no vision nor vitality of life without an intimate, prayerful, powerful, reciprocal relationship with Jesus.

Amazingly, when saints are found "short of the glory of God" instead of drawing nigh to Christ using the means of grace of prayer, meditation upon the covenant forever, they look for the quick fix of the latest paperback at their local bookstore which generally excuses rather than challenges their lukewarm condition.

"I am the vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing. If anyone does not abide in Me, he is thrown away as a branch, and dries up; and they gather them and cast them into the fire, and they are burned" (John 15:5,6).

The second trend which stifles Godly animation is the increasing popularity of pop psychology. Typically these psychologists are short on biblical theology and demeaning to the comprehensive work of Christ upon the cross. Any behavior which is deemed by these "experts" to be unbalanced is somehow related to a dysfunctional background or a co-dependant relationship. No thought is given to man's depravity or an individual's personal responsibility for his own actions.

Interestingly enough these same psychologists take great pains to demean and tarnish the testimony of the reformers and revivalists of yesteryear, for their lives eclipse the new "balanced theology" they are trying to promote.

For example: Luther is described as an "insecure workaholic." Never mind that he saved the church from apostasy, published the Bible for the common man, initiated the Protestant work ethic and was the bedrock for Western Civilization as we know it.

Or take the case of John and Charles Wesley, who are described as "having manic depressive tendencies" and "dangerously unbalanced." Of course, John and Charles Wesley were dangerous, TO HELL, that is! Between them, they preached 85,000 sermons, wrote 250 books and 7000 hymns. In addition to this, they saved their beloved England from the kind of blood bath embodied by the French Revolution. Oh, that we should have more of such unbalanced, insecure, workaholic, manic depressive warriors. We might actually win our current culture war!

These same psychologists are guilty of historical and theological revisionism which robs the saints of their robust and glorious heritage and replaces it with the touchy-feely, blame-your-parents-for-everything syndrome, effectively neutering and contradicting orthodox Christianity.

"Our great God and Savior, Christ Jesus gave Himself for us, that he might redeem us from all iniquity, and purify for Himself a peculiar people, zealous for good works" (Titus 2:13,14).

The following is a complete "recovery plan" for those who wish to renew their spiritual passion:

1) Cultivate your relationship with Christ in a fresh and vital way. Unload preconceived ideas which have skewed your vision of who Jesus is and search after Him as a man searches for a treasure. Look for the underpinning principals and patterns of scripture in order to rebuild a Godly vision and purpose for your life.

Then dare to be abandoned in executing God's purposes for your life with much fasting, prayer and concentrated Bible study. Do not fear "burning out" for God! Indeed to burn out upon the altar of self-promotion or to run upon the ecclesiastical treadmills of futility, that is certainly sin. However, to know real exhaustion after a major spiritual conflict and victory, that is true satisfaction.

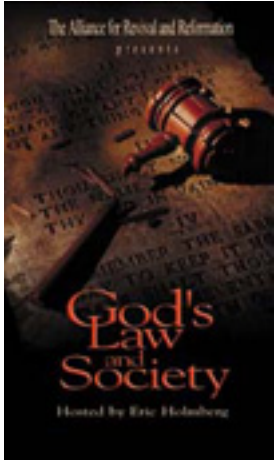
2) Reclaim your spiritual heritage by reading the original source material of historic Christianity, not books written second hand. For example, if you wish to study the works of John Calvin, then read Calvin, not books about Calvin which may have a bias or untoward agenda. Be rich in your Christian heritage, so that you may have a foundation for destiny in God.

3) Begin to build a comprehensive Christian worldview. Know your election and mission from God within this context and then hurl your every faculty toward this purpose. Yes indeed, "Seek first the kingdom of God!"

Jeff Ziegler is president of Christian Evangelistic Endeavors, a ministry dedicated to bringing a great and mighty revival to the Church and spiritual awakening throughout the nations. C.E.E. sponsors Intensive Revival School, a two year discipleship training program designed to prepare students for the ministry. Revival Flame, a bimonthly newsletter published by C.E.E., contains articles written by staff members and revivalists of old concerning revivals past and present. If you wish to receive Revival Flame, write:

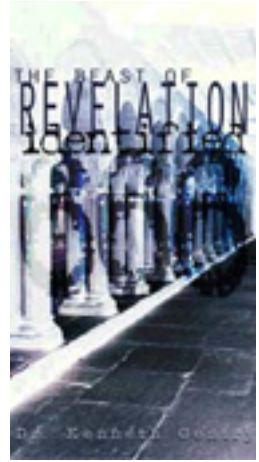
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Rivalry Over Great Principles Reaching Impasse

By Andrew Sandlin

3/93

IF POLITICS IS THE ART OF COMPROMISE, almost every cranny of American society has become politicized. In refusing to endorse the presidency of Bill Clinton, a Little Rock, Arkansas newspaper complained that the governor's problem is not that he sacrifices his principles, but that it is uncertain he has principles to sacrifice.

That criticism is just as applicable to Republican and independent candidates and educators and entertainers and media personalities and military leaders and mechanics and bus drivers and housewives and librarians. Increasingly, the strategy of pragmatism and the message of pluralism from which it issues dominates American life.

The modern pluralistic thesis goes like this. All of us in this professedly pluralistic country are not going to agree on all - or perhaps even most - issues. The United States is increasingly diverse. We are liberal and conservative; male and female; Catholic, Protestant, Jewish and Islamic; black, white, Hispanic and Asian; heterosexual and homosexual; elderly, middle-aged and young; upper-, lower-, and middle-class. The most prudent way of dealing with the problems engendered by the close proximity of such diverse individuals and groups is to affirm the ultimate, fundamental, indeed, the seemingly only, axiom on which all may agree and which serve as the social cohesion amidst overwhelming diversity - I'm OK and You're OK, just as long as Your OK doesn't infringe on My OK.

This is the pluralistic message. It is guided by the employment of pragmatism, the view that nothing can be accomplished without compromise, that fundamental principles are amenable to revision in terms of the even greater goal of social harmony. The really important thing is that everybody get along, a state accomplished by the willingness of everybody not to be too insistent on individual beliefs.

The increasingly numerous supporters of this social philosophy are naive, however. They do not recognize that some visions of reality, civilization, justice, freedom and the future are fundamentally irreconcilable, mutually contradictory. Certain principles are great precisely because they are not subject to compromise. Pivotal events in the history of the United States highlight this inflexibility of great principles. In the Revolutionary Era the colonists were convinced compromise with the policy of taxation without representation was tantamount to complicity with tyranny, that, in the words of Jefferson, "[W]hen a long train of abuses and usurpations ... evinces a design to reduce [citizens] under absolute despotism despotism, it is their right, it is their duty, to throw off such government...." Jefferson justified this revolt by appeals to great principles, so-called "self-evident truths."

Similarly, Abraham Lincoln was willing to spill the blood of a nation at the hands of its own citizens to preserve what he considered a fundamental principle, that the Declaration of Independence in principle secured the liberty of all humanity, not just white males. He was emphatically not motivated by the mentality so prominent today, which transported to and immersed in 1850 became; "It's OK for Southerners to own slaves, just as long as they don't try to force slavery in the free territories." Indeed, just such thinking obtained in various antebellum compromises, all of which were miserable failures. It was because Lincoln repudiated the sort of thinking so prominent in our modern United States that slavery no longer exists here.

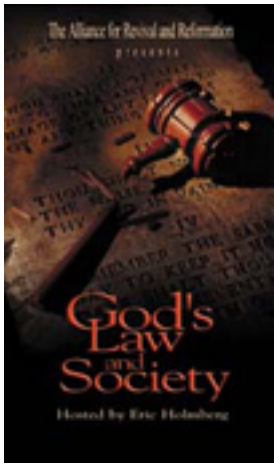
While many beliefs are discretionary and subject to compromise, others are held so tenaciously that compromise is virtually impossible. For example, the pro-abortion arrayed against the pro-life forces are locked into a fight to the death. The great guiding principle of the pro-abortion devotees is the right of a woman to "reproductive freedom." to her body, to "her own choices that affect her life." The undergirding principle of pro-life is the right of the fetus or unborn child to life, liberty and the pursuit of happiness. These two visions are mutually exclusive and compromises between them like those between slavery and abolitionism preceding the Civil War are futile: no amount of regulation short of banning abortion is likely to appease those who believe abortion is murder. No amount of regulation is likely to appease those who believe abortion is murder. No extension of abortion rights to anything less than unrestrictive "reproductive freedom" will satisfy those who believe the lack of such freedom is a violation of a woman's constitutional rights. The hostility at the doors of abortion clinics between pro-abortion and pro-life forces is simply the visual manifestation of the war between two rival thought systems.

This sort of worldview rivalry exists over the issues of environmentalism, homosexuality and multiculturalism. Supporters of the two sides of each of these views are combatants; they are not interested in a pragmatic solution to the rivalry because the very nature of their vision precludes the existence of the opposite vision. Each side, like Krushchev in his comment to the American press, is working for victory, like coexistence. Coexistence for the disciples of opposing visions is defeat.

The foundational meaning of commonwealth is a group of people united by common interests. Stable nations are designated commonwealths because they presuppose common interests, but when interests no longer are common, a commonwealth is no longer possible. Therefore, it is incumbent on the United States to address the issue of great fundamental principles if it is to survive as a vibrant republic. The solution is not to assume that all principles may be compromised or, more naively, that none have principles to compromise.

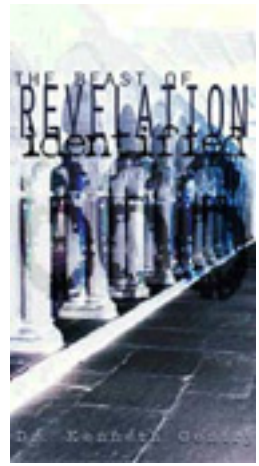
Our history reminds us that postponing or compromising decisions over fundamental principles is the supreme exercise of futility.

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The Ruling Power of Ideas

"Little minds think and talk about people.
Average minds think and talk about things and actions.
Great minds think and talk about ideas."
- Benjamin Franklin (adapted)

Yes, ideas rule - ideas theological, ideas philosophical
and social, political and economic.

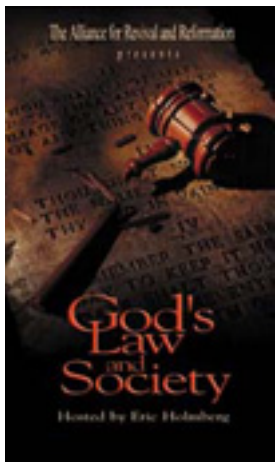
Be certain that yours is a great mind, dealing with ideas -
or make it grow into one. Think deeply and think long-range.

"Oh, the depth of the riches of the wisdom and knowledge of God!"
- Romans 11:33

Study - study hard to see how to bring our beloved
country and our world back to greater Godly
faithfulness and Godly principles of Living.

- Bob Metcalf

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Shiloh Christian Fellowship

- by Leilani Corpus

3/89

OAKLAND, CA (FR) - Plitner Avenue in the inner city area of Oakland, California, was one of the hottest crime and drug spots in the city. After years of being harassed and burglarized by drug dealers, and ignored by politicians, some landlords wrote a letter to Pastor David Kiteley of Shiloh Christian Fellowship - asking him to help clean up the neighborhood. Kiteley responded by opening up his church building to hold a meeting for local law enforcement officials.

He and his church members didn't realize that just five blocks away was one of the most dangerous, drug infested areas in the city. "It put our church in a whole different arena," said Kiteley. "We've heard a lot about reforming and rebuilding the city, but now we are putting it into action. It's no longer rhetoric." This led to the first massive "block party" and a March for Righteousness down Plitner Avenue.

Since the march in 1985, Plitner hasn't been a problem, and Kiteley has spearheaded a massive neighborhood community movement which has been effective in reducing crime and drug use. Police say that 6,000 were arrested on drug charges in Oakland in 1987, and estimated that 7,000 were arrested in 1988.

"Now we don't even think about Plitner," said Lt. Fred Peoples of the Oakland Police Department. "We've cleaned up the area and have moved into other areas. The only thing we heard about Plitner was a shoot-out two years ago," he explained. "That was because after we had the march, the dealer moved away and then decided to come back. We haven't heard anything from there since then."

Lt. Peoples added that Shiloh Christian Fellowship is the best thing that has happened to the Oakland Police Department. "They have been the impetus behind this movement," he said. After the 1987 march, a Berkeley police officer told a daily reporter, "I don't feel elected officials are going to solve the drug problem. I'm convinced that to solve the problem what we need is a higher moral attitude. If my son was doing drugs, I'd want the police to arrest him."

The Oakland Block Party Council, which is directed by Kiteley, holds monthly block parties and annual marches through high crime and drug areas. The block parties against drugs are massive neighborhood celebrations where residents get in touch with local resources for legal problems, health matters, or food and clothing needs.

Dubbed the Neighborhood Corps during the last half of the 1980s, the Neighborhood Community Block Party manual notes that churches have a basic orientation to reach out and help those that are around them: "In generation after generation church assistance and values have been the foundation of neighborhoods and communities. We believe in a Christian foundation, and the churches of Oakland

stand ready to serve their neighborhoods and help coordinate the resources necessary to meet the needs of the people."

The block parties are organized to encourage residents to interact with each other as well as to provide agencies, community organizations, and churches an outlet for meeting practical needs. "This means that we will not just concentrate only on housing or only on jobs, but we will endeavor to see that the total person is bettered and helped. This therefore means that every agency or organization has a piece of the pie."

The block party movement has been notably successful. In 1988, a car was firebombed by a drug dealer on Apricot Street - but the car was owned by a block party captain. Lt. Peoples commented that the dealer was driven out of the neighborhood and "they don't mess with her anymore." On 67th Avenue, an effective home alert group has literally driven the drug dealers out of the area. Kiteley added that when giving seminars on dealing with drug pushers in the neighborhood, their theme has been "Just Say Go!"

Last year the group broke new ground in holding its first community health fair, which drew 2500 participants. "We had doctors, nurses, and mobile units out there volunteering their time. We also prayed for the sick," said Kiteley. Held at Fremont High School, the fair offered a gamut of services from free blood pressure checks, AIDs prevention information, to items such as toothbrushes, toothpaste, and diapers.

Besides fueling the vision for reformation of the city for Shiloh's members, the block party movement has also brought unprecedented unity to Oakland churches. Kiteley said his family is also very involved: "My children cook hot dogs and give away food and clothing along with me."

The three-year-old organization has received accolades and honors from city and state government officials. Kiteley, a pastor for 21 years who has traveled to 30 different nations, has gained the respect of the mayor's office and city council for his persistence and diligence in bringing the gospel to areas where drugs, immorality, murder and poverty have attempted to rule the city.

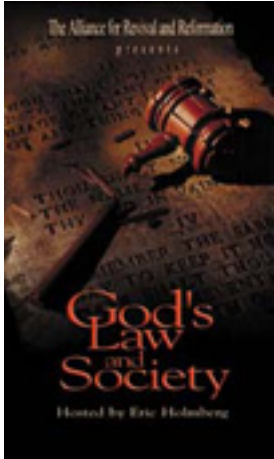
Gov. George Deukmejian's Office of Criminal Justice Planning honored the church for its outstanding crime prevention efforts. Shiloh was also recognized in 1988 by the California State Legislature for its "commitment and dedication to improving the quality of life for citizens in Oakland, California." In 1988, Kiteley was honored by the National Crime Prevention Council.

His advice is sought by city officials and community organization leaders on how to best spend public funds on crime prevention efforts. In fact, Kiteley and his church have ventured into several areas usually left to government welfare agencies, and have experienced considerable effectiveness in addressing problems that local politicians and law enforcement officials could not solve. With the assistance of churches and mobilized citizenry, there has been a significant decrease in crime and drug traffic.

Shiloh Christian Fellowship appears to be on the cutting edge of a major trend for churches in the 1990s.

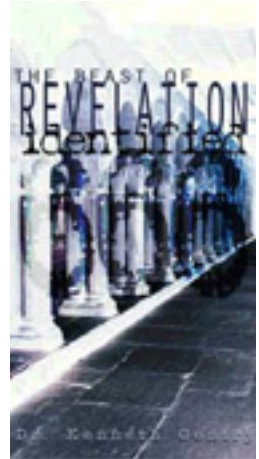
They are also experiencing the reality of the words of Jesus Christ when He said, "Let your light shine before men in such a way that they may see your good works, and glorify your father who is in heaven."

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What is a Worldview?

By Ron Auvil

What is this concept called "worldview?" A brief explanation would see worldview as a comprehensive sense of personal relationship to the world surrounding us. Simply it is a sense of destiny and purpose.

There are many worldviews confronting people in the world today. Humanism, for example, is a worldview which states that the universe is centered upon man and his achievements. Marxism is a worldview which believes in the inevitability of class struggle based on economic factors.

Major world religions are based upon worldviews. Hinduism is a worldview based upon many deities, and endless life-death cycle and inevitability of human suffering. Islam, on the other hand, is a religion of martyrdom, conquests by force, and police state modesty. Thus to understand any of these movements and religions, we must understand the worldview they are founded upon.

The importance of worldview cannot be overstated. For any movement of religion, it is the motivational factor that causes it to expand, contract, appear, and dissolve. Adherents to a particular movement test their worldview by acting upon it and observing the effects. The chart below illustrates:

Any individual's worldview causes them to act based upon how they perceive their role in the world. This action causes a result which upon observation will either verify or prove incorrect their worldview.

For example, a Marxist believes that class struggle is inevitable, thus he acts to form revolutionary cells bringing disruption to the present system. When the disruption erupts it will verify his worldviews thus spurring him to greater revolutionary activity. This worldview caused Marxism to violently expand both in Europe and Asia. Marxism is now disappearing because it has been proven false based on its results of economic ruin and human misery.

Developing a Christian worldview is of extreme importance in order to advance Christ's kingdom as false systems collapse under their own corrupted weight. One reason for the decline of Christianity in western culture is the lack of biblically based worldview. Instead the cultural worldview of materialism, selfishness and greed has become the predominant vision.

The first step in addressing this problem is by admitting that by and large the Church in the West has a spiritually bankrupt worldview that can be summarized by the saying, "Shop till you drop," rather than "Pick up your cross and follow me."

Thus if we were to properly understand the role of worldview, we would understand it as a set of rules that reside at the very core of our being. If our set of values is earthly, carnal and debased, then our actions will reflect such rot. However, a change in this set of values will bring a change in our actions. If

we are taught a biblically based worldview, radical change will take place. Believers the world over will experience revival and evangelism will become more effective than ever.

What then are the chief elements in a Christian worldview? Listed below are the foundations for the building of this godly vision.

1. Christian worldview begins with Christ's words, "You must be born-again," and this wonderful truth was preached by the apostles to the intent that the corrupt sin ridden depraved human nature and an incorrect view of the world around us would be displaced by a true worldview based on the Bible truth and the indwelling Holy Spirit.
2. Christian worldview must be based upon who Jesus is and upon Him alone. "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Corinthians 3:11). This sounds so basic, so true, that seemingly no one could disagree. However, it is alarming to note the new and numerous doctrines which are advanced in our day, which focus not upon the glorious Christ but upon earthly events such as a unified European economic community, Soviet maneuvers, and futile speculations as to where the antichrist is hiding.
3. Christian worldview must express God's mission for His people on earth. This is expressed in the Abrahamic covenant (Genesis 12:1-3; 13:16; 11:17,18) as a blessing of ALL nations of the earth with the Gospel. This is made applicable to the Church in Galatians 3:12,29, and is verified in the language of the Great Commission (Matthew 28:18-20). This is the highest priority of the Christian worldview and implies unlimited prayer and, financial and human resource be provided for its accomplishment. This effort is demanded until a closure with the goal is achieved. This means that the Gospel is to be preached until every peoples group has a functioning expression of the Church that will act as a witness and testimony to them.
4. Implicit in this worldview are revival and spiritual awakening as the great means of forwarding God's purposes on the earth. The unrevived, stagnant Church would have as much chance of achieving God's purposes on earth as would a corpse winning the 100-meter dash at the Olympics. Therefore, all attention must be given to the state of revival progress in the Church.
5. This worldview will spur ministry to alleviate social ills and utilize ministry to spread the Gospel to all levels of society. Society will then be changed and become more responsive to the demands and claims of Christ.
6. The true Christian worldview must express Christ in every area of the believer's existence. Family relationships, work, finance, entertainment, politics, all areas of endeavor must be subject to the absolute Lordship of Jesus Christ. No division of activities into "Christian" or "secular" can take place. All things will involve the work of Jesus. If He is not Lord of all, He is not Lord at all.
7. All issues must be understood through this worldview. In short, it becomes a filter through which

everything from the profound to the mundane is examined.

As you can see, Christian worldview will express the Lordship of our glorious Lord in every area of life. It will displace every other worldview and show them to be false. The Church will be spurred on to the completion of the Great Commission. The Gospel will be demonstrated in society, and great sweeping change will be effected.

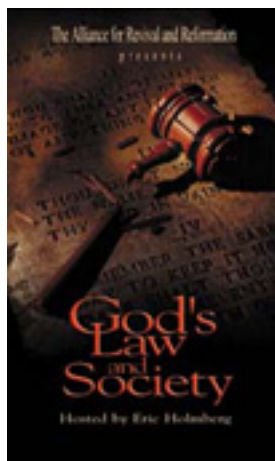
In our next article we will define and examine history in light of Christian worldview.

Ron Auvil is a staff member of Christian Evangelistic Endeavors (CEE), a ministry dedicated to bringing a great and mighty revival to the Church and spiritual awakening throughout the nations. CEE sponsors Intensive Revival School, a two year discipleship program designed to prepare students for the ministry. Revival Flame, a bimonthly newsletter published by CEE, contains articles written by staff members and revivalists of old concerning revivals past and present. CEE also conducts church seminars on revival in the United States and the United Kingdom.

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The World's Greatest Thinkers Were Christians!

by Gary DeMar and Peter Leithart

While most Christians will admit that they have a mind, many seem to think that they don't need it. In fact, some Christians today seem to believe that thinking is an act of unbelief. Many Christians do not even begin to think about how the Bible might apply, for example, to economics, law, or education. They might have opinions about these areas but no formulated, thought-out worldview.

This view has not always prevailed in the history of Christian culture. In fact, some of the greatest thinkers throughout the centuries have been Christians. Of course, not all of them were perfectly consistent in their application of Christianity to various intellectual pursuits. The important point is that they did not believe their faith kept them from using their minds.

* In the area of LAW, Sir William Blackstone's Commentaries on the Laws of England has remained a classic of legal scholarship since it was first published in the mid-1700s. Blackstone defined law as "a rule of action dictated by some superior being." He claimed that God dictated laws for men, which could be discovered in nature and in the Bible: "Upon these two foundations, the law of nature and the law of revelation, depend all human laws; that is to say, no human law should be suffered to contradict these."1

* In LITERATURE, the number of great Christian writers through the centuries is astounding. To look only at England, we find that many of the greatest poets were Christians, even clergymen: John Donne, George Herbert, and John Milton. Samuel Johnson was, in his time, the leading literary critic in the English language, and the compiler of an early English dictionary. Even into this century, many leading English literary figures were Christians, including G. K. Chesterton, T. S. Eliot, C.S. Lewis, and Dorothy Sayers.

* In PHILOSOPHY, Christians dominated the West from the fifth century until modern times. The great philosophers of the Middle Ages were all theologians: Augustine, Thomas Aquinas, Duns Scotus, Anselm of Canterbury, William of Ockham. When philosophers began to abandon Christianity in the 17th century, most continued to be influenced by Christianity and to address the issues that Christians had been wrestling with for centuries. Even the "father of modern philosophy," Rene Descartes, despite the evil effects of his thought, was trying to provide a secure proof for the existence of God.

* In POLITICS, many of the important political leaders of the medieval and early modern West were Christians. Until the later Middle Ages, every king of Europe claimed to be Christ's representative on earth. In Russia, the czars claimed to be the protectors of the Orthodox Church right up to the time of the Bolshevik Revolution. In the modern era, such outstanding political figures as John Adams, George Washington, William Gladstone, and William Wilberforce were all to varying degrees professing and

practicing Christians.

* In the ARTS, we discover again that most of the (sometimes anonymous) medieval painters, sculptors, and architects were evidently Christians. The great cathedrals of Europe, the magnificent stained glass windows, the colorful altar pieces, the statuary that adorned the cathedrals - all were dedicated to Christian themes, and were generally produced by Christian artisans. During the Renaissance and Reformation periods, artists began to gain more individual recognition, and we have clearer evidence that many were believers. Among these were Rembrandt van Rijn and Albrecht Durer, two Protestant painters.

* In MUSIC, much of Western music was written by Christians.² Johann Sebastian Bach and Georg Friederich Handel are two representatives of the great German Christian tradition in music. Handel's "Messiah," a series of Scripture texts set to some of the most exhilarating music ever written, is still a holiday favorite today. Everyone recognizes the tune to Handel's magnificent "Hallelujah Chorus." Bach was, if anything, even more self-consciously Christian than Handel, and dedicated many of his compositions to the glory of God.

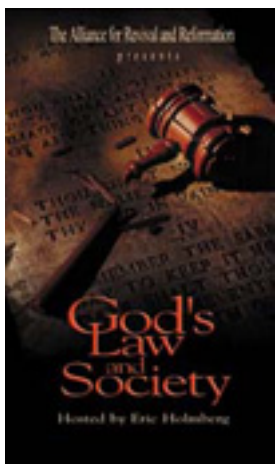
* SCIENCE and technology in the modern world often seem to be at odds with Christianity, but this was not always the case. In fact, after Christianity had taken over the Western Roman Empire, there was an unprecedented burst of innovation in agricultural technology. The inventions included the heavy plow, crop-rotation, new types of harnesses for horses, and nailed horseshoes. Some scholars have concluded that this burst of technology, which continued throughout the medieval period in Europe, was a result of Christian beliefs and attitudes.³ Many of the leading scientists of the early modern world were also professing Christians: Isaac Newton, Johann Kepler, Robert Boyle, Lord Kelvin, Louis Pasteur, Michael Faraday, Clerk Maxwell, and many more.

1 William Blackstone, Commentaries on the Laws of England, (Chicago, IL: University of Chicago Press, 1765), vol. 1, pp. 38-42.

2 See Jane Stuart Smith and Betty Carlson, The Gift of Music (rev. ed.; Westchester, IL: Crossway Books, 1978).

3 Lynn White, Jr., Medieval Religion and Technology (Berkeley, CA: University of California Press, 1978), pp. 77, 236.

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Puritan Storm Rising

By Jeff Ziegler

While evil is being codified at the highest levels of American government and carnal chaos erupts in our urban centers, the Church in America is undergoing a massive and historic paradigm shift, which despite her failings is positioning her as an agent for the inauguration of yet another great spiritual awakening along with the accompanying fruit of societal reformation.

This shift, which emphasizes a victorious ecclesiology and a biblically optimistic worldview, is nothing less than a renaissance of Puritanism, and is a common trend historically, especially in the embryonic stages of spiritual awakenings. Not only is the rise of Puritan thought a common "pre-awakening" occurrence, the great body of Puritan truths are essential to any biblical revival and reformation and thus should be welcomed and nurtured.

This sweeping Puritan resurgence is cutting a broad swath across the evangelical spectrum as a whole and its promotion is rapidly preparing the Church corporate in America as an agent for the most comprehensive societal reformation in this nation's history. Indeed "neo-Puritanism" is having its greatest effect among those evangelicals who are involved in the revival prayer movement which has acted as something of a spiritual womb in incubating the first fruits in a "Golden Age" of strapping Christianity.

Of special note is the mounting momentum which Puritan thought is having among charismatic churches who have, in general, been intuitively covenantal in relationships and church polity and have had a subjective appreciation for the "Dominion Mandate." This is a common thread in historic Puritan thought. Charismatics, who have had this unconscious and subjective appreciation for Puritanism, are now overcoming an inbred prejudice of American anti-intellectualism and are building in the objective theological moorings of Puritan thought. This will inevitably bring and unflagging and comprehensive worldview to their ranks an with it an historic Protestant orthodoxy which will shake the very foundations of the United States.

However, I must caution, this encouraging movement among evangelicals at large should not be viewed with a "Pollyanna" optimism. There exists, unfortunately, many entrenched strongholds of sin within the Church which must be vanquished in order to see genuine awakening. These fixed fortifications of iniquity will not fall easily, for sin has been theologically rationalized, codified and institutionalized by widespread antinomianism (or contempt for the moral law of God), pietistic monasticism (or fatalistic and private religion) and sentimental mysticism; with its inherently relativistic morality and emphasis on emotionalism as being superior to immutable biblical principle.

It is equally important to note that the existence of such evil should not cause us to have a "give up the ship" mentality. Our Sovereign Lord has ignited the engines of the Puritan juggernaut throughout history, often (from a human perspective) just in the nick of time. Thus we, the Lord's elect knighted ones, cannot

cower in hopelessness nor retreat to the bunkers of fatalism.

While each Puritan renaissance has its particular emphasis, there are elements which are common to each. The most common element is a distinctly reformed soteriology or theology of redemption. Historically, reformed soteriology is sometimes accepted wholly and at other times in degree depending on the depth and force of the particular Puritan resurgence in question.

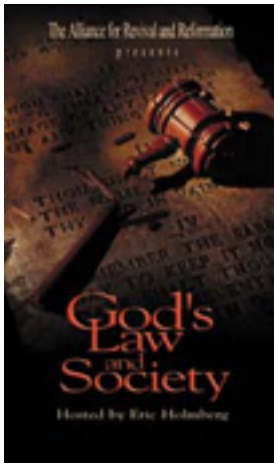
A general explanation of such would entail an Augustinian-Calvinistic approach to the issues of salvation and sanctification. This could be defined in very simplistic terms by placing the majesty and supremacy of God over against man's absolute total depravity. This "goodness and severity" principle is brought to the fore primarily through preaching, not only in an evangelistic sense, but also in the provoking of the saints to "run the race unto perfection." Reformed soteriology and its application in revival preaching is the surest antidote to the antinomian, pietistic, sentimental, defeatist theology which has surrendered American society to hellish machinations.

Another elemental key to any resurgence of Puritanism is a victorious ecclesiology or a triumphant view of the purpose, function and doctrine of the Church. Such an optimistic view of the Church would see her as victorious in time and history and would emphasize a covenantal approach to Scripture as well as a covenantal model as a basis for relationships between individuals, churches and the state. This covenantal model could be thus summarized: "The God who created the universe reveals himself in history, lays down immutable fixed Biblical laws, brings predictable results, both blessings and sanctions in terms of these laws, and raises the elect to a place of victory in history."

Some of the practical benefits of such a covenantal and conquering worldview will include actions by the Church which have not been evidenced since the days of the Scottish Covenanters and John Knox. There will be an increase of cooperative ecclesiastical actions such as functioning presbyteries, which will legislate God's moral law over cities and regions through covenantal imprecatory prayer and public proclamations. Practical cooperation between ministers in covenantal relationships will be evidenced in such areas as church discipline, reformation think-tanks, ecclesiastical courts and the sharing of resources to accomplish goals.

Generally, an increase of Christian activism at the grass-roots level will be in evidence. Operation Rescue and the covenantal-prayer-proclamation movement are the first-fruits of this new Puritanism. Socially, one can expect great reaction and upheaval from both Church and society as the pluralistic moral relativists within the Church and the secularistic social Darwinists within the power structures of society rise in raucous denunciation of any movement which dares to proclaim and enforce the absolutes of God's Law-Word. But such is the stuff of such "Puritan storms," for revival, reformation and revolution are very close cousins indeed.

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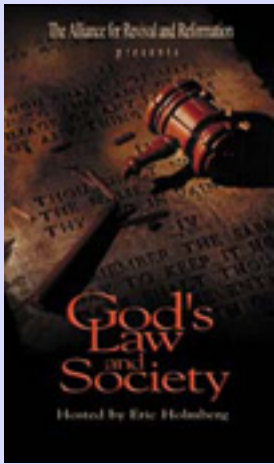
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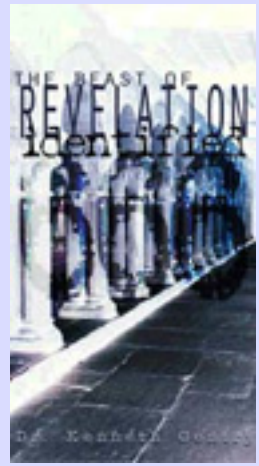
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The Nature of the Apostolic Ministry

By Jim Buchan

Some people would argue that there is absolutely no place for apostles in the church today. Such a ministry, they would say, ended many centuries ago, either in the first century or at least by the time the canon of Scripture was completed and recognized.

Other commentators would be a little more open-minded, but would limit the present role of apostolic ministry to missionary work in areas of the world where the gospel has never yet been preached. In fact, the word "missionary" comes from a Latin word meaning the same as the Greek word "apostolos," one sent forth.

The Function of an Apostle

Before responding to the various viewpoints on whether apostles are - or should be - present today, it is important to first take a look at the role and function of apostles in the First Century churches.

1. Taking the gospel to unreached areas. Paul said to the Romans, "It has always been my ambition to preach the gospel where Christ was not known, so that I would not be building on someone else's foundation" (Romans 15:20).
2. Laying a firm foundation (Christ Himself) for the churches being established. Paul speaks of this important apostolic role: "By the grace God has given me, I laid a foundation as a wise master builder, and someone else is building on it. But each one should be careful how he builds. For no one can lay any foundation other than the one already laid, which is Jesus Christ" (1 Corinthians 3:10,11).
3. Training the initial leaders and appointing elders. When Paul and Barnabas made their second visit to Lystra, Iconium and Pisidian Antioch, they prayed and fasted and ordained elders in each church (Acts 14:21-23). Paul likewise instructs Titus to "set in order" the churches in Crete and appoint elders in every city (Titus 1:5).
4. Dealing with specific problems, false doctrines or sins in the churches that had been established. Paul's first letter to the Corinthians illustrates his use of apostolic authority to speak to a number of problems in the church he had planted at Corinth: disunity, immaturity, pride, immorality, taking other believers to court before secular authorities, questions about celibacy and marriage, disputes about meat sacrificed to idols, wrong handling of the Lord's Supper, misuse of spiritual gifts, confusion about the resurrection, etc.
5. Promoting unity in the Body of Christ. The unity principle was applied on many different levels. In Philippi, Paul had to deal with a situation of contention between two ladies in the local assembly, Euodia

and Syntyche. In Corinth, there was apparently city wide disunity in the church because of various believers choosing to rally around dynamic leaders such as Paul, Apollos, and Peter. Paul also performed the apostolic role of providing a link of communication and sharing with the universal Body of Christ around the world.

6. Demonstrating and imparting the supernatural dimension of the Kingdom of God. Although it is God's intention for all believers to heal the sick, cast out demons and perform miracles by the power of the Holy Spirit, those in apostolic ministry are particularly to bear this credential. Thus it is said that God did extraordinary miracles through Paul. Apostles were often used in a special way to impart the power of God to other believers.

In stating these six functions of apostles in the First Century church, it must be realized that each of the apostles in the New Testament was unique as to how he carried out his apostolic role. Peter was particularly gifted in reaching out to the lost. Paul seemed to excel in teaching and in building believers together as a functional expression of the Body of Christ. John's apostleship carried with it a prophetic heart that God's people would continually walk together in righteousness with the Lord and love each other. James, the half-brother of Jesus, also seems to have functioned as an apostle, even though the focus of his ministry was more pastoral and localized in Jerusalem.

It is also important to realize that having an apostolic calling did not automatically mean that the apostle had the right to exercise full authority in all places and situations. It was a ministry based upon relationship and not only on calling.

Also, it means that the authority of an apostle waned in certain ways once the local church was firmly established and provided with the oversight of local elders. The relationship and the authority still existed when necessary to intervene in problems not being remedied by the local leadership, but it was Paul's perspective that he was like a father whose role of authority diminished once his son or daughter reached adulthood. His heart was not to establish a "chain of command," but rather to see each church established under the headship of Christ.

What about today?

Many commentators have come to the conclusion that after the Apostle John died, the "apostolic age" officially came to an end and there ceased to be any valid apostolic ministry. This view is based upon two erroneous assumptions:

1. That the role of the apostle was limited to the original twelve apostles chosen by Jesus. A careful reading of the New Testament will show that others are specifically referred to as apostles: Matthias, Paul, Barnabas, Silas, Timothy, Andronicus, Junias, Epaphroditus, and many more. The Twelve are indeed said to have a special role in the purposes of God, but that does not mean they are the only apostles.

2. That there is no need for apostles today. This objection can be best be answered by looking again at the list of functions of an apostle. Are the functions still relevant today?

Relevant Functions for Today

Unreached Areas - Although the gospel has gone out to some degree to every nation of the earth, there are still an estimated 16,000 "people groups" that are geographically or linguistically isolated and have never even heard of Jesus Christ.

Foundation Laying - Many churches in America and all over the world have never really been established on a solid biblical foundation. They have been built upon human traditions and human opinions, but not upon Christ Himself and His eternal Word.

Training Leaders - Today the apostolic function of training leaders has been largely replaced by seminaries and Bible schools. Appointing the leaders of local churches has been made a matter of congregational voting, selection by a denominational hierarchy, or ambitious aspiring young preachers simply starting their own churches and appointing themselves the pastors. The result has often been that leaders are put in places of responsibility that they are not really called to by God, and are not adequately equipped to fulfill. They may have been good students at the seminary, but are likely to miss the kind of personal training and character development that Timothy received from Paul.

Problem Solving - It is clear that local churches frequently encounter problems that they have difficulty solving without outside assistance. Pastors are often without any personal accountability and often have no one to give them input regarding church problems. Sometimes local leaders have blind spots and cannot even see the shortcomings that exist. There still a need today for men of apostolic authority to pierce through the blindness, ignorance and pride, speaking the Word of God to areas of sin, imbalance, false doctrine, division and other problems.

Unity - The disunity of the Body of Christ is still a scandal that robs us of the full blessing of God and undercuts our testimony to the lost. Men of genuine apostolic heart have a burden to see God's people come together as a united family and a united army. They see an overview of the universal church around the world and can sense the heartbeat of what the Lord is speaking. The vision is sorely needed in the church today, and only men of apostolic insight and authority can bring it about in a significant way.

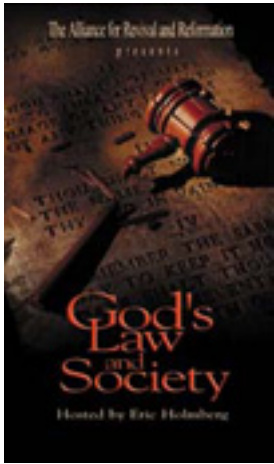
Supernatural - We live in a day when God is moving mightily to restore signs and wonders to the church. For too long we have relied upon our intellect, human wisdom, and persuasive words - the very things Paul put no confidence in: "My message and my preaching were not in wise and persuasive words, but with demonstration of the Spirit's power, so that your faith might not rest on men's wisdom, but on God's power (1 Corinthians 2:4,5).

Yes, we need apostles today!

I admit that I've always been a little wary of people who go around calling themselves an "apostle" or "prophet" or some other high sounding title. Sadly, it has often been that those most eager to use such a title have been woefully in character and credentials. Nevertheless, God is raising up apostles to serve His church today, and if we are wise we will recognize our need for such output.

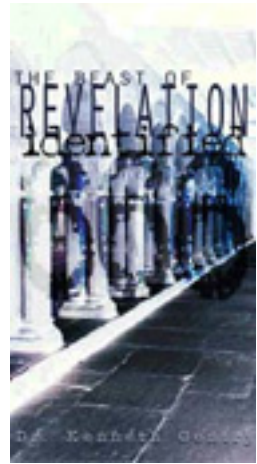
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The Characteristics of a Prophet

from Last Days Newsletter
- by Keith Green

Now with all this talk about misguided, young zealots going around blasting people with the truth minus love, I don't want to give the impression that God has not called certain people to fulfill the ministry of a prophet. There are many references in the book of Acts concerning people anointed by God to preach with prophetic urgency, (Acts 2:16, 3:22, 8:28,30, 13:20, 21:10-11, 28:25).

These men were called "prophets" by the writer of Acts. And Paul, in his teaching about the Body of Christ, talks about the different offices and callings in the body to help build up, strengthen, and establish the Church (1 Cor. 12:27-30; Rom. 12:4-16; Eph. 4:11-16).

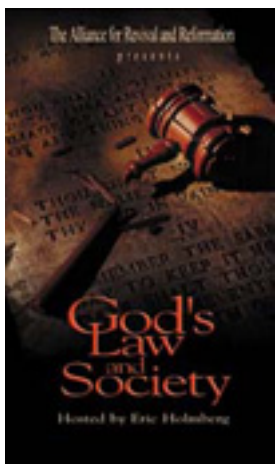
First of all, he would be a CHRISTIAN - he would be like Jesus. Yes, he would hate sin like Jesus, but more importantly, he would love sinners like Jesus! He would not be arrogant, but he would be a broken man who was softened by many nights alone in prayer. He would be loving, kind, and gentle, always seeking to get the truth across in the most direct way, and yet never offending anyone if he could help it.

The prophet, above all, would be a man of God. He would seek to display all the qualities of love found in 1 Corinthians 13. He would not be easily provoked or moody or unduly harsh - but patient, merciful, and slow to anger. He would not seek to be a prophet, nor glory in that position, but just like Gideon, Jeremiah, or Moses, he would ask God to make sure he was the man of His choice before he would speak out against sin and hypocrisy (Judges 6:36-40; Jer. 1:6; Ex. 3:11-12).

Lastly, he would be a broken man, well acquainted with grief and tears. He would have a broken heart over the sin in the world and the worldliness in the Church. Before Jesus made a scourge of cords to whip the moneychangers (when he turned over the merchandise tables in the temple), He first wept and prayed over the straying city of Jerusalem before He entered her gates (Luke 19:41-46).

The prophet, like his Master Jesus, would weep before he whipped, pray before he spoke out, and walk in dread of being in the wrong spirit. For unlike James and John, he would know what spirit he was of.

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The Characteristics of an Apostle

from The Early Church
- by Gene Edwards

One of the biggest problems of our day, among a multitude of big problems, is the fact that no one is really qualified to be serving the Lord. The servants of God in this age universally lack experience in really deep encounter with the living Christ. They lack complete abandonment to Him. Even beyond these deficiencies and dozens more, the Christians of this age haven't the vaguest idea of what God's central burden is! They do not have a vision of the centrality of His church. The preparation modern ministers receive before entering the ministry is almost 100 percent ineffective, if not useless, in light of God's purpose.

I have chosen to list here the characteristics of a true Apostle. The portrait is based on the lives of Apostles of the first century, but you can also expect, if God is merciful enough to restore this office, to see men who bear these same marks in their lives today.

When you have finished reading this list you will have, not only a good idea of what to expect in an apostle's life, but also a idea why this breed of man vanished from the pages of history so long ago.

The standard set by those first Apostles is, at the very least, ruggedly high.

Please be clear, this is not a list of "qualifications for you to meet to become an Apostle." You could acquire all these attributes and still not be an Apostle. But it would be very hard indeed to find an Apostle who did not exhibit all of these characteristics.

If this list serves no other purpose, dear reader, perhaps it will serve to humble your heart and to stir up a seeking spirit within you.

1. An Apostle will not be young.

He will be in his late thirties or early forties before commissionship to Apostleship is even given to him! Most of his adult life until then will have been spent in preparation.

Young men ought not to serve the Lord in this capacity. Young men ought to sit, watch, experience Christ, and enjoy the church.

2. He will have spent years in the church, having fully experienced church life.

He will have been a simple brother in the church, living a normal life; he will have had a good long

period of being a nobody; he will have lived under authority in the church and learned submission ... just like everyone else.

3. He will not fit anybody's preconceived image of what an Apostle should look like.

Apostles have a disconcerting way of not looking like Apostles.

4. He will be a man totally outside of the religious system.

This is imperative.

There could be no Apostleship inside that system. The two are mutually exclusive.

Why? The reasons are endless. But here is one.

Apostleship takes nothing if it does not take courage. If a man has not found the courage to step utterly, totally and completely outside the religious system, to leave it and its ways, then he hasn't even taken step one toward a deep knowledge and experience of Christ and the church. Along with this:

5. He will not lead some organization.

He will not be the head of some organization.

He will be utterly outside of that kind of thing. No, he will not sit behind a glass-top desk, nor head any movement.

6. He will be beyond reproach in language and conduct.

7. He will have an almost inexhaustible ability to suffer and to bear the cross.

8. He will be hated.

He will hate no one. He will be widely criticized. He will criticize no one.

And he will live constantly in the skillet of this treatment. Having been abused and betrayed throughout his whole life, he will come to the end of his life still without bitterness, criticism or hurt, filled with compassion, patience, understanding and even optimism!

9. He will know the Scripture as few men in all church history have ever known it. He will be master of that Book.

At the same time, he will not "teach the Scripture" nor tell people things like "You've got to know the Bible to be a victorious Christian." It is not the scripture which will characterize his ministry. You will sense that though he uses the Scripture, it is in no way the cutting-edge of his message. Oh, you may learn the Scripture from him, like you never dreamed it could be known, but he won't be teaching you the Scripture; if you learn the Scripture; if you learn the Scripture under him it will be a byproduct, a secondary result of the fact he is showing you Christ! Christ alone will hold pre-eminence in all he says and all that he calls men to.

10. He will know Christ.

He will know Christ well, and he will know Him supremely.

11. He will minister Christ.

When he speaks, he will minister not doctrine, not creeds, not chains of interwoven verses to prove some teaching. He will speak Christ. He will tell men, show men how to know Jesus Christ. Christ will be his sole occupation, his only topic.

12. He will pray.

13. He will raise up churches.

He won't be coming up with visions of church substitutes. No. The church will be his only obsession. He will live only to raise up the church (locatable, visible, attainable, observable; not that ectoplasmic, ethereal, universal, out in the wild blue yonder goo) and to strengthen the church. He will suffer for, live for, and probably die for her and for her alone!

14. He will not hinder another man's work.

He will in no way interfere in the life of a church raised up by other men in another city. He will not engage in conflict with other servants of God. He will leave alone the works of all other men, and he will, for the most part, steer clear of churches not raised up by his hand.

15. He will not hinder another man's work.

Apostle's pioneer.

16. He will eventually release every church he raises up.

He will not hold the church in his hand nor use it for himself. He will eventually set it utterly free, free to Christ. How? He will leave. The people will be left utterly on their own.

17. He will not turn the churches he raises into some kind of a closely knit movement.

He will not father, or oversee, a movement.

18. He will be humble, hidden, gentle, and submissive to others.

He will not rule or dictate. He will not call for men to submit to him.

19. He will have been sent by the Holy Spirit.

20. Lastly, there will be but one proof of his Apostleship. He will raise up churches, and those churches will remain and they will flourish.

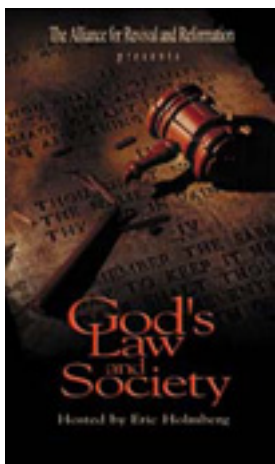
The church will stand ... free of rules, regulations, organizations, or structure. There will be no specially trained men left behind who have to make sure she survives.

The church will survive, but only because she is the living Bride of Christ.

And the hallmark of those churches will be their love for one another! Such will be the general tenor of the life of an Apostle, for this is the way it was when such a species walked the earth before.

May God hasten the day when the world has to contend once more with such men. Not far behind that day will be another day, the day of the restoration of true church life on this earth.

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Servant To All

by Ron Boehme
3/89

God is doing a wonderful work in the world today, and much of it centers around increased Christian compassion and servanthood in the nations of the world. Despite the dark storm clouds of sin and judgment that are also present, this emphasis on servant leadership is raising to the forefront because:

- * There is a worldwide awakening taking place in the Church,
- * The cause of world evangelization has risen to new urgency,
- * and societal reformation is needed in many places to fulfill the Great Commission.

To make disciples of all nations is to teach the followers of Christ to live out their faith in all areas of life - and this could lead to the changing of whole nations. This can only take place when we live out a biblical Christian worldview that brings redemption into every area of man's life. Because there are only two kingdoms in this fallen world, there are two types of leadership: The servant leadership of Christ through love and influence, or satanically-inspired domination through fear and control. God has called us to serve in both the spirit and methods of Jesus. He is our perfect example, and the source of all power and strength.

The greatest need in the world today is for the Church to follow the example of her Lord and Master and serve the nations of the world better than anyone else. The ultimate key to leadership is the full manifestation of servanthood. The words of the Lord Jesus could not be simpler: "But the greatest among you shall be your servant" (Matthew 23:11 NASB) .

True greatness comes through serving others. There is no greater key - those who serve best are those who are worthy to lead. Notice once again the words of the world's greatest leader: "In this world the kings and great men order their slaves around have no choice but to like it. But among you, the one who serves you best will be your leader. Out in the world the Master sits at the table and is served by his servants. But not here, for I am your servant" (Luke 22:25-27 TLB).

The great challenge of the Church at the end of the 20th century is whether she will rise to her appointed position in human affairs by assuming the place of the world's greatest servant. As Jesus so clearly stated, whoever serves people best will be given leadership and authority. This is an inescapable principle in the world God created. If atheists, or humanists, or Marxists, or humanitarians, or Moslems, or Hindus, or any other group serve their nations better than the body of Christ, then they deserve to lead in those nations.

If there should be a race for supremacy in the world today, it would be in the area of serving, not armaments. If Christians learn to serve their cultures and peoples as Jesus would have them do, the world

will see the greatest revolution ever. Leadership will be established through either servanthood or through slavery. The Apostle Paul said: "For though I am free from all men, I have made myself a servant to all [emphasis mine] that I might win the more" (I Corinthians 9:19).

A Servant Leader

The word serve or servant is found some 1,452 times in the Bible. It is one of the largest topics of Scripture. (Remember, whatever God wants to emphasize, He says many times in Scripture.) Let's look at eight different characteristics of servant leadership in Scripture.

1. Humility: a servant leader must be humble. Only a humble person has been set free from the tyranny of ego and pride to see the needs of others. The more humble you are, the more significant other people become.

Christ produces humility in us when He saves us from ourselves. When we admit our selfishness, and turn to Him to be forgiven and changed, He empowers us to humbly reach out to others. We have been set free to humbly serve. Pride is a slave to ego; humility is a servant to Christ and to others. Pride leads to difficulties; humility produces freedom, and brings true leadership. Jesus said, "Whoever exalts himself will be abased, and he who humbles himself will be exalted" (Matthew 23:12).

Christian leader Bob Mumford says we would never trust a man or a woman who doesn't limp. This refers to Jacob, who wrestled with an angel and came out limping, a broken and humble man (Genesis 32:24-31). You can see true humility in the broken and contrite spirit of a man or woman who has wrestled through selfishness and come out the other side. You can trust broken people the same way you can ride horses that have been broken.

Myron Augsburger, a Mennonite leader adds, "Servant leadership often means leading from our weaknesses, not using our strengths to hide behind lest our inadequacies be seen. Actually, our faith to move with our inadequacies makes possible the Spirit's dominant role."¹ The humble person will have authority to lead.

2. Under Authority: a servant leader must be a man under authority. The New Testament has a word, *huperetes*, that stresses the role of the servant in relation to his superior. A true servant is not an independent soul - he has a clear line of authority under which he serves. To be a true servant one has to recognize masters, and operate in submission, counsel, and under control. You cannot be a Christian Lone Ranger and profess to be a servant. If you do not place yourself under the authority of others, you really are not under the authority of Christ.

If you have not learned to be a good follower, you are not qualified to be a good leader. Leaders who are not good followers almost always become tyrants. Rebellion and independence is within them, and this combined with egotism can be deadly. The true servant leader willfully places himself under the care and authority of others. This is easy because he is a broken man who knows the depravity of his own heart all

too well. He gladly submits to others because he needs them to walk the pathway Christ has laid out for him. He appreciates authority for the protection it provides. The more humble he is, the more authorities he will recognize in many areas of life. His submission is a mark of his servanthood, and it automatically gives him the authority that others will want to follow.

3. Accountability: a servant leader is accountable. This is similar to being under authority, but the emphasis here is on what the servant accomplishes for the one he serves. A common word for this in the New Testament is the Greek word *doulos*. A *doulos* is a bond-servant who is aware of the stewardship entrusted to him by his master. The servant acts as a good steward with the overriding sense that he is accountable for his actions.

Jesus so graphically spoke of this in the Parable of the Talents. In that story, all of the servants did something with the money they were given. But only two of the three multiplied their stewardship with a keen sense of their master's expectations. This is the essence of true accountability. They did not settle for good or better - they set their sights on the best. They were rewarded for their servanthood, and the servant who settled for less had everything taken away.

If Christians are to serve the peoples of the world, we must know God's expectations and act accordingly. We must believe that we are accountable (not just encouraged) to make disciples of all nations and teach them all that Jesus commanded. We must accept as a stewardship the commandment of world evangelization. We must become accountable to being the best servants in the world, as well as the best stewards of our time, our money, our resources, and our people. We have a reason to do so - we must give account of ourselves to God.

4. Zeal and Diligence: a servant leader must be zealous in his work. A servant works hard and does his work well. In the Scriptures, there is a Greek word that describes this - *diakomos*. The stress of the word is the goodness of a servant's work. There is no such thing as leadership without hard-earned labor. It is the hand of the diligent that rules.

This is so basic. Most leadership is not glamorous. It's not a special privilege, nor a life of ease. It is just plain hard work, and those willing to pay the price gain authority by simply out-serving others. When you study the lives of great leaders in history, both inside the Church and in the world as a whole, you always find this quality of diligence in labor. Great servant leaders know what they want to do, what the needs of their people are, and then work to the bone to accomplish the task. They are exalted to leadership because they work harder for their cause than anybody else. A good servant leader combines a good cause with righteous methods and plain old hard work.

Most Marxist revolutions have been won through this quality of leadership, even if the righteous goal and godly means were missing. Vladimir Lenin brought the Bolsheviks to power in Russia in 1917 through tireless effort. He made himself a majority by working harder than the rest, and today much of the world is filled with atheistic communism because of this example.

We must be willing to work harder and more zealously than anyone else on the horizon. A servant leader gains influence by righteously winning the battle of labor. This is cultural conquest through hard work. There is no other formula for victory.

5. Character: servant leadership is steadiness and faithfulness of character. A true servant is quiet and dependable. They know that they have a job to do, and the master can always count on the job being done. A leader does not have to be flashy or have a dominant personality - but he does need to be steady and totally trustworthy. When an employer finds a faithful worker, he tries to hang on to him with all his might. What usually happens is that the faithfulness of the employee is rewarded by increasing leadership and responsibility.

In a world that knows increasingly little about faithfulness and commitment, the Body of Christ has a golden opportunity to aspire to leadership in literally every dimension of life. One way in which Christians can give vastly needed servant leadership is to cultivate an outlook for steady, long-term growth and development. Most people today have lost the sense of working toward the future. With foresight and faithfulness of servanthood, the Church can give the world a beacon of hope. The present tumultuous time in history will cause people to look for leadership that is steady and firm. That leadership should be found in the Church of Jesus Christ.

6. Team Spirit: servant leaders love to work as part of a team. This flows out of their humility which values the gifts of other people. More and more the world is realizing that the best leadership is shared leadership. An awakened Church can offer the beauty of teamwork that comes from knowing God. M. Scott Peck, in his thought-provoking book *The Different Drum*, challenges world leaders to look to this important truth: "The strength for real servant leadership can be found only when people work together in love and commitment. It can only exist in a climate in which leaders are emotionally sustained in community. It cannot exist in a climate of competitive isolation in which idealism and humaneness are crushed. Only through community will our officials be strong enough to truly be our leaders, truly to be peacemakers."²

True servant leadership has always been associated with teamwork. The best example of this is the cooperation of the Godhead Who operate in different functions as Father, Son, and Holy Spirit, yet govern the Universe as One in the perfection of unity. This perfect model has been given to the Church and has resulted in the concept of plurality of leadership and teamwork in the Church.

The day of the super pastor, as well as the day of the super executive, are coming to an end. Only in the strength of shared servant leadership can we cope with the immensities and complexities of life upon our planet. Here again, the Church has an amazing opportunity. But first it needs to follow the Head - then as a united team of servants, lead the world into greater fruitfulness and productivity.

7. A High View of Each Individual: servant leadership is committed to developing the potential of others. A righteous leader is a true spiritual gold miner: He sees the gifts latent in the lives of others and wisely uses all means to extract and develop that gold. He knows success is not achieved through dominance,

but through releasing the rich human deposits found in every man and woman made in the image of God. A high view of man is essential for good and lasting leadership. Christians should make the best leaders in the world because they respect the talents of others, given by the hand of their Creator.

In this area, the Christian worldview towers over all others battling for supremacy on earth. Marxism and Islam share a low view of man and selectively suppress individual talent. Generally, they both crush initiative, creativity, and abilities. Talented people only want to escape their oppression, while the majority simply give up. Biblical Christianity is not threatened by the gifts and abilities of people: rather, it is pleased to help propel them into their destinies.

A true servant leader will use power to release and elevate others. Dennis Peacocke wisely explains: "Power, or leadership, can go one of two ways. You can use it to make people or things do what you want them to do, or you can use it to draw God's purposes out of people or situations ... God views power as the ability to draw out of people and situations the purposes for which they were created. Servant leadership is just that; it serves by drawing out potential, helping turn it into achievement."3

8. Not Self-seeking: a servant leader does not care about position or status. This is contrary to his very nature. He exists to serve, and is motivated to do so out of the joy serving brings and the pleasure that comes to the heart of God. His is not the leadership of force or power. He has the leadership of loving influence and sacrifice. This humble quality is what gives him his true authority: He can be trusted to lead because he doesn't care about power.

Servants are not concerned about rank, privileges, titles, and benefits. A servant wants to give his life meeting the needs of others. If he can do that through a position of responsibility, that is fine. But if his position is taken away and given to someone else, that doesn't matter either. Nothing has changed in his heart. Titles and positions may be means to the end, but the goal of the servant leader is plainly and simply to serve.

Servants to All

Every Christian must follow Jesus Christ by becoming a servant to all. Now is the moment in history to accept the challenge of changing nations through Christian servanthood. This is an offensive posture, not one of retreat. The strategy is nothing but the power of service.

The world is crying out for leaders to guide them. But no answers will work except those of the King of kings and Lord of lords. His is the pathway of obedience and servanthood. At this crucial juncture in human civilization, with a new century looming in front of us, this question paraphrased from Esther 4:14 asks the Church: "Have we not come into the kingdom for such a time as this?"

We must set our hearts on serving people and nations in the spirit and true servanthood of the Lord Jesus Christ. If we emphasize authority, we will end up in tyranny. If we properly emphasize serving God and serving people, we will give good leadership.

Will we try to lead by worldly means, or will we pay the price of serving people better than anyone else? There are short-cuts to power through manipulation and control. But the manner in which we gain power will also determine how we use that power - will it be by force and coercion, or by loving influence and servanthood?

The cultural mandate of developing the earth is still the goal of God through His Church. Pat Robertson is right when he says: "It is clear that God is saying, 'I gave man dominion over the earth, but he lost it. Now I desire mature sons and daughters who will in My name exercise dominion over the earth and will subdue Satan, the unruly, and the rebellious. Take back My world from those who would loot it and abuse it. Rule as I would rule.'"4

Leadership will be exercised in the world for the remaining days that God allots to man upon this fragile planet. Someone is going to give direction to the nations as we head into the 21st century. It could be the various forces of evil plunging entire peoples and nations into gross darkness and human despair.

But let our prayer and action be this: that the Church may arise to her destiny, and give light and blessing to the peoples of the earth through serving them better than anyone else.

This article was taken from the book *Leadership for the Twentieth Century* by Ron Boehme, © 1989, Frontline Communications. Used by permission of the author.

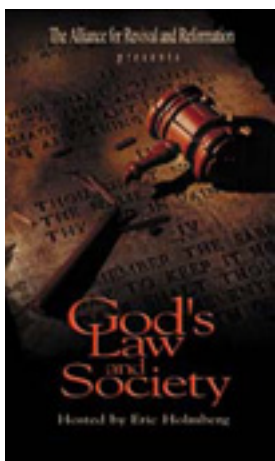
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2 M. Scott Peck, *The Different Drum* (New York: Simon and Schuster, 1987), p. 324.

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The Deeper Significance of Pentecost

By Frank Bartleman

THE WORLD IS THE FIELD, the true Church is the treasure - like a kernel in the shell. But the great nominal Church, the ecclesiastical body in each generation, is also like a field in which the true mystical Church - the living Church - like a treasure, is hidden.

But even this true, mystical Church is far from being the treasure of Divine life and power originally planned and provided for in the purpose of God. Ever since the early Church fell from New Testament purity and life, she has been like a backslider, fallen from the summit of apostolic days - though destined to return and yet enter into the full blessing of the Father's house.

I refer to the true, mystical Body of Christ. It is a "prodigal son," wandered from the Father's house, but since the Reformation gradually returning. Nearly five centuries have now passed since the Reformation. The route back has been devious and long, with many a dark valley, as well as many a glorious summit. But steadily, relentlessly, the mighty Spirit of God has been moving on, restoring that which was lost and heading things up toward that great prophetic revelation of the Body of Christ in unity and fullness - even one Body, fully matured "unto the measure of the stature of the fullness of Christ!"

Beloved, unless we understand this, we will not be able to move on with God and understand the different stages, experiences, and various standards and operations in the Church's history. That is why most Christians have failed to move on with God and to accept His cumulative unfoldings in the restoration of revelation, light and experience, once lost, but now being restored to the true Church.

If you do not fully see this, or if it seems to differ from your present conception of things, do bear with me. Before I am finished, I believe you will understand, and, if so, it may well transform your life, giving new and vital direction to your prayers and ministry.

THE HEART OF OUR TROUBLE

The human soul is ever lazy toward God, and no one generation has seemed to be able to travel very far on its way back to God and His standard from which the early Church fell. It is true that human error or conceit continually satisfies itself with a part instead of the whole, but the real fact is that men are not willing to pay the full price to come back fully to God's standard, to be all, the Lord's.

The early Church came forth from the "upper room" fresh in her "first love," baptized with the Holy Spirit, filled with God, possessing both the graces and gifts of the Spirit, and with a one hundred percent consecration for God. This was the secret of her power. She was all for God, and God was all for her. This principle will apply in all ages, both individually and collectively. No sacrifice on the altar means no fire. The fire of God never falls on an empty altar. The greater the sacrifice, the more the fire.

When the prodigal gets home, and the Church becomes one hundred per cent for God again, we will have the same power, the same life - and the same persecution from the world. The reason we have so little persecution now is that the Spirit cannot press the claims of God home on the world through us. When that happens, men must either surrender or fight.

"Jesus Christ, the same yesterday, today, and forever!" God never changes. We have changed. We are not waiting for God. God is waiting for us. The Holy Spirit is given, we are still heirs to the promise fulfilled on the day of Pentecost. But God can only work when we are willing, yielded, and obedient. We tie God's hands.

The history of the Church has been the same. Each company that has come forth in the line of restoration has run the same course. That is, human, fallen nature. It is human failure, not God's. When everything dries up and dies out, we call upon God. This alone makes it possible for God to come. He must have some place to put His Spirit, and only empty vessels can be filled.

When we are filled with our own ways, think ourselves rich and increased in good spiritually, God can give us nothing. To the hungry soul every bitter thing is sweet. The crumbs tasted good to the Syrophenician woman, but well-fed children despise even dainties. They will throw the food across the table at one another. Like the children of Israel, they despise even "angels' food."

The best preacher in the land cannot preach with liberty when his message is not desired or received. The oil ceases to flow as soon as there are no more empty vessels to be filled. This will often explain why good preachers sometimes have liberty and at other times have no anointing. Criticism will stop the flow of oil through any preacher. Oil will not flow when frozen.

HOW IT ALL BEGAN

The early Church ran well for a season. Everything went down before it. But by the third or fourth century, they had compromised to escape the cross. They sold out to the devil, backslid, and went down into the "Dark Ages." They lost the Holy Spirit anointing, the gifts, the life, the power, the joy, everything. The Church became a prodigal, left the Father's house, and went to feeding swine.

The devil found he could not stamp out the early Church by killing them. For every one he killed, two sprang up. Like the children of Israel, "the more they afflicted them, the more they multiplied and grew." The early Christians vied with one another for a martyr's crown. They exposed themselves purposely, recklessly, for this reward. Someone has said the greatest call that ever came to man is the call to suffer in a noble cause.

Without question, it was God's desire to restore the backslidden, prodigal Church at once, when she fell, just as He must have desired at once to restore the human race in the beginning when they fell. But He could not. Human, fallen nature was too weak.

God also wanted to take the children of Israel right into Canaan from Kadesh-Barnea when he brought them out of Egypt. It was only a short journey, but they frustrated His purpose and desire. "They grieved God and limited the Holy One of Israel" just as it has ever been. In consequence, they stopped going forward, went to "milling around," and "their carcasses fell in the wilderness."

Beloved, whenever we stop going forward, we go to "milling around." When an individual stops going forward for God, he begins to go in a circle. Just as a man when lost in a forest ceases to go straight forward but wanders in a circle.

So it was with the early Church. When they ceased to go forward, they started wandering in a circle and became lost in the Dark Ages. The devil had found he could not destroy them or stop their march by persecuting and killing them, so he removed the cross, offering them titles, positions, honor, salaries, profits of every kind - and they fell for it.

They no longer needed to look to God for their protection and support. They were "like the nations round about them," just as the children of Israel when they rejected God as their King. And it is so with our great church bodies of today. History repeats itself in every movement through human weakness and failure.

THE REFORMATION AND SUBSEQUENT HISTORY

Out of the Dark Ages came the great politico-religious ecclesiastical, Roman hierarchy, which in time dominated the whole world, both political and religious. And the same condition has developed out of every fallen movement. An illegitimate, hybrid monster has come forth.

This was the condition of the formal church in Martin Luther's time. However, the living seed of the true Church had remained buried in the mass, even through those long, dark centuries. This seed now began to spring up and germinate - the Church within the Church. The prodigal backslider began to come to himself at last and desire to return home. The Church had fed on swine long enough!

Through the labors of such men as Huss, Wycliffe, Luther, Foxe, Wesley, Darby, Muller, Moody, Evan Roberts, Wigglesworth, and a host of others, the prodigal Church has been coming home. But each company which God has been able to bring forth and give a fresh deposit of the Spirit and of the truth once lost, has sooner or later stopped short of the full goal. Although often gaining much ground and experiencing tremendous blessing, each group has ceased to go forward as a body and completely return to the early New Testament standard and realization.

Again and again the Church climbed from the depths of some sectarian stranglehold, with its various stages of formalism and spiritual darkness, only to fall again, within perhaps only a generation, into sometimes an even worse state. Fortunately, each time, some new light and understanding of truth and

God's ways was given upon which the next revival company could build. But in it all, it is the failure of man, not God's failure. Each company has only gone so far. It was certainly God's desire to fully restore the early Church to her first love at once, as it is true with every backslider. To think otherwise is to charge God with sin. But the Church would not.

A backslider does not get back to God in a moment. He generally has more or less of a battle to get back, according to the light and experience that he has sinned against. The early Church had great light and experience. If it were too easy to be fully restored, it would be too easy to backslide.

There is a natural law which is similar to this. Faith has been broken down. It is like a tubercular case, where the tissues of the lungs have been destroyed. It is a hard fight back, even under favorable circumstances of rest and climate. To return to the "lowlands" generally means a return of the disease. So it is with the restored backslider. He must keep away from temptation ground and aggressively walk in obedience.

Today we can look back and see the different companies that, in the line of restoration, God has brought out in the Church since the Middle Ages. We can see where they ceased to go forward with God, where they began to mill around in a circle, and where their carcasses fell in the wilderness as a body - Anglicans, Lutherans, Congregationalists, Methodists, Salvation Army, and so forth. They ceased to be a forward company.

Whenever we cease to go forward and keep on the offensive for God, we stop and die as a people. In fact, a movement is no longer a movement when it stops moving - be it the Holiness movement, the Pentecostal movement, or any other movement. It may continue to increase both in number and in wealth, but that is not necessarily a sign of life and power with God. All anti-Christian movements can show that kind of growth. No movement has ever recovered itself as a body, when it has once gone on the skids.

GOD'S MOVEMENT

We do not have to leave movements. We simply move on with God! As long as a movement moves, we move with it. The different movements in the history of the church, although part of His true restoration, are only incidental with God. God has one great movement we should all belong to, and that has never ceased moving. It is God's move through the ages to redeem a fallen, lost world and carry that great blood-washed assembly on to His eternal purpose. It began when the Lamb was slain before the foundation of the world and will end when the last saint gets safely home to glory.

We must work for the Kingdom of God as a whole, not for some pet individual party, organization, or movement. That has been the curse and cause of hindrance to our going on with God to full restoration in all generations. We have worshipped certain doctrines, party standards, partial experiences, and blessings, all fine as far as they go, but abnormal in themselves and only a part of the whole.

Most of these have been unbalanced, exaggerated misstatements of truth at best. In the end, they have generally brought bondage in place of blessing. They have broken fellowship, divided the children of God, and put the Church in bondage to men and their ideas, standards, understandings, and opinions.

We must keep moving! The clearest light on truth and experience has not yet come. We still wait for the full restoration of the "pattern shown in the mount," that of the early New Testament Apostolic Church as a whole.

The great mistake has been to stop with sectarian, partial, abnormal revelations. We must keep our eyes on God, not on a party. Keep free from party spirit. That is respect of persons. Seek only God and His plan as a whole, His Church as a whole.

Every company, in time, repeats the experience of the early Church. The compromise to escape the cross and accept positions, salaries, titles, and ecclesiastical power. An ecclesiastical hierarchy arises just as it did in the early Church during the second and third centuries.

The backslidden Church is still in an abnormal condition. It will continue to be so until it becomes fully restored to the first standard of apostolic Christianity from which it fell. No experience or revelation in the line of gradual restoration has been perfect in itself. All is abnormal, both in understanding and experience, until the perfect whole is realized and restored.

We need a readjustment of all our doctrines to the full, clear light of God in the Word. All past experiences must be examined and redefined in the light of the perfect whole.

Someone has said that every reformation is at its best and highest tide when it first comes forth. This would seem to be so, but at the same time the true Church is ever moving on to maturity. I speak of the Church within the Church, the kernel in the shell, not the surrounding movement. Just as the individual believer who goes on with God gradually matures, so the Church within the Church is maturing toward the end of the age when she will be a full-grown Church. The goal is not just the standard lost by the early Church but that toward which they themselves were pressing - "a fully matured man," even "the measure of the stature of the fulness of Christ" (Ephesians 4:13).

APOSTASY AND RECOVERY

As with Israel in the Exodus, the "mixed multitude," the exterior shell of every movement with which it loads itself and in which it later becomes buried, falls to lusting for "flesh." One can usually judge the progress of this process by the things the movement comes to demand. Instead of delight in the pure Word, prayer and worship, a love for souls and zeal for good works, there comes entertainment, programs, musicals, sensationalism, and oratory. These things have no place in essential, true Christianity, but are professionalism - flesh! Oh, God, deliver us from fleshly substitutes for the Spirit.

Most meetings can only be kept alive now by continuous entertainment, professional evangelism, and a

strong social spirit. And this is all too true in Pentecostal, Holiness, and interdenominational circles, as well as in the older denominations. Where is the life itself to draw the people and bring God to them as in the beginning! This is not New Testament. It is abnormal, grieving and limiting the Holy One of Israel in our midst.

The fight gets harder as we get higher up in our restoration from the early Church's fall. When Adam fell, the Satanic powers intervened between the fallen race and God. God removed the set of His presence with man from earth to heaven. So when the early Church fell, she again lost the image of God which had, in a sense, been restored in New Testament days when the body of believers became the Temple of the Holy Spirit. In a higher sense than Adam had known, the "spiritual wickedness in high places" intervened between the Church and God again. Now, the prodigal Church, coming up out of the Dark Ages, has had to fight her way back through these evil powers. Each movement, as we go higher toward full restoration, has to meet a higher order of these wicked spiritual powers and intelligences and hence must fight harder.

Each step forward requires of necessity a deeper preparation and greater spiritual equipment for a greater measure of restoration. It was never God's decree that the experience of the Church should be so long and drawn out in recovering the normal standard and going on to fullness. But we have ever sought to call our present abnormal understanding and experience normal. We must see that all has been abnormal since the early Church's fall.

Experiences, understanding - everything has been partial, unbalanced, and abnormal. Nothing has been perfectly understood, and all the different truths and experiences have only been parts of the whole.

We have not understood these truths and experiences, just as no machine is properly and clearly understood in detail except as we understand the whole. We have been recovering the whole, in parts, without seeing the whole - thus we so often distort and overemphasize the truth or experience which our particular movement has recovered. I trust you grasp this, for it is very important.

The New Testament church in the Book of Acts entered normally into the fullness of the Spirit immediately at its inception, as for instance at Cornelius' household in the tenth chapter of Acts. The different phases of our salvation were all viewed as just so many parts of one glorious, normal whole. But all the various movements in the restoration, since the early reformers, have ceased in their turn to go forward to full realization. They have established their party standard of a partial, abnormal revelation, putting a part for the whole. Then, in human conceit, they have each contended they had it all.

This is sectarianism, and it is like a lot of dams holding back God's people from flowing on toward the vast ocean of God's fullness. God cares little for these partial standards of men - their names, sects or parties, slogans or standards. All is only partial distorted light which finally becomes the enemy of the real truth as the Lord marches on to glory.

Each oncoming wave of the sea toward high tide must fight its way through the last receding one. So it is

with different movements toward a final restoration of the Church. The immediately receding one especially hates and opposes the next oncoming one. What fools the devil has made of us! Oh, that we might see it! However real and good, as far as they have gone, these past revivals and movements are each but faltering, uncertain steps toward the final goal.

LET'S GO ON!

God has but one Church, whether in heaven, or here on earth. And there is yet very much land to be possessed before we realize the Divine purpose to which we are destined. We must recognize the whole body of Christ. In our human conceits, we fail to recognize God when we meet Him. Those who dare to go further with God toward the full restoration are denounced and opposed by others as if they were of the devil. And this was not just true of Luther and the Catholic Church - it was also true of Wesley and the Anglican Church, of Booth and the Methodist Church, etc. And it is still true today. But, beloved, we must face it - the backslider has not yet been fully restored, the prodigal has not yet reached home. We must keep moving on!

Elijah's rain came out of a clear sky, without even the sign of a cloud to begin with - the result of faith alone. So the Pentecostal outpouring came in 1906. And this has been the case with every revival. Revival is the property of faith, not sight. There is nothing for sight to see in fallen nature but hopelessness. Revival and restoration must come from God, out of a clear sky. We are earthly and fleshly, but God is spirit. God's Word is "spirit and life," and faith in that Word brings the living God on the scene regardless of circumstances or outward prospects.

Will God visit His people again? Why not? As surely as He has done it in the past, He will do it again. God's skies are full of Pentecosts. He only waits for us to claim them. Do we not need one? Then we can have it, when we are willing to pay the price of obedient faith.

The Church is not fully restored. No past group, after it has waned, has had the faith and vision to move God to visit them again. If they had, they would not be strewn along the way as more or less dead movements, their bones bleaching in the wilderness. None of them had future faith. They stopped short of the goal. None of them went clear through. "They limited the Holy One of Israel," just as we do today. They would not pay the price. That was the trouble.

But worse than this, they justified themselves in their abnormal standards and opposed and condemned others who would go further ... and still they do so.

The sin of the Jewish high church in Jesus' time was the same. They refused to go further themselves and set themselves in their backslidden condition to oppose all who wished to go forward. That spelled their doom, and it will bring down the judgments of God on any denomination, movement, or group who follow in their steps.

But Gideon's band is forming again today. Faith is rising. Another visitation from God is coming. It is

only the Gideon's band that can ever bring or receive it - only a praying, consecrated, pilgrim band. They of the "mixed multitude" will not be in it, for they are too many and too fleshly. "Upon the flesh of man," the Lord said of the precious anointing oil in the tabernacle, "It shall not be poured." God usually has to work with the little things, the weak things - the small, consecrated groups.

"I will pour water on him that is thirsty and floods upon the dry ground." Dryness is a condition that invites rain. At such times men cry for rain. It is a cause for encouragement when we thirst for God. Blessed are they that hunger and thirst, for they shall be filled. It was after an awful drought that Elijah's rain came. The rain is ready, beloved - when we want it, and when we are in a condition to receive it.

We must have the spirit of Caleb and Joshua, a different spirit from the multitude. They "followed the Lord wholly," therefore, they entered Canaan with the next company to go forward. They had their portion in it, while the old crowd died in the wilderness. No movements, as a movement has ever gone all the way through to full restoration for the reasons we have explained. Hence, we must never become the property of or limit ourselves to, a party or a movement. Worship only God. Join God in His great movement. Keep moving!

FINAL RESTORATION

We are rounding the corner toward complete recovery. God is again pressing His full claims upon His Church and upon the world. But the devil is also pressing his claims with great vigor. Whom will we serve? It is either one hundred per cent for God or for the devil - there is no neutral ground. We are nearing the awesome climax of this deadly war between the Kingdom of God and the kingdom of Satan. Each must be at his best for his side.

A normal Church is always one hundred per cent for God. There can be no flirting with the enemy. The Church has no other business than to carry the Gospel to the world and press the claims of God upon His own. All its energies and resources should be used with that one object in view. "Then shall the end come." God waits for this.

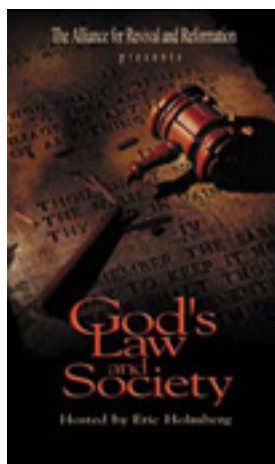
Nothing but the zeal and the one hundred per cent consecration of the early Church, both in laboring for the salvation of the nations and in building up the one true world-wide Church, will or can satisfy God. He will accept no substitution or compromise with our ideas and fleshly plans. There simply must be an utter abandonment to His full will and His great eternal purpose in His own children! Nothing short of this can clear our conscience and responsibility in the day of judgment. We could have done this long ago - if we had willed to do so - but we have not. Oh, let us not delay longer, but at once go right up and storm the enemy's citadels, vowing never to withdraw our sword until Jesus comes and the while land is ours!

We are rapidly approaching the last days. I am convinced that God is going to put the Church through the fire to destroy the dross. Judgment begins at the house of God. And, believe me, nothing but one hundred per cent reality will remain! A theoretical salvation will not do.

We are reaching the culmination of this age, and nothing but a practical application of the Gospel can hope to survive. God is going to have a Church without spot or wrinkle. But do you and I want to have a part of it? A sectarian competitive, selfish, self-seeking Church cannot survive. The Church must return to the spirit of the early Church in the Book of Acts. She must yield to God and press into His "present truth" for this last hour.

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Early Church

By Gene Edwards

His name is Nathaniel, but everyone calls him Nat. He has just finished high school and is planning to enter college in the Fall.

Right after graduation, to his own surprise, Nat was converted to Christ. It was a new experience for him; in fact, it was a whole new world. Nat had not been raised in a religious home and had never been around Christians. He had no idea what a Christian was supposed to do, but he had a vague notion he should "go to church." So the very first Sunday after his conversion, Nat decided to give it a try. He got up early, earlier than he evr had on Sunday, walked over to his closet and began looking for his best tie and suit.

In that simple and innocent act, Nat joined something called the Christian religion. Unknowingly he had taken his first step into a 1,700-year-old tradition and had set his course, not toward knowing Jesus Christ, but toward tradition. Nat had unwittingly set his course 180 degrees in the opposite direction from the life and experience which was known by the first century believer.

By now you may have asked yourself, "If the early church was totally different from today's church, where did all these present day practices come from?"

To find the answer to this question, we will have to follow a day in the life of a twentieth century Christian. Let's watch Nat. He is about to be introduced to Christianity's ways. Keep score as we go along. List all the things he runs into that came from the first century church, and then list the things that are only traditions.

You may get a shock.

Let's begin with Nat's first act: putting on a coat and tie. This is the practice of getting dressed up to "go to church." First century? Did first century believers get dressed up to "go to church?" Of course not. In the first place, they knew that men can't go to church. In the second place, who needs to dress up to sit on the floor in someone's living room?

Then where did "getting dressed up to go to church" get started? In the Middle Ages! Mark one up for the customs of men.

Nat leaves home and in a few minutes arrives at "church." It is 9:45 a.m.; he is just in time for Sunday School.

"Don't tell me you are about to question Sunday School?!"

Yep!

The Sunday School movement was born in the late 1800's. Its clearest origin can be traced to D.L. Moody and the slums of Chicago, Illinois. The Sunday School building, sometimes called the Christian education plant, came even later. Attaching education buildings got started in this century.

Mark two for the traditions of men.

Sunday School is over. Now Nat leaves the Sunday School building and starts over to the church building.

Church buildings! Is there Scriptural basis for church buildings?

No!

The Church was born in 30 A.D., and for the next 300 years it always met in homes. In 324 A.D. that changed. In that year the Roman Emperor, Constantine, along with his mother, Empress Helena, invented the church building. Constantine and Helena had been born and raised as pagans. They were a part of the elite of the empire.

In keeping with their position and customs of the day, they had often erected pagan temples in honor of various gods. After Constantine was converted, he continued this custom, with only the slightest variation. Now he erected "Christian" temples. The "Christian" buildings looked exactly like the pagan ones, the only difference being that the new temples commemorated dead saints instead of pagan gods.

Let's take a moment and talk about Constantine.

It was during this period, the age of Constantine, that the church was made part of the world system. The church was literally ordered to become part of the Roman Empire's department of religion. This age saw politicians become ministers ... for one reason: their property was exempt from taxation if they were clergymen. (Even the term clergy was taken from pagan temple priests.)

This was the age when the early church slipped quietly off the pages of church history and something called "Christendom," patterned in structure and in practice after the Roman Empire, took the center of the stage. This was the age when the church building was invented or, to be more exact, was adopted from pagan temples.

Look at the score card.

The traditions of men: three. The Scripture: zero.

As Nat stepped out of the Sunday School building and started toward the beautiful sanctuary, he gazed upward to take in the sublimity of the building's stained glass windows. Stained glass windows were first used extensively in church buildings in the Basilica of St. Denis in France in the middle of the 12th century.

Four to nothing.

As Nat neared the building he also noticed the church steeple. That was invented shortly after the stained glass windows, also in France.

Five.

For the first time in his life, Nat enters a church building.

He walks down the aisle a few feet and slips into a pew. He can thank the Reformation of the 1500s for his seating accommodation.

Six-zero.

It is now 11:00 a.m. Nat gets very quiet. "Church" is about to begin.

Nat, of course, doesn't know this, but "church" starts at about 11:00 a.m. almost everywhere on earth. Why? Nat can probably thank Martin Luther for that. Luther didn't like getting up every Sunday at 4:30 a.m. for early morning mass and, consequently, Protestant meetings start much later in the morning.

Seven.

Oh! Now Nat sees the choir coming in ... singing. Where did church choirs come from? We are back to Constantine again. The choir came into the church during the mid 300's. It was taken straight out of the Roman pagan temple rituals which included choirs and choral chants.

(Of course after Christianity had adopted this pagan practice, somebody had to find a Scripture verse somewhere to justify it. If you can believe it, dozens of Scriptures were found! Of course they were all taken out of the Old Testament)

Eight-zero.

Nat now looks at the printed bulletin to see what the order of worship will be.

Now who invented this? (Peter maybe?)

Probably this universal ritual started in Wittenburg, Germany in the 1500's. It stuck like flypaper ever since and is about as exciting as the white pages of the telephone book.

Nine-zero.

Nat opens the hymn book.

Hymn books: probably about 400 years old.

Ten-zero.

After the songs, etc. there is a second's pause. Nat looks up at the pulpit.

The pulpit?

The pulpit was invented during the Reformation. Actually, Roman Catholic cathedrals contained small wooden buckets attached to one of the interior pillars. The Catholics used this box mostly for making announcements. During the Reformation, many of those cathedrals were taken from the Roman Catholics by the Protestants. The wooden bucket turned into the modern day pulpit. (And, believe it or not, the Protestants found a verse of Scripture to justify even the pulpit. In the Old Testament again, of course.)

(You can throw your score card away if you wish. It's obvious who is winning).

Nat watches as the pastor stands up and walks up to the pulpit.

Ah ha! The pastor! At last, something right out of the New Testament and the early church

Don't be too sure.

True, the word "pastor" does appear in the New Testament. One time! But never, anywhere, is that office clearly explained. It is not defined, and there is no illustration of it anywhere in first century literature. Certainly the Scripture contains nothing similar to this modern day thing called "our pastor."

Today "the pastor" is literally the cornerstone of Christianity. He holds Christianity together.

But is the present day position of pastor Scriptural?

Of course not! The present day concept of the pastor originated no further back than the Reformation. A pastor has less Scriptural foundation than the pulpit he leans on.

Martin Luther unwittingly invented the modern pastor. Soon after Luther broke with the Pope he turned

his ex-Roman Catholic cathedral into a place to expound the Bible. Many priests and nuns left the Roman Catholic church after he did and literally came pouring into his town by the oxcart load.

These priests turned Lutherans wanted to remain in religious service. They, along with others who sat under Luther, picked up his way of doing things. Many of these men later left Wittenburg and began taking charge of other Roman Catholic cathedrals turned Lutheran cathedrals in other cities. They just naturally continued the practices they had learned from Luther.

So was born something that later acquired the handle of "pastor." It would be nice if someone told Nat this. It would be even nicer if someone would tell the "pastor!"

Let's get back to Nat.

The week after he was saved, Nat heard about several Christian conferences being held during the summer. He decided to go to one of them.

Nat will go to this conference asking for bread, and he will be given a synthetic vitamin pill. He will be given a formula for success and he will probably believe it and seek to build his whole Christian life on it. If it doesn't work, and it won't, Nat will blame himself, not the formula.

Outside the experience of the church there is no secret to the Christian life. There is no spiritual depth in the religious system. God will not share His deepest secrets with that system. He never has. He never will.

Nat, Jesus Christ alone is the secret of the Christian life. May the day come when you know the overwhelming depths of that simple statement.

And church life alone makes Him relevant. May the day come when you experience that fact.

Well, by the time the summer is half over, Nat is pretty well entangled in the paraphernalia of the religious system. He thinks he is entering into the Lord's answer to the Christian life. But the fact is, if Nat continues on his present course, one of two things will happen to him: he will not find enough strength in the "secrets" he has been given and he will go back to the world; or he will close his eyes to the desperate needs of his own soul, convince himself he is doing great, and level off on a very shallow spiritual plane. And if Nat is not careful, you will soon meet him at another conference, only this time he will be one of the speakers. It will be Nat who is standing up front telling other young people about the "deeper life!"

What else is out there waiting for Nat?

Summer is over. Nat will soon be going off to college. He plans to join the denominational church nearest him and to get into some fiery inter-denominational organization while on campus.

What is ultimately going to come of all this? What will happen to Nat?

Perhaps at another time we can pursue Nat's life as a Christian a little bit further ... and see all that lies ahead for him.

For now, let's hope he doesn't get any further into the religious system than he is now. Let's hope, by the merciful providence of God, that early in his Christian life he is awakened to an interest in God's eternal desires. And let us hope Nat some way gets into a genuine experience of Church life, soon, while in his late teens or early twenties, while he is still new in Christ.

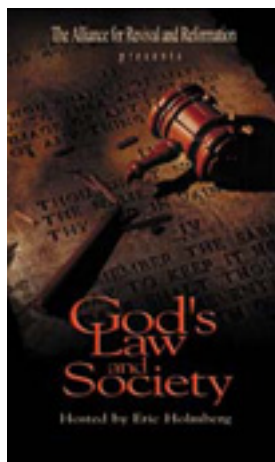
There are some questions to be asked at this point. If the recovery of church life is a lifetime project, maybe two or three lifetimes, would it really be worth the venture? After all, a whole lifetime ... gambled on the unknown!

Besides, can God really restore church life? Can men ever hope to see again an experience similar to what was once known, but lost so long ago?

Dear reader, if you are desiring to know the Lord on a higher plane, these are good questions. They demand an answer. And there is an answer! It is a very ancient answer, one that every seeking heart burns to hear, longs to respond to. It is a word once spoken by a man named Philip to a fellow seeker. And what is that word?

"Nathaniel, Come and See!"

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The Feast of Tabernacles

By Jay Rogers

2/92

"You shall observe the Feast of Tabernacles for seven days ... And you shall rejoice, you and your son and daughter ... because the Lord your God will bless you with increase in all the work of your hands, so that you shall be altogether joyful."

Deuteronomy 16:13,14,15

JERUSALEM (FR) - Why do Christians from all over the world come to Jerusalem to celebrate with the Jewish people during the Feast of Tabernacles? There are three Feasts in the Old Testament during which the Jewish people were commanded to come up to Jerusalem:

- * The Feast of Passover
- * The Feast of Weeks (or Pentecost)
- * The Feast of Tabernacles

These feasts were the most important events of the year in Old Testament times. Today, we are seeing a resurgence of interest in the feasts from Jews the world over, as they come to Jerusalem each year to celebrate. But these feasts have a deep spiritual meaning to the Christian as well. In each one of these feasts, Christians can see one of the ministries of Jesus Christ in the earth. The feasts are a type or a symbol of the ministry of Jesus on earth. Christ's ministry on earth while He was a man was a fulfillment of many Old Testament promises.

* On the feast of Passover, Jesus Christ gave Himself as the Passover Lamb. When He was crucified in Jerusalem, Jesus fulfilled the role of the sacrificial lamb, whose blood was shed to cover the sins of the Jewish people. In the New Testament, Jesus is called "the Lamb of God Who takes away the sins of the world."

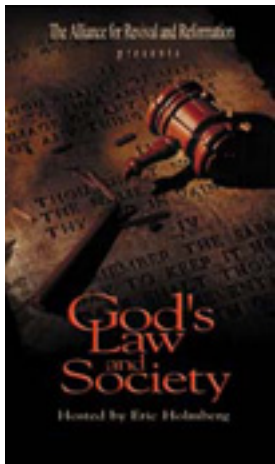
* On the feast of Pentecost (or Weeks - Shavout), Jesus Christ gave the promised Holy Spirit to His disciples who were waiting in an upper room in Jerusalem. With the outpouring of the Holy Spirit came the blessing of the "firstfruits" - a grain offering given 50 days after Passover. Pentecost was a fulfillment of the "former rain" (the Holy Spirit) which brought the first fruits of the Holy Spirit.

* On the feast of Tabernacles, the third feast of the Jewish calendar, there is no definite New Testament fulfillment. Many Christians who celebrate in Jerusalem each year at the Feast of Tabernacles are looking for the fulfillment of the "latter rain" which will bring the harvest - a great end time gathering of souls into the Father's barn.

The latter rain was promised too, in the New Testament: "Be patient, therefore, brethren, until the coming of the Lord. Behold, the farmer waits for the precious produce of the soil, being patient about it, until it gets the former and the latter rains. You too be patient; strengthen your hearts, for the coming of the Lord is at hand."

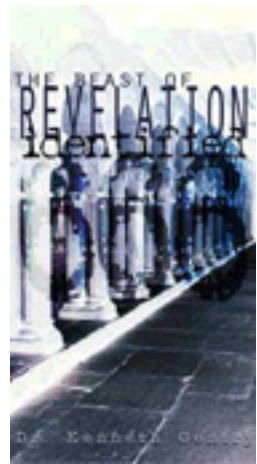
We must be careful about making any wild speculations about the coming of the Lord based on the coming fulfillment of the Feast of Tabernacles. However, it is evident from the Scriptures that Jerusalem is to be the focal point of the fulfillment of the "latter rain." What will the Lord give on the Feast of Tabernacles in Jerusalem?

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The Golden Age

By Mike Wade

THE OLD TESTAMENT SPANS SOME 4000 YEARS. Of its 39 books, ten cover a period of only 120 years.¹ This time period is often referred to as the Golden Age of Israel. Divided into successive 40-year reigns by three kings, the era has always been an irresistible source for comparison and contrast. But the lives and times of Saul, David, and Solomon speak more directly to us today than they have to any other generation.

As the Church prepares to enter her own "Golden Age," she is well instructed to look back on this epoch for instruction that will be both fundamental and necessary for the days ahead. The power of God will become most evident in those who are not satisfied with any of the "camps" and pine for the "new thing" that God is preparing, even if the process is to be a long and painful one.

The reigns of Saul and David can be likened to past moves of God which have gone on in the Church. "Solomon's reign" in the Church is yet to come and will be so glorious that every stream and movement of Christianity will be raised up to see the glory of God. No group will see itself as independent of the others or more favored by the Lord.

In looking to these three kings to find direction for today, the most important thing to keep in mind is that Saul, David and Solomon are not two-dimensional Bible characters. Neither are they Door #1, Door #2, or Door #3. Each is an extremely fluid model, in which God had different purposes for each and a different calling to accomplish His mission. Each had different strengths and weaknesses; not to mention severe failures. But God is calling each one of us today to have the zeal of David and the wisdom of Solomon.

The amazing thing about Solomon was his ability to serve the purposes of God in his generation: a virtue elsewhere attributed to David (Acts 13:36). Why did God give Solomon such incredible wisdom? It was not simply because he was David's heir; nor was it so people would honor him. It was because of Solomon's humble and sacrificial prayer that he might govern properly. The riches and honor that came to Solomon were given to him by God because he did not request them when God told Solomon he could have anything he asked for (1 Kings 3:11,12).

When Solomon ascended the throne of his father he became commander-in-chief of a fierce war machine. David had established an army that simply could not be defeated. In the same way, we owe the saints of past moves of God our gratitude for gaining ground we often take for granted. Using David's armies, Solomon had the opportunity to build an empire like that of Rome. He could have used his newfound wisdom to build a kingdom like that of Greece, having ushered in something of a Jewish Renaissance.

"Not satisfied with the idle life of an Eastern monarch, he set the example of, and gave encouragement to, study and literature - the range of his inquiries extending not only to philosophy and poetry, but also to natural sciences in all its branches."²

But neither of the two types of empires would do. And the combination would certainly have produced a spiritual city much more like the old Babylon than the new Jerusalem

It is no small thing to turn one's attention away from building an empire to building a temple, even if it was only a temporary change. From our perspective, the choice should be an obvious one. But would we do the same if the choice was offered? Solomon's story is presented to us today so that the choice can be just as easy. As God raises us up to be a prophet to the nations, anoints us to deliver the afflicted, and financially prospers us, will we use these resources to build an empire, or will we use them to build the Temple of the living God - the New Jerusalem?

God revealed to Solomon that He would give him great wealth and honor because he sought first the kingdom of God - His wisdom and grace. It was only fitting that wealth and honor be used as a testimony of the Lord's supremacy over every other nation and religion. So it will be in our day. Just as an entire nation came to pay homage to Solomon and his God through the lips of the Queen of Sheba, so tremendous advances will be made by the Gospel in the years ahead.

During the Golden Age, the Church will no longer be at war with many of its present enemies; rather she will be feared by them. Some will fear her simply because of her overwhelming spiritual authority. Others will more properly fear her because she is the representation of God's truth on earth. Sheba paid homage to the God of Israel out of reverence. Edom did so because it knew of military superiority. Every nation, tongue and people will be able to recognize the Church in all her glory and receive God as their God, or lay low to fight another day.

In another vein, Solomon's heart-aching compromises sadden the soul. Yet they provide instruction we must heed. In the coming Golden Age there will be unholy alliances with New Age forces. The anointing upon the Church will be so powerful that spiritual reality will be evident to all kinds of mystical organizations. The principle to learn here is this: Solomon built the temple largely with materials from nations other than Israel. Just as God sent Joseph into Israel and Daniel into Babylon, so He will send His sons into all kinds of other groups to draw out precious stones that will be masoned in right along with the rest of us. For many this will be a stumbling block, but don't be surprised to see sovereign moves of God among the mainline denominations and even among questionable sects.

Of course, we shouldn't make alliances God has clearly forbidden. The way to tell the good from the bad will be to simply look at the fruit. Who is being influenced by whom? The world may have left its mark on Joseph and Daniel, but it was only in culture and not in conscience. The effects of these men on Egypt and Babylon, on the other hand, are legendary.

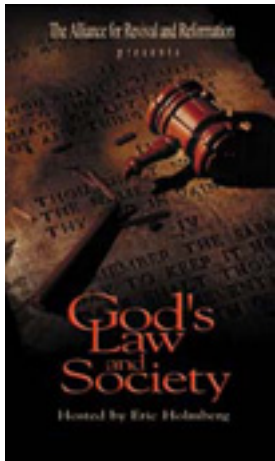
If it is the era of Solomon - "the Golden Age" - that we are entering into, we need to embrace Solomon's

strengths and reject his weaknesses - as well as those of David and Saul. As surely as God lives, the whole earth will be full of His glory. The way to prepare for that is not to be lounging around in an elegant palace waiting for David to die. It is to be serving God's sheep, surrounded by green pastures and quiet waters, fighting off the bears and lions, dreaming of the day when we will be called to accomplish all of the purposes of God in our generation.

1 The reigns of Saul, David and Solomon: see 1&2 Samuel, 1&2 Kings, 1&2 Chronicles, Psalms, Proverbs, Ecclesiastes, Song of Songs.

2 Alfred Edersheim, Bible History of the Old Testament, (Eerdmans, Grand Rapids, Michigan) vol. 5, p.69,70.

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Being Jewish and Knowing Jesus

- by Daniel Juster

11/89

As a young philosophy student, I wanted to believe the Bible, but my academic training left me very skeptical. "Supernatural revelation?" I wasn't sure, but I found one evidence for the Bible's veracity hard to ignore: God's faithfulness to the people of Israel. Scriptures promised that the Jewish people would never cease to exist as a nation. Even as he promised their dispersion throughout the earth, a curse and a punishment, God promised Moses: "Yet for all that, I will not forget my covenant so as to destroy them utterly ... that they will never cease to be a people before God" (Leviticus 26:44).

Still, this was not sufficient for faith. I continued to search in intense anxiety as I wrestled with the meaning of life.

Yet despite this, God's hand was on my life. I entered seminary and there found that archaeological evidence of biblical events, the fulfillment of prophecy, and evidence for the resurrection of Jesus were excellent. My faith became solid and sure - both spiritually and intellectually.

I left seminary with a deep desire to build a community of faith to counter the modern meaninglessness and alienation I saw in so many of my generation. Still, an abiding sense of God's faithfulness to the Jewish people stayed with me. I entered the Presbyterian ministry, and, to my surprise, received my first call to the pastorate from a Presbyterian congregation comprised primarily of Jewish people.

This amazing happenstance opened up a floodgate of questions: What is God's purpose for the Jewish people? Do they have a distinct future? Should Jewish believers in Jesus continue to live a Jewish life? Did God spend 2,000 years developing a cultural background for understanding the gospel only to completely do away with it? What dimensions of that culture, if any, have continuing validity? After two years of intensive study, I came to some firm conclusions.

Eschatology (the doctrine of "last things") has never been easy for the Church. Often it leads to division and bickering. Yet my studies of the Jewish role in the last days led me to conclusions which I believe are relevant to the whole Church and not divisive. I share them because they're what led me to intensive involvement in the Messianic Jewish movement.

I find in Scripture a promise that the Jewish people at the end of this world's present age will turn overwhelmingly to Yeshua (Jesus' Hebrew name), accepting him as their Messiah, their Savior. This promise comes not because the Jewish people are in some way superior, but because of God's love and the covenant that he made with their forefathers (Romans 11:29). God's covenant with Abraham, and Abraham's response, not only blessed the great patriarch - it is spilled over into his descendants as well. While God promises to punish the wickedness of men three and four generations down the line, he also

promises to bless a righteous man to one thousand generations (Deuteronomy 7:9).

As miraculous as Israel's continued existence is, her election does not imply automatic salvation. Jews, like everyone else, need to repent and believe in Yeshua. The gospel, said Paul, "is the power of God for everyone who believes: first for the Jew, then for the Gentile" (Romans 1:16).

Yet still there's something unique about the Jewish people. Later in Romans, Paul says that, "As far as the gospel is concerned they are enemies on your account, but as far as election is concerned, they (Israel) are loved on account of the patriarchs, for God's gifts and his call are irrevocable" (Romans 11:28,29). What is that gift and that call? It is a call to demonstrate God's faithfulness to the world by keeping Israel as a people and a nation despite humiliation, persecution, faithlessness, and wanderings throughout the earth. Whether scattered in unbelief or regathered, Israel's preservation demonstrates God's existence and his covenant faithfulness.

Even more than a demonstration, Jewish acceptance of the gospel brings enrichment to the entire Church. As Paul shows in Romans 11: "Because of (Israel's) transgression (i.e., rejection of the gospel), salvation has come to the gentiles to make Israel envious. But if their transgression means riches for the Gentiles, how much greater riches will their fullness bring!" In a sense, the Jewish people are parents of the Church. Jewish Christians led by Jewish apostles brought the gospel to the world. Israel's salvation as a people would be like a child's joy as he sees his parents come to follow the Lord. Not only did Yeshua come into the world through Jewish parents, but the Jewish people also left a cultural heritage rich in symbolism that 4,000 years has prophetically prepared the world for God's Messiah - something Greco-Roman culture hardly offers.

Israel's hardening is only in part and only for a time - "until the full number of the Gentiles has come in. And so all Israel will be saved" Romans 11:25,26).

What then is the future of the Jewish people? Despite many unscriptural views of a continued separation of the Church and Israel, Paul's view of the future includes the ingrafting "into their own olive tree" (Romans 11:24). Though most Jews are enemies of the gospel today, they are elect and destined to believe for the sake of their forefathers. Hence, all Israel will be saved (Romans 11:28).

Paul looks forward to a day in which Israel will corporately accept Jesus as the Messiah and reverse the decision of the first century Jewish leadership (the Sanhedrin). This will end the terrible judgment of seven woes that Yeshua pronounced on Israel's corporate leadership (Matthew 23). Yeshua ended this pronouncement of woeful judgments by expressing deep longing and hope for his people:

"O Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing. Look, your house is left to you desolate. For I tell you, you will not see me again until you say, 'Blessed is He who comes in the name of the Lord'" (Matthew 23:37-39).

So Zechariah predicts that the Jews would look upon him whom they pierced and mourn for Him (Zechariah 12:10). Peter connects this repentance to the restoration of all things (Acts 3:21). The salvation of the Jewish people is a key part of the restoration of the Church. The restoration of Israel does not destroy Jewish identity, but it does reincorporate Israel into the one people of God.

Consequently, Paul enjoins Gentile believers to live so as to make Israel envious and to show mercy to Jewish people that they might receive the mercy of God - a far cry from the history of institutional Christianity!

In light of this, I believe that Messianic Jewish congregations are part of God's restoration in the Church. They provide an expression of faith in which the gospel can be understood in a Jewish context whereby Jewish people can embrace faith in Jesus as Messiah and Savior. We have not left the rest of the body. Rather, the history of the institutional Christianity shows that the body left its Jewish roots and often substituted Greco-Roman paganism and compromise.

Our congregations invite both Jew and Gentile to participate equally. All who appreciate Jewish roots and have a call to encourage an ongoing people are welcome in our membership. We seek out and maintain solid relationships with the rest of the body of believers. However, our chief aim is to be a movement preparing the way for the revival of Israel. We are concerned that our children are raised in their Jewish biblical heritage so that every generation will see a larger and larger percentage of the Jewish community saved. We do not wish to be simply a halfway house of assimilation into the Gentile world. This would not enrich the Church nor would it lead to a growing people movement for Jesus in the midst of the Jewish community.

Practically, this causes Jewish believers to express their New Covenant faith in Jewish ways. Fulfillment of the law did not do away with God's moral standards. Nor did it do away with the Jewish people and their unique national existence. Instead of dismissing them, Jewish celebrations can now be celebrated in the context of their New Covenant fulfillment.

* Passover is not only Israel's national birthday; it's also the renewal of life in the Passover lamb in the partaking of the broken bread and the cup symbolizing his body and his blood.

* Shavuot (Pentecost) is not merely the early Israeli harvest or the anniversary of the giving of the Law on Sinai; it's also the celebration of the Spirit being poured out (Acts 2).

* Sukkot (Tabernacles) not only recalls God's provisions when his people dwelt in the desert; it looks forward to the restoration of all things in the Messianic Kingdom (Zechariah 14).

* The Sabbath is the renewal of our sabbath rest in the Messiah Jesus.

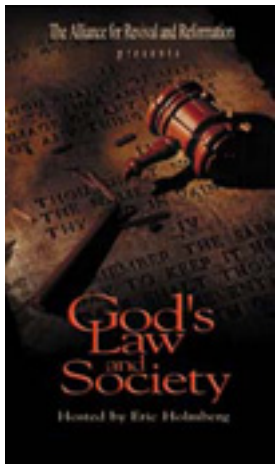
Hence, the feasts still function by pointing to the meaning of Yeshua for the Jewish people.

The last days revival of the Jewish people, and God's supernatural work in Israel to bring Israel to himself, will be one aspect of God's demonstrating himself to the nations. It will be an aid to the Church in her witness. We are a restoration movement. And so, we seek the support of all believers that through their mercy, Israel might receive God's mercy.

Daniel Juster is a graduate of Wheaton College and McCormick Theological Seminary and serves as spiritual leader of Beth Messiah Congregation in Rockville, Maryland. Since 1973, he has pastored messianic congregations and currently labors as an apostle to Jewish congregations who seek to live out their new life in Jesus in a uniquely Jewish way.

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The Harvest

By Rick Joyner
12/89

The Lord has revealed to many of His prophets that there will soon be a great outpouring of His Spirit. This revival will be greater than all those preceding it. This vision includes key elements to this coming harvest and what the Lord is doing in the Church now to prepare for it.

This outpouring will ultimately result in some very radical changes for both the Church and the world. These need to be understood by those who would be used by God for one of the greatest events in history. To those who are diligent seekers of God and obedient to His will, this vision does not represent disruption. These things will happen to them as a natural flow of the Spirit moving them to increased light and intimacy with Him. Those who are comfortable and resistant to change will have a very hard time. I ask you to openly and prayerfully reflect on what I am sharing. Some of these statements may not speak to you now, but I believe they will in the future, giving you great peace and confidence as you remember them.

Fitting Together

For the coming harvest the Lord is preparing a great spiritual "fishnet," one able to hold the catch that is coming. This net is formed by the linking together of His people. The stronger the intercommunication and interrelationships, the stronger this net will be. It is not only happening in the local churches among the members, but between ministries and congregations throughout cities, states, and crossing international barriers around the world.

In Ephesians 4:15-16, we see this principle: "We are to grow up in all aspects into Him, who is the Head, even Christ, from whom the whole Body, being fitted and held together by that which every joint supplies ..." A joint is not a part, but it is where two or more parts come together. There is a great fitting together going on in the Spirit right now, and it will increase in the near future on all levels.

Walls to Come Down

The Spirit is compelling pastors to get together with other pastors, prophets with prophets, apostles with apostles, and even whole congregations are beginning to visit and interrelate with other congregations apart from their own circles of emphasis. This is the Lord's doing. Some of these meetings may seem fruitless because of improper agendas, but they will bear fruit. Links will be made. Soon the Lord's presence in these meetings will melt all presumption and remove the façades which separate us from union with Him and each other. His presence will stimulate a worship which brings about Psalm 133 unity. As we anoint the Head with our worship the oil will flow down to the edge of His robes, covering the entire Body.

He is beginning the breakdown of barriers with the leadership because this is where most barriers originate and where they are the strongest. As the walls come down here the entire Body will begin to flow together. If the leaders resist this move, the Lord will continue it through the congregations. These groups will begin to relate to other members of the Body of Christ and their bonds will grow stronger, regardless of the resistance or warnings of their pastors. Some pastors and leaders who continue to resist this tide of unity will be removed from their place. Some will become so hardened they will become opposers and resist God to the end. Most will be changed and will repent of their resistance.

Because of the magnitude of the "catch," this net will be rent many times and will be in need of constant mending. Much of the discord now taking place in the Church is being used by the Lord to prepare those whose task in the harvest will be almost exclusively that of mending and binding this great net. These peacemakers will have a great part in building the net and have a major impact on the entire effectiveness of the revival. Those who seem to always find themselves in the middle of conflicts should be encouraged with the knowledge that they are being prepared for a great work.

Some who were used greatly of God in the past have become too rigid in doctrinal emphasis, or are too engaged in spiritual "Ishmaels," to participate in this revival. Some of these will try to join the work, but their interrelationships will be so superficial that they will be quickly torn from the net with the first catch. Those who are linked together by doctrine or who gather around personalities will quickly be torn away. Only those who are joined by and through Jesus alone will stand the pressure this harvest will bring upon the Church (Colossians 1:17).

Enormous Stress

The redemption of so many will bring much joy, but the newly redeemed will come with problems which bring enormous stress to congregations and ministers. The cords of unity must be very strong to stand this pressure. Those who have not learned to take the Lord's yoke and resist trying to carry the burdens themselves will be overwhelmed. Entering the Sabbath rest of the Lord will become a major emphasis in preparation for the harvest. Heed this word!

A large number who are now considered Christians - even spirit-filled Christians - have never been led to the Lord. They were led to the church, to a personality or to a doctrine or emphasis. Some of these will think they are important links in the net but will actually become part of the harvest, starting over again on the proper Foundation - Jesus. This group includes many well-known ministers and pastors. Their humility in this will lead multitudes to question and strengthen their own relationship to the Lord. This will strengthen and encourage the entire body of Christ.

Many denominations, extra-local fellowships and circles of emphasis will begin disbanding and severing those ties - even those that were ordained by God for a season - in order to take their place in this great net that the Lord is now forming. For some these ties will just be ignored or forgotten until they have passed away, almost without notice, because of the greater intensity and substance of this new move. For others it will be a very painful rending as they are persecuted and rejected by those who do not

understand. Those who are required to leave much behind will soon receive many times what they have left.

Marvel of the World

Some leaders will actually disband their organizations as they realize they are no longer relevant to what God is doing. Others will just leave them behind to disband by themselves. Ultimately, all circles of ministry or influence with individual identities will dissolve into a single identity of simply being Christians for all who become part of this harvest. Single presbyteries will form over cities and localities. These will be made up of pastors and leaders from all backgrounds. Their unity and harmony in purpose, as well as that of the various congregations, will become a marvel to the world. The Lord will give these presbyteries great wisdom and discernment but there will be no doubt that Jesus alone will be the Head of His Church. What is coming will be bigger than any man or council of men could control or administrate.

The Lord's purpose in preparing for the harvest is to join, not separate. The dismantling of organizations and disbanding of some works will be a positive and exhilarating experience for the Lord's faithful servants. They will not be just leaving something behind; they will be going on to a much greater work. Those who have fallen to worship the work of God more than the God of the work will have trouble, but most of these too will be set free by the tremendous anointing that is coming.

Those who feel called to attack and tear down the old will not be sent from the Lord. There will be many "stumbling blocks" circulating in the Church that will cause confusion and some destruction from time to time. They will perceive themselves as prophets sent to judge and deliver. Those serving in leadership must trust their discernment and remove the stumbling blocks.

To be distinguished from the "stumbling blocks," a great company of prophets, teachers, pastors and apostles will be raised up with the spirit of Phinehas. Just as the son of Eleazar could not tolerate iniquity in the camp of the Lord, this "ministry of Phinehas" will save congregations, and at times even whole nations from the plagues that will be sweeping the earth. They will be moved by the jealousy of the Lord for the purity of His people. They will be sent to save and preserve the work of the Lord, not tear down, as the stumbling blocks do.

A Great Shaking

For a time, there will be such an inflow of people that even this great net cannot hold them all. Many of the former works and organized churches will be swelled with this overflow. Because of this they will assert that they are both the cause and primary purpose for this revival. This delusion will not last long because concurrent with the harvest a gripping tribulation will arise in the world and eventually consume them. This is the judgment of the Lord against the works He did not commission: The great "sea," or mass of humanity, that they sought to rule, will rise up to destroy them.

Wars will increase. There will even be some nuclear exchanges, but on a limited basis, mostly between Third World nations. Far more will perish by plagues and natural disasters than by wars during the period of this vision. The very foundations of civilization will shake and erode. Even the world's most stable governments will be melting like wax, losing authority and control over their populations. Eventually it will be hard to find anyone with the courage to assume authority. This will cause sweeping paranoia throughout the entire earth.

Huge mobs will attack everything in their path. The infrastructure of the great denominational churches and large visible ministries will be one of their primary targets and will vanish almost overnight. Pagan religions, cults and witchcraft will spread like plagues but these will also become targets of the mobs. By this time governments will have broken down to the point that lynchings and mass executions perpetrated by these mobs will be ignored by the authorities.

Fear and deep darkness will cover the earth, but this just makes the glory which is appearing upon the saints more striking. Huge masses of people will be streaming to the Lord, the inflow so great in places that very young Christians will be pastoring large bodies of believers. Arenas and stadiums will overflow nightly as the believers come together to hear the apostles and teachers.

Extraordinary Miracles

At this time few congregations will remain separate or individual entities. Many elders and pastors may be stationary, but groups they oversee will be constantly changing. Some of these are moving on because of persecution and others because the Lord scatters them to carry His message abroad like seed. Near the end (of the vision) the Body of Christ is like a great, flowing river sweeping about as freely as the wind. One day there may be meetings in a public auditorium or stadium, the next day in a park, and continually from house to house.

Great meetings that stir entire cities will happen spontaneously. Extraordinary miracles will be common while those considered great today will be performed almost without notice by young believers. Angelic appearances will be common to the saints and a visible glory of the Lord will appear upon some for extended periods of time as power flows through them.

A Different Authority

Conferences of apostles, prophets, pastors, elders, etc. will be called and used greatly by the Lord, but without denominating and separating from the rest of the body. Their unity will be in Jesus and He alone will be the Head of His Church. Eventually, the Lord's presence will be so great during this revival that, like the 24 elders in Revelation, all will cast their crowns at His feet and spiritual presumption will be unthinkable.

Those in leadership will be the most humble of all. When anyone presumes leadership without calling, it will be apparent to all. The leaders of this move will be true servants, not interested in reputation or

position. Their humility will open them to become channels for wave after wave of living water. "He will dwell with the humble of the land."

This harvest will be so great that no one will look back at the early Church as a standard; all will be saying that the Lord has certainly saved His best wine for last. The early Church was a firstfruits offering; truly this will be a harvest! It was said of the Apostle Paul that he was turning the world upside down; it will be said of the apostles soon to be anointed that they have turned an upside down world right side up. Nations will tremble at the mention of their name.

These men and women of God will take little notice of their own accomplishments because of their burning love for the One Who works through them and the recognition of His accomplishments. Like Jesus, they will flee to the mountains when men try to make them kings or exalt them in any way. Their exaltation or authority will not come through man but only from above. As the masses will be seeking anyone to take authority during these times, this comes as a warning! If the people make you king, who rules? The authority that the Lord will establish will be very different from what even His own people now perceive. Do not try to rule, just serve. Through this His authority will flow and begin to bring order through peace.

I do not believe the actual magnitude of these events can be expressed here - neither the chaos nor the move of the Holy Spirit. As to the "rapture" or second appearance of the Lord Jesus, I have my own ideas but was not given anything concerning them in this vision. What I was allowed to foresee ended with increasing chaos and increasing revival.

Points of Emphasis

There will be words and exhortations, originating from the very throne of the Lord and carrying great authority, coming to prepare His Church for the days to come. Though I do not presume this will be all that He will be saying, I believe we will soon hear His prophets and teachers begin to emphasize the following:

- * Build upon the only foundation that can be laid: Jesus Himself. Works that are built upon truths instead of the Truth will not stand in this day. Many congregations and ministries are today devastated by the slightest shaking. The works that are properly built on Jesus will withstand the greatest trials and attacks without being moved. There will be a great emphasis on the Lord Jesus Himself in the days to come. The increasing revelation of Him will overshadow the many emphases of the past like the sun does the moon when it rises. The truths that have been such a distraction will seem insignificant as the Church begins to see Him "in Whom are hidden all of the treasures of wisdom and knowledge" (Colossians 2:3).

- * Remove the barriers and facades that separate us from the Lord and each other. We must become more intimate with Him and, through Him, with each other. Spiritual pride and the exaltation of men, individual truths or works, will come under unrelenting discipline from the Lord and will soon be understood as a "strange fire." Those who continue to offer it will perish from the ministry with such

demonstration that a pure and holy fear of the Lord will sweep the Body of Christ. This will help the Church to move into true spiritual worship and a unity that is based on that worship.

* Abide in the Sabbath rest of the Lord. This will become not only an increasing emphasis in the teaching but a reality as the Lord enters His temple, the Church. Our growing intimacy with Him will bring a peace that will actually calm the storm of the rising sea of humanity. The intensity of the times will overwhelm any pseudo peace. We must be one with the "Lord of the Sabbath."

* Heed the spiritual preparation which may be reflected in the natural. For example: Some have begun moving their assets into precious metals or land. This may be helpful, but it is far more important to take the spiritual land and to lay up our treasures in heaven. The Lord is seeking givers who will become channels of His supply. For them there will not be any lack. Those who hoard or do not learn to freely give may suffer increasing crisis in their earthly affairs. This is the Lord's discipline to set them free. Some who are faithful and generous givers may also find themselves in increasing crisis, but it is for their preparation to be great channels for the provision of many. Remember Joseph!

Some are feeling they should limit their travel to certain areas and are beginning to emphasize cleanliness because of the AIDS epidemic. This may be helpful, but there is only one deliverance from the judgments of God - the one found in Christ. Spiritual purity is far more important than the natural and can alone protect us from AIDS or any other plague.

*"The just shall live by faith," not fear. Fears will greatly increase in the world. Actions taken by the Church because of fear will almost always prove destructive. Some "faith teaching" has muddied the waters to the degree that some do not even want to hear the word "faith." This frequently happens before the Lord begins a great work. A great revelation of true faith is coming; it will be an essential revelation for us to serve in these days. Some will be called to walk where angels fear to tread. Know that He Who is in us is much greater than he who is in the world. The vessels He is now preparing will walk in a boldness and confidence that will astonish a world gripped in fear. Our faith will grow as the presence of the Lord increases. True faith is the recognition of the One in Whom we believe. When one truly and properly fears the Lord he will not fear anything else.

In the coming days many will exist in the miraculous on a continual basis. It will become as natural to them as the gathering of manna was to Israel. Some of the Lord's exploits on behalf of His people will be unprecedented, exceeding the greatest biblical miracles. These will seem almost normal as they take place because the presence of the Lord will cause more wonderment than His works. He will be very close to His people in these days.

* The Lord will soon open our understanding of His Word and purpose to a depth beyond our present comprehension. The "books" are yet to be "opened" as they will be. When they are opened, our understanding of even the basic truths such as salvation, being born again, etc., will be enormously increased. This will give far more substance and depth of purpose to the entire Body of Christ. The functions of the gifts and ministries will come with increasing authority and power as their confidence

increases with knowledge. The spiritual dimension will become more real to the Church than the natural. When the proper foundation has been adequately laid in the Church (our union and devotion to Jesus Himself) the Spirit of Revelation will be poured out as never before.

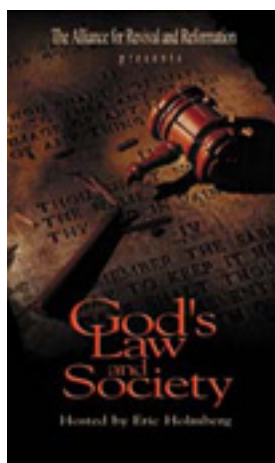
Do not resist the Lord in this work. Seek greater intimacy with the Lord and open yourself to your fellow members in the Body of Christ. Reach out to them and remove the barriers.

The Lord will merely cause His people to rise above such differences and worship Him in unity. As He is lifted up, we will gradually begin to wonder how many things that were so important to us, and often divided us, could have had so much of our attention. As this final battle begins, we are all going to be amazed and sometimes ashamed at those we find on our side.

Humble yourself under His mighty hand so that you may take part in a great exaltation. Those who allow themselves to be emptied, who lay aside all personal ambition to become of no reputation, who patiently suffer rejection and misunderstanding, will soon stir the entire world with the King's message.

Rick Joyner, a former commercial pilot, resides with his wife and two children in Charlotte, North Carolina. His latest book, *The Harvest*, along with his monthly newsletter, can be obtained by writing Morningstar Publications, 8704 Paulston Road., Charlotte, NC 28226.

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The Kingdom of God

How many times have we heard the Kingdom of God mentioned? We have heard it said that the Kingdom of God comes not with observation; the Kingdom of God is not food and drink; the Kingdom is like seed cast on the ground; and on and on. But, just exactly what does the Kingdom of God consist of?

In 1 Chronicles 17, God is speaking to King David just before he dies, and in verse 11 we read: "And it shall come to pass, when your days are past and you must go to be with your fathers, that I will raise up one of your offspring after you, which shall be of your sons; and I will establish His kingdom. He shall build me a house, and I will establish His throne forever. I will be His Father, and He shall be my Son; and I will not take my mercy from Him, as I took it from him that was before you. But I will settle Him in my house and in my kingdom forever; and His throne shall be established forevermore."

Now this word was never fulfilled in King Solomon. In fact, Acts 2:30 tells us that David knew that this meant Christ, not Solomon, and that this kingdom that was to be established forever was the Kingdom of God and that Christ was the King that was to sit on the throne forever. This kingdom that God promised is an eternal kingdom, with Christ as King.

Now let us look to see when this kingdom is to be set up on the earth. Some may say that it was set up when Jesus came, but this is not what the scripture says. In Daniel, chapter two, Daniel interprets the king's dream, and in it is contained a short summary of the history of the world kingdoms from Nebuchadnezzar's Babylon down to the present democracies and dictatorships of the present day.

In Daniel 2:4, we read of God's kingdom and when it shall be set up and what it shall do: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. For just as you saw that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, brass, clay, silver and gold; the great God has made this known to the king what shall come to pass in the future. The dream is certain and the interpretation is sure."

All the kingdoms of this world - and the glory and power of them - shall fall before the onslaught of the Kingdom of God!

Before we go any further, let us stop right here and think about what a kingdom is. The definition of a kingdom is a people or domain over which a king rules and has absolute authority. For instance, the kingdom of Spain would be that people over which the king of Spain had dominion. The kingdom of France would be that people over which the king of France had dominion.

And so the Kingdom of God is that people over which God has dominion and rulership, and which are under His authority and obey His laws. The Bible says that in the last days God will set up this kingdom, that this kingdom will never be destroyed, and that it will destroy and consume all these world kingdoms.

But what about what Jesus said when He was here on earth - that the Kingdom of God was at hand? True. And it was. For Jesus was the Kingdom of God on earth while He walked here in His mortal flesh body. The Pharisees asked Him one time about when He would set up the kingdom. He answered, "The Kingdom of God comes not with observation, for the Kingdom of God is within you."

Now Jesus did not say - nor did He mean to say - that the Kingdom of God was in those hypocritical, sinful, old Pharisees, for it was not. But the word He used for "within" was *entos*, meaning - "in the midst." And so it was. Right there in the midst of them stood the Kingdom of God, the first man on earth to qualify for the kingdom. Jesus was the first man that ever lived who never was in rebellion against God, and who daily lived to fulfill the will of God.

Go back to Bible history, take the greatest men of the Bible, look closely at their lives, and you will see that they missed the mark. Look at Adam. He walked with God in the Kingdom realm and had dominion and authority and everlasting life until he fell in sin and rebelled against God, and God put him out of the Kingdom.

Look at the patriarch Noah. Was he in subjection to God when he got drunk and brought a curse on his son and his seed? Of course not. Was Abraham in subjection to God when he lied about his wife, and when he took a concubine and brought forth Ismael? Was Moses walking in the Spirit when he murdered a man, and when he struck the rock rather than speaking to it? Was David not in rebellion to the laws of God when he committed adultery and murder?

Every one of God's greatest men fell short of the mark, and could not qualify for the kingdom. God said, "I sought for a man to stand in the gap and make up the hedge, and found none." Romans 3:23 says that "All have sinned and come short of the glory of God."

Come short of what? - Of the Kingdom walk!

And then, praise God, Jesus came! And with the coming of this man, God had a body on the earth through which He could show His glory, and the power of His Kingdom, for here was one that was in complete subjection to the will of God. He kept the law of God perfectly, though He was not concerned with the traditions of men.

In Mark 1:14 we read: "Now after John was put in prison, Jesus came into Galilee preaching the Gospel of the Kingdom of God, saying, 'The time is fulfilled, and the Kingdom of God is at hand; repent and believe the gospel.'"

Yes, the time was fulfilled, and now it could be truly said that the Kingdom of God was at hand, for once again God had a domain over which He had absolute rule and authority. Yes, it could be said that the Kingdom of God was in the midst of those Pharisees, but they did not know it because they were blinded by their hatred and sin.

Now we begin to see how the Kingdom of God could have been here at that time, and yet was to be set up in the last days. For when Jesus died, He planted a seed that was to bring forth a great harvest, and that when this harvest got fully ripe, God would have a people on the earth who would walk 100 percent in the Spirit. Romans 8:29 tells us that in the purposes of God, He has fore-ordained a people who would be conformed to the image of His Son, and would come forth in His likeness, fully qualified for the Kingdom.

For we could not lift ourselves out of sin and rebellion and live in that Kingdom realm by our own power. Therefore, Jesus came to die for us, that by coming down to us, He might lift us up to where He is. He took our place on the cross of Judgment, suffered our penalty, and gave us His life and His holiness that we might by His grace come to the will of God.

This seed has been growing and the life of this thing has continued down through history since Calvary, even through the dark ages, up until this present time. Then what are we waiting for? Why hasn't God harvested this crop? Because the harvest has not yet come to full maturity, and it does not yet look like the seed was planted.

James 5:7 tells us: "Be patient therefore, brethren, until the coming of the Lord. Behold, the farmer waits for the precious produce of the soil, being patient about it, until he receives the early and the latter rains."

The thing that ripens the grain and brings it to full maturity is the latter rain. Latter is a word meaning last. Now some may say, "I thought we received the latter rain two generations ago," and some others may say, "No ... we got it one generation ago." We got some rain alright, but it was not the last rain. For there is another revival coming, another mighty move of the Spirit, and this move will bring the harvest to maturity and bring God's people in absolute obedience to the will of God.

Even now, God is perfecting and getting ready to harvest the first fruits of this great harvest. They shall enter the Kingdom realm and make a place for the Bride in the time of the first outpouring of God's power, glory, judgment and wrath upon the world. This outpouring shall end by bringing God's true church into complete subjection to Him, out of the leadership of man's ideas. Then He shall set up His Kingdom and it shall consume all the kingdoms of this world. This is all very near at hand, closer than you think.

God would have you to rule and reign in His Kingdom during the time when the Latter Rain is being poured out. Now some might ask, "How can we get into this Kingdom?" The Scripture is full of teaching concerning the Kingdom of God. But in John 3:3 we see that Jesus says that you cannot enter the Kingdom of God unless you have been born again. So you must die out to yourself and put on Christ, for that is your only hope.

* Colossians 1:12 says that we have been delivered from the power of darkness and transformed into the Kingdom of God.

* Acts 14:22 tells us that we must through much tribulation enter into the Kingdom.

* Matthew 11:12 says that the violent take it by force and press into it.

* 1 Corinthians 4:20 tells us that the Kingdom of God is not in word, but in power.

* Romans 14:17 says that the Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

Now when you understand that the Kingdom is a people over which God rules supreme, these scriptures begin to make some sense. By our new birth we have been delivered from sin, and translated into a new realm where Jesus is King.

But be honest now ... even though you have been saved and perhaps filled with His Spirit, you still rebel against the will of God at times, and there are still fleshly attitudes and spirits that are not like Christ. So, to conform us to the image of Christ and bring us into complete subjection to the Spirit of God, He puts us through the fires of tribulations and trials that we might enter into that perfect Kingdom realm.

I know that when a Christian dies, though he never reached perfection in this life, he will enter the Kingdom realm in Heaven where there is no rebellion to God. But even so, God has purposed that He would have a people in this life that are totally given to Him. So I can tell you for sure that someone is going to make it! And I'm trusting and praying that, by the grace of God, I may be one of them.

Jesus prayed, "Thy kingdom come, Thy will be done, on earth, as it is in Heaven." What did this mean? - Simply that God's Kingdom that exists in heaven, shall be brought to completion in the lives of men and be put on display in this present world, in order to put to shame the claims of Satan that no one can live and serve God in perfection.

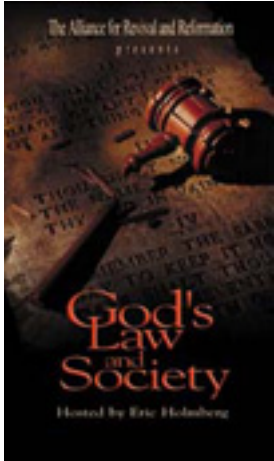
Jesus did it and put principalities and powers to an open shame, but He has purposed that His Church which is His Body shall attain to that same realm, subdue all nations and rule them with a rod of iron, and put every power and every principality under His feet. This is His purpose in His Church and that is what He is doing at this hour.

It is not a great sweeping harvest of lost souls that God has purposed (though that that will surely come in the greatest harvest that the world has ever seen), but it is in the hearts of men and women everywhere, hidden away from the eyes of the world and most of the church - here God is gaining control of every thought, every spirit, every attitude.

Now is the day to seek the Lord for the rain to fall in your life, and to ask God to put the refining fires to work in your life, that you might die out to everything that is natural and carnal, and walk with Him in the Kingdom realm, and be made into His image.

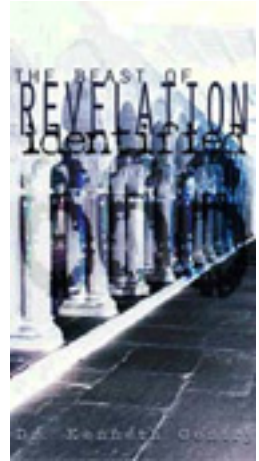
"But we all, with an open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Corinthians 3:18).

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God's Perestroika

by Rodney Lensch
12/89

The word "perestroika" is the term Mikhail Gorbachev uses to describe what is happening in the Soviet Union these days. It means the "restructuring" of the economic and political systems which are stagnant, unproductive, outmoded, if not totally unworkable. Gorbachev's desire is for the people's basic needs to be met, for a new spirit of democracy to be released in the land, for the Soviet Union to become a partner in world commerce, yes, for communism to take on a brand new face.

It is causing a new springtime in the Eastern bloc countries as well as in China. Who would ever have believed such a thing could take place? Yet in Russia the people are confused and perplexed. Will it work? Where is it going? Will Gorbachev survive politically? Will things get worse before they get better? It is a time of massive turmoil, ferment and upheaval. But no one would deny that it is a reality. Nearly everyday "perestroika" is mentioned on the front page of the newspaper.

The good news is that God has a "perestroika" of His own going on in the Church worldwide today. There is a sovereign "restructuring" occurring in the kingdom of God that doesn't make the evening news, (at least not too often!) but it is an undeniable reality just the same. Personally, in all my years of being a Christian, I have never known a time of such change, stress and bewilderment within the Church. Everything seems up for grabs.

The predictability and security of past traditions can no longer be taken for granted. It is as though we were walking in the midst of an ecclesiastical earthquake. Pastors are checking out of the ministry. Bishops are wringing their hands over all the problems in charismatic and non-charismatic churches alike. Sincere born-again believers are staying home on Sunday mornings and having church by themselves because the confusion and frustration in so many local churches is more than they can bear.

As an advocate and a victim of God's perestroika, allow me to make some prophetic sense of all the shakings, quakings and breakings that are taking place in the Church today. What I will have to say is not the last word on the subject but a humble attempt to shed some spiritual light on what God is about from my limited vantage point. Come Holy Spirit! Be our Teacher and our Comforter as we in faith embrace the perestroika of God.

The Prophetic Basis for God's Perestroika

It is a biblical truth that God is never surprised at what occurs on earth, least of all in His Church. He knows the end from the beginning and has a plan that is methodically being worked out in the fabric of history. He is finally the Lord of history. And secular history is God's handmaiden, for Paul writes in Ephesians 1:22-23: "And He (the Father) put all things in subjection to His (Christ's) feet and gave Him

as head over all things to the Church, which is His body, the fulness of Him who fills all in all."

We need to understand that when God wraps up this age it will be much like the time when Jesus walked on the earth and fulfilled His redemptive mission. It was a time of prophecy being fulfilled, of the divine and the demonic hitting head on with mighty fury, of change, upheaval and new direction as the Old Covenant ended and the New Covenant began, of the end of the apostate Jewish system and the releasing of the Body of Christ after Pentecost. It was indeed a roller coaster ride! Will the culmination of the age be anything less spectacular? It is apt to be even more dramatic and cataclysmic!

Hear the Word of the Lord!

* Haggai 2:5-9, "As for the promise which I made when you came out of Egypt, My Spirit is abiding in your midst; do not fear! For thus says the Lord of hosts, 'Once more a little while, I am going to shake the heavens and the earth, the sea also and the dry land. And I will shake all the nations; and they will come with the wealth of all nations; and I will fill this house with glory,' says the Lord of hosts ... 'The latter glory of this house will be greater than the former,' says the Lord of hosts, 'and in this place I shall give peace.'"

The holy writer is looking down the corridors of history to the close of the age and sees God's perestroika unfolding. Everything that can be shaken will be shaken, and in the midst of it all the Lord's glorious Church will emerge. The glory of the latter house no doubt has a double connotation. First, it refers to the surpassing glory of the New Covenant over the Old Covenant which Paul contrasts so powerfully in II Corinthians 3. Secondly, it points to the exceeding glory of the Church of the last generation over that of any preceding generation of New Testament history.

Jesus will present to Himself a glorious Church as Paul outlines in Ephesians 5:27. However, to bring this about, mighty shakings will be necessary: Holy Spirit fire on the inside and persecution and tribulation fires on the outside. But never fear, Haggai says, at length there shall be peace in the glorious Church!

* Ephesians 2:13-18, "But now in Christ Jesus you who formerly were afar off have been brought near by the blood of Christ. For He Himself is our peace, who made both groups (Jew and Gentile) into one and broke down the barrier of the dividing wall,* by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, that in Himself He might ... reconcile them both in one body to God through the cross, by it having put to death the enmity ... for through Him (Christ) we both have our access in one Spirit to the Father."

According to Paul, Christ's blood was shed not only for vertical reconciliation, namely, that Jew and Gentile alike can be forgiven of their sins and be made right with the Father, but the blood of Jesus was also shed for horizontal reconciliation between Jew and Gentile in the one Body of Christ, the Church. All of the legal and carnal reasons (enmity) which kept Jew and Gentile estranged, socially and spiritually, were done away with in the blood of the cross. So the great miracle of the Church of the first

century was that Jews and Gentiles could publicly relate together in peace and love as the people of God under Jesus Christ. This got the world's attention!

I dare say that an even greater miracle will shock the world in the last generation when this horizontal reconciliation will be manifested between Christians of hundreds of separatistic traditions in the one Body of Christ, the glorious Church, after it has gone through enough shakings. You can count on it, the blood of Christ shed for true Body unity will not have been shed in vain. Given our sectarian traditions we may not have faith and vision for it but God does because His plan will prevail. It is only a matter of time. Shakings will speed up the process!

* John 10:14, 27, 16, "I am the good shepherd; and I know My own, and My own know Me ... My sheep hear My voice and I know them, and they follow Me ... And I have other sheep, which are not of this fold; I must bring them also, and they shall hear my voice; and they shall become one flock with one shepherd."

These familiar words of Jesus beautifully correspond to His high priestly prayer in John 17 where the Lord prays for true spiritual unity among all of His sheep such as will be visible to the world and trigger the last harvest. In John 10, Jesus prophesies what He prays for in John 17. He says, "They shall become one flock with one shepherd." This is not a matter of "maybe" or "hope so" but of divine certainty, "They shall become one flock with one shepherd." As the prophetic scriptures about Jesus' conception and birth were literally fulfilled so these prophecies about Christ's Body at the close of the age will be literally fulfilled. Again, God's perestroika will aid in accomplishing this, if we have ears to hear.

The Primary Target of God's Perestroika

The primary target of God's perestroika is the Babylonian spirit which has been at war with the rule of God over His people ever since the Fall. Literally from Genesis 11 to Revelation 18 this evil conspiracy has been at work. In Revelation 17:5, which predicts her doom at the close of the age, she is described as "... a mystery, Babylon the great, the mother of harlots and of the abominations of the earth."

That she has been at war with the true Church of Jesus is evident in Revelation 17:6, "And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus."

That even true believers can unwittingly be associated with her evil influence is clear from Revelation 18:4, "And I heard another voice from heaven, saying, 'Come out of her, My people, that you may not participate in her sins and that you may not receive of her plagues.'"

That she reserves her most vicious attacks for apostles and prophets is implied in Revelation 18:20, "Rejoice over her, O heaven, and you saints and apostles and prophets, because God has pronounced judgment for you against her."

In the early days of the charismatic renewal we used to joke with the classical Pentecostals about how

their fathers at the turn of the century felt constrained of God to "come out" of the old-line denominations that rejected their baptism in the Spirit. How dare they call these church bodies "Babylon"! I'm wondering now if they did not have some genuine light and that the Spirit was warning us of events soon to occur as the end of the age draws near.

Characteristics of the Babylonian Spirit

If we study the account of the Tower of Babel in Genesis 11, we can observe some significant characteristics of this spirit.

- It is a spirit which attempts to deny, frustrate and usurp the rule of God over His people. In Genesis 9:7, the Lord told Noah and his family, "And as for you, be fruitful and multiply; populate the earth abundantly and multiply in it." However, in Genesis 11:4, we are told of Noah's descendants, "And they said, 'Come, let us build for ourselves a city, and a tower whose top will reach into heaven, and let us make for ourselves a name; lest we be scattered abroad over the face of the whole earth.'"
- It is a spirit which elevates man and ministers to human pride. In Genesis 11:4 the people said, "Let us build a tower whose top will reach into heaven and let us make for ourselves ... Let us make for ourselves a name."
- It is a spirit which delights in uniformity. In Genesis 11:3 we read, "and they said to one another, 'Come, let us make bricks and burn them thoroughly.'" Bricks are not only something that man creates but they speak of uniformity. In God's living temple the saints are called "Living stones" which speak of divine life and divine diversity.
- It is a spirit which causes confusion and division. Because God is opposed to a united humanity under the control of the Babylonian spirit, He passed swift judgment upon those building the tower of Babel. We read in Genesis 11:7-9, "Come, let Us go down and there confuse their language that they may not understand one another's speech. 'So the Lord scattered them abroad from there over the face of the whole earth and they stopped building the city. Therefore, its name was called Babel, because there the Lord confused the language of the whole earth.' "

Only when people repent of their sins, come under the lordship of Jesus Christ and allow the Holy Spirit to bring forth the kingdom of God will there be unity among men on earth that pleases God. Meanwhile, where the Babylonian spirit operates, confusion and division will follow as a sign of God's displeasure.

We would like to think that this spirit only operates in church groups that blatantly deny the gospel of Christ. My conviction is that it tries to manifest itself in all Christian denominations, even those that have the most spiritual light.

Manifestations of the Babylonian Spirit in the Church

- The usurpation of Jesus' lordship by establishing a central hierarchy/bureaucracy that controls the life and ministry of the local church. This trend began in the second century when apostles and prophets were replaced by bishops and archbishops who controlled large geographical areas and consolidated more and more power. When the baptism in the Spirit was lost to the Church, human control and tradition naturally supplanted Christ's rule. According to Revelation 2 and 3, Jesus desires to speak directly to every local church without bureaucratic interference. This is why Rev. Wolfram Kopfermann, the German charismatic from Hamburg, recently said, "The peoples' church is historically out of date. The hour of the free Church is here."
- The attempt to control local assemblies by requiring their property to be owned by the central bureaucracy. The Roman Catholic church has operated on this basis for centuries and owns billions of dollars worth of real estate worldwide. Only recently has American Lutheranism fallen into this trap. The new Evangelical Lutheran Church in America is a case in point. Obviously it will be much more difficult for churches to leave their denomination if they can't take their buildings with them. This is all part of the devil's strategy.
- The notion that "our group" is the best or the only legitimate expression of the Church of Jesus Christ. Here is Babylonian pride at work. We will make a name for ourselves. In seminary I was taught that my denomination was the true visible Church of Christ on earth.
- The attempt to prevent church members or member churches from leaving their denomination by using intimidation and false guilt. Because the Babylonian spirit is always trying to build up a denomination at the expense of the unity of the Body of Christ, it resists anyone's leading to leave. Such a person or group is apt to be told, "If you leave you will suffer loss. You will come under judgment. You will be disloyal to God or to your confirmation or ordination vows. God would never call you away from here."
- The refusal to change any doctrine or tradition as if "our way of believing and doing" is the epitome of Christianity. Recently I read about a Lutheran pastor and his wife who wondered why there was such a violent reaction to any godly change they wished to introduce to their congregation. In reading some old church records they discovered a resolution adopted in 1873 which stated, "No so-called new measures, anxious bench systems and the like, in doctrine or in practice, shall ever be tolerated in any shape or form in this congregation." New measures obviously referred to any and all changes resisted by the established church of the day. The "anxious bench system" was an altar call or praying with any form of emotion at the altar.
- The rejection of the baptism in the Holy Spirit. This is due to the fact that when the Holy Spirit comes in power, and not just as a doctrine in the Creed, He exposes the Babylonian spirit and seeks to liberate the people of God from bondage to human control and tradition. This is why the great reformers in every age were martyred, excommunicated or exiled. This is what Revelation 17:6 is referring to. This also explains why the Inquisition followed the Reformation. Who follows in their train?
- The subtle attempt to weaken the Church by luring it to embrace the world's philosophies and

temptations. Here we need only to consider how secular humanism, feminism, parapsychology, homosexuality, abortion and liberation theology are readily accepted by many denominations as compatible with the faith of Christ as revealed in Scripture.

Recently I learned of a Lutheran congregation where a feminist woman pastor was being interviewed as a pastoral candidate. Although she denied the Virgin Birth and the reliability of the Bible as God's Word, 60 percent of the people voted for her. They said her theology was her business. They just wanted a pastor, and she was willing to serve. When the charismatic members, who voted against the woman, left the church they were accused of being unloving and divisive.

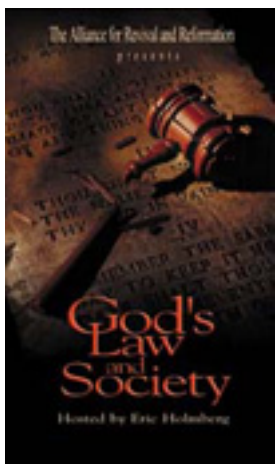
A Contemporary Analogy of the Babylonian Spirit

The best illustration of the nature of the Babylonian spirit is the hamburger franchise. Immediately we think of McDonald's or Wendy's or Burger King. Though they are very different they have a lot in common! Each of them is controlled by a central office. Each of them conforms to a certain menu, decor and architectural style. Each of them is out to compete against the others and be number one. Each thinks its products are the best. It would be unthinkable for McDonald's to serve a "Whopper" or for Wendy's to serve an "Egg McMuffin." It would be heresy to even suggest that all three franchises merge into one super hamburger chain for the sake of simplicity, variety and profit.

When we think of the denominational church franchises on every corner on mainstreet America, it doesn't take a prophet or the son of a prophet to tell us that the Babylonian spirit is alive and well in today's visible church. Because Jesus is not returning for a "McChurch" He is sending down from the throne a divine remedy for all this confusion, and it is called God's perestroika, a wholesale restructuring that will produce in time the glorious church.

Rodney Lensch is the director of Rod and Staff Ministries, located in Clifton Park, New York. His newsletter, Rod and Staff, can be obtained by writing P.O. Box 2280, Clifton Park, NY 12065.

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Make Way! - The Blueprint for March For Jesus

12/90

It's new and it's old! Christians have been taking to the streets since the day of Pentecost, giving glory to God in public places and proclaiming the Holy Spirit energized truths of the Gospel in praise, as well as in preaching. This is beginning to burst out in England, as well as in other parts of the United Kingdom, with crowds as large as 60,000 gathered in one place to worship and pray. The Church in many places is becoming visible again with a voice that needs to be heard.

Graham Kendrick, writer of many praise and worship songs and director of Make Way Music, is spreading his vision for "Praise Marches" in the streets of many cities and towns in England.

"A lot has happened in the Church in the last 15 years," Graham says. "There have been many changes and it is only natural that what was at one time an underground river has begun to surface. Make Way is just one means by which the Church has surfaced and become more visible. In many ways, it is an easier method of witnessing than the old-style open-air meetings."

The vision behind Make Way Music is to provide the Church with the musical tools for taking praise, prayer and proclamation onto the streets of our cities and towns. Make Way Music provides a series of shouts, chants, prayers and songs which can be used in the marketplaces, on the streets, on floats in conjunction with parades. It is an effective way to bring the Church to the people instead of the people to the Church.

Although these happenings appear to be new, this concept has a legacy which is many centuries old:

- * John Huss, leader of a revival movement in the fifteenth century, composed folk hymns in his native Czech for his followers to sing in the marketplace, fields and meadows.
- * The Catholic and Orthodox churches still continue in the tradition of processions in many places today, particularly those associated with pilgrimage.
- * The banners that often hang inside Anglican churches were not intended for that purpose, but for taking out around the parish. In England, Whit Sunday has always been a time for processions, particularly in the Midlands and the North.
- * The Salvation Army took their brass bands onto the streets in the late 19th century. They were not always popular. The Worthing Gazette of 1883 described them as "excitable young men and hysterical young women who mistake a quasi-religious revelry for Godliness."

* When the Spirit was poured out upon Wales in 1904, society could not escape its impact. For a time, the courts had no new cases to try and the taverns emptied. A report read: "The revival of 1904 united denominations as one body, filled the chapels nightly, renewed family ties, changed life in mines and factories, often crowded streets with huge processions, abated social vices and diminished crime."

And now, this underground stream, which has renewed the Church in growth and vitality, is beginning to burst out once again. Many Christians around the world believe that it is time to take to the streets. It is already happening in Great Britain where over 200,000 at one time have taken to the streets to "March for Jesus."

"It seems to give Christians greater boldness and somehow breaks the spell of silence," says Graham Kendrick. And because there is a spiritual warfare element to it, Make Way can be an effective strategy to drive out spiritual darkness.

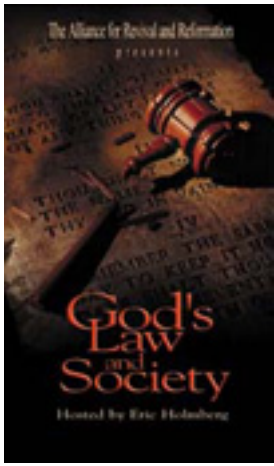
"But Make Way is not a short cut," explains Graham. "Some think that by having a praise procession the betting shops, pubs and strip-joints will close down overnight, but I am more and more convinced that the message of Exodus 23:30 is more realistic: 'Little by little I will drive them out before you until you have increased enough to take possession of the land.'

"If we really want to break Satan's power in a town or city, I think it is going to happen little by little as the Church grows in holiness, purity, love, power and authority."

The Make Way concept is now spreading world wide - large praise marches have taken place in Europe, the United States, Canada and Australia. Different groups around the world have been doing similar things for years, but to many, Make Way provides a taste of something completely new.

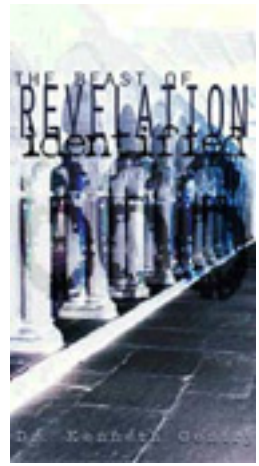
European church leaders are already beginning to talk together about the vision for a day of simultaneous processions in scores of major cities across Europe to take place in 1992. A day of praise and proclamation will take place in the major cities of Europe. In conjunction with this event, churches will be praying for the evangelization of Europe.

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March for Jesus 1992

By Jay Rogers
5/92

Christians have been taking to the streets since the day of Pentecost, giving glory to God in public places and proclaiming the Holy Spirit energized truths of the Gospel in praise, as well as in preaching. The Church in many places is becoming visible again with a voice that needs to be heard.

The March for Jesus concept is now spreading world wide - large praise marches have taken place in Europe, the United States, Canada and Australia. Different groups around the world have been doing similar things for years, but in many cities, March for Jesus 1992 is making way for something completely new.

This May 23, March for Jesus events will take place in more than 120 U.S. cities, as well as in Canada, Mexico and Puerto Rico. A day of praise and proclamation will take place in the major cities of Europe. In conjunction with this event, churches will be praying for the evangelization of Europe. Every capital city in Europe - from Moscow to Madrid, Budapest to Berlin - will be having praise marches. In Berlin organizers expect more than 100,000 marchers to pass through the site where Hitler once displayed his troops - the Brandenburg Gate.

Next year, organizers around the world will plan marches the United States in which over a million Christians will participate. Believers lifting up the Name of Jesus Christ will march in every country of the world.

In 1994, the first global March for Jesus has been scheduled for June 25. Marches will begin in capital cities around the world at 10 a.m. in every time zone in such a way that for an entire 24 hour period the whole world will be marching for Jesus. Some cities, such as Seoul, South Korea, anticipate 1 million to 2 million marchers on that day.

Graham Kendrick, writer of many praise and worship songs and director of Make Way Music, has spread his vision for "Praise Marches" in the streets of many cities and towns all over the world.

"A praise march is just one means by which the Church has surfaced and become more visible." says Kendrick. "In many ways, it is an easier method of witnessing than the old-style open-air meetings."

The vision behind March for Jesus 1992 is to provide the Church with the musical tools for taking praise, prayer and proclamation onto the streets of our cities and towns. A series of shouts, chants, prayers and songs will be used in the by the marchers on the streets, and in rallies held in conjunction with parades. It is one way to bring the Church to the people instead of the people to the Church.

Although these happenings appear to be new, this concept has a legacy which is many centuries old:

* Jan Hus, leader of a revival movement in the fifteenth century, composed folk hymns in his native Czech for his followers to sing in the marketplace, fields and meadows.

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* The banners that often hang inside Anglican churches were not intended for that purpose, but for taking out around the parish. In England, Whit Sunday has always been a time for processions, particularly in the Midlands and the North.

* The Salvation Army took their brass bands onto the streets in the late 19th century. They were not always popular. The Worthing Gazette of 1883 described them as "excitable young men and hysterical young women who mistake a quasi-religious revelry for Godliness."

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And now, this underground stream, which has renewed the Church in growth and vitality, is beginning to burst out once again. Many Christians around the world believe that it is time to take to the streets. It has already happened in Great Britain where over 200,000 at one time have taken to the streets to "March for Jesus."

The marches in England began with small churches who decided to take what they were experiencing in their churches out into the streets. In May of 1987 several ministries in London, joined together for a Prayer and Praise March through the streets. To their surprise more than 15,000 people turned out, in spite of pouring rain. As they marched through a financial district of the city, they prayed that God would expose the schemes of the enemy and stop the inflation and greed. In the days that followed they saw insider trading and fraud exposed, and the stock market crashed.

Encouraged, the march organizers planned another event for May of 1988. This time 55,000 participants turned out. As they marched, their prayers were focused on the government. That evening following the march, Prime Minister Margaret Thatcher publicly spoke of her faith in Christ. This sparked a controversy over religion that allowed the truths of Scripture to be articulated in Parliament and in the national media for several months. In 1989 and 1990, marches occurred all over England and Ireland and both times more than 200,000 people participated.

"It seems to give Christians greater boldness and somehow breaks the spell of silence," says Graham Kendrick. "And because there is a spiritual warfare element to it, praise marches can be an effective

strategy to drive out spiritual darkness."

"But praise marches are not a short cut," explains Kendrick. "Some think that by having a praise procession the betting shops, pubs and strip-joints will close down overnight, but I am more and more convinced that the message of Exodus 23:30 is more realistic: 'Little by little I will drive them out before you until you have increased enough to take possession of the land.' If we really want to break Satan's power in a town or city, I think it is going to happen little by little as the Church grows in holiness, purity, love, power and authority."

March organizers also want to stress what March for Jesus is not:

1. It is not a protest. March for Jesus is not to be confused with protest marches, demonstrations for political causes, or with anything confrontational. It is a positive witness of the Good News, a time to boldly and confidently declare our faith in Jesus.
2. It is not to be used to promote any one particular ministry. Although many churches and ministries are associated with the event, march organizers are careful not to let it become a vehicle for self-promotion. No mailing lists will be compiled, no man-centered ministries will be lifted up, and marchers will not carry banners advertising the name of their church or movement.
3. It is not just another "event." Many churches plan evangelistic outreaches, community service events, and church social functions throughout the year. But March for Jesus is a time for lifting up the name of Jesus. The sole purpose is to praise His Name publicly. It is a time for Jesus alone.

March for Jesus

May 23, 1992

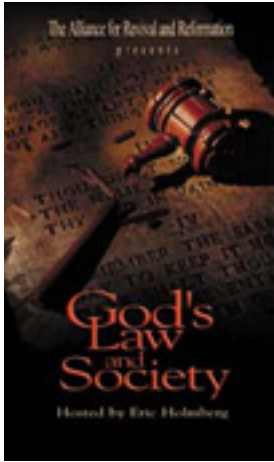
What is March for Jesus?

March for Jesus is celebration. The March calls Christians to unite and take the joy of knowing Jesus beyond the church walls and into the streets with praise and prayer.

March for Jesus is repentance. It is a time for humbling ourselves; for publicly repenting of the sins we have committed as individuals, as the Church, and for our nation. We are asking God to come and forgive our sins and heal our land.

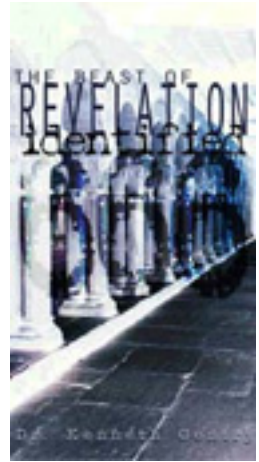
March for Jesus is a witness. We are taking part in Jesus' command to go into the whole world and preach the gospel, making disciples of every nation. On May 23, every nation in Europe and over 120 cities in America will hold Marches.

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Operation: Second Exodus

11/90

JERUSALEM (FR) - Day and night planes are landing in Jerusalem filled with Russian Jews. Israeli experts are predicting the arrival of at least one million Jewish immigrants in the next few years. It is truly a modern day Exodus with biblical significance.

For years Jews and Christians around the world have worked and prayed for the fulfillment of God's promise to bring back the people of Israel to their land of promise. Isaiah 43:5,6 speaks of this event: "Do not fear for I am with you," says the Lord, "I will bring your offspring from the east, and gather you from the west. I will say to the north, 'Give them up!' and to the south, 'Do not hold them back.' Bring My sons from afar and My daughters from the ends of the earth."

Jeremiah 16:14,15 predicts: "Therefore behold, days are coming," declares the Lord, "when it will no longer be said, 'As the Lord lives, who brought up the sons of Israel out of the land of Egypt,' but, 'As the Lord lives, who brought up the sons of Israel from the land of the north and from all the countries where he had banished them.' For I will restore them to their own land which I gave to their fathers."

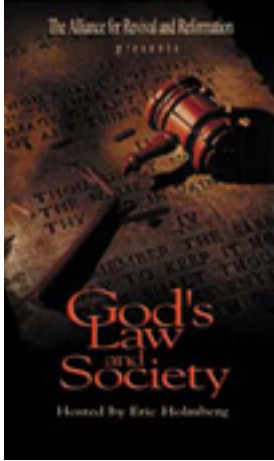
Since 1967, the modern Exodus of Jews from the Soviet Union began. The numbers rose sharply in the 1970s but fell off in the early 1980s as Soviet leaders came and went. Under Mikhail Gorbachev the numbers rose to astonishing levels. The number of Soviet Jews coming to Israel this year is expected to reach 150 thousand.

To physically absorb this many people, presents a unique challenge. Israel's population could increase 25% within the next few years from its present number of 4 million. More Russian Jews are coming to Israel than ever before. However, most Israelis are displaying a feeling of brotherhood to the new Jewish immigrants.

In October, thousands of Russian Jews arrived during the Feast of Tabernacles, and were met by Israeli Jews with open arms. The festivities of the moment, the singing and dancing, were a welcome relief from the years of persecution they received in the Soviet Union. More Jews than ever before are expected to come to Israel as both Christians and Jews have donated 1.5 million dollars to the airlifts bringing in the Russian Jews.

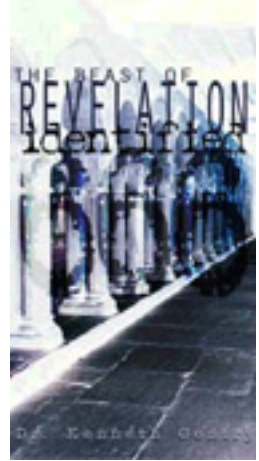
As Jewish worshippers celebrated the Feast of Tabernacles in early October, they were joined by thousands of newly arrived Russian Jews. More significantly, it marked the end of the Year of Jubilee, a Jewish tradition which, in biblical times, mandated the release of slaves. Hope for a glorious future for the state of Israel is as strong as ever.

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Not For Prophets Only

By Keith Green

In the midst of the current interest concerning prophets and prophecy, we wish to share the following testimony by Keith Green. Although this article was written nearly a decade ago, it speaks to the current prophetic movement as accurately and effectively as if it had been written with the current movement in mind.

It all started in a small Bible school that my wife, Melody, and I went to during our first year as believers. One of the teachers had recently been to a seminar where the speaker had gone through all the aspects of each of the gifts and callings on men and women of God. He had talked about teachers, administrators and so on.

The teacher in that class was very excited about sharing all the aspects and characteristics of a prophet to the class. He started reading his notes from the seminar he had been to, and he read things like, "Prophets are very moody, they are often hard to get along with, they see things in black and white and might seem to lack compassion. They are often considered to be rude and brash, but inside they mean very well, and only want to share the truth - but they don't seem to mind if they step on people's toes while they do it.

While our teacher was reading from these notes, I'm sure he didn't notice the smile spreading across my face from ear to ear. Why, everything he was reading fit me to a tee! I just couldn't believe my ears ... at last, I had found my calling!

To top all this off, when our teacher was through reading, he turned to the class, pointed his finger at me and said, "My friends, we have a prophet in our midst!" Well, that was it - I was hooked. That's all I needed to hear! It took the Lord about another five years to completely deflate my head from the delusions that innocent and well-meaning Bible teacher helped to promote in my life. A lot of what he shared was true, but it certainly needed a good deal of warning to go with it.

The Prophet Syndrome

This article is sort of a confession. You see, I have struggled with the problem of being labeled a "prophet" for the past six years, and that's quite a long time, considering I've only been a Christian for about seven. I must admit it has kind of a nice ring to it - the word prophet - but I think it causes a lot more trouble than it's worth.

Because we at Last Days have a nationally-known ministry, many people show up at our door from all over the country and want to see first hand what's going on. From time to time though, someone shows up with a "word from the Lord." (I'm not trying to be sarcastic. We've had some pretty interesting characters show up at the door.)

We had one guy show up and when we invited him to eat a meal with us, he said that God had told him not to eat. We asked him, "How long?" He said he didn't know, but he wasn't supposed to eat. Another time, we had a guy with long robes show up who said that God told him to come and tell all the ministries around here that the Garden of Eden was in the state of Georgia!

These are some extreme examples of something I think is a very common problem in the church today - young people (usually men) who believe that God has raised them up to tell people what is wrong with their ministry or their lives, or both! These people are usually hurt, independent, talkative, stubborn, unteachable and unyielding. I know, because I have been one of them!

What is a true prophet?

God does speak to His people today - not just His special ones - but to all His people. He speaks to them in many ways - through the Holy Spirit who lives in them, through men and women of God in their church and around them, but mainly through the Word of God, the Bible. Whenever the Holy Spirit gives us guidance, it will always line up with the Word God, or it isn't from Him.

As I was studying His precious Word over the past year, it suddenly dawned on me that my whole view of myself and my calling was all backwards. So many people had told me that I was a "prophet" over the years that I believed "they must be right." I saw myself as a spokesman to my generation in the church - not the spokesman, but one of a number, chosen by God to be used to correct and exhort believers to obey God and thus win this world for Jesus.

It's not that I no longer believe that I'm called to do that, it's just that now I see that every believer is called to do that - to call all Christians everywhere to obey God and win the world for Christ!

The main thing that God has shown me through all this is: I'm not called to be a prophet, I'm called to be a CHRISTIAN - a servant of the living God! That is the HIGHEST calling that anyone can realize. And the most beautiful thing has happened in my heart. My whole goal in life has completely changed - the only thing that I want to achieve, is to have the Lord tell me when I stand before Him, "Well done, thou good and faithful servant! Not, "Well done, thou good and faithful prophet."

To be a Christian, to live up to that wonderful word - that is my ONLY goal. After all, Paul starts out that meaty book of Romans with these words: "Paul, a servant of Jesus Christ, called to be an apostle." Not "... an apostle of Jesus Christ, called to be a servant." No, Paul had his priorities straight - he knew what went first!

A lesson to be learned

I'm sure you know someone in your fellowship who has all the earmarks of being a potential "prophet." They don't beat around the bush, but they say exactly what's on their mind. They aren't very popular, but

they don't care because they believe that they're "being persecuted for righteousness' sake." They're always finding fault with almost everything and rarely have a kind word to say.

And the thing that usually happens to these misguided souls with all the rough edges is that somebody tells them, "Hey! I know what you are, you're a PROPHET!" And then they say to themselves, "Wow! That's why people are so down on me all the time! Why that's just the way they treated Elijah and Jeremiah!"

And then they start getting "words from the Lord" and all the rest that comes along with being a "prophet." The saddest thing about all this is whenever someone is brash, obnoxious, or loud, we label him a "prophet."

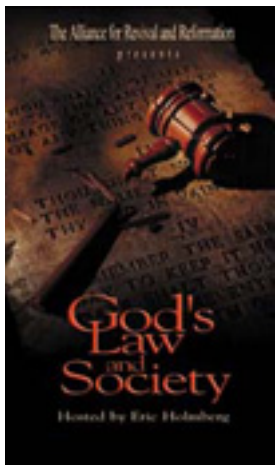
But you know, deep down inside, most of them really do want to please God, but now they're so insulated from criticism and protected from rebuke (because they think they're a rejected "prophet") that no one can help them or reach them. And unless God intervenes in their lives, they cannot be used in any long-term way because of their unteachable, uncorrectable spirit.

One of the main problems for them is that most of what they see as wrong, really IS wrong! But they have little love or grace to share the truth with - they just aim their big cannons and BOOM! They blow their hearers to bits.

I'm not trying to say that what I wrote or preached in the past was wrong. It's just that some of it could have been said a little differently - and with a lot more grace. Even so, if the Lord says to speak out on an issue, I'll be glad and ready to do it - but I must do it as a servant, not as a prophet. That is Jesus' way.

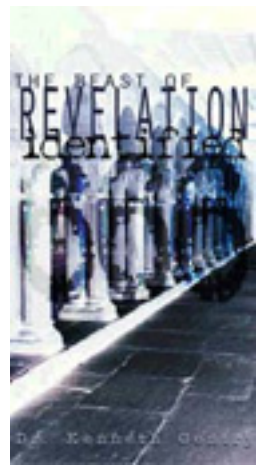
Hallelujah for the freedom that comes with repentance! Oh, how He makes us new, forgiving us and changing us into His glorious image!

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The Coming Reformation of Righteousness

by Ken Unger

The Lord has made wonderful promises to His end time Church; promises of restoration, abundant fruitfulness and prosperity. He's predicted a Reformation of Righteousness that leaves no aspect of life untouched by the blessing of God:

"I will restore the fortunes of Jacob and have compassion on his dwelling places; and the city shall be rebuilt... and the palace shall stand on its rightful place. And from them shall proceed thanksgiving and the voice of those who make merry; and I will multiply them, and they shall not be insignificant. Their children also shall be as formerly, and their congregation shall be established before Me; ... and their leaders shall be one of them, and their ruler shall come from their midst; ... In the latter days you will understand this" (Jer. 30:13-24).

The implication is clear. The Church will disciple the nations, leading them into the incredible blessings that only come to those who obey what Jesus taught. For this to happen, there is something He must do for us. As it stands the Church is neither ready, equipped nor capable of achieving His purposes. It's too crippled to be an effective army.

The Church has been beaten, bound up and abused. In many places it's too embattled to do anything beyond survival. The sheep have been wounded by the shepherds; the shepherds ravaged by wolves disguised as sheep; and the satanic lion is free to devour at will. A disabled soldier can't fight, nor a lame tradesman build, nor a blind physician heal.

Most of Christ's Body has also been weakened by the spiritual junk food of dispensational theology. It's a belief system which shamelessly compromises the scriptures, spurning the notion that God still heals or has a crucial purpose for His Church in the latter days. And without that hope many embrace a shallow, escapist eschatology; one that asks no more of us than to break a few bad habits and stay in a celestial holding pattern, furiously circling just off the ground of hard core reality until Jesus returns to rescue us from our defeated, sin scarred existence.

Many are too weak and fearful for anything more rigorous. But for those who embrace Kingdom Christianity God predicts far better:

"I know the thoughts I have for you, says the Lord, thoughts of peace and not of evil, to give you a future and a hope. Then you will call upon Me and go and pray to Me, and I will listen to you. And you will seek Me and find Me when you search for Me with all your heart. And I will be found by you and I will bring you back from captivity" (Jer. 29:11-14A).

Marvelous things come to those who wholeheartedly seek Him. Scriptures say we've not even conceived of the glorious things He's prepared for those who love Him; things not limited to Heaven. Eternal life begins now for those who truly know Christ. And the Lord's calling those who met Him into an intimate knowledge of Him; the kind that enables us to fulfill our highest and noblest destinies.

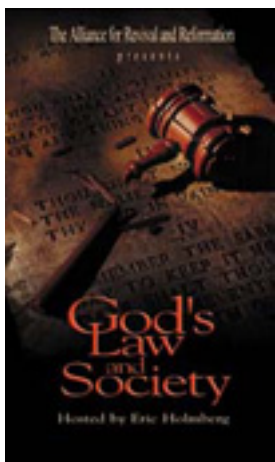
For that to happen He must heal our wounds. Until we're mentally, spiritually and emotionally healthy His purposes will be hampered, His hands literally tied by the ropes of His people's bondages. for much of the church is so unhealthy and babes born into it wouldn't be disciplined or healed. And the Lord loves the lost too much to allow that.

Thank God He'll feed our hunger for healing. He can heal us, body, soul and spirit:

"For I will restore you to health and I will heal you of your wounds, declares the Lord" (Jer. 30:17A). It's crucial to His end time plan (vs. 24). And God always keeps His promises.

Next Issue: Preparing Your Church for a Reformation of Righteousness. Ken Unger is director of One Life Ministries, which is dedicated to equipping the church for Kingdom Christianity and a Reformation of Righteousness.

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For that to happen He must heal our wounds. Until we're mentally, spiritually and emotionally healthy His purposes will be hampered, His hands literally tied by the ropes of His people's bondages. For much of the Church is so unhealthy that babies born into it wouldn't be disciplined or healed. And the Lord loves the lost too much to allow that.

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"For I will restore you to health and I will heal you of your wounds, declares the Lord" (Jer. 30:17A). It's crucial to His end time plan. And God always keeps His promises.

Without a reformation of righteousness the Church is not ready for revival. If the Lord sent a harvest of new Christians we wouldn't have enough spiritual nurseries to keep them alive let alone raise them to maturity. But that is not the only reason we are not ready for revival. The Church is too wounded to evangelize, disciple or heal the broken people God wants to reach.

The reason for this is simple. Most people do not come to Christ when they are doing well; they come when they are usually pretty messed up. And unfortunately, few churches are equipped to heal these walking wounded. That is why any church that wants to be used in the upcoming harvest must face its own people's need for healing and prepare to minister to it. Only then will the world stop saying, "Physician heal thyself." Only then can God send us the harvest for which we're praying.

Secular man faces unparalleled problems. Multiple divorce, working mothers, work addicted fathers, abortions, adultery, AIDS, homosexuality, alcoholism, pornography, drug abuse, money abuse, rageaholics, food addictions, rape, violent assault and painful rejection have decimated our society. No one is untouched by slavery to sin and disease. If we think we can lead these people through the sinner's prayer and persuade them that they don't have to resolve the damage sin did to them we're consigning them to an early spiritual death. The Lord loves the lost too much to send revival before we can bring them to health and maturity.

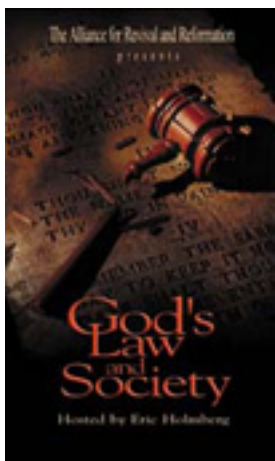
It is estimated that one in three people need serious psychological help. One in six of us will spend time in a psychiatric hospital. And of those who enter the secular mental health system I'm told 93% depend on counselors or drugs for the rest of their lives. Sadly, the Church hasn't done much better with the hurting. We are known as the only army that shoots its wounded. No wonder people today are so hopeless. There is a hunger for healing that medicine and psychology can't satisfy. If we can't offer them Christ's true healing, New Age religion will offer them its twisted version, and they'll be worse off instead of better.

But there is good news. Though many Christians have also been wounded by sin that very fact contains the seeds for hope. It is as if the Lord allowed the Church to get inoculated so we can provide the spiritual medicine our sin sick world needs. As we get the healing we need, we'll also receive the training and sensitivity necessary. Any church that learns to restore the health of its members is preparing to heal the hurting world in which we live. Better yet, the healing God creates for His people a contagious quality of Christian life and a spontaneous flow of His love. It uncorks the fountains of life, shedding abroad rivers of living water to slake the thirsty people in the dry, arid spiritual deserts of our modern world.

In the wake of that, revival can safely come. And when it comes, (when, not if) God's people will be ready, willing and enthusiastically able to participate in it. For once they have touched His healing Love they will be compelled to pass it on no matter what the cost.

Ken Unger is director of One Life Ministries, and is the author of True Sexuality.

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Reader disagrees with Gene Edwards' article

9/90

I am writing out of concern over an article found in the May 1990 issue of The Forerunner ("The Early Church" by Gene Edwards). In this article there were several comparisons between "The Early Church" and "Christendom." The character-vehicle of the this thesis, "Nat," met with some of modern Christianity's "paraphernalia" and "had set his course, not toward knowing Jesus Christ, but toward tradition. Nat had set his course 180 degrees in the opposite direction from the life and experience which was known by the first century believer."

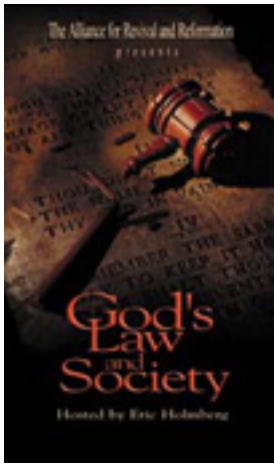
It is my contention that Nat's course would be totally different from the life and experience of first century believers primarily because he was born in the twentieth century and not because of his getting dressed up to go to a church.

Further, I believe that Christianity is a life lived in the context of the historical settings and cultures of the people who embrace it. It is not bound in the strict sense to the identical forms, mediums and customs of any particular century.

Go back to living-room floors, reject the modern idea of "pastor," forget nice clothes, steeples, stained glass windows, pews, and pulpits if you want. But leading others down some rebellious chase for the past calling it "reclaiming the Early Church" still is not going to make a group of people in 1990 squatting on a living-room floor in Anytown, USA without hymnals "The Early Church."

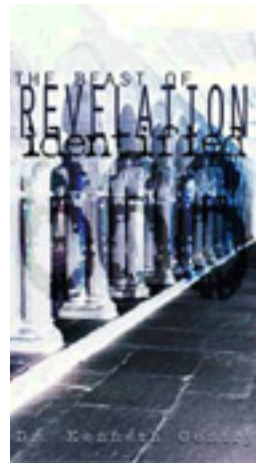
Glenn Branham
Peck, Michigan

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Three Tabernacles

By Jay Rogers

IT WAS THE MISSION OF JESUS, during the time when He walked as a man on the earth, to establish a new order of worship for all true believers. Regarding true worship of the Father, Jesus said: "Those who worship Him must worship in spirit and truth" (John 4:24).

It is important for us today to determine what "true worship" is and not hold to any preconceived notions about what God desires as a display of devotion to Him. Preconceived ideas about worship have a way of clouding the plan of God for our lives and the Church.

The Old Testament histories recount the journey of God's people out of Egypt into the Promised Land of Canaan as God Himself sought to create a glorious kingdom out of a nation of slaves. From the wilderness of sin, Egypt, to the center of God's presence, the Holy of Holies, was an arduous journey and a period of preparation for God's people.

In studying the different types of worship in the Old Testament, we can get an understanding of the form of worship that God desires for us today. We can also see that much of the Church continues in a form that is inferior to the true worship which was the mission of Jesus to establish.

The Tabernacle in the Wilderness

We are admonished in Hebrews 3:7-8, "Today if you hear His voice, do not harden your hearts as when they provoked Me, as in the day of trial in the wilderness."

What exactly was this provocation?

From the very beginning God desired to have a people to praise Him. When the Jews came out of Egypt into the wilderness, God instructed them through Moses that they were to be a kingdom of priests, a holy nation; each believer would have the privilege of true worship, which is ministering to Him.

God instructed them, "Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is mine; and you shall be to Me a kingdom of priests and a holy nation" (Exodus 19:5,6).

But instead of pressing into God, the people shrank back. When Moses delivered the covenant that they were to obey in the form of the Ten Commandments, God also displayed His great power:

"And all the people perceived the thunder and the lightning flashes and the sound of the trumpet and the

mountain smoking; and when the people saw it, they trembled and stood at a distance. Then they said to Moses, 'Speak to us yourself and we will listen; but let not God speak to us lest we die'" (Exodus 20:18,19).

True worship is the process of entering God's Presence, hearing His voice and obeying Him. Sounds very simple, doesn't it? But the Hebrew people were too stubborn to have it this way and they provoked the Lord to anger. Instead of taking a great honor upon themselves they were afraid of God and asked Moses to be their mediator.

What was the end result of this provocation?

God honored the people's desire to have a mediator by choosing Moses, Aaron, Nadab and Abihu, and the seventy elders of Israel to minister to God in a complicated ritual of daily sacrifices. The Levitical Priesthood was established to do the work of the ministry and only Moses was allowed to come directly into God's Presence. The people were not even allowed to draw near to God and the elders could only worship at a distance. The God of Israel hoped that the drudgery of service in a ritualistic system of religion would cause the people to yearn for something more.

Even within this system, there was still a provision available for those who would still repent and serve God. When two men in the camp who were not a part of the seventy elders of Israel began to prophesy, Joshua was indignant and asked Moses to restrain them. Moses knew the heart cry of God, however, and replied, "Are you jealous for my sake? Would that all the Lord's people were prophets, that the Lord would put His Spirit upon them!" (Numbers 11:29)

So we see that even under the Old Covenant, God provided a way out of legalism. We see that from the very beginning God desired all His people to have His Spirit - that they might know Him and be His prophets.

God summoned Moses to Mount Horeb (Sinai) to receive instructions for the construction of a tabernacle. The Tabernacle in the Wilderness was to be a burdensome system of worship requiring bloody sacrifices day after day as a continual reminder to the people of their carnal nature. Under this system, only Aaron, the High Priest could enter God's Presence, and then only once a year.

But even while God was giving Moses these instructions, the people had devised their own system of worship. They fashioned a golden calf and danced around it singing, "This is your god, O Israel, who brought you out of the land of Egypt!" (Exodus 19:8) The Hebrews were merely imitating the idol worship they had seen in Egypt. In their time of slavery God had become a concept, the religion of Egypt had become acceptable to them. Although they had heard about the God of their ancestors, they did not know Him.

"And the Lord said to Moses, 'I have seen this people, and behold, they are an obstinate people'" (Exodus 32:9). God's anger burned against them and Moses had to plead with God to keep Him from destroying

them. Yet even in His anger, God promised Israel that there would always be a prophet in the land like Moses to speak the Word of the Lord to them. Ultimately God Himself came as a man in an attempt to secure a remnant of Israel who desired true worship. As we shall see, this was a long and arduous process.

Today under the New Covenant, Jesus has made a way for all people to come to the Father. The old system of worship under the Law is no longer required since Jesus' death on the cross fulfilled the requirements of the Law. We are now able to enter into God's Presence through a new and living way. Through the Blood of Jesus we can worship God in the Spirit.

Yet like Israel, the Church has done the same thing to provoke God. Instead of the life and freedom available through the Holy Spirit, many churches have imposed a dead system of religion on the people. A liturgy has been invented and an endless list of prayers, creeds, and legalistic proceedings abound which are nothing more than an Old Covenant form of religion.

Many churches have set apart a class of Priests who are responsible for ministering to God. The people, or the laity, are viewed as being separate from the Priests and do not share the same responsibility to minister to God. Although there is some truth in this system, it is still a man-made form of religion. Dead formalism is not God's plan under the New Covenant and it is impossible to breathe new life into an order which has passed away.

It is God's plan and purpose for every believer to push on into perpetual communion with Him. God desires for us to soften our hearts - to open our ears to hear His voice - and to gladly obey His commandments.

The Tabernacle of David

Five hundred years after the Lord had established the Tabernacle of Moses as a place of worship, King David finally succeeded in driving the Jebusites out of Jerusalem. David captured the stronghold of Zion and lived there calling it the City of David. David fortified Mount Zion desiring to bring in the Ark of the Covenant, which had been in the Tabernacle of Moses on Mount Gibeon.

"Now David built houses for himself in the City of David; and he prepared a place for the ark of God, and pitched a tent for it. Then David said, 'No one is to carry the ark of God but the Levites; for the Lord chose them to carry the ark of God, and to minister to Him forever ... Now David was clothed with a robe of fine linen with all the Levites who were carrying the ark, and the singers and Chenaniah the leader of the singing with the singers ...

"Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with the sound of the horn, with trumpets, with loud-sounding cymbals, with harps and lyres ... And they brought in the ark of God and placed it inside the tent which David had pitched for it, and they offered burnt offerings and peace offerings before God. When David finished offering the burnt offerings and the peace offerings, he

blessed the people in the name of the Lord. And he distributed to everyone of Israel, both man and woman, to everyone a loaf of bread and a portion of meat and a raisin cake" (1 Chronicles 15:1,2,26-28;16:1-3).

What a contrast this was to the provocation in the wilderness! In contrast to the gloom and doom of Mount Sinai that led to the establishment of Moses' Tabernacle, the celebration on Mount Zion was a joyful occasion. We are given samples of the songs that Israel sang on Mount Zion in the Psalms:

Praise Him with trumpet sound;
Praise Him with harp and lyre.
Praise Him with timbrel and dancing;
Praise Him with stringed instruments and pipe.
Praise Him with loud cymbals;
Praise Him with resounding cymbals.
Let everything that has breath praise the Lord.
Praise the Lord!
(Psalm 150:3-6)

From this description in Psalms we see a festive celebration. God desired His people to be joyful. The presence of the Ark of the Covenant, now in the open, indicates that God desired to dwell among His people. The God of Israel was shattering the religious notion that He was like the pagan gods who lived only in temples. No, He is an all-present God who desires to dwell among men and He desires all of us to live and move and have our being in Him.

The important point to consider here is that Mount Zion was only an indication of something greater to come. The worship on Mount Zion was open for the people to observe, but the musicians - the worship leaders - were still a part of the Levitical Priesthood.

Although the people were allowed to take part in singing the high praises of God, only the Levites were able to take the responsibility of handling the ark and the playing of the instruments. Then David made offerings to God, blessed the people, "And he distributed to Israel, both man and woman, to everyone a loaf of bread and a portion of meat and a raisin cake" (1 Chronicles 16:3).

Doesn't this sound like many of the Church's meetings of today? We begin our meetings with a few lively praise songs, interrupted by the worship leader with "pep talks" (C'mon praise Him! Lift your voices!). This is followed by two or three worship songs. Maybe at some point one, two or three of the more "spiritual" people in the church will give a prophetic utterance. This is followed by prayer and a sermon from the pastor, then the offering and the announcements - and finally the end of the service when people finally get to interact in fellowship - (this is the part of the service that usually has the most life to it).

Although there is more life in this type of a meeting than in the dull, repetitious, liturgical services that

resemble the worship in the Tabernacle of Moses (see Numbers 7:11-88), God has an even higher plan for us than this! We should be careful that we do not become so satisfied with what is good that we miss God's best. God desires for each one of us to walk behind the veil and enter into His Presence. Hebrews 7:20 tells us that we are able to do this because "Jesus has entered as a forerunner for us, having become a High Priest forever according to the Order of Melchizedek."

From the Epistle to the Hebrews we can know a couple of things about the Order of Melchizedek. First, it isn't a Priesthood determined by patrilineal descent, that is, it doesn't matter who you are. You can be a Jew or a Gentile. You don't have to be genetically related to Abraham, Levi, or Aaron. You don't have to be in the full time ministry; you don't even have to be very old in the Lord. God is no respecter of persons.

Second, the Levitical Priesthood is far inferior to the Order of Melchizedek. The High Priest under the Old Covenant only served for a period of a year. At the end of the year the High Priest came into the Presence of God once - and then resigned his office. But Jesus Christ is a High Priest forever, according to the Order of Melchizedek, and He ministers in the Presence of God continually. Under the New Covenant this Priesthood has come upon every child of God.

In the time of King David, the minstrel office was a part of the Levitical Priesthood - a priesthood inferior to the Order of Melchizedek, which is now available to every believer. This becomes significant when we find that there is no ministry of singing or of music in the New Testament. The fact that no musical instruments are ever mentioned in New Testament worship does not rule out music ministry. However, the absence of the minstrel office does indicate that the responsibility to minister to God has come to each and every believer.

In the New Testament, the office of worship is the responsibility of every believer - not the pastor, not the worship leader. We are not to come to be entertained or to judge "how good" the worship was in a particular service. The worship "in spirit and truth" which Jesus referred to in John 4:24 is a state of heart preparation. Jesus said, "God is spirit, and those who worship Him must worship in spirit and truth."

This should be a festive time; but it should also be a sober time. We should be excited about what God intends to do; but we should also cultivate a healthy fear of missing God. In view of God's holiness we should be worshipping Him in reverence and awe. Yet there is so much noise and so little of His Presence in most of our meetings that we should wonder if we are missing something.

Some may argue that we already have a "measure" of the Presence of God in our meetings - that there have been outpourings and blessings that indicate we are experiencing a "measure" of revival. Many confuse the hype of a "good" service with the actual Presence of God. We are told that we can "just enter into the Presence of the Lord," but there is a world of difference between a few neat little feelings and the experience of entering into the actual Presence of God.

Are you prepared to enter into true worship?

The Temple of Solomon

After bringing the Ark to Mount Zion, David went back to Mount Gibeon to offer bloody sacrifices to God.

"And he left Zadok the high priest before the tabernacle of the Lord in the high place that was at Gibeon, to offer burnt offerings to the Lord on the altar of burnt offering continually morning and evening, even according to all that is written in the law of the Lord, which He commanded Israel" (1 Chronicles 16:39-40).

Even though the Ark of the Covenant had been moved to Zion, the daily sacrifices were still being carried out at Mount Gibeon because the law required them to be made. After seeing this, David inquired whether or not he should build a temple on Mount Zion which would be the permanent dwelling place of God. Through the prophet Nathan God spoke, saying that David was not to build the house of God; that task would fall upon David's son, Solomon.

Solomon realized that it was not for God's benefit that this house was built, "Behold, heaven and the highest heaven cannot contain Thee; how much less this house I have built" (2 Chronicles 6:18), but it was for man's benefit that God desired to dwell among His people.

Solomon built the Temple of the Lord on Mount Moriah, a hill to the north of Mount Zion. It required the work of over 150,000 men and took 20 years to build. The gold, silver and bronze utensils and ornaments that adorned the temple were in such a great quantity that their worth was beyond measure. The priests sacrificed so many sheep and oxen for the burnt offering that they were beyond numbering. Then the priests and the singers brought the ark of the covenant to Mount Moriah. They sang and praised God with musical instruments and the temple was filled with a cloud and the glory of the Lord filled the temple. Then Solomon stood at the altar and facing the people he prayed.

"Now when Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord filled the Lord's house. And all the sons of Israel, seeing the the fire come down and the glory of the Lord upon the house, bowed down on the pavement with their faces to the ground, and they worshipped and gave praise to the Lord, saying, 'Truly He is good, truly His lovingkindness is everlasting.'"

When the Presence of the Lord came in its fulness, even the priests were unable to enter the temple to minister. The division between the priests and the people had been erased. All Israel worshipped and gave praise together. Once the presence of God came in its fulness, these divisions were unnecessary.

It is interesting to note that during the time when David had moved the ark from Mount Gibeon to Mount Zion, the daily ritualistic sacrifices went on as usual. The Law still required them to be made even though the ark had moved on to Jerusalem. Later Solomon moved the ark to Mount Moriah.

This should be an illustrated warning to those of us who like to camp around doctrines, traditions, rituals and formats of worship. While we go on with our programs and rituals, God is doing something new today. He will not be constrained by the religious systems devised by men. We may like our present forms of worship, but where has the ark gone? Where is God's Presence abiding?

"An hour is coming and now is, when the true worshippers shall worship the Father in spirit and truth; for such people the Father seeks to be His worshippers" (John 4:23).

The Charismatic Renewal of the past three decades is over - the Pentecostal and Charismatic churches of the world today stand at the crossroads. The new awakening that is coming will be a revival of the actual Presence of God. When the Holy One comes, He will come with more power than we have yet experienced. The Lord Jesus Christ shall come suddenly to His temple and there will be a return to true worship.

"And the Lord whom you seek shall come suddenly to His temple, and the messenger of the covenant, in whom you delight, behold, He is coming," says the Lord of hosts. "But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner's fire and a fuller's soap. And he will sit as a smelter and purifier of silver, and He will purify the sons of Levi and refine them like gold and silver, so that they may present to the Lord offerings in righteousness" (Malachi 3:1-3).

In this century, the gifts of the Holy Spirit have been restored to the Church. Many Christians have witnessed miracles and signs demonstrating that Jesus is alive today. But it is important not to confuse the gifts of the Holy Spirit with the Presence of God. It is true that God's Presence is almost always accompanied by a supernatural display of power, but gifts may be displayed with or without the baptism of the Holy Spirit.

As evidence of this, we see that in the New Testament all of the gifts of the Holy Spirit that were available after Pentecost were available before Pentecost. Even before Jesus died, was raised from the dead and poured out the Holy Spirit, His disciples healed the sick and cast out demons, the dead were raised and lepers were cleansed.

This is true because the Holy Spirit has no gifts of His own to give. Every one of the gifts mentioned in the New Testament are given by Jesus. We call them "the gifts of the Holy Spirit," but they are just as much "the gifts of Jesus." In Ephesians 4:7,8, we are instructed:

"But to each one of us grace was given according to Christ's gift. Therefore it says:
'When He ascended on high,
He led captive a host of captives,
And He gave gifts to men.'"

The gifts were all available before Pentecost because they emanated from Jesus. In fact, the only gift not

manifested before the outpouring of the Holy Spirit is speaking in tongues. And even here we are admonished:

"If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal" (1 Corinthians 13:1).

This is an allusion to the praise in the Tabernacle of David in Psalm 150:

Praise Him with loud cymbals;
Praise Him with resounding cymbals.

While speaking in tongues is something that every Christian should desire, the gift of tongues - or the display of any gift - when not accompanied by love is just a lot of noise to God. The true worship of God is not so much characterized by the display of gifts as it is by devotion to Him. The baptism of the Holy Spirit is characterized by a passionate desire to experience the Presence of God. The baptism of the Holy Spirit is a baptism of love; and if you haven't experienced this love, then you are not filled with the Spirit.

Those who have really tasted something of the Manifest Presence of God speak only of loving Jesus. Their lives are so overflowing with His love that no one doubts that they have had this experience. The love that they give to others is all the evidence they need to show.

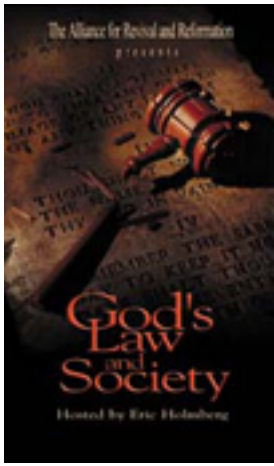
Have you experienced the Manifest Presence of Jesus? Do you have a burden to see true revival? Are you distraught at the current state of the Church?

If you are grieved at the shallowness and the hype that is being passed off as the power of God, know that God is calling you to stand in the gap. Biblical concepts are being taught, hollow words are being spoken, yet God is raising up saints who will not be satisfied with doctrines until they are backed up by actual spiritual experience.

If you share this burden, know that you can be instrumental in bringing about revival. Pray that God would reveal Himself to you in this added dimension. Pray that the people around you would catch a desire to experience His Presence and never be satisfied until they see the fulness of His glory.

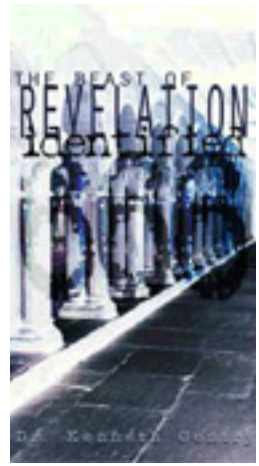
If you begin to adopt this burden as a lifestyle of prayer, you will have entered into the Priesthood of Melchizedek. God will begin to change you and will use you to reach others around you in ways that you never dreamed were possible.

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Restoration of the Church

By Arthur Wallis

"Remember not the former things nor consider the things of old.
Behold, I am doing a new thing.
Now it springs forth,
do you not perceive it?"
(Isaiah 43:18,19)

In relation to this theme of revival and spiritual awakening, let us first survey the past, then view some of the significant trends of the present, and finally say a word about the prospects of the future.

If we are to understand what God is doing in these days - if we are to perceive His "new thing" for our day - we need to study the past. Not merely from history books, with their limited human viewpoint, but we must study history as we have light cast upon it by the Spirit through God's Holy Word.

Let us take a brief panoramic survey of the work of God's Spirit in the years that are past. As we scan the centuries, let us try to discover the principles on which God has been operating. What has He really been after during the years of the Church's history?

Obviously, this is a large subject which could occupy volumes, but here we wish simply to point out what has been the master strategy behind the successive quickenings of the Spirit that have blessed the Church in the past. In a word, we want to show that every wave of spiritual blessing has had in view not only the immediate renewal of spiritual life in that generation, but also the recovery of spiritual truth.

In all the great spiritual movements through the years, the Lord has been seeking to recover lost truth and bring His people back to original Apostolic Christianity. This reformation, or "recovery," aspect of God's moving through the centuries is unmistakable - and usually has been a balancing thrust in one or other of two directions. Since truth and experience are inseparable and must be in balance if either is to reach its divine objective, we see the Lord moving to emphasize either doctrine and principle, or purity and fullness of life and power.

But whatever may be the emphasis or particular truth or phase of experience involved, in the mind and purpose of God there has always been one objective in view. That objective is a Church - washed by the water of the Word of God - which shall fully experience and fully express Christ, not only in the earth, but in the whole universe. Let us go back and trace through history this principle in action:

In the New Testament we have a clear picture of the early Church. It wasn't a perfect Church because it was composed of human beings, and they are never perfect. However, the early Church was perfect in constitution, perfect in the revelation of God's mind, received through His holy apostles and prophets.

They had complete light and thus had no need to progress into fuller revelation in the ensuing centuries.

Through the apostles, the early Church received in that first century a complete revelation of the mind of God. This revelation is, of course, contained in our New Testament. But also, as they walked in the light of this revelation, not only the revelation but they themselves became a model of God's intention.

But alas, they did not always walk in the light that they had received, and things often went wrong. However, when this happened, the situation was dealt with in a way directed by God, and that also constitutes a pattern for restoration. Thus, not only in doctrine and principle, but also in practice, we have been given a perfect guide in the pages of the New Testament.

As the years went by, the Church, which had been born in persecution, thrived in persecution. As with Israel of old, in bondage in Egypt, the more the Church was persecuted the more she flourished and multiplied. The blood of the martyrs was then, and ever has been, the seed of the Church.

Finding that this persecution was hastening God's purpose, the devil changed his tactics. In the fourth century A.D. Constantine became the Roman Emperor. He officially embraced Christianity. Whether he was genuinely converted to Christ is unknown, but nevertheless, Christianity became the legalized and accepted religion of the Roman Empire.

Instead of suffering the persecution of the state, the Church now enjoyed the patronage of the state. She was taken off her guard. The people of God, who had been watchful, prayerful, and faithful in the time of opposition, were now lulled into a false sense of security.

Without doubt, imperial favor brought the world into the Church, and what Satan had failed to do by persecution he achieved by patronage. As Dr. Edwin Orr has said, "It is one thing for the ship to be in the sea, but a different matter when the sea gets into the ship!" It is one thing for the Church to be in the world, but when the world gets into the Church a spiritual decline sets in.

Thus the conversion of Constantine, with the changes that this brought about - the introduction of practices of pagan origin, the rise of an ecclesiastical hierarchy based on the world system rather than Scriptures, etc. - led to a swift decline. The Church descended into the "dark" Middle Ages, and the light of true Christianity was almost extinguished.

However, even through those dark centuries, as E. H. Broadbent shows in *The Pilgrim Church*, the light of testimony was kept burning here and there. A few men like Francis of Assisi, arose as mighty giants of light and revelation, but the refreshing glow of their lives did not change the basic structure of things. There was no widespread movement, no general turning of the tide; and century after century, for a whole millennium, the tide of spiritual life continued to recede.

A thousand years from the time of Constantine brings us to the birth of a man destined to be one of the first great instruments in turning the tide. He was an Englishman, and his true name was John Wycliffe.

In the fourteenth century, England's only Bible was the Latin Vulgate. The common people, utterly ignorant of its contents, were living in abysmal spiritual darkness, until this brilliant Oxford scholar gave to England a version of God's Holy Word in the tongue of the common people.

This was God's first strategic move to bring back His Church to New Testament faith and practice. A return to Apostolic Christianity must of necessity be a return to the Word. Thus the foundation was laid. With Wycliffe there began that stirring of opposition to a Church that had become so lifeless. A great preacher as well as a great scholar, Wycliffe soon made his voice heard. His position and influence gave him the ear of the people as he began to question the unscriptural practices of the Church of that day. In the providence of God, a mighty wave of spiritual life began to roll in upon the shores of Christendom - the Recovery had begun!

Following Wycliffe, we have the spiritual movement known as the Lollards. They were the "poor priests" that Wycliffe sent out to take the simple message of the Gospel from place to place. They were humble itinerant preachers. And in the century following Wycliffe, so successful was this movement that at the height of its power fifty percent of the population of England were either Lollards or in sympathy with them - a remarkable movement of the Holy Spirit.

They preached the Word, which contained the message of life, and the hungry people received it. The Lollards were even more outspoken than Wycliffe. God was paving more outspoken than Wycliffe. God was paving the way for the great movement that took place in the following century.

The sixteenth century saw the raising up of Martin Luther, John Calvin, and other great leaders. Under these Reformation giants, the Church arose from its awful bondage, and set herself free from the ecclesiastical tyranny of centuries.

The glorious Reformation broke over Europe, bringing into clear light the great truth of justification by faith. People began to understand the genius of the Gospel of God's grace which had so long been obscured by a doctrine of salvation by works.

The work of reformation, however, was by no means complete. Although the reformed churches had abandoned much that was plainly contrary to Scripture, they still retained very much which was traditional - things that belonged more to the old order from which they had been delivered than to the New Testament Christianity toward which they were groping.

In the century following the Reformation, we have the great Puritan movement. God raised up expositors, men mighty in the scriptures. They utilized and expanded the light that had come through the reformation. The emphasis, of course, was on the importance of believers being well-grounded in the great doctrines of Scripture.

The hearts of God's people were expanding as God was giving them more truth, more light, and more understanding. More things that belonged to the past were put away, and earnest hearts began to grope

forward again to a true position in the light of the teaching of God's Holy Word. Out of the Puritan Revival came two strategic Church movements which were significant developments in the move back to Apostolic Christianity.

The Congregational Movement was a reaction against interference in the affairs of the local Church from an ecclesiastical hierarchy. They had recovered the truth of the autonomy of each local church, its right to order its own affairs under the direct Headship of Christ. The Baptist Movement which was closely connected, also stood on this ground, while going a step further in emphasizing the truths involved in the believer's baptism by immersion.

The force of the Puritan Movement was spent as the eighteenth century dawned, and things seemed to be going from bad to worse. Too much emphasis on doctrine had no doubt caused a neglect of the "life" factor, and death was once again setting in. Religion was at a dangerously low ebb. Those who were supposed to be spiritual leaders had become corrupt and licentious; the common people were immoral and blasphemous.

It was then that God raised up two great men. They were Anglican clergymen; one, John Wesley, the other, George Whitefield. They were the two instruments in His hands for the great evangelical awakening that saved England from the horrors of the French Revolution.

The emphasis of the Methodist Revival, as it sometimes has been called, was at least threefold:

First, a bold assertion of instantaneous salvation by faith, accompanied by the inner witness, or assurance of the Holy Spirit. This was followed, secondly, by a strong emphasis on the subjective side of Christian life - holiness of heart and life. God was bringing His people back to the doctrine of heart purity and sanctity of walk.

Thirdly, there was the recovery of the truth - startling to the people of those days - that it was not necessary for a man to be formally educated and "ordained" to preach the Word. Any man who knew the commission of heaven could go forth as God's ambassador.

The requirements of a "consecrated building" in which to preach was also exposed as a dead tradition - why not preach in the open air as the Master did?

Thus Whitefield, Wesley, and their followers, under the open canopy of heaven, preached to vast throngs, and multitudes were swept into the Kingdom. Another great step in the Recovery was consummated!

But by the turn of the century this wave also had spent itself, and again the spiritual tide had receded. The need of revival was great. Here and there in the early part of the century there were stirrings outpourings of the Spirit in the United States, followed the next year by a similar outpouring in Ulster and in Wales almost simultaneously.

The revival in Ulster spread quickly to Scotland and soon was making its impact felt in different parts of England. God had again come in gracious power.

This century witnessed a number of significant movements in the great purpose of God to bring His people back to Apostolic Christianity. One preceded the mid-century revival by a number of years, others were the products of it. How different these movements were, and yet each made its own contribution to the progress of spiritual recovery.

The first was the Brethren Movement commencing about 1830, emphasizing the sufficiency and not merely the infallibility of the Book. They recovered the truth that the Bible reveals all that we need to know for both our daily walk and the ordering of our Church affairs. They saw that the truth of the one Body of Christ, as composed of all true believers, was the antidote to sectarianism. They also recovered the practical implications of the truth of the priesthood of all believers. Here was a serious attempt to return fully to New Testament Christianity.

Unlike many of the other recovery movements, the Brethren, to a very large extent, embraced all that had previously been recovered, besides adding the deeply significant points listed above.

However, again there came to be too much emphasis on doctrine, and out of the great revival of 1858 and 1859 there came further sweeping waves of refreshing heavenly life. These could be viewed as a divine reaction to the Brethren tendency to overemphasize objective teaching, thus supplementing the objective truth of what we are positionally, with the subjective truth of what we should be experientially.

The 1859 Revival in England brought a great wave of evangelistic fervor and missionary enterprise. Believers broke through denominational barriers and demonstrated in home evangelism and missionary outreach the oneness of the body that the Brethren were teaching.

In the midst of this wave of evangelism, the Salvation Army was born. A child of Methodism, the Salvation Army re-emphasized Wesley's teaching on holiness and grasped what most of God's people had missed - the social implications of the Gospel. They had a concern for the underprivileged, the down-and-out, the underdog. With dauntless courage, heroic zeal, and challenging self-sacrifice, they preached the simple Gospel of God's grace and ministered to all who were in need.

Another wave of heavenly life focused on developing the great truths governing the personal victorious life, and especially the emphasis on the New Testament doctrine of the believer's union with Christ in His death and resurrection while the believer was still on this earth.

The Keswick Movement was no doubt the principal expression of this life-giving wave of blessing, as is expressed in the writings of Hannah Whitall Smith, Andrew Murray, Jesse Penn-Lewis, and a host of others.

The present century commenced with a gracious movement of God's Spirit in the principality of Wales - the great 1904 Revival. A similar occurrence at the Azusa Street Mission in Pasadena, California followed in 1906. Out of that revival came the world-wide Pentecostal movement with its special emphasis upon the fullness of the Holy Spirit as a distinct experience, and its affirmation that the supernatural "gifts" of the Holy Spirit bestowed at Pentecost have never been permanently withdrawn from the Church.

This movement we could view as another supplementary reaction to the great recovery principles of the Brethren Movement. It may be a surprise to some to know that the Pentecostals have the fastest expanding missionary movement in existence today.

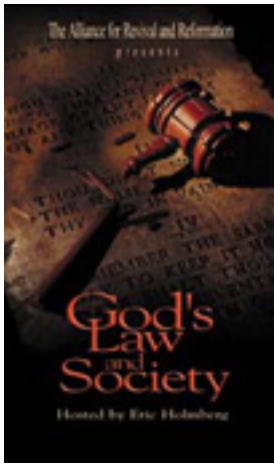
As we see what God has done in past centuries, it becomes obvious that we should not think that any movement has recovered everything, or has consummated the process. The attitude of - "We have got it all" - has too often characterized the more enlightened of God's people. In fact the more light we have, the greater the danger of falling into this trap. This is spiritual pride and inevitably results in the halting of further spiritual progress.

We must see each movement as part of a divinely instituted spiritual process that must go on till the consummation of the age. What a long way we have to go! Yet, there are signs today that God is working. Let us notice two significant trends.

First, God is stirring hearts all over the world with vision and faith for true unity - even that spiritual unity of the one Body of Christ - and, second, at the same time He is also moving in nearly every circle of Christian life creating a thirst for Himself, for revival, for the Holy Spirit.

Although still rather scattered and obviously in a formative stage, several amazing demonstrations of the strength of this movement are demanding the serious attention of the Christian world. Many firmly believe that it will not be too long before the eyes of millions of restless, thirsty Christians the world over will be opened to see the significance of what God is doing, and a sweeping revival of New Testament Christianity will burst upon us.

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The Way Of the Eagles

By Bill Britton

Thunderheads rolled ominously over the Western hills, as the lightning bolts streaked across the sky. In a lush green valley below, two birds together in a barn lot reacted in different ways. Appearing similar in some ways, the birds were actually different as day and night. The chicken, with her head down and her beak busy in the trash of the barnyard, stepped up her pace as she scratched among the debris and filth searching for grubworms, scraps, and bits of corn. Knowing that time was short, and that she would soon have to take refuge in the safety of the barn, she worked frantically to get a meal before the full fury of the storm struck.

Quite strange was the appearance and actions of the other bird. He sat on a fence post, his head lifted to the sky and his sharp piercing eyes searching among the clouds. He stretched his wings lazily, and gusts of wind almost lifted him from his perch. It was a thrilling sight to see the magnificent wingspread, and it was easy to see that the feathers of his wings that had once been clipped back to prevent him from flying away, had once again grown to their full length. It was obvious that this bird was not a chicken.

On a mountain peak far above the farm, the farmer had taken an egg from the nest of an eagle. He had placed it under a sitting hen and hatched it out with a brood of little chickens. With much patience he had raised it and tried to tame it and make a domestic bird of it. But from the very first it had not fit in with the routine of the chicken lot. It walked alone, for it found no fellowship with the other little chicks nor the hen. And though from the day it had hatched out it had known no environment but the domestic life around it, yet from deep within something of the wild, free nature of the eagle cried out that this was not "home." As it grew larger, its wings had been clipped. Unable to fly, it sat in the barnyard daily, looking upward ... its body confined to the earth, but its heart in the sky. Not knowing why, unable to explain, yet knowing that there was a constant call from within to rise to greater heights in heavenly places above.

The young eagle stretched, the wings the farmer had failed to keep clipped, and as he did so his eyes caught sight of another great eagle riding the storm clouds. At that moment his ears caught the sound of a sharp piercing cry from the eagle in the sky. Suddenly a gust of wind caught under his outstretched wings and lifted him from the post. With a scream of victory and freedom, he left the barn lot forever and soared into the sky to meet those of his own kind.

I hope you can see what I am getting at. I'm not the least bit interested in eagles or any other kind of birds just for their own sake. And neither is God, but He sure has a lot to say about eagles in the Bible. And what He has to say is very significant in relation to His saints, the Body of Christ, those who are called to the high calling of God in Christ Jesus.

Eagles are symbolic of a certain type of person. "But they that wait upon the Lord ... shall mount up with wings as eagles" (Isaiah 40:31). The mounting up process is important and necessary to the sons of God

who are to be conformed to the image of the Son of God and rule and reign with Him forever. But it only comes to those who will wait in His presence until the glory that shine from His face changes them from the image of the earthly into the image of their heavenly King.

Chickens are also symbolic of people. The only time chickens are referred to in the Bible, Jesus used them as a type of those people in Jerusalem who could not hear His message nor heed His call. They travelled in crowds, in broods, and they were earthbound. They kept their eyes upon the things of this world, scratching out a bare existence, and never lifted their heads to see Him who is from above. They ate the handouts that were cast to them, and searched greedily in the crowded barn lot for more to fill their bellies. For the chicken is by nature an unclean bird, and will eat dead things and unspeakable filth. They are bound to their existence on the right and on the left by fences, and are satisfied.

But not the eagle. For he has inherited a nature that cannot and will not survive in the confining captivity of the barnyard fowl. To be happy and to fulfill his purpose in life, he must be free to soar in the wide open spaces among the clouds of heaven. It seems lonely up there, for there are not many who will dare to rise to such heights, but the eagle does not care, for it is not in his nature to mingle with the multitudes or the majority.

There is much we can learn about our heavenly calling as we consider what the Bible says about eagles. Deuteronomy 32:11 tells us how the young eagle gets his introduction to the practice of soaring in the heavens. Let the eagle saints hear carefully. It says that the mother eagle "Stirs up her nest" - "flutters over her young" - "spreads abroad her wings" and "bears them on her wings." The time has come when the young eagle must leave the nest and strike out on his own.

ut looking down from the dizzy heights of the mountain peak, he is not ready to begin such a new and dangerous enterprise. He has "not passed this way before," and is reluctant to start out. So the mother eagle begins making things uncomfortable for him in the nest. The nest is so soft, so safe, so comfortable, and he is satisfied to remain there. None of this business of "trying out your wings" for him. So the mother eagle "stirs up the nest." She tears up his soft bed, breaks the twigs until the jagged ends stick out. In other words, she begins to make life very miserable for him in the place that had once seemed so nice.

Does it seem that God is dealing harshly with you? Is He tearing up your soft, comfortable nest? Does the place in God that once met such a need in your life now seem rough, tight, and uncomfortable? What is happening? The Lord is getting ready to push you off to heights that you never dreamed of. Do the jagged edges of that which was once such a comfort to you now stab you with grief and pain? Have you been wondering what the trouble was, and perhaps doubt that you were even in the will of God? Doubt no longer, but expect in faith for the next great work of God to come forth in your life. It is not the wrath of God trying to destroy you. It is the love and wisdom of our God making you willing to take another big step in the plan and purpose of God for His Church. We, by nature, love security. So the Lord has to make us utterly sick of our "nest" in order to make us willing to launch out into pioneer spiritual journeys in the heavenlies.

Still the young eagle does not leave the torn up nest. So the mother eagle begins to "flutter over her young." In other words, she begins beating him with her wings. the wings under which he once hid from all danger now have become his greatest enemy, it seems. What a terrible turn of events! To escape those terrible wings, he climbs to the side of the nest, and as she spreads her wings abroad, he hops upon her back. Where she goes now, he will go. For the nest has ceased to be the safe, warm home it once was. See the mother eagle as she soars high into the sky, with the little eagle hanging on for dear life. High up above the clouds she goes, and suddenly, without warning, she dives out from under the little eagle, leaving him hanging on to nothing. He screams with fear as he tumbles through the air, but instinctively his wings stretch out and begin trying to catch the air.

Down, down, down, he falls as his untried wings fail to function enough to hold him up. When it looks like all hope is lost and he is about to crash on the rocks below, the mother eagle swoops under him and bears him up on her wings. What a relief! Back into the heights of heaven they soar ... on her wings. But just as he thinks all is well and he is sitting on the top of the world, the bottom drops out again. This time his wings begin to operate a little better, become a little stronger. Until finally he learns how to catch the currents of air and soar by himself, needing no longer the mother to catch him from falling.

But sometimes a little eagle is taken from the nest and refuses to fly. He will not try his wings. He just waits each time until the mother eagle catches him and bears him back unto the heavens on her wings. Time and again the process is repeated until the mother eagle is convinced that there is no hope for him, that she cannot teach him to launch out on her own. Now if he were a chicken, someone would watch over him, feed him, protect him. Not so the eagle. Either he learns to soar for himself, or he starves to death, or becomes a prey of wild beasts. Knowing this, the mother eagle takes him high into the heavens for one last ride. The with a wild screech of pain and disappointment, she dives out from under him and flies away, leaving him to drop to his death on the rocks far below.

Eagle saints have a special training all their own. The flutter of His wings make us think sometimes that He is going to beat us to death. But the Bible says that if we do not receive His chastisement, it is a good sign that we are not His sons. When we are finally willing to leave the nest, trusting completely upon Him, then He takes us into heights of glory never before experienced. Well, everything seems to be wonderful, and we are rejoicing in our new and glorious experiences. Then suddenly the bottom drops out, and he is not there. As we drop from the dizzying heights of glory to the depths of gloom and despair, we flop our feeble wings desperately and unsuccessfully, and wonder why God has left us to perish like this.

Suddenly, He is there! And as He bears us on eagles' wings back into the heavens, our strength and joy returns - only to find that the process must be repeated. Over and over, until finally we find ourselves able to use our God given "wings" and be sustained on high by the power of His strength within.

But some refuse to move into this realm. They rebel against the processing of God. They resent being placed in the furnace of fire. They love the nest on high, the safety of His wings, but they despise the chastening, the disciple, the necessity of learning to stand alone in the heavenlies. He is patient. He is

longsuffering. He works with them, giving them chance after chance. But some will not learn, will not yield their rebellious spirits to His will. So He finally leaves them to fall to destruction on the craggy rocks of a carnal earthly nature.

You have seen them, and so have I. And I have wondered how that those who once soared among the stars could have fallen so low and come to such an end. How could some who have had such revelation, such marvelous gifts and ministries, have come to the place where they could accept such heretical doctrines of devils? Or cheapen their ministry and sell out the gift of God for fame and fortune? It has happened, and you know it. It does not make the true revelation of the Spirit any less true. Nor does it take away from the reality of the gift God had given them.

It would have been better if they had remained as chickens, in the safety of the barn lot. But they had prayed to be eagles, and God answered. But the tests had brought out the rebellious nature that would not submit wholly to the dealings and discipline of the Holy Ghost. And they fell. Now a chicken may fall off his roost, or off the chicken house, but he never falls far. For he never rises to great heights. But when an eagle falls, he falls a long way and is seen by many. But it is necessary, for there must be no rebels among those who make their nests on the tops of the mountains and soar above the storm clouds.

Those who rule with Christ must rule from the heavens. For that is where the throne is. The chicken yard is very confining. You can go so far, and no farther. The Plymouth Rocks stay in the Plymouth Rock pens, and the Rhode Island Reds remain in their allotted place. It would be scandalous if Farmer Brown's hen slipped over to Farmer Jones' and ate his corn, or laid their eggs in the wrong place. It doesn't matter if you are in the Methodist pen, or Baptist, or Pentecostal, or whatever. You may cackle and crow about the advantages in your particular chicken yard over the others, but just be sure and remain within your set confines.

Not so the eagles. No chicken yard could hold him. Put him in a cage and he will wither and die. He can only find happiness in the freedom of the uncovered heavens. There is lots of room where the eagles gather. Truth flows like a mighty river. No creeds, bylaws, or rigid statement of beliefs to separate the Body of Christ. Sweet fellowship with all who dwell in this place, and no divisive man-made boundaries exist. Heavenly worship, gifts of the Spirit, and glorious deliverances are the order of the day here. The dull monotonous routine of a "chicken yard" religious system is forever a thing of the past for those who rise on wings of eagles into this place of God.

What a variety of glorious treasures in the Holy Ghost there are for those who dare to believe, and who "are called according to His purpose." The time is at hand, the call is going forth. Turn loose every hindrance of earth and cast aside every weight, and rise with the wings of eagles into heavenly places where you belong!

See the chickens, how they scurry about hunting for shelter when the storm breaks. Huddling together in their misery, hoping their shelter won't crash down on them, fearing every lightning streak and thunderbolt. Pity those who cannot find shelter, perhaps doomed to death by drowning or hail.

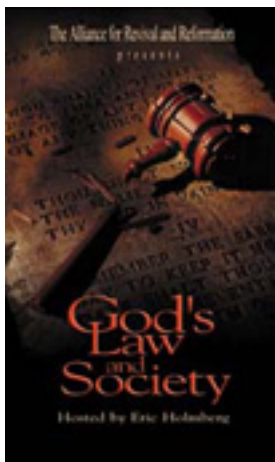
Not so the eagle. The very same storm that pounds upon the poor earthbound creatures, produces the violent winds that lifts the eagle effortlessly above the storm clouds. Revelation 12:12 speaks of both classes when it says: "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea!" Yes, the storm is breaking, and its full fury will fall upon those who have not known the way of the eagle.

God is delivering many today from their earthbound existence, lifting them by the Holy Ghost into heavenly places in Christ. Things of earth grow strangely dim in the light of His glory and grace. They do not fear the storm. The same persecution and tribulation that shall bring great travail upon a dead, backslidden church filled with earthly efforts, shall cause the eagle saints to soar to heights never before attained by man since Jesus set the example.

The place in the heavenlies which we are to inherit, is now occupied by demons, principalities and powers, a place they usurped from Adam. From this place they are "rulers of the darkness of this world." But God has purposed to bring forth a people that will ascend or be caught up to this place and cast Satan and his army down. Jesus did it, but he purposed not to be alone in this. He was planted as a living seed that should bring forth a great harvest in His likeness.

The eagle is noted for great vision. And so are eagle saints. They can believe for things that others, whose eyes are riveted to things of earth, cannot even see, or conceive of. "Where there is no vision, the people perish" (Proverbs 29:18). But there is vision with the eagle saints. They are the pioneers of faith that break through to new realms in the Spirit

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Revival

"O Lord, revive your work in the midst of the years!
In the midst of the years make it known;
In wrath remember mercy" (Habakkuk 3:2).

Revival History

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Jonathan Edwards: Concerts of Prayer

Revival - Edwards and Wesley

Wesley and Whitefield

The Almost Christian - By John Wesley

John Wesley - The Highway of Holiness

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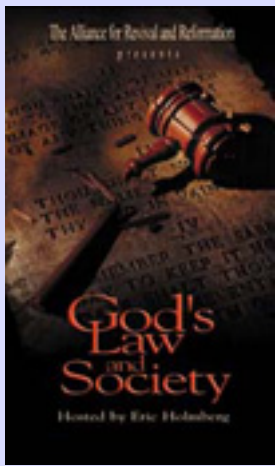
[1958 Classic, "Why Revival Tarries," Predicted the Liberation of the Communist Bloc](#)

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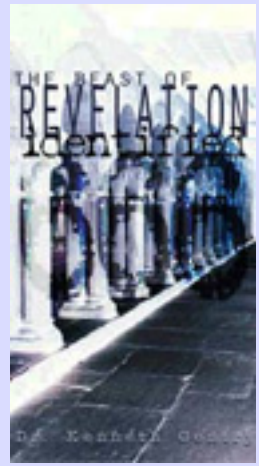
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Back to The Forerunner!

REVIVAL AND SPIRITUAL AWAKENING

By Jeff Ziegler and Jay Rogers

IN A PREVIOUS ISSUE OF The Forerunner (Nov./Dec. 1991), revival was defined as a recovery of the Lord's testimony in a particular generation of the Church. This definition would obviously imply a tarnishing or loss of testimony among the saints, which would need to be regained if the Church were to have an impact upon society.

Such reviving takes place with the application of immutable biblical principles within the context of organized prayer on a congregational level. Thus the fostering of such awakenings, along with all of their accompanying holy grandeur, are not dependent upon certain cultural conditions being favorable toward revival, or by periodic evangelistic campaigns.

Also noted previously, was the symbiotic relationship of revival in the Church and the corresponding effect the revived Church has upon society, termed "spiritual awakening." Spiritual awakening generally sees large numbers of converts being added to the Church in a very short period of time, and as a result of such harvest, a reformation of culture takes place to some degree.

Having reviewed our progress thus far, it is now time to look at the historical impact of revival upon the Church. This impact is progressive in nature, corresponding with each successive wave of revival, and should not be viewed as an event which occurs on a random basis in history. Thus, whether we are discussing the Reformation period, the First and Second Great Awakenings, or the Holiness Revivals at the turn of the century, we are examining different episodes of a continuum which are divinely orchestrated to advance the Church and with it the Kingdom of God, to a plane of triumph at the time of Christ's second coming.

We will confine our examination of historical revival mainly to a 500 year time period beginning with the Reformation, and concluding with our generation's opportunity to complete the Great Commission. We will try to concentrate on the area of the Lord's testimony recovered in each movement, rather than on the personalities of the men involved.

The Early Church

In dealing with the subject of revival, we must define Christianity in its most primitive terms. If we were to number all the denominations, all the sects, all the various movements within the Church over the last 2000 years, we would find that Christianity is indeed the most influential movement in history. From this broad perspective, the Christian movement could be defined as the world's most successful religion. But when we speak of revival, we are dealing with something much more essential.

Revival is a return to a Book of Acts experience of Christianity. It is an emphasis more on the power of

God than on the form of religion. It is more of an emphasis on the recovery of the Lord's testimony among His people, than on the total number of Christians in any given movement.

Acts 1:8 describes the essence of revival:

But you shall receive power when the Holy Spirit comes upon you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.

We read of the fulfillment of the promise of the Holy Spirit in Acts 2:1-4, speaking of Jesus' disciples:

When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

Let's look at this experience of being baptized in the Holy Spirit. The main result of this incredible event was twofold: the sudden appearance of the power of God; and the recovery of the Lord's testimony (both had been missing among God's people for centuries). The baptism in the Holy Spirit meant something much greater to the disciples than merely speaking in tongues. "Baptism" means overwhelming. "Baptism in the Holy Spirit" means immersion in the Holy Spirit, an overwhelming. The baptism in the Holy Spirit is the power of revival. On the day of Pentecost the Lord's testimony was proclaimed publicly and 3000 souls were added to the Church in one day.

The Middle Ages

Sometime during the early centuries of the Church, the power of the Lord's testimony was tarnished and finally lost. Revival speaks of the recovery of something that was once lost. We can see this principle working throughout history. During the Middle Ages Christianity did not cease to spread. The Church was the great civilizing force of the Western world. However, the experience of the Church of the Middle Ages was far removed from the experience of the first century disciples.

Sporadically, powerful revival preachers, such as St. Francis of Assisi, would appear and the common people of Europe would once again receive the power of the Lord's testimony. But the attempts to restore the experience of the first century disciples gradually became lost amidst the pageantry and formalism of the medieval church. Time and time again revival preachers would appear to condemn the excesses of the Roman church hierarchy.

Girolamo Savonarola, a fifteenth century Italian friar, charged the church of his day with idolatry in sermon after sermon: "In the primitive Church the chalices were of wood, the prelates of gold; in these days the Church has chalices of gold and prelates of wood." With fiery oratory, Savonarola likened the Roman hierarchy to the "wood, hay and stubble" that the Apostle Paul had warned the first century Church about: "This is the new church, no longer built of living stones; but of sticks, namely, of

Christians dry as tinder for the fires of hell."

More often than not, preachers of reform, such as Savonarola and the Bohemian preacher Jan Hus, were put to death by church authorities. It became evident even to the common people that the Roman church was corrupt; the deaths of the great martyrs only rallied sympathy for their cries for reform.

For the people of the Middle Ages, the restoration of revival power had lacked one essential ingredient: the written Word of God. Ever since the time of St. Jerome, the fifth century monk who translated the Greek Septuagint and the Greek New Testament into vulgar Latin, the Word of God had remained obscured from the common people.

It wasn't until the invention of moveable type by Johannes Gutenberg in the late 15th century that the Bible became available in mass quantities. The invention of the printing press now set off a revolution in Germany. Now, every scholar could own a copy of a book or some type of printed material. The Latin editions of the Gutenberg Bible proliferated among the nobility and the church leaders of northern Europe.

Ironically, Gutenberg's livelihood came mainly from the printing of indulgences: one page documents which were paid for by Catholic parishioners in order to obtain pardon for their sins after receiving the sacrament of penance. German priests grew rich from the sales of these indulgences. Only the intellectual elite could benefit from the printing of the Gutenberg Bibles, since they were only available in Latin. If you happened to be a scholar or a nobleman, the print revolution might have affected you spiritually; but as for the common people of the fifteenth century - the masses - there was little benefit in terms of reform.

Reform was a slow process occurring over the space of centuries. The Bible was painstakingly translated into the common tongue of each nation. The common people of Europe had to become literate before mass revival was to take place. This was a long struggle won with the blood of the martyrs.

The Reformation Period

The Reformation of the Church in the 16th century marked the end of the Middle Ages, a time in which the Church had been mired in every wretched, vile depravity known to man. Under the weight of papal abominations, sexual promiscuity, financial scandal, and sweeping ignorance of God's Word, the Church had lost the testimony of Christ's character. In the midst of such carnal chaos, the Lord began a process of restoring truth, order, and vitality to the Church.

Men such as Martin Luther, John Calvin, and Ulrich Zwingli were used of the Lord to recover foundational truths of the Christian faith which had been lost for nearly a millennium. God chose rough hewn men of conviction, intelligence, and spiritual depth to carry the day, and win the fight for Christ's testimony in their generation.

The mechanism for reform in the beginning was not as spiritual as we would like to imagine. King Henry VIII spawned the reformation in England a generation before Luther when the pope failed to recognize his divorce from Catherine of Aragon. Henry separated the Church of England from the Church of Rome for purely selfish reasons. There was little reform in the Anglican Church in the area of Christian doctrine or experience.

Martin Luther, on the other hand, appearing just a few years later, championed a rising dissent coming from every political, social and religious sphere in Europe. Moved more by genuine spiritual motives than selfish political desires, Luther protested the many abuses of the Roman Catholic Church. Having been one of the elite who had studied the Latin Bible, Luther realized that there were many areas of official church doctrine which did not align with the teachings of the Word of God.

When Luther posted his 95 theses on the church door at Wittenburg, he was merely calling his colleagues to a theological debate: a common practice in his day. In the controversy that ensued, church officials demanded that Luther recant his theses, although they were not willing to debate the stocky German friar concerning his knowledge of scripture. The soldiers who came to arrest Luther did so only after Luther refused to recant his theses. His immortal words were the galvanizing force of Protestant Reformation of the 16th century: "Here I stand; I can do no other; God help me. Amen." It was only the assistance of the armies of Frederick the Wise which kept Luther from the same fate as prior reformers.

Meanwhile in Zürich, Switzerland, a young priest named Ulrich Zwingli began to push for reforms which went beyond those of Luther. In 1523, Zwingli, with the full support of the civil authorities, came out against monastic vows, clerical celibacy, the intercession of saints, the existence of purgatory, the sacrificial character of the mass, and the teaching that salvation can be obtained by good works.

Twenty years later, in Geneva, Switzerland, John Calvin published his Institutes of the Christian Religion. In it, he outlined a comprehensive theology for Protestant Christianity, something Luther had failed to do. He articulated and implemented a plan of church government separate from the rule of bishops and popes. His theology emphasized the ultimate sovereignty of God and the idea of divine election as being the necessary prerequisite for salvation.

This period of reform saw the following areas of doctrine restored:

- A) Justification by faith alone.
- B) God's sovereignty over all men and nations as an already established fact.
- C) Christ's work in His death and resurrection as finished, complete and this great victory communicated to the church.
- D) All believers comprise the priesthood and each may approach Christ without a human mediator.

E) The Church as the visible demonstration of the Kingdom of God in the Earth.

F) The Bible may be read by the common man and can be applied to all areas of life.

The impact of the Reformation upon Western Civilization is nothing less than astounding. The invention of the printing press during this time made the Bible, and with it reformed theology, widespread throughout the German states, Switzerland, the Scandinavian countries, and eventually Britain. These recovered doctrines spawned large movements of evangelistic exploits, along with great Christian optimism.

Thus the Church, with a fresh biblical worldview began to effect every sphere of culture including work, art, music, and most significantly the realm of government. The reformed Church became the engine for progress, not only in the West, but also in a missionary sense, making Christianity coextensive with the whole inhabited world.

The Contribution of the Puritans

By the end of the 16th century, the nations of northern Europe had broken the bonds of the political-ecclesiastical system which had tied them to Rome. But what effect did this tumult have on the economic, political, and moral state of the common man? Many a peasant still lived in the medieval shadow of a manor house or castle laboring to sustain the demands of his lord or baron. He had to pay a fixed percentage of all he produced to his lord as rent and was legally bound to personal service on his lord's domain. Between the numerous wars, unemployed mercenary troops roamed the countryside plundering the peasant villages. All men carried swords or knives to defend themselves whenever they ventured from their homes.

The moral life of the peasant was as lax as the times were cruel. Undernourished and overworked, the peasant consumed as much as a gallon of beer or wine on an average day. Weddings and holidays were occasions for drunken revelry; huge festivals and frolics were held which gave peasants the opportunity to engage in every sort of crude behavior. The Reformation was really only the threshold of a longer reform process. The effects on the political landscape were not clearly defined until the end of the Thirty Years' War in 1648. The economic and moral state of the common man awaited further reform.

The Puritans - whose name was originally used as a term of derision, given because they shunned the frolics of the common people - arose in England in the 1560s. They were a group of radical nonconformists who believed that the Elizabethan Reformation had retained too many Catholic ways and wished to purify the Church of England. The Puritans were repressed by Queen Elizabeth who deplored their Calvinist practice of lay participation in Church affairs, for she foresaw that a voice in the Church would lead to a voice in the state and thus threaten the monarchy.

Despite the derision of fellow citizens and repression by the monarchy, the Puritans were widely influential in England. More than any other group of reformers, they stressed individual responsibility

and duty. The Puritans held to a "Reformation Worldview" concerning every sphere of societal life. They studied the Bible to isolate biblical principles which could then be applied to specific areas of human life. Every human activity described in the Bible (i.e., marriage, government, economics, art, agriculture, science, etc.) was viewed as an "Institution" ordained by God to be reformed according to biblical principles.

In the 1600s, James I harassed the Puritans with laws requiring conformity to the Church of England. During his reign, the most radical Puritans, unwilling to compromise their reform efforts, fled to the New World in a mass exodus. The Puritans who came to America saw the New World as an unconquered kingdom in which to advance the gospel. They saw the world as the property of Christ to be cultivated and cared for by men. They became convinced that even as they had been reborn as individuals, now whole societies might do the same. It was in America that the Reformation worldview attained its highest ideal. American society was unique in that it was the first culture in the world (with the exception of ancient Israel) to have biblical precepts as the sole basis for its laws and civil government.

Seventeenth century America saw great strides of reform in the areas of civil government, law, history, and literature. The following reformed institutions were features of 17th century America, were founded by the Puritans, and have since been imitated all over the world:

* **CIVIL GOVERNMENT** - The Puritan experiment with civil government began at Plymouth Plantation. Since only 27 of the 100 persons aboard the Mayflower were Puritans, the leaders of the group decided to require the signing of a "compact" or "covenant" (see 1 Samuel 23:18) to quell any dissent among the unconverted passengers, who had previously made discontented and mutinous statements. They chose a governor from among the "elect" (i.e., the converted - hence the word: election) to rule for a term of one year as the civil authority. The signing of a mutual agreement or "compact" became the foundation for constitutional government and was a model for the later documents most closely associated with the American republic.

* **LAW** - The sole basis for law among the Puritan settlers was the Bible. All civil laws had their basis in biblical principles. Governor William Bradford, the second governor chosen from among the Puritans, relates the following incident: When the first marriage was to be performed in the New World, the Pilgrims chose a civil magistrate rather than a minister to perform the ceremony. They reasoned that this custom was consistent with the Scriptures (see Ruth 4). This law or decree about marriage was agreed upon since no passage in the Bible describes the pronouncement of marriage to fall within the duty of the minister as a part of his office.

* **HISTORY** - The Puritans saw all of human time as progress toward the fulfillment of God's design on earth. Pre-Christian history was read as the preparation for Christ's entry into the world. They believed that God's hand was present in every human event and that success or failure of both the individual and of nations was a sign of God's approval or condemnation. God's design was seen in every event no matter how small. When, for instance, a sailor aboard the Mayflower mocked those Puritans who were sick, Governor Bradford, recounting the incident in his History of Plymouth Plantation, found it fitting that the

sailor should succumb to a "grievous disease."

* LITERATURE - Perhaps the most highly literate society of modern times was the Massachusetts Bay colony, which succeeded the Plymouth colony. The American colonies by the time of the mid-1700s had scarcely one million inhabitants, yet this period is rich with literary classics. The high literacy rate among the Puritans was due to their emphasis on responsibility of the individual before God to both read and understand the Bible. Some Puritan writers who are still included in American literature courses of today include: William Bradford, Anne Bradstreet, Mary Rowlandson, Edward Taylor, Sarah Kemble Knight, Cotton Mather, and Jonathan Edwards.

The contribution of the Puritans included the following areas of restored truth:

A) Reformation worldview & the idea that all spheres of human life are Institutions given by God and subject to reform.

B) Emphasis on the laity as having a voice in church affairs.

C) Individual responsibility and duty & a spirit of enterprise and initiative translating into republican government and the free market system.

D) Covenants and compacts as the basis for church and civil governments.

The First Great Awakening

The First Great Awakening of the 18th century could be considered the first sweeping revival to take place since the time of the apostles. While confined geographically to Great Britain and colonial America, the effect of this awakening would eventually bring revolutionary changes to the world at large. While this awakening recovered more of the Lord's testimony within the Church, it was not at the expense of the foundational truths which were set forth in the prior Reformation period. Rather the First Great Awakening was incubated and birthed in reformed doctrine and then went on to build upon that foundation.

While we are concentrating on the truths which were restored in each successive wave of revival, if we did not mention the major vessels of kingdom glory which God used so mightily in this period, we would be remiss. From America came its greatest theologian Jonathan Edwards. At the same time Britain boasted a stable of apostolic power unequaled since the time of the early Church. Men such as John and Charles Wesley, and George Whitefield are some names connected with the advance of this awakening.

Fittingly, the roots of the First Great Awakening were in Germany, where the Reformation left off, and where a man named Count Nikolaus Ludwig Von Zinzendorf founded a community called Herrnhut (The Lord's Watch) in 1724 in the province of Moravia. The Moravian' society was a move of the Holy Spirit; Zinzendorf and his disciples began a prayer meeting that lasted 100 years, 24 hours a day! They

committed time periods throughout the day to pray for the unconverted within the folds of the Church and the unconverted in the world. The Moravians sent out two types of missionaries; those to win the lost, and those to win the Church.

In the meantime, Jonathan Edwards, a Northampton, Massachusetts pastor, began to pray for his unconverted congregation and for the unconverted of North America. His efforts to promote revival enjoyed huge success in his village church as early as 1734. Edwards' passion was for the glory of God, and for the kingdom to be advanced among the lost:

"My heart has been much on the advancement of Christ's kingdom in the world. The histories of the past advancement of Christ's kingdom have become sweet to me. When I have read histories of past ages, the pleasantest thing in all my reading has been to read of the kingdom of Christ being promoted. And my mind has been much entertained and delighted with the Scripture promises and prophecies of the future glorious advancement of Christ's kingdom on earth."

Edwards vividly described the onset of the awakening as "A Divine and Supernatural Light" which had invaded western Massachusetts from heaven. The revival occurring among his own congregation was the first in a series of revivals which spread from Maine to Georgia. Hardly a person in Northampton remained unaffected by the revival. The news soon spread among the surrounding villages. Those who came to Edwards' church to inquire about this phenomenon, returned to their towns greatly convicted and soon the revival spread - in the small New England towns of Sunderland, Deerfield, Hatfield, Hadley, Longmeadow, Springfield - throughout the county.

The onset of the awakening did not occur solely among the religious, but according to Edwards "the worst persons in the town seemed to be suddenly seized with a great degree of concern about their souls." Within the next seven years the awakening had seized the colonies. Church records of this time period indicate that as much as one-third of the population of the American colonies had had a salvation experience. The magnitude of the awakening caused Edwards to wonder aloud whether the millennial reign of Christ was not descending on the earth. If another 20 years of awakening passed unabated, Edwards extrapolated, there would be no one left to save.

Across the Atlantic, the deplorable social conditions set the stage for the revival efforts of John Wesley and George Whitefield. The Puritans had left their mark on America, but in England Puritanism had been rejected with the restoration of the monarchy. James II ferociously persecuted the remaining Puritans and they were forbidden to preach under severe penalties. The poor were unspeakably wretched - gin had made the people cruel and inhuman. There were the spectacles of daily public hangings applauded by men, women and children; prisons were unimaginable nightmares; mothers were forced to scavenge for scraps of food to keep their children from starving. By 1730, life in England was morally corrupt and deeply crippled by spiritual decay.

Into this world, John Wesley was born in 1703 to ministering parents. In 1709, their parsonage burned, with a very close call for John who was asleep in the upper chambers. In a dramatic rescue, young John

was coaxed to leap from the upper story into his father's arms. Moments later the building collapsed. Wesley's mother, Susanna, believed her son's life to be a "flaming brand plucked from the burning" to serve some great purpose of God. Wesley was trained from childhood for the ministry and he later attended Oxford.

In 1736, John Wesley travelled to Georgia in hopes of seeing Indians converted to Christ. After two years of frustrating failure he met the disciples of Von Zinzendorf on the voyage home to England. The Moravians showed a "great seriousness" and were calm during the winter storms that buffeted the ship, while Wesley was afraid for his life. On his return journey to England he began to doubt his salvation:

"I went to America, to convert the Indians; but O! who shall convert me? who, what is he that shall deliver me from this evil heart of mischief? I have a fair summer religion. I can talk well; nay, and believe myself, while no danger is near; but let death look me in the face, and my spirit is troubled. Nor can I say, 'To die is gain.' I who went to America to convert others, was never myself converted to God. 'I am not mad,' though I thus speak; 'but I speak the words of truth and soberness.'"

Although he preached holiness, Wesley was uncertain of his own salvation. Wesley was convinced of his unbelief and finally resolved to leave preaching, "How can you preach to others, who have not faith yourself?" He asked a Moravian missionary friend, Peter Boehler, whether or not he thought he should leave preaching. Boehler answered, "By no means." Wesley then asked, "But what can I preach?" Boehler then gave him the advice that would change his life and affect the destiny of all England: "Preach faith till you have it; and then, because you have it, you will preach faith."

Two months later, Wesley very unwillingly went to a society in Aldersgate-street, where someone was reading Luther's preface to Romans: "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and that an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death ... And herein I found the difference between this and my former state chiefly consisted. I was striving, yea, fighting with all my might under the law, as well as under grace. But then I was sometimes, if not often conquered; now, I was always conqueror."

Soon Wesley was preaching in the open places to tens of thousands of sinners who never frequented a church building. Wesley preached like a great apostle, carefully laying out the foundations of the faith in the hearts of his hearers. Previously he had failed to reach a single soul in America, yet now he reaped a great harvest.

George Whitefield, a colleague of Wesley, had also come to the same state of spiritual crisis a few years before. But Whitefield's background was quite different than Wesley's. He was raised in a gin house - a hotel tavern run by his parents - and served the highway robbers who planned their attacks around the tables. Here, Whitefield developed a vivid imagination and an expressive speaking voice as he imitated and entertained the tavern guests.

By the sovereign grace of God, Whitefield was offered a chance to attend Oxford at age 17. Whitefield began to reevaluate his life and met Charles Wesley, who invited him to attend the "Holy Club." Whitefield came under tremendous conviction and made several legal attempts to be a better person. He subjected himself to rigorous discipline which almost drove him insane. Then, after receiving a revelation of grace, Whitefield preached his first sermon as a newly ordained minister. The results?

"When I came into the pulpit, I could have chosen to be silent rather than speak. After I had begun, however, the Spirit of the Lord gave me freedom, and at length came down like a mighty rushing wind, and carried all before it. Immediately, the whole congregation was alarmed. Crying, weeping, and wailing were to be heard in every corner; men's hearts failing them for fear, and many were to be seen falling into the arms of their friends."

During his lifetime, Whitefield visited almost every town in England, Scotland and Wales, crossed the Atlantic seven times, preached in the cities of Boston, New York, Philadelphia, and many other towns on the eastern seaboard of America. His life was like a meteor streaking across the sky - "a bright and shining light" - magnificent yet brief. He died in Newburyport, Massachusetts the young age of 56. Having returned to his parsonage from preaching with an illness, he paused on the staircase before retiring to bed, when some visitors begged him to remain with them for a while longer. Whitefield preached his last sermon from the staircase until the candle on the bannister burned down, flickered and went out. With the drama of a great actor, Whitefield retired to bed and died.

Wesley, in contrast to Whitefield, had great staying power. This undaunted determinism was a supernatural gift from the Holy Spirit. He was undiscouraged by controversy and being barred from preaching in many churches. Once, openly confronting this unfortunate situation at his father's church in Epworth, he stood upon his father's tombstone in the churchyard and made it his pulpit. A huge crowd gathered to hear him preach, and ultimately the pastor of his father's former parish was converted! He was able to calmly face mobs who were ready to stone him or beat him to death. Later in life, however, he became immensely popular. He preached before parliament and continued his ministry until a few months before he died at age 88.

Wesley's life is awe-inspiring. Historians testify that it was John Wesley's Methodists that provided the moral ballast that kept England from sliding into the same bloody tragedy that was experienced just a short distance away in the French Revolution of 1789. At the end of his life he had trained 750 preachers in England and, through his student Francis Asbury, 350 in America. At his death there were 76,968 Methodists in England and 57,621 in America. His brother Charles wrote hundreds of hymns which are still well known and sung today.

The Methodists continued in a move of the Holy Spirit keeping up their fervor until the latter part of the 19th century. Wesley's work significantly affected the theology of American churches during the Second Great Awakening in the early 1800s. Many revival preachers, such as Charles G. Finney, taught a modified Wesleyan doctrine of holiness which energized revivalism in America.

By the 1770s, at the onset of the American Revolution, the thirteen colonies had become radically transformed. Believers from separate denominations shared a common spiritual experience. And all felt an internal spiritual unity which naturally led to an external union. It was the Great Awakening, begun in Jonathan Edwards' church which led to the emancipation of America, both spiritually and politically.

The major truths recovered in this period include:

- A) Concerted prayer meetings with the fixed purpose of reviving the Church and for the salvation of the heathen nations.
- B) Power evangelism, mass scale conversions and spiritual awakening on a national scale.
- C) The sanctifying power of the Holy Spirit to enable believers to live victoriously over known sin.
- D) Judgment within the Church purging unconverted ministers.
- E) Spiritual prosperity and liberty translating to societal righteousness and governmental liberty.

The Second Great Awakening

While it may not seem desirable to run together all of the various revival movements of the 19th century under one heading, the Second Great Awakening can be understood as a series of revivals - beginning in the late 1790s in the sparsely populated western frontier states, to the Great Revival of 1857, and ending with the Holiness revivals and the Pentecostal revival at the turn of this century - a continuum built upon the mounting momentum of the previous reforms.

Even as the First Great Awakening was waning, the seeds of revival were again being planted. Upon George Whitefield's death in Newburyport, Massachusetts, the Methodist followers of John Wesley in England and sent missionaries to America. The revivals of the 1700s centered around the villages and cities of the east coast, but the work of the Second Great Awakening began in the sparsely populated frontier. The major personalities of this period include the Methodist circuit riders Francis Asbury and Peter Cartwright.

In August of 1801, the Cane Ridge Revival meeting occurred. The scenario is a six-day camp meeting attended by 20,000 people! It was a remarkable event, since this occurred in the sparsely populated frontier. Among the thousands who were converted was a young skeptic, James B. Finley, who wrote this account:

"The noise was like that of Niagara. The vast sea of human beings seemed to be agitated as if by a storm. I counted seven ministers, all preaching on stumps, others in wagons and one standing on a tree which had in falling, lodged against another.... Some of the people were singing, other praying, some crying for mercy in the most piteous accents, while others were shouting most vociferously. While witnessing these

scenes, a peculiarly strange sensation such as I had never felt before came over me. My heart beat tumultuously, my knees trembled, my lips quivered and I felt as though I must fall to the ground. A supernatural power seemed to pervade the entire mass of mind there collected.... I stepped up on a log where I could have a better view of the surging sea of humanity. The scene that had presented itself to my mind was indescribable. At one time I saw at least five hundred swept down in a moment as if a battery of a thousand guns had been opened upon them and then immediately followed shrieks and shouts that rent the very heavens."

This was the beginning of the Second Great Awakening. America's early westward movement was characterized by true Christianity. The figure who dominated America's revivalism during this period was Charles G. Finney. A young lawyer who had become convicted by the Holy Spirit after having read the book of Romans as a part of his legal studies, Finney's ministry began with the following experience:

"Without any expectation of it, without ever having the thought in my mind that there was any such thing for me, without the recollection that I had ever heard the thing mentioned by any person in the world, the Holy Spirit descended upon me in such a manner that seemed to go through me, body and soul. I could feel the impression, like a wave of electricity, going through and through me. Indeed it seemed to come in waves of liquid love; for I could not express it in any other way. It seemed like the very breath of God. I can recollect distinctly that it seemed to fan me, like immense wings. No words can express the wonderful love that was shed abroad in my heart.

"I wept aloud with joy and love; and I do not know but I should say I literally bellowed out the unutterable gushings of my heart. These waves came over and over me, one after the other, until I cried out, 'I shall die if these waves continue to pass over me.' I said, 'Lord, I cannot bear any more;' yet I had no fear of death."

Finney's early ministry took place in western New York State, a region known as the "Burnt Over District" because of the area's frequent revivals. Finney's preaching sometimes resulted in entire towns being converted. The focus of Finney's revivalism centered on social reform. He attacked every vice known to society and insisted that societal sin in every form be done away with completely. The roots of virtually every social reform movement of the 1800s can be traced to Finney's revival meetings.

The Prayer Meeting Revival took place in 1857-1858 and was the height of the Second Great Awakening. In less than one year, nearly 20% of the American population was swept into the Kingdom of God. Then in 1861, judgment fell in the form of the Civil War. The revival continued, however, on both sides of the camp with both union and confederate soldiers being converted by the thousands.

The latter half of the century gave the world such great revivalists as, D.L. Moody, William and Catherine Booth, Hudson Taylor, George Mueller and many great theologians such as Charles Hodge and B.B. Warfield. They and many others helped to make this century an age of optimism and explosive missionary activity.

The Holiness revivals in England and America of the late 1800s, stressed personal and social holiness. A theology of sanctification was developed and an emphasis on the infilling of the Holy Spirit was stressed as being necessary to live a holy life. These revivals were a natural precursor to the Pentecostal revival which followed at the turn of the century.

This period of restoration saw the following areas of testimony restored:

- A) Large movements of missionary activity unprecedented in the history of the Church.
- B) Social sanctification as a result of an activist Church.
- C) Optimistic worldview and faith to complete the Great Commission.
- D) Greater emphasis on spiritual gifts within the Church and mission field.

The Pentecostal Revival

At the beginning of the 20th century, the Pentecostal movement carried the torch of revival to the nations of the world. The largest missionary movements in the world today have come from within the Pentecostal movement which began as a sporadic manifestation of the gifts of the Holy Spirit in places as diverse as California, Kansas, Wales, Eastern Europe, India, and Korea.

The gifts of the Holy Spirit appeared at Azusa Street, the sight of a 1906-1908 revival in Los Angeles. Prophecies, tongues, words of knowledge and miracles all occurred at Azusa Street, but there was an emphasis on the gift of speaking in tongues, believed to be the "evidence" of the baptism in the Holy Spirit.

In the 1940s and 50s, the "Latter Rain" movement and healing revivals emphasized other gifts: inner healing and deliverance, miraculous healing, and the restoration of the five-fold ministry gifts (Ephesians 4:11). The charismatic movement of the 1960s and 70s brought the gifts of the Holy Spirit to the traditional denominational churches. The neo-Pentecostal and charismatic movements can be understood as extensions of the Pentecostal outpouring of the turn of the century. Thus the 20th century move of the Holy Spirit (while not nearly approaching the magnitude of past awakenings) can be understood as a revival of the gifts of the Holy Spirit.

As we approach the year 2000, we are poised on the brink of another awakening, this time global in focus and likely to bring the fulfillment of many end time prophecies concerning the glory of God, a victorious Church, and world evangelization.

The "Three R's" of Christianity

In order to form a comprehensive understanding of revival and spiritual awakening, we must begin with

our initial definitions about the nature and purpose of revival and then add each of the restored doctrines and areas of testimony since the time of the Reformation. We must start with the framework of historical orthodoxy and then build upon this foundation with the subsequent principles and doctrines emphasized in each successive revival.

In addition to defining revival, we must also incorporate the definitions of spiritual awakening's accompanying fruits, namely: reformation and restoration. Let's define the three foundational tenets of revival theology:

REVIVAL - This begins with a recovery of the Lord's testimony in a given generation. The resulting effect of the revived Church on society with large numbers of people being converted is termed a spiritual awakening.

REFORMATION - This is defined as the corresponding effect of a spiritual awakening on a particular society. Great social reforms occur due to the sanctifying power of a revived Church acting as a redeemer to its culture.

RESTORATION - This occurs as each successive wave of revival restores great truths which were part of the normal experience for the early Church of the apostolic age, but had been lost during the time of the Middle Ages.

These three great forces, working together throughout time, have brought us to a crucial juncture in history. We desperately need to understand what God has accomplished in the past and to examine the current state of affairs. The purpose of such understanding is to create an atmosphere within the Church of our generation which is conducive to yet another wave of revival which will reform the nations and complete the Great Commission.

As we begin to understand the mechanism through which God was worked in the past, we will be able to ask the following questions and give some answers about the future:

* What are the chances another revival of the magnitude of the First and Second Great Awakenings occurring in our generation?

We should first mention that there is revival happening all over the world today. There is spiritual awakening which has swept hundreds of millions of people into the Kingdom of God within the last decade. There is revival in Africa, South America, the former Soviet Union, the People's Republic of China, the South Pacific Islands, and Southeast Asia. The sheer volume of this "World Awakening" not only rivals but even surpasses what happened in America in centuries past. As we turn to our own nation and Europe, we see that the supposedly "Christian" nations of the world today are freaks in terms of revival experience. Nevertheless, in times of great darkness in America's past revival has dawned bringing new light and hope. So we can hope and pray for a Third Great Awakening in America which will surpass all past experience.

* What will be the effects of future awakenings on the societies of the world in terms of reformation of culture?

The most obvious effect of revival in the past decade was in dealing a death blow to communism - the dreaded enemy of liberty and Christian culture. Although the secular press has not presented this fact, the Church was more instrumental in bringing the downfall of many communist governments throughout the world than any other single force. In our own nation we can see that the coming awakening will bring an end to abortion - America's number one social issue. Reform efforts of a revived Church will also overthrow ungodly influences in art, music and the sciences. We can expect that lewd homosexual art, rock music, and the theory of evolution will be targets of the awakened Church. The plethora of social problems our nation now faces - sexual immorality, AIDS, racial problems, economic woes - are reformation tasks for the Church of the new awakening.

* What great truths are there left to be restored to the Church?

We can understand what is next on the agenda by examining God's end time promises to his Church, especially those found in Isaiah 60 and those found in the Great Commission (Matthew 28:18-20). God will bring about a spirit of unity through prayer which will be the impetus for an awakening of global proportion. Walls which separated denominations and movements will be let down, or in some cases violently destroyed in order to allow a "flowing together" of the Body of Christ for the purpose of intercessory prayer. The fruits of this prayer will be the fulfillment of the following biblical promises:

A) Signs and wonders akin to the experience of the New Testament Christians. (The dead will be raised, highly specific prophecies will be given, etc.)

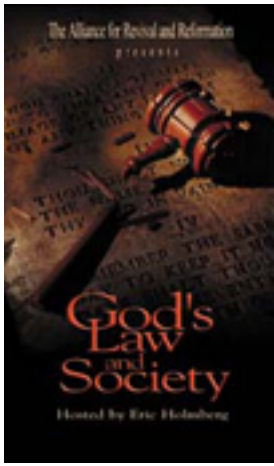
B) All the nations will be disciplined in fulfillment of the Great Commission. (In some cases whole ethnic groups will be converted, in many nations at least one-third of the country will be converted with many Christians occupying the highest seats of government.)

C) Poverty, hunger, disease will all but be eliminated as Third World nations are evangelized.

D) Great wealth will come into the Church which will be used in the reformation of international political, economic and social problems.

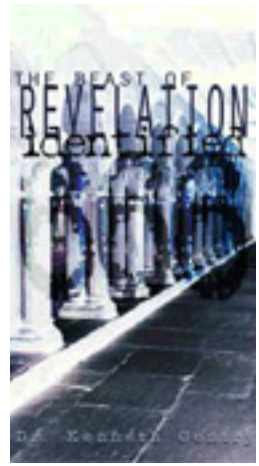
E) Israel will become a respected nation in the world as the majority of ethnic Jews living within its borders are converted.

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Jonathan Edwards: Concerts of Prayer

- or -

"A humble attempt to promote the agreement and union of God's people throughout the world in extraordinary prayer for a revival of religion and the advancement of God's kingdom on earth, according to Scriptural promises and prophecies of the last time."

FORWARD

WE STAND AT AN HISTORIC POINT IN TIME much like New England did prior to the Great Awakening. God's wind of holiness is blowing and His banner of grace has been lifted up in preparation for the revival which is certain to follow. God is pouring out new wine and calling for new wineskins to contain it. The remainder of this century promises to be part of the most exciting time the Church has ever known.

We have worked to recapture the truth of this portion of Jonathan Edwards' writings from the archives of Christian history and experience. We have attempted to modernize the language without losing the heart of the message. It's a message that needs to be heard again today. There's much we have to learn from those who have gone before us. Here in New England, God is awakening hearts to pray. Beware of legalism! Beware of relying on your own understanding! Remember "Ishmaels" are born to those who love God but attempt to fulfill the promises of God in their own abilities. They are also costly to the generations that follow. May God inspire us all to pray believing His promises until He answers from heaven. There are no shortcuts!

"So do not throw away your confidence; it will be richly rewarded. You need to persevere so that when you have done the will of God, you will receive what he has promised. For in just a very little while, 'He who is coming will come and will not delay. But my righteous one will live by faith. And if he shrinks back, I will not be pleased with him.' But we are not of those who shrink back and are destroyed, but of those who believe and are saved."

- Hebrews 10:35-39

Keith Marsh
New England
July 31, 1991

Scripture references have been changed to the New International version except where Mr. Edwards refers to it in his text. These Scriptures have been left in the King James because changing them would make some of his points less clear.

A Humble Attempt ...

The Future Glorious State of Christ's Church

"This is what the LORD Almighty says: 'Many peoples and the inhabitants of many cities will yet come, and the inhabitants of one city will go to another and say, 'Let us go at once to entreat the LORD and seek the LORD Almighty. I myself am going.' And many peoples and powerful nations will come to Jerusalem to seek the LORD Almighty and to entreat him'(Zech. 8:20-22).

In this chapter Zechariah prophecies of the future, glorious advancement of the Church. It is evident there is more intended than was ever fulfilled in the Jewish nation during Old Testament times. Here are plain prophecies describing things that were never fulfilled before the coming of Messiah, particularly what is said in the two last verses in the chapter where Zechariah speaks of "many people and strong nations worshiping and seeking the true God," and of so great an addition of Gentiles to the Church that the majority of visible worshipers consist of Gentiles, outnumbering the Jews ten to one.

Nothing ever happened, from the time of Zechariah to the coming of Christ, to fulfill this prophecy. It's fulfillment can only be in the calling of the Gentiles during and following apostolic times, or in the future, glorious enlargement of God's Church in the end times, so often foretold by Old Testament prophets, particularly by Zechariah. It is most likely that the Spirit of God speaks here of the greatest revival and the most glorious advancement of the Church on earth, the blessings of which will benefit the Jewish nation.

Indeed, there is great agreement on this point, between this prophecy of Zechariah, and other prophecies concerning the Church's latter day glory. Consider Isaiah 60:2-4,

"See, darkness covers the earth and thick darkness is over the peoples, but the Lord rises upon you and his glory appears over you. Nations will come to your light, and kings to the brightness of your dawn. Lift up your eyes and look about you: All assemble and come to you; your sons come from afar, and your daughters are carried on the arm."

Without doubt, this entire chapter foretells the most glorious state of the God's Church on earth, as does Isaiah 66:8, Micah 4:1-3 and Isaiah 2:1-4:

"In the last days the mountain of the LORD'S temple will be established as chief among the mountains; it will be raised above the hills, and peoples will stream to it."

"Many nations will come and say, 'Come, let us go up to the mountain of the LORD, to the house of the God of Jacob. He will teach us his ways, so that we may walk in his paths.' "

"The law will go out from Zion, the word of the LORD from Jerusalem. He will judge between many peoples and will settle disputes for strong nations far and wide. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will

they train for war anymore."

Nothing whatsoever has happened to fulfill these prophecies. Moreover, since the prophecy in my text (Zech. 8:20-22) and the following verse agrees with them, there is reason to think it addresses the same times. Indeed, there is remarkable agreement in the description given throughout this chapter with the representations of those times elsewhere in the prophetic books.

Though the prophet is at times referring to the future smiles of heaven on the Jewish nation, yet the Spirit of God doubtless refers to events far greater than these, of which these are but faint resemblances. The Jews had just returned from the Babylonian captivity, Chaldea and other countries, and resettled in Canaan where they were experiencing great increase of both numbers and wealth.

We find it common in the prophecies of the Old Testament that when the prophets are speaking of the favors and blessings of God on the Jews, attending or following their return from the Babylonian captivity, the Spirit of God takes the opportunity from there to speak of the incomparably greater blessings on the Church, that will attend and follow her deliverance from the spiritual Babylon, of which those were a type.

The prophet, in this chapter, speaks of God's bringing his people again from the east and west to Jerusalem (vs. 7-8), and multitudes of all nations taking hold of the skirts of the Jews. Although this prophecy literally refers to the Jews return from Babylon, its fulfillment cannot be seen there for no such things spoken of here attended their return. Therefore, it must refer to the great calling and gathering of Jews into the fold of Christ, and to them receiving the blessings of His kingdom, after the fall of the Antichrist and the destruction of the spiritual Babylon.

The Power of Prayer

In Zechariah 8:20-22 we have an account of how this future advancement of the Church should occur. It would come to fruition as multitudes from different towns resolve to unite in extraordinary prayer, seeking God until He manifests Himself and grants the fruits of his presence. We may observe several things in particular:

1. **THE NECESSITY OF PRAYER.** Some suppose that prayer includes the whole of worship to God and that prayer is a part of worship during the days of the gospel when sacrifices are abolished. Therefore, this can be understood as a prophecy of a great revival of religion with true worship of God among His people, repentance from idolatry, and growth of the Church.

However, it seems reasonable to me to suppose that something even more special is intended regarding prayer given that prayer is not only repeatedly mentioned, but that this prophecy parallels many other prophecies that speak of an extraordinary spirit of prayer preceding that glorious day of revival and advancement of the Church's peace and prosperity. It particularly parallels what the prophet later speaks of the "pouring out of a spirit of grace and supplications" as that which introduces the great religious

revival (Zech. 12:10).

2. THE GOOD WHICH SHALL BE BROUGHT BY PRAYER: GOD HIMSELF. Scripture says, "They shall go to pray before the Lord, and to seek the Lord of Hosts." The good that they seek for is "The Lord of Hosts," Himself. If "seeking God" means no more than seeking the favor or mercy of God then "praying before the Lord," and "seeking the Lord of Hosts" must be looked upon as synonymous. However, "seeking the Lord" is commonly used to mean something far more than seeking something from God. Surely it implies that God Himself is what is desired and sought after.

Thus, the Psalmist desired God, thirsted after Him and sought after Him:

"O God, thou art my God; early will I seek thee. My flesh longeth for thee, in a dry and thirsty land, where no water is, to see thy power and thy glory, so as I have seen thee in the sanctuary ... My soul followeth hard after thee ... Whom have I in heaven by thee? And there is none upon earth that I desire besides thee."

The Psalmist earnestly pursued after God; his soul thirsted after Him, he stretched forth his hands unto Him. All of God's saints have this in common: they are those that seek God. "This is the generation of them that seek Him." "Your heart shall live that seek God," etc.

If this be the true sense of this phrase "seeking the Lord of Hosts," then we must understand that God who had withdrawn Himself, or, as it were, hid Himself, would return to His Church, granting the fruits of His presence and communion with His people, which He so often promised, and for which His Church had so long waited.

In short, it seems reasonable to understand the phrase, "seeking the Lord of Hosts" means not merely praying to God, but seeking the promised restoration of the Church of God after the Babylonian captivity and the great apostasy occasioning it is called their "seeking God, and searching for Him;" and God's granting this promised revival and restoration called His being "found of them." (See Jer. 29:10-14)

The prophets occasionally represent God as being withdrawn and hiding Himself: "Verily thou art a God that hideth thyself, O God of Israel, the Savior. I hid me, and was wroth." The prophets then go on to represent God's people seeking Him, searching and waiting for and calling after Him. When God answers their prayers and restores and advances His people, according to His promise, then He is said to come and say, "Here am I" and to show Himself, and they are said to find Him and see Him plainly.

"Then you will call, and the Lord will answer; you will cry for help, and he will say: Here am I ..."

"But Israel will be saved by the Lord with an everlasting salvation ... I have not said to Jacob's descendants, 'Seek me in vain.' I, the Lord, speak the truth; I declare what is right."

"The Sovereign Lord will wipe away the tears from all faces; he will remove the disgrace of his people

from all the earth. In that day they will say, 'Surely this is our God; we trusted in him, and he saved us. This is the Lord, we trusted in him; let us rejoice and be glad in his salvation.' We wait for you; your name and renown are the desire of our hearts." (Isa. 58:9; Isa. 45:17,19; Isa. 25:8-9)

3. WE MAY OBSERVE WHO IT IS THAT WILL BE UNITED IN SEEKING THE LORD: "the inhabitants of many cities ... yea, many people and strong nations." Many people from all over the world will unite to seek the Lord.

From the the prophecy, it seems reasonable to assume that this will be fulfilled in the following manner: First, God's people will be given a spirit of prayer, inspiring them to come together and pray in an extraordinary manner, that He would help his Church, show mercy to mankind in general, pour out his Spirit, revive His work, and advance His kingdom in the world as He promised.

Moreover, such prayer would gradually spread and increase more and more, ushering in a revival of religion. This would be characterized by greater worship and service of God among believers. Others will be awakened to their need for God, motivating them to earnestly cry out to God for mercy. They will be led to join with God's people in that extraordinary seeking and serving of God which they see around them. In this way the revival will grow until the awakening reaches whole nations and those in the highest positions of influence. The Church will grow to be ten times larger than it was before. Indeed, at length, all the nations of the world will be converted unto God.

Thus, ten men, out of all languages and nations, will "take hold of the skirt of" the Jew (in the sense of the Apostle), saying "We will go with you, for we have heard that God is with you." Thus will be fulfilled, "O thou that heareth prayer, unto thee shall all flesh come."

4. WE MAY ALSO OBSERVE THE MANNER OF THEIR UNITY IN PRAYER. It is a visible and voluntary union that was first proposed by some of God's people with others readily joining in over time. Those who live in one city will declare to those of another city, "Let us go" etc. Many of those who hear their declaration will not only join with them but will make the call for the unity in prayer known to still others. As a result, the movement will grow, prevail and spread among God's people.

Some suppose that the words, "I will go also," are to be taken as words spoken by the one making the proposal. He states this expressing his willingness and desire to do what he is asking his hearer to do. But this is to suppose no more than is expressed in the phrase, "Come and let us go ..." itself. It seems more natural to me to understand these words as being the consent or reply of the one to whom the proposal is made.

This is much more agreeable to the flow of the text which represents the compliance of great numbers of people in this movement. And though if these words are thus understood, we must suppose something understood in the text that is not expressed: Those of other cities will say, "I will go also." Yet, this is not difficult to conceive of as such figures of speech are common in the Scripture (Jer. 3:22; Ps. 1:6,7).

5. NEXT, WE CAN OBSERVE THE MANNER IN WHICH THEY AGREE TO PRAY: "Let us go speedily to pray," or, as it says in the margin: let us go continually. Literally translated this means, "let us go in going." The Hebrew language often doubles words for emphasis (e.g., the holy of holies signifies that which is most holy). Such doubling of words also denotes the certainty of an event coming to pass. For example, when God said to Abraham, "in multiplying, I will multiply thy seed," God implies that He would certainly multiply his seed, and multiply it exceedingly.

6. FINALLY, THIS PROPHECY GIVES US A PICTURE OF THIS UNION IN PRAYER BEING AN INVITING AND A HAPPY THING. We sense God's pleasure, and the results prove tremendously successful. From the whole of this prophecy we may infer that it is well pleasing to God for many people, in different parts of the world, to voluntarily come into a visible union to pray in an extraordinary way for those great outpourings of the Holy Spirit which shall advance the Kingdom of our Lord Jesus Christ that God has so often promised shall be in the latter ages of the world.

An Example From History

Let me relate a brief history of what has happened in Scotland:

In October of 1744, a number of ministers in Scotland, considering the state of God's Church, and mankind in general, believed that God was calling those concerned for the welfare of the Church to unite in extraordinary prayer. They knew God was the Creator and source of all blessings and benefits in the Church so they earnestly prayed that He would appear in His glory, and strengthen the Church, and manifest His compassion to the world of mankind by an abundant outpouring of His Holy Spirit. They desired a true revival in all parts of Christendom, and to see nations delivered from their great and many calamities, and to bless them with the unspeakable benefits of the Kingdom of our glorious Redeemer, and to fill the whole earth with His glory.

These ministers consulted with one another on this subject and concluded that they were obliged to begin such prayer and attempt to persuade others to do the same. After seeking God for direction, they determined that for the next two years they would set apart some time on Saturday evenings and Sunday mornings every week for prayer as one's other duties would allow. More importantly, it was decided that the first Tuesday of each quarter (beginning with the first Tuesday of November) would be time to be spent in prayer. People were to pray for either the entire day or part of the day, as they found themselves disposed, or as circumstances allowed. They would meet in either private prayer groups or in public meetings, whichever was found to be most convenient.

It was determined that none should make any promises or feel under strict obligation to observe every one of these days without fail; for these days were not holy or established by sacred authority. However, to prevent negligence, and the temptation to make excuses for trivial reasons, it was proposed that if those who resolve to pray cannot take part on the agreed upon day, they would use the next available day for the purpose of prayer.

The primary reason for this cooperation in prayer was to maintain, among the people of God, that necessity of prayer for the coming of Christ's Kingdom, which Christ directed his followers to do. We are, unfortunately, too little inclined to pray because of our laziness and immaturity, or because of the distraction of our own worldly, private affairs. We have prayed at times, but without special seasons for prayer, we are, likely, to neglect it either partially or totally. But when we set aside certain times for prayer, resolving to fulfill this commission unless extraordinarily hindered, we are less likely to neglect it.

The return of each new season will naturally refresh the memory and will cause us to remember these teachings of our Lord Jesus Christ, and the obligations we have as His followers. We will be renewed in the importance, necessity and unspeakable value of the mercy we seek from God, and by frequent renovation, the vision to pray will be kept alive in our hearts at all times. Therefore, those ministers from Scotland determined that such gatherings would help encourage greater prayerfulness among God's people for revival throughout the year. They also believed that the quarterly gathering would encourage and strengthen people to pray, especially if they knew that many other Christians in so many distant places were praying for the same things at a same time.

It was thought that two years would be a sufficient trial period, after which time would be given to evaluate fruitfulness of the endeavor. It was not known but thought best to allow some time to make some adjustments if necessary. The time period, though short, was thought sufficient to judge its fruitfulness. Those involved would have the opportunity to communicate their thoughts, and perhaps improve, on this manner of prayer.

As for promulgating this concert of prayer, the ministers decided to simply pass the word through personal conversation, and correspondence with others far away, rather than any formal advertisement in the press. At first it was intended that some formal paper outlining the proposal should be sent around for proper amendments and improvements, and then agreement. But after more thoughtful deliberation, it was concluded that this would only give rise to objections which they thought best to avoid in the beginning.

Great success seems to have met their labors for great numbers in Scotland and England, and even some in North America joined with them. As to Scotland, many people in the four chief cities, Edinburgh, Glasgow, Aberdeen, and Dundee joined. There were also many country towns and congregations in various other areas that participated. A Mr. Robe, of Kilsyth, stated that "There were then above thirty societies of young people there, newly erected, some of which consisted of upwards of thirty members."

The two years ended last November. Just prior to this, a number of ministers in Scotland agreed on a letter, to be printed and sent abroad to their brethren, proposing to them, and requesting of them, to join with them in continuing this concert of prayer, and in the endeavors to promote it. Almost five hundred copies of this letter were sent over to New England, with instructions to distribute them to the Massachusetts-Bay area, Connecticut, New Hampshire, Rhode Island, New York, New Jersey, Pennsylvania, Maryland, Virginia, Carolina and Georgia. Most were sent to a congregational minister in

Boston along with a letter from twelve ministers in Scotland. Other copies were sent to other ministers in Boston, and some to a minister in Connecticut.

The proposal, dated August 26, 1746, opens with an explanation of the purpose and times for the concerts of prayer, and an entreaty to the ministers to communicate their opinions after the two year period had completed.

The ministers then go on to assure their Bostonian brethren that the concerts are not to be seen as binding; men are not expected to set apart days from secular affairs, or "fix on any part of ... precise days, whether it be convenient or not." Nor are they to be seen as "absolute promises, but as friendly, harmonious resolutions, with liberty to alter circumstances as shall be found expedient." Because of such liberty these prayer times cannot be judged to infringe upon those "religious times" appointed by men.

The letter also asked ministers to consider composing and publishing short "persuasive directions" regarding the necessity of prayer, either by particular authors or several joining together. Without such repeated reminders men are apt to become weary and begin to neglect their duty. Ministers are also asked to preach frequently on the importance and necessity of prayer for the coming of the Lord's Kingdom, particularly near or on the quarterly times.

The Boston ministers are to understand that these prayer concerts are not restricted to any particular denomination, but is extended to all who have "at heart the interest of vital Christianity, and the power of godliness; and who, however differing about other things, are convinced of the importance of fervent prayer ..."

It was proposed that the prayer should extend for seven more years and the ministers agreed to this. However there was concern that zeal for spreading news of the concert would wane because of the length proposed. Nevertheless, it was agreed that the first period of time (two years) was too short.

If persons who formerly agreed to this concert should discontinue it, would it not look like that fainting in prayer Scripture so ardently warned against? Would this not be particularly unsuitable given the need of public reformation?

Those ministers in Boston said of this proposal: "The motion seems to come from above, and to be wonderfully spreading in Scotland, England, Wales, Ireland and North America."

AFTERWARD

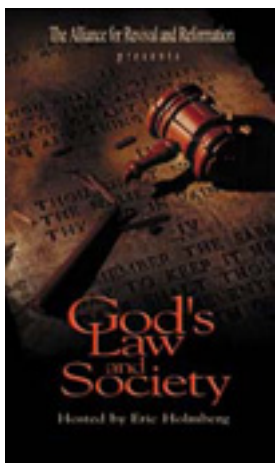
IT HAS BEEN OVER 250 YEARS SINCE Jonathan Edwards preached his famous sermon "Sinners in the Hands of an Angry God" to a small church in Enfield, Connecticut. On July 8, 1741, Edwards provided the spark that lit the entire eastern seaboard of America afire. The spirit of revivalism that followed the preaching of this sermon transformed complacent believers during a period of spiritual fervor known as the "Great Awakening."

Edwards' sermons stand today as awe inspiring works of intellectual achievement; yet they are graspable and relevant to all who read them seeking for true spiritual experience. This Northampton, Massachusetts pastor began by seeking to restore a sense of commitment to God which he felt had been lost in America since the days of the Puritan exodus. He wanted to transform his congregation from mere believers who understood Christian doctrines to converted Christians who were genuinely moved by their experience. It was Edwards' conviction that we must do more than understand spiritual ideas; we must be moved by them experientially: the difference, as he says, is like that between reading the word "fire" and actually being burned.

"A Humble Attempt" has been reprinted, in part to mark the passing of the fifth Jubilee of the onset of the Great Awakening, but mainly to stir true believers from all parts of the Church to the intercessory prayer that America so desperately needs.

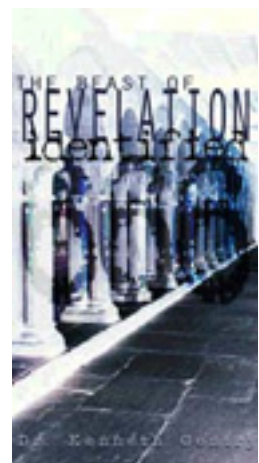
- Jay Rogers
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Revival - Edwards and Wesley

By Jay Rogers

We need only look to the great awakenings of past centuries to see that the Church of 20th century America has fallen from great heights ...

The men who led these great awakenings were ordinary men. They were intelligent, but they carried none of the distinguishing marks that accompany those who are capable of changing a nation. There is no money or fame here - no power or prestige. In fact, the greatest characteristic of these men was that they were consumed with a passionate love for Jesus Christ. They were humble men who loved the holiness of God. They were jealous of God's glory and refused to compromise with those who would lower the standard of His holiness.

Jonathan Edwards

One of the most notable examples of such a great man of God is Jonathan Edwards. Although little honor is given to him in most history classes, historians will testify that Jonathan Edwards' life had such an impact on the American colonies that our nation was born. Out of the unity of the Spirit that was the Great Awakening came Independence and Freedom. America was transformed by this Great Awakening which began in the ministry of one man - Jonathan Edwards.

Mason Lowance, a literary critic and historian at the University of Massachusetts at Amherst, has this to say about Jonathan Edwards:

"Edwards was clearly the most important figure in the eighteenth century, perhaps even more critical to the development of Western thought than his contemporary Benjamin Franklin ... Franklin's political thinking far exceeded Edwards' ... However, Edward's writing has had far greater influence than has Franklin's..."¹

John Fiske, a 19th century philosopher and historian, who taught at Harvard University, adds this assessment of Edwards:

"One of the great names in the history of philosophy is that of Jonathan Edwards, the profoundest thinker that America has ever produced. His best known work is his 'Treatise on the Will,' a marvellous specimen of deep and powerful reasoning, a book that no student of philosophy for many a year to come, can afford to neglect"²

Jonathan Edwards was the congregationalist minister who preached the Word of God in his home church in Northampton, Massachusetts. His preaching was the spark that set the fire that later became known as the Great Awakening. Edwards delivered intense sermons enlivened by concrete and vivid illustrations.

The most notable of these, "Sinners in the Hands of an Angry God," was so pointed in its portrayal of the horrendous evil in the hearts of men compared to the virtue which is God, that his listeners became suddenly aware of the uncertainty of life and their own sinfulness. There was a marked intrusion from the heavenlies into their midst.

Edwards delivered this sermon in Enfield, Connecticut, a town about 30 miles south of Northampton, on Sunday, July 8, 1741. We are told that Edwards read his sermon in a level voice with his sermon book in his left hand, and in spite of his calm "there was such a breathing of distress, and weeping, that the preacher was obliged to speak to the people and desire silence, that he might be heard."³

Where did such anointing and conviction come from? What was it that set Edwards apart for such a great destiny? Where did the seeds of greatness begin to germinate? What were the conditions that brought about such a complete reformation of society? To answer these questions we need to look at Edwards' inner life - a life of prayer that is hid in Jesus Christ.

From his youth, Edwards spent much time in secret with God seeking His Presence. He would often walk alone in the fields or the mountains praying to God with a deep affection. He spent much time reading and meditating on the Song of Solomon until he had a deep understanding of God's sweetness and light. He experienced God's presence as a sudden intrusion from "the other world" upon his natural senses. Edwards was used in a great way because he sought to be intimate with the actual Presence of God.

"I had an inward, sweet sense of these things, and my soul was led away in pleasant views and contemplations of the loveliness and sweetness of Jesus Christ. The sense I had of divine things would often kindle up a sweet burning in my soul, that I know not how to express."⁴

He continued his pursuit until he found an undeniable, unquenchable longing after the holiness of God.

"The heaven I desired was a heaven of holiness, to be with God, and to spend my eternity in divine love, and holy communion with Christ"⁵

The Great Awakening

These experiences led Edwards to confront the members of his congregation with the holiness of God, especially the young people of Northampton. The result of this preaching was a revival in Northampton in 1734, which was the first of a series of revivals, now known as the "Great Awakening," which spread from Maine to Georgia, and did much to unite the colonies in spiritual fervor. This was the foundation of a new feeling of strength and unity among the colonies which resulted in the birth of a new nation in 1776.

The Northampton revival continued for about 15 years until Edwards once again began to confront sin in his congregation by naming backsliders from the pulpit and refusing communion and church membership to those who had not had a personal salvation experience. As a result of his renewed zeal, Edwards was

ousted as minister on June 22, 1750.

Joseph Hawley, a man whose father had committed suicide during the early years of the revival, blamed Edwards for "religious hysteria." In a noble farewell sermon, Edwards resolved, "Let God be judge." Although the congregation had difficulty in naming a successor to Edwards, they preferred no sermons rather than let Edwards preach.

Joseph Hawley later repented of his part in the controversy and begged for the forgiveness of the slandered minister. Edwards simply removed himself from Northampton. Edwards spent the rest of his life as a missionary to the Indians at Stockbridge, Massachusetts and later as president of Princeton University.

It could be argued that if Edwards had been more easy-going and less intense he would never have had any problems with his flock - but then he wouldn't have been Jonathan Edwards.

Edwards was a reasonable and intelligent man but he was also keenly aware of the holiness of God and would not allow compromise. He could not accommodate the intrusion of an increasingly secularized society into his church. He disdained the outward show of religion as wood, hay and stubble that would only be consumed by the fires of a holy God.

The townspeople were unwilling to put up with these standards and opted for a more comfortable faith. Thus Northampton, Massachusetts holds the distinction of having rejected the greatest social philosopher that America has ever produced.

To most of Northampton's citizens today, Edwards is a shadowy figure of antiquity. Yet he remains her preeminent genius. The curious may see Edwards' likeness in a bronze memorial tablet in the First Church on Main Street. His sermons and other writings are his true memorial; they belong to all who seek after seek after the heart of God and love His holiness.

John Wesley

It was John Wesley who said:

"Give me one hundred men who love only God with all their heart and hate only sin with all their heart, and we will shake the gates of hell and bring in the kingdom of God in one generation."

John Wesley was one of the greatest men of God in modern history. Secular historians credit John Wesley, together with his brother Charles, for a great awakening which saved England from the same blood-bath which was experienced just a short distance away in Paris during the French Revolution in 1789. Wesley shook a backslidden nation bound by immorality and unbelief. When Wesley was born-again, England was born-again. The revival that began among Wesley's Methodists preceded an awakening that swept through all England.

Wesley's work also significantly affected the theology of American churches during the early 1800s. Many revival preachers, such as Charles G. Finney, taught a modified Wesleyan doctrine of holiness which greatly impacted the early growth of American revivalism.

John Wesley was born in 1703, in Epworth, England. He was raised by godly parents and was trained for the ministry at Oxford. During this time, Wesley, his brother Charles, and later George Whitefield, met with a group of young men at Oxford for the purpose of reading classic sermons three nights a week. Their purpose was to inquire how they could become more holy. One night a week they visited the poor and prisoners. Many at Oxford derided the "Holy Club" and felt they had gone "too far" in their pursuit of holiness. This reputation followed Wesley throughout his life. "More than a few," Wesley later admitted, "took me to be a little crack-brained at Oxford."

Soon after this, Wesley sailed to Georgia with his brother and the Reverend John Oglethorpe with the intent of preaching to the American Indians. On the voyage, Wesley was distressed by storms and related: "O how pure in heart he must be, who would rejoice to appear before God at a moment's warning!"

On another occasion, he related that Reverend Oglethorpe asked him if he was saved:

"'Do you know Jesus Christ? Do you know he has saved you?' I answered, 'I hope he has died to save me.' He only added, 'Do you know yourself?' I said, 'I do.' But I fear they were vain words."

While in Georgia, Wesley desired to preach to the Indians. However, domestic disputes with his parishioners kept him from fulfilling his purpose. He was not released from Savannah by Oglethorpe because there was no other minister to tend to the people there. In the two years that Wesley was in Georgia, he was not successful in any of his endeavors and did not see a single soul converted.

On his return journey to England he began to doubt his salvation:

"I went to America, to convert the Indians; but O! who shall convert me? who, what is he that shall deliver me from this evil heart of mischief? I have a fair summer religion. I can talk well; nay, and believe myself, while no danger is near; but let death look me in the face, and my spirit is troubled. Nor can I say, 'To die is gain.'"

Anyone who would have met Wesley at this time would have seen a Christian. He had given his life to preach the gospel; he was an ordained minister; he pursued the holiness of God; he loved all men; and he was zealous for souls. Yet he admitted he lacked saving faith.

"I who went to America to convert others, was never myself converted to God. 'I am not mad,' though I thus speak; 'but I speak the words of truth and soberness.'"

In all this, Wesley's preaching was already radical - "I was desired to preach at St. John the Evangelist's. I did so on these strong words, 'If any man is in Christ he is a new creature.' I was soon afterwards informed many of the best in the parish were so offended, that I was not to preach there anymore."

The Church of England in that day was so asleep that few were ready for a man like Wesley who preached, "You must be born-again." His assertion that the "New Birth" was something that even baptized Church members needed to ensure salvation caused a great controversy. Wesley was barred from preaching in many churches because of this doctrine.

Although he preached powerfully, Wesley was uncertain of his own salvation. Wesley lacked this assurance because his strivings after holiness were legalistic. He was extremely zealous for God but his spiritual experience consisted mainly of making resolutions and feeling as though he could never live up to the standard of God's holiness.

A Life Changing Experience with God

Wesley was convinced of his unbelief and finally resolved to leave preaching, "How can you preach to others, who have not faith yourself?" He asked a friend of his, Peter Boehler, whether or not he thought he should leave preaching.

Boehler answered, "By no means." Wesley then asked, "But what can I preach?" Boehler then gave him the advice that would change his life and affect the destiny of all England: "Preach faith till you have it; and then, because you have it, you will preach faith."

On Monday, March 6, 1738, Wesley began to preach a new doctrine: JUSTIFICATION BY FAITH.

Two months later, Wesley very unwillingly went to a society in Aldersgate-street, where someone was reading Luther's preface to Romans.

"About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and that an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death ...

"And herein I found the difference between this and my former state chiefly consisted. I was striving, yea, fighting with all my might under the law, as well as under grace. But then I was sometimes, if not often conquered; now, I was always conqueror."

Power and Anointing Comes through Faith

The revelation of faith was so strong in Wesley's heart that not only was Wesley's life changed, but he soon saw multitudes begin to stream into the kingdom of God with signs and wonders following.

Soon Wesley was preaching in the open fields to tens of thousands of sinners who never frequented a church building. Previously, he had been so tenacious of every point relating to decency and order, that he would have thought it was a sin to preach salvation outside the covering of the Church of England.

On many occasions God moved so powerfully at his open air meetings that thousands were saved at a time. At one such meeting he related the following scene:

"Four persons sunk down, almost in the same moment. One of them lay without either sense or motion. A second trembled exceedingly. The third had strong convulsions all over his body, but made no noise, unless by groans. The fourth, equally convulsed, called upon God, with strong cries and tears."

Though shut out from the Church of England, Wesley preached like a great apostle, carefully laying out the foundations of the faith in the hearts of his hearers. Previously he had failed to reach a single soul in America, yet now he reaped a great harvest. Wesley's revelation of the victory through faith in Christ Jesus became the force and impetus that changed a generation.

And what about you, dear reader? - Is there a victory of faith in your heart today? What are you basing your relationship with God on? Have you fallen into a "works" mentality? Many see their past successes as evidence of God's favor. Yet God is not even remotely interested in accepting you on the basis of the holiness which you have attained in the past. Others see their failures and have a distraught feeling that God could never use them because of sins that they have committed in the past. These people will always struggle with feelings of guilt and condemnation.

Yet this is justification by faith - Jesus Christ accepts you unconditionally and salvation is available through trusting in Him. This revelation can give you all power over all sin - a restful assurance that Jesus saved you, and is saving you, from the law of sin and death.

You Can Be a World Changer!

Are you like John Wesley who was intensely dissatisfied with his experience with God? Because of his hunger after God and his continual obedience, God used him to shake his nation. If you desire to be like John Wesley, know this - rather than living a mediocre life, you can be a world changer!

From the lives of Wesley, Edwards and others like them, we see a pattern emerging. These men were not anything special in natural terms - but God used them mightily because they loved to be intimate with Him. These men were world changers. They altered the course of history in the nations in which they preached, but their influence was felt far beyond their own lifetime, even to shaping the destinies of many generations.

Despite their greatness in the kingdom of God, these men were without exception opposed by the religious establishment of their day. They sought the heart of God and walked in the spirit at all times.

They desired only to hear the voice of the Lord and obey him.

If you desire this type of life with God, then you must develop the same lifestyle of prayer. This goes beyond simply praying for revival but praying revival prayers.

Revival prayer can be seen in the ministry of Jesus. During the days when Jesus was a man, he agonized in prayer, sometimes with pained outcries and tears, pouring His heart out to His Father. Even though Jesus was God, He had to endure this type of discipline in order to become an inspiring example to those who seek maturity and spiritual freedom (see Hebrews 5:7-10).

The call to revival prayer is a call to the Priesthood of Melchisedec. Those who are called to this order pray the heart-cry of God. This is a lifestyle of total obedience in intercessory prayer. This action of pressing into God is always followed by a desperation for our own lives and for the lives of others.

Revival is essentially a spirit of prayer that rests on a person at all times. The Holy Spirit reveals the Father Heart of God - especially His great burden for lost souls. The spirit of prayer, or soul travail, begins to rest on a person with such magnitude and frequency that he can easily say, "I pray in the Spirit at all times."

In such a state, God will sanctify the person entirely - body, soul and spirit - so that he comprehends and experiences the holiness of God. The fulness of Christ then begins to overflow the person; God, who is infinite, goes on to sanctify everything around Him, using the individual saint as a channel of His love.

I have spoken with only a few people who can claim to have experienced this type of revival. In most cases, these experiences lasted only for a short time - a few days, a few weeks, or at most a few months. There is little of the more powerful type of revival that shook our nation in past centuries. Often when a church experiences a revival, the duration is short and it seems easy to grieve the Holy Spirit. The Presence of God lifts as easily as it descends.

Even so, I am sure that the Body of Christ as a whole can obtain revival. It is God's desire for his whole body to experience a revival that never needs to be revived - to fill the whole earth with His glory.

The Cost of Revival

When this type of revival comes, not only will it have cost something to obtain - it will cost something to keep. If you truly desire this type of experience, know that there is a price to pay.

To keep the revival fires burning you will have to adopt the lifestyle of the early church. According to Acts 2:42-46, the early Church met daily for prayer and praise, for the breaking of bread, and the teaching of the apostles - and they remained in the harmony of the Spirit at all times. This is what the early church did - they met daily - this is what you must do if you are to cultivate revival and keep it alive.

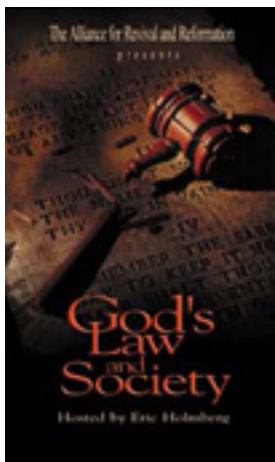
Finally, if your heart hungers and thirsts for more of Jesus, then go to Him and eat and drink as much as you possibly can. Then ask God to enlarge your heart so you can receive more. Don't wait for church leaders to organize prayer meetings - start them yourself! Don't wait for the rest of the Church to experience revival - go for it yourself! Be a leader in the next Great Awakening!

Seek a deeper relationship with Jesus than your brothers and sisters. Do not be discouraged if not everyone shares your new found devotion. Some may be unmoved by your zeal for prayer or even mock it. But know that Jesus has promised to fill all who hunger and thirst for His holiness.

See to it that you hear the word of the Lord and obey Him! God Himself has promised us, "As surely as I live, I am going to fill the whole earth with my glory." Do you desire to be a part of that glory? Then go to Jesus' feet and worship Him in reverence and awe.

1. Mason I. Lowance, Dictionary of Literary Biography, "Jonathan Edwards." 2. John Fiske, A History of the United States, Houghton, Mifflin and Company, 1899. 3. Benjamin Trumbull, A Complete History of Connecticut. 4. Jonathan Edwards, Personal Narrative. 5. Ibid.

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Wesley and Whitefield

By Jay Rogers

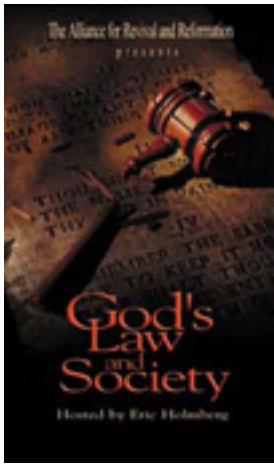
John Wesley and George Whitefield first met when they were students at Oxford. Wesley was the leader of the "Holy Club," a group dedicated to the pursuit of holiness. Wesley's little band was derided at Oxford; they were ridiculed by being dubbed "Methodists" because of their vigorous discipline. It was Whitefield who first received a revelation of grace which powerfully equipped him to be a great evangelist. He enjoyed great popularity among the common people, until the churches he preached in became so packed that he had no choice but to preach outdoors. Crowds of over ten thousand people would often gather to hear him preach. John Wesley soon followed Whitefield's example at his friend's invitation and had the same spectacular results. Tens of thousands were converted and the awakening spread throughout England.

The styles of the two preachers were quite different. Whitefield was a flamethrower; his words were like a burning fire, like a hammer smashing a rock into pieces. But Wesley was a wise master builder; he carefully laid out the foundations of the faith in the hearts of his hearers. In fact, many of those converted through Whitefield's preaching later became known as Methodists through Wesley's continual ministry. Both Wesley and Whitefield regarded preaching as the primary means which God used to save souls. Both were ready to preach at any time the fundamental doctrines of Christianity - sin, repentance, salvation, the atonement, the work of the Holy Spirit, repentance, faith, holiness - and they preached these truths unceasingly.

"Wesley, however, was very unlike Whitefield in one important respect. He did not forget to organize as well as to preach. He was not content with reaping the fields which he found ripe for harvest. He took care to bind up his sheaves and gather them into the barn. He was far superior to Whitefield as an administrator and as a man of method, as he was inferior to him as a mere preacher.

"A writer in the North British Review described the difference: 'All force and impetus, Whitefield was the powder-blast in the quarry, and by one explosive sermon would shake a district, and detach materials for other men's long work; deft, neat, and painstaking, Wesley loved to split and trim each fragment into uniform plinths and polished stones'" (J.C. Ryle, Christian Leaders of the 18th Century).

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The Almost Christian - By John Wesley

"The Agrippa said unto Paul, Almost thou persuadest me to be a Christian" (Acts 26:28).

And there are many who go thus far; ever since the Christian religion was in the world, there have been many in every age and nation, who were "almost persuaded to be Christians." But seeing it avails nothing before God, to go only thus far, it highly imports us to consider,

First, What is implied in being almost:

Secondly, What in being altogether a Christian.

What is implied in being almost a Christian?

Now, in the being almost a Christian is implied, first Heathen Honesty. No one, I suppose, will make any question of this; especially, since by heathen honesty here, I mean, not that which is recommended in the writings of their philosophers only, but such as the common heathens expected of one another, and many of them actually practiced.

By the rules of this they were taught, that they ought not to be unjust: Not to take away their neighbor's goods, either by robbery or theft: Not to oppress the poor, neither to use extortion toward any: Not to cheat or overreach either the poor or rich, in whatsoever commerce they had with them: To defraud no man of his right; and if it were possible, to owe no man anything.

Again, the common heathen allowed, that some regard was to be paid to truth as well as to justice. Yet, again, there was a sort of love and assistance, which they expected one from another.

A second thing implied in being almost a Christian, is having a Form of Godliness, of that godliness which is prescribed in the gospel of Christ; the having the outside of a real Christian. Accordingly, the almost Christian does nothing which the gospel forbids. He takes not the name of the Lord in vain. He blesses and curses not ; he swears not at all, but his communication is yea, yea; nay, nay. He not only avoids all actual adultery, fornication, and uncleanness, but every word or look, that either directly or indirectly tends thereto.

And in doing good, he does not confine himself to cheap and easy offices of kindness, but labours and suffers for the profit of many, that by all means he may help some. He hath the form of godliness, uses the means of grace; yea, all of them, and at all opportunities. He constantly frequents the house of God; and behaves with seriousness and attention.

To this, if we add, the constant use of Family Prayer, by those who are masters of families, and the setting times apart for private addresses to God, with a daily seriousness of behavior: he who uniformly

practices this outward religion, has the form of godliness.

There needs but one thing more in order to his being an almost a Christian, and that is, Sincerity. By Sincerity, I mean a real, inward principle of religion, from whence these outward actions flow. And, indeed, if we have not this, we have not heathen honesty; no, not so much of it as will answer the demand of a heathen Epicurean poet. Even this poor wretch, in his sober intervals, is able to testify: Good men avoid sin from the love of virtue: Wicked men avoid sin from a fear of punishment.

So, that, if a man only abstain from doing evil in order to avoid punishment, to avoid the loss of his friends, or his gain, his reputation, should not also abstain from doing evil, but also do ever so much good; yea, and use all the means of grace; yet we could not with any propriety say, "This man is even almost a Christian." If he have no better principle in his heart, he is also a hypocrite altogether. Sincerity, therefore, is necessarily implied in the being almost a Christian.

But here it will probably be inquired, Is it possible, that any man living should go as far as this, and, nevertheless, be only almost a Christian? What more can be implied, in the being a Christian altogether? I answer first, That it is possible to go thus far, and yet be almost a Christian, I learn not only from the Oracles of God, but also from the sure testimony of experience.

I did for many years, as many of this place can testify; using diligence to eschew all evil, and to have a conscience void of offence; redeeming the time; buying up every opportunity of doing all good to all men; constantly and carefully using all the public and private means of grace; endeavoring, after a steady seriousness of behavior, at all times, and in all places: and God is my record, before whom I stand, doing all this in sincerity; having a real design to serve God; a hearty desire to do His will in all things; to please Him who had called me to "fight the good fight," and to "lay hold on eternal life." Yet my own conscience bears me witness, in the Holy Ghost, that all this time I was but almost a Christian.

What more than this is implied in the being altogether a Christian?

First, the love of God. For thus said the Lord in His word, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Such a love of God is this, as engrosses the whole heart, as takes up all the affections, as fills the entire capacity of the soul, and employs the utmost extent of all its faculties. He that thus loves the Lord his God, His spirit continually "rejoice in God his Saviour."

The second thing implied in being altogether a Christian, is, The love of our neighbor. For thus said our Lord in the following words, "Thou shalt love thy neighbor as thyself." If any man ask who is my neighbor; we reply, every man in the world; every child of His Who is the Father of the spirits of all flesh. Nor may we in any wise except our enemies, or the enemies of God and their own souls, but every Christian loves these also as himself, yea, "as Christ loves us."

There is yet one thing more that may be separately considered, though it cannot be actually separate from

the preceding, which implies in the being altogether a Christian, and that is the ground of all, even faith.

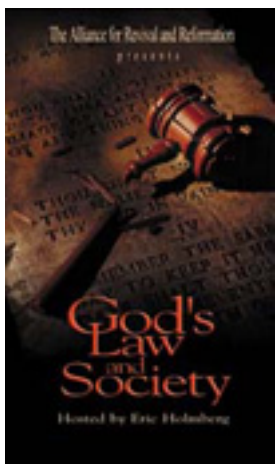
Now, whatsoever has this faith, which purifies the heart, (by the power of God Who dwells therein,) from pride, anger, desire, from all unrighteousness, from all filthiness of flesh or spirit; which fills it with love stronger than death, both to God and to all mankind; love that does the works of God, glorying to spend and to be spent for all men, and that endures with joy, not only the reproach of Christ, the being mocked, despised, and hated of all men, but whatsoever the wisdom of God permits the malice of men or devils to inflict: whosoever has this faith thus working by love, is not almost only, but altogether a Christian.

Do good designs and good desires make you a Christian? By no means, unless they are brought to good effect. "The road to Hell is paved (said one) with good intentions." The great question of all, then, still remains: Is the love of God shed abroad in your heart? Can you cry out: "My God and my all!" Do you desire nothing but Him? Are you happy in God? Is He your glory?, your delight, your crown of rejoicing?

And is this commandment written in your heart: That he who loves God love his brother also? Do you then love your brother as yourself? Do you love every man, even your enemies, even the enemies of God, as your own soul? As Christ loved you? Do you believe that Christ loved you, and gave Himself for you? Have you indeed redemption through His blood, even the remission of thy sins? And does His Spirit bear witness with your spirit, that you are a child of God?

May we thus all experience what it is, to be not only almost, but altogether Christians! Being justified freely by His grace, through the redemption that is in Jesus: knowing we have peace with God through Jesus Christ: rejoicing in hope of the glory of God, and having the love of God shed abroad in our hearts, by the Holy Ghost given to us!

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John Wesley - The Highway of Holiness

By Jay Rogers

"And a highway will be there, a roadway - And it will be called the highway of holiness. The unclean will not travel on it, but it will be for him who walks that way - And fools will not wander on it" (Isaiah 35:8).

The following article - "The Highway of Holiness" - is John Wesley's plan of salvation according. In this article, I will be making repeated reference to the sermons of the 18th century revivalist John Wesley. Although I am not Wesleyan or Methodist in background, I make use of Wesley's sermons because he was the first Christian leader in modern times to develop a systematic plan of salvation which included the biblical doctrine of sanctification - or holiness. The singular use of Wesley's sermons is not intended to exclude nor detract from any other Christian movement which came before his time or after it. I use Wesley's quotes merely because they are biblically sound and useful in this study.

Sin ... The Problem

"For all have sinned and fall short of the glory of God" (Romans 3:23).

It is pleasing for us to hear about the love and forgiveness of God, but it is wrong and unscriptural to preach nothing else. We are all born sinners, first and foremost; we must be purged before we can receive God's love. If we are not cleansed of all the filth of the flesh, any gospel of God's love will only feed the disease.

We must first be awakened to the reality of sin. The unawakened will only have a false sense of security. As full of diseases as they may be, they will see themselves as being in perfect health. Simply stated: We cannot truly be saved until we realize that we are sinners.

You don't have to be a Christian to realize that there is something seriously wrong with the human race. Yet few people can see to the heart of the problem. Some would say that if we could change our habits, change our environment and learn to love our fellow man, then we could solve the problem. The problem is not found in society, however, the problem is in man's heart. We are full of a deadly disease that human ability cannot cure.

In addition to this, the disease is universal - all have sinned. Even decent people who have lived respectable, moral lives are filled with the worst kind of iniquity. The doctrine of "moral depravity" is almost absent in our society today. This message cuts across the grain of modern thinking. Wesley wrote: "It is now quite unfashionable to say anything to the disparagement of human nature."¹

The world tries to deny the reality of sin, while the Church softens the term by saying, "nobody's

perfect," or by calling it a mistake, a problem, a habit, etc. Yet in the 20th century we have seen some of the worst acts of moral depravity ever known to man.

The Bible does not say we are sinners because we commit acts of sin; it says we commit acts of sin because we are sinners. As painful as this may be, we must become fully awakened to this fact: there is no good thing in us. If we do not accept this, we will continue to grow worse and worse until we die and are eternally separated from God.

A Short Word on Grace ...

Before we examine the different stages of grace in salvation, understand that they are merely stages and not categories. Grace is grace. The stages are put into categories merely to illustrate the nature of spiritual pilgrimage in the conversion experience of the believer. Grace is the love and power of God that continually draws us toward Himself and away from sin and the world.

Prevenient Grace ... The Power to Begin

"But God demonstrates His own love for us in this: while we were still sinners, Christ died for us" (Romans 5:28).

Prevenient grace is leading grace. It is the grace that operates in us before the conversion experience. It means literally: "the grace that comes before." We have already seen that man is hopelessly lost and sinful. He is like a drowning man in a vast ocean, a thousand miles from outside help; unless he receives supernatural intervention he will die. There is nothing this man can do to save himself. His only hope is a supernatural move of God.

It is God's grace that keeps the unconverted sinner from sliding into the pit of hell at this very moment. The sinner is kept alive, although he deserves to die, because of God's great love for him. It is prevenient grace - this grace that comes before - that enables anything resembling the image of God to remain in us. Many say that we are all God's children. This is not the case! We are all born with an adamic, sinful nature that is more akin to the devil than to God! Were it not for God's grace, life on earth would be a living hell for all people. There is no good thing in us - there is only One who is good!

How does prevenient grace work in us to draw us toward God?

First, it is God's grace that creates an awareness in us that He even exists. We see this through God's imprint in nature. The great work of nature declares that God is alive today. He created the world and is Ruler, Lord and Judge over it.

Second, prevenient grace works through the LAW. Through the Law we are able to see that we are sinners. While we are never able to be justified by keeping the Law, it gives us the knowledge of our great need for a Savior and Redeemer.

Third, God loved the world so much that He gave His only Son to die for us and pay the penalty for the sin of the world with His blood. This blood exists today as a payment for the sins of all people. In His great love, God also gives us the right to choose - to accept or reject His grace.

Before a sinner can be converted, he must be strongly convicted. He must realize: (1) God is a holy God who is coming to judge this world; (2) There is no good thing in him; (3) God is a loving God who sent His only Son to become sin on our behalf and was nailed to a cross to pay the penalty of our sin. The sinner must come to a position in which he fully believes this before he can be saved.

Converting Grace ... The Turning Point

"Repent and be converted" (Acts 3:19).

"Believe in the Lord Jesus and you shall be saved" (Acts 16:31).

"Repent and believe the gospel" (Mark 1:15).

Converting grace is saving grace. Whenever Wesley spoke of prevenient grace, he always said to his hearers, "If you stir up the spark of grace which is in you, God will give you more grace."² Converting grace is salvation empowered by equal thrusts of repentance and faith. Saving grace focuses on two terms: repentance and belief (faith). Together they constitute salvation. However, repentance always precedes faith.

Picture in your mind, if you will, the Space Shuttle taking off from the launching pad. The first stage of the rocket, the booster stage, propels the shuttle upward, upward until it reaches the outer atmosphere. At this point, it is far from the earth, but not yet in orbit. To accomplish this, the shuttle orbiter ejects itself from the booster stage and ignites its own engines thus giving it the additional thrust needed to be propelled into orbit.

In the same way, repentance gives us the power to be free from sin, the world and the devil. Repentance, however, is not enough. We also need faith to receive the grace - a supernatural ability from God which enables us to overcome sin in our daily lives - and walk out our salvation in a way pleasing to God. Without repentance we will never be able to get off the the launching pad. Without faith, we will lose our momentum and our shuttle orbiter will come crashing down to the earth. We need equal thrusts of each to really soar and become true converts. But repentance must always precede faith.

Repentance

What does it mean to repent? In Wesley's own words, it is "a change of heart from all sin to all holiness."³ There are essentially three aspects of repentance: knowledge, conviction and change.

First, know yourself to be a sinner. Know that you are corrupted in every way. Know that you are miserable and lost without God. Apart from God no one is "O.K." You are in a desperate situation.

Second, we must experience conviction. Conviction is threefold. We are convicted of our sin; of God's righteousness; and of God's eternal judgment (John 16:8). Conviction means that the Holy Spirit has dealt with us. In our hearts, we are convinced that we are guilty and deserving of eternal destruction. Conviction is not all negative, however, since it leads us to change.

Third, we must be changed. To repent is to turn away from sin. This is the true end result of having repented. If we were merely to have been convicted of sin, then we would have remained in a most miserable state! But repentance leads us to want to change. Repentance is an attitude of the heart but it also requires action. To say that we have truly repented means that we must have turned 180 degrees away from sin and toward God.

Faith

But repentance is not enough! Repentance alone cannot save anyone! We must also believe the good news. Belief means the same thing as having faith. Faith is not a mere intellectual acknowledgement that God exists. Faith is belief, but belief that provokes a response. Faith is an action word. As we turned away from sin in repentance, we also need to turn toward God in faith. Faith is also threefold: confidence, assurance, reliance.

First, we must have confidence in the mercy and forgiveness of God. This means that we trust in God alone for righteousness. Through prevenient grace we saw the exceeding sinfulness of our own hearts, but through converting grace we see God's great love for us! "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). This means that God cleansed us from all unrighteousness. There is no unrighteousness left. In God's eyes, we are righteous! But we must always remember that the confidence we have comes from Jesus. It is His righteousness that saves us.

Second, in order to be saved, we must have assurance of our salvation. Consider Wesley's famous conversion experience at Aldersgate Street:

"I felt my heart strangely warmed. I felt that I did trust Christ, Christ alone for salvation: And an assurance was given me that he had taken away my sin, even mine, and saved me from the law of sin and death."⁴

What more can we say about assurance? Through faith we have assurance that Jesus Christ is the only foundation on which we can stand.

Third, reliance means that we are dependent on the Lordship of Jesus. We are standing on the Rock, now and forever. In the past we relied on our own strength and our own works; now we must rely on Jesus.

True faith is at the heart of the declaration - "Jesus is Lord!" True faith is the expression of the Lordship of Jesus in every area of our lives. Jesus Christ is the supreme authority. In this way, reliance is further expressed by obedience. This is not in terms of legalism, but by a joyful obedience - the intense desire to obey and to please God. It is from Christ alone that we get our direction and power to live a holy life. This reliance on Christ for our salvation never changes.

Saving grace is repentance and faith walking hand in hand. We need God's prevenient grace to enable us to repent. But repentance always comes before saving grace. Repentance without faith is false repentance; and faith without repentance is dead faith. The Bible requires us to look at ourselves (Galatians 6:1) - this is repentance - and also look to Jesus (Hebrews 12:2) - this is faith.

Salvation can be compared to a house. Repentance is the porch of salvation; justification by faith is the door; and all the rest of the house and all its rooms are your sanctification. You are now standing at the door. Before we go on to explore the house, ask yourself the following question:

"Am I saved?"

To be saved means that you have truly repented from all known sin and that you have faith in Jesus Christ and His death on the cross alone for your salvation. We hear countless testimonies from people who were saved "X" years ago. Sadly, many of these were counterfeit conversions. Many of these people accepted Jesus "by faith" but they did not repent. These are the "Almost Christians."

In addition, salvation is a day by day process. We have been saved; we are being saved; and we will be saved. How about you? You may claim to have been saved "X" number of years ago, but are you saved today in this moment? Are you continuing to grow and walk in the Lord Jesus by faith?

Before you continue on the highway of holiness - take a good look at your own heart. Is there known sin in your life? If so, you need to turn away from sin - NOW! Pray that God would give you a true hatred for all sin, not just a hatred for the guilt of sin, but for the sin itself. You need to repent before you can receive the faith to live a holy life.

Do you have true faith? Are you relying on Christ, and Christ alone for your salvation - or does guilt and condemnation rule your life? Have you fallen into a "works" mentality? If so, then you need a good dose of God's mighty grace and His holy love. This alone is sufficient. Pray that God would birth this revelation of faith in your heart.

Take a moment now and examine yourself. The rest of this article cannot benefit you unless you fully understand the nature of your salvation. I pray that you will let these truths sink into your heart.

Transforming Grace ...
The Effects of Salvation

"Therefore if any man is in Christ, he is a new creation; old things have passed away. Behold! All things have become new" (2 Corinthians 5:17).

Assuming that you have been saved, you must have been changed. Converting grace begins it all, but then there are the effects of salvation. In order to be saved, you must be: (1) Justified by Faith. (2) You must be Born-Again. (3) You must bear the marks of Initial Sanctification.

This teaching cuts across much of the established religious teaching of our day. It is possible to be born, baptized and raised in a church, live a respectable and moral life, die a church member in good standing and still split hell wide open!

The teaching that the "new birth" is something you need in order to be saved is the very essence of Christianity. Yet it is sadly neglected or repudiated in many circles. Criticism is also leveled at the doctrine of initial sanctification. Many so called believers in Jesus Christ cling to the belief that they remain fallen, though Christian. They say, "We still sin every day in thought, word, and deed." They simply refuse believe that it is possible to live a holy life. May God use this study on "Transforming Grace" to deliver us from this warped and shallow view of salvation!

Justification by Faith

"By grace ye are saved through faith" (Ephesians 2:8).

As we saw earlier, faith puts us in a position to receive the empowerment of God's grace which enables us to walk out the Christian life. We are justified by the shed blood of Jesus Christ on the cross. This alone has the power to save us from all sin and all unrighteousness.

This is how Wesley defined faith: "It is not barely a speculative, rational thing, a cold, lifeless assent, a train of ideas in the head; but also a disposition in the heart ... it acknowledges His death as the only sufficient means of redeeming man from death eternal, and his resurrection as the restoration of us all to life and immortality; inasmuch as He was delivered for our sins, and rose again for our justification. Christian faith is, then, not only an assent to the whole gospel of Christ, but also a full reliance on the blood of Christ; a trust in the merits of His life, death and resurrection; reliance upon Him as our atonement and our life, as our wisdom, righteousness, and redemption, or, in one word our salvation. Ye are saved ... from sin. This is the salvation which is through faith. Ye are saved ... both from the guilt and the power of it."

No longer does guilt and condemnation rule the lives of those justified by faith, nor does any habitual sin reign in their lives. They desire continually the holy and perfect will of God.

Regeneration

"Whoever believes that Jesus is the Christ is born of God" (1 John 5:1).

"Unless a man is born again he cannot see the kingdom of God" (1 John 3:3).

All those who are justified by faith or saved by faith, are born-again. Jesus spoke of being born-again of the Spirit (John 3:1-8). All those who have been saved have died to sin through faith in the blood of Jesus Christ. They have been raised to new life through the Spirit; they are born again into a new life which is hid with Christ in God. "All things have become new." Newborn babies desire milk; even so those born of the Spirit desire the sincere milk of the Word (1 Peter 1:23-2:3). They feed themselves voraciously on the Word and grow mightily in the power of God, from faith to faith, grace to grace, until they become mature and measure up to the stature and fulness of the life of Jesus Christ.

In studying the scriptures on regeneration, you may ask: "Why must I be born-again?"

Man was created in the image of God, but when Adam sinned, death entered the world. This speaks of spiritual death as well as physical death. In Adam all died - all mankind. All the children of Adam came into this world spiritually dead - dead to God, and dead in sin. We came into the world entirely void of the life of God, and void of the image of God. Everyone that is born of Adam is born in sin.

All those who are born in sin must be born-again of God. Therefore, everyone who has ever been born into this world, must be born-again before they can even see the kingdom of God. Understanding the depravity of man in the light of the holiness of God, you should not be surprised at the mandate: "You must be born-again."

Initial Sanctification

"What then? Shall we sin, because we are not under the law, but under grace? God forbid!" (Romans 6:15)

Many of the reformers preached salvation by faith, and faith alone. Wesley believed this, but also added: "To preach salvation, or justification, by faith only, is to preach against holiness and good works. But we speak of a faith that is not separate from these, but productive of all good works and all holiness."5

This question was posed in Paul's time: "Shall we go on sinning that grace may abound?" The answer: "NO!" Or as J.B. Phillips translates - "What a ghastly thought!"6

This is one of the most confusing points of salvation theology for most people. The Roman Catholic Church, the Eastern Orthodox Church and almost every Protestant denomination holds to the belief that sin nature remains in a believer even after he is converted. The fact that Christians continue to sin after salvation is merely a reality speaking both from experience and biblical precedent. However, some have carried the corruption of the heart too far. They view remaining sin nature to such an extreme that the believer is still in bondage to sin and there is hardly any outward distinction between a believer and a sinner. How do we define initial sanctification?

First, initial sanctification does not mean that we cease to sin altogether when we are converted. "I do not suppose any man who is justified is a slave to sin; yet I do suppose sin remains (at least for a time) in all that are justified."⁷

Second, God never provides a license to sin - sin nature may remain in you and you may remain a child of God. But if you walk after the flesh, you are a child of the devil. This doctrine does not encourage you to sin, but to resist it with all your might. The blood of the cross justifies you. At that very moment, sin nature is under your feet. It has no dominion over you, but it still exists. "Sin can exist but it cannot reign." This is not a license to sin. It is merely a reality. Believers are delivered from the guilt of sin and the power of sin, but not from the being of it.

"Christ gave himself for the Church, that it might be holy and without blemish" (Ephesians 5:25-27).

This is an encouragement to press on. Though it never was - and is not yet - so it will be in the end. The believer goes on, conquering to conquer all sin. Every babe in Christ is holy if he is holy in part, yet not altogether so. This is initial sanctification: Sin may remain, but it must not reign.

Growth in Grace ... Pressing on to Perfection

"But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and forever. Amen" (2 Peter 3:18).

Grace is the supernatural power of God that enables us to grow in Christ and live a holy life. This study on salvation is a study on grace. Grace means infinitely more than just forgiveness or "God's unmerited favor." Grace is power over sin. Grace preceded our salvation; it was the means of our salvation; and it is our means of growth in faith and holiness.

A tiny acorn falls to the ground. The earth receives many acorns, but only a few will grow to be mighty oaks. In order for an acorn to sprout and grow, the conditions need to be right. First, the ground needs to be soft enough for the acorn to put down roots. Second, the sprouted acorn needs to be watered. Third, the soil needs to provide enough nutrients for the young tree to grow. These conditions provide the growth - yet they are not the growth itself. The means of growth are not the same thing as growth.

Means of Grace ...

In the same way, there are many means of grace in the life of a believer. It is important to understand that these means of grace are not grace in and of themselves. If it were so, then grace would no longer be grace, and our salvation would be one of works. There are, however, means by which God moves through grace to help us grow. Here we will study six means of grace: assurance, prayer, the Word of God, the Lord's Supper, fasting and fellowship.

Assurance

How do we know that we are saved? This is an important question - for how can we begin to grow in our salvation without first having assurance of our salvation? According to Romans 8:16: "The Spirit himself testifies that we are God's children." Here we find the law of two witnesses:

First, there is the testimony of the Holy Spirit. The first move is always of God since it is He who loved us first (1 John 4:10). Salvation is God's gift to us and we have the Holy Spirit inspired Word of God as evidence of these promises. We are indeed the children of God.

Second, there is the testimony of our own spirit. We examine ourselves to see that we have repented of all known sin; that there is an outward change in our lives; that there is the fruit of the Spirit being manifested in a renewed character; that we find joy in the service of God. Once we have ascertained the positive testimony of these two witnesses, we are to put ourselves in position to receive more grace.

Prayer

Prayer is a relationship with God. If we have disciplined prayer lives, we will grow in grace with God. If we do not pray at all times, every day, spiritual dryness will result. In Wesley's words: "Such is the nature of what many have termed, and not improperly, 'the wilderness state.' ... What are the causes of it? These indeed are various ... God never repenteth of what He hath given, or desires to withdraw them from us. Therefore He never deserts us, as some speak: it is we only that desert Him ... Perhaps no sin of omission more frequently occasions this than the neglect of prayer."8

The Word of God

John Wesley knew the power of the Word of God. A casual perusal of his sermons will prove that he saturated himself with the scriptures. His writing is soaked in biblical allusions, quotations and analogies. To Wesley, wisdom began with the knowledge of the Word. He advocated his Methodists to read the whole Bible and not just portions of it. He himself read from both the Old and New Testaments every day. He had little use for dry, distant interpretations of the Scriptures. Instead, he wanted readers to ask, "What does this mean for me? - How shall I then live?" The practical application of the Word of God to daily life is by far the greatest means of grace.

The Lord's Supper

The taking of communion is to be understood as a means of grace. Matthew 26:29 should be taken literally: "But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom." In other words, when we receive communion, Christ eats and drinks with us. Christ manifests His presence through the elements. Not that the Bread and the Cup actually become the Body and the Blood of Christ - by no means! We must stop short of any notion of

transubstantiation. But communion is not just symbolism either - (as many Protestants believe). The Body and Blood of Christ are present during the time when Lord's Supper is taken as Christ exercises His divine authority from heaven. Thus, communion exists as a means of grace for those believers participating in the Lord's Supper.

Fasting

In the beginning of his ministry, Wesley kept regular fasts twice a week on Wednesday and Friday. Later, he dropped Wednesday but encouraged his followers to keep regular fasts every Friday. This was not an act of suffering or mortification; it was merely a time set aside for prayer. Wesley would fast after his last meal on Thursday evening and break it at tea time on Friday afternoon. Although he often did longer fasts, it was not the length of the fast that mattered, but the quality of the time consecrated to God. The weekly regular fasts were viewed as a sufficient means of grace.

Fellowship

As it turned out, fellowship groups, or as Wesley termed them, "Christian conferences," were the primary means by which the Methodists gained power as a "little church" within the Church of England during the 18th century. These were the primary instruments by which the Methodists worked for reformation of doctrine and restoration of New Testament Church experience. The Methodist revival was maintained with great power for as long as they kept up this practice. The structure of the Christian conference was organized into three units: bands, classes and societies.

Bands

These were groups of four to eight people of the same sex and as near the same maturity level in Christ as possible. These were led by a "band leader" who was a more mature Christian. This was a response to a felt need that almost every Christian experiences - to have a small, intimate place to confess our sins one to another, to share our concerns, to find common spiritual experience so that we can relate to one another, and to encourage one another.

Classes

These groups were about a dozen men and women ranging in maturity from the leaders of the church to those new-born in Christ. This group proved to be the most effective place for nurturing spiritual life. The class leader was termed the "undershepherd" and was responsible for the spiritual and temporal welfare of the group.

Societies

Societies were church meetings of about forty. They met weekly for praise and worship, testimony, expository Bible preaching, and prayer. These groups were led by ordained clergy as well as by laymen.

It was rare to find a Methodist Society meeting that was "large" by today's standards.

On each level, the dynamic was different, but together the groups functioned as an effective means of grace for nurturing and discipleship. Wesley was constantly organizing and reorganizing these groups with advice and input from his friends in the Moravian societies. The Moravians had kept up a similar practice in Europe for years with great success and had trained some of the first Protestant missionaries through these groups. Wesley would interview almost every new Methodist convert personally and expected that spiritual experience in Christ would be upheld with great fervor within each group.

The effectiveness of Wesley's conferences was due to the great importance he placed on them as a "means of grace." On one occasion Wesley visited a church that had yet to implement this structure and remarked: "The consequence is that nine out of ten once awakened are now faster asleep than ever." Wesley further warned that "preaching like an apostle without joining together those who are awakened and training them up in the ways of God, is only begetting children for the murderer."

Christian Perfection ...
The Heart of Holiness

"Sanctify yourselves therefore, and be holy: for I am the Lord your God" (Leviticus 20:7).

This was John Wesley's vision: God Himself had raised up the Methodists to proclaim the doctrine of Christian Perfection - "to spread scriptural holiness across the land." This was a special mandate which God had given the Methodists. It was Wesley's most important contribution to the Church.

What is meant by - perfection? There is hardly any expression in the Word of God that is more offensive to the carnal mind than the words perfection and holiness. The very thought is enough to make us cry out, "But nobody's perfect!" And yet the scriptures command us again and again, "Be ye holy ... be ye perfect."

By "perfection," we do not mean absolute, total, outward perfection. Even the Apostle Paul speaks of himself as not perfect: "Not as though I had attained, either were already perfect" (Philippians 3:2). So what does it mean to be perfect?

"Christian perfection, therefore does not imply (as some men seem to have imagined) an exemption either from ignorance, or mistakes, or infirmities, or temptations. Indeed, it is only another term for holiness. They are two names for the same thing. Thus, every one that is holy is, in the Scripture sense, perfect. Yet we may, lastly, observe, that neither in this respect is there any absolute perfection on earth. There is no perfection of degrees, as it is termed; none which does not admit of a continual increase. So that how much soever he is perfect, he hath still need to 'grow in grace,' and daily to advance in the knowledge and love of God his savior."⁹

In what sense, then, are Christians perfect? Christian perfection is bound up in the action of "pressing

toward the mark." If we are in the process of doing this, then in God's eyes we are already perfect, although we have not obtained its fullness.

There is an initial sanctification, evidence that the person had been born-again; a gradual sanctification, a growth in grace leading to greater holiness; which in turn could lead to an entire sanctification, a total separation from all known sin. It is at least possible by grace to abstain from all known sin. Involuntary, or unknown sin, is not excluded in the life of the one who is entirely sanctified. Thus, no one has reached sinless perfection.

But it is possible for a believer in all cases to abstain from known sin. This is a result of the grace that God gives to us to have power over sin. It is not a holiness of works; it is a holiness of heart. We are saved by faith which produces all inward and outward holiness.

* Perfection also speaks of maturity. There are stages in the Christian life and perfection is the aim of our spiritual pilgrimage. There are those who have grown up into the fulness of Christ. They are mature and, in a sense, perfect.

* Perfection also entails purity of the heart or singleness of intent. The heart of holiness is a will that is bent toward God. And while outwardly we may make mistakes, our intent is always to please God, our heart being pure. This also entails purity of the mind from evil thoughts. Our hearts and minds are entirely consecrated for service to God.

* Perfection also requires perfect love. Our intentions are empowered by the grace that that is found in a loving God. We receive this grace through faith and understanding that we are accepted by God on the basis of His love, not by the level of perfection we have reached. This revelation makes it easy; we do not have to be afraid to fail or be devastated by our failures. We can confess our sins and then move on again to perfection.

Believers aim toward perfection and expect to attain it by the power of the Spirit. We should acknowledge the problem of sin in believers, but firmly resist the notion that "we are bound to sin every day in thought, word, and deed," as some teach.

Failure is not a loss of personal holiness. It is merely a reminder of our own incapability to be holy outside of the grace of God. And no matter what level of perfection we have reached, our own holiness is still "as filthy rags" in comparison to the holiness of God. This is Christian perfection: We can live a holy life and still grow in holiness - "Let us go on unto perfection."

Glorification ...

The Power of the Kingdom and Eternal Judgment

"Beloved, now we are sons of God, and it has not yet been revealed what we shall be. But we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that has this

hope purifies himself even as He is pure" (John 3:2,3).

Glorification is the end result of our Christian life. Once we have been justified, we are born again and can receive the grace to live a holy life. Holiness, in turn, results in eternal life. This is a life that exists not only in heaven, but here on earth as well. The mandate Christ gave to the Church was to advance His glorious kingdom forcefully through the preaching of the gospel. Each individual believer's personal holiness ought to affect every area of society and a holy Church ought to right every social wrong.

Central to this teaching is Jesus Christ's command to His disciples to pray: "Thy Kingdom come; Thy will be done, on earth as it is in heaven" (Matthew 6:10).

John Wesley once proclaimed: "Give me one hundred men who love only God with all their heart and hate only sin with all their heart and we will shake the gates of hell and bring in the kingdom of God in one generation."

The Kingdom of God goes forward every time the gospel is preached. One day the whole earth will be filled with the knowledge of the glory of God. This does not mean, however, that everyone who hears the gospel preached will become a part of the Kingdom.

"Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven" (Matthew 7:21).

"Knowest thou not that the wages of sin is death ? - death, not only temporal, but eternal ... This is the sentence, to be punished with never-ending death, with everlasting destruction from the presence of the Lord, and from the glory of His power."¹⁰

While he fully accepted the doctrine of eternal judgment, Wesley preached to emphasize the grace and love of God, believing that love was a more powerful and sincere motivator to commitment than the fear of judgement. Wesley concluded that, although the wrath of God should be taught, an overemphasis on this type of preaching "generally hardens them that believe not, and discourages them that do."

Eternal hell exists only in the light of the infinite love of a holy God. Hell exists for those who reject the promises of God. Eternal judgment awaits the children of disobedience. Not everyone is going to respond to the high calling of the Kingdom of God. Not all who say, "Lord, Lord," truly embrace the Lordship of Jesus Christ. And there will always be those who flatly reject the life of righteousness, peace and joy found in Jesus Christ.

The message of salvation in Christ is offered on the basis of love. Yet, at the same time, hearers are urged to give up the notion that they can remain in sin and "make heaven." The Word of God is very clear about what makes you fit for heaven: "Without holiness no one will see the Lord." Instead of asking: "Will I make it to heaven?" - you should rather be asking: "Am I holy?" Only the pure in heart shall see God.

Conclusion

John Wesley saw the Kingdom of God advance in his own lifetime, but he also understood that only the eternal power of God would remain when the Kingdom came in its fullness. Wesley's accomplishments during his lifetime were indicative of this belief. Regarding earthly wealth, he often encouraged his followers to: "Earn all you can; save all you can; give all you can."

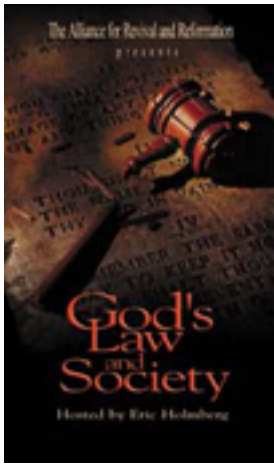
Wesley lived an abundant life in full assurance of his salvation. Shortly before he died at age 88, he sang a hymn: "I'll praise my Maker while I've breath; And when my voice is lost in death, Praise shall employ my noblest powers; My days of praise shall ne'er be past, While life, and thought, and being last, Or immortality endures." He raised out his arm and proclaimed: "The best of all is, God is with us!" Then he said, "Farewell," and died. Wesley had this assurance because he believed and practiced what he preached.

Millions of English pounds passed through his ministry, which he used to build orphanages, print Bibles and books, and give to the poor. He died with the following possessions: several silver spoons, six one pound notes - "Give one each to the pall-bearers who carry my casket to the grave" - and a handful of his books, sermons and commentaries.

But the spiritual accomplishments of his life - millions of changed lives the world over - are riches that defy comparison.

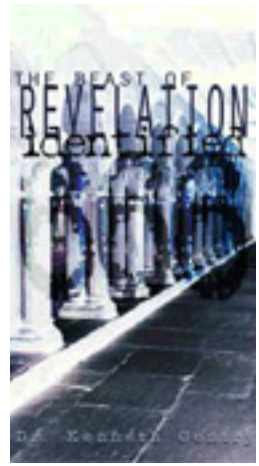
- 1 Wesley, Sermons: "Original Sin."
- 2 Ibid, "Working Out Your Own Salvation."
- 3 Wesley, Notes Upon the New Testament, Matthew 3:8.
- 4 Wesley, Sermons, "The Witness of Our Own Spirit."
- 5 Ibid, "Salvation By Faith."
- 6 J.B. Phillips, Letters to Young Churches, Romans 6:15.
- 7 Wesley, Sermons, "On Sin in Believers."
- 8 Ibid, "The Wilderness State."
- 9 Ibid, "Christian Perfection."
- 10 Ibid, "Of Hell."

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Campus Revivals of the Past

by Nick Pappis

Could a Christian revival come to your campus? Many people today laugh at the idea. After all, they suppose, students on American campuses in the 1980s are far too sophisticated to want religion. And besides, they have adopted a new set of materialistic values that leave no room for God or the Bible.

Students at Yale College in the late 1700s also scoffed at the idea of Christian revival. Yale was at that time a hotbed of rationalism; the French philosophers had become popular among the students, along with the moral infidelity that men like Voltaire and Rousseau espoused. Students even called each other by the names of French intellectuals.

But, as history records, a revival did sweep Yale which "shook the institution to its center." God's instrument was Timothy Dwight, a grandson of the great preacher Jonathan Edwards. When Dwight became president of the college in 1795, the students handed him a list of subjects for class disputation, claiming that free discussion was limited in the classroom. To their surprise, Dwight chose one of their subjects: "Is the Bible the Word of God?"

Most of the students involved in the discussion took the side of infidelity. But when the debate was over, Dwight's appraisal of their arguments convinced them that they were wrong. Dwight then preached a famous series of sermons in the college chapel. Most devastating was his 1796 sermon on "The Nature and Danger of Infidel Philosophy."

The effect was immediate. "From that moment infidelity was not only without a stronghold," wrote one student, "but without a lurking place. To espouse her cause was now as unpopular as it had been before to profess a belief in Christianity."

That same year, 26 Yale students founded the Moral Society of Yale College. It discouraged profanity, immorality, and intemperance. By 1800, it included "between one-third and one-half of all the students in its membership." Its influence laid the foundation for four revivals at Yale in the opening decades of the 19th century.

What had come upon one of the leading universities of that day has historically been called revival. A genuine awakening had come and turned the tide of humanism and ungodliness for a generation of young people. The seeds sown by infidel philosophers had dominated all of university life. Immorality, drunkenness, and the excesses of all forms had prevailed. One of America's greatest universities had been brought down, reduced to nothing more than a haven of lust and debauchery.

How much different was Yale College prior to Timothy Dwight's first sermon when compared to the universities of America today? Our classrooms are likewise filled with humanistic philosophy. Professors

are endorsing humanism, Marxism, and Eastern ideas - while at the same time ridiculing Christianity as outdated and irrelevant. Students have thrown themselves wholeheartedly into sexual revolution, drug abuse, and the endless pursuit of more money and possessions.

The Yale College revival should serve to remind us that God can bring awakening into the darkest place. Can we look through the eyes of faith - as did Timothy Dwight - and believe that God can bring revival into the campuses and cities of this nation?

Prophetic Preaching

When the spirit of revival arrives, God always raises up men and women to speak for Him. They do not preach mere sermons - they speak as prophets of God. Their preaching does not come with persuasive words, but with power and conviction.

When the Apostle Peter preached at Pentecost, it was the multitude that gave the invitation. The Bible says that they were "pierced to the heart and cried out, 'Brethren, what must we do to be saved?'" These people were not simply embracing a new philosophy. Their hearts had been eternally changed as the power of God broke through the darkness of sin in their lives.

Arthur Wallis states, "To aim at 'decisions' or 'results' before this work of convicting has been done is to build one's castle on the sand. What is the good of offering a man a pardon when he has never been convicted of the crime? What is the good of urging a man to come to Jesus when he has no sense of his 'lostness'?" This is the difference between preaching and revival preaching: it always grasps the consciences of men.

Prophetic revival preaching always goes deeper than a message by a well-prepared evangelist. To those who are on the receiving end, the reality of their sin and separation from God is overwhelming. Their consciences are smitten, and they cannot rest until they surrender to the lordship of Christ.

Charles Finney's ministry is a good example of preaching that was immersed in a prophetic spirit. It has been said that for many years Finney would devote himself to prayer and intercession before he preached. He would then go to the meetings full of the Holy Spirit, and trust the Holy Spirit to anoint him.

On one occasion, Finney said, "I had not taken a thought with regard to what I should preach. The Holy Spirit came upon me, and I felt confident that when the time came for action, I should know. As soon as I found the house packed, I arose and, without any formal introduction or singing, opened upon them with these words: 'Say to the righteous that it will be well with them; for they shall eat the fruit of their doings. Woe to the wicked! It shall be ill for him; for the reward of his hands shall be given him.'

"The Spirit of God came upon me with such power that it was like opening a battery upon them. For more than an hour the words of God came through me to them in a manner that I could see was carrying

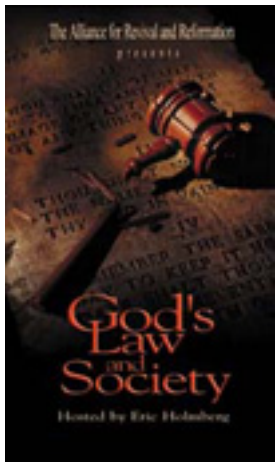
all before it. It was like a fire and a hammer breaking the rock, and as a sword that was piercing ... I saw that a general conviction was spreading over the whole congregation."

Is it too much to believe that such power could be released once again in our day? Is it too much to believe that God could raise up an army of men and women like Timothy Dwight or Charles Finney, who can stand in the boldness of Christ and proclaim the truth of God to the university students of America once again?

Are the students on our campuses today any harder to reach with the gospel than the students at Yale in 1800? I believe that there is a wave of students emerging in this hour who will challenge every vain philosophy and turn our universities from humanism to the living God. Professors will once again call students to repentance. Students will gather by the thousands in university facilities to hear and respond to the Word of God. Similar events have happened in our nation's past - we can expect them to happen again.

Selected quotes from Arthur Wallis taken from Rain from Heaven.

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Heirs of a Haystack

By David L McKenna

They huddled under a haystack. Ordinarily the five college students met under the protective branches of a large maple tree and under the cover of night to read the Word of God, confess their sins, sing a song of forgiveness and pray for revival on their campus. Even the minutes of their meetings were kept in secret.

Tonight was different. The small, beleaguered company had been driven from their secret sanctuary by thunder that drowned out their prayers, lightning that crackled around them and rain that drenched them to the skin. An old barn with the comfort of a haystack became their refuge. There, with the storm symbolizing the hostility of their campus against them and their faith, they intuitively knew that their moment had come. God would answer their prayers. With the mysterious wind of his Holy Spirit, he would bring convicting and cleansing power to Williams College, a school founded through spiritual revival but now a seedbed for sin and skepticism. A Great Awakening was on the way!

The time was 1806, when our American ancestors struggled to establish the democracy that had been won in the War of Independence. The place was Williams College in Massachusetts, where Christian students had to meet in secret in order to avoid public ridicule. The people were a non-descript band of five students, who seemed to be too serious for their own good. As unlikely as the time, place and people may seem, one of the Great Awakenings in American history can be traced back to 1806 at Williams College when a thunderstorm drove five students to prayer while huddled under a haystack. In fact: American history can be written through its Great Awakenings.

The First Great Awakening: Fueling Our Freedom

Whether they knew it or not, the students under the haystack were the heirs of an earlier awakening in our history before independence from England. Although the colonies of New England had been founded by Puritans, who led a disciplined life and shared a biblical vision for their new homeland, the natural erosion of sin and self-interest took its toll. Spiritually, the oncoming generation assumed that their salvation was secure no matter how they lived. Socially, a combination of political oppression, personal degradation and philosophical skepticism led the nation into a wilderness of despair. Notes of hope had a hollow ring, and the future boded worse than the tormented past.

Out of that wilderness came a prophetic voice. The Reverend Jonathan Edwards, a Puritan preacher in the tradition of John the Baptist, put out a call to personal repentance which eventually cost him his pulpit. Edwards's sermon "Sinners in the Hand of an Angry God," preached at Enfield, Connecticut, in 1741, still serves not only as a model of empowered preaching but also as a turning point in the history of Great Awakenings. With an eloquence honed by the Holy Spirit, Edwards depicted hell so vividly for his hearers that sinners, by eyewitness report, hung onto the pews with whitened knuckles for fear of sliding

into the flames of hell that very moment! Revival followed, not just on the confession of sin, but on the promise of joy that Edwards also preached. He reported hundreds of conversions sealed by public confession among the churches of New England.

Awakening spread, however, under the impetus of a 23-year-old itinerant preacher from England named George Whitefield. Fresh from the experience of the Evangelical Awakening in England where he had convinced John Wesley to take the open fields for his preaching, Whitefield traversed the colonies - against the opposition of the Anglican clergy - to take the gospel to unchurched people. Benjamin Franklin, though an avowed deist, became a fast friend of Whitefield. Almost in awe, Franklin estimated that Whitefield's voice had the volume and the resonance to reach 30,000 people in the open fields. More amazingly, Benjamin Franklin built Whitefield a "preaching house" in Philadelphia, which gave him a pulpit for evangelism outside the Anglican Church. The "preaching house" later became the first building for the University of Pennsylvania.

For us, however, it is even more notable that Whitefield had been a member, with John and Charles Wesley, of the Holy Club at Oxford University in the early 1730s. And although the Holy Club never left England, it is fair to say that this small group of Christian students had a share in the beginnings of the First Great Awakening in American history through the agency of its alumnus George Whitefield. Thousands were converted under his preaching. He became identified with Jonathan Edwards as one of the New Lights, who spoke prophetically of political freedom from the oppression of England, as well as the spiritual freedom from the slavery of sin.

The First Great Awakening came to its culmination when religion served as the vehicle for a moral consensus which could not tolerate the heavy hand of George II, king of England. A Great Awakening fueled our freedom, and the revolution that followed forever changed the course of our history.

The Second Great Awakening: Ensuring Our Democracy

Spiritual awakenings usually take a full generation to work themselves through to a new moral consensus out of which social transformation is born. Likewise, the turn of just one generation under the catalyst of speeding social change can undo the moral consensus and kill the vitality created by a spiritual awakening.

The worst happened after we won our independence in 1776 and wrote our Constitution in 1787. In the aftermath of revolution, our forefathers forgot the spiritual roots from which their freedom sprang. Instead of returning to the biblical vision of the moral community which Governor Winthrop proclaimed to the Pilgrim band in a sermon just before they left the Mayflower, the new generation of Americans identified with the seething caldron of infidelity and deism in prerevolutionary France. To say the least, the future of American democracy teetered in the balance, with the scales tipped toward anarchy.

Colonial colleges, in particular, took the brunt of moral corruption and philosophical despair. Harvard,

Princeton and Yale, schools which were founded to prepare Christian leaders in religion, government and medicine, became seedbeds of atheism and anarchy. One historian of American higher education likened the climate of the college dormitories to "secret nurseries of every vice and the cages of unclean birds."

Blasphemy followed heresy. In one college, students performed a mock communion with a parody of the sacred ritual at the chapel altar. In another, a deck of playing cards fell out of a hole cut in the pages of the president's Bible as he stood to address the students. In still another college, the students organized a drinking society with the name H.E.O.T.T. in parody of Isaiah's promise, "Ho, everyone that thirsteth." No wonder that any student who professed to be a Christian became the target for open ridicule and subtle discrimination. Quite in contrast with the evangelistic beginnings of the colleges, small bands of Christians now met in secret to pray.

Into this climate of corruption God called Timothy Dwight, grandson of Jonathan Edwards, to be the president of Yale in 1795. Fearlessly, Dwight chose his first baccalaureate sermon to invite all students to an open forum on the Christian faith. After hearing their attacks, he followed with a chapel series in which he spoke the "truth with love" - so much so that one-half of the Yale student body professed Christ before the year was out. One by one, spontaneous stirrings of the Spirit took place on college campuses.

Williams College, however, remained a hard-core center for heresy, blasphemy and ridicule - until the five students prayed under a haystack in 1806. With the mystery of the wind, the Spirit of God swept over the campus bringing repentance and redemption to scores of students who, in turn, took the witness of revival from campus to campus, church to church and city to city until "Awakening" became the watchword for the struggling nation. No one contests the genuine nature of that movement as infidelity gave way to vigorous faith and deism when bankrupt against the revelation of a personal God who loves and redeems all humankind.

Francis Asbury stands in rugged contrast to the image of the scholarly president of Yale or one of the cultured priests of the Anglican Church. Sent to America by John Wesley with the mandate "Offer them Christ," Asbury took his charge seriously by becoming a traveling Methodist preacher on the fast and ever-moving Western frontier. Enlisting impassioned and unusually unlearned men, he created a mobile system of circuit-riders. Pastors on horseback, these men made the frontier their parish, establishing evangelistic outposts with camp meetings that reached thousands of people at a time.

Although Francis Asbury died in 1816, the momentum of his ministry was carried on by such a rough-and-tumble circuit rider as Peter Cartwright. In the book *The Democratization of American Christianity*, Nathan Hatch describes the genius of Asbury on the frontier as leading a "military mission of short-term agents" - itinerant preachers armed with the gospel. Critics of Asbury scoffed when he built a church for Methodists, saying that the movement could be "contained in a corncrib." Late they had to eat their words. Between 1820 and 1830 alone, Methodism doubled in size to become one of the most formidable forces for spiritual regeneration and social reform on the American frontier.

Once again, the ideals and morals of the American people were turned upside-down. Alexis de

Tocqueville, the French historian who chronicled our history in his classical work *Democracy in America*, expressed serious doubts that democracy could survive in the American experiment because freedom requires a moral base. He observed what we must not forget: Democracy depends on a moral foundation of revealed truth mediated through religious institutions.

In 1831 de Tocqueville visited the United States to observe first-hand our experiment in democracy. He found a transformed nation. The moral foundations of revealed truth were strong and the religious institutions were vigorous - evidence of a Great Awakening. At a barn-raising in Pennsylvania de Tocqueville saw the symbol of transformation. Neighbors from far and near voluntarily came to help another neighbor build a barn in one day. In the evening, they celebrated their achievement with supper and song. To de Tocqueville, the event represented democracy at its best. He went home to write, "America is a nation with the soul of a church." What began on a college campus became the energizing force that transformed a nation. It took a Great Awakening to ensure our democracy.

The Prayer Revival of 1858

After the Great Awakening at the turn of the nineteenth century, another generation passed and America was in trouble again. As the new nation grew by spreading south and west, the unity of the 1820s was torn apart by the deepening hostility between the industrial North and the agricultural South. Slavery became the issue of freedom on which our democracy would again rise or fall. Not since the tumultuous days preceding the Great Awakening of the 1740s had the division been deeper and the conflict more volatile. The threat of secession by the southern states in the nineteenth century more than matched the threat of those who sided with the English king in the eighteenth century.

An expanding network of intercessory prayer among businessmen, particularly in cities such as Philadelphia and New York, is usually cited as the source of the 1858 revival. Skeptics, of course, suggest that the fervency of the prayers equaled the panic over a crumbling economy which threatened to bankrupt their businesses and lower their quality of life. Such skeptics fail to recognize the extension of those prayers beyond individual self-interest. Out of those prayer groups came the Young Men's Christian Association (YMCA), an organization founded to take the gospel to the campuses of the developing system of state universities and to serve the social, educational and spiritual needs of young men in the burgeoning cities of the nation.

Again, the stir of awakening on college campuses preceded the revival of 1858. In the 1840s Charles Finney, an educator-evangelist, spoke as the president of Oberlin College, where students were in the midst of a campus revival. President Finney, not unlike Timothy Dwight of Yale, used the chapel platform to condemn the institution of slavery as antithetical to the spiritual freedom that the students found in Christ.

The message and the spirit of revival sped from campus to campus and fueled the abolition movement with biblical meaning and evangelistic fervor. If a revival requires social reform to qualify as an Awakening, the Emancipation Proclamation leaves no doubt about the lasting impact of the Great

Awakening that began on a college campus in the midst of revival. Gilbert Barnes, an historian of the anti-slavery movement, concludes: "In leadership, in method and in objective, the Great Revival and the American Anti-slavery Society now were one."

The World Missions Movement

In the 1890s another turn of the generations brought with it another time of decline and conflict in American culture. While we euphemistically remember the Gay Nineties as a decade of hedonistic happiness, the truth is that we were a troubled people.

A second line of spiritual movement can be drawn from campuses in England to America in the 1890s and on into the twentieth century. In 1882 D.L. Moody spoke at Cambridge University in England. The evangelist might have been disheartened by the ridicule he received from the student body, but out of that meeting seven students responded to the call to give themselves wholly to the will of God.

Gathering together, they called themselves the Cambridge Seven and can rightfully be linked with the Holy Club, the Haystack Prayer Meeting and the YMCA of earlier years. God answered their prayers by a visit of his Spirit, who gave them a vision of the unevangelized world and its multiplied millions. Providentially their vision connected with students at twenty state university campuses in the United States who had also banded together in prayerful submission to the Holy Spirit.

As their forces converged and connected with students on other campuses, the Student Volunteer Movement came into being as the forerunner for such groups as InterVarsity Christian Fellowship and the Student Mission Association. The list of student leaders who came out of a revival spirit on those campuses reads like a "Who's Who" of world missions: John R. Mott, E. Stanley Jones, Robert Wilder, Samuel Zwemer and Robert Speer. No one laughed when they spoke of their watchword, "The evangelization of the world in this generation."

Mott himself wrote, "Next to the decision to take Christ as the Leader and Lord of my life, the watchword has had more influence than all other ideals and objectives combined to widen my horizon and enlarge my conception of the kingdom of God." His words were backed by the evidence that the watchword served as a motivating and mobilizing vision. To him and his college friends goes the credit not only for offering Christ to millions of people overseas but also for breaking the protective isolationism of America by the 1890s by making the connections with spiritual awakening around the world.

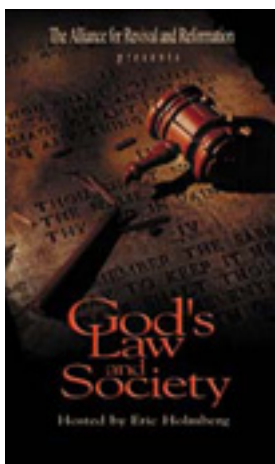
The Welsh revival in 1904 is the best example. When the Spirit of God moved through the masses of that nation of poor and illiterate miners, the conversions were so complete that the pit-ponies in the mines did not respond when given orders without the profanity of their masters. Even more notable, the Welsh revival illustrates the fact that whenever there is a true spiritual awakening, the leaders and the people become advocates for the poor by founding institutions to serve them and initiating legislation to protect them.

What conclusion can we draw from this hasty journey through two centuries of awakenings in American history? In the beginning we learned that the history of America can be written through the turning points of spiritual awakenings. Now we know that those awakenings often began and came full cycle among Christian students on college campuses. Especially in the Great Awakenings in the closing decade of each century, college students led the way in moral reform and world evangelism.

Is it too much to expect that God will pour out his Spirit on all flesh in the 1990s? Will he begin with Christian students on the college campus? Will he bring the stirrings of the Spirit which we have seen in the last half of the twentieth century into the full cycle of a Great Awakening?

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Revival and Young People

by Wendell Smith
12/89

"I will pour out My Spirit on all flesh, your sons and your daughters shall prophesy ... your young men shall see visions" (Joel 2:28).

In every generation, God has been faithful to bring revival to His people and spiritual awakening to nations. In almost all cases, those movements of the Spirit were most evident among young people. Most modern day surveys indicate that up to 85 percent of all people who get saved are converted before age 30, and most before age 25. One preacher described young people as "kindling" which helps set fire to "old logs."

As we see the following accounts, history records the role of young people in the revivals which have occurred over the centuries.

Old Testament Revivals

* Joshua and the generation under 20. "Your little ones and your children, who you say will be victims, who today have no knowledge of good and evil, they shall go in there; to them I will give it, and they shall possess it" (Deuteronomy 1:39).

* David the young hero. "You are not able to ... fight with him; for you are but a youth, and he a man of war from his youth ..." (I Samuel 17:33).

* Josiah, the boy King who started a Revival. "In the eighth year of his reign, while he was still young, he began to seek the God of his father David ... and he began to purge Judah and Jerusalem of the high places ..." (II Chronicles 34:3).

* Jeremiah, the young prophet. "Ah, Lord God! Behold, I cannot speak, for I am a youth. But the Lord said to me: 'Do not say, I am a youth. For you shall go to all to whom I send you, and whatever I command you, you shall speak'" (Jeremiah 1:6, 7).

New Testament Revivals

* John the Baptist and his radical message. "Now John was clothed with camel's hair and with a leather belt ... and he ate locusts and wild honey" (Mark 1:6).

* The original Jesus Movement. "Now Jesus Himself began His ministry at about 30 years of age." The

disciples who followed Jesus probably ranged in age from 21 to 35 and many others followed Him including teenagers and children. From these young leaders, the Lord established a Church that "turned the world upside down."

Church History

* The Great Reformation - 1500s

John Calvin - He was converted at age 25 and within a year had completed the first draft of a now famous book, Institutes of the Christian Religion - a book called "the single most influential book on theology in Church history."¹

Martin Luther - Himself a young man, he was joined by Philipp Melanchthon, a 21 year old scholar, as they lectured to hundreds of University students during the years of the Reformation.

* The Great Awakening - 1700s

George Whitefield - One of the greatest preachers of the 1700s, he began to preach at age 21 and often spoke to crowds in excess of 30,000 people with no amplification.

Johnathan Edwards - A young preacher in Northampton, Massachusetts, Edwards had a great influence on the youth of his day. In 1734, some exciting things began to happen among the young people of New England.

"It seemed to be a time of extraordinary dullness in religion; licentiousness prevailed among the youth of the town. These church kids ignored their parents ... walked the streets and partied all night ... When two young people died unexpectedly, some of Edward's sermons began to get through ... the young rebels of the town began to turn to Christ, and ... it became the Jesus Movement of its generation."²

Yale College - In 1796, 26 Yale students founded an organization on campus called the "Moral Society" which discouraged profanity, immorality and drinking. By 1800 nearly one half of the college students were members and this group is credited with laying the foundation for four revivals that occurred later on that campus in the first few decades of the 19th century.

* The 1857 Revival

D.L. Moody - In 1858, Dwight Moody began an outreach to young people in Chicago. He started a Sunday school for youth in a vacant tavern which soon grew into a church filled with young believers. This was the launching pad for one of the great ministries of the 1800s.

C.T. Studd - A convert under Moody's ministry at Cambridge University in England, Studd "was the toast of the nation, captain of their champion cricket team ... top sportsman, and inheritor of a small

fortune." He became part of the "Cambridge Seven." This group consisted of Moody's helpers or his converts, who toured universities and challenged students for missions. They were called "holy madmen, launched out to redeem another generation of spiritual warriors."³

Wales - From a report in 1859, "one of the most striking characteristics of the movement was its effect on young people and even on children. The youth of our congregations are nearly all the subjects of deep religious impressions. Very young people ... children from 10 to 14 years of age, gather together to hold prayer meetings, and pray very fervently. In many places, the young people hold a prayer meeting of their own, and these sometimes proved instrumental in bringing the powerful influences of the revival to that particular locality. The majority of all converts of the revival ... were young people."⁴

The 20th Century

* Evan Roberts - A movement known as the Welsh Revival began in 1904 when Evan Roberts, at the age of 26, said to his college principal, "I keep hearing a voice that tells me I must go home to speak to our young people in my home church." So began a sweeping revival in which 100,000 people were converted in five months throughout Wales.

"The revival seems to work especially among young people. Its form, which is that of prayer, praise and personal testimony, and its absence of method make it the most methodical expression of the emotions of young hearts aflame with the love of God."⁵

* Yale - In 1905, nearly one-fourth of the college's students were part of campus prayer meetings and Bible studies.

* 1948 Canadian Revival - In a Bible College in Northern Canada, an outpouring of the Spirit took place that started a revival around the world. Young people were overwhelmed by the presence of God as spontaneous worship broke out among the students and the power of God was demonstrated.

* Billy Graham - One of the greatest worldwide evangelists of all time, Dr. Graham started crusades in Los Angeles, California, in 1949 and was one of the first speakers for a new movement among young people called "Youth For Christ." They "attracted tens of thousands of high schoolers for their 'rallies.'"⁶

* Jesus People Movement - Out of the "hippy" culture that arose among American youth in 1967, came a second counter-culture called the "Jesus People." Baptized by the hundreds in the Pacific Ocean, they brought a strange and unique youth awakening to the streets of the nation. Many of the young people converted in this move of God are now leaders in today's churches.

* Charismatic Revival - In 1967, a small group of Catholic college students were baptized in the Holy Spirit at the "Duquesne Weekend," an event regarded as the start of the Catholic Charismatic movement.

* 1970s - Many youth-related Christian organizations began in the '60s and '70s, including the Institute in

Basic Youth Conflicts, A.C.E. Schools, Teen Challenge, Campus Crusade, Agape Force, Youth With A Mission, Maranatha Campus Ministries, Last Days Ministries and others.

The Future of Christian Revival

There are many young Christian leaders who sense that another awakening among young people may be just around the corner as we step into the last decade of this century. There are encouraging signs of revival and moving of the Spirit.

In a nation that is experiencing perhaps the greatest growth in the Christian faith, for example, come these reports:

"According to a recent estimate, more than half of China's one billion population are under 20! China is a nation of young people, so it is not surprising that the house churches have a preponderance of people in their 20's and 30's. Some of them are ex-Red Guards."⁷

Some sources estimate over 72,000 people a day are being converted in Red China! All across the world there are indications of a significant move of the Holy Spirit in our generation.

We must believe that the Lord is going to help us influence our generation for the Kingdom of God. We must pray and act to see a revival and an awakening in our time, in our nation.

In the United States of America, for example, there are approximately 45 million young people between the ages of 14 and 24. Nearly 20 million are teenagers going through some of the most difficult days of their lives.

If we could see a revival among the certain percentage of those who are Christians, they in turn could affect a spiritual awakening among hundreds of thousands of other young people who are not yet converted to Christ. If God moved sovereignly among both believers and unbelievers at the same time, we might witness the greatest youth revival the world has ever known.

Our generation may have the greatest opportunity in all of history to experience revival, awakening and the supernatural power of God.

Depending on our vision, our ability to conquer our enemies and our desire to achieve our destiny, we could see a dynamic demonstration of the Holy Spirit's power in our generation.

Let it be recorded in the history books of Heaven, that the young Christians of this generation respond in radical obedience and dedication to the revelation of the purposes of God for their lifetime. Let us be like David who "served the purpose of God in his generation." Perhaps we will discover that we came to the Kingdom "for such a time as this"!

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1 Winkie Pratney, Revival (Lindale, TX: Agape Force, 1984), p. 48.

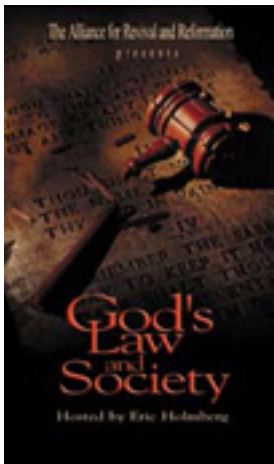
2 Ibid., pp. 100-101. 3 Ibid., p. 155

4 When He Is Come, pp. 104-105. 5 Revival, p. 176.

6 Ibid., pp. 198-199.

7 Arthur Wallis, China Miracle, p. 86.

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Revival - Amherst College

By Jay Rogers

Amherst College was founded and was maintained for many years with the aim of educating young men to serve God. The school's Latin motto, "Terras Irradiant," is an allusion to Isaiah 6:3: "The whole earth is full of His glory." Graduates of Amherst College have included the radical social reformer Henry Ward Beecher (brother of Harriet Beecher Stowe), and Daniel W. Poor, the pioneer missionary to Ceylon. In the early years of the school, powerful revivals were frequent. The following are eyewitness accounts of one of these revivals by three students then studying at Amherst:

"The most remarkable and important event of our College course, was the revival of 1827. I was away from College on account of ill-health at the time it commenced. In my absence of three weeks, not out of town, I was visited by two of my classmates who came to talk to me in relation to my duty to become a Christian.

"And when I returned to the College, the stillness and seriousness pervading the whole Institution ... the meetings for prayer among the students, held by the classes, ... and the more general meetings held by the faculty, were so frequent, solemn, earnest, and pervaded by the evident presence of God, that I could not but be strongly impressed.

"Two or three, or it may be four, of the class, did not seem to be much moved, all the rest were manifestly. The whole College was so influenced in that time that through the rest of the year it had an entirely different aspect from any time before. Our class (1828), then Juniors, was essentially changed in character.

"Two who had been decidedly skeptical, Kidder and Winn, became decided and earnest Christians. Humphrey, the President's son, had been altogether irreligious, wild and negligent of all study. He became, for the rest of his College course, correct in his conduct, serious and earnest as a Christian, diligent and faithful as a student. The class united with the College church or other churches as the result of this revival.

"Of the class before us (1827), I suppose McClure was the most remarkable instance of conversion - I mean publicly the most remarkable. In the class after us (1829), the most marked and externally wonderful change was in Henry Lyman who was afterwards the martyr missionary killed by the Battas of Sumatra. Lyman had been one of the worst, of the boldest in wickedness, apparently defying the authority of God; but when he came under the power of God's truth and Spirit, he became as ardent and bold for Christ as before he had been in opposition to all good."¹

"An incident illustrative of strong faith in prayer, was this: In the south entry of South College there were a number of our most godly young men, while the majority were impenitent. After mature deliberation,

the former resolved to hold a daily prayer-meeting of one hour for the conversion of the unconverted in that entry. The meetings were sustained with vigor and faith, the Holy Spirit wrought powerfully in their midst, and only a few weeks passed away before every student in the south entry of the old South College was converted to Christ."²

"The students made frequent calls on each other to converse upon the greatest of all subjects, the welfare of souls, and usually joined in prayer before they separated. The meetings of literary societies were turned to prayer-meetings, and frequently the instructors united with their classes in prayer in their recitation rooms. At these meetings, which were well attended, the impenitent were warned and urged to accept the Savior by those who had formerly been their companions in sin.

"It was a deeply affecting scene to witness the love of Christ proclaimed from lips so lately addicted to profanity. Many of the subjects of this work have been those who were farthest from God and all good, not only unbelieving, but wild and reckless. About nine tenths of the Senior and Sophomore classes are now the hopeful subjects of renewing grace."³

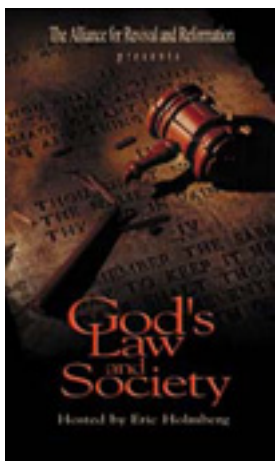
For the next 50 years, spontaneous moves of the Holy Spirit came frequently to Amherst College, attested to by many other accounts. The results of these revivals included the emergence of the world missions movement, the temperance movement, and the anti-slavery movement.

Reprinted from History of Amherst College, (W.S. Tyler, Clark W. Bryan and Company, Springfield, Mass., 1873), pp.199-201.

¹ Letter of Rev. A. Tobey, D.D., Class of 1828.

² Rev. T.R. Cressey, Class of 1828. ³ Rev. William Hyde, Class of 1829, from a narrative printed in New Haven, Connecticut.

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Revival - Yale College

By Jay Rogers

In the 1700s, the First Great Awakening came to an end because of the influx of rationalistic thinking from Europe in the form of literature. Revival waned because books containing the philosophy of the Enlightenment were disbursed on the college campuses by the ton. Books containing rationalistic principles which mocked the Bible, such as Thomas Paine's Age of Reason, were given out to the students for a few pennies. If the students wouldn't buy them they would be given to them for free.

Dr. Timothy Dwight, then the President of Yale College, described the literature as "the dregs of humanity vomited on us ... the whole mass of pollution emptied on this country."

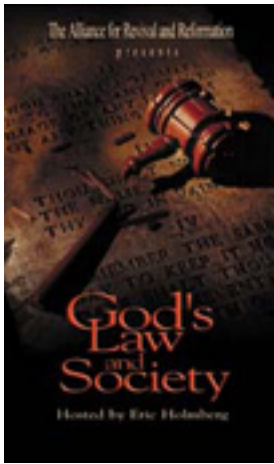
The effect on U.S. colleges was disastrous. Students looking for an excuse to rebel against Christianity embraced rationalism. Bible colleges became centers of skepticism. Students formed societies calling themselves by the names of the French philosophers of the Enlightenment. In radical movements, similar to the 1960s, students took control of entire campuses. Students held mock communion services. One group forced the resignation of a Bible college president. Another group attempted to blow up a campus building.

But God had a surprise in store. Timothy Dwight, the grandson of Jonathan Edwards, became the president of Yale in 1795. Under his administration the whole moral and religious atmosphere of the college was changed for the better.

He met the students on their own ground and in a series of frank discussions in the classrooms treated subjects such as "The Nature and Danger of Infidel Philosophy," "Is the Bible the Word of God?" He gave a notable series of lectures in which he grappled with the principles of deism and materialism. Soon he had the admiration of the students and in 1802 a revival began in which a third of the student body professed conversion, to be followed at frequent intervals by other awakenings.

Dartmouth, Williams and Amherst colleges experienced similar spiritual awakenings while the movement spread to other parts of the United States. The "Infidel Movement" was checked and the resulting awakening became the impulse for the founding of numerous academies and colleges.

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The 18th Century Awakening:

What we in the 1990s can learn from it

Evangelicals in the United States today feel frustrated because they have failed to transform American society in recent years. English and American evangelicals in 1730 felt much the same way. Many years of political and social effort had not succeeded in bringing reform. Yet within a decade they experienced what is now called "The Great Awakening," during which time their nations' political and social cultures were radically impacted by Christian values. The following ten characteristics of the revivals that took place in America, England and Europe are instructive:

1. **Prayer.** Evangelicals in the 1700s learned that corporate prayer was a prerequisite for outpourings of God's Spirit. The revivals in many places were preceded by days of prayer and fasting. Jonathan Edwards believed that corporate prayer was more effective than just the combined prayers of individuals.
2. **Leadership.** God raised up strong leaders to guide the movement. Jonathan Edwards was the theologian of the awakenings and his writings were a powerful influence even until the end of the following century. George Whitefield was a dramatic and powerful orator, able to deeply move audiences with his sermons. John Wesley was an administrative genius who established an extremely effective small-group structure of "class meetings" which kept the revival fires burning.
3. **Doctrine.** Revival preachers of the time focused on the great Reformation doctrines of justification by faith and the atonement. They emphasized God's judgment and then his grace.
4. **Emotionalism.** The revivalists unashamedly appealed to people's emotions. They felt that their listeners' problem was not a lack of knowledge but a need to take action. They abandoned the formality of manuscripts or notes and preached as the Spirit led.
5. **Music.** As one aspect of that emotionalism, evangelicals noted that music was an effective way to stir religious affections and they made frequent use of it.
6. **Open-air meetings.** Whitefield preached in open spaces where large crowds could gather. Wesley took the message to jails, inns and ships, as well as outdoors.
7. **Persecution.** At times these preachers faced fierce opposition from hecklers, gangs of attackers and the press.
8. **Testimonies.** Reports of revival in other places often sparked new outbreaks as lay people who had been there first shared firsthand accounts of what the Holy Spirit was doing.
9. **Holy Spirit.** The 18th-century revivalists expected the Spirit to manifest His presence in powerful,

visible ways.

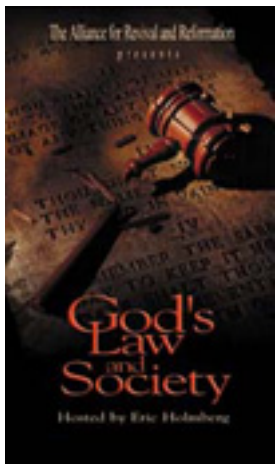
10. Social action. A greater concern for the poor and downtrodden often resulted from these revivals. Jonathan Edwards taught that it was the Christian's duty to be charitable. Whitefield devoted a great deal of his energy to an orphanage he founded in Georgia.

The conclusion can be drawn from the 18th-century experience that a deep and powerful spiritual renewal can be more effective in transforming a culture than political action.

- Gerald McDermott

National & International Report, Dec. 14, 1992.

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Charles G. Finney

By Jay Rogers

"When he opened his mouth he was aiming a gun. When he spoke bombardment began. The effects of his speaking were almost unparalleled in modern history. Over half a million people were converted through his ministry ... in an age when there were no amplifiers or mass communications, he spearheaded a revival which literally altered the course of history"¹

Charles Finney was born the year after Wesley died; appropriately, because the revival events of Finney's life became the link from the First Great Awakening of one century to the Second Great Awakening of the next. His life and writings influenced more people toward revival and social reform than any other preacher of the last century. He hated slavery with a passion and became a champion of many social reform issues of the 18th century. His convictions were born in the fires of revival and shaped by a keen lawyer's mind committed to the full authority of the Bible. So effective were his writings that they have been the impetus for revivals around the world since his death.²

Extravagant and emotional in his preaching, perhaps no other revivalist of his day was as effective and controversial as Finney. Everywhere he went tumult followed him - it was either revival or riot - reminiscent of the power that followed the first century apostles in the Book of Acts. His most controversial measures included allowing women to lead prayer during meetings, appealing by name to sinners while preaching, long protracted meetings without a planned format, and teaching the possibility, even the necessity, of totally eradicating sin both in the individual and in society. Some estimate that over 80% of his converts during the revivals stayed true to Christ without ever backsliding. This was due to his urgent message stressing holiness and purity. In later years, he moved away from sensationalism and put more emphasis on the power of the Holy Spirit through prayer.

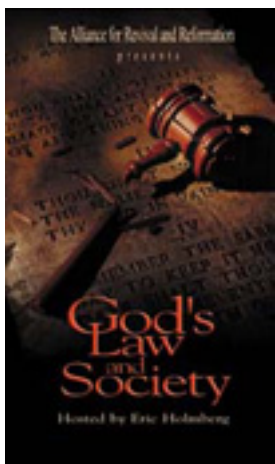
As a theologian, he is best known for his Revival Lectures. No other books have been so mightily used of God to promote true biblical revival. In it, he explains what a revival is and treats at length related subjects as the place of faith and prayer in relation to revival; the need for the baptism in the Holy Spirit; methods to be used in the quest for souls; hindrances to revivals; instructions to new converts; and how to grow in grace.³

¹ Perry Miller, Charles Finney, cover.

² Finney, The Heart of Truth, cover.

³ Winkie Pratney, Revival, (Whitaker House, Springdale, PA, 1983) pp. 116-127.

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Lectures on Revival: What is a Revival?

by Charles G. Finney

TEXT: - "O Lord, revive thy work in the midst of the years, in the midst of the years make it known; in wrath remember mercy" (Habakkuk 3:2).

It is supposed that the prophet Habakkuk was contemporary with Jeremiah, and that this prophecy was uttered in anticipation of the Babylonish activity. Looking at the judgments which were speedily to come upon his nation, the soul of the prophet was wrought up to an agony, and he cries out in his distress, "O Lord, revive thy work." As if he had said, "O Lord, grant that thy judgments may not make Israel desolate. In the midst of theses awful years, let the judgments of God be made the means of reviving religion among us. In wrath remember mercy."

A need for revival presupposes that the church is sunk down in a backslidden state, and revival consists in the return of God's Church from her backslidings, and in the conversion of sinners.

A revival always includes the conviction of sin on the part of the Church. Backslidden professors cannot wake up and begin right away in the service of God, without deep searchings of the heart. The fountains of sin need to be broken up. In a true revival, Christians are always brought under such convictions; they see their sins in such a light, that they often find it impossible to maintain a hope of their acceptance with God. It does not always go to that extent; but there are always, in a genuine revival, deep convictions of sin, and often cases of abandoning all hope.

During a revival, backsliders will be brought to repentance. A revival is nothing else than a new beginning of obedience to God. Just as in the case of a converted sinner, the first step is a deep repentance, a breaking down of the heart, a getting down into the dust before God, with deep humility, and forsaking of sin.

During a revival, Christians will have their faith renewed. While they are in their backslidden state they are blind to the state of sinners. Their hearts are as hard as marble. The truths of the Bible only appear like a dream. They admit it to be all true; their conscience and their judgment assent to it; but their faith does not see it standing out in bold relief, in all the burning realities of eternity.

But when they enter into a revival, they no longer see men as trees walking (Mark 8:22-26), but they see things in that strong light which will renew the love of God in their hearts. This will lead them to labor zealously to bring others to Him. They will feel grieved that others do not love God, when they love Him so much. And they will set themselves feelingly to persuade their neighbors to give Him their hearts.

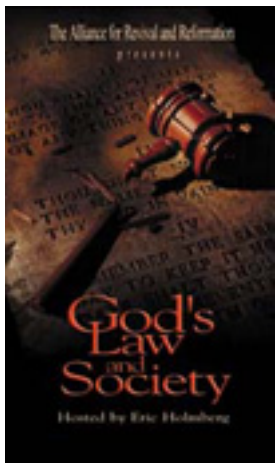
So their love to men will be renewed. They will be filled with a tender and burning love for souls. They will have a longing desire for the salvation of the whole world. They will be in agony for individuals

whom they want to have saved; their friends, relations, enemies. They will not only be urging them to give their hearts to God, but they will carry in the arms of faith, and with strong crying and tears beseech God to have mercy on them, and save their souls from endless burnings.

A revival breaks the power of the world and of sin over Christians. It brings them to such a vantage ground that they get a fresh impulse towards heaven. They have a foretaste of heaven, and new desire after union with God; and the charm of the world is broken, and the power of sin overcome.

When the churches are thus awakened and reformed, the reformation and salvation of sinners will follow, going through the same stages of conviction, repentance, and reformation. Their hearts will be broken down and changed. Very often the most abandoned profligates are among the subjects. Harlots, and drunkards, and infidels, and all sorts of abandoned characters, are awakened and converted. The worst part of human society are softened, and reclaimed, and made to appear lovely specimens of the beauty of holiness.

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War Cry! - The Salvation Army

By Jay Rogers

While women weep as they do now -
I'll fight!
While little children go hungry as they do now -
I'll fight!
While men go to prison, in and out, in and out -
I'll fight!
I'll fight to the very end!

- General William Booth
Founder of the Salvation Army

It was the summer of 1865, and London, England was the focal point of the world. Great Britain was the most powerful nation on earth - as it was said - "the sun never set on the Victorian Empire."

Yet the city of London was fast growing from a rural city into a travesty. Almost a million souls crowded into alleys and tenement buildings. Parts of London held over 200 people to the acre; 370 sewers flushed into the River Thames; three million chimneys poured soot and smoke into the air; rats filled grimy, brick buildings; the warm summer air of market places reeked of decaying vegetables, gin, animal dung and smoke. The whole city stank. Cholera epidemics sprang up now and again taking the highest toll on the poor.

The Victorian Empire was sharply divided between the one-fourteenth of the population which comprised the English Lords of the upper class, and the cockney paupers of the destitute lower class. In the alleys and by the docks often lay the dead, the sick, and the dying. Human refuse went untended by the Lords of the richest nation on earth.

Amidst the drunks, the prostitutes and dirty street urchins strode a lone figure. He was tall and thin with a long straight nose and a firm jaw. But dominant among features were his piercing grey eyes which glared with frightening intensity. He held a black Bible in one hand and cried, "There's a heaven in London for everyone! - For everyone who will stop and think and look to Christ as a personal Savior!"

He magnetically drew the rapt attention of American sailors, of soldiers on furlough, of bearded Jewish merchants, and London street girls in red blouses. Thirty-six-year-old William Booth strode alone toward home at night to the haven of his sweet wife Catherine, who was, as always, waiting anxiously. As he moved quickly by the bare-footed flower girls and the street children who begged for money, he felt his hearty well up with compassion for these lost souls and a tingling sensation overcame his body.

Around midnight, he walked into his living room and gazed at his wife Catherine, his face aglow and his eyes shining, "Tonight, my darling," he announced, "I've found my destiny!"¹

The Salvation Army

"Thou art beautiful, O my love,
as Tirzah, comely as Jerusalem,
terrible as an army with banners." Song of Songs 6:4

By all accounts, the one most obvious example of Christian social compassion and practical concern by any group in contemporary history is the Salvation Army. The works of the holy army launched by the young Methodist William Booth (1829-1912) and his astonishing wife Catherine Mumford Booth (1820-1890) are legendary. Almost every type of outreach and care for the poor and downtrodden imaginable were both attempted and usually successfully implemented by this radical band.

William's *In Darkest England And The Way Out* outlines a grand scheme for the rehabilitation of an entire nation, a grand social reconstruction plan a century ahead of its time. Catherine's brilliant preaching and writing affected hundreds of thousands. Her temperance tracts, written under an assumed name, were widely distributed throughout Europe.

Though suffering from curvature of the spine, never to know a pain-free day in her life, and often lonely and confined, she read the entire Bible straight through eight times by the time she was twelve years old. Shortly after, at 14, she mastered Finney's *Systematic Theology*, along with other volumes by Butler, Fletcher, Wesley, and other holiness writers. These famous works led to her strong messages on Christian perfection which were to characterize the Army's motivation for service to the world.

The nine Booth children followed their parents into full time service for the Lord. The oldest, Bramwell, became his father's successor as "General." Young Evangeline, with her fiery red hair and sparkling eyes, preached publicly with even fierier oratory. The Salvation Army's symbol, a shield surrounded by a banner, proclaimed the "Blood and Fire" of God to the world and the devil. They met social injustices head on, sometimes caused riots and public outrage, but everywhere the lost were restored and revival followed in their wake.

But one of the most radical challenges the Salvation Army made to sin in society came from one of their sons, Bramwell, in a controversial media exposure that rocked a nation. Bramwell Booth's young and pretty wife, Florence, blue-eyed and normally serene, flinched as the full horror of the truth she had uncovered struck her sensitive spirit. Managing the "Refuge," a temporary haven for streetwalkers, and hookers, she was prepared for evidence of widespread prostitution. But she was not prepared for what she discovered: a terrible network entrapping young girls - innocent children often younger than thirteen or fourteen.

The network posed as employment agencies, condoned hideous initiations, and then shipped the young

girls as human sexual slave traffic to rich debauchers throughout England and sometimes (drugged and nailed alive into coffins) to the Continent. The "age of consent" in "moral" Victorian England was then only thirteen in contrast to the Continent's twenty-one. Yet three times legal efforts to raise this age in England were met with defeat. London was steeped in prostitution; one in every fifty English women were hookers, with 80,000 prostitutes in the city and 2000 pimps working Charing Cross alone.

Their clients were "men in high places; not only members of Parliament, but Queen Victoria's cousin, the King of the Belgians who spent 1800 pounds a year debauching English girls."² One home near Farnham for "fallen children" housed forty girls under twelve years of age. One at Newport housed fifty under ten.

With her own baby daughter beside her, thinking of other little girls anguish and degradation, Florence cried herself to sleep night after night. Bramwell, her tenderhearted husband, was shocked but secretly doubted it could be so bad. Determined to check it out, he shortly after met a seventeen-year-old girl, Annie Swan, who had escaped during the entrapment process. Further questioning of other rescued girls confirmed the horrible truth - a slave-traffic that "could not be matched by any trade in human beings known to history."

The twenty-six-year-old Salvation Army Chief Of Staff then wrote, "I resolved - and recorded the resolve on paper - that no matter what the consequences might be, I would do all I could to stop these abominations, to rouse public opinion, to agitate for the improvement of the law, to bring to justice the adulterers and murderers of innocence, and to make a way of escape for the victims!"³

Working with a new convert, Rebecca Jarrett, a thirty-six year old ex-drunkard and brothel keeper for twenty years, and the famous London editor, William T. Stead, the Salvation Army launched a fantastic plot to confirm and expose the children's slave traffic - one that was eventually to embroil the Army in bitter controversy, and result not in the arrest and conviction of the child traders, but of Jarrett and Stead!

Jarrett posed as a procurer and Stead as "one of the wealthy debauchers to whom so many hundreds of the children of the poor were annually sacrificed." Obtaining a pretty child called Eliza Armstrong for two pounds from her mother, they played out and documented the entire process, releasing it in the July 6, 1885 issue of the Pall Mall Gazette. It took the British public by storm, in a way that can hardly be paralleled in newspaper history. It was in such demand that enterprising newspaper boys sold the last copies at exorbitant prices.

The "dead" Criminal Law Amendment Bill was suddenly resurrected before a packed and excited House of Parliament. Within seventeen days, over 343,000 signatures filled the Salvation Army's "monster petition" to the House of Commons. Two miles in length, the petition was carried by eight Salvationists onto the floor of the House. In a month, the Bill was law, and the age of consent was raised to sixteen.

But the underworld, outraged at their exposure, counterattacked. They took Stead and Jarrett to court indicting them under an 1861 abduction act! This "most sensational trial of the nineteenth century" ended in Bramwell's acquittal, but Stead and Jarrett respectively received three and six month sentences. They

had succeeded. It cost them dearly, but they broke the back of one of the most vile and vicious practices in England's history.⁴

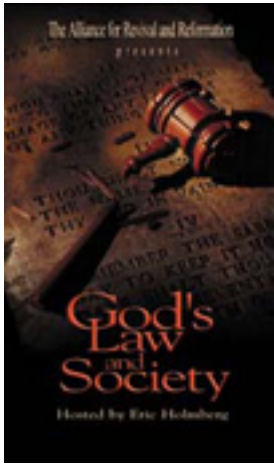
1 Richard Collier, *The General Next to God*, William Collins Sons & Co. Ltd, Glasgow, pp.15-19.

2 Ibid., p.111.

3 Bramwell Booth, *Echos and Memories*, Hodder and Stoughton, 1925, p.120.

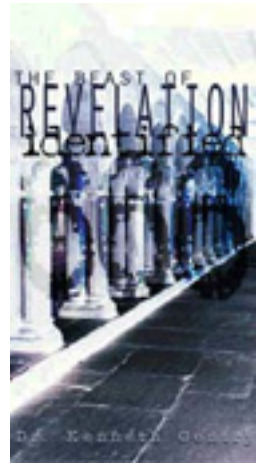
4 Winkie Pratney, *Revival*, Agape Force, Lindale Texas, pp.295-299.

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Scottish Revival

11/88

EDINBURGH, Scotland (FR) - A billboard in the Scottish capital city of Edinburgh reads "Scotland Awakens to God! Thirty Years of Decline Are Over!" One might expect such a message to be broadcast from a small, enthusiastic church. But this billboard sits in front of the headquarters of the Church of Scotland. Christian spokesmen within the mainline denomination as well as evangelical leaders from other churches all agree that Scotland is now experiencing the beginnings of a national revival.

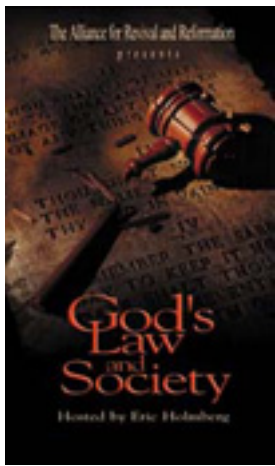
Scotland has experienced revival in every century since 1500. According to church leader David Anderson, "Apart from minor and more limited awakenings such as the Welsh Revival of 1904 and the Lewis Revival of 1949-50, this is in fact the first century since the Reformation when Britain has not known the outpouring of the Spirit." Anderson then added, "Is this mere coincidence, or could it be that in the last decade of the 20th century we are going to witness across the face of our land a movement of God on a greater scale than any experienced in a previous time?"

Although church attendance has been on the decline in Scotland in recent years, reports are now surfacing that the growth of Christian churches and ministries is now accelerating. This has been accompanied by a renewal of interest in prayer for national revival. For example, plans are now being implemented to set up weekly and monthly prayer breakfasts for Christians in each of the 56 local government districts in Scotland. In Edinburgh each month hundreds of Christians meet together to pray for the city and revival. Just last Easter the city's largest concert hall was filled with more than 2000 Christians praying for revival.

Anderson, who leads a congregation in the Gorgie area of Edinburgh, reports that an early morning prayer meeting in his church - which began in January of this year - has now moved to a large hall because of the increased interest in prayer. Miraculous events have accompanied the movement; in Sutherland, a mother was recently converted after hearing her small son pray for her for almost two hours. In the Highlands, a man with no church connection was literally "smitten by the power of God and deeply convicted of his sins."

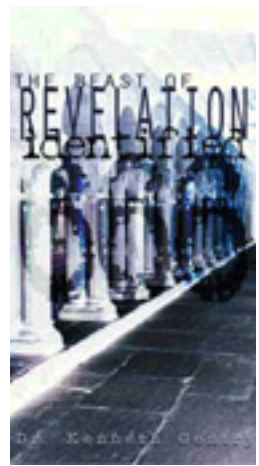
Anderson, who released this report added, "The fact is that, during the past 20 years and all over Scotland, in villages, towns, and cities, hundreds of praying groups have sprung up on a scale unprecedented in this century."

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Asbury Revival 1970

WILMORE, Kentucky - One morning in 1970, without warning, all heaven broke loose during Asbury College's 10 a.m. chapel service.

"When you walked into the back of Hughes Auditorium ... there was a kind of an aura, kind of a glow about the chapel," said Dr. David Hunt, a Louisville physician who was then a student.

"I always have been reminded of the verse 'Take off your shoes, for you are standing on holy ground.' You just walked in and sensed that God had indeed sent His Spirit."

The service, a routine meeting, was scheduled for 50 minutes. Instead, it lasted 185 hours non-stop, 24 hours a day. Intermittently, it continued for weeks. Ultimately, it spread across the United States and into foreign countries. Some say it is being felt even today.

This year marks the 21st anniversary of the landmark 1970 Asbury College revival, an unplanned, unled display of fervor that has been compared to the Great Awakenings of 1740 and 1800. This year is also the 41st anniversary of a strikingly similar revival Asbury experienced in 1950.

A bigger outbreak - a global revival, in fact - will begin soon, says David McKenna, president of adjacent Asbury Theological Seminary, in his new book, *The Coming Great Awakening*.

The revival might not start at Asbury, but it probably will begin on campuses, says McKenna, a noted author. He travels to many colleges and says, "I see the signs wherever I go."

Those signs include a generation of students wounded by family breakdowns and searching for spiritual fulfillment. Much of the coming revival will be a delayed reaction, McKenna thinks, to what happened at Asbury College 20 years ago.

A Baptism of Love

On February 3, 1970, students and faculty members had shown up at the college's chapel, Hughes auditorium, for what they assumed would be one more routine meeting.

Students were required to attend chapel services three times a week. Asbury, in Wilmore, a city of 4,300 about 16 miles south of Lexington, is an interdenominational Christian college whose roots are in the Wesleyan tradition of the Methodist church. (John and Charles Wesley, brothers, were 18th century revivalists.)

On that Tuesday morning in 1970, Custer Reynolds, Asbury's academic dean and a Methodist layman,

was in charge. President Dennis Kinlaw was traveling. Reynolds did not preach. Instead, he briefly gave his testimony, then issued an invitation for students to talk about their own Christian experiences. There was nothing particularly unusual about that.

One student responded to his offer. Then another. Then another.

"Then they started pouring to the altar," Reynolds said. "it just broke."

Gradually, inexplicably, students and faculty members alike found themselves quietly praying, weeping, singing. They sought out others to whom they had done wrong deeds and asked for forgiveness. The chapel service went on and on.

Asbury, like many evangelical organizations, held annual, scheduled "revivals" with guest ministers and services booked in advance. This, however, was not the same. No one had planned it. No one was leading it.

There was just a different feeling about that day," said Marilyn Blackburn, who was the a junior at the college. She is now a substitute schoolteacher in New Jersey.

People didn't want to leave she said. They were afraid they would miss something wonderful. J.T. Seamands vividly remembers. Seamands, now retired, was then a professor at adjacent Asbury Theological Seminary, which is a separate institution from the college. He and his wife, author Ruth Seamonds, were waiting for their daughter to come home from lunch.

Sandra Seamonds, an undergraduate at the college, was late. She burst through the door and exclaimed, "You simply wouldn't believe what's happening at the college," according to J.T. Seamand's book, *On Tiptoe With Love*.

She was right. Her dad didn't believe. Eventually, he went to Hughes Auditorium to investigate. The 1,500 seat chapel was packed. When he entered, J.T. Seamands felt as if he had been baptized in an unaccountable spirit of love, he said. His skepticism vanished.

"I said to myself, 'This is not of man,'" he recalled recently. "'This is of God.'"

'The Lord walked in'

Reynolds, the dean, called Kinlaw, the president, who was at a conference in western Canada. Kinlaw, like Seamands, had reservations about the revival. He returned to the campus two days later, in the wee hours of the morning. The meeting, he found, was still going.

"I was scared," Kinlaw said.

That is, he knew he would be held responsible if matters got out of hand. At the same time, he didn't want to intervene and quench an authentic move of God.

It was after 2 a.m., but Kinlaw walked to Hughes Auditorium and sat on the back pew. He was approached by a student who asked for his counsel. Though no one knew it, she said quietly, she had been a habitual liar. She needed to make reparations to people on campus she had wronged.

Soon Kinlaw, too, was convinced that the revival was legitimate. Later, a reporter asked him to explain the outbreak.

"I said, 'Well, you may not understand this,'" Kinlaw recalled, "'but the only way I know how to account for this is that last Tuesday morning, about 20 of 11, the Lord Jesus walked into Hughes Auditorium, and He's been there ever since, and you've got the whole community paying tribute to His presence.'

"It got real quiet," Kinlaw said, chuckling at the memory of the reporter's response.

Twenty years later, Kinlaw acknowledges that people might reasonably think the revival was the result of contagious emotions among students. It was after all, the Age of Aquarius, a time of runaway emotions of many kinds.

"There's psychological factors involved," Kinlaw agreed, "because we're psyches.... But there's something beyond that."

One remarkable thing, given the youthfulness of the worshipers, he said, was that the marathon service was uncannily orderly. Worshipers did not become loud, did not speak out of turn, did not fall down on the floor in religious ecstasy.

The feelings were subtle yet, in their own way, overwhelming. Blackburn, the schoolteacher, said she had always been too meek. "I became aware that I needed more boldness in sharing my faith."

The Revival Spreads

News of the revival spread in newspapers and on television. Strangers flocked to Wilmore to worship with the students. Asbury officials dismissed classes. By Thursday, a revival had broken out at the seminary, across the street from the college.

Leaders of other institutions read of the service in publications as far-flung as The Indianapolis Star, the Chicago Tribune, The Seattle Times and the St. Louis Post-Dispatch, and heard of it by word of mouth. They invited Asbury students and faculty members to come and tell what was happening.

One of those who went out to speak was Blackburn, the woman who had been shy about her beliefs.

Wherever the Asburyians traveled, revival followed. By the summer of 1970, the revival had reached more than 130 other colleges, seminaries and Bible schools, and scores of churches, according to published accounts. It spread from New York to California, and even to South America.

When several Asbury students gave their testimonies at the Meridian Street Church of God in Anderson, Indiana, for instance, the church experienced a spontaneous revival that lasted 50 consecutive nights. According to old clippings from Indiana newspapers, the Anderson church soon became so packed that the services had to be moved to a school gymnasium. Up to 2,500 people a night flocked to the gym in hopes of being touched by God.

A Look at History

Putting the 1970 Asbury revival in proper perspective is not easy, although America's history is peppered with similar phenomena.

The Great Awakenings of 1740 and 1800, for instance, helped change the course of American society by turning a rowdy frontier into the bedrock of Christianity. There also have been many revivals on American college campuses, dating back at least to 1795, when a famous one erupted at Yale.

"I would say that I think that revivals are here to stay in this country," said David E. Harrell, an Auburn University historian who is perhaps the foremost secular scholar on the subject.

Several have struck Asbury. During a 1905 revival, E. Stanley Jones, an Asbury student, felt called to become a missionary, he later wrote. Jones has since been hailed as among the most influential missionaries of the century.

In February 1950, another spontaneous revival roared through Asbury College. At the same time, revivals touched Wheaton College in Illinois and other campuses. A smaller revival followed in 1958.

The 1970 Asbury revival seems slightly larger in scope than, say, the one in 1950, Asbury officials say. The 1970 movement lasted longer and spread farther. Still its primary explosion was shorter-lived and more localized than history's biggest revivals, said Mark Knoll, a professor of history at Wheaton College and an expert on evangelical issues.

On the other hand, Harrell said, the Asbury revival occurred simultaneously with a massive neo-Pentecostal renewal in the 1960s and 1970s. The Asbury revival was not itself Pentecostal, in that there was no speaking in tongues or healing by faith. But if lumped with that charismatic movement and the "born-again" revivals of the mid-70s, the Asbury outbreak might be part of the most influential world-wide renewals of the century.

Really, said Noll, Harrell and other scholars, it is too early to gauge the revival's true place. It often takes

a generation or more for a religious renewal to be fully felt throughout society.

Learned Behavior?

Another complicated question is how such revivals happen.

"If you take a non-religious perspective, obviously, it's sociological factors ... learned behavior, patterned response," said Randall Balmer, a historian of religion at Columbia University. His book on evangelicals, *Mine Eyes Have Seen the Glory*, is being made into a PBS television series.

"If on the other hand," Balmer said, "you are inclined to attribute it to the Holy Spirit, as the people involved are, then it's a miraculous visitation."

Pressed, Balmer said he wasn't sure which view was correct. "I guess I'm not jaded enough to dismiss that it might be something, a work of the Holy Spirit," he said. "At the same time, I think I recognize that the Holy Spirit works through specific cultural and sociological circumstances.... I honestly don't know."

Asbury in 1970 certainly was conducive to a revival. The college had a Wesleyan tradition and a history of unexpected revivals. Students were not strangers to the idea. A number had, in fact, been praying for an outbreak.

In addition, the campus was in an upheaval. There was the general distress of the times, and there were tensions specific to the college, stemming from a messy change in administrations a few years before.

Revivals often occur in times of discord.

A Coming Awakening?

That's partly why McKenna, the seminary president, thinks a major revival could sweep college campuses in the 1990s. However, those campuses might as easily be in Eastern Europe, Africa or Latin America as in the United States.

Those societies, perhaps more than this country's, he said, are suffering breakdowns of moral consensus and of institutions of authority. Today in this country, too, countless thousands of students have been hurt - by broken homes and childhood abuse.

"You're really talking to a stressful, wounded group of young people," McKenna said. "They become the ones who are needy and responsive."

In December, 18,000 students from many different nations gathered at the University of Illinois for "Urbana 90" a triennial rally sponsored by InterVarsity Missions. McKenna thinks that the meeting might

spark another Great Awakening, a multinational, multiethnic one. Some of its leaders might be the same people who were touched by the 1970 revival, who now are middle-aged and hold positions of church and college leadership.

An Open Matter

In the end, it is impossible to say empirically what happened at Asbury College in 1970, or in the many great revivals throughout Western history. Or what will underlie any revival to come.

Experts say revivals result when cataclysmic religious, cultural and historical movements collide. Whether God is present in those collisions is less clear.

Noll, the Wheaton professor, said that the truest test of that is whether the revivals produce lasting changes in people's lives. Super Bowls create mass excitement, he said, but they don't alter human beings forever. Unfortunately, the long-term effects of revivals on individuals have received little academic attention.

If permanent change is indeed the test, then the issue was decided long ago for many of the people who witnessed the Asbury revival.

"It was a real turning point, I think, where I sensed that God really desired more of a commitment on my part of my life to Him," said Hunt, the doctor. "You stand in that kind of presence and that kind of awe ... it's very difficult, I think, for a mortal man not to really look and examine and say, 'What does this God want of my life?'"

In the 1970 book *One Divine Moment*, Jeff Blake, then an Asbury history major, described the revival as a 20th century day of Pentecost. In the Bible, the day of Pentecost was when God poured out the Holy Spirit on His apostles and created the Christian Church.

Today, "I believe that's true," said Blake, now with Goodwill Industries of the Bluegrass. "It was the kind of moment that only God could create," Blake said. "It's just the kind of experience that lives on with you always."

Blackburn, the formerly meek woman, agreed. "I changed," she said. "I was different." She remains awed that she was allowed to see with her own eyes the outpouring, she said. It left her confident that God is in control of the world and of her life.

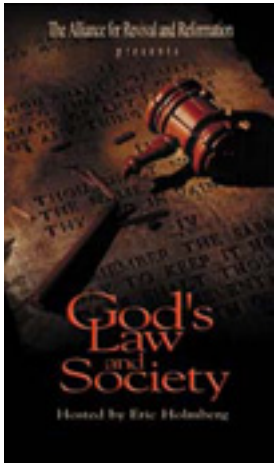
Kinlaw, the Asbury College president, started that long-ago week as a doubter of the revival. He ended as a believer in the revival's power and truth. He is a believer now.

"There was this sense of the divine presence that one doesn't have often in his life," he said. "And when you do have it, you never quite get over it ...

"You know. You know. You know it in your bone marrow."

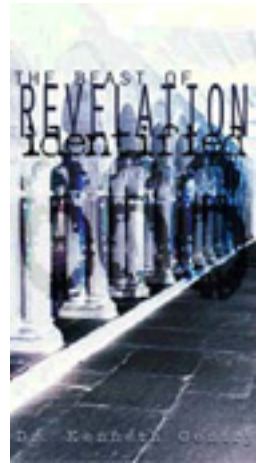
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Concerts of Prayer

By Jay Rogers
5/92

OVER 200 YEARS AGO, JONATHAN EDWARDS prophesied that the glory of God would come to our nation and that the whole world would be evangelized as ministers and Christians around the world came together in a concerted effort to pray as a unified body. March for Jesus 1992 is only one such event. God is orchestrating a greater work to bring his Church together in concerts of prayer. Here are a few of the parts which comprise the whole:

* Prayer for revival is becoming a centerpiece instead of preaching and programs in many urban centers such as New York, Los Angeles, Baltimore and Boston. In each area, one or several churches emerge as showcases for a renewal of monthly prayer concerts attended by many local area pastors.

* Times Square Church recently shut down all local programs and activities in order to concentrate exclusively on prayer for the desperate needs of New York City. The 5000 member church, led by pastor David Wilkerson has initiated an effort that is being promoted throughout New York City.

* In Boston, Hispanic, Chinese, Haitian, and African American believers united to pray for racial unity and revival during a concert of prayer in Boston three months ago. The gathering attracted 700 people from over 75 churches, representing 16 denominations.

* In Philadelphia, Christians are uniting in prayer for spiritual awakening as churches prepare for an upcoming Billy Graham crusade. The city has been divided into 35 regions, and each region has its own prayer committee.

* Hundreds of thousands of believers gathered in municipal buildings to pray for America on May 7, just days after tragic incidents erupted in Los Angeles and other cities. The American Family Association organized the "Meet at City Hall" events in cities all over America.

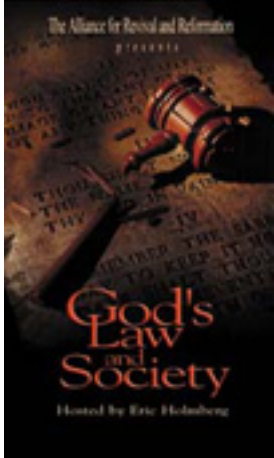
* Groups of 70 pastors each gathered in four different cities (Spokane, Washington, Minneapolis, Cleveland, and Colorado Springs) last Fall to pray for nationwide revival. One group met for just half a day, while another spent four full days in prayer and fasting. No one in any of the groups knew that similar meetings had been planned at the same time.

* Southern Baptist leaders are uniting their congregations across the country in what they call "solemn assemblies." Based on Joel 2, the meetings are calls for repentance and revival.

* Church of God pastors have united to pray for revival. To date the number of participants has climbed to 5000.

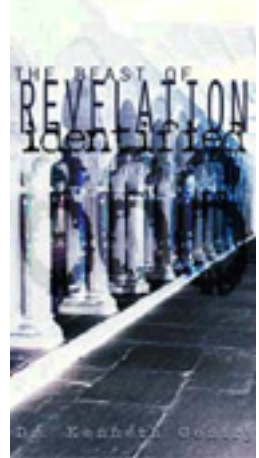
* Last Fall, an estimated one million junior and senior high school students prayed for revival during "See You at the Pole," an event taking place in a circle around public school flag poles before the school day. The event was sponsored by Youth for Christ, Student Venture, and other groups.

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Professor says U.S. needs another "Great Awakening"

1/89

WASHINGTON, D.C. (FR) - A former philosophy professor at Columbia University recently told U.S. News & World Report that he sees the potential for another "Great Awakening," like those that swept America during the 18th and 19th centuries. A non-believer, Prof. Robert Nisbet explained as a historian and sociologist that without such a spiritual awakening the nation may never regain its special place in the secular world.

Curious about his remarks, we called Prof. Nisbet recently to discuss his views. He resides in the nation's capital, where he has been affiliated with the American Enterprise Institute.

"The worship of sheer wealth is prevalent in America," Nisbet said. "But I believe we're approaching another crisis - a religious upheaval which will turn the love of mammon away." Nisbet explained that he noticed an increased interest in Christianity on college campuses after the 1950s. "Prior to the 1950s Christianity was considered a thing of the past. Science and rationalism were thought to have driven it off campus. However, after the 1950s students seemed more interested in religion than in scientific conclusions."

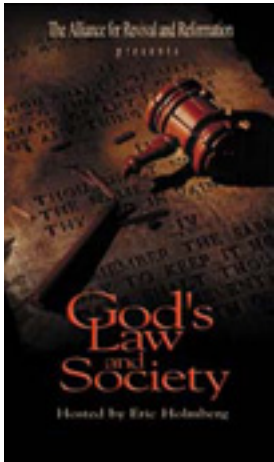
Nisbet taught at the University of California/Berkeley during the outbreak of the "Jesus Movement" in the late 1960s and early '70s. "I noticed that along with the dirty clothes and virtual consecration to anything anti-bourgeois, there was a distinct religious character on campus. However, I've been impressed with the recent outburst of Christianity on different college campuses."

Nisbet noted that the philosophical basis of the American form of government is based on Christianity. "The American belief in progress is based on strong Christian beliefs. Progress is a secularized idea of Christianity." Science and socialism are not as powerful as Christianity, he added.

"Men will fight with their lives for religion, but not for scientific conclusions. The Soviet government for the last 75 years has not been able to destroy religion. But our form of government is based on the acknowledgement of the existence of God."

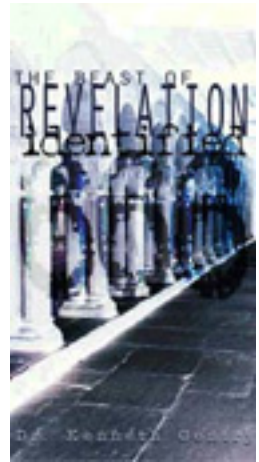
Although skeptics predicted that evangelical Christianity would suffer a decline after the recent televangelist scandals, U.S. evangelical churches have enjoyed a steady increase in members. "Every televangelist could be wiped out tomorrow, but religion would be just as powerful," Nisbet added.

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University Campuses to be focus of Spiritual Awakening in '90s

from The Coming Great Awakening

By David McKenna

8/92

Recalling that all of America's historic Great Awakenings began on college campuses, David L. McKenna (President, Asbury Theological Seminary) boldly suggests how today's youth can be in the vanguard of another, crucial reform of church and culture.

The Coming Great Awakening (InterVarsity Press) chronicles the cycles of historical revivals and cites current trends in an offering of hope. It is a fast-moving, hard-hitting field manual for college students who wait on edge for a spiritual awakening in our generation. "I am a realistic optimist," says McKenna. "I do not believe that God has given up on our world."

Throughout history, the pattern of revival and spiritual awakening is seen among small cell groups of young people praying for God to pour out His Spirit in an atmosphere of spiritual darkness.

* In 1734, a revival commenced under 31-year-old preacher Jonathan Edwards who led many of the teenagers of Northampton, Massachusetts out of moral degradation. Youth who were converted in 18th century America became known as the "New Lights."

* The Great Awakening in the American colonies spread during the 1740s under the influence of a 23-year old itinerant preacher from England - George Whitefield - who, together with John and Charles Wesley, had formed a small prayer band at Oxford University ten years earlier. This group was derided at Oxford, being called the "Holy Club" and the "Methodists" by the other students in scorn.

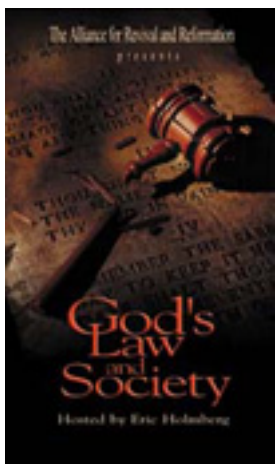
* By the 1790s, American colleges had backslid into an atmosphere of blasphemy, drunkenness and attacks on the Christian faith. Small bands of Christians were forced to meet secretly to pray. Into this climate, Yale President Timothy Dwight, the grandson of Jonathan Edwards, began a series of lectures as an open forum on the Christian faith. Under his influence one half of the student body of Yale was converted.

* In 1806, a group of five students at Williams College gathered under a haystack to pray for revival and world evangelization. This small western Massachusetts college had become a seedbed of blasphemy, ridicule and heresy. But in a short while the Holy Spirit was poured out and many students were saved. This revival spread from college to college throughout America and gave rise to the American world missions movement.

* In the 1890s, the culture of America had sunk into materialism, hedonism and conflict. In England, American revivalist, D.L. Moody was ridiculed by students at an evangelistic meeting at Cambridge University. However, seven students gave their lives to Christ and became known as the "Cambridge Seven." They networked with American students at twenty state universities and spawned the "Student Volunteer Movement." Out of this revival came groups such as InterVarsity Christian Fellowship and the Student Mission Association. As a result, thousands of young people were released onto the mission field for the goal total world evangelization.

The decade of the 1990s, not unlike the 1790s and 1890s, may well be the decade of destiny for our century. If the pattern of history holds, a Great Awakening in the 20th century would be confirmed by an outpouring of God's Spirit on Christian students on the college campuses who see a redemptive vision for our moral pigsty.

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Looking for Revival? Check College Campuses

by David L. McKenna

3/89

Are we looking for revival in all the wrong places? With high anticipation, we look to world conferences, city-wide crusades, local church meetings and small prayer groups as starting points for the revival of the church. Certainly, they are often the instruments through which the Spirit of God moves to call for revival and change lives in local settings. But when the Spirit of God has swept our nation with the signs of a great awakening, where has revival begun?

Our history shows that the starting point is a small group of students who meet together on a college campus to give themselves to the discipline of prayer and holy living for the sake of revival. Through them, the Spirit of God moves across the campus with convicting power and redeeming grace until the prevailing tone of the campus is literally transformed spiritually and morally. From there, the witness is taken from campus to campus by the contagious witness of Spirit-filled student messengers. In turn, other students carry the flame from campus to church, from church to church and from community to community.

The pattern goes back to the beginning of American history. In the 1740s, a group of students at Williams College in Massachusetts formed the "Haystack Group," similar in purpose to the "Holy Club" at Oxford, which had been the catalyst for the Wesleyan Revival in England. Like John and Charles Wesley, the students at Williams bonded themselves together in the discipline of Bible study, prayer, holy living and help for the needy. Their target for transformation was none other than Williams College, a campus community whose moral and physical quality had been likened to the "bottom of a bird cage."

As God moved upon the "Haystack Group," the students moved upon the campus. The spirit of revival spread through the dormitories, into the chapel and out into the classroom. Then, as the students carried their witness to the church and community, they met a synergism of the Spirit. The conviction for sin prompted by the preaching of such a prophet as Jonathan Edwards and the thirst for righteousness among the congregations came together with the dynamic witness of the students to spread from congregation to congregation, community to community and from colony to colony.

By the turn of the century, the social and moral transformation of the new nation stood as an evidence of spiritual revival. Not only had our forefathers broken the tyranny of political bondage in the American Revolution, but Alexis de Tocqueville, who chronicled our early history, concluded that America was a nation with the "soul of a church."

In the middle 1800s, a similar pattern of revival sprang from the campus of Oberlin College, converged

with the preaching of Charles Spurgeon and provided the impetus, not only for the abolition movement, but also for the volunteer movement in such community agencies as United Way, YMCA, Red Cross and others, which arose out of compassion to serve in the Spirit of Christ. Later, in the same century, the campus again became the catalyst for the spiritual revival that led to the modern missionary movement.

Then, in the middle of the 20th century, J. Edwin Orr noted the beginnings of revival on Christian college campuses such as Asbury and Wheaton, which synergetically connected with Billy Graham, led to such parachurch ministries as Youth for Christ and Campus Crusade for Christ and peaked in the "born-again movement" of the 1970s.

No one can stereotype the stirring of the Holy Spirit. To assume that the college campus is the place where the revival of the church must begin is to deny the truth of Christ. "The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit" (John 3:8).

At the same time, there are reasons why the wind of the Spirit has blown on the college campuses. As a person who has been a part of the Christian college, university and seminary scene as a student, professor and president for the past 40 years, I think that I know why the Holy Spirit chooses to work among the young. First and foremost, college students are idealists. Hope for a bright future still sparkles in their eyes. College students, since they haven't yet encountered the bumps and bruises of reality that may later lead to disillusionment, stagnation and burnout, are the chosen vessels of the Holy Spirit for seeing the visions which are promised by the prophet Joel and fulfilled whenever God's Spirit is poured out on all flesh.

Coupled with the idealism of the young is their discontent. For some reason, young people of college age are the special victims of the sins and ills of society at any given time. They are also blamed for behavior which is undermining the moral foundations of the past. In my view, they are more victim than culprit. At a recent conference on drug abuse among teenagers, adults identified crack and cocaine as the problems.

Students at the conference listened for awhile and then spoke. The real problem, they said, was the "entry drug" of alcohol. In one of the most telling indictments that I have ever heard on the problem of drug abuse, they laid the blame on the media, which sends the message, "You can't have fun without alcohol," and upon their parents who model the message with their own drinking. No rancor poisoned their words. Rather, we heard a cry for help from those who suffered from the message and the model of alcohol abuse. My experience with college students is that they are equally sensitive and discontented with the sins of the culture and the sin in their own lives.

The idealism and discontent of the young are followed by a refreshing openness to the winds of the Spirit. Theological and denominational litmus tests are still ahead of them. Rather, like the members of the "Holy Club" and the "Haystack Group," they have a drive for quintessential spirituality based upon the disciplines of Bible study, prayer, holy living and sacrificial service. Of course they are always

accused of "enthusiasm" by those of us who require that the Holy Spirit comes on our own terms. The sad note is to hear adults call for toleration because "they will grow out of it." I hope not. Until the openness to the Holy Spirit which characterizes the young moves through all age groups, there will be no revival.

All of these qualities are put into action by the energy of the young. Let's face it. Most of us are too tired to be on the front edge of spiritual revival. Not only are we "running down" physically, but we show the symptoms of spiritual fatigue. According to the prophet Isaiah, our contribution to spiritual revival will be a prophetic word from the middle-aged and past dream for the old-aged.

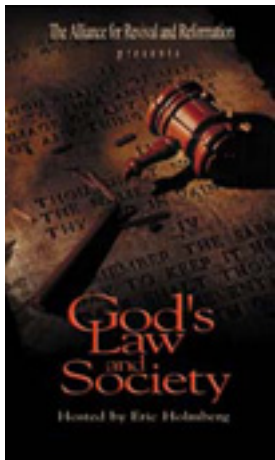
Not that we have no role in revival. If the church is to be revived, Joel assures us that it will be a multigenerational experience which brings together the visions of the young, the prophecies of the adult and the dreams of the elderly. So, rather than stifling the energies of the young, we should set them free with the balance of the prophetic Word and a sense of history. They are the fuel for the engine of revival.

With these thoughts in mind, I have been on a "campus watch" this year. Whether speaking on a Christian college campus or listening to reports of presidents, faculty and students, my ears are tuned for the stirring sounds of spiritual revival. They can be heard. Like the rustling in the mulberry trees, the Spirit is moving among small groups of students on campus after campus across the nation.

Therefore, when we come together in world congresses, national conferences, city-wide crusades and local church meetings with revival in mind, perhaps the priority of our agenda should be to hear reports from the campus. If history holds, this is where revival begins.

David McKenna is president of Asbury Theological Seminary in Wilmore, Kentucky. This article was first printed in Action magazine, published by the National Association of Evangelicals, March 1989.

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Tom Wolfe expects religious awakening

3/89

Novelist Tom Wolfe, author of the best-seller *The Bonfire of the Vanities*, says he is expecting a spiritual revival in the 1990s. In a recent interview with a *Time* magazine bureau chief, the author predicted that the next decade will be a time of "relearning moral values" for college students. "I think there will be a lot of discussion in the '90s about morality. It has already begun. I pick it up in talking to college students."

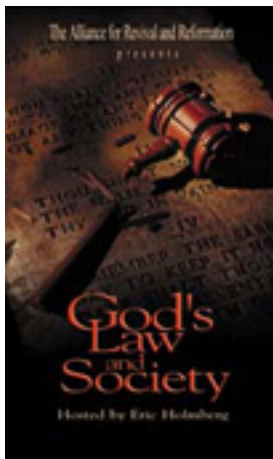
Wolfe explained that college students are voluntarily "putting the brakes on the sexual revolution." In a speech at Harvard University, Wolfe said he was concerned about the emphasis on freedom from religion and ethical standards because of excesses.

Wolfe, viewed by many as a chronicler of American society, defined the '60s as "the whole crazed, obscene, uproarious, Mammon-faced, drug-soaked, Mau Mau, lust-oozing" decade and the '70s as "sexed-up, doped-up, and hedonistic." He has dubbed the 1980s as "the decade of money fever ... (which is) not likely to produce heroic figures."

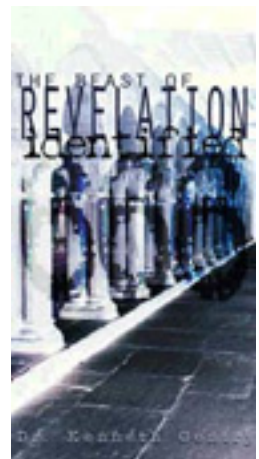
However, Wolfe says the close of the 1980s gives a clue to what lies in the 1990s. He explained that he sees the signs of awakening in the rising interest in Christianity as well as other religions, especially with the "sweeping aside of standards." When asked if he saw an erosion of standards, he replied, "Erosion, no. It's been much faster than erosion. There's been a sweeping aside of standards. Every kind of standard."

Wolfe is only one of several prominent public figures who have recently predicted a major spiritual revival in America in the next decade.

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Reagan to Religious Broadcasters: "America is in the midst of a spiritual revival."

3/88

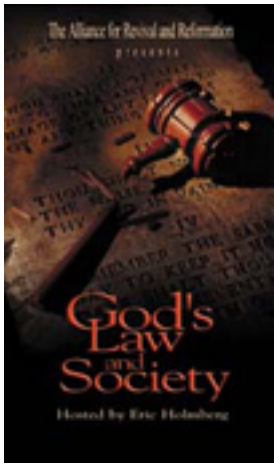
WASHINGTON DC (FR) - "America is in the midst of a spiritual revival." That was the theme of a stirring address given by President Ronald Reagan in early February of this year during the annual convention of the National Religious Broadcasters (NRB).

"From the growth of your radio and television stations to the polls of George Gallup, we see the signs of Americans turning to God. On our campuses the political activism of the '60s has been replaced with the religious commitment of the '80s. Organizations like Campus Crusade for Christ, the Fellowship of Christian Athletes, and Youth for Christ have grown in popularity. And why not. Their message - your message - is rooted in one sure guide for life, the guide for our founding fathers and every generation of Americans as much as for ourselves, the infallible wellspring of our national goodness - the Bible, the inspired Word of God," Reagan proclaimed amid bouts of applause from the enthusiastic NRB audience.

"But how ironic that even as America returns to its spiritual roots, our courts lag behind. They talk of our constitutional guarantee of religious liberty as if it meant freedom from religion - freedom from, actually a prohibition on, all values rooted in religion. Well, yes, the Constitution does say that 'Congress shall make no law respecting an establishment of religion.' But then it adds 'or prohibiting the free exercise thereof.'"

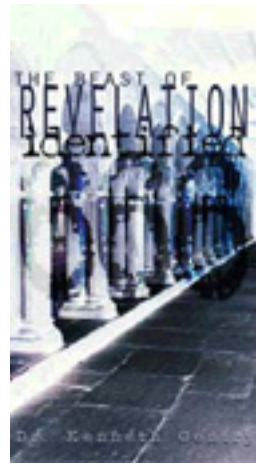
Reagan decried certain court decisions in recent years which have misinterpreted the First Amendment, restricting rather than protecting individual rights of conscience. He also touched on several other themes in his speech, including appeals for pro-life legislation, school prayer, and the need for a strong national defense policy.

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Jesus Film

3/89

SAN BERNARDINO, CA. (EP) - The Jesus film, a major motion picture about the life of Christ which has been played thousands of times since its release nearly a decade ago, was translated into 20 new languages during 1988, bringing the total number of translations to 123.

Since the time of its release, used by Campus Crusade for Christ and over 160 missions agencies in evangelistic outreach efforts, an estimated 325 million people have seen the film worldwide and more than 30 million people have indicated decisions to trust Christ as their personal Savior after viewing the film, according to a news report from Campus Crusade for Christ International.

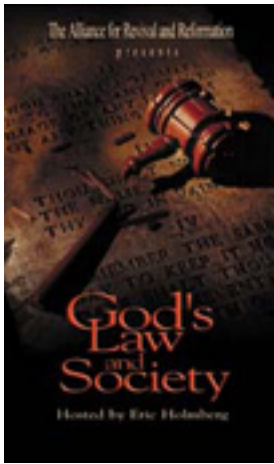
The motion picture has been shown in virtually every situation, from modern U.S. theaters and television to Asian villages where film teams carry projection equipment and generators to people who have never seen a film, and often have never heard of Jesus Christ.

Shortly before the release of "The Last Temptation of Christ" last August, Campus Crusade founder and president Bill Bright offered to buy the film from Universal Studios in an attempt to block the blasphemous depiction of the life of Christ from release. The movie company refused, running a full-page advertisement in the New York Times in response to Bright's offer.

When "Last Temptation" was released in Chicago, WCFC-TV aired "Jesus" three times to counter the Universal film. A half-page advertisement in the Chicago Tribune sponsored by 35 churches challenged readers "Don't resist the temptation to see the true story." According to reports, over 800 callers responded to an invitation to phone the station where counselors answered phones; 202 indicated decisions for Christ.

"I have long followed the work of missions and national church efforts striving to win people for Christ," said Ted Engstrom, president emeritus of World Vision. "I have never seen a tool so effective, so wonderfully penetrating to the heart of man, as this film." Currently, the film is being translated into 46 more languages.

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Washington for Jesus 1988

6/88

WASHINGTON, DC (FR) - They came from the far corners of the earth - 1200 delegates from over 114 nations. They were joined by thousands of Christians from around the U.S., a crowd which the National Park Service estimated at 200,000. These determined believers braved chilly winds and occasional rain to attend the second Washington for Jesus Rally held on the historic Mall in front of the U.S. Capitol.

During one of the key moments of the event, African Archbishop Benson Idahosa of Nigeria led the multitude in prayer for the world. The Christians turned north, south, east, and west with their arms outstretched ... agreeing together for all nations to experience a true spiritual awakening.

"We are not here to pray just for Washington, D.C.," Idahosa proclaimed. "We are asking God for Europe for Jesus ... Africa for Jesus ... Asia for Jesus!" Rally organizers said that international delegates at the rally came to learn how to coordinate one in their home countries. Many of them stayed in Washington for several days to attend the "Lord of the Nations" conference, sponsored by Youth With a Mission, in which leaders were challenged to take their regions of the world for Christ.

The first Washington for Jesus rally, held in 1980, drew somewhere between 200,000 to 700,000 participants. The themes emphasized in that historic prayer gathering were the Iran hostage crisis, a failing economy, and the erosion of the nation's moral foundations. It was shortly followed by the election of Ronald Reagan, deemed one of the most conservative presidents elected in the last two decades.

At the 1988 gathering, which was held on April 29, President Reagan addressed the gathering by way of a videotaped message, which was a first for a U.S. president. The President also signed a bill during the week of the rally setting aside May 5th as the National Day of Prayer.

John Giminez, pastor of the 5,000-member Rock Church in Virginia Beach, Virginia, was the organizer of Washington for Jesus in 1980 and 1988. After eight years, Giminez said, Christians have made much progress. They have seen the need for not only affecting the political process through election of godly officials, but for personal holiness followed by civic action.

Although there was much prayer for Washington officials during the 12-hour prayer vigil, Giminez and other organizers said that the 1988 event was purposefully kept apolitical. "We're not here to point the finger at the world," Giminez told reporters. "But the Church needs facing up. We're seeking improvement in ourselves. We didn't show up to elect anybody ..." There were occasional prayers for the upcoming presidential elections during the course of the prayer meeting, but most of the emphasis was placed upon humility and moral integrity in the Church.

The Church has seen several scandals within the last decade which Giminez says are signs of human frailty. "If it's the PTL situation, or Jimmy Swaggart, we need to recognize the element of human frailty. We've always had problems, but the church just needs to get right." The new PTL director, David Clark, agreed, saying, "Washington For Jesus is primarily a spiritual event. The fruit of repentance here will be translated into action, because there are social consequences of the gospel."

The 1988 event was indeed marked by humility. Christian believers huddled together throughout the day in small groups to pray, and there were often visible signs of weeping and repentance. Others marched around the Capitol Mall area with signs, banners, and declarations of Christ's lordship over the nation.

Giminez said the main goals of the event were to foster interdenominational unity, and to encourage repentance of personal and corporate sin. "We've seen a breakdown of denominational barriers," said Dee Jepsen, a former White House staffer and outspoken Christian leader who addressed the crowd. "And we've seen groups that were not formerly involved, such as the Episcopalians and Lutherans, turn out to participate."

Although dubbed as an apolitical event, several key Christian leaders had private hopes that it would launch the Christian movement towards action on social issues such as abortion and pornography. "Every Christian needs to be involved in the abortion issue," said Melody Green, president of Americans Against Abortion.

"My desire is to see every Christian take a stand and to write letters, picket, do something," Green added. Jepsen agreed, saying, "I personally want to see abortion outlawed. The women are the second victim. It's a great travesty that it's done in the name of 'rights for women.'"

Jepsen also said she would like to see more activism against pornography. "It is so degrading to womanhood, we need to stand up and say, 'Stop!'" Dr. James Dobson, radio host and author, said he was very concerned about the pornography issue: "It bothers me that Christians are not bothered about the porn industry."

To demonstrate the social implications of the gospel, Giminez suggested that food and clothing be donated by rally participants. A semi-truck and two vans full of food were collected to distribute to the poor in the Washington, D.C. area. The food was then distributed by Networkers, an ecumenical organization headed up by Dr. John Stagg.

"Dr. Stagg's long-range plan is to link black churches in the city with suburban white churches, which together will serve as a conduit for surplus food," said Jepsen. "The churches will distribute the food directly as well as to channel it to existing agencies which currently administer food distribution programs."

About \$1.3 million was raised from contributions and over 1,000 volunteers served in the Washington for Jesus event, according to John Cucuzza, chairman of logistics. The remaining funds, after operating

expenses, will be given to the poor.

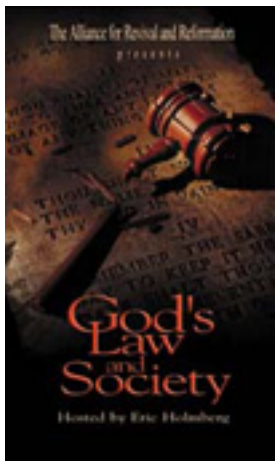
Jepsen said she doesn't know if there will be a Washington for Jesus in 1992, and the committee isn't planning on holding another one. Instead, WFJ organizers hope that the international delegates will take back what they've learned and hold it in their countries.

The 1980 WFJ was the first major demonstration of strength of the Christian movement. The political nature of the event sent Christians scurrying back to their states to elect godly officials and form organizations and coalitions. The answer to our national ills was thought to be in more political action.

Although inroads have been made since that significant year, such as election of a conservative president, the message of the 1988 event was vastly different from the 1980 call to the nation for repentance. "The emphasis was on holiness," said Gary Bergel, director of Intercessors for America. "The problem is that American Christians are not spending time before God and seeking His strategy on issues. If we were, the elderly and the babies would be cared for."

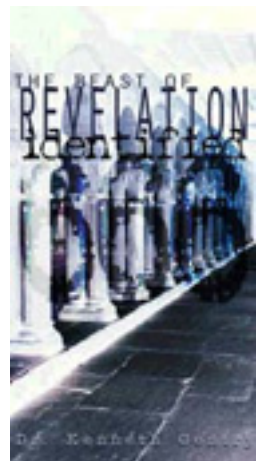
After the PTL and Swaggart scandals, Christian leaders are recognizing that the Church needs to be on the judgment stand before affecting the political scene. "Before pointing the finger at the nation, the Church needs to have greater purity and holiness," stated another Christian leader involved in the event. Holiness, said a number of ministers who addressed the gathering, will prepare God's people in the U.S. to have the proper attitude as they seek to serve and lead the nation.

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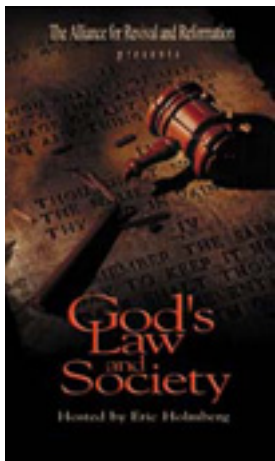
Billy Graham's Largest North American Audience

NEW YORK, N.Y. - Evangelist Billy Graham spoke words of hope to 250,000 New Yorkers who had gathered on a sunny afternoon at the Great Lawn in Central Park. Preaching from John 3:16, "For God so loved the world," Graham said, "There is one thing I want you to take from the park when you leave here today - it is this - God loves you and is interested in you."

New York Mayor David Dinkins gave Billy Graham a special welcome from the platform saying, "This is the largest multi-cultural revival meeting the world has ever seen." Reporters described the crowd as a mixture off white, black, Hispanic, Asian American and a surprising number of teenagers and young people. Graham said he wanted to bring the city together in a new way as a Judeo-Christian witness and to promote racial unity. "Our social problems are basically mortal and spiritual problems, and moral problems require a religious solution," Graham said. "Some ask, 'Why has God abandoned us?' God has not abandoned us, we have abandoned Him."

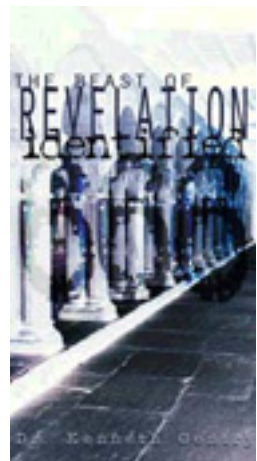
Billy Graham's largest meeting ever was in Seoul, Korea with over 1 million.

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The Most Hopeful Sign of Our Times

A Growing National Prayer Movement Points America Toward Spiritual Revival
by David Bryant

Is it possible that God could kindle the fires of spiritual revival in our nation at this critical point in our history?

In my travels around the country in recent months, I've witnessed an unprecedented grass-roots prayer movement that I'm convinced will prove to be the precursor of a sweeping moral and spiritual rebirth in America. Something extraordinary is taking place. It may be the most hopeful sign of our times. Let me share a few examples:

- * Times Square Church recently shut down all local programs and activities in order to concentrate exclusively on prayer for the desperate needs of New York City. The 5,000-member urban church led by evangelist David Wilkerson is one of America's fastest growing.
- * Ben Patterson, a spiritual leader in New York City, has recently made prayer for revival a centerpiece of his preaching and leadership in the Presbyterian church (USA). As a result, New Providence Presbyterian church is quickly becoming a renewal center for the entire New York metropolitan area. For Patterson, it's a return to his first love. He made revival a priority some 20 years ago while still in seminary.
- * Hundreds of thousands of believers gathered at municipal buildings to pray for America on May 7, the National Day of Prayer, just days after tragic incidents of racial violence erupted in Los Angeles and other cities. The American Family Association said the "Meet at City Hall" events were organized in more than 2,500 locations.
- * Groups of 70 pastors each gathered in four different cities (Spokane, Minneapolis, Cleveland, and Colorado Springs) last fall to pray for nationwide revival. One group met for just half a day, while another spent four full days in prayer and fasting. No one in any of the groups knew that similar meetings had been planned at the same time.
- * In Philadelphia, Christians are uniting in prayer for spiritual awakening as churches prepared for a Billy Graham crusade. The city has been divided into 35 regions, and believers in each area have organized their own prayer effort.
- * Southern Baptist leaders are uniting their congregations across the country in what they call "solemn assemblies." Based on the book of Joel, the meetings essentially are calls for repentance and denomination-wide renewal. Meanwhile, the Church of God (Cleveland, Tenn.) has set out to recruit retired pastors to pray for spiritual revival. The original goal of the strategy was to enroll 1,000 clergy.

Today, the number of participants in the program, called "The PrayerBorne," has climbed to nearly 5,000.

* Last Fall, an estimated 1 million junior high and high school students prayed for revival during "See You at the Pole," a prayer event sponsored by national youth ministries.

* College students also are joining the move. At Stanford University, from 300 to 500 students from all campus ministry organizations meet regularly to pray for revival and evangelism.

* A prayer movement has been brewing in Cleveland, Ohio, for almost nine years. In the last two years, between 6,000 and 7,000 people (including 1,000 teen-agers) have taken part in city-wide prayer rallies. In Minneapolis, 300 congregations have committed themselves to pray for revival for seven years, just "to see what God will do."

* In Los Angeles, between 300 and 1,000 pastors gather every quarter to spend half a day in prayer for their city and the nation. Just days after the recent LA riots, about 700 area pastors from assorted backgrounds united in prayer at First Presbyterian Church in Hollywood.

* In New England, a prayer movement is growing on many levels in a five-state area. Some region-wide prayer rallies have attracted thousands of participants.

* On May 23, hundreds of thousands of Christians marched through the streets of 125 American cities, while simultaneous processions were staged in 29 European countries. The March for Jesus event is being planned in 1994 to coincide with "A Day to Change the World," a gathering of 1 million Christians in Seoul, Korea.

Many evangelical leaders have stated that they believe this increase in united prayer foreshadows spiritual awakening. Paul Cedar, president of the Evangelical Free Church of America, recently wrote:

"Without a doubt, the major opportunity before us is the potential of a historic revival akin to the First and Second Great Awakenings. ... The encouraging 'sign' of an impending awakening is the grass-roots prayer movement God is raising up throughout this nation among pastors, denominations, congregations, families, and individuals. There is an unusual openness among church leaders for cooperation and great movements of prayer and evangelistic outreach in the decade of the 1990s."

Those who are students of revival are encouraged because they see a divine pattern repeating itself. Robert Coleman of the Association of church Missions Committees noted in a recent interview that he feels we are on the threshold of revival due to three developments: (1) the increase of citywide concerts of prayer, (2) the gathering together of pastors in concerted prayer, and (3) the growing concern for revival among our young people.

On this last point, David McKenna, president of Asbury (KY) Seminary, reached a positive assessment

of the future based on his study of what God has done and is doing among young people. His conclusion is found in the title of his latest book, *The Coming Great Awakening*.

J. Edwin Orr summarized for me in one sentence his 60 years of study on prayer and spiritual awakening when he wrote: "Whenever God is ready to do something new with his people, He always sets them to praying."

This was certainly true during the First Great Awakening. In 1746, Jonathan Edwards published a book on "concerts of prayer" - a term used in his day and repeated in subsequent prayer movements over the last 250 years. Well aware from biblical and historical accounts that united prayer was the only way to sustain the spiritual awakening that already had begun in the colonies, Edwards called for Christians on both sides of the Atlantic to pray for revival.

The title of his book summarizes what is happening throughout the Body of Christ at this hour in the growth of the prayer movement: "A Humble Attempt to Promote Explicit Agreement and Visible Union of God's People in Extraordinary Prayer, for the Revival of the church and the Advancement of Christ's Kingdom on Earth."

Edwards' book, along with such classic texts as Andrew Murray's *Key to the Missionary Problem* and Timothy Smith's *Revivalism and Social Reform*, suggest there usually are five phases in every historic revival:

1. Intercession - God's people begin to unite in prayer for revival;
2. Revelation - God answers prayer by pouring out a fresh new manifestation of the person of Christ;
3. Consecration - as a result, God's people consecrate themselves to Him, to each other, and to the work of Christ in the world;
4. Revitalization - ministries are purified and rejuvenated and become more fruitful, both locally, nationally, and beyond;
5. Expansion - out of revival the gospel is advanced further, the church makes a greater impact upon the surrounding culture, and a general spiritual awakening takes place on many levels.

Why Today's Prayer Movement is
Unprecedented

Though it certainly has not risen to the level of a great awakening, the movement of united prayer occurring in so many parts of the world today is unparalleled in several respects:

1. It is unprecedented in numbers. Mission statistician David Barrett, who has researched the magnitude

of the prayer movement, claims there are approximately 170 million Christians who are committed to praying every day for spiritual awakening and world evangelization. In addition, there are 10 million prayer groups that focus on those priorities. Also, according to Barrett's figures, 20 million Christians worldwide believe their primary ministry calling is to pray daily for revival and for fulfillment of the Great Commission.

Barrett also suggests there may be as many as 1,400 prayer networks around the world that are mobilizing Christians to pray for revival. Such groups include International Intercessors, the Global Prayer Network of the Lausanne Committee, and the Anglican Prayer Fellowship. In the past few months, tens of thousands of Christians have participated in citywide prayer rallies. In some instances, they have joined together in prayer from coast to coast via television. Pastors are gathering together by the hundreds in prayer groups in various communities nationwide, seeking God for renewal in their own lives and within their churches.

In January, pastors in Corvallis, Oregon sponsored a citywide rally that attracted residents from throughout the Willamette Valley region. Afterward, the church leaders spent three days praying and fasting together at a retreat site. At the same time, almost 200 pastors from the Portland area took part in a four-day prayer retreat. When it concluded, they led a prayer rally that drew 15,000 people. Such events are uniting believers in prayer throughout the Pacific Northwest.

2. It is unprecedented in breadth. The prayer movement crosses many borders. It is multi-denominational and multiethnic. It is breaking down walls between Christians in Los Angeles, New York City, Cleveland, and other major urban centers. The prayer movement also knows no age boundaries. At a high school in Houston, a group of 150 students has gathered twice a week in the early morning throughout this year to pray for revival.

In Boston, a recent multilingual prayer rally brought together 800 Christians from 75 churches from throughout the center city. It took place in historic Park Street Church, itself the outgrowth of a concert of prayer in the early 1800s involving three other congregations.

3. It is unprecedented in scope. Entire denominations are involved. The Assemblies of God, for example is seeking to mobilize one million intercessors. The Christian and Missionary Alliance decided to devote much of this year's national meeting to mobilizing concerted prayer within all C&MA congregations. The prayer movement is clearly national in scope, as evidenced by the increased interest in the National Day of Prayer. This year, the entire nation was linked in united prayer through a one-hour Day of Prayer radio broadcast.

The prayer movement also is international in scope. In South Africa, for example, tiny multiracial prayer groups are scattered throughout the nation, and they have had a part in preventing a wholesale bloodbath there. Last summer in Korea, 800 university prayer leaders gathered for three days of training to mobilize concerts of prayer on every campus. That same week, 100,000 Korean high school students met for three days of praise and prayer at the Olympic Stadium. These events were preceded by a prayer march that drew 500,000 participants.

United prayer is a major explanation for the phenomenal changes in the former Soviet Union. In 1987, the 70th anniversary of the Bolshevik Revolution, a call for united prayer for spiritual and political liberation was circulated among the churches there. Russian Christians took their cue from a passage in the Book of Daniel, which describes how the prophet discovered that the 70 divinely appointed years of Jewish captivity had lapsed. The Russian believers were convinced that if they would unite in prayer and fasting, God would set them free. Subsequent events in 1988 and 1989 attest to what God is willing to do with a year of united prayer.

4. It is unprecedented in strategy. Prayer movements increasingly are being linked to specific evangelistic events, such as crusades by Billy Graham, Luis Palau, and John Guest. In Atlanta, organizers of an impressive outreach effort known as Quest '96 will involve 400 churches in evangelism during the 1994 SuperBowl, the World Cup, and the 1996 Summer Olympics. The prayer effort is called G.A.P. - "Greater Atlanta Pray."

In Taiwan, the "Year 2000 Gospel Movement" is uniting denominations from all over the island. These groups have developed a comprehensive evangelistic thrust anchored in a national movement of prayer that includes citywide and regionwide events. Japanese church leaders recently formed the All-Japan Prayer Movement to mobilize 100,000 in prayer for the full evangelization of the 100 million people in that country.

5. It is unprecedented in leadership. In past spiritual awakenings, single categories of leadership seemed to propel prayer movements. In the early 1700s, for example, the first Great Awakening was led personally by the clergy. In the late 1700s, the second Great Awakening was steered by those who were mission-minded, such as William Carey and William Wilberforce. In the third Great Awakening, with central figures such as Charles Finney, groups we would describe as para-church ministries set the pace. In the mid-1800s, in what is sometimes called "the businessman's prayer revival," prayer was encouraged mostly by lay people.

Young people in student-led prayer bands have been at the forefront in almost every awakening, as J. Edwin Orr has documented in his book, *Campus Aflame*.

But the leadership of today's prayer movement is coming from all of these levels. In the past year alone, national level consultations on prayer have been held for denominational leaders, youth ministry leaders, missionary executives, city prayer movement leaders, and even directors of Christian foundations. Prayer coalitions have been organized, such as the Denominational Prayer Leaders Network and the National Youth Leaders Prayer Forum. The sole purpose for these groups is to develop strategies for united prayer. Never before has such a constellation of leaders come together like this. Never before has a united call to prayer been issued by such a wide cross-section of denominations and church groups.

Has God Begun to Answer?

Is there any evidence that God is responding to this great increase in prayer? His revival begun? From one perspective, the response is simple. That God is expanding the prayer movement is itself an answer to prayer for revival. When He is ready to unleash spiritual awakening, He will have the full attention of the whole church.

We have seen some specific, immediate answers to united prayer in many communities and nations, but they are not the ultimate answers. The immediate answers have come in many shapes and forms. After nearly 12 years of involvement in the prayer movement, I cannot think of one instance when immediate answers were not apparent.

These answers have included: (1) a greater revelation of who Jesus Christ is; (2) an expanded vision of what God desires to do in our cities and our world; (3) spiritual revitalization; and (4) unity among those who are praying, as they learn to trust and respect each other. All of these answers become evident whenever Christians pray for spiritual awakening.

But then there are the ultimate answers, for which we still wait: (1) the intensification of the grace and work of God in the midst of his Church (this is already occurring in some local congregations and in parts of the developing world, particularly in Latin America); (2) the renewal and transformation of the church; (3) the accelerated expansion of the work of the church within our cities, our nation, and in foreign lands; (4) the consummation of all things, since all of our prayers ultimately are answered in the return of Christ.

Our Puritan forefathers understood the importance of waiting for ultimate answers. They took courage from a passage in Revelation 5 which describes prayer as incense ascending before the throne and before the Lamb. They concluded that even if it took 40 years for their prayers for revival to be answered, not one prayer would be forgotten. They understood that every prayer and every concert of prayer would linger like incense before the Father until all had been answered.

We Have Every Reason to Hope

Can we really be sure that if we unite and pray together, God will truly give us the ultimate answers? Remember that seekers are the secret of God's Kingdom. Seekers are the ones who ultimately become the receivers. And when they receive, it is never for their sakes alone, but for the sake of many others. This is how God's Kingdom expands. Whenever we find a band of earnest seekers, we can expect the rest to follow.

Also, God has given us substantial reasons why we should pray for revival with full expectation that He will answer:

1. Because we know God intends for Jesus Christ to be at the center of everything, and that He is committed to working unrelentingly toward that goal. This, after all, is the heart of revival. It is also why God answers our prayers for revival.

2. Because God is faithful in all his ways. We know from Scripture that He has been pleased over and over again to raise up a people of prayer and then to answer them in revival. What He has done before He is willing to do again.
3. Because God knows that unless He answers our prayer for revival there is no other hope for the world. He must act powerfully on behalf of a praying church if the world is ever to come to know Jesus Christ and his saving power.
4. Because He knows that there is no hope for the church unless He answers our prayers for revival. The Church today is paralyzed and impotent before internal and external challenges. Apart from God's empowerment, and apart from a renewed vision of Christ and His Kingdom, we will never be liberated sufficiently to fulfill our potential in Christ.
5. Because He is showing us dramatic preparations for revival on every hand already. If God is preparing the way, He will definitely bring to completion what He has begun.
6. Because the Holy Spirit is teaching God's people how to pray as we ask Him to fulfill His great promises for revival. If God is stirring us to pray this way, our prayers won't be in vain.
7. Because God is raising up a great company of people throughout the Church who are devoted to Christ and His Kingdom. These people are determined to pursue God for revival, and they refuse to waiver in unbelief until God answers. Their fearlessness and boldness is a gift from God, and it is a sign of things to come.

I believe we have hope. Based on my years of observation at both a local and a global level, I believe we can make the following conclusions:

1. Ultimately, revival will come to the Church. God will answer our prayers;
2. It will result in a "second conversion," as it were, among millions of God's people, as this prayer movement releases in us a new passion for Christ and his Kingdom and a new sense of hope for His ultimate purposes. As D.T. Niles articulated many years ago, we who have been converted out of the world through Christ will now be converted with Christ back into the world;
3. We will see more and more the integration of prayer into all facets of Christian experience and community, until the whole church will become known as a movement of prayer. Prayer will be one of the church's chief hallmarks. It will be the fountainhead out of which flows our worship, theology, community, and mission;
4. A new dynamic in evangelism will emerge because of local, visible expressions of unity in the Body of Christ - a unity that is based upon scripture with Christ at the center;

5. A vast new missionary force will emerge from the church in North America (and out of the church world-wide) that will focus its energies primarily on the 2 billion people who are beyond the reach of the Gospel. It may be appropriate to say that the prayer movement is designed by the Holy Spirit, above all else, for the purpose of fulfilling the Great Commission.

Some Practical Steps

What are the practical steps we should take in response to these phenomenal developments around the world? Here are some suggestions:

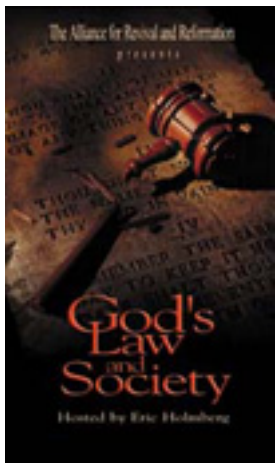
1. Believe that God wants revival. Pray that God would bring revival. Pray that God will give you faith and a genuine vision for revival, until you know you are committed to be a part of this great movement of prayer.
2. Join a small prayer group with friends and associates who share your vision. As you pray, seek to recruit still others. Begin to set the pace in prayer for the Body of Christ.
3. Work at integrating the prayer movement into these four "C" areas of your Christian experience: closet prayer (personal prayer life); cluster prayer (in small group settings); congregational prayer (when an entire church convenes for intercession); and concerts of prayer (when several congregations gather to pray comprehensively for revival).
4. Seek out "pools of renewal" in churches and organizations within your community. Identify which churches and ministry groups are concerned for revival, especially those that already are praying. Then try to "dig the trenches" between them, enabling them to flow together and form a vast reservoir of renewal that can make a difference throughout your entire community.
5. Be equipped in your prayer life and in your efforts to mobilize prayer. The many resources available include books, tapes, conferences, and local and national prayer ministries.
6. Get involved in a communication network that will keep you informed about developments in the broader prayer movement. Historian Richard Lovelace says one of the most important factors in the great spiritual awakenings of the past was communication about what God was doing in other localities. Various Christian publications, Christian radio and TV broadcasts, and revival-report telephone hotlines of national prayer ministries can keep you in touch.
7. Whenever possible, visit other places where the prayer movement is flourishing. Talk to the leaders and learn from them. Then bring back a report to your own church or prayer group.
8. The most important step you can take: don't give up until the answer comes. It is by faith and patience that we inherit the promises, according to Hebrews 6:12.

Listen to the entreaty offered in the 1840s by British preacher Charles Haddon Spurgeon: "Oh God, send us the Holy Spirit! Give us both the breath of spiritual life and the fire of unconquerable zeal. You are our God. ... The Kingdom comes not, and the work is flagging. Oh, that you would send the wind and the fire! And you will do this when we are all of one accord, all believing, all expecting, all prepared by prayer."

Spurgeon lived to see God answer his prayer. God is ready to do it again in our day.

David Bryant is the founder-president of Concerts of Prayer International. For more information, contact Concerts of Prayer, P.O. Box 36008, Minneapolis, MN 55435. Telephone 612-853-1740.

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A Glimpse of World Missions Today

5/92

UNITED STATES - As many as 10,000 student led Bible clubs are operating in American public schools, according to "Youth America," and a surge of prayer and evangelism is taking place. "Youth America" rallies are turning out thousands of teens at a time. Youth America rallies are scheduled for Los Angeles, Tulsa and Washington, D.C.

CUBA - A group of ministers in Cuba have been praying for the downfall of Fidel Castro since last Fall. The nation is now in the third year of a spiritual awakening with a growing missionary movement. Ironically, the Castro regime has done little to oppose it. Missionaries in Cuba predict that the communist nation will be completely open to foreign missionary activity by the end of the year. Approximately 250 Assemblies of God churches have sprung up in Cuba. Methodist missions are also burgeoning.

HAITI - Churches in this turbulent country are growing vigorously under indigenous leadership. Many foreign missionaries fled the country after the Haitian President Aristide was overthrown by a coup last year. However, church leaders say that this has created an atmosphere of prayer and revival among the Haitian churches.

BRAZIL - Just 20 years ago, Brazil was known as a traditional Roman Catholic country and culture. But this is no longer the case. Today the number of charismatics within the Catholic Church has grown to over five million. Renovacao Carismatica Catolica, the official charismatic renewal organization in Brazil, has the allegiance of almost 15% of the nation's Catholic priests. Over a half million Brazilians join evangelical churches every year.

ALBANIA - Muslims in this former communist bloc nation are extraordinarily open to the gospel. One of the last nations to implement democratic reform after the dismantling of the iron curtain two years ago, Albanians are increasingly spiritually open and are requesting Bibles from foreign missionaries.

UKRAINE - Jews for Jesus has opened an outreach base in Odessa and reports that Ukrainian Jews are the "most receptive in the world to the gospel" because they have not been indoctrinated against Christ by their rabbis. Large numbers of Ukrainian Jews have been converted to Christ every week since the outreach base opened last Fall.

GERMANY - The decrease of Christian influence bottomed out in Germany and the Church is again beginning to incrementally increase. Over one million evangelicals gathered for an annual week of prayer in over 1,500 locations in February throughout the German speaking countries of Europe.

MIDDLE EAST - The Islamic nations of the Middle East have been targeted for intercessory prayer by Brother Andrew's Open Doors Ministries. Christians around the world will pray for the Middle Eastern

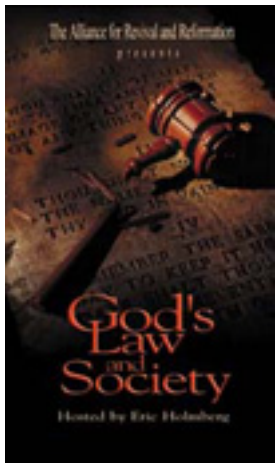
Muslim nations as a part of a prayer campaign known as "Evangelism on the Final Frontier." Existing churches in Muslim nations all over the world will receive prayer for ten years. Open Doors Ministries previously proclaimed "Seven Years of Prayer for the Soviet Union" in 1983. The doors opened seven years later in 1990.

PEOPLE'S REPUBLIC OF CHINA - Chinese house churches are baptizing 27,000 new converts every day. The number of Christians in China far exceeds the number of Communist Party members. An estimated 90 to 100 million Christians have been added to the Chinese church in the last 20 years. Not only are the villagers of China's countryside being converted en masse, but Christianity is becoming popular among students and professionals. An estimated ten percent of China's university students have been converted to Christianity since the Tienanmen Square massacre three years ago.

MONGOLIA - One fourth of Mongolia's population will see the evangelistic film Jesus in 1992. Approximately 300 members of congress and Mongolia's Vice President attended the film's premier. The increasing influence of the gospel has come with the dismantling of the Soviet Union. Mongolia was formerly tied to Moscow.

Editor's Note: Some of the above information is from National and International Religion Report.

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World Evangelization Toward A.D. 2000:

Are we reaching closure?

By Jay Rogers

5/92

According to the U.S. Center for World Missions, Christian evangelism in the last 100 years has reached a growth curve which is now increasing exponentially. Comparing the ratio of Christians per unconverted people in the world, the following statistics have been noted:

* In the year 100 A.D. (70 years after Jesus Christ's ministry began), there was a total of one believer for every 360 unbelievers on the planet Earth (or .27% of the world's population).

* In the year 1000, the ratio became 1 to 220 (or .45% of the population).

* In 1900, the ratio became 1 to 27 (or 3.7%).

* In 1980, the ratio became 1 to 11 (or 9.1%).

* In 1990, the ratio was 1 to 7 (or 14.3%).

The U.S. Center for World Missions defines a Christian as a person who has had a "born-again" experience, attends a church service at least twice a week, and prays at least once a month for world evangelization. In viewing these ratios on the graph below, one can see a rapid increase of Christians toward the year 1900. This dramatic increase shows the impact which the Protestant Reformation of the 1500s, the First and Second Great Awakenings of the following centuries, and the Holiness and Pentecostal Revivals at the turn of the 20th century have had on world evangelization.

The 20th century, however, has shown the greatest growth period of conversions to the Christian faith. Remarkably, this exponential growth has occurred at an even higher rate than the staggering world population explosion. With a tremendous increase in world population has come an even greater increase in the total number of Christians. This great number of conversions has occurred despite great violence and persecutions against the Church.

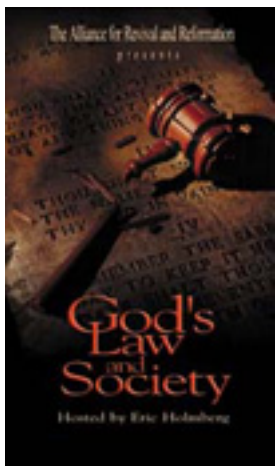
The 20th century has been termed: "The Violent Century" by some historians, referring to the two great world wars, the holocaust, abortion, Soviet and Chinese communism killing millions of their own people, famine in Africa, the AIDS epidemic, etc., all happening on a global scale. Despite all of these obstacles, the Kingdom of God has grown and multiplied.

The U.S. Center for World Missions has numbered at least 24,000 distinct ethnic groups which can be viewed in biblical terms as the ETHNE, "the nations," or "peoples groups," that must be reached with the

gospel in order to fulfill the Great Commission of Jesus Christ (Matthew 28:18-20).

Of these 24,000 peoples groups, there are 10,000 which have an indigenous witness in the form of a New Testament church made up of people from their own culture. This leaves 14,000 peoples groups which still must be reached with the gospel in order for the Great Commission to be fulfilled. With the exponential growth indicated on the graph below, it is mathematically possible that these remaining groups could be reached within the decade of the 1990s. But we should remember the words of Jesus Christ, which have been borne out in the experience of the 20th century: "And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force" (Matthew 11:12).

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Rushing Wind - an excerpt from No Compromise: The Life Story of Keith Green

By Melody Green

One evening, in February 1979, Keith was poking through his bookshelf - pulling books out, scanning a few pages, then putting them back. I noticed that he kept at it, until one book seemed to capture his interest. Keith carried it over to his favorite chair - a \$5 Naugahyde recliner we "scored" at the resale store - and kicked back to read for a while. I smiled and shook my head. Keith was always tackling books that frightened me off just by their size.

It seemed like he was only a chapter into it when he called me over.

"Mel, do you remember this book?"

It didn't look familiar. "No what's it about?"

"It's all about revivals! Real ones!"

I did remember what he was talking about now. The book was called Revival Lectures and it was written by a 19th century revivalist named Charles Finney. One night about a year ago, Keith had phoned me from the road, sobbing into the phone. He had read me a whole chapter of that book over the phone! Keith had been reading more Finney lately and, tonight, he had rediscovered this particular book.

He went back to reading now - no long passages to read out loud, I guessed - and I got ready for bed.

When I walked out into the living room to say goodnight Keith was still engrossed in his reading. But by this time his expression had changed to total sobriety. Keith was so absorbed that he barely looked up as he mumbled a goodnight to me. I went in our room and turned out the light.

The next thing I knew Keith was shaking me awake. I was so groggy I could hardly understand what he was saying.

"Mel, wake up. You need to get up."

"Uh ... why?"

"It's happened! Get up. We're gonna have a special meeting right away."

Our voices woke Josiah up and he started to cry for my attention. It was barely daylight and through the haze of grogginess I wondered what on earth Keith was going on about.

"I've got to go to the other houses," he was saying. "I'll be back."

As I turned my attention to Josiah, the front door slammed and Keith took off in the gray morning light. One of the first places he went was one of the men's dorms. Wayne Dillard and a few other guys were awakened the same way I'd been. Later on Wayne told me what happened when Keith shook him awake.

"As soon as I got my eyes half-way opened, I could see his face - it was like he was smiling from the inside out. He was radiant."

"Wayne, wake up!" Keith said. "We've got to have a meeting."

"Okay," Wayne mumbled, "but what time is it?"

It's about six. Listen, I was up praying all night. And I just got saved."

"You what?"

"I just got saved!"

By the time all seven houses heard about the special meeting, our community was buzzing with curiosity. Having an early morning meeting was in itself a shock. Usually, no one even saw Keith before 10 a.m. because of his late night schedule. I watched everyone quietly drift into The School House - throwing questioning glances at each other. It looked like all seventy of us were there - crammed into the living room, and spilling over into the hall and kitchen, anxiously waiting to find out what was going on.

As soon as I saw Keith's face I knew something big was going on. His eyes were clear and bright and his whole face was lit with a broad grin. Something had happened to him!

"You know I've been struggling with a lot of questions about my ministry and the Lord's will for my life," he began, "I've been really wanting God to be more real. Well, I was up all night and God showed me so much sin in my life that I spent the whole night weeping and crying to Him. I told the Lord I wasn't going to leave until I had a breakthrough - no matter how long it took. Finally, it happened. I had a touch from the Lord like I've never had in my whole life. And I know I just got saved - I just got saved last night."

Keith's words stunned everyone just as much as they stunned me. I could see it on their faces. Just got

saved? I thought, What have you been if you haven't been saved? But Keith just kept talking, either ignoring or not noticing the wide-eyed surprise on everyone's face.

"Last night I was reading Finney, and I just couldn't get past a chapter called 'Breaking Up The Fallow Ground'. God convicted me of so much fallow ground in my life - ground that's hard and crusty and needs to be broken up for Him ..."

Now the happiness in Keith's eyes clouded over as they started to fill up with tears. Blinking them back, Keith pulled some sheets of paper out of his Bible and unfolded them as he kept talking.

"I've already gotten these things right with God, now I want to confess them to you and ask for your forgiveness because my sins have affected you. First of all, I know I haven't been a very good leader. I've wounded some of you with my words and my crummy attitudes ..."

Now Keith broke and really started to cry, but he controlled himself enough to go on.

"The Lord has also shown me areas of pride and unbelief in my life. I don't pray enough, either. And I'm so undisciplined. I've been a bad example to all of you. I have no excuse except for being lazy and loving myself more than I really love God ..."

He went on for several minutes, pouring his heart out crying.

"I know my sin has broken God's heart. I know it's hurt you, too - and I'm really, really sorry. I'm not worthy to bear the holy name of a Christian. Please forgive me."

Then Keith picked up his Bible and read a scripture to us from Hosea: "Break up your fallow ground, for it is time to seek the Lord until He comes to rain righteousness on you ..." Keith continued, "Fallow ground is ground that was once tilled, but has gotten hard and unusable. Before it can receive seed it needs to be broken up and made soft again. Finney says to break up the fallow ground of our heart we need to examine our motives, actions, and state of mind carefully." Then picking up the Finney book, Keith read to us:

"Many people never seem to think about doing this. They pay no attention to their own hearts, and never know whether they are doing well in their walk with the Lord or not - whether they are bearing fruit or are totally barren. There are many professing Christians who are willing to do almost anything in religion that does not require self-denial. They are so far from realizing that self-denial is a condition of discipleship, that they do not even know what it is!"

As Keith was talking an awesome sense had been coming over me. Instead of thinking that the things he had done were so terrible, I found myself starting to search my own heart, thinking, if God put the searchlight on Keith, what does all this mean for me? By now I was starting to make a mental list. A long one.

Keith went on to read the whole chapter out loud to us. It was a real "outline" for a point-by-point examination of our own hearts. Finney said that "general" confessions of our sins were not good enough. Since our sins were committed one by one, as much as possible they needed to be repented of one by one - confessing to God those sins committed against Him, and confessing to others the sins committed against them. No short cuts allowed! Then Keith paused and seemed to take a deep breath before he continued.

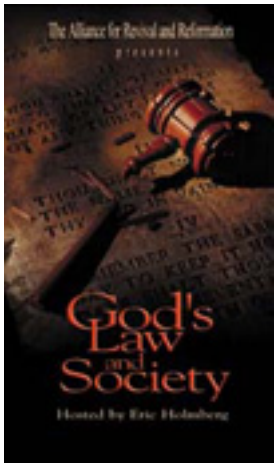
"I believe God wants to do something powerful in all our lives. What God did for me, He wants to do for you. He wants all of us to have pure hearts that are soft and open to Him. We all need to humble ourselves and break up the 'fallow ground' of our hearts so God can be glorified. I believe we all need to have breakthrough with God. I really think we all need to pray now."

Everybody bowed their heads and closed their eyes. Then Keith started praying a very powerful prayer and a hush fell over the room. In just a moment something began to happen.

Suddenly one of the women burst into tears. She'd been sitting on the floor and now she was on her face, her whole body heaving with uncontrollable sobs. A few others started to weep, and the next thing we knew we were all on our faces., crying, and calling out to God. Actually, some of us could do little more than moan. The feelings were so deep it was hard to even put them into words. It was a gut-wrenching time of conviction and soul-searching. The sound of wailing started to rise and fill the room - and it went on and on.

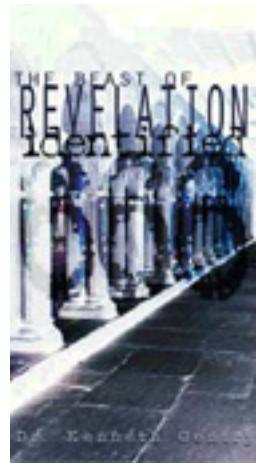
We met again later that evening and over the next few days - day and night. We had hours of prayer, weeping, and humble open confession. Everyone was being broken. They had read their list of sins and asked forgiveness of God and those who had been affected. There was such an awesome sense of God's presence in the room, sometimes overwhelming. And more often than not after someone shared, tears of sorrow ignited into tears of joy - and even as many broke through to God at deeper levels than ever before. They said they felt cleansed and refreshed in a brand new way - like their souls had just come alive and the weight of the world was lifted off their shoulders. It seemed like, one by one, this was happening to everybody.

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Jesus Commands Us to Go!

By Keith Green

This article originally appeared in The Last Days Newsletter in the Fall of 1982, formerly entitled: "Why You Should Go to the Mission Field." It was Keith's final message from the Lord.

An Introduction By Melody Green

I want to encourage you to read the following article by Keith with an open heart. It was completed only a few days before Keith and two of our children, Josiah and Bethany, went home to be with Jesus in a fatal plane crash. The following message was a real expression of the fresh burden the Lord had put on his heart. As Keith explains, this is so much more than "just another article." It was something that the Lord had put burning in Keith's heart and was to be his new emphasis of message to Christians - especially those Christians in America.

I know that most of you are aware of the fact that Keith's message, almost from the start of his ministry, was "get right with God!" He wasn't very shy about preaching it, and I know that because of his boldness many hearts opened to the Holy Spirit's conviction and the reality of God. Keith wanted to see every Christian totally sold-out to the Lord.

I believe the vision for missions is a completion of Keith's message for Christians to really be right with God. The question is this - once you are right ... then what? Do you sit around in your "rightness," or do you seek God's direction to see how and where you can be used most effectively for the Kingdom of God? What the world is dying for is hundreds and thousands of believers who are determined to see the lost find out who their Creator is before they stand before God on that great and awesome day.

I know it would be Keith's greatest desire (aside from the salvation of the lost) for you to take this matter seriously before the throne of God. If you will lay all your personal goals at the foot of the cross, and ask Jesus what He wants you to do with your life, then I know Keith's burden from the Lord will be born your heart - and carried to the ends of the earth.

- Melody Green

Part 1: The Call of the Lord

A Biblical Look At the Missions Call

I recently returned from visiting some overseas missionary bases, and I must say that since returning, my life has not been quite the same. The vision and goals of our ministry have suddenly changed. The Lord definitely did something to my heart on that trip. Besides showing me how small my vision had been, He

began to give me a great burden to see the ranks of His army on the field swell!

One of the greatest things God opened my eyes to was how tremendously evangelized my own country was, while the rest of the world was barely being reached. As I traveled from country to country, I thought of the millions of people I was passing through who needed to have the Gospel of Jesus shown to them in a real way - and yet there was hardly anyone there to reach them.

As I visited each mission base, I spoke with different missionaries, and picked up various pieces of literature that told the story of the Kingdom of God. As I read the statistics, I was shocked - I really had never known how little the need was being met!

When I returned home, I got hold of some of the leaders of different missionary organizations and set up some meetings to find out more about what was being done to fill the need. After these meetings, I decided to do a study of God's Word (to see what He had to say about reaching the lost in other countries), and I also read through some more of the missions literature I had been given.

This article is the result of that study, and also a burning desire in my heart to see 100,000 young people released to the mission field.

So ... why should you go to the mission field?

1. Because Jesus has told you to go.

"Go into all the world and preach the Gospel to all creation" (Mark 16:15).

With these words, Jesus made it clear exactly what His disciples were to do - they were to spread His teachings in His name, preaching salvation unto the ends of the earth (Romans 10:18). If you consider yourself a "believer," then you must consider yourself a disciple of Jesus - no less called and chosen than the very first 12 Apostles.

There are no "first class" Christians and "second class" Christians - every believer is called to spread the Good News about Jesus to those who have not yet heard. Jesus' command is definite and clear - it is His great mandate, His "Great Commission" to the soldiers in His holy army. We must go, because our great General has commanded us to go.

2. You should go because the need is so great.

"The harvest is plentiful, but the workers are few. Therefore, beseech the Lord of the harvest to send out workers into His harvest (Matt. 9:37-38).

Ever since Jesus first spoke these compassionate words, the supply of workers in the fields of soul-

harvest has always been horribly low. But today the need is the greatest it has ever been in the history of mankind. Remember, Hell is not just for the weekend! More people are alive today, and more souls are at stake, than the total number of people who have ever lived on the face of the earth in all of human history! This simply means that we can populate either Heaven or Hell by our obedience or our laziness.

There are over 2,700,000,000 people who have never heard the Gospel at all, and there are only 5,000 to 7,000 missionaries worldwide, working directly with these totally unreached people.¹ That means there is approximately one missionary for every 450,000 of these people! There are over 16,000 different and distinct cultures and people groups - even whole countries, where not one single church is in existence.² There are 7,010 distinct living languages, and 5,199 of them still have no Bible or Scripture translations available in their own language!³

Do these figures move you at all? Does it matter to you that an estimated 80,000 unsaved people die every day (approximately 3,333 every hour ... 55 people every single minute!) to face the judgment seat of Christ?⁴

3. You should go because so few Christians are obeying the call, making the need even greater!

"Faith comes by hearing, and hearing by the word of Christ ... how shall they hear without a preacher?" (Rom. 10:17,14).

Right now worldwide there are probably 85,000 workers on the mission field - working mainly among those who have heard the Gospel before.⁵ This figure includes missionaries from all over the world of every nationality.

When you compare this number with the staggering amount of Americans selling Avon or Amway products, it is staggering. Just in America alone there are over 435,000 Avon sales people⁶ (with 1,280,000 worldwide), and over 750,000 Amway products distributors⁷ (with over a million world wide)! Do you realize that these two companies combined have 14 times more representatives in the United States alone than the Church of Jesus Christ has in the whole world outside of America?

And what about the Christian representatives we do have in the world? Only 9% of the world's population speaks English, and yet 94% of all ordained preachers in the whole world minister to the 9% who speak English. And 96% of all Christian finances are spent in the United States on 6% of the world's population. Only 4% of all Christian money is spent on missionary efforts to reach the other 94% of the world's population!

There are over 1,000,000 full-time Christian workers in the United States; while over one half of the world's population (3 major groups - Moslem, Hindu, and Chinese), 2,200,000,000 people, have only 2,417 full-time Christian workers.⁸ As you can see by these figures, something is definitely wrong. While we in America have approximately one worker for every 230 people - those who have never heard the Gospel even once have one worker for every 450,000 souls!

Please forgive us Jesus, for being too timid to obey You and reach out into all the world like You have commanded us to!

4. You should go because God gives special anointing and grace to those who leave their own land, people, and culture to do God's will and spread the Gospel.

"And the Lord said to Abram, 'Go forth from your own country and from your relatives, and from your Father's house ... and I will bless you and make your name great; and so you shall also be a blessing; and I will bless those that bless you, and the one who curses you I will curse. And in you all the families of the earth shall be blessed'(Genesis 12:1-3).

Abraham is only one of the many people in the Bible who God used mightily only after he left his own people, his own land, and his own culture. Look at the travels and ministry of people like Jacob and Moses - both of whom had to go into other lands to learn from God and be used by Him.

No matter where you look in the Bible, God always gave a great anointing and blessing to those who served Him in a foreign land. Look at Joseph and Daniel. They were the only two men in the Bible who God raised up as successful, secular officials in foreign and heathen cultures - and they remained faithful witnesses and servants of God to the very end, and often at the risk of their very lives!

What about Jonah? He was a good example of someone who didn't want to go to the mission field and preach to heathens! Stubborn, rebellious, and selfish - and yet God "made him an offer." (I pray that God would freely move like that in all our lives, "helping" us to make the right decisions about going).

And then there's the Apostle Paul - who had such a burden for his own people and his own country, Israel. Oh, how he would have loved a ministry among the Jews! But what did God say? "Go! For I will send you far away to the Gentiles" (Acts 22:21). That's what God commanded, and 'go' he did. Never was there a missionary like Paul. Take a look at 2 Corinthians 11 if you'd like to see a list of his qualifications: beatings, imprisonments, stonings, mobs, shipwrecks, the list goes on and on - and so did Paul, obeying his Master who bought him.

From Noah to Abraham, from Moses to Jonah, from Daniel to Paul, God has always given a special blessing to those who, leaving the comforts of home and relatives, cross the boundaries of their little worlds to bring God's message and blessing to the nations.

Remember Jesus' words about this subject, "A prophet is not without honor except in his home town" (Matt. 13:57).

5. You should go because America (and some other western nations) is literally drenched with the Gospel, while most other countries and cultures of the world do not have any continual, relevant witness at all.

"And thus I aspired to preach the Gospel, not where Christ was already named, that I might not build upon another man's foundation; but as it is written, 'They that had no news of Him shall see, and they who have not heard shall understand'" (Rom. 15:20-21).

It is so true that we here in America are continually bombarded with Christian witness and ministry. Almost at every turn there's a billboard or a bumpersticker proclaiming something about Jesus. Turn the dial on your radio at any time of the day or night, and you've got non-stop preaching. There are several Christian satellite and cable networks. And there are over 250 different Christian magazines and publications. In most cities there's a church on almost every corner.

I am not trying to say that this is all bad - a lot of it is good, winning many souls to Jesus - but as I've traveled overseas, it is hard for me to believe that it is God's will for there to be so much Gospel preaching and literature available here, while there is comparatively little or even none in many places outside of this country.

The world is going to Hell on every continent! Is it God's fault that so few are hearing the Gospel - or is it the Church's? Aren't we who love Jesus accountable to reach our generation with the Gospel? A friend of mine has written, "This generation of Christians is responsible for reaching this generation of sinners." If this is true, then each one of us must take a good, long look at our lives and priorities - finding out where God would have us begin to get ready to go!

6. You should go because, as Oswald J. Smith said, "No one has the right to hear the Gospel twice, while there remains someone who has never even heard it once."

"But if our Gospel be hidden, it is hidden to them that are lost: in whom the god of this world has blinded the minds of them which believe not, that they might not see the light of the Gospel of the glory of Christ, who is the image of God" (2 Cor. 4:3-4).

Has it occurred to you that Jesus wants every creature to hear the Gospel? If you had 20 children to feed and plenty of food to feed them all with, do you think it would be right to give 3 of the children 10 meals, 7 children only 1 meal, and the remaining nothing - causing them to die of starvation? That's exactly what we're doing with the Gospel in the world today!

Because we believers are so deaf to God's call to go into all nations, we keep most of God's resources to ourselves! We keep feeding and reaching the same people over and over again. I am not saying that there should be no Gospel preached in America, I am saying that there needs to be a spreading out of the soldiers of God, to fight the enemy where his greatest strongholds are - "where Christ is not named!"

7. You should go because the Holy Spirit is speaking to Christian leadership all over the world that it is God's desire for there to be a great final missionary thrust with the Gospel before the end of the age. It is His desire that every people should have the Gospel preached to them, and that the Gospel should be

published in every nation and in every language. And unless YOU get involved personally, there is no hope of that ever happening in our generation!

"... And you shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth" (Acts 1:8). "And this Gospel of the Kingdom shall be preached in the whole world for a witness to all the nations, and then the end shall come" (Matt. 24:14). "The Lord is ... patient toward you, not wishing for any to perish but for all to come to repentance" (2 Peter 3:9).

Is there any doubt in your mind that God wants everyone to be saved? If you believe this, and you really love Jesus, then WHY are you so timid about getting involved in this great thrust to bring the Gospel to all the nations? Do you think that while you're reading this, God isn't grieved that His Church is being so lazy and disobedient about fulfilling His commission? He knows that you agree with the Scriptures, and He's listening to every excuse you're turning over in your mind like, "Yes, I know that more people need to go ... but He just couldn't mean ME! I'm ... I'm just not the missionary type ..."

The Most Commonly Heard Excuses

The following objections are just a few of the many that Christian groups and missionary societies constantly hear from prospective recruits for the mission field. Although many may be merely excuses, we have heard them spoken so many times as serious statements from well meaning Christians in response to the question, "Why don't you get trained to go into full time Christian service in a foreign country?"

1. "But I'm not called."

You don't know how many people I've met who have said to me, "Keith, I agree that more people need to go to the mission field, but I've never heard God tell me to go."

Well, the truth is that God has already told you to go in His Word. In fact, He commands us to go ... "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15). That's right ... **YOU ARE CALLED!**

In fact, if you don't go, you need a specific calling from God to stay home. Has God definitely told you not to "go" somewhere outside your country to preach the Gospel? If He hasn't, then you'd better start praying **WHERE** to go, instead of **IF** you should go - for again, you're already called!

2. But God needs people to stay here to be a witness to those lost in America. There's enough need right here!"

It is true that God has called some people to stay right where they are to be witnesses for Jesus in their daily lives and professions. But again, God is merciful and just. Since America has only about 5% of the world's population, then only about 5% of the believers would really be called to stay in this country as a

witness (that's only 1 out of 20) while the rest of us should go into the parts of the world where there are almost 0% believers. (In Albania, for instance, there are only "a handful" of known believers in the whole country of 2.7 million people - less than 1/2 of 1/1000th percent!!)9

3. "But God needs people to stay home and financially support those ministries and missionaries who are already all over the world. In fact, my church is already supporting some missionaries with my tithes and offerings."

You should never have to worry about there not being enough Christians staying home to support missionaries! There will always be enough people around who will not answer the call to go - who will stay home and gladly just send a check (instead of themselves) to reach the lost. After all, nothing is easier to give than money (except nothing!)

This does not mean that everyone who stays home is selfish and disobedient. As I've already said, there are some who know they are definitely called to stay, and they are doing exactly what God would have them do here, while they greatly support other ministries. I'm just saying that there will always be plenty of people around to financially support the pitifully few who answer the call and obey God.

4. "But my family and friends would frown on me going."

"He who loves father or mother more than Me is not worthy of Me ..." (Matt. 10:37).

God is very clear about whose approval we should seek. It's shocking to me how even Christian parents react when their children say that they'd like to go for training as a full time Christian worker. "A missionary! Are you crazy?!" It's as if they've announced they'd like to be a thief or a prostitute.

It is true that God wants us to honor our parents and love our friends, but He has also made it clear in His Word that this honor and love must not exceed our love and obedience to Him and His calling on our lives. We should always try our best to explain God's call to our families, lovingly and patiently, but the bottom line must be that we will obey Christ no matter what the cost.

We should always try to get our family's understanding and blessing when God makes our ministry clear to us, but we also always must be ready to leave "houses or brothers or sisters or father or mother or children or farms" for His sake "and for the Gospel's sake" (Mark 10:29).

5. "But I need to stay here and lead my relatives to the Lord first. If I go somewhere else, how can they get saved?"

There once was a man who wanted to follow and obey Jesus, but he said to Him, "Lord, permit me first to go and bury my father." Jesus' answer to him was, "Follow me; and allow the dead to bury their own dead" (Matt. 8:21,22).

This may sound cruel of Jesus not to allow the man to have a funeral for his dead father - but most likely, the man's father had not yet died. The phrase "wait until I bury my father" was sometimes used to say "wait until my father has died." What he was really saying was, "I'd like to follow You now, but You see, my parents wouldn't understand. Please wait until after they've died and then I'll be more than happy to follow You!"

Jesus' answer was appropriate ... "Allow the dead to bury their own dead." In other words, "allow unbelievers to take care of themselves and follow Me!" Jesus doesn't want us to throw our usefulness away because our relatives are not yet saved. The greatest witness they can see is you fully obeying the call of God on your life.

Jesus didn't want this man's father to be buried - He wanted the young man to follow him, and then maybe even the man's father would come to know Him too. Obedience is truly greater than sacrifice (1 Samuel 15:22) - when we obey God, He takes care of all our other obligations (Matt. 6:33).

6. "But I need to get an education first."

I don't believe that God wants every Christian to go to college just because, "Well, everyone goes to college now, unless they're too dumb!" You shouldn't go to college unless God has definitely called you to go. Just like everything else in our Christian lives, He's the Master, we're the servants. He's the General, we're the soldiers. If you're really a Christian, you're at the beck and command of the King. If you're not at His command, then you're really not a Christian.

Yes, God does call some people to go to college. Sometimes it's to get training for a ministry He's made clear to them. For instance, if you know what country you're called to, perhaps God would lead you to learn the language and culture somewhat before you go (although the very best place to learn is within the country itself - it's a definite "crash course!")

Of course, another reason God might lead you to college is to minister to people right there on the campus - as well as to mature emotionally and spiritually. But be careful! Make sure you're there in direct obedience to God, or else you're wasting your time - and His.

7. "But I need to get married first, and then my mate will want to serve God full-time on the field rather than me going alone."

Nothing could be a more foolish reason for putting off obeying God now. God does not want you to look for a husband or wife, He wants you to be married to Him, and trust Him for any mate He may bring into your life. I know of many single Christians serving Jesus overseas who are trusting Him for everything. And some of the most beautiful stories of God's grace I've ever heard are told by couples who went to the mission field single, and then God led them to marry another whose heart was also fully devoted to serving Him there.

Remember, "Your Father knows what you need before you ask Him" (Matt. 6:8). Trust Him!

8. But have a family to support. God doesn't want me to neglect them, does He?"

The Word of God says, "Seek first His Kingdom and His righteousness; and all these things shall be added unto you" (Matt. 6:33).

If you can trust God for your needs, you can certainly trust Him for your family's needs. You would never be foolishly "neglecting" your family's needs by obeying God's call to go. God will show you the way. I know of so many families - some with many children - who are on the field right now, trusting God for their needs while they minister in His name. I have never heard of ONE occurrence where God didn't meet the needs of one of His servants and their families. As King David said ...

"I have been young, and now I am old; yet I have not seen the righteous forsaken, or His descendants begging bread. All day long he is gracious and lends; and his descendants are a blessing" (Psalm 37:25,26).

9. "But the mission field is dangerous. God would not have me put myself or my family in danger of disease or native hostilities, would He?"

"Why is the Lord bringing us into this land, to fall by the sword? Our wives and our little ones will become plunder; would it not be better for us to return to Egypt?" (Numbers 14:3)

It is all a matter of our priorities - do we look at the temporary or the eternal in making our choices? It's true that you will probably be in more physical danger on the mission field than you would be in the suburbs in America, but that is part of the cost that we need to count when it comes to serving God. The question should not be, "Will I be kept safe wherever I go? but rather, "What is on the Lord's heart for me to do?"

If Jesus decided to go the way of least pain, He would have never gone to the cross. There is no place of greater blessing for you than in the center of God's will. You must stop to count the cost, but remember one thing - the privilege of serving God always outweighs the price!

"If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever wishes to save his life will lose it; but whoever loses his life for my sake and the Gospel's shall save it" (Mark 8:34-35).

10. "But I could not afford to get the training, and raise the necessary finances to place myself (or my family) on the field."

Don't worry, God will help raise the money you need. Wherever God guides, He supplies - even if it means helping you get a job! Problems and worries about finances are usually only a surface excuse

when it comes to obeying God to go. In your heart you know He'll make a way for you!

11. "But I don't have any special talents or abilities that would qualify me to be a missionary."

Then you're just the person God is looking for! Sure God can use nurses, teachers, accountants, and mechanics on the field, but it always blesses God to greatly use the one who seemingly has nothing to offer. It is this person who has the opportunity of purely representing Jesus in the endless "common" tasks that are part of the daily life of the missionary. "When I am weak, then I am strong" (2 Cor. 12:10; also 1 Cor. 1:26-31).

12. "But how could I commit myself for four years to go to the field without having a chance to see what it would be like?"

It is true that in past generations a foreign missionary had to make almost a lifetime commitment before he could go to the field. In most cases, he had to go to college for at least four years, and then seminary for two to four years before he could even begin his missions training and service. But today there are missionary organizations that have short term programs for people who want to receive training and find out what serving God in other countries is like. These programs last from a few weeks to a few years in length. So now there is an opportunity to "take a look" before making a much longer commitment.

13. "But God wants me to stay in this country and prosper. The reason the rest of the world is so poor and unconverted is because their heathen religions and idolatry have caused them to live in ignorance and poverty, without God's blessing."

This has to be THE most selfish reasoning I've ever heard for not going - and I've heard it! Of course they live in ignorance and poverty, that's just the very reason you should go - to bring the enlightenment that comes from knowing the truth about Jesus, and to bring them the true riches of knowing Christ. If you don't believe that the reason God has blessed you with an abundance in this country is so you can be a blessing to others - then you have never understood the Gospel of Jesus Christ! "Freely you received, freely give" (Matt. 10:8).

14. I'm just not ready to make that kind of a sacrifice and commitment."

Ah! That's just the point. That's probably the underlying reason for almost every one of the above objections. In fact, you might just as well have said, "I'm not willing." You need to decide whether or not you are a disciple of Jesus - that is the question. If you are His disciple, then "you are not your own ... you have been bought with a price" (1 Cor. 6:19-20).

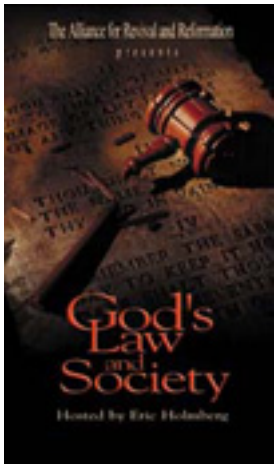
And if you truly love Him, then you will not feel bondage, you will feel incredible excitement at being chosen to represent Him in the world! To be a servant of Jesus Christ, an ambassador, a missionary, is the highest calling a man or a woman can attain to!

Now what are you waiting for??

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Missions Book List

12/90

The following is a suggested list of excellent books that will help you to learn more about missions - the need, the burden, the lifestyle, and the ministry. Check with your local bookstore - they can order them for you if they don't have them in stock.

Bruchko - The remarkable story of Bruce Olson. As a 19-year-old American boy, he followed the call of the Lord against incredible odds into the jungles of Venezuela. Near death after being shot with an arrow, he recovered and, all alone, without the help of any missionary society, he evangelized the savage Motilone Indians.

- by Bruce Olson; Creation House.

Peace Child - The contemporary story of a man who went into a tribe of stone-age cannibals whose source of tribal pride was seeing "who could be the most treacherous." Don Richardson and his family lived an incredible adventure among these people and brought them to know and love the true Peace Child.

- by Don Richardson; Regal.

Operation World: A Handbook For World Intercession - As well as describing the economic and religious status of each nation, this book tells you what is currently being done to bring these people to Christ. It is an effective prayer tool since it is full of statistics and specific prayer requests for each nation.

- by P.J. Johnstone;

Send The Light Publications.

The General Next To God - The moving and exciting story of William and Catherine Booth and the founding of the Salvation Army in the slums of England.

- by Richard Collier; Fontana.

Eternity In Their Hearts - This book gives a remarkable insight into the vast opportunities of world evangelism. It shows many factual instances of groups of people who, through their ancient folklore, are totally prepared to receive the Gospel. They are literally waiting for and expecting God to show up. all they need is someone to lead them to the truth.

- by Don Richardson; Regal.

Hudson Taylor's Spiritual Secret - Hudson Taylor was the pioneer of modern faith missions. His life is and incredible adventure as we follow the story of the founding of the China Inland Mission in the 1800's..

- by Dr. & Mrs. Howard Taylor;

Moody Press.

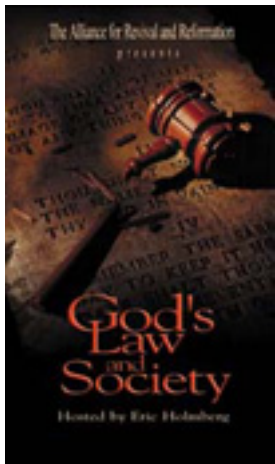
Key To The Missionary Problem - Although written as a response to the Missions Conference of 1901, this summons to action for missions is as burning and contemporary as when first issued. This is a book of great intensity, which sounds forth a rousing and solemn call to new activity, fresh consecration, and more abundant prayer for the cause of missions..

- by Andrew Murray;
Christian Literature Crusade.

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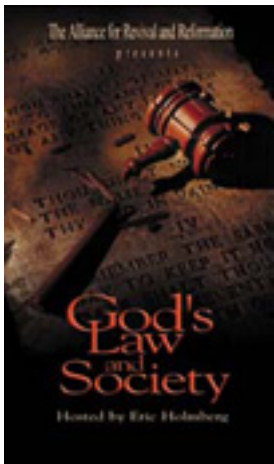
Mario Murillo quote

Quote of the Month
8/92

"Overseas, Pentecost thrives mainly because the truth of being rekindled has been seized. Any open hearted preacher who has visited these foreign revivals comes home to a painful conclusion: we are the weak, carnal, waning version of the worldwide Holy Ghost movement."

- Mario Murillo
from the book
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The Path of Revival

By Jeff Ziegler

In traveling across the United States and Great Britain, I have had opportunity to hear many a serious inquiry concerning the nature of revival and spiritual awakening. Most often these questions revolve around what our expectations should be when revival indeed comes to the Church and what effects spiritual awakening brings when it dawns upon the nations.

The views which I shall present are in harmony with those of the great Puritan expositor Matthew Henry and the revivalist Jonathan Edwards, whose ministry spanned the First Great Awakening. I take this approach because many of the modernistic approaches to interpreting the prophecy of Isaiah, especially chapter 60, willfully ignore any application of its principles to the Church, thus robbing from the Church the glory and grandeur of her inheritance and absolving her of responsibility for revival and spiritual awakening.

This approach not only rightly includes the Church's participation in Isaiah's picture of revival, but shows that it is only through the Church and the dynamic power of the Gospel that there can be any hope of seeing the great blessings of this chapter brought to fruition. As you read this, my hope and prayer is that you will begin to pray for a revival that affects every sphere of society and establishes a dramatic increase in the kingdom of God on earth.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isaiah 60:1).

Oh, what an awe inspiring vision this sweet sentence gives! Can you see it? Does it capture your heart? God's people, the elect, the Church of God, rising in the light of Christ's holy perfections, to exhibit and be animated as a testimony upon the earth! I can think of no greater more beautiful picture of revival coming to the Church, than the glory of God coming to the people of God!

Yet even in the light of such resplendent vision, many Bible scholars and historians depreciate and limit the value of this verse and the entire sixtieth chapter of Isaiah. They do so by declaring the sum of all which is spoken of in these passages as a foretelling of Israel's deliverance from the Babylonian captivity and her subsequent restoration in the land.

There can be no doubt that Israel was indeed delivered and restored from her captivity under great and inspired leaders such as Nehemiah and Ezra, but the scope and vision of these passages are far greater than this single event. Their magnitude and force are of such a spiritual dimension that only a revived Church working exploits in the power of the Gospel could ever bring a comprehensive fulfillment of Isaiah's all encompassing declarations.

Thus to relegate Isaiah's far-reaching global vision to a past age and one specific event can only spell

disaster for a generation of Christians who so desperately need revival.

Isaiah's vision contains many revival principles that we can expect to be fulfilled by the Church when revival and awakening come in the fulness of God's power. We will consider just four of these principles.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee" (Isaiah 60:1-2).

Revival Principle #1

In a time of deep spiritual decline, the glory of the Lord Jesus Christ dawns upon the elect in unusual power and His character is recovered and expressed among His people.

Revival is not a planned evangelical meeting! Rather it is a unique and dynamic out raying of the Father's glory through Christ toward the Church as a testimony of His supremacy upon the earth. Winkie Pratney describes revival as, "God springing a convicting surprise upon His creation."

If you genuinely long for revival, then begin seeking the glory of God - His divine character. Pray with faith and the unction of Moses, "Lord, show me Thy glory." The Lord Jesus Christ, by the very nature of His loving character, will grant you a mighty transfiguring and reviving, for the Lord Himself has always shown His desire in regards to His beloved ones seeing the glory of God.

Revival Principle #2

Revival comes when moral decline is rampant among the nations and there is a gross or greater spiritual darkness among the people.

This gross darkness is a hellish numbing agent which parches the sinner's conscience, leading both individuals and whole nations into a senseless, demonic stupor, seemingly impervious to Gospel light. This malignant malaise is hell's most potent weapon for it atrophies the Church, thus leaving whole people groups spiritually neutered. Nevertheless, it is in the midst of such carnal chaos that God sends revival to cheer and to guide His downcast, despairing remnant.

Consider 18th century England just before the Great Awakening. On the average every third house was a gin house or affected by drunkenness. Violence and sexual promiscuity was widespread and having dramatic increase. The Church was morally corroded and consistently ignored by the masses. Yet under these deplorable, nation-ruining influences, God sovereignly raised up uncompromising men having revival vision, both in England and America, thus heralding unprecedented spiritual awakening.

The testimony of Christ was recovered and held high in that generation. Will not the God of the Great Awakening, the God of revival perform the same in our day? For all who are despairing at the disrepair

of spiritual life in the Church, take heart and pray in faithful anticipation for the King of Glory to revive the house of His glory.

Revival Principle #3

When the greatness of Christ's glorified testimony is revived in the Church, the lost are awakened in large number.

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side" (Isaiah 60:3-4).

Our third revival effect is that of power evangelism or Great Awakening. "The gentiles (the unsaved) will come into thy light." Notice that because the Church is alive with the light of Christ's character, she now shines as an ascended beacon of righteousness! No longer scorned or ignored, a great harvest of souls is wrought. The triumph of an awakening is always loosed through a revived Church.

Jonathan Edwards once wondered aloud at the prospect of the First Great Awakening continuing unabated, with the glorious consequence being that there would be no one left in 18th century America to save. Such is the the overwhelming dynamic of revival and spiritual awakening upon our vision. Do you have the faith to pray with this vision before you?

Revival Principle #4

Revival also brings a restoration of those who have backslidden in the quagmire of soulish, selfish living and have left the Church for the attractions of worldliness.

"Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side" (Isaiah 60:4).

Can there be any greater heart joy to see the Church's prodigal sons and daughters return to the God of their Fathers? In the day of revival, the Church again becomes a relevant and distinctly spiritual voice both to those who have rejected and spurned Christ's love and to those sincere children who have tired of lifeless religion and have left the fold.

If you have a genuine concern for the heritage of the Church, I can think of no greater reason to pray for revival in the Church! Revival is the surest way to prevent and arrest decline and worldliness in our families and churches. It is time to pray for a revived Church receiving her wayward sons and daughters back into the fold.

It is time to prepare the fatted calf for a feast of revival joy for the return of those dead in trespass and sin that they may be alive again in Christ - that the Church will once again be enlarged and nurse her sons

and daughters at her side!

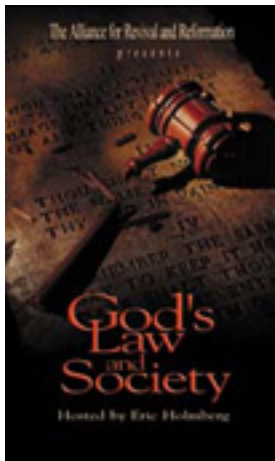
In a future issue we will continue to examine Isaiah 60 and see how revival affects economics, government and the kingdom of God.

Jeff Ziegler is president of Christian Evangelistic Endeavors, a ministry dedicated to bringing a great and mighty revival to the Church and spiritual awakening throughout the nations. C.E.E. sponsors Intensive Revival School, a two year discipleship training program designed to prepare students for the ministry. Revival Flame, a bi-monthly newsletter published by C.E.E., contains articles written by staff members and revivalists of old concerning revivals past and present.

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The Path of Revival - Part Two

By Jeff Ziegler

In the May issue of The Forerunner, we began a point by point discussion of the path that revival takes upon the earth using Isaiah 60 as a framework for our study. Having progressed through the first four verses, I will briefly recapitulate the principles we covered.

Revival Principle #1

In the time of deep spiritual decline, Christ radiates the Father's glory in unusual power and demonstration toward the Church, thus recovering His testimony and advancing the revived Church to triumph in her struggle against sin, and in doing so eradicate spiritual darkness.

Revival Principle #2

This dynamic out-raying of the Father's glory coincides with a marked decline in the spiritual and moral fabric within a nation or people's group. Therefore, the Church being "revived" under such deplorable conditions, becomes a distinct witness of holiness and righteousness to convict the impenitent and arrest moral atrophy

Revival Principle #3

As Christ's divine imperial rule is evidenced through a revived Church, the lost are now drawn irresistibly to the perfect love of God now clearly displayed by the Church. The result being spiritual awakening or power evangelism, a great harvest of souls!

Revival Principle #4

Even as great spiritual awakening is loosed through a revived Church, so to the fresh spiritual vitality of such a Church reawakens her wayward sons and daughters, bringing great joy to the family of God, as they turn their hearts to the Father.

Completing our overview, let us press forward in beholding the ever-increasing scope of revivals in the earth.

Revival Principle # 5

"Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged. Because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The

multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come.

"They shall bring gold and incense; and they shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee. They shall come up with acceptance on mine altar, and I will glorify the house of my glory" (Isaiah 60:5-7).

Just as a revived Church triumphantly testifies of the glorious perfections of an exalted Christ to the helpless masses of depraved humanity, so too, revival and spiritual awakening affects righteous societal change. In the above verses we read, "the forces (societal change) of the Gentiles shall come to thee." These same verses speak of gold, flocks, dromedaries, rams, in other words, the very economic life of Gentile nations being brought to the feet of a revived Church.

There can be no question, that the mass conversion of whole people groups or large population within a given nation, could not help but to righteously leaven a given society. This is not to suggest that every aspect of a culture can be reconciled. Indeed, certain areas of society are born in diabolical designs which promote idolatry and anti-Christian agendas. These elements are judged purged, and shaken out of a spiritually awakened and reformed society.

Revival Principle #6

"And the sons of strangers shall build up thy walls, and their kings shall minister unto thee. For in my wrath I smote thee, but in my favor I had mercy on thee" (Isaiah 60:10).

Our sixth revival principle is what I commonly refer to as the Nehemiah factor. Notice our verse describes the sons of strangers (those not in covenant with God) helping to rebuild and restore the Church's place in society. One could legitimately ask, "What fellowship hath light with darkness?" or "How could the depraved lend any help or value to that which is distinctly holy? The answer is found in Nehemiah 2:5-9.

"And I said to the King, 'If it please the king, and if your servant has found favor before you, send me to Judah, to the city of my father's tombs, that I may rebuild it.'

"Then the king said to me, the queen sitting beside him, 'How long will your journey be, and when will you return?' So it pleased the king to send me, and I gave him a definite time.

"And I said to the King, 'If it please the king, let letters be given me for the governors of the provinces beyond the river, that they may allow me to pass through until I come to Judah, and a letter to Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the fortress which is by the temple, for the wall of the city, and for the house to which I go.'

"And the king granted them to me because the good hand of God was on me. Then I came to the

governors of the provinces beyond the River and gave them the king's letters. Now the king had sent me officers of the army and horsemen."

Notice that King Artaxerxes, a stranger, one alien to the ways of Jehovah, nevertheless gives Nehemiah, the one charged with recovering the Lord's testimony, physical supplies and equipment in his divine task of restoration. Given to Nehemiah was a governmental decrees, papers served to all governors and magistrates giving secular authority to what heaven had already mandated, as well as raw materials, finance for construction, and an army to protect Nehemiah's mission, all this was marshalled on behalf of the work of God.

This scriptural precept is repeated often throughout the Scriptures and is common in the day of God's power. Consider King Cyrus, King of Persia, who gave charge charge to Ezra and the Israelites in captivity to go out and rebuild the temple of God, to restore the priesthood, and effectively pave the way for Nehemiah's mission (Ezra 1:1-11). Or look upon the favor granted Joseph as he ascends in prominence in Pharaoh's royal court, eventually becoming the Prime Minister of the Egyptian Kingdom (Genesis 39-47).

A more recent example can be found in the annals of American history, in the friendship of Benjamin Franklin and George Whitefield. Despite the attempts of many Christian historians to Christianize the life of Benjamin Franklin (posthumously), factual evidence gives no public record of Franklin's acceptance of Christ as Savior and Lord.

We also know the dynamic testimony and uncompromising separation of the life of George Whitefield, whose sermons struck through the hearts of men like bolts of lightning through dried timbers. Despite the potential for conflict that two so markedly different men might have, Franklin was captivated by the powerful oration of this gifted man of God.

So great was his admiration that Franklin was quick to publish Whitefield's sermons as well as give large amounts of financial assistance to help Whitefield build orphanages for boys. Why did Franklin, this stranger to the evangelical work of God, a devout humanist, support the labor of Whitefield? Simply put, he saw it as good for the Country!

Revival Principle # 7

For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron. I will also make thy officers peace, and thine exactors righteousness (Isaiah 60:17).

Here find spiritual awakening in its ever-increasing influence, bringing a civic or governmental righteousness. "I will make thy officers peace, and thine exactors righteousness." Many Christians have poured enormous energy, both time and money, in efforts to bring moral and spiritual influence to reform our government. While these efforts have been large, with laborious lobbying, rising rhetoric, and feverish fund raising, the impact made upon the government can be measured only in the smallest of

increments.

This is not to say these efforts are in vain or without worth. However, one must realize these efforts, even when raised to a higher ration of success, can only at best bring a reformation of public policy. On the other hand, a nation which is influenced by a revived Church, with large numbers of "spiritually awakened" countrymen, will not only reform public policy, but will transform the entire structure of government including the lives of our public servants.

Thus to behold a transformed government in our desperate day requires more prayer aggression and less political action! It is better to define the battlefield for public policy in the womb of desperate prayer, than to lower our higher spiritual (and thus more powerful) position to the level of egocentric politicians who like the sons of Ninevah, cannot discern between their right hand and their left.

One could say, "Faith if it hath not works is dead." True enough, and at no time will this author ever suggest an abandonment of civic participation! However, the witness of a revived Church requires tremendous spiritual resources especially in time spent with God, marked by corporate purging and power enduing visitations of the Holy Spirit.

Thus if we are not making our priorities conducive to an increase of spiritual life, then the Church will never be that distinctly holy witness which will challenge the corruptions of man's governmental institutions. Make no mistake; it is the Church alone which is the light to expose governmental corruption, the salt to preserve godly government, and the leaven by which government is to be pervaded with.

Revival Principle #8

"A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in His time" (Isaiah 60:22).

Finally revival and spiritual awakening promote a dramatic increase in the kingdom of God on earth. Notice our verse declares, "A little one shall become a thousand, and a small one a strong nation." This depicts an immutable law or principle of the kingdom of God. That is, this principle is always true of Christ's kingdom whether or not the Church may find herself in times of spiritual decline or prosperity.

This principle is repeated in Matthew 13:31-33.

"He presented another parable to them, saying, "The kingdom of heaven is like a mustard seed, which a man took and sowed in his field; and this is smaller than all other seeds; but when it is full grown, it is larger than the garden plants, and becomes a tree, so that the birds of the air come and nest in its branches."

While this testimony of the kingdom transcends the spiritual condition of the Church, nevertheless,

revival "hastens" the path of the kingdoms increase in the earth. "I the Lord will hasten it in His time!" Thus to speed this witness of the kingdom in righteousness, peace, and joy in the Holy Spirit, to every tribe and kindred on this terrestrial ball, not only in word but with power, requires the hastening of revival and spiritual awakening upon the Church!

"Thy people shall be willing in the day of Thy power" (Psalm 110:3).

My hope and prayer is that the patterns of revival as depicted in Isaiah 60 will become a practical tool in your life of intercession. Below I have given a simple outline to assist your prayers for revival. Share it with a burdened friend!

Revival Praying

Revival (Church Life)

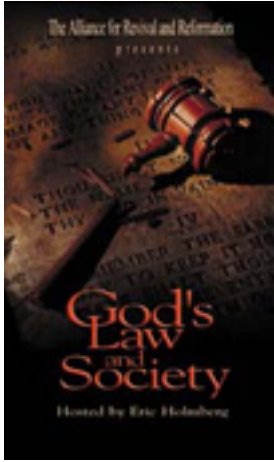
1. Pray for the Church to behold and exhibit Christ's glory on earth (Isaiah 60:1).
2. Pray for the testimony to arrest spiritual darkness (Isaiah 60:2).
3. Pray for power evangelism to be evidenced due to the increased testimony of a holy Church (Isaiah 60:3).
4. Pray for the backsliders to return to a distinctly spiritual and relevant Church (Isaiah 60:4).

Spiritual Awakening (Societal Life)

5. Pray for the revived Church to awaken a slumbering society and leaven every aspect possible (Isaiah 60:5-7).
6. Pray for the sons of strangers, though still unsaved, to recognize the need of the moral influence of the Church in society (Isaiah 60:10).
7. Pray for spiritual awakening to transform government (Isaiah 60:17).
8. Pray for a dramatic increase in the witness of Christ's kingdom, hastened by spiritual awakening (Isaiah 60:22).

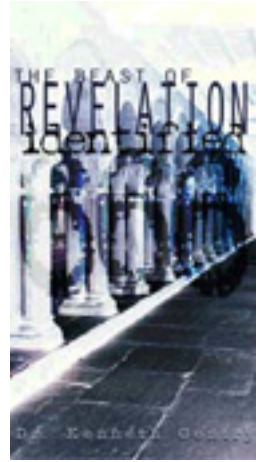
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What is Revival?

By Jeff Ziegler

Dynamic outpourings within the church and its corresponding effects upon a given society - or a "spiritual awakening" - has long been the great divine means by which Christ has dramatically advanced His redemptive purposes in the earth.

Throughout the scriptures and church history the Lord of heaven and earth can be seen radiating His glorious perfections with unusual power to particular generations of the elect, who under God's influence perform great exploits against sin and iniquity, often transforming entire nations with heavenly glory.

To most evangelicals, the life and testimony of the reformers of a bygone era are quite familiar. Names such as Luther, Knox, Edwards, Whitefield, Wesley, and Finney to name just a few, are generally synonymous with large sweeping movements of Christianity which engulf entire generations. Yet this familiarity often makes the discussion of revival difficult in that any inquiry into revival becomes personality based. This in turn hinders the discovery of the underpinning theology and immutable principles which foster such movements of holy grandeur.

The purpose of our inquiry concerning revival is to uncover the biblical foundations of such awakenings that we may practically implement these principals in our present generation. My hope is that revival will no longer be viewed as a mysterious capricious act of the sovereign Christ but instead seen as part of His overall purposes in maturing the church and advancing His rule among the nations.

REVIVAL - To restore from a depressed, inactive, or unused state. A restoration of force or validity. (Websters)

"Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence." Isaiah 64:1

In order to understand revival and spiritual awakening in a biblical context with all of its high and lofty dimensions, one must inquire beyond fundamental dictionary explanations and preconceived cultural ideas concerning revival. There must be a renewed effort to embrace a theological, historic and global appreciation for this otherworldly phenomenon, if revival is to be more than a byword in our generation.

Three Misunderstandings About "Revival"

Before a proper definition of revival can take place there are three major misunderstandings concerning revival which must be overcome.

The first of these barriers is the all too common cultural understanding of revival which exists among the

majority of American evangelicals. Such understanding generally sees revival in terms of a given local church holding a set of special evangelistic meetings usually scheduled in the spring and fall. This sort of meeting would ordinarily include special speakers and varied musical presentations in order to make an appeal for unregenerate sinners to be converted to Christ. That this kind of meeting has value and at times can even assist in the expansion of revival once it is already in progress there can be no doubt. However, evangelistic meetings do not represent authentic biblical revival! Evangelism should be an ongoing function of the church whether the dynamic of revival is present or not.

Another major obstacle in forming a proper understanding of revival again revolves around a cultural difficulty. The critics of revival (I speak here of evangelicals who no longer believe revival a possibility), often cite that the great historical awakenings were generally confined to 18th and 19th century America and Britain because their respective cultures were suited to such religious movements. The implication being that there cannot exist an immutable set of biblical principles which can transcend time and sophistication of culture in order to bring revival to every tribe and kindred on earth.

Of course, this short and truncated view fails to take into account the mighty evangelical awakenings which are currently taking place in such diverse places as Asia, South America, Africa, and the Soviet Union. Thus it is imperative for the success of the churches global mission that we reject any notion that revival is based upon certain cultural conditions. Revival is distinctly biblical not cultural!

The third major obstacle in arriving at an understanding of revival and spiritual awakening has to do with a confusion over the terms themselves. Very often the terms "revival" and "spiritual awakening" are used interchangeably to describe large numbers of converts being added to the church in a very short period of time. Large numbers of converts can be expected as a result of what is called a "spiritual awakening." Revival and spiritual awakening are related; both may be attended by the salvation of a large number of souls. However, they are in fact two separate events.

In light of our discussion so far, it is now time to properly define the terms revival and spiritual awakening. While there exist many good and varied explanations for revival, we will opt for simplicity by defining revival as a recovery of Christ's glorified testimony within a particular generation of the church. Such revival may take place on a local scale, but usually takes on national and international implications. The marks of such reviving include corporate repentance, humility, renewed spiritual vigor, holiness of life, and large sweeping movements of corporate prayer. Thus revival is a specific blessing of divine intervention which Christ bestows to the elect in order to arrest spiritual atrophy and enhance the churches testimony in society.

Spiritual awakening on the other hand, takes place when an already "revived" church begins to righteously leaven the society in which it is located. The evidences of awakening usually include mass conversions and dramatic changes in a given nation's social structure. Virtually every historic revival has inaugurated an awakening which has challenged and reformed society in some degree. This all encompassing vision can best be summed up in a little known yet poignant statement by the great 19th century revivalist Charles G. Finney in which he exhorted:

"Now the great business of the church is to reform the world - to put away every kind of sin. The church of Christ was originally organized to be a body of reformers ... The Christian church was designed to make aggressive movements in every direction - to lift up her voice and put forth her energies against iniquity in high and low places - to reform individuals, communities, and governments, and never rest until the Kingdom and the greatness of the Kingdom under the whole heaven shall be given to the saints of the most high God - till every form of iniquity is driven from the earth."

Let us now summarize our opening statements concerning revival and spiritual awakening.

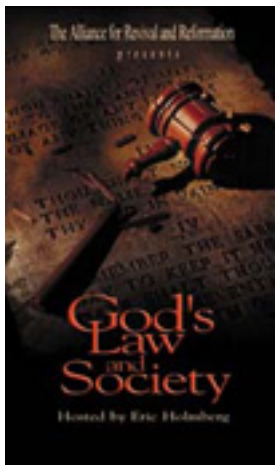
- 1) Revival and spiritual awakening cannot be defined from a cultural perspective. Culture cannot create revival movements. Revival is based upon immutable biblical principals and this in turn affects both church and culture.
- 2) Revival is distinctive in that it embodies the sovereign movements of Christ on behalf of His church, in order to enhance her testimony in a given generation.
- 3) Spiritual awakening takes place among those who are lost in sin due to the relevance of an already revived church.

This is part one in a two part series by Jeff Ziegler on Revival and Spiritual Awakening.

Jeff Ziegler is president of Christian Evangelistic Endeavors, a ministry dedicated to bringing a great and mighty revival to the Church and spiritual awakening throughout the nations. C.E.E. sponsors Intensive Revival School, a two year discipleship training program designed to prepare students for the ministry. Revival Flame, a bi-monthly newsletter published by C.E.E., contains articles written by staff members and revivalists of old concerning revivals past and present. If you wish to receive Revival Flame, write to the following address:

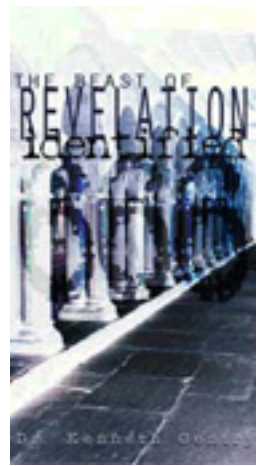
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Perfect Love and Revival

by Jeff Ziegler

The greatest weight and encumbrance to a revived Church displaying the glorious character of her all absorbing Bridegroom is the abject poverty of knowing and experiencing the perfect love of God.

When speaking of perfect love, one speaks of love as distinctly heavenly and set apart from earthly sentiment. Perfect love emanates from Christ alone and is to be shed abroad in our hearts. Perfect love demands a heavenly response to Him who first loved us. It is this all encompassing romance which promotes the permeating fragrance of Christ's supremacy throughout the earth.

"Mary took a pound of very costly, genuine spikenard ointment, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the fragrance of the ointment" (John 12:3).

Perfect love moves far beyond the reach of human understanding - "the love of Christ which passes knowledge ..." (Ephesians 3:19). It is the highest sphere of love so often claimed and esteemed by the Church which in reality is the least obtained, misunderstood and abused attribute of God in our present age. For if perfect love were indeed manifest in all the splendor of Christ, there would be experientially within the Church a complete eradication of carelessness, prayerlessness, fearfulness, sloth and ease, backslidings, unholy affections, vanity, spiritual blindness, traditions of men, abasement of divine justice, lawlessness, and every vile rebellious thought which exalts itself against God.

Perfect love infused in our hearts is not the broad way of non-discerning human sentiment and unstable emotion which excuses and winks at ungodliness leading thousands down a comfortable, blinding path to eternal damnation.

Perfect love is the narrow way which leads to the straight gate of holiness where we are in union with our Lord and are changed from glory to glory into the image of Christ. Perfect love mingled with Christ's manifest character is the divine nourishment which animates the Church in glorious liberty to subdue iniquity and obtain full mastery over the power of sin.

It is in the state of perfect love that we may know unbroken fellowship with Christ exalted at the right hand of God and testify of that union upon the earth eclipsing fully the religious order and all that is in connection with it. Perfect love and the testimonies of holiness are eternally inseparable.

"And we have come to know and believe the love which God has for us. God is love, and the one who abides in love abides in God, and God abides in him. By this, love is perfected with us, that we may have confidence in the day of judgment; because as He is, so also are we in this world" (1 John 4:16,17).

Perfect love does not originate with our affections. Indeed, our affections - even when raised to a

religious fervor - are always slanted and biased toward the justification of man and his ways rather than the exalted character of God. Perfect love flows from our enthroned sovereign Lord. The very lofty thought of our heavenly Father's perfect loving of Adam's helpless race stems from His unchanging nature which is, above all, holy!

Only a supremely holy God could love us in such a way so not to merely forgive us of our sins, but to judge and purge our earthly, sinful image that we may be brought into the blessed state of partaking of His holiness.

"For those whom the Lord loves He disciplines, And He scourges every son whom He receives" (Hebrews 2:6).

The way of perfect love is the way of holiness. It is the passionate affection of God Himself constraining those who are born of His Spirit, His sons, toward glorification and perfection (Hebrews 2:10-11). Perfect love romances and bears up into Christ's rich wounds in beauty glorified. Perfect love not only brings the saints to the place of His supremacy at the right hand of God, but pours down within our spirits the supremacy of His place, the upper world, His glorified, endless, perfect life whereby we may cry, ABBA, FATHER!

Beloved, do you know Him in this way? Do you know the love of God to bear you up into His presence and witness of that presence within your heart? Beloved, renounce the slothful, fearful, humanistic love which has hardened and calloused your heart against the perfectings of Christ. Release now the sentimental, deceptive denial of your sinfulness which treads underfoot the Son of God and counts the blood of the covenant to be an unholy thing. Yield your heart to be turned toward the irresistible flood tide of perfect love that you may behold your God and be transformed into His image.

"Whenever a man turns to the Lord, the veil is taken away. Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit" (II Corinthians 3:16-18).

When this divine romance is realized within the Church, the sweet fragrance of revival will demonstrate the superiority of the Lord's testimony on the earth. There will be no more room for the religious man! His testimony will be fully abased by those who emanate the ministry of righteousness in the power of Christ's glorified life. To some the fragrance of revival is a savour of life unto life, to others a savour of death unto death.

God Himself will preserve those made perfect in love. The Lord shall release the same perfect love from our inner man toward all the same divinely inflamed brethren, and together one joint supplying the other we shall grow unto the measure of the stature of the fulness of Christ.

As for the religious man - the one who is bound in the instability of humanistic and religious traditions -

he will forever resist and seek to destroy the path of perfect love and its superior testimony of Christ's holiness. His way is the way of fearfulness.

The fearful, hypocritical, religious man always in a cowardly, darkened way resists revival. They are not made perfect in love! They cringe at perfect love's superior witness for all the power of natural man lies exposed and rotting in the face of His glory and grace.

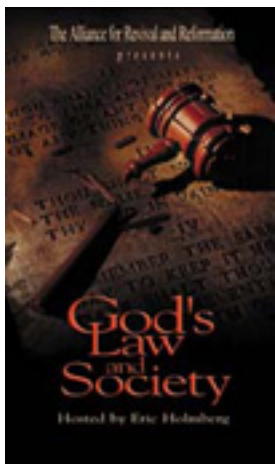
But beloved, we are not of them who shrink back to destruction. Rather, the Spirit of adoption even now wishes to unfold in our hearts the way of perfect love that we may testify of the life of Christ which has been revealed to us.

Jeff Ziegler is president of Christian Evangelistic Endeavors, a ministry dedicated to bringing a great and mighty revival to the Church and spiritual awakening throughout the nations. C.E.E. sponsors Intensive Revival School, a two year discipleship training program designed to prepare students for the ministry. Revival Flame, a bi-monthly newsletter published by C.E.E., contains articles written by staff members and revivalists of old concerning revivals past and present.

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Who Will Rule the Earth?

By Jeff Ziegler

8/91

"All the ends of the earth shall remember and
turn unto the Lord,
And all the families of the nations will
worship before Thee.
For the kingdom is the Lord's,
And He rules over the nations.
All the prosperous of the earth will
eat and worship,
All those who go down to the dust will
bow before Him,
Even he who cannot keep his soul alive.
Posterity will serve Him;
It will be told of the Lord to the
coming generation.
They will come and will declare His righteousness
To a people who will be born, that He has
performed it."

- Psalm 22:27-31

Notice the universal dimensions of Christ's rulership by virtue of His resurrection:

- * All the ends of the earth shall remember and turn to the Lord.
- * All the families of the nations (ethnic groupings) shall worship before Him.
- * He alone is the ruler among the nations.

Thus the resurrected Christ has rightful rule over all men, and all nations by the dynamic of His finished work upon death's tree, the cross. His resurrection is the key in advancing His reign upon the earth. The emphasis is upon the "FINISHED WORK." Christ need not perform any other act in order to have rightful rule over all the earth, His work is indeed finished!

The Apostle Paul, in Ephesians chapter one, echoes the prophetic nature of the 22nd Psalm giving definition and sinew to Christ's comprehensive victory along with its implications for the Church.

"That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth even in Him ... And what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in the one to come. And He put all things under His feet, and gave Him to be the head over all things to the Church, which is His body, the fulness of Him who fills all in all" (Ephesians 1:10,19-23).

Ephesians depicts the triumphant Christ reconciling all things in heaven and earth. All power, rule, and authority, whether human institutions or spiritual wickedness in high places are beneath His feet, and this great victory is communicated to His Church as a witness of His supremacy!

In Psalm 72:7-11, we have further reinforcement of Christ's comprehensive reign in the earth. While this utterance is in reality a prayer of David for his son Solomon, it actually points by way of type to Christ's universal dominion over all the nations of the earth.

In His days may the righteous flourish,
And abundance of peace till the moon is no more.
May He also rule from sea to sea,
And from the River to the ends of the earth.
And let all kings bow before Him,
All nations serve Him.

Finally we turn to Psalm 110:1-3 to see the participation of the Church in spreading Christ's dominion making full application of His victory through the dynamic of revival.

The Lord says to my Lord:

"Sit at my right hand,
Until I make Thine enemies a footstool
for thy feet."

The Lord will stretch forth Thy strong
scepter from Zion, saying:

"Rule in the midst of Thine enemies."

Thy people will volunteer freely in the
day of Thy power;
In holy array, from the womb of the dawn,
Thy youth are to Thee as dew.

Again we have the picture of an exalted Christ at the right hand of the Father. Christ is seated, a position of rest, His work fully accomplished. From this position the rod of His strength (the Holy Spirit) is sent down from the plane of Christ's supremacy to a people (His Church) willing and voluntary in the day of His power. The purpose? To testify of the victory of Christ to all the ends of the earth, to make His enemies His footstool!

On the day of Pentecost, Peter's inspired sermon which depicted what was taking place, in the giving of the Holy Spirit, clearly shows the purpose of the Spirit's work when he quotes from Psalm 110 in Acts 2:32-35:

"This Jesus God raised up again, to which we are all witnesses. Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear. For it was not David who ascended into heaven, but He himself said:

"The Lord says to my Lord:

"Sit at my right hand,
Until I make Thine enemies a footstool
for thy feet."

Thus the rod of His strength (the Holy Spirit) is being given to the Church to subdue all of Christ's foes.

The question for you, dear reader, is found in the first part of the third verse of Psalm 110 - **THY PEOPLE SHALL VOLUNTEER FREELY IN THE DAY OF THY POWER**. Clearly the Lord is looking for a willing and voluntary people who will bow the knee and participate especially in prayer for Christ's purposes in the earth. Are you willing in the day of revival?

In conclusion, we find Christ in Psalm 2:6-9 inheriting the earth for His choice possession.

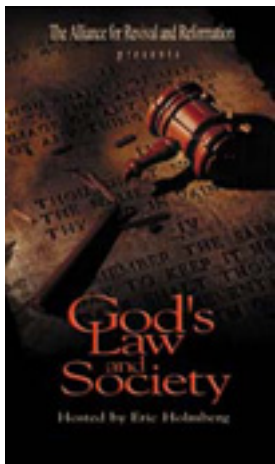
But as for Me, I have installed My King
Upon Zion, My holy mountain.
I will surely tell of the decree of the Lord:
He said to Me, "Thou art My Son,
Today I have begotten Thee.
Ask of Me, and I will surely give the nations as Thine inheritance,
And the very ends of the earth as Thy possession.
Thou shalt break them with a rod of iron,
Thou shalt shatter them like earthenware."

Notice Christ, though very much God, nevertheless is to ask the Father for His inheritance - worldwide

rule. This is the high priestly role of our Christ who "EVER LIVETH TO MAKE INTERCESSION" (Hebrews 7:25). If the Son of God, the expressed image of the Father's glory is not exempt from this law of asking, how can the people, "willing in the day of His power," remain prayerless and neutered in regard to revival speeding Christ's rule throughout the earth!

The saints of the Most High God are not exempt from participation through intercession for God's purposes! I end with Paul's unqualified injunction to the Thessalonian church (1 Thessalonians 5:17). It is the marching orders for all saints in every generation for all time - "PRAY WITHOUT CEASING!"

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What is Revival?

by Jay Rogers

One of the best known verses in the Bible is Habakkuk 2:14:

"For the earth shall be filled
With the knowledge of the glory of the Lord
As the waters cover the sea."

But there is a lesser known verse in Habakkuk:

"O Lord, I have heard thy speech
and was afraid.
O Lord, revive thy work in the midst of the years
In the midst of the years
make it known
In wrath remember mercy"
(Habakkuk 3:2).

Habakkuk's prayer is a necessary prerequisite for God's glory filling the earth. Before such a great awakening can take place there needs to be a great revival of prayer in the Church.

Revival ...

Ever since I have been a Christian, I have heard much about revival. I have heard people praying for revival and talking about revival. I have read many books concerning revival. Yet few of the Christians I have spoken with can claim to have experienced revival. It seems so elusive. The consensus is that there is a stirring taking place and many are anticipating a strong move of the Holy Spirit in the Church. There is going to be a revival in the land. But I have often wondered, "Do we really know what revival is?"

Psalms 85:6 says: "Wilt thou not revive us again: that thy people may rejoice in thee?"

Revival comes from the word "revive" which means literally "to live again" or "to come back to life." The lack of the presence of God in church meetings and the numerous problems in the church are seen to be evidence of the need for revival. But I often wonder - if we have never experienced revival, then how do we know what it is? And if we don't know what it is, then how can we be so sure that we want revival?

Apply this illustration to yourself. Revival means to come back to life. But this implies something more - to say that you need to come back to life is to say that you are dead. This is a startling revelation. Revival

can only come when you admit that you are dead and far away from God. Are you in need of revival today? Are you really?

If you see yourself as being alive and yet sense that something is still lacking in your spiritual life, then it is the natural life, or the flesh, that still has to die.

"Self is the opaque veil that hides the face of God from us. It can only be removed in spiritual experience, never by mere instruction. We may as well try to instruct leprosy out of our system. There must be a work of God in destruction before we are set free. Let us remember that when we talk of rending the veil we are speaking in a figure, and the thought of it is poetical, almost pleasant, but in actuality there is nothing pleasant about it. It is never fun to die. To rip through the dear and tender stuff of which life is made can never be anything but deeply painful. Yet this is what the cross did to Jesus and it is what the cross would do to every man to set him free" (A.W. Tozer, *The Pursuit of God*).

How much of your own life is merely religious activity and how much of it is truly born of God? Do you allow the Holy Spirit to conduct your life? Or do you have your own agenda? You may be excelling spiritually compared to others, but without revival this is still a status quo experience. Even if you are above average compared to others, you are still very religious.

This revelation challenges everything that appears to be a move of the Holy Spirit in the Church. Although many appear to have a measure of the Presence of God in their lives, most Christians rely on the strength of their own flesh and much of their activity is devoid of the Presence of the Holy Spirit.

Before Revival Comes the Church Must Die

The contrast between a religious experience and true revival is seen in Luke 7:36-50. In this passage Jesus is invited to have dinner with Simon the Pharisee. A woman, who perhaps had been a prostitute, comes and stands behind Jesus holding an alabaster jar of perfume. She then sits at His feet weeping and begins to wet his feet with her tears, wiping them with her hair and kissing them. She pours perfume on his feet, weeping all the time.

Simon the Pharisee is content to have Jesus, a great prophet, at his table and hear his teaching. Perhaps he may be able to pick his brains for some interesting sermon material, or gain some insight into the scriptures. He is disturbed by this woman, a repulsive sinner, who is carrying on at Jesus' feet. To his dismay, Jesus doesn't seem to care and goes on teaching:

"Simon, two men owed money to a certain moneylender. One owed him 500 denarii, and the other owed him 50. Neither one of them had the money to pay him back so he canceled the debts of both. Now which one of them will love him more?"

Simon replied, "I suppose the one who had the bigger debt canceled."

"You have judged correctly," Jesus said.

Then he turned toward the woman and said to Simon, "Do you see this woman? I came into your home. You did not give me any water for my feet, but she wet my feet with her tears and wiped them with her hair. You did not give me a kiss, but this woman has not stopped kissing my feet since the time I came in. You did not put oil on my head, but she has poured perfume on my feet. Therefore, I tell you, her many sins have been forgiven - for she loved much. But he who has been forgiven little loves little."

The woman in this passage has no name. She is of no position in society; she has no reputation. Simon was a man of great reputation - a teacher among the Jews, God's chosen people. Yet the woman was more highly esteemed in Jesus' eyes.

Jesus turned to the woman and said, "Do you see this woman?" Jesus was able to praise the person of low esteem because she saw her desperate position in life. She humbled herself, lowering herself at Jesus' feet and shedding many tears. Her love for Jesus consisted of a great awareness of her need and a deep thankfulness for Jesus as her Savior.

Simon the Pharisee, on the other hand, was self-righteous. He had already arrived at a high position in life and did not perceive a great spiritual need in himself. He saw himself as already having great favor with God. Simon looked to Jesus solely for intellectual stimulation. Simon was absorbed by Jesus' teaching and neglected his great need for spiritual salvation. Jesus turned to Simon and rebuked him, "You did not wash My feet ... You did not give Me a kiss... You did not put oil on My head."

Now I ask you - be honest with yourself - which one of these people do you more closely resemble - Simon or the woman? When was the last time you truly wept before the Lord? When was the last time you truly thanked Jesus for redeeming your life from the pit? Are you like the sinful woman who bathed Jesus' feet with her tears? - Or are you like Simon who looked to Jesus to feed his intellect? Although his head was swollen with theology, his heart was shrunken and lukewarm.

The woman in this story brought an alabaster box of ointment. Back in those days perfume was very expensive - a person would have to spend a life's savings to buy enough perfume to anoint another person. The woman came with one purpose only - to worship Jesus. She poured her life out at his feet, then as she cleansed Him with her tears and hair, the fragrance of God came back upon her.

If you desire the fragrance of God in your life then you must spend time loving Jesus and pouring your life out to Him. God is not impressed with your natural talents or your intellect. The glossy veneer of religion is more repulsive to Jesus than the sin of a harlot. You may have three degrees and a colossal I.Q. but if you are not intimate with Him then you are dead and you need revival.

So, What Is Revival?

It is a realization of a great need for forgiveness, deep conviction of sin, followed by repentance and a

fresh experience of joyful obedience. This experience begins with personal holiness and results in the transformation of society. A.W. Tozer has said, "Revival changes the moral climate of a community."

"Wilt Thou not revive us again:
That thy people may rejoice in Thee?"

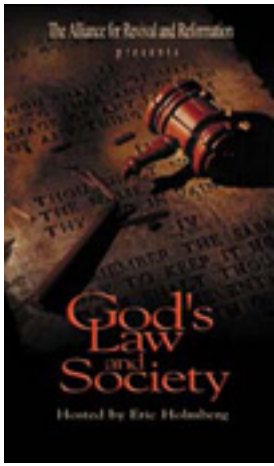
The greatest characteristic of revival is the great joy found in the people of God for the work he has done in their lives. A revived people speak only of loving Jesus. They have a set of doctrines but these are merely primary teachings. They have moved on to a passionate love relationship with their Savior. Their lives are a testimony of his holiness.

Of course, it is important to receive biblically balanced teaching. But if you are like most Christians in America today, you have already soaked in enough teaching to save China. The great need for the Church today is not more teaching, but realization of need and conviction.

We have become like the church at Laodicea. Jesus beckons to us, "Behold I stand at the door and knock." Although we appear to be rich in God on the surface, in our hearts we have become miserable, wretched, poor, blind and naked. Many churches in America today are among the richest and most prosperous that have ever appeared on the face of the earth. And yet Jesus is pounding on the door! While many are excelling among their peers, few are changing the moral climate of our nation. Most spiritual experience remains within the four walls of a church building, but little emerges on the outside.

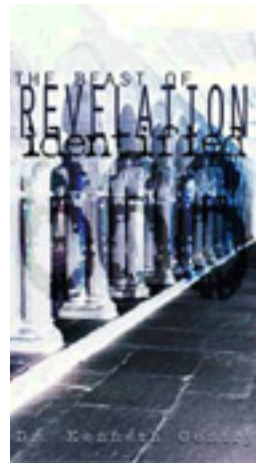
We need only to look to the great awakenings of past centuries to see that the Church has fallen from great heights. The men who led these great awakenings were ordinary men. They were intelligent, but they carried none of the distinguishing marks that accompany those who are capable of changing a nation. There is no money or fame here - no power or prestige. In fact, the greatest characteristic of these men was that they were consumed with a passionate love for Jesus Christ. They were humble men who loved the holiness of God. They were jealous of God's glory and refused to compromise with those who would lower the standard of His holiness. If we would only follow their example then the Church would be reinstated to a place of power and the world would be shaken by our testimony.

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The Untold Progress of the Gospel

By Dawson Lewis

Reprinted from the South African Forerunner

2/94

TODAY THE TRUE MESSAGE OF THE GOSPEL IS liberating people from every tribe and every tongue and every people group around the world. Here are a few of the many examples:

SAUDI ARABIA - 13-year-old Riyadh International Charismatic Christian Fellowship (RICCF) now has several thousand members from 12 nations, including Pakistan, India and at least 500 Saudis. This, in a country that publicly beheaded a Saudi evangelist in 1992.

IRAN - Despite 14 years of war and Islamic Fundamentalist revolution, or perhaps because of it, there has been an 800 percent increase in the number of converts to Christianity.

ALGERIA - Hundreds of Kabyle Berbers living in and around the Atlas mountains came to Christ in 1992 and an indigenous missions agency was established.

INDIA - Among the Gamit people in Guyurat, India, Church membership has grown from zero in 1980 to 60,000 today. In Bihar province, once known as the "graveyard of missions," one church baptizes 600 converts per month.

NEPAL - Nepal is a Hindu kingdom with harsh laws against the spread of Christianity. Converting to Jesus is punishable with 5 years in jail. Yet since the mid-1950's the number of Nepalese Christians has grown from near zero to around 150,000. Last Easter, 4,500 Nepalese Christians gathered in front of the National palace for a prayer and praise rally. At the April 1992 conference of the "Nepal Christian Fellowship" plans were laid to increase churches from 200 to 8,000 by the year 2000.

LAOS - Local pastor Khan Ohou Keohavong reports that church membership has increased from 5,000 to 20,000 in the last five years.

VIETNAM - So many highland tribes are converting to Christianity that in early 1992 a Vietnamese newspaper article concluded: "We don't know what is happening, but it is something called the 'Good News' religion."

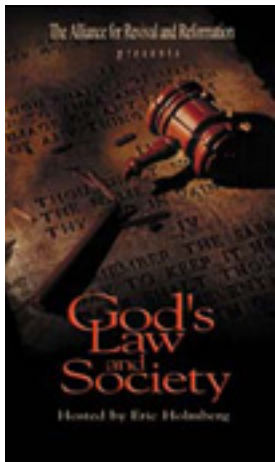
CHINA - Officials in Henan Province declared in 1992, "It was you Christians who brought down the regimes in Eastern Europe and the Soviet Union, but here in China we will stop you now!" In the last 10 years the number of Christians in Henan Province grew from 260,000 to about 600,000. In Szechuan Province, home to one out of every 40 people on earth, 2,000 new churches have been planted in the last three years despite government opposition.

MONGOLIA - A team of German missionaries saw 1,500 residents of the western town of Olgiy convert to Christ in less than two months.

AFRICA - The Assemblies of God, which had only 2,000 churches in 1970, grew to almost 14,000 churches in Africa by 1991. Some missions experts estimate that as many as 20,000 Africans are coming to Christ every day. One example is Bursino Faso, where Assembly of God membership has gone from 25,000 to 350,000 since 1970.

There are many other examples from North and South America, Europe, the former Communist Bloc, Australia and Oceania. But they all have one thing in common. From every race and economic class, from the Arctic Ocean to the Sahara, from Zaire's rain forest to the board rooms of Wall Street, men and women are serving Jesus with their whole lives. Christianity is the most wide spread ethnically diverse faith in the world.

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The Victorious Overcoming Church

By Jay Rogers

"Christ also loved the Church and gave Himself up for her; that He might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the Church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless" (Ephesians 5:25-27).

Ever since the beginning of time, the Word of God has gone forth with power. In centuries past, holy men of God have shaken the foundations of the world and have altered the course of history through their mighty revival preaching. Men such as George Fox, Jonathan Edwards, John Wesley, George Whitefield, Charles Finney, William Booth and D.L. Moody all made an impact on their generation.

Although they appeared at first glance to be lone voices crying in the wilderness, the preaching of these men preceded the outpouring of the Holy Spirit on the masses. God's blessing went into the whole world through their lives - to change individuals, families, cities, governments and entire nations - and the increase of this blessing has not ceased.

The kingdom of God continues to advance forcefully in the earth today. This kingdom is going into the territory of the enemy and is pulling down the strongholds of darkness - and light is coming forth! As the kingdom of God moves forward, the glory of the Lord will be revealed and all the world will see it!

As we trace the advancement of Christ's victorious kingdom from the beginning, we will begin to see a divine plan unfold. We will begin to see that God has been preparing His Church for centuries. And we will begin to understand the glorious destiny that Jesus has for His Bride.

Pentecost

Beginning in an upper room in Jerusalem in 33 A.D., an infant Church began to proclaim the Word of God to the nations of the world. Having been endued with the power to be witnesses, the early Church brought the message of the Cross to individuals and also saw the power of the Gospel to transform entire cities within the Roman Empire.

By the year 300 A.D., the Church saw the Roman Empire begin to come under the rulership of Jesus Christ. Some compromised to escape the message of the Cross, however, and the Church lost its anointing and power of life in the Holy Spirit. Those in positions of Church authority began to look to the pleasures of riches and earthly power. What followed this demise was centuries of spiritual darkness. Those calling themselves by the name of Christ succumbed to idolatry and the Church became nothing more than a pagan institution.

Yet even during the Dark Ages there were a few who carried the light of the Gospel. Fiery evangelists, such as St. Francis of Assisi, who stirred all Italy and parts of Egypt and Spain, would appear sporadically to reclaim thousands for the kingdom of God. Others, such as Girolamo Savonarola, John Wycliffe, Jan Hus had the courage to attack the corruption of Church leadership of their day.

Revival Christianity Reappears

Following over a thousand years of spiritual darkness in Europe, the Protestant Reformation brought a rekindling of the true message of the Gospel to the world. It was the belief of the Reformers that the Church would experience great outpourings of the Holy Spirit on a consistent basis. It was the Holy Spirit Who gave them the grace to advance the kingdom of God in the world. Ultimately these outpourings would result in "a revival that never needed to be revived."

At this time the glory of the Lord would fill the whole earth and Jesus would return in the fulness of His kingdom. The Reformers looked forward to a day when the nations would stream into the kingdom of God. Wycliffe, Hus, Luther, Calvin, Knox, and Tyndale were just a few of the Reformers who held this view.

Another group of Reformers who greatly impacted Europe and America in the 1600s and 1700s were the Puritans. They believed that the whole world would someday come under the rulership of Jesus Christ. It was this vision that caused America to be founded.

The Puritans saw the New World as an unconquered kingdom in which to advance the Gospel. They saw the world as property of Christ to be cared for and cultivated by men. They saw themselves as soldiers in a war against Satan and all of human history as a progression toward the fulfillment of God's purposes in the earth. The Pilgrims who came to plant the first colony in America came for the glory of God and the advancement of the Christian faith.

The Great Awakening

During the First Great Awakening in the 1700s, Jonathan Edwards, John Wesley and George Whitefield all labored to see multitudes converted to Christianity through their mighty revival preaching.

Jonathan Edwards was the Congregationalist Minister who preached the Word in his home church in Northampton, Massachusetts. His ministry was the spark that caused the fire. He was initially responsible for the great revival that has become known as the Great Awakening. Edwards' disciples became known as the "New Lights," a generation of believers who saw a new order coming on the earth.

In the hearts of the New Lights, a promise was reborn. They looked forward to Christ's kingdom coming on the earth and to a day when all people would speak a common language of the heart. They found that just as they had been reborn, entire societies might do the same. Just as they had been severed from their own individual pasts, so, they believed, an entire nation might shed its former self and find joy and

fulfillment.

At the same time, John Wesley, laboring in England, saw the decadent moral condition of his nation - and met it head on - as a great challenge. He believed in the overcoming power of the Gospel that is destined to conquer the world. John Wesley told his followers not to worry about gaining an audience when they preached. Rather he urged them: "Get on fire, and people will come to watch you burn!"

During his life, he wrote extensively, publishing 50 volumes of theology; 233 books on a variety of subjects including medicine, natural science, and literary criticism. Wesley traveled over 225,000 miles on horseback and preached 50,000 sermons. He did all this to advance the kingdom of God and hasten the return of the Lord Jesus Christ.

Another young man, who preached on both sides of the Atlantic and was a close personal friend of Wesley and an acquaintance of both Jonathan Edwards and Benjamin Franklin, was also used powerfully of God during the First Great Awakening. George Whitefield's success was due to his purity of heart and the simplicity of the gospel which he preached. He almost never strayed from telling his hearers of their sins, Jesus Christ, the Holy Spirit, the absolute need of repentance, faith and holiness.

But the Church of England did not love Whitefield. As churches began to close their pulpits to him, Whitefield went to the open places and lifted up his voice for Jesus Christ, preaching to thousands of sinners at a time - people who never frequented a church building.

Whitefield was, in his time, one of the most famous men in England and America. Everywhere he preached, thousands would come from miles around to hear a man on fire for God. He arose at 4:00 A.M. and delivered twelve messages each week! He was, by far, the greatest orator of his day.

He also wrote extensively, visited almost every town in England, Scotland and Wales, crossed the Atlantic seven times, preached in the cities of Boston, New York and Philadelphia, and traveled up and down the east coast of America raising money to build orphanages. The result of his life was seeing multitudes stream into the kingdom of God and seeing the transformation of American and English society.

The Second Evangelical Awakening

In the 1800s, revivals came more and more frequently, so much so that the first 60 years of that century has become known as the Second Great Awakening or the Great Evangelical Awakening. One of the great revival preachers of this time was Charles G. Finney. This is what Finney had to say about the progress of the kingdom of God in the earth:

"Now the great business of the Church is to reform the world, to put away every kind of sin. The Church of Christ was originally organized to be a body of reformers ... the Christian Church was designed to make aggressive movements in every direction - to lift up her voice and put forth her energies against

iniquity in high and low places - to reform individuals, communities, and governments, and never rest until the kingdom and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High God - until every form of iniquity be driven from the earth."

This was the vision of the Second Great Awakening. Some of the most far reaching social changes that this country has ever experienced came out of this spiritual awakening. These social reforms included: the abolition of slavery, the women's suffrage movement, the temperance movement, advances in public education and care for the mentally ill.

The Church of this age had a mandate from heaven to advance the kingdom of God on the earth. The reformation of society was one of the results of this viewpoint. In fact, historians are almost unanimously in agreement that virtually all of the social reform movements of the 1800s had their roots in Christian revivals.

From the lives of the men who led the great awakenings of past centuries, we see a pattern emerging. Their success was due to a simple revelation about the kingdom of God - there is more to God's plan for our lives than just obtaining a blessing and securing a personal faith. God intends for His Church to make bold, violent aggressive movements against the forces of darkness and advance His domain into every area of human life.

This is a commitment that begins with personal holiness and ends in the transformation of society. A life of excitement and fulfillment awaits the true child of God.

The Untold Progress of the Gospel

What is the progress of the Gospel in the world at present? What is happening throughout the nations of the world today?

The two largest unevangelized continents of the world, Africa and Asia seemed unreachable just a short time ago, due to the satanic strongholds of Islam and communism. Yet today, these nations are being shaken by the power of God. There are great revivals happening in the South Pacific Islands as well as China, where the underground Church has grown so powerfully that there may be more Christians in China today than in America!

Africa has also been experiencing great outpourings of the Holy Spirit. Islamic countries such as Ghana and Nigeria are the sights of massive evangelistic thrusts where many are coming to know the Lord. When we look at the Soviet Union and Eastern Europe, we see the kingdom of God forcefully advancing in many places. There is also revival in parts of Germany and Great Britain.

How does this compare with what is happening in the Church in America today?

In America today, there is more gospel preaching than ever before. It is estimated that the gospel is

preached 10,000 times everyday on television and radio nationwide. There is more gospel literature than ever before, more gospel music, more evangelism and more fund raising to proclaim the gospel ... and still there is no revival.

We have more programming, more seminars, conferences and teaching tapes on than ever before ... and still there is no revival! We have more advertising and mass media communication geared for evangelism than ever before but much of it is in vain.

How can this be? What is it that we are lacking today?

The answer is simple: we are lacking the power of God that comes from knowing Him intimately. We must face this fact. Although we have heard many messages about God, we seldom hear any message from God. And yet this is what true preaching is: the voice of a man who has beheld the glory of God. Our only course of action is to humble ourselves and seek the face of God. And unless we do this, we have no right to claim that we know Him.

In the midst of much of the religiosity in America today, God is preparing a generation who will praise Him. God Himself is raising up an army of young people who will speak as prophets to their nation!

So how about you?

Will you dare to be different? Will you be a part of God's prophetic generation? Do you believe that the gospel has conquering power? Do you see yourself as part of a victorious, overcoming Church that will be bringing the gospel to the whole world?

Many will choose the easy path and will grow faint and weary in the battle that lies ahead, but a few will catch a vision of what God is doing in the earth today. They will be as bold as lions and they will lay their lives down to see that the gospel of the kingdom goes to every nation of the world. His glory means everything!

"But the people that do know their God shall be strong and do exploits" (Daniel 11:32).

Revival Accounts & Biographies:

Cane Ridge

The following account of the Cane Ridge Revival Meeting in August of 1801 is a reminder of the awesome movements of God's Spirit that our country has witnessed in the past. The scenario is a six-day camp meeting attended by 20,000 people! It was a remarkable event, since this occurred in the sparsely populated frontier. Among the thousands who were converted was a young skeptic, James B. Finley, who wrote this account:

"The noise was like that of Niagra. The vast sea of human beings seemed to be agitated as if by a storm. I counted seven ministers, all preaching on stumps, others in wagons and one standing on a tree which had in falling, lodged against another.... Some of the people were singing, other praying, some crying for mercy in the most piteous accents, while others were shouting most vociferously.

"While witnessing these scenes, a peculiarly strange sensation such as I had never felt before came over me. My heart beat tumultuously, my knees trembled, my lips quivered and I felt as though I must fall to the ground. A supernatural power seemed to pervade the entire mass of mind there collected.... I stepped up on a log where I could have a better view of the surging sea of humanity.

"The scene that had presented itself to my mind was indescribable. At one time I saw at least five hundred swept down in a moment as if a battery of a thousand guns had been opened upon them and then immediately followed shrieks and shouts that rent the very heavens."

This was the beginning of the Second Great Awakening. Many great personalities emerged from this outpouring, men and women such as Charles Finney, Peter Cartwright, Harriet Beecher Stowe, the Methodist Circuit Riders and the Baptist Revivalists. America's early westward movement was characterized by true Christianity.

Mendell Taylor, *Exploring Evangelism*, (Beacon Hill, 1964), p.142.

Finney

Charles G. Finney was one of America's foremost revivalists. Over half a million people were converted during his ministry in an age that offered neither amplifiers nor mass communication as tools for evangelism. Finney literally altered the course of American history with his mighty revival preaching. His ministry began after the following experience:

"Without any expectation of it, without ever having the thought in my mind that there was any such thing for me, without the recollection that I had ever heard the thing mentioned by any person in the world, the Holy Spirit descended upon me in such a manner that seemed to go through me, body and soul. I could feel the impression, like a wave of electricity, going through and through me.

"Indeed it seemed to come in waves of waves of liquid love; for I could not express it in any other way. It seemed like the very breath of God. I can recollect distinctly that it seemed to fan me, like immense wings. No words can express the wonderful love that was shed abroad in my heart.

"I wept aloud with joy and love; and I do not know but I should say I literally bellowed out the unutterable gushings of my heart. These waves came over and over me, one after the other, until I cried out, 'I shall die if these waves continue to pass over me.' I said, 'Lord, I cannot bear any more;' yet I had no fear of death."

Charles G. Finney, *Memoirs*, (New York, A.S. Barnes & Co., 1876), pp.20-21.

Moody

Dwight Lyman Moody, the great evangelist who labored in the cities of Boston, Chicago and New York, had an experience after ten full years of ministry which changed his life:

"My heart was not in the work of begging. I could not appeal. I was crying all the time that God would fill me with His Spirit. Well, one day, in the city of New York - oh, what a day! I cannot describe it, I seldom refer to it, it is almost too sacred an experience to name.

"Paul had an experience of which he never spoke for fourteen years. I can only say that God revealed Himself to me, and that I had such an experience of His love that I had to ask Him to stay His hand.

"I went to preaching again. The sermons were not different; I did not present any new truths, and yet hundreds were converted. I would not now be placed back where I was before that blessed experience if you should give me all the world - it would be as small as the dust of the balance."

W.R. Moody, *The Life of D.L. Moody*, (New York, Fleming H. Revell Company, 1900), p.149

Bartleman

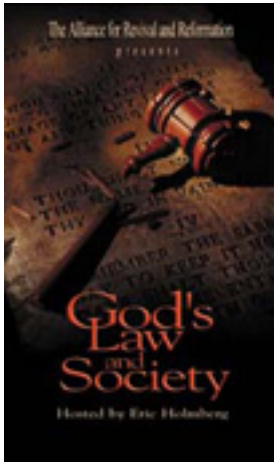
Frank Bartleman experienced a revelation of Jesus Christ in Pasadena, California several months before the onset of the Azusa Street Revival. Bartleman was used mightily by God after this experience to write and preach as a leader in the early Pentecostal movement. His writing and preaching has also literally changed the course of world history:

"Then suddenly, without any premonition, the Lord Jesus revealed Himself to us. He seemed to stand directly between us, so close we could have reached out our hand and touched Him. But we did not dare to move. I could not even look. In fact I seemed all spirit. His presence seemed more real, if possible, than if I could have touched Him naturally. I forgot I had eyes or ears. My Spirit recognized Him.

"A heaven of divine love filled and thrilled my soul. Burning fire went through me. In fact my whole being seemed to flow down before Him, like wax before fire. I lost all consciousness of time or space, being conscious only of His wonderful presence. I worshipped at His feet. It seemed a veritable 'mount of transfiguration.' I was lost in the pure Spirit."

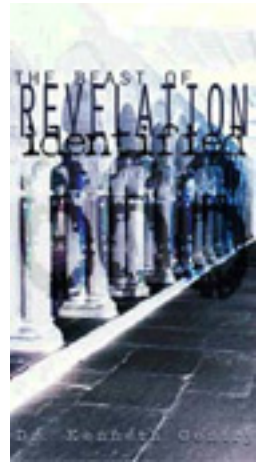
Frank Bartleman, *Azusa Street*, (Plainfield, NJ, Logos International, 1980), pp.16-18.

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The Cross of Jesus Christ

By John Christopher Rogers

"Just as man is destined to die once and after that to face the judgment, so Christ was sacrificed once to take away the sins of many people; and He will appear a second time, not to bear sin, but to bring salvation to those who are waiting for Him."1

During His life, He loved and taught and mended broken lives. Then He was nailed to a cross - the most brutal method of execution known in His day. But His death brought life to those who believed in Him.

For those who would forsake everything to follow Him, it became possible to have access to throne of heaven and to know God. Even now He is seated at the right hand of God where He is praying for us that we might know Him.

This man, of course, is Jesus Christ. His sacrificial death was prophesied in the Hebrew's Book of Psalms long before He came on the scene.

"Sacrifice and offering you did not desire,
but a body you prepared for me;
with burnt offerings and sin offerings
you were not pleased.
Then I said, "Here I am - it is written
about me in the scroll -
I have come to do your will, O God."2

Most people living in the Western world are aware of the life of Jesus Christ and His death on the cross. But how many, I wonder, really understand the deep significance of that death and how it affects them?

The Bible tells of the life of Jesus and His death on a cross. For many this is an accepted fact. But why did Jesus have to die this way? In order to understand this, we need to examine the nature of man.

According to the Bible, God created man in His own image - sinless and perfect. He placed men and women in the world and commanded them to fill the earth and subdue it. He gave them the fruit of every seed yielding tree for food. He commanded them to take dominion over every living thing. Man's destiny from the beginning was to reign and rule with God.

But this perfect image was tainted early on - Satan, a fallen angel lurking in the disguise of a reptile, convinced the human race to rebel against God by disobeying the one commandment God had given them. In order to lure all mankind into sin, Satan cunningly appealed to the pride of life - "You will not surely die (if you disobey God); but you will be like God!"3

And this is the basic sin of man - to be his own god and to exalt his own will above God's will. God had a perfect plan from the beginning. God gave man a perfect purpose - a destiny to rule the earth! A loving God made man and that man decided of his own will to turn away from Him.

Man was created in the image of God, but something happened when sin entered the world. The deliberate choice to sin spawned something insidious in man that has enslaved the human race ever since. Every descendant of Adam has inherited this disease; the law of sin and death has appeared in every person born of the line of Adam. This disease is known as SIN NATURE.

Sin nature is simply the desire to do your own thing. It is the idolatry of SELF - an inborn separation from God which continually works death into us. The only way to be reconciled with God is to somehow get rid of this sin nature.

The Adamic Nature

"This is the written account of Adam's line:

"When God created man, he made him in the likeness of God. He created them male and female; at the time when they were created, he blessed them and called them 'man.' When Adam lived 130 years, he had a son in his own likeness, in his own image; and he named him Seth."4

Notice that although God created man in His own likeness, when Adam had a son he was in his (Adam's) own likeness, in his own image. Many people believe that we are all created in the image of God. This is not the case! We are all born into the image of Adam.

Only when we are born-again are we recreated into the image of God. This is why Jesus had to be born of a virgin; when Jesus was born, the line of Adam was broken. He was not born of Adam; He was born of God. Jesus did not have an adamic, sin loving nature ruling His life; He had a God-like, obedient nature.

So what is the nature of man?

"There is none righteous, not even one;
there is no one who understands,
no one who seeks God.
All have turned away,
they have together become worthless;
there is no one who does good,
not even one ...

For all have sinned and have
fallen short of the glory of God."5

The problem with man is that he is a sinner. Not only does he do sinful acts but he is the chief agent of evil in the world. It is impossible for man to change - not through psychology, not through the New Age movement, not through positive thinking - sin is inherent.

Sin is a part of your genetic code (so to speak). If you don't believe this, just try to stop sinning! This, you will find, is more difficult than easy, because our very sin nature compels us to hellish deeds.

The Atonement - a covering for sin

When sin entered the world, there needed to be atonement.

Atonement is a theme that is repeated many times in the Bible in both the Old and New Testaments. Atonement in Hebrew is kaphar. It means literally - a covering. When Adam and Eve - the first man and woman mentioned in the Bible - first sinned, God provided a covering for their shame. God made garments of skin for Adam and his wife and clothed them. These animals were slaughtered and were substitutes for punishment.

All throughout the Old Testament the blood of animals was used for atonement. "For the life of the creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life."⁶ The law's penalty for sin was death. However, in God's great love and mercy, He provided a substitute. The bloody sacrifice of animals became a "covering" for sin throughout the Old Testament.

Abel's sacrifice was "more excellent" than Cain's because the blood was shed from the best of his flocks. God's warning to Cain, "sin is crouching at your door; it desires to have you but you must master it," speaks of man's problem of sin and God's solution of atonement.

Noah became an heir because he alone of all the men of the earth had faith in God and knew of His atoning sacrifice. Noah built an ark which speaks to us of God's atonement. The ark was the only vessel able to save him from God's judgment on the world.

Noah covered the ark - inside and out - with pitch. It is interesting to note that the word translated "pitch" in Hebrew is phonetically identical to the word for atonement. The words used are kophar and kaphar. The pitch, the atonement, was designed to keep out the waters of judgment and to make Noah safe within. That is what the blood did also - it restrained the judgment of God from reaching the occupants of the ark, and made them safe in spite of the fact that God was destroying the world outside. ⁷

The same pattern is repeated over and over. Abraham met King Melchizedek and offered sacrifice. Later, he was even willing to sacrifice Isaac, his only son, but God spared him and in his place provided a male lamb with a crown of thorns.

Moses was given the design for the Tabernacle, an open tent where the priests of Israel were able to atone for the sins of the children of Israel day after day. These sacrifices were necessary but they were only a shadow of something greater to come. The blood of animals was an imperfect sacrifice (hardly a fitting substitute for a human being!) These were only types pointing to a perfect sacrifice made "once for all," the blood of Jesus Christ the Great High Priest.

Jesus Christ: The Great High Priest

In the Old Testament, the blood is defined as the life of a man; the two are synonymous. Man must sacrifice his life, bear the penalty of his sin, and surrender himself entirely to God before God could dwell in him with His New Life.

The Tabernacle was an illustration for the Hebrew people pointing the way to a more perfect sacrifice - the body of Jesus Christ. Animal sacrifices were never able to clear the consciences of the worshippers. What man could not do for himself, the Lord Jesus, the Son of Man, did for him. He shed His blood, He gave His life in entire surrender to the will of God as a satisfaction of the penalty of sin.

Under the Old Covenant we see the blood of sheep, goats and bulls being shed day after day for the sins of the Hebrews. These were merely a reminder of sin. Under the New Covenant, however, we see Jesus Christ the Great High Priest who shed His blood for man while he was yet a sinner. This sacrifice was final, once for all, and it was able to cleanse us completely from all sin.

When Jesus Christ died on the Cross, the curtain in the Jewish temple was supernaturally torn in two.⁸ This signified that He had entered into the "Holy of Holies" which is in heaven. The New Covenant guarantees for us a High Priest, holy and blameless, who will always live to intercede for us.

The law of the Old Covenant and the atonement serve only to remind us of our sin; but Jesus came to take away our sin.

The Power in the Blood

At some point, you may have asked - "How could something that happened almost 2000 years ago possibly affect me today?" Does the Blood shed at Calvary, a hill in a distant country, many centuries ago still have power in the present day?

As we are dealing with spiritual things, it is necessary to let God birth this revelation in our hearts. It is impossible, with mere human thought, to fathom the mysteries of "the Holy of Holies" - God's dwelling place in heaven - and few people have attempted understand these mysteries which are outlined in the Book of Hebrews.

We think of the shedding of the Blood of Jesus as a distant event, but it is present and real and it available to us today through the Holy Spirit. Throughout the Old Testament, the blood of a man was

linked with the life and spirit of a man. So, in the New Testament, the Blood of Jesus is linked with His Eternal Life and Spirit.

The Blood and The Eternal Spirit are bonded together in the life of Christ. They are one. The shedding of His Blood was brought about by the Eternal Spirit and the Spirit lived and worked in that Blood. As a result, when the blood was shed it did not die and decay as a dead thing - No! The Blood was taken up into heaven when Jesus gave up His Eternal Spirit to the Father.

The Blood abides as a living reality - in "the Holy of Holies" - as it exercises its divine authority from heaven today. The Blood of Jesus abides as an eternal sacrifice for sin. Jesus Christ Himself entered the Holy of Holies once for all by the means of His own Blood. The Blood will manifest its power in us because the Eternal Spirit works in it and through it.

The Blood shed at Calvary does not merely "atone" for (cover) our sins. It does much more than that! The Blood alone possesses the power to cleanse us of our sins and enables us to serve the Living God. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God."9

Many people believe that Jesus died for their sins. This is true, but something more is required - Has the Blood of Jesus truly set you free from the law of sin and death? Have you experienced the Blood? Truly experienced it? - or is it just a legal acceptance - you believe but there has been no visible change in your life?

Many say that although we are redeemed by the Blood of Jesus, we still "sin every day in thought, word and deed." This belief is a shallow view of the Atonement. God did not send His own Son to die for us as a mere "covering" for our sins. Although this is a great thing, He did much more than that!

Jesus Christ is not interested in forgiving you every single time you sin! He is more interested in breaking that horrible sin nature that controlled your life. If you think of yourself as merely a "poor, wretched sinner saved by grace," then you have missed the point entirely! You have made Jesus Christ, the expressed image of the glory of God, into nothing more than a "better cow!"

Jesus did not die for your individual acts of sin - He died to break the power of sin nature in the lives of those who follow Him to the Cross. We must cease to think in terms of our individual acts of sin and concentrate instead on the revelation God has given to us in the Cross - God sent His own Son to die and break the power of sin - "once for all" - He is asking us to accept His forgiveness once for all, and to put away, to eradicate, to completely destroy the sin nature.

Jesus came to set us free from our sins not in our sins. If you haven't experienced this today then you need not only to come to the Cross and look at it - but also get on it.

Have you done this?

Identification

How can I die? It is true that I cannot literally die on a cross to crucify my sin nature - so how can I be crucified with Christ? Dying to sin and self is accomplished through IDENTIFICATION. "I am crucified with Christ, nevertheless I live, yet not I, but Christ lives in me."10

When Jesus Christ died on the Cross, I went up there with Him, not only my sins, but my whole life, my thoughts desires, emotions and will. When Jesus went into the tomb, I went in there with Him. I died to sin and self. But when Jesus rose from the dead - I rose from the dead! He gave me new life through the Spirit.

"Therefore walk after the Spirit and you will not fulfill the desires of the sinful nature ... Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. Since we live by the Spirit, let us keep in step with the Spirit."11

"Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry. Because of these, the wrath of God is coming."12

All this is accomplished through identification with the death, burial and resurrection of Jesus Christ. The Bible tells us what to do with the works of the flesh - mortify them, put them to death, completely destroy them! It is vital that this be understood. The Bible also tells us of the consequences of treating the Blood of the New Covenant as a mere covering to excuse sin.

"If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, but only a fearful judgment and of raging fire that will consume the enemies of God. Anyone who rejected the law of Moses died without mercy on the testimony of two or three witnesses. How much more severely do you think a man deserves to be punished who has trampled the Son of God underfoot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who has insulted the Spirit of grace?"13

Since we have the availability of the Eternal Spirit, it is easier to obey God under the New Covenant than under the Old. However, the punishment for disobeying under the New Covenant is even more severe. We must always remember that true salvation can only come through an experience with the Cross. It is the only message that can bring New Life.

Although God is full of infinite compassion, love, mercy and grace, He is also a holy God and cannot allow a single sin to go unpunished. The exceeding sinfulness of man must be viewed in light of the holiness of God. In the Cross we find the love of God for man but also his intense hatred for sin. If you truly love God, you will hate all sin. You will desire above all else to be made holy by His Blood - not merely forgiven but also cleansed.

The New Cross

In an effort to comfort people struggling with sin and to gain a following, many ministers have fallen prey to the message of "The New Cross." Author A.W. Tozer describes the deficiency of this message:

"The new cross does not slay the sinner; it redirects him. It gears him into a cleaner and jollier way of living and saves his self-respect. To the self-assertive it says, 'Come assert yourself for Christ.' To the egoist it says, 'Come and do your boasting in the Lord.' To the thrill-seeker it says, 'Come and enjoy the thrill of the abundant Christian life.'

"The idea behind this kind of thing may be sincere, but this kind of sincerity does not save it from being false. It misses completely the whole message of the cross. The cross is a symbol of death. It stands for the abrupt, violent end of a person. God salvages the individual by liquidating him and then raising him to newness of life.

"How can this idea then translate itself in life? Simply the sinner must go on to forsake himself. Let him cover nothing, defend nothing, excuse nothing. Let him not seek to make terms with God, but let him bow his head before God's stern displeasure and acknowledge himself worthy to die."14

This false teaching of "The New Cross" has wreaked havoc all across our nation. This message seeks to comfort rather than convict. People are told, "Just say this sinner's prayer and accept God's forgiveness and grace." There is one major element missing from this message. What must we do to be saved? - REPENT! Any message that does not require repentance from sin and a resulting outward change is a Cross-less message and is false.

Understand that the requirement for holiness is not legalism. Jesus Christ is not so concerned with individual acts of sin as He is with sin nature. When sin nature is destroyed, individual acts of sin will disappear. If we stumble in obedience and commit individual acts of sin we can seek forgiveness. However, sin nature must be eradicated. The people of God must be moving from glory to glory and be changing from moment to moment into the image of God.

This message is currently spurned by many. But the day is coming when the presence and the glory of God will be revealed in His people. Even now a great shaking and purging is taking place. The end result will be a holy people. The message of the Cross is a hard message - but it is the only true message and the only one that will make a difference in the world today.

Do not be deceived by those who say that it is impossible to live a holy life. The Gospel message is very simple and clear - forsake your life and cling to the Cross. It is your only hope.

"So do not throw away your confidence; it will be richly rewarded. You need to persevere so that when you have done the will of God, you will receive what He has promised. For in just a very little while,

"He who is coming will come
and will not delay.
But my righteous one will
live by faith.
And if he shrinks back,
I will not be pleased with him.

"But we are not of those who shrink back and are destroyed, but of those who believe and are saved."15

1 Hebrews 9:27,28 2 Psalm 40:6-8 3 Genesis 2:16-17

4 Genesis 5:1-3 5 Romans 3:10-23 6 Leviticus 17:11

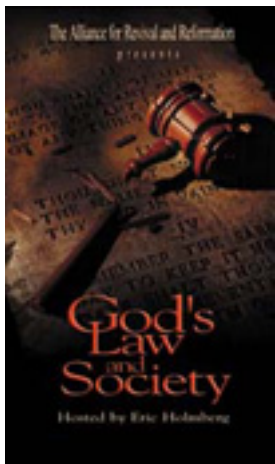
7 M.R. De Haan, M.D., The Tabernacle, (The Zondervan Publishing Co., Grand Rapids, 1955), p. 157

8 Luke 23:44-46 9 Hebrews 9:14 10 Galatians 2:20

11 Galatians 5:16,24,25 12 Colossians 3:5,6

13 Hebrews 10:26-29 14 A.W. Tozer, "The Old Cross and the New" 15 Hebrews 10:35-39

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The Strategic Imperative for Unity

By John D. Beckett

Chairman of the Board, Intercessors for America

8/92

Last fall I attended a "solemn assembly" of pastors and church group leaders, based on a pattern found in Joel 2. During the three days of the assembly, which was accompanied by fasting and much prayer, reconciliation took place and many damaged relationships were restored.

More recently, several from this assembly regathered, this time on a site overlooking the juncture of two of Ohio's beautiful rivers. Exactly 175 years earlier to the day, a hearty pioneer had arrived by horseback from New England and decided these rivers provided the ideal location for a frontier settlement, and a town was born. With one heart and voice, we lifted up strong prayers for the area, asking God to displace spiritual strongholds and flood our community with His grace and mercy.

I see an important link between the solemn assembly and our territorial prayers. We needed right relationships to pray effectively. Our impact was rooted in our unity. But such unity is only beginning in our area. Satan has successfully used his time-tested arsenal of accusation, deception, turf-building and outright lies to divide and weaken us. He knows that a divided house cannot stand. He trembles at the prospect of a Church that is walking in submission to the Head and in love and forgiveness with each other. I believe this is why the New Testament makes clear that unity is not an option.

Our first encounter in the Scriptures with the early Church is at a prayer meeting, where they were all together in one accord. This was the context into which the Holy Spirit was poured out. Later we see them breaking bread from house to house, taking their meals together with gladness and sincerity of heart. They enjoyed each other's company.

Paul continually urged unity among believers, emphasizing that by one Spirit we are all baptized into one body. He admonished us to grow up in all aspects into Him, who is the head, even Christ, from whom the whole body is fitted and held together. He exhorted us to agree, that there be no divisions among us, and that we be made complete in the same mind. He pressed the men to pray, lifting up holy hands, without wrath and dissension. He described a Church in all her glory, having no spot or wrinkle. I once heard a pastor remind us the Lord is coming back for a beautiful bride, not a nagging wife!

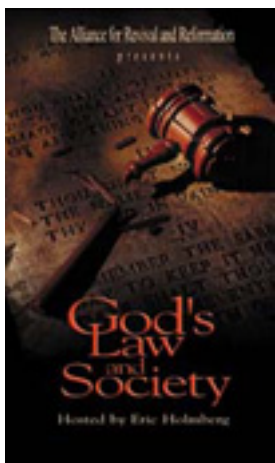
Peter said that all should be harmonious, sympathetic. He spoke of us as living stones, being built up into a spiritual house for a holy priesthood. James urged us to confess our sins to one another, and pray for one another, so that we might be healed.

So compelling was the idea of unity that Jesus petitioned His Father that his followers might all be one, even as He and the Father were one. He spoke of the power that would be released through a united

church: "Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven." The Greek word translated "agree" is *sumpheneo*, literally to sound together, or be in harmony. From this root we get the word symphony. *Sumpheneo* is so essential in a fine orchestra that a skilled conductor will detect even a single note that is out of place and speak firmly to the errant musician.

Our Heavenly Father is the conductor of the earthly orchestra called the Church. Whether it's a duet, a small ensemble, or a full-scale symphony, He wants us in harmony. Only then will we produce the clear sound that engages the energy of heaven itself, which in turn will change the destiny of communities and nations. This is the strategic imperative for unity.

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Love blows the trumpet of HOLINESS!

By Keith Johnson

The God we serve is awesome in holiness!

"Who is like unto thee, O Lord, among the gods? Who is like unto thee glorious in holiness, fearful in praise, doing wonders?" (Exodus 15:11)

"Who shall not fear thee, O Lord and glorify thy name? For thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest" (Revelation 15:4).

"Exalt the Lord our God and worship at his holy hill; for the Lord our God is holy" (Psalms 99:9).

In examining the subject of holiness, the order of topics I shall pursue is the following:

- I. What is the holiness of God?
- II. The call to holiness
- III. Why holiness?
- IV. Some hindrances to holiness
- V. Some concluding remarks

What is the holiness of God?

"It is the highest and most all embracing of the attributes of God."¹

The very word "holy" has come down from heaven. Isaiah and John tell us of what they have seen and heard. They speak of heavenly realities - of cherubim and seraphim - of living creatures! The God they saw was not just holy - but He was HOLY, HOLY, HOLY! This was their eternal message to mankind - God is three times holy!²

The Apostle John perceives something of the holiness of God when he says, "God is light and in him is no darkness at all"³ None at all! No sin or wickedness - only pure light and perfect holiness! What fellowship does light have with darkness? None at all! A holy God cannot have fellowship with sin.

Wrong views about holiness are generally traceable to wrong views about human corruption. So holy was God and so wicked was man that God would rather have sent his own Son to die rather than let sin reign! The plain truth is that a right knowledge of sin lies at the root of all saving Christianity. If we don't understand what sin is then how can we repent and feel sorry for our sins? If we don't understand that sin separates us from God then how can we be reconciled to Him?

I am convinced that the first step toward obtaining a higher knowledge of holiness is to realize the awful sinfulness of sin. When we see our sins the way that God sees them, as totally hateful, then we will cry out to God for deliverance. Then and only then can His wonderful grace have its full effect upon us. His blood will not only cover our sins - it will also wash them away! This is His joy - to save us and cleanse us with His precious blood. The result of this great work is holiness!

The Call to Holiness

But just as He who called you is holy, so be holy in all you do: "Be holy, because I am holy."³ The holiness of God is His greatest attribute. When we read, "Be holy," what is our reaction? How do we respond? Many view this command negatively with a slavish mentality. But this should not be the case! It is God's desire to share with us, His people, the greatest thing He has: His holiness!

Just as the athlete pursues excellence in his training and attains a certain degree of satisfaction and accomplishment, so it is for us, the children of God. We should approach God's call to holiness in a positive light knowing that it is a great privilege to be saved by grace and washed in His blood. We should rejoice that we are partakers of His divine nature - to be holy just as he is holy.

God calls every Christian to a life of holiness. This call is not merely for a "select few" - there are no special categories of saints who may be holy. It is not just for leaders and "super-spiritual" people. No! - He calls all to be holy!

Why Holiness?

J.C. Ryle, the famed Bishop of Liverpool from 1880 to 1900, once wrote: "Where there is no sanctification, there is no regeneration and where there is no holiness of life, there is no new birth. This is no doubt a hard saying but it is a simple Bible truth."⁴

So why holiness?

Holiness of life is a "must" because it is the only acid test of true Christianity. This is a point that is all but forgotten by the modern church. "If we can get someone to say a prayer and join the church," they say, "we've done our job!" This is a shallow view of the work of evangelism compared with all the great moves of God throughout history and the ministries of the men who have led these movements.

John Wesley, for instance, preached the gospel to the poor and wretched - the outcast of society. He preached the free grace of God and salvation through the blood of Jesus Christ by faith. But that was not all he preached: "Wesley followed up conversion by demanding that it must be confirmed by changed habits of life."⁴

So why holiness?

Let me explain - a Christianity Today poll of Americans over the age of 18 found that 94% of those polled believed in God. Furthermore, 45% said that personal faith in Christ is the only hope of heaven. Church membership rated at 67%. Half of these members polled attended church at least monthly. Another survey found 70 million Americans claiming to be born-again, almost one-third of America! It would seem evident by these statistics that we live in a Christian nation - but do we?

The theologian Reinhold Niebar warned: "take no satisfaction in the prevailing religiosity of our nation. Much of it is a perversion of the Christian gospel."⁵

Why? - Because of the watered-down message devoid of holiness that has gone out to the masses! Dietrich Bonhoeffer comments on this deficient gospel:

"Cheap grace is the deadly enemy of our Church. Cheap grace means grace without price; grace without cost! The essence of grace, we suppose, is that the account has been paid in advance; and, because it has been paid, everything can be had for nothing.

"Cheap grace means grace as a doctrine, a principle, a system. It means forgiveness of sins proclaimed as general truth, the love of God taught as the Christian "conception" of God. An intellectual assent to that idea is held to be of itself sufficient to secure remission of sins.

"Cheap grace means the justification of sin without the justification of the sinner. Grace alone does everything, they say, and so everything can remain as it was before. Cheap grace is the preaching of forgiveness without requiring repentance.

"The price we are having to pay today in the shape of the collapse of the organized Church is only the inevitable consequence of our policy of making grace available to all at too low a cost. Our humanitarian sentiment made us give that which was holy to the scornful and unbelieving. We poured forth unending streams of "grace." But the call to follow Jesus in the narrow way was hardly ever heard.

"Cheap grace has turned out to be utterly merciless to our evangelical church. This cheap grace has turned out to be utterly disastrous to our own spiritual lives. Instead of calling us to follow Christ, it has hardened us in our disobedience.

"Deceived and weakened, men felt that they were strong now that they were in possession of this cheap grace - whereas they had in fact lost the power to live the life of discipleship and obedience. The word of cheap grace has been the ruin of more Christians than any commandment of works."⁶

We must never forget that the grace of God is holy! We must once again preach and teach the whole gospel. We must tell the truth!

So why holiness?

If Christianity is ever to be restored to a place of power in America, then the truth about God's holiness must once again be lifted up to its rightful place. The message of God's holiness is needed to save the masses in America from deception!

Some Hindrances to Holiness

The following are a list of reasons that most people fail to seek the holiness of God thus missing out on His greatest desire for their lives:

1. One may not seek after God's holiness because: he fails to recognize its great value.

To him holiness is viewed as something that is too "legalistic" or "too intense." These people have never come to the realization that God desires to give us his holiness, so that we may be partakers of His divine nature.

The great value of God's holiness is found in His call to each one of us. This calling also involves many great promises.

"Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God."⁷

What motivates you in your walk with God? I hope that it is not fear or legalism! God desires to motivate you toward holiness by His love.

2. One may not seek after God's holiness because: he has heard an inadequate definition of holiness.

A pastor stands before his church or perhaps before a television camera and says: "The word holiness means 'set apart,'" and he's right! But surely the word implies much more than that! Usually the people who hear such a definition walk away from the service with a big question mark in their heads. "Separate from what?"

"Holiness, a term... meaning separate from the ordinary or profane, also in Hebrew and Greek 'holy' implies connection with God or the divine. Thus God is holy and people, things and actions may be holy by association with God. Holiness may also include the idea of consecration to God and purity from what is evil and improper... In general, the Christian way of life derives from God and so is holy. Consequently, the community must avoid sin and evil and anything that would compromise its holiness and closeness to God."⁸

Don't be afraid to call a spade a spade - to be holy means to be set apart from "sin" unto God!

3. One may not seek holiness of life because of a prevailing teaching that places human beings in a

position so weak by nature that they are unable, with or without God's help, to be holy.

"I mean ... nobody's perfect," people say. "We're only human ... we have to sin a little bit every day!"

A.W. Tozer has commented on this sad state of affairs: "Our moral helplessness is hammered into us in sermon and song until we wilt under it and give up in despair."⁹

There are no two ways about it, either we can or cannot please God. If we cannot, then we should not worry, for we are not morally responsible. But if we can but will not, then we are guilty and are deserving of God's punishment. Does God command anything which is impossible? No! Therefore, it is possible to live a holy life that is pleasing to God.

4. Another reason people lack the determination and desire for God's holiness is: the teaching of "theological holiness."

This teaching is usually communicated along these lines: "When you get saved, you get holy. There is nothing more that you can do, so just rest. Don't be concerned about living in sin - in God's eyes, you are already holy."

This teaching comes from a warped view of the doctrine of justification. The Bible does teach us that we are justified at conversion. Justification, as used in scripture, means to "declare or cause to appear innocent or righteous" (Deut. 25:1); "to reckon righteous" (Romans 4:2-8); "not to impute iniquity" (Psalms 32:2).

Yes, we are justified - just as if we never sinned - at conversion. But remember ... this is only one part of our salvation. God will not give us the one (justification) without the others! "Justification is a change in my standing before God; regeneration is a change in my nature; adoption is a change in my position; and sanctification means a change in my character and conduct."¹⁰

These are all separate aspects of salvation but all of these operate as one. This is, briefly stated, the plan of salvation. It is one thing to become a "Christian" and claim to be justified, but it is quite another thing to live the Christian life of sanctification. The word "sanctification" holds no strange meaning; it means "to make holy" or "consecrate" a place, thing or person to God.

Since holiness is primarily the attribute of God, what is sanctified is removed from "profane" or "common" use and is reserved for the Lord. Sanctification is not a "passive gift." Christians must live out their lives in a holiness that reflects what they have received.¹¹

J.C. Ryle once said; "Tell me not of your justification, unless you have also some marks of sanctification. Boast not of Christ's work for you, unless you can show us the Spirit's work in you."¹²

Don't be deceived by the compromising voice of religiosity! Without holiness no one will see the Lord!

A holy man will seek to be of one mind with God. He will love what He loves and hate what He hates. He will shun every known sin. He will walk after the Spirit and not after the flesh. He will strive to be like Jesus in everything he does. He will walk the path of love and kindness toward his brothers and sisters. In short, he will live his life in obedience to the written word of God.

Some Final Remarks

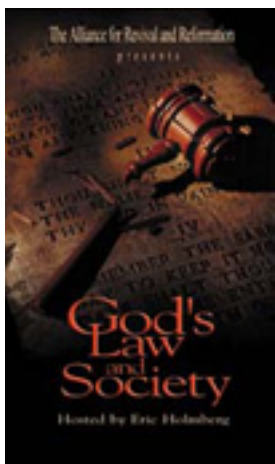
Do you hunger for more of Jesus? Then run to Him, leave everything behind and go to Him just the way you are. You will find all that you need in Him! He will be your holiness. Do not try to make yourself holy. Many people have tried, struggling and laboring, making resolutions, only to collapse under the weight of the Law.

Remember ... without Christ you can do nothing. Allow His work on the cross to change you. Let His love motivate you. Commune with Him, love Him, worship Him! His desire is to clothe you with His holiness. Will you be holy?

It is time to lift the standard of holiness higher than it has ever been lifted before! Don't settle for the second rate, lukewarm, compromising kind of "Christianity" that is so prevalent today! God has called you to be holy. You were saved and called with a holy calling. What will you do? Will you be holy?

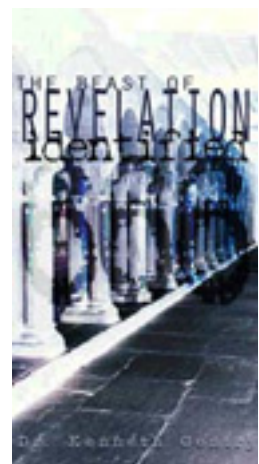
And remember ... it is love that blows the trumpet of holiness!

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1958 Classic, "Why Revival Tarries," Predicted the Liberation of the Communist Bloc

8/90

World renowned evangelist, Leonard Ravenhill, in his book, *Why Revival Tarries*, predicted the downfall of communism in 1958. Ravenhill, whose outdoor evangelistic crusades in England often drew traffic stopping crowds, began to call Christians to demonstrate the truth and power of the gospel over 30 years ago.

Prophesying a worldwide awakening which would galvanize the power of the Church and result in a great harvest of souls, Ravenhill foresaw three specific events which would serve as signposts for the beginning of this revival.

These signposts included (1) the dissolution of "organized systems" of religion in God's Church, (2) the sudden appearance of prophets bringing words of deliverance to God's people, and (3) the precipitation of revival in China, the Soviet Union, and Germany which would bring an end to communism.

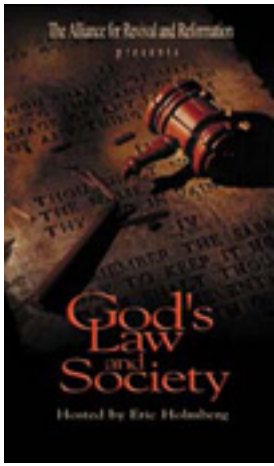
Speaking of the demise of religiosity in the Church, Ravenhill predicted: "When God-given heaven sent revival does come, it will undo in weeks the damage that blasphemous Modernism has taken years to build. By the gale of the Spirit the deceptive doctors of divinity will see swept away the house which they built upon the sand."

The advent of the prophetic ministry was foretold as appearing suddenly in fulfillment of Joel 2 and Malachi 3: "Ten minutes before John the Baptist arrived - no one knew he was there. As it was, so it will be. God will get some man's ear and heart and will. Men, hidden in secret at this very moment will utter soon, in the Spirit's might, the burning truths that this people must hear."

"At the operation of the Spirit," Ravenhill said, communism will "bend as corn before the wind. The Kremlin will tremble at the news of a supernatural operation in China, Russia, Germany, etc. - lands scorched with the fire of militant Communism. For one reason, they need it so greatly; for another, our free nations need to be provoked as Jonah was with Nineveh."

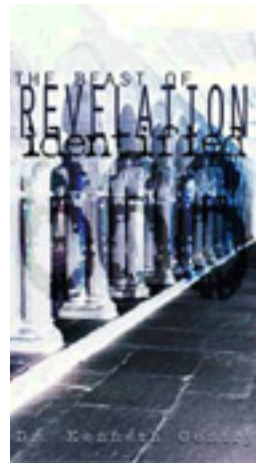
These three events, according to Ravenhill, would be a precursor to a worldwide awakening.

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Will We Get the Message?

by Bob Muni
10/89

Recently a team of researchers led by Dr. Ralph Neighbor conducted a survey in New Zealand. They asked people: "How would you describe the apparent condition of the Church?" The answers: "Irrelevant, unheard, ineffective, impotent ..." Strong words!

We may not like the above description, but the facts are hard to ignore. The very people we are called to reach, the world, have responded with a negative and unpleasant message. It would be easy to give way to pious platitudes and self-righteous remarks. As human beings we would rather convince ourselves that they are wrong, they don't understand, they are just not one of us. It might be tempting but it would be wrong.

We need to take a look at ourselves through the eyes of those we are trying to reach. The lessons might be painful as we see ourselves through their eyes. If we have ears to hear we might benefit immensely from what is being said and become more effective in our mission.

In Matthew 5:13-6, Jesus likens the Church to the salt of the earth and the light of the world. We are exhorted to be full of flavor as salt causing people to be thirsty for the source of our life. Our lives must be as a light open for all to see, set on a hill, our good works causing people to glorify our Father in heaven.

We are warned also, that if the salt loses its flavor and the light is hidden, we become good for nothing and easily trampled under foot. This sounds a lot like the description of the Church in the survey, doesn't it? Irrelevant, unheard, ineffective, impotent ... these words describe a savorless salt and a light that has been hidden.

Let us examine several reasons why the salt has become tasteless to the lost and the light has grown dim to the world. In viewing the problem, we will also see some of the solutions.

The Salt Has Been Kept In The Shaker

Christian activities have consumed so much of people's lives that they have no time and little energy to make or have an impact in the world. Salt is most useful when it has been poured out of the shaker.

Christianity has been practiced in the midst of our "holy huddles." There is a lack of Christian energy being expended on reaching the lost. We are using it all up at our gatherings.

Jesus has commanded us to go - to bring the kingdom of God with us to a lost world. We have instead

been trying to bring the world to Christian meetings. We have been seen as irrelevant because Christians have been nowhere to be seen.

The Power Of The Cross Has Been Diluted

Compromise in standards of holiness and biblical purity has allowed the people we are supposed to reach to ask: "How is your life different from mine?"

We must have tangible evidence of integrity, honesty, and purity consistent with biblical principles. If the Cross has no effect on our lives and we do not conduct ourselves any differently than the world, we will have no power to witness. No one is going to listen to the words of truth from a life riddled with sin.

If there really is power over sin from the Cross, then it must be practiced before it can be preached with power. When we begin to believe that there really is power in the Cross and our lives consistently reflect it, then we will arrest the world's attention.

The light is growing dim because there is too much darkness in our midst. We have been living in gray areas and God has called us to be lights. That means we have a stark contrast with darkness, not a compromise to accommodate it.

Wrong thinking from humanism, secularism, existentialism and all the other "isms" have crept into our thinking and lifestyles. Too much emphasis has been placed on man. We must return to the power of the Cross as the power source of life in the Church.

Legalism Has Left a Bad Taste in People's Mouths

In the absence of real internal power being expressed in our lives, we have reverted to lists, rules, expectations and traditions to govern our behavior. We have too often relied on forms but have not enlisted or trusted the power of God. The Holy Spirit wants to govern our lives as the love of Christ constrains us. The grace of God is a mixing of the power and desire to do God's will internally.

God wants the freedom to mold people into His image for them. Often we are too quick to try to mold new converts into the image of what we think God wants them to be rather than letting God do it.

We need to closely examine all areas in our Christian institutions to rid them of all the vestiges of legalism. Only what is found in the liberty of the Spirit will contain the flavor to draw others to the Father.

In John, 13:35 Jesus says: "By this all men will know that you are My disciples, if you have love for one another." Is the world seeing this love? Or are they seeing church splits, factionalism and backbiting?

Who would want to be a Christian if all they see is division? There is too much of that in the world already. How can they believe that we would love them if we can't even express love among ourselves?

Our example of love speaks louder than our words. People are looking for the real thing - LOVE - the unconditional agapé flavor. When people see us living lives full of love, their desire for love will be aroused. When we can be united our light will burn far brighter than it does.

We Have Lost Our First Love

The only flavor or light we have as Christians is that which the Father imparts through us. The only way to remain flavorful and full of light is to spend time with Him.

We must return to our first love. Seeking God must be our passion. Activity is no substitute for time with God. Doing God's work is not the same as seeking Him. Our priorities must be adjusted accordingly.

Jesus said He would spew the lukewarm out of His mouth. We must remain hot, full of passionate love, not lukewarm and half-hearted. That means 100% of our lives must be given to Him. Anything less than full consecration is diluted and lukewarm.

We Christians have created a safe little subculture. We have our own protocol, traditions, methods and meetings. We have even developed our own language. To the outsider looking in, we appear weird. The result is that people stay away in crowds.

We need to be real people relating to the world in real ways. We are commanded to be "in the world but not of the world." But too many of us have compartmentalized our lives wanting to be "out of this world." We won't be heard if we are not understandable.

We need to find ourselves relating in real ways, addressing the pressing, relevant issues of today in language they can understand, not in "Christianese" or with chapter and verse. There needs to be a tangibly felt link in bringing the kingdom of God within us to the outside world.

So many of our attempts at reaching out have really been inviting people into a meeting to watch us be different. We need to be different out in the world and not just in meetings. Our love and compassion is what make's us different. If we can't demonstrate our love for the lost, we are totally missing the purpose of the Great Commission.

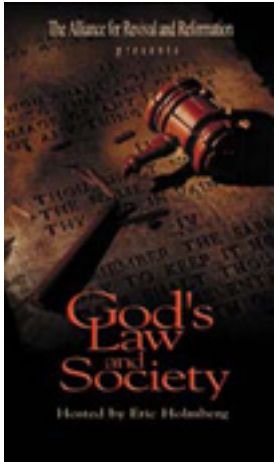
We have been commissioned to go out into the world and be in their midst, demonstrating the love and power of God in practical, understandable ways. But first we must remove the religious garb that isolates us and keeps us from being real among real people.

Up until now, we have been using methods that are comparable to fishing with a pole. When we go out in the way Jesus did among sinners, ministering in their midst, addressing real problems with working

answers, we will begin to fish with nets and they will be full.

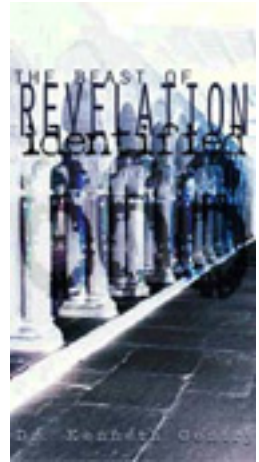
There is a tremendous challenge set before us. In God's grace let us meet it and see our world rise up to meet Jesus.

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Fallow Ground

- by David Houston

It is amazing to me that people think they can live life the way they want to and still know God. The Bible says in Hebrews 12:14 that "without holiness, no man shall see God." This does not refer to conjuring up some emotion. The Bible is speaking about allowing our hearts, our minds, and our actions to be purified by the Word of God.

We cannot be casual and expect that God will come meet us. It is impossible for us to come into the presence of God with sin in our lives. Without holiness, we will never meet God; and without an increasing holiness, we will never get close to Him. It is the greatest privilege in the world to know God. It's also the greatest privilege for God to be shining the spotlight of His Word on our hearts, breaking up the fallow ground.

One thing that will block us from the presence of God is presumptuous sins. In Psalm 19:13, King David said, "Keep back Thy servant from presumptuous sins; Let them not rule over me." Presumption is defined as "blind or headstrong confidence; unreasonable confidence in divine favor. Bold and confident to excess." King David understood that presumptuous sins can rule over us. In the Psalms we are commanded to hate evil. We cannot be passive about fighting temptation or wicked thoughts in our minds; we have to hate them!

God is putting a spotlight on the sin in our hearts because He loves us. He wants our consciences to be pricked and convicted. God doesn't want us to have head knowledge only, just knowing we've sinned, because that doesn't change anyone. It does not benefit us just to know in our heads that we have sinned. God wants to let it convict our consciences. He wants our consciences to be hurt, to be remorseful, because we have offended a holy God.

In Psalm 51, David repented to God for his sin. We must keep in mind that an entire year had passed since he committed the sin of adultery against a woman, ordered her husband killed, and ultimately sinned against all of Israel. Yet in verse four he says, "Against You [God] only have I sinned." His conscience was so pricked because he had sinned against God and offended him - that was so real to him at that time that everything else paled in comparison.

The only way you are going to have the kind of friendship with God that He desires with you is to be pricked in your conscience. It requires a tender conscience which causes you to realize that you have offended a holy God.

Sin separates us from a holy and pure God. It keeps us from being able to love Him. We have dealt too lightly in the past with our sin, and we are too familiar with it. God wants us to develop a hatred of sin. The reason a lot of people never experience God is because they haven't realized that they have to hate

evil and separate themselves from it to walk with a holy God. God is love, but He is also holy.

Joy Dawson, in her book *Intimate Friendship With God*, explains four distinct levels of attitudes toward sin. Let's look at these different levels:

* Level One: The person who does not sin because the consequences are too great. This person lusts after someone else in his or her heart but does not commit adultery or fornication because of the consequences being too great. Obviously, there is no hatred of evil and, therefore, no fear of the Lord.

* Level Two: The person who lives by the Golden Rule. He wants peace at any price and cannot understand anyone who is so radical that he would try to change the status quo of his life or anyone else's. This person can be full of the sins of selfishness and self-righteousness without being aware of it. If you asked him: "How long has it been since you spent more than an hour in prevailing prayer for the lost souls of men? ... What is the depth of your commitment to the Lord Jesus Christ for the lost souls of men to be reached by your witnessing to them on a personal basis?"

In all honesty he would have to answer, "Very little or none at all." There is no fear of the Lord manifest in these sins of selfishness, prayerlessness, self-centeredness, complacency, and self-righteousness. There is no acknowledgment, let alone any hatred, of these sins in the person who lives on this level.

* Level Three: The sincere Christian who earnestly desires to please the Lord Jesus Christ. He does not want to sin and is deeply concerned when besetting sins are in his life. He wishes he could find an answer as to why he is always having to confess over and over again the same sins. Perhaps he commits the sins of criticism and of judging others, the sins of pride ... He is deeply concerned and longs for freedom.

* Level Four: The person who has the fear of God upon him. He hates sin; therefore, he seldom sins. If he does, there is a quick awareness of sin, immediate repentance, and a willingness to humble himself before others if directed by the Holy Spirit to do so.

Do you know which level you are demonstrating? Whatever sin you see in your life, God wants you to turn against that sin. We need to get violent at sin trying to rule our lives. We must turn our hearts toward God and let Him illuminate our hearts to see any sin.

I wrote a letter to our church at UCLA recently explaining a practical way God had given me to break up the fallow ground in my heart.

Hosea 10:12 says, "Break up your fallow ground for it is time to seek the Lord until He comes to reign righteousness upon you." I believe that the Lord has shown me practically how He wants us to go about this, and I will share it with you in this letter.

I'm quoting a great deal of this from a booklet, *How To Promote a Revival*, by Charles Finney. Finney

said that the way to tenderize our hearts and break up the fallow ground is in self-examination: considering our past actions, the motives of our hearts, the thoughts that have been in our minds. Go over your past sins one by one. Write them down in detail and meditate on your sin. Meditate on the coldness and indifference and uncaring attitude of your heart in order to let the Holy Spirit begin to convict you deeply of your sin and your lack of love for God.

Finney lists several topics that I think are helpful and that I have been using in my prayer times in the last few days.

1. Lack of love toward God. Think of the little time that you have given to God. Write it down. Think of the indifference that you have had to God's feelings and opinions. Think of the lack of affection that is in your heart toward God.
2. Lack of love for the Bible. Write down in detail the lack of desire and fervency in reading the Word of God. Is it simply rote or duty?
3. Neglect of prayer. List your attitude in prayer; your lack of zeal for prayer; the excuses that you make instead of prayer; the lack of listening to God and earnestly desiring to hear His voice. Does not your prayerlessness reveal your self-sufficiency?
4. Worldly-mindedness and carnality. The love for things of the world has crept in. List the desires that you have for your worldly possessions above the love of God. List the amount of time that you give to thinking of worldly things versus the love of God and worship.
5. Pride, Vanity. Detail the manifestations of pride that the Holy Spirit shows you. Is it not sin to care more for external appearance than your eternal soul? Do you have selfish ambition more than zeal for God's glory?
6. Personal worship. Write down as well as you can remember the last times you had personal, intimate worship time with God. Why does your mind wander so? Why do you find so little time for worship with God? Why do other things take precedence?
7. Hardness of heart. As you are listing these things, list the indifference that is in your heart even now as you acknowledge the sins of lack of love and lack of gratitude toward God.
8. Lack of personal holiness. Detail the compromise: looking at things that you should not, listening to things, even saying things out of your mouth that grieve the Holy Spirit.
9. The thoughts of your mind. Jesus said if you look on a woman to lust after her you have already committed adultery. List how unholy and impure your thoughts have been and how little you have done to take them captive to the obedience of Christ.

10. Disobedience to the written Word of God and to the spoken Word of God. Write down every instance where you have deliberately disobeyed your conscience, the voice of the Holy Spirit. Acknowledge to the Holy Spirit in writing how you have grieved Him and offended Him by not listening, by deliberately ignoring or disobeying His voice.

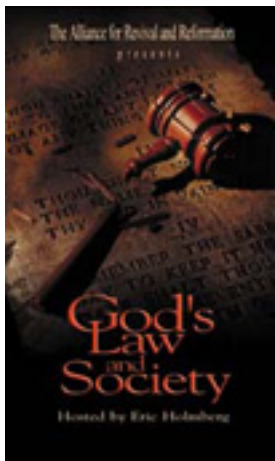
11. Acknowledge the lack of fruit of the Holy Spirit. Write down the sins of anger, jealousy, envy, backbiting, exaggerating.

Be thorough in your work. In breaking up your fallow ground, you must remove every obstruction. As you go over the catalogue of your sins, decide that you will repent and change. Wherever you see wrong, resolve at once in the strength of God to sin no more in that way.

You need not expect that God will do all the work. Much is up to you. Fasten your attention upon your sin. You cannot look at your sins long and thoroughly and see how bad they are without feeling, and feeling deeply. Let the Holy Spirit bring full conviction and a thorough repentance, as well as the cleansing and refreshing of a clean conscience and a pure heart before God.

Parts of this article were taken from *Intimate Fellowship With God*, by Joy Dawson, (Old Tappan, NJ: Chosen Book, Fleming H. Revell Co., 1986), pp. 51-55.

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Fire From Heaven

by Del Fehsenfeld Jr.

It had been an exhausting day. The hot sun beat down on the parched earth. The crowd had sat under the cloudless sky for what seemed like an eternity - silent spectators in this play-off between Baal and Jehovah. Jehovah's side was hopelessly outnumbered - the odds, 850 to 1 in favor of Baal.

Silently they watched and waited and wondered, as the prophets of Baal tried first one tactic and then another to persuade the god of lightning and fire to prove himself and send fire from heaven. They pled, they appealed. Unsuccessful, they began to cry out more earnestly, to cajole, to demand that Baal heed them and send fire. Still no answer. Still no fire.

Undaunted, they persisted in leaping upon the altar, and in cutting themselves until the blood flowed - desperate, vain attempts to prove their sincerity to Baal and to see some evidence - any evidence - of spiritual reality. But there was no sign of fire from heaven - not even a spark. In fact, there had been no movement of any kind in the heavens for more than three years - no fire, no rain, no voice, no reality.

Weary with the exercise in futility, desire turned to disappointment and defeat.

At this point in the familiar account, one cannot help but notice some striking similarities to the church in our day.

By and large, we are not lacking in activity, fervor, or attempts to obtain spiritual power. To the contrary, our church calendars are bulging with services, retreats, conferences, and programs. We are making lots of noise. We are busy, earnest, and perhaps, sincere. But still, there is a deafening silence in the heavens. There is no fire. It's not that we're not trying. We are. But, apparently, all of our programs, promotions, meetings, buses, budgets, baptisms, committees, and conventions have failed to produce the one thing which we most desperately need - fire from heaven.

And while the spiritual leaders and activists are busily trying to produce sparks, the average church member sits back with the rest of the world - waiting, watching, and wondering. Oh yes, theologically they know that Jehovah is the only true God of fire. But can they be blamed for asking deep within themselves questions they would never dare to verbalize? Is God really as powerful as their pastor claims He is? After all, they've never seen anything truly supernatural or unexplainable. Most of the "spiritual" results they've seen can be accounted for in purely human terms.

Into the arena now steps a solitary figure. For years he has been a fugitive from the king whose wrath he incurred three years earlier. One would expect him to cower in the presence of the offended monarch. After all, he stands to lose his life. But, no, he is secure, assured, and bold.

Now he is calling to the people to listen. They gather around him somewhat skeptically. This man has always been something of an oddity - a real contrast to the other religious leaders of his day. His has always been a minority voice. His message cuts across the grain of what is traditional and palatable. His challenge to "get off the fence" and take a public stand for Baal or Jehovah, makes the average person uncomfortable. They'd rather not commit themselves.

Now he directs their attention to the altar of Jehovah. Unused for many years, it is in a state of disrepair. One by one, he selects 12 large stones and constructs an altar. He prepares the sacrifice and places it on the altar. Nothing out of the ordinary yet.

But then he catches them off guard. Turning to the crowd, he directs them to fill four barrels full of water and pour them on the sacrifice.

What?! Has he lost his mind? Anyone knows wet wood won't burn! And, even more importantly, doesn't this strange man know that it hasn't rained for over three years? They are down to the last few days of their meager water supply.

"Fill four barrels full ..."

"He sounds crazy to me - but, on the other hand, this may be the only hope we've got. After all, Baal hasn't done anything to help us ..."

"Whoosh."

"What a waste! We're all going to die!"

"Do it again ..."

"There goes the last drop of water we've got. It's never cost me so much to serve God!"

Then a short, simple prayer, and ... FIRE! No matches. No kerosene. No magic tracks. No gyrations. No pretending. Just fire. Real fire. Fire that licks up the water and utterly consumes the sacrifice, the wood, the stones - even the dust on the ground. Fire from heaven. The fire of God.

What Is the Fire of God?

I do not know of any greater need in the church today than for the fire of God to fall. Just what do we mean by the fire of God?

I'm talking about the manifest presence and glory of God. I'm talking about the supernatural power of God. I'm talking about services that are more than just nice meetings with nice music and nice preaching. I'm talking about results that cannot be explained in terms of human effort. I'm talking about that which

man cannot program, manipulate, plan, or make happen. I'm talking about something more than the ordinary operation of the Holy Spirit in the lives of His people. I'm talking about the extraordinary outpouring of His Spirit. I'm talking about the fire of God.

What Does the Fire Do?

When the fire falls, we see God for who He really is. Both the Old and New Testaments reveal God to be a God of fire. In the 20th century, we have come to teach and worship two Gods - "the God of the Old Testament," who is loving, merciful, and gracious. But the God of the Old Testament is the same as the God of the New Testament. At Mt. Sinai, where the law was given, God revealed Himself with "lightnings and thunderings and voices." Then, in the last book of the Bible, the Apostle John was given a glimpse into the Throne Room of Heaven. Out of the throne "proceeded lightnings and thunderings and voices."

What we have today is a concept of God as a gray-haired, cosmic grandfather, sitting in a rocking chair, pushing buttons, passively tolerating and winking at the sin in the world and the church.

But God has not changed since Mt. Sinai. The only difference in John's vision is that there is a Lamb next to the throne. He has given His life to satisfy the wrath of a holy God against our sin. But God is no less holy or just. He is no less a God of wrath and judgment against those who spurn the provision of the cross by sinning willfully.

When the fire falls, God comes. And when God shows up, people are more comfortable on their face on the floor, than sitting in a pew. The Beloved Apostle John fell back, terrorized at the vision of God. Even the seraphims in Isaiah's vision had to cover their faces from the overwhelming view of God's holiness and glory.

Dear Friend, how long has it been since you've seen God? How long since you have been overcome by the awareness of His holiness and a sense of your unworthiness before Him?

When the fire falls, it consumes everything that is unholy, earthly, or temporal. The fire of God purifies, purges, melts, and devours, for "our God is a consuming fire" (Hebrews 12:29). God is like a refiner's fire (Malachi 3:2) that brings impurities to the surface, and exposes and consumes them.

When the fire falls, sin is judged and dealt with thoroughly and uncompromisingly - not just the obvious sins of the flesh, but subtle, secret sins of the spirit, as well. Masks of respectability are pulled off, pretense stripped away, and the souls of men laid bare before the gaze of an all-seeing, all-knowing God.

When the fire comes, there is deep, heart conviction and grief over sin. The intense searchlight of God's holiness makes things once thought acceptable, to suddenly become abhorrent. Indifference is turned to mourning. A casual attitude toward sin is replaced by brokenness and genuine repentance.

When the fire falls, the efforts and works of believers are tested. Much of what appeared to be spiritual activity, is exposed to be nothing more than fleshly effort and is consumed as wood, hay, and stubble.

When the fire falls, our traditional methods and programs are all yielded to His Lordship and the Holy Spirit begins to preside in reality over the workings and operation of His Church. When the fire falls, there is power, there is life, there is purity, there is spontaneity, there is reality.

Where is the fire of God today? Where is the evidence of His presence and power? Where is the sense of awe, of wonder, of fear in His presence? Where are the tears of brokenness and contrition? Where are lost people falling on their faces, overcome by the reality of God's presence in the midst of His people? What church in your community is known to have the fire of God? In what Sunday School class, what home, what mom, dad, or teen-ager is the fire present?

Why Don't We Have the Fire?

1. In many cases, we don't have the fire of God because we don't think we need it. We are content to live without it. The Israelites didn't think they needed fire. They thought they needed water. They focused on their felt need, while being blind to their real need. But once the fire came, then the rain came.

For the most part, our nation, churches, homes, and lives today are devoid of the glory and power of God. But when asked to state our needs, we speak of needing bigger buildings, more money, more volunteers, better staff, more equipment, etc. Why can't we see that our real need is for God Himself?

We have sinned against God and He has withdrawn His manifest presence from us. But our eyes have grown accustomed to the darkness. We have gotten used to functioning in our own effort. Hardly anyone questions the authenticity of our results. Someone has said that if the Holy Spirit were taken out of the average church, 95 percent of the program would just keep right on going.

We have become blinded to our true spiritual condition and need. Like the Laodicean church, we think we are "rich, increased with goods, and have need of nothing."

I hear Christian leaders today speak of how Christianity is flourishing. Others insist we are in the throes of revival. If that is the case, then why is every form of moral impurity rampant in our evangelical, Bible-preaching churches? Why is the divorce rate as high in the church as it is in the world? Why do the vast majority of Christians never introduce anyone to Christ? Why do people laugh their way down the aisle to make "decisions"?

Why are our churches loaded with people who want a part-time, convenient, weekend Christian experience and who show no serious interest in spiritual growth? Why do pastors have to twist people's arms to give, to serve, to get involved in the work of the ministry? Why are church splits so common? Why are so many professing Christians barren, empty, hurting, confused, and in spiritual bondage? Why is the world so utterly disinterested in what we have to offer?

As long as we think we're doing all right, we will never be motivated to cry out to God to send fire from heaven.

2. I believe another reason we don't have the fire is that we really don't want it. Oh, we say that we do. But what too many of us really want is the kind of "fire" that will draw attention to our church, pack our auditoriums, increase our offerings, and solve all our problems. We don't want the fire that will consume, destroy, expose, root up, burn, and hurt. We're afraid of what might happen if God appeared on the scene. We want a tidy religious experience that we can control.

Furthermore, we don't want the kind of preaching that precedes revival. I have found that many people want nothing but encouragement and "love" from the pulpit. They don't want the truth! Preaching on sin, repentance, holiness, brokenness, or confession is considered negative. "You're putting people on a guilt trip. You'll damage their self-esteem." I wish we were half as concerned about people having a proper view of God as we are about people having a proper view of themselves! Deceived by the world, our ego-centric theology has become more concerned about self-image than about God's image.

3. We don't have the fire of God because we don't believe it can happen today. In order to justify our impotence, we have dispensationalized away most of God's Word. "That's Old Testament!" "God doesn't work that way today." A serious study of the history of revival reveals that every revival is, in a sense, a repetition of what took place on the Day of Pentecost. The Spirit is poured out upon His people in an extra-ordinary way, and the manifest presence and power of God are released.

But in our concern to avoid the excesses and abuses of certain movements, we have denied altogether the possibility of a supernatural outpouring of the Holy Spirit. We don't pray for miracles, because we don't really believe that God still does miracles in the 20th century!

4. Finally, we don't have the fire of God, because we aren't willing to pay the price to get it.

We want an instantaneous, costless, painless revival. We want all the positive results and benefits of revival - all at little or no cost. We want gain without pain. We want the joy of new life without going through the travail of labor pains. We want healing, without surgery. We want joy without mourning. We want to enter into the power of the Resurrection, without first suffering the agony of the Cross. We want our schedules and programs and institutions to stay intact - we want a minimum of disruption or interference with our plans and traditions.

Revival involves a process - a process that requires plowing up the hardened, uncultivated ground of our hearts, before there can be planting of the seed, and ultimately, a harvest. The plowing is painful. But it cannot be circumvented. And it takes time. Yes, time is an unavoidable part of the price. Weekend, mini "revivals" may be easier to fit into our schedules, but they are unlikely to result in genuine revival.

Elijah had been in a process of preparation and purification for 3-1/2 years, before God sent the fire. And

the people of Israel had suffered the consequences of their sin for the same period of time before they got desperate enough for God to send the fire.

We're too busy to listen to God. God meets with those who wait for Him (Isaiah 64:4), but we want Him to send the fire on our timetable. And He'd better be through by noon! Friend, God simply will not fit into our plans, our schedules, or our timetables. He is God! And He must be given the freedom to operate as He wills, on His schedule.

If God is going to send the fire, we've got to be willing, if necessary, to discard our man-made traditions, methods, structures, and programs, to make room for Him. It's not that those things are wrong, in and of themselves. But for too many of us, they have become gods. Anything that has become more essential to us than His presence, is part of the price He will require.

There certainly will be no fire until the sacrifice has been offered. For the Israelites, it meant placing their water supply on the altar. God didn't need water. But when He had their water supply, then He had them. And that's what He wanted all along.

I don't know what sacrifice God may require of you or your church. He may ask you to surrender your reputation and what others think of you. He may ask you to bear criticism, misunderstanding, and rejection from those whose opinions matter most to you. He may ask you to quit your job. He may ask you to put your life savings or retirement fund on the altar. Ultimately, it is ourselves that God wants to be laid on the altar.

Let me ask you a question. Do you want the fire? How badly do you want it? What price are you willing to pay to get it?

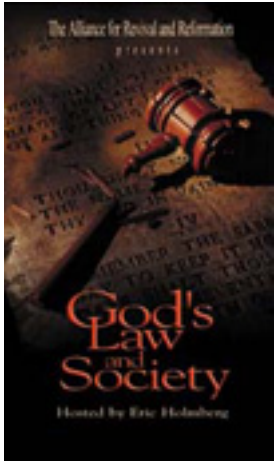
Are you willing to sacrifice that which is most precious to you? Are you discontent to go on living without it? If so, join me in crying out to the God of Elijah, the God of Fire:

Revive us again;
Fill each heart with Thy love.
May each soul be rekindled
With fire from above.

Hallelujah, Thine the glory;
Hallelujah, Amen.
Hallelujah, Thine the glory;
Revive us again!

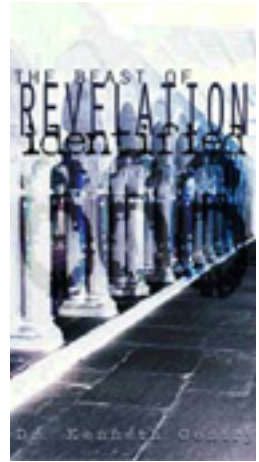
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Rock Music

HELLS BELLS: The Dangers of Rock and Roll by Eric Holmberg

Over The Edge: A Brief History of Rock and Roll

The Power of Music

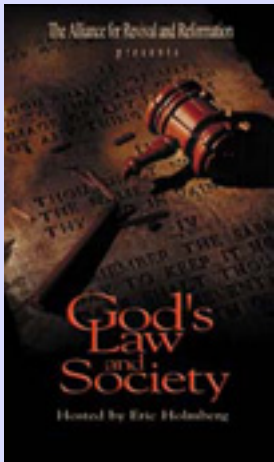
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Hell's Bells

By Eric Holmberg

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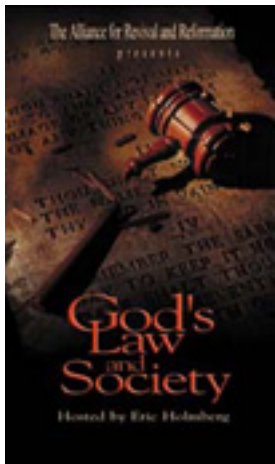
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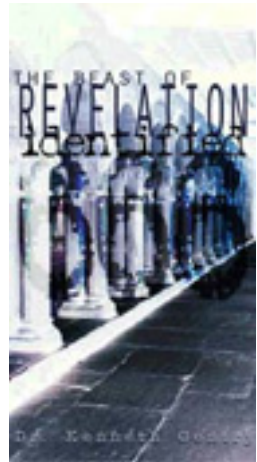
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Hell's Bells - part 1

-The Dangers of Rock and Roll-

Part 1

What is wrong with this man? Is this just a good time or is there something of a deeper significance going on here as well? What type of effect does this music have upon people? Is it only rock 'n' roll?

These questions and others will be answered as ***Hell's Bells*** takes you on a journey to the heart of rock 'n' roll. You'll discover what it can do to an egg. Your head. Your life. And your eternal soul. We'll explore rock's relationship to sex, violence, suicide, drugs, rebellion, and, most importantly, the occult. Come with us now as we join our host, Eric Holmberg, Founder and Director of Reel to Real Ministries for ***Hell's Bells: The Dangers of Rock 'n' Roll***.

Thanks for taking the time to watch this video and I hope and pray that you'll get something good, maybe even life-changing out of it. Before we get started, however, I wanted to make a few points clear kind of lay down the ground rules for you. First, we're going to be taking a pretty hard look at contemporary music and I'll be saying some pretty direct things, both about the music and the artists. Please understand that nothing personal is intended here against anybody. I don't hate these artists, I'm not trying to say that God hates them, and I'm certainly not trying to get you to hate them. We simply want to look at rock music from the perspective of truth as defined by both the scriptures and the Person of Jesus Christ. And in that context if we find something that looks like a duck, sounds like a duck, and acts like a duck, then shoot we're just going to have to call it a duck.

Now you might not believe that the Bible and Jesus are the standard for absolute truth and that, therefore, their comments as they relate to rock music are irrelevant. Well, don't get up-tight. We'll hopefully deal with the issue of faith as we progress, but at least at the outset, try to keep an open mind and, at minimum, understand that right or wrong, what you are about to see and hear is what the Bible and Jesus have to say about these things.

Now you might also find some of the information about the artists and the music incredible, maybe even hard to believe. Please understand that every point has been carefully researched and documented. All quotes, for example, were taken either from the artist's own writings, rock magazines, books on musicology, or biographies written by sympathetic fans. Because of the wealth of material we're going to cover, and in the interest of time and the aesthetics of this presentation, I'm not going to generally site the sources. If you're interested, the closing credits will contain information on how you can get a copy of the script along with all the documentation.

And finally, to preempt the inevitable outcries of censorship, let me go on record. We're not here pushing for record banning, record burning, or even the dubious practice of rating rock albums. So don't anybody

worry! We're not trying to control what people listen to. What we are trying to do is help people understand the big picture, to peel back the veneer of pop culture and gaze into the bedrock of truth that lies beneath. Then people can make decisions about their lives, music, or anything else armed with truth and understanding.

Now, as we begin our video journey to the heart of rock 'n' roll, let's listen to probably the only true thing that Wendy O. Williams and the Plasmatics ever laid down on vinyl. Appropriately enough, it was recorded backwards. (from the end of Side 2 of "Coup d'Etat")

When we play the tape reversed we hear.

"The brain-washed do not know they are brain washed."

At 12:32 Wednesday morning a performance by the popular punk rock group The Huns was cut short when police arrested the groups volatile lead singer, Phil Tolstead. Charged with inciting a riot, this incident becomes the latest in a young and sordid career that has featured not only the standard spewing forth of obscenities and hate, but has also included mock crucifixions and the ridicule of God and prayer. The confrontation is said to have begun as Tolstead pointed at a uniformed police officer while singing the Hun's song "Eat Death, Scum!"

That's right Mike Rock 'n' Roll! Powered by space-age technology and popularized by the largest, wealthiest and most leisure generation of young people in history, rock music has changed the modern world in ways more profound than perhaps any other social phenomenon. Evidence of its impact are many and varied.

Rock has become a multi-billion dollar industry, one recently described by the *National Review* as "the most prosperous industry in the world". (National Review, February 24, 1989, p.28) Its superstars have annual incomes that easily eclipse those of all but a handful of the most successful industrialists and businessmen.

And the music is virtually everywhere from packed sports arenas to commercials that peddle everything from tennis shoes to alcohol from the sound tracks of movies and television series to the pulsing rhythms that reverberate in our health spas. Everything today seems to march to its rhythm.

Perhaps the only thing more notable than rock's pervasiveness is the manner in which it helps shape the hearts and minds of the worlds' youth. As Dr. David Elkind noted in his book *The Hurried Child*, one of the most underestimated influences on young people today is the music industry. (The Hurried Child, Addison Wesley Publishing Company, 1988, pp. 89 -93)

Citing again the *National Review*: "Rock's sheer pervasiveness makes it the most profound value shaper in existence today. Unless you are deaf it is virtually guaranteed that rock music has affected your view of the world."

(National Review, February 24, 1989, p. 28)

From the manner in which young people dress to the way they view and understand the key issues of life, little escapes the pale cast by rock's big sound.

And it's no wonder. Young people wake up to it, drive to it, play to it, study to it, and go to sleep to it. Studies show that between the 7th and 12th grades, the average teenager will listen to and watch 11,000 hours of rock music and rock videos - more than twice the time they will spend in class. (American Academy of Pediatrics)

As Dr. Alan Bloom noted in his best-selling book *The Closing of the American Mind*, "Nothing is more singular about this generation than its addiction to music." (The Closing of the American Mind, Dr. Alan Bloom, Simon and Schuster, 1987, p.68)

Incredibly, despite this unprecedented power and the mounting evidence that rock's influence can be less than positive, most people have never stopped to consider what is really going on in and through contemporary music. Why is music so powerful? How does it effect us? What is its source? And to where is it leading us?

Throughout the ages, wise men have noted music's profound impact on its listeners. For example, over 2,000 years before the birth of Christ, the musical systems of China were both highly developed and central to its society. It was to this that the philosophers directed much of their attention. Understanding its intrinsic power, they carefully checked their music to make sure that it conveyed eternal truths and could thus influence man's character for the better. (The Secret Power of Music, David Tame, Destiny Books, 1984, p. 34)

To this end, tradition states that one emperor, by the name of Shun, would monitor the health of each of the provinces of this vast kingdom by simply examining the music they produced. Course and sensual sounds indicated a sick society, one in need of his intervention and assistance. (The Secret Power of Music, pp. 13 - 14)

Two thousand years later the Greek philosopher, Plato, echoed the sentiments of Emperor Shun when he said, "When modes of music change the fundamental laws of the state change with them." (The Republic, Book 3, p. 401)

In his famous work *Laws*, Plato could have been writing about our modern age when he stated "Through foolishness they, the people, deceived themselves into thinking that there was no right or wrong in music that it was to be judged good or bad by the pleasure it gave... As it was, the criterion was not music but a reputation for promiscuous cleverness and a spirit of law-breaking." (The Secret Power of Music, p. 189)

Plato's contemporary, Aristotle, noting that music has "the power to form character" (The Secret Power of Music, p. 19), wanted to see it actually regulated by the state an approach, by the way, of which I and

the producers of this video are not in favor.

Moving up to the present century, Vladimir Lenin, the co-founder of communism and one of history's greatest experts on subversion and revolution said, "One quick way to destroy a society is through its music." (The Marxist Minstrels, A Handbook on Communist Subversion of Music, American Christian College Press, 1974)

Changing laws, forming character, and toppling societies most of us are not used to talking about music in such expansive terms. To understand this magnitude of impact we must consider both the nature of music and man; and how music affects us in body, soul, and spirit.

Given the materialistic philosophy that marks this present age, it's surprising that more attention has not been given to the many profound ways sound and different musical forms can affect the physical world. For example, research has found that shrill sounds of sufficient volume can congeal proteins in a liquid media. So a soft egg placed in front of a speaker at some of the louder rock concerts can midway through the concert become a hard-boiled snack for the weary head-banger. Does anybody have any salt here? (The Day Music Died, Bob Larson, Bob Larson Ministries, 1973)

Moving from proteins to animate objects, repeated experiments have shown that plants respond positively to classical forms of music, actually growing and flowering faster than if there was no music at all. Conversely, more dissident forms of music, like heavy metal, can actually retard growth and even kill the plant. (The Secret Power of Music, p. 143)

Of course, humans are much more complex than plants, but it still makes one wonder what this type of music might be doing to us. As Dr. Adam Knieste, a musicologist who studies the effects of music upon people noted, "It's really a powerful drug. Music can poison you, lift your spirits, or make you sick without knowing why." (Family Weekly Magazine, January 30, 1983, p. 12, article by David Chagall)

As mathematics is the universal language of the mind, music is the language of the heart, what the great composer Robert Schumann called "the perfect expression of the soul." Biblically, when we talk about the soul, we are speaking of the human personality and its three component parts the mind, the will, and the emotions. And it's here where we begin to see music's real power take hold.

In the realm of the mind, there is mounting evidence that certain kinds of rock have a negative effect on one's ability to think and learn. Studies at two separate universities, for example, have found that rats have a much more difficult time learning to pass through a maze if they are subjected to hard-rock music. (Insight Magazine, April 27, 1987, p. 57)

On the emotional level, few would deny music's power. Its ability to influence and enhance moods is, in fact, one of music's greatest attractions. What most people are not aware of, however, is both the extent of this influence and the ease with which they can be unconsciously manipulated. As Eddie Manson, Oscar-winning composer and one-time president of the American Society of Music Arrangers has said,

"We manipulate people like crazy.... Every film composer mixes his experiences with a talent for musical manipulation, and then projects that Machiavellian power gut to gut." (Family Weekly, January 30, 1983, p. 15)

Moving from the gut to the brain, music is also a powerful "encoder", a term in psychology for something that helps determine the way we perceive and think about the world. In other words, music has an inside track to the subconscious levels of our minds. (The Secret Power of Music, pp. 148 - 150) This truth is even physically suggested by the fact that the auditory nerves are the most predominant of all the human senses. (The Secret Power of Music, p. 136)

Research done at Stanford University confirms not only this predominance at a physical and subconscious level, but also in an area that is perhaps the most uniquely human of all; that is in the area of transcendent experiences what the researchers term "thrills". They found that the most powerful stimulus for evoking thrill-like sensations in their subjects was music. (Physiological Psychology, 1980, Vol 8 (1), 126 - 129, Avram Goldstein)

Musicologist David Tame anticipates Stanford's discovery when he wrote in his book *The Secret Power of Music*, "Music is the language of languages. It can be said that of all the arts, there is none that more powerfully moves and changes the consciousness." (The Secret Power of Music, p. 151)

Changing one's consciousness is what David Crosby meant when he told Rolling Stone Magazine that through just his music he could alter his audience's value systems and, in effect, steal them away from their parents. (The Rolling Stone Interviews, Arthur Barker, 1981)

And Crosby is not alone. Perhaps rock's greatest genius, Jimi Hendrix, told Life magazine in 1969, "I can explain everything better though music. You hypnotize people to where they go right back to their natural state, and when you get people at their weakest point, you can preach into their subconscious what we want to say." (Life Magazine, October 3, 1969, p. 4)

In recognition of this transcendent power Eddie Manson went on to share a sober warning, "Music is used everywhere to condition the human mind. It can be just as powerful as a drug and much more dangerous, because nobody takes musical manipulation very seriously." (Family Weekly, January 30, 1983, p. 15)

As we just saw in the quote by Jimi Hendrix, music is a spiritual thing. And it is in this realm of the spirit where we will focus most of our attention because it is here where music reaches its greatest heights of power and influence.

Even the very word "music" suggests this spiritual dimension. Its root word "muse" were the spirit beings who the ancient Greeks felt were responsible for the inspiration of all art.

Today, it's not just the Greeks who feel that artists are inspired by spiritual forces. Folk jazz artist Joni

Mitchell, in an interview with Time magazine, was described as follows: "Joni Mitchell's own strongest creative impulses come to her in a somewhat unusual way. She deeply believes in a male muse named Art who lends her his key to what she airily calls the "Shrine of Creativity." (Time, December 16, 1974, p. 39)

Avant-garde musician Peter Rowan echoes this description when in an interview with the Washington Times he said, "I do believe that music itself is a spiritual force. The inspiration I feel is like a holy thing. It's beyond any words I can use to describe it." (Washington Times, March 7, 1986)

This perception takes on an more even more startling dimension when described by guitarist John McGlaughlin, "One night we were playing and suddenly the spirit entered into me and I was playing but it was no longer me playing." (Circus Magazine, April, 1972, p. 38)

Earlier in this presentation we saw this perception mirrored in these words by AC/DC guitarist, Angus Young, "Someone else is steering me. I'm just along for the ride. I become possessed when I'm on stage." (Hit Parader, 1985)

To fully comprehend both the nature and magnitude of the spiritual interrelationship between man and music, we must first understand something of the basic realities that attend the spiritual world.

1.The real reality is a spiritual one. One of the scripture's primary messages is that the time/space world we live in is a created one, having its origins in an eternal, spiritual realm that exists outside the scope of our physical senses. In John's gospel, Jesus tells us that God is Spirit (John 4: 24a) and it is this inexpressibly wise, loving and all powerful Spirit Who is the creator of all things. His is the transcendent reality.

2.Man is a spiritual being. Though as we have noted we live in a body and have a soul, we are first and foremost spiritual beings. Genesis 1:27 gives the account of the origins of man, "So God created man in His own likeness." In other words, Spirit begat spirit. From the breath of God that gave us life to His image indelibly impressed upon our hearts, you and I are spirits. And as spirits, we are profoundly affected by the principles and the personalities that make up the spiritual world, whether we are aware of them or not.

3.As God's offspring, the primary purpose for our existence is to know and experience God. In John 17:3 Jesus said, "This is eternal life to know God and the Savior Whom He has sent." Continuing with the passage of scripture we read earlier "The Father is looking for those who will worship Him in spirit and in truth." (John 4: 24b) The worship spoken of here is not some dry religious exercise, but the natural response to knowing and experiencing God. And biblically and scientifically, there is no more profound way to be drawn into and then express this experience than through music. As perhaps the greatest musician in history, Johann Sebastian Bach said, "The end of all music should be the glory of God and the refreshment of the human spirit."

4. Through sin man fell and was separated from God. Throughout the scriptures the words of God in Ezekiel are echoed again and again, "The soul who sins will die." (Ezekiel 18: 4)

The death spoken of here manifests itself in several ways, but most significantly in a spiritual sense as through our sin we are separated from the God of all life. Left stranded, subjected to the tyranny of our selfishness and lust, we are no longer citizens of God's kingdom but instead walk "according to the way of this fallen world, according to the prince of the power of the air, the spirit who works in all who are disobedient." (Ephesians 2: 2) Into this hopeless situation, God sent a Savior, His own Son, to pay the penalty for our sins, to destroy the power of this "prince of the air", and to bring man back into His kingdom. (John 3: 16, John 10: 10, Heb. 2: 14)

5. The kingdom of darkness is real and is the spiritual source of all opposition to God.

The lord of this diabolical kingdom is the "prince of the air", more commonly known as Satan, or the devil. With a hoard of wicked spirits at his command, he is called the "god of this fallen world". (2 Cor. 4: 4) As this world's ruler, his task is essentially two-fold. First, to stimulate the variety of lusts resident within the human heart, thereby degrading people as well as bringing them into greater bondage and control "For by what a man is overcome, by this he is enslaved". (2 Peter 2: 19) Second, to oppose all of God's efforts to redeem man and thus steal away Satan's subjects. The battlefield here is primarily the human mind. Using a variety of techniques, Satan's strategy is to fill us with lies, to convince us that black is white and evil good, to justify sin and blind us to our need for a savior, to distort our image of God and erase or trivialize our image of Satan, convincing us that he either doesn't exist or that he's a cartoon imp in red pajamas. Put simply "...to blind the minds of the unbelieving so that they cannot see the light of Christ who is the image of God". (2 Cor. 4: 4)

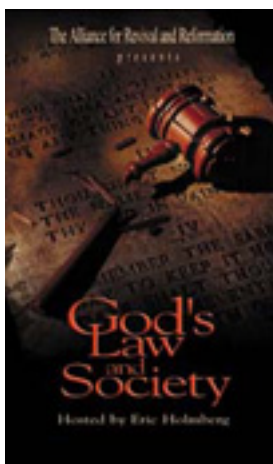
Given its power over the heart of man, music is among the most potent of these techniques. And it's worth noting that both the scriptures and church tradition suggest that music comes quite naturally to Satan, that very possibly, before his fall, he was in charge of music in heaven. (This is based upon the popular exegesis of Isaiah 14 (esp. vs. 11) and Ezekiel 28 (esp. vs. 13 in KJV) that views the "King of Babylon" and the "Ruler of Tyre" as types of Satan before and after his fall from heaven.)

Of course, any style of music can be perverted by evil. Many of the elements this presentation examines are found in other musical forms as well. The reason for our focus on rock is both its unparalleled popularity and the manner in which it has given place to evil. Suddenly at first and then with increasing blatancy as rock's celebrants have been brought under its rhythmic sway, it has become one of the most potent weapons in Satan's arsenal of deception.

Fortunately, Satan's proven tendency for over-achieving has resulted in a blatancy that, when examined by an objective inquirer, can be used to expose the devil's presence and purposes hence this presentation. And one last point before we begin to dust rock music for Satan's fingerprints 2 Corinthians tells us that "the devil can disguise himself as an angel of light" (2 Cor. 11: 14) that he can, in other words, appear as something beautiful, even Christ-like. Don't be fooled! Satan doesn't just manifest his power through a

Hitler or a Manson. He can use your favorite guitarist, a pretty pop singer, maybe even you. Anyone who resists the will of God is fertile soil for his seeds of deception.

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Over The Edge: A Brief History of Rock and Roll

By Eric Holmberg

There is a real, and somewhat ironic sense in which rock music has its tap root in the Kingdom of God. Virtually all music historians trace rock's family tree back through rhythm and blues to the black gospel music of the deep South during the early part of this century.

The African-American culture had at that time cultivated a strong, albeit somewhat rudimentary Christian tradition, which was reflected everywhere in their music.¹

Having experienced the ravages of slavery, racial hatred, poverty, and death, their music often focused on their experience with suffering and faith's response to it. Consequently, it tended to emphasize the emotional side of religious human experience rather than the more rational approach favored by the white culture.

The gradual freedoms afforded blacks after the Civil War saw the increasing secularization of gospel music and the corruption, or "sensualization" of this beautiful emotional dimension until a whole new musical category had been created - the "blues." To the casual listener, the difference between the two was often subtle; involving more the "spirit" of the song than the music itself.

Respected "bluesman" Leon Pinson noted this distinction in an interview with Spin magazine: "I'm a minister of the music, and I don't play no blues... Two white folk asked me once, how come your music feels different than the blues? I said it's supposed to make you feel different - if you listen to the words and what the Good Lord says."²

This same negative characterization of the blues from a Christian perspective is echoed in these words by Jessie May Hemphill, a female blues artist: "Mama ain't happy with me, 'cause my soul can't be saved with me runnin' around singing the blues."³

The history of rock and roll was literally written by African-American artists who left the "light" of the church and gospel music in order to embrace the darker and more main-stream possibilities of this emerging musical style.⁴ A good example is writer, producer, and musician Willie Dixon. Dixon was the master architect of the epochal Chicago sound defined by Chess records in the Fifties and early Sixties and practically shaped the musical destinies of groups like the Rolling Stones, Cream, and Led Zeppelin.

His own destiny, however, was worked out in a small farm in Mississippi some forty years earlier. His mother was a devoted Christian; his father an outlaw type he saw only periodically and who taught him

that Christianity was just a subtle form of brainwashing. Whose example did he follow in his life and music? Sexually charged songs like "Back Door Man," "I Just Want to Make Love to You," "(I'm Your) Hoochie Coochie Man," and "Little Red Rooster," among many others, leave little doubt.

Perhaps the best example of this corruption of gospel music and its subsequent influence on the development of rock is found in the life and music of legendary blues artist Robert Johnson. While not as well known as Little Richard or Elvis Presley, it can easily be argued that Johnson, more than these two men or anyone else, is the true father of rock and roll. For example, in the liner notes of Columbia Records re-mastered collection of his recordings, music historian Stephen LaVere writes:

And to the world at large, however unaware it might be, Robert Johnson is the most influential bluesman of all time and the person most responsible for the shape popular music has taken in the last five decades!

In August of 1990, Spin magazine featured an article entitled "35 Guitar Gods" - a rating of the most important guitarists in rock history. Johnson easily won the competition. And Eric Clapton, guitar legend in his own right, described his singing as "the most powerful cry that I think you can find in the human voice."

Recalling the first time he heard his music, Clapton said: "It was as if I had been prepared to receive Robert Johnson, almost like a religious experience."⁵ Eric Clapton is far from alone in this type of adulation; from Keith Richards to Robert Palmer, those who understand rock's heart know that Robert Johnson is the man who made it beat.

We know surprisingly little about Johnson's short life. As a young black man in Hazelhurst, Mississippi, however, there is little doubt that he grew up in and around the church and gospel music.⁶ Friends recall that one of his earliest and most lasting musical influences was Son House, "a precarious combination of bluesman and preacher."⁷

Sadly, like many musicians after him, the life of singing and living the blues was simply too attractive for a talented young man with a knack for playing the guitar and getting in and out of trouble - what little Christian idealism he might have possessed was all but lost in his pursuit of "wine, women, and song."

Most of the twenty-nine titles he later recorded focused on what were to become the great themes of rock and roll - illicit sex (and the consequences thereof), getting high, and, incredibly enough, Satan. It was even commonly accepted that his sudden and almost supernatural ability to play the guitar came from making a deal with the devil. Superstition? Probably - though songs like "Me and the Devil Blues" make one wonder.

Early this mornin', ooh when you
knocked upon my door
And I said, "Hello, Satan, I believe it's time to go."
Me and the Devil, ooh, was walkin' side by side

And I'm goin' to beat my woman until I get satisfied

On August 16 - the same day Elvis died - of 1938, and at the same age as Jimi Hendrix - 27- Robert Johnson died; the victim of strychnine-laced whiskey slipped to him by a jealous husband. The consummate rock star mold had been prepared into which many other talented lives would be poured in the decades to come.

To understand Johnson's life and legacy, we must first understand that classical satanic thought and activity, whether its sexual (moral), philosophical, or magical, is essentially a reaction to Judeo-Christian orientations within a particular society. As the "Resister" or the "Counterfeiter," both translations of the various diabolical names found in Scripture, Satan needs a God to resist; a truth to supplant with a lie.

It is in this context that we can understand not only the underlying forces that gave rise to the life and music of Robert Johnson, but why it was America and England that predominantly made rock and roll what it is today. Both countries were profoundly affected by the Great Awakening, a spiritual revival that firmly re-established Christianity as the religious and moral foundation of the nation.

Both had seen the gradual erosion of spiritual passion and the subsequent increase in social problems and unrest, particularly among their youth. And both ultimately provided a young, eager, and participatory audience for this new music's sensuous urgency. The battle had begun.

Where Christianity emphasized personal holiness and taught that physical passions needed to be brought under the control of the Spirit, the message of first the blues and then rock was to "get your mojo working." Because throwing off restraint is a gradual process, popular music initially maintained a certain measure of decorum, and sex was alluded to only euphemistically. Johnson sang about being a "steady rollin' man" and Fats Domino found his "thrill" on Blueberry Hill. Today, it's far more explicit.⁸

Where Christianity emphasized transcendence through God, discipline, and "seeking first the Kingdom of God," the new music told young people to "ramble," be a "freebird," get "satisfaction," and if they ever needed transcendence - to "get high with a little help from their friends."

Where Christianity gave preeminence and worship to Jesus as Incarnate God and Saviour, rock music either ignored Him, mocked Him, or tried to strip Him of His glory and parade Him about with a host of false prophets and cardboard messiahs.

Where Christianity abominated sin and its ravaging power and put forth a crucified God as its atonement, rock took as one of its primary themes the fiery embrace of rebellion against God's commandments. The blues was sin's lament, hard rock its celebration, soft rock its quiet advocacy - God's view was nowhere to be found.

Where Christianity insisted that children "obey their parents in the Lord" and respect, even reverence authority, rock and roll made Mom and Dad out to be idiots without a clue as to what was really going

on. What began as "Don't trust anybody over thirty" became "I am an anarchist!" and suddenly time didn't seem to be on anybody's side.

Where Christianity identified Satan as the enemy of our souls, rock and roll lauded him as its patron saint.

Where Christianity warned of "a certain terrifying expectation of judgment, and the fury of a fire which shall consume the adversaries,"⁹ dozens of rock groups sang enthusiastically about the "highway to hell." Contemporary music fiddled and the nation burned.

Practically anything Christianity extolled, rock tore down; and virtually everything the Bible and Jesus condemned, at least some segment of the rock and roll industry promoted. Ultimately, its own nature, or at least the way that nature was defined, necessitated this "anti-Christ" orientation - as a reaction against authority it had no other choice but to square off against the greatest Authority of all. But instead of a "palace of wisdom," this "road of excess" led to a darkness of such suffocating intensity that for many there has been no return.¹⁰

¹ By "rudimentary," I simply mean that because there was little education available to blacks and most couldn't even read, their theological training was often not very sophisticated. This is not to say, however, that their spirituality wasn't. Quite the contrary; few seminaries can compete with the depth gained by a childlike faith and dependence upon God in the midst of tribulation.

² Spin, June, 1990, p.48 ³ Ibid, p.45

⁴ The same is true today. It's amazing how many black artists have received their musical training in church and then left to make a name for themselves in popular music. Some, like Lionel Richie and M.C. Hammer, even struggled with a calling into full time ministry before being "led" into the "big time." There's a lesson to be learned here somewhere.

⁵ "Robert Johnson - The Complete Recordings," Columbia Records, 1990, pp.22, 23.

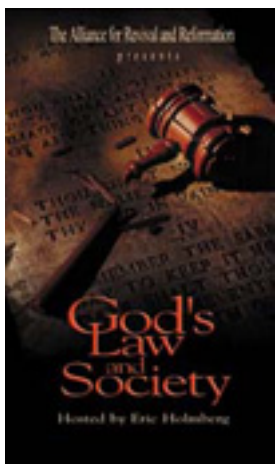
⁶ La Vere describes Johnson as "a simple country boy with a view of life encumbered by a strict set of social and sexual mores ..." (Ibid, p.20) "Encumbered" is an interesting choice of words and tells the reader something about the bias that exists among the writers and reviewers who are into rock and roll.

⁷ Ibid, p.11. It's interesting that even La Vere recognizes the spiritual incompatibility that exists between these two styles of music.

⁸ I could use literally hundreds of ridiculously graphic songs as examples, including some by the biggest names in the music business. ⁹ Hebrews 10:27.

¹⁰ "The road of excess leads to the palace of wisdom." (Proverbs of Hell, William Blake) Incredibly, this was among Jim Morrison's favorite quotes.

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The Power of Music

By Eric Holmberg

Rock 'n' Roll! Powered by space-age technology and popularized by the largest, wealthiest and most leisure generation of young people in history, rock music has changed the modern world in ways more profound than perhaps any other social phenomenon. Evidence of its impact are many and varied.

Rock has become a multi-billion dollar industry, one recently described by the National Review as "the most prosperous industry in the world."¹ Its superstars have annual incomes that easily eclipse those of all but a handful of the most successful industrialists and businessmen.

And the music is virtually everywhere - from packed sports arenas to commercials that peddle everything from tennis shoes to alcohol - from the sound tracks of movies and television series to the pulsing rhythms that reverberate in our health spas. Everything today seems to march to its rhythm.

Perhaps the only thing more notable than rock's pervasiveness is the manner in which it helps shape the hearts and minds of the world's youth. As Dr. David Elkind noted in his book *The Hurried Child*, one of the most underestimated influences on young people today is the music industry.²

Citing again the National Review: "Rock's sheer pervasiveness makes it the most profound value shaper in existence today. Unless you are deaf it is virtually guaranteed that rock music has affected your view of the world."³

From the manner in which young people dress to the way they view and understand the key issues of life, little escapes the pale cast by rock's big sound.

And it's no wonder. Young people wake up to it, drive to it, play to it, study to it, and go to sleep to it. Studies show that between the 7th and 12th grades, the average teenager will listen to and watch 11,000 hours of rock music and rock videos - more than twice the time they will spend in class.⁴

As Dr. Alan Bloom noted in his best-selling book *The Closing of the American Mind*, "Nothing is more singular about this generation than its addiction to music."⁵

Incredibly, despite this unprecedented power and the mounting evidence that rock's influence can be less than positive, most people have never stopped to consider what is really going on in and through contemporary music. Why is music so powerful? How does it affect us? What is its source? And to where is it leading us?

Throughout the ages, wise men have noted music's profound impact on its listeners. For example, over 2,000 years before the birth of Christ, the musical systems of China were both highly developed and

central to its society. It was to this that the philosophers directed much of their attention. Understanding its intrinsic power, they carefully checked their music to make sure that it conveyed eternal truths and could thus influence man's character for the better.⁶

To this end, tradition states that one emperor, by the name of Shun, would monitor the health of each of the provinces of this vast kingdom by simply examining the music they produced. Course and sensual sounds indicated a sick society, one in need of his intervention and assistance.⁷

Two thousand years later the Greek philosopher, Plato, echoed the sentiments of Emperor Shun when he said, "When modes of music change the fundamental laws of the state change with them."⁸

In his famous work *Laws*, Plato could have been writing about our modern age when he stated: "Through foolishness they, the people, deceived themselves into thinking that there was no right or wrong in music - that it was to be judged good or bad by the pleasure it gave.... As it was, the criterion was not music but a reputation for promiscuous cleverness and a spirit of law-breaking."⁹

Plato's contemporary, Aristotle, noting that music has "the power to form character,"¹⁰ wanted to see it actually regulated by the state - an approach, by the way, of which I am not in favor.

Moving up to the present century, Vladimir Lenin, the co-founder of communism and one of history's greatest experts on subversion and revolution said, "One quick way to destroy a society is through its music."¹¹

Changing laws, forming character, and toppling societies - most of us are not used to talking about music in such expansive terms. To understand this magnitude of impact we must consider both the nature of music and man; and how music affects us in body, soul, and spirit.

Given the materialistic philosophy that marks this present age, it's surprising that more attention has not been given to the many profound ways sound and different musical forms can affect the physical world. For example, research has found that shrill sounds of sufficient volume can congeal proteins in a liquid media. So a soft egg placed in front of a speaker at some of the louder rock concerts - can midway through the concert become a hard-boiled snack for the weary head-banger.¹²

Moving from proteins to animate objects, repeated experiments have shown that plants respond positively to classical forms of music, actually growing and flowering faster than if there was no music at all. Conversely, more dissident forms of music, like heavy metal, can actually retard growth and even kill the plant.¹³

Of course, humans are much more complex than plants, but it still makes one wonder what this type of music might be doing to us. As Dr. Adam Knieste, a musicologist who studies the effects of music upon people noted: "It's really a powerful drug. Music can poison you, lift your spirits, or make you sick without knowing why."¹⁴

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On the emotional level, few would deny music's power. Its ability to influence and enhance moods is, in fact, one of music's greatest attractions. What most people are not aware of, however, is both the extent of this influence and the ease with which they can be unconsciously manipulated. As Eddie Manson, Oscar-winning composer and one-time president of the American Society of Music Arrangers has said, "We manipulate people like crazy ... Every film composer mixes his experiences with a talent for musical manipulation, and then projects that Machiavellian power gut to gut."¹⁶

Moving from the gut to the brain, music is also a powerful "encoder," a term in psychology for something that helps determine the way we perceive and think about the world. In other words, music has an inside track to the subconscious levels of our minds.¹⁷ This truth is even physically suggested by the fact that the auditory nerves are the most predominant of all the human senses.¹⁸

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And Crosby is not alone. Perhaps rock's greatest genius, Jimi Hendrix, told Life magazine in 1969, "I can explain everything better though music. You hypnotize people to where they go right back to their natural state, and when you get people at their weakest point, you can preach into their subconscious what we want to say."²²

In recognition of this transcendent power Eddie Manson went on to share a sober warning, "Music is used everywhere to condition the human mind. It can be just as powerful as a drug and much more dangerous, because nobody takes musical manipulation very seriously."²³

As we just saw in the quote by Jimi Hendrix, music is a spiritual thing. And it is in this realm of the spirit where we will focus most of our attention because it is here where music reaches its greatest heights of power and influence.

Even the very word "music" suggests this spiritual dimension. Its root word "muse" were the spirit beings who the ancient Greeks felt were responsible for the inspiration of all art.

Today, it's not just the Greeks who feel that artists are inspired by spiritual forces. Folk jazz artist Joni Mitchell, in an interview with Time magazine, was described as follows: "Joni Mitchell's own strongest creative impulses come to her in a somewhat unusual way. She deeply believes in a male muse named Art who lends her his key to what she airily calls the 'Shrine of Creativity.'"24

Avant-garde musician Peter Rowan echoes this description when in an interview with the Washington Times he said, "I do believe that music itself is a spiritual force. The inspiration I feel is like a holy thing. It's beyond any words I can use to describe it."25

This perception takes on an even more startling dimension when described by guitarist John McGlaughlin, "One night we were playing and suddenly the spirit entered into me and I was playing but it was no longer me playing."26

We see this perception mirrored in these words by AC/DC guitarist, Angus Young, "Someone else is steering me. I'm just along for the ride. I become possessed when I'm on stage."27

To fully comprehend both the nature and magnitude of the spiritual interrelationship between man and music, we must first understand something of the basic realities that attend the spiritual world.

1. The real reality is a spiritual one. One of the scripture's primary messages is that the time/space world we live in is a created one, having its origins in an eternal, spiritual realm that exists outside the scope of our physical senses. In John's gospel, Jesus tells us that God is Spirit (John 4:24a) - and it is this inexpressibly wise, loving and all powerful Spirit Who is the creator of all things. His is the transcendent reality.

2. Man is a spiritual being. Though, as we have noted, we live in a body and have a soul, we are first and foremost spiritual beings. Genesis 1:27 gives the account of the origins of man, "So God created man in His own likeness." In other words, Spirit begat spirit. From the breath of God that gave us life - to His image indelibly impressed upon our hearts, you and I are spirits. And as spirits, we are profoundly affected by the principles and the personalities that make up the spiritual world, whether we are aware of them or not.

3. As God's offspring, the primary purpose for our existence is to know and experience God. In John 17:3 Jesus said, "This is eternal life - to know God and the Savior Whom He has sent." Continuing with the passage of scripture we read earlier - "The Father is looking for those who will worship Him in spirit and

in truth" (John 4:24b). The worship spoken of here is not some dry, religious exercise, but the natural response to knowing and experiencing God. And biblically and scientifically, there is no more profound way to be drawn into and then express this experience than through music. As perhaps the greatest musician in history, Johann Sebastian Bach said, "The end of all music should be the glory of God and the refreshment of the human spirit."

4. Through sin man fell and was separated from God. Throughout the scriptures the words of God in Ezekiel are echoed again and again, "The soul who sins will die" (Ezekiel 18:4).

The death spoken of here manifests itself in several ways, but most significantly in a spiritual sense as through our sin we are separated from the God of all life. Left stranded, subjected to the tyranny of our selfishness and lust, we are no longer citizens of God's kingdom but instead walk "according to the way of this fallen world, according to the prince of the power of the air, the spirit who works in all who are disobedient" (Ephesians 2:2). Into this hopeless situation, God sent a Savior, His own Son, to pay the penalty for our sins, to destroy the power of this "prince of the air" and to bring man back into His kingdom (John 3:16; John 10:10; Heb. 2:14).

5. The kingdom of darkness is real and is the spiritual source of all opposition to God. The lord of this diabolical kingdom is the "prince of the air," more commonly known as Satan, or the devil. With a hoard of wicked spirits at his command, he is called the "god of this fallen worl" (2 Cor. 4:4).

As this world's ruler, his task is essentially two-fold. First, to stimulate the variety of lusts resident within the human heart, thereby degrading people as well as bringing them into greater bondage and control - "For by what a man is overcome, by this he is enslaved" (2 Peter 2:19). Second, to oppose all of God's efforts to redeem man and thus steal away Satan's subjects. The battlefield here is primarily the human mind. Using a variety of techniques, Satan's strategy is to fill us with lies, to convince us that black is white and evil good, to justify sin and blind us to our need for a savior, to distort our image of God and erase or trivialize our image of Satan, convincing us that he either doesn't exist or that he's a cartoon imp in red pajamas. Put simply: "To blind the minds of the unbelieving so that they cannot see the light of Christ who is the image of God" (2 Cor. 4:4).

Given its power over the heart of man, music is among the most potent of these techniques. And it's worth noting that both the scriptures and church tradition suggest that music comes quite naturally to Satan, that very possibly, before his fall, he was in charge of music in heaven.²⁸

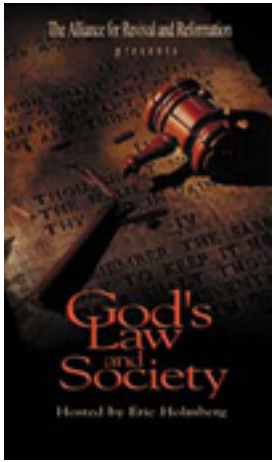
Of course, any style of music can be perverted by evil. Many of the elements this presentation examines are found in other musical forms as well. The reason for our focus on rock is both its unparalleled popularity and the manner in which it has given place to evil. Suddenly at first and then with increasing blatancy as rock's celebrants have been brought under its rhythmic sway, it has become one of the most potent weapons in Satan's arsenal of deception.

Fortunately, Satan's proven tendency for over-achieving has resulted in a blatancy that, when examined by an objective inquirer, can be used to expose the devil's presence and purposes - hence this presentation.

And one last point before we begin to dust rock music for Satan's fingerprints - 2 Corinthians tells us that "the devil can disguise himself as an angel of light" (2 Cor. 11:14) - that he can, in other words, appear as something beautiful, even Christ-like. Don't be fooled! Satan doesn't just manifest his power through a Hitler or a Manson. He can use your favorite guitarist, a pretty pop singer, maybe even you. Anyone who resists the will of God is fertile soil for his seeds of deception.

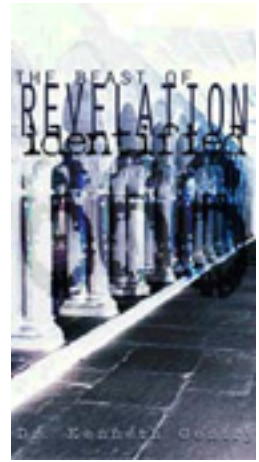
- 1 National Review, February 24, 1989, p.28.
- 2 The Hurried Child (Addison Wesley Publishing Company, 1988) pp.89 -93.
- 3 National Review, February 24, 1989, p.28.
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- 26 Circus, April, 1972, p.38.
- 27 Hit Parader, 1985.
- 28 This is based upon the popular exegesis of Isaiah 14 (esp. vs. 11) and Ezekiel 28 (esp. vs. 13 in KJV) that views the "King of Babylon" and the "Ruler of Tyre" as types of Satan before and after his fall from heaven.

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Over the Edge

Is All Rock Music Bad?

By Eric Holmberg

It is the height of oversimplification to look at any area of human endeavor and totally discount the secular world's contributions. As a function of the Holy Spirit's ministry, truth and beauty should first and foremost be an inheritance of the sons and daughters of God.

But the "Lord of all flesh" freely uses non-Christian people to uncover these things as well. We see the greatest examples of this in the objective fields of science and mathematics, but even in more subjective areas like philosophy and art, God has regularly made "even the wrath of man praise Him."¹

Still, let the buyer beware - lies masquerading as truth and art saturate the atmosphere around this present age. We should continue to "watch over our hearts with all diligence" especially when getting into an area as spiritually charged as music. The simplest and safest way to accomplish this is not to say that all non-Christian music is bad - it isn't - but through what I call Plan A.

PLAN A

1. Acknowledge that with certain styles of music, most notably rock, the time it takes to sift through a sampling of songs in order to find something good just isn't worth it. Ephesians 5:15-16 is particularly relevant here: Therefore be careful how you live, not as unwise men, but as wise, making the most of your time, because the days are evil.
2. Listen exclusively to music by people who know God and purposefully write and perform for His glory. Unfortunately, most people today aren't into playing it safe, in this or any other area, so I'll go on to Plan B and point out the specific factors you might want to consider before opening up your spirit to a non-Christian musician.

PLAN B

1. Consider the "spirit" of the musical style you are evaluating as well as the degree to which that style has been affected by the gospel.

Typically, these two factors will in some measure determine the extent to which the Holy Spirit has influenced and continues to operate within that particular musical style. For example, the inherent majesty, order, and intelligence of classical music lends itself to the transcendent emotions that God seeks to evoke in all men's hearts.

In addition, this same genre was so profoundly influenced by Christian artists and ideals, that even a

musician as immoral and troubled as Amadeus Mozart was still, at least externally, constrained to write for God's glory. With scripturally accurate lyrics or where there are no lyrics, a musical piece that has been "leavened"² in this way can be appropriate to enjoy.

With rock and roll, however, this proximity to the Holy Spirit's influence is much more distant. As we've already noted, its style is significantly more sensual and "earthy" in its orientation - more the fodder of a fallen angel than a transcendent God.

To what extent, then, has rock's sympathy with the gospel and scriptural principles created a milieu in which the Holy Spirit is free to provide inspiration to non-Christian musicians? - Well, we might as well consider how well come the American Cancer Society would be at a tobacco grower's convention. Not only is the God of Scriptures persona non grata within the rock industry, His enemy has been made honorary Chairman of the Board!

2. Consider the character, lifestyle, and the orientation of the artist whose music you are evaluating.

Here, let me begin by quoting musicologist David Tame:

Surely the lowest common denominator which determines the precise nature of any musical work is the mental and emotional state of the composer and/or performer. It is the essence of this state which enters into us, tending to mold and shape our own consciousness into conformity with itself. (His emphasis) Through music, portions of the consciousness of the musician become assimilated by the audience.³

In other words, when we listen to a song by a particular artist or group, we're not only getting their music, we're getting them! Shouldn't we therefore be at least a little concerned about whether that artist is, for example, promiscuous, rebellious, or under the influence of some drug or false prophet?

A lot of people will struggle with this concept not only because they don't understand (or accept) Tame's observation and the scriptural principles that back it up, but because they have fallen victim to a certain "sleight of hand" modern technology can perform on us if we're not alert to it. I call it the "I would never watch in real life what I'm willing to watch at the movies" phenomenon.

We think, for example, that just because it's "make believe," watching someone in a film is somehow okay. In the same way, because the music we listen to on our stereo has been completely removed from the context of both the performer and the performance, we can be easily lulled into thinking that the relationship between them no longer exists. Don't kid yourself - it does.

When listening to a song, then, we need to mentally note that we are, in effect, inviting the writer and the performer of that song into our home and asking them to minister to us. Even more important, we are asking "Jehovah Shammah" - the Lord Who is With Us - to attend the concert as well. Does the artist's character and spirit warrant this access and level of intimacy?

3. Consider the song's lyrics as well as the thoughts and emotions it produces.

The first part of this consideration, the lyrics, couldn't be more straight forward; if the song isn't true, if it doesn't line up with scripture, then there is no way that it should be listened to for entertainment.

But beyond this, we need to also consider the song's effect on us. Lots of songs are true, or at least don't have anything in them that is obviously false; but if we honestly evaluate the emotions that the songs evokes and then hold them up to the light of God's Word, we will often find that the song is not as benign as we once thought.

Some examples to consider:

A. Does the song engender a fascination with the opposite sex?

This is probably the most popular attraction of "safe" music and the one that trips up the most people. Some love songs are great - in their place. When they become maudlin, however, or the only focus of interest; when they are targeted at young people who are not even close to being ready for serious courtship to begin - at that point what might (I'm assuming a lot here) be fine for a married couple becomes ridiculous for the fourteen-year-old boy or girl.

Young people would be considerably better off today if they got their minds off the opposite sex and onto God, school, and growing up; getting ready for the day when their Heavenly Father will bring them their mate. Music that generates emotions which run contrary to this divine plan should be avoided at all costs.

B. Does the song create an unrealistic view of romance and married life?

I was on a talk show recently and, between the breaks, the interviewer asked me about some popular music she enjoyed; songs that were primarily about relationships and romance. I asked her if she felt that the prevailing sentiment of the songs conveyed the truth that marriage is first and foremost a covenant, a commitment; that romance is great and should be cultivated, but even when it isn't there, the marriage covenant remains unbroken and undefiled.

She looked at me for a moment and then it was as if a light had gone on in her head. By the end of the show, she was warning others about the subtle lies in music; how they can create unrealistic expectations that can never be met and the resulting feeling that one's marriage is a failure. She knew - it had happened to her.

Personally, I'm convinced that when we finally go beyond the veil and understand what really went down in this life, we are going to see that the human pain suffered as a result of marriages failing because of overly sentimental views of love will far outweigh the ravages of illicit sex, drugs, violence, occult philosophy, or any of the other sins that contemporary music has glorified. Those sins would never have

taken hold in a culture where the family was strong and secure.

C. Does the song promote either an undue fascination with the band or the fantasy that the listener is playing the music?

We live today in a culture where the human ego reigns supreme and unbridled. The sophisticated star-making machinery of the entertainment industry grinds out the "hero of the week" with marked precision. Thousands of bands, artists, and actors lust for "the Big Time," "the Big Break" that will make them a "Big Name." And as for the rest of us - how are we to enjoy the happiness that supposedly can only come from being Somebody? Well, we get to fantasize that we are either dating one or that we are one. (Air guitar anyone?)

It's difficult to imagine a more ridiculous and destructive lie. The bottom line is that God has created each of us as unique and valuable individuals who are precious in His sight. We are to find our ultimate purpose and reality in Him and in Him alone. Any time we find ourselves putting a person or a band on a pedestal or living in a fantasy world, we've got a very real problem. To put it another way: music, all art, should point us to beauty, truth, understanding, God - let it point us to the artist or our selves and we need to stop and lay that music aside. It's just that simple.

There are other, more obviously negative emotions that should be considered as well. Does the song provoke unrighteous anger? Rebellion? Unreality? Irresponsibility? Recklessness? The list is as long as the range of fallen human emotion, and music has the power to evoke them all. We should be careful to avoid those songs which have that power over us.

4. Consider the big picture - the album on which a song appears and the financial endorsement your purchase of the recording represents.

This consideration presupposes that we are evaluating a song for purchase and are not just listening to it on the radio. What happens with a lot of people is they hear a song they like and think is acceptable and then they buy the record on which the song appears. This simple and seemingly innocuous act, however, overlooks some unfortunate realities even beyond the ones we've already examined.

There are typically between seven and fourteen other songs on that recording; some of which are very likely to be unacceptable if not blatantly wrong. Most will find themselves sneaking a "peek" at the other songs until they find themselves liking if not preferring them and coming up with all kinds of interesting justifications for their compromise. ("I don't listen to the words!") For the one in a hundred who can control themselves; well, so what? They're still straining at gnats after having successfully purchased a camel.

Second, there is the issue of "causing your brother to stumble" (Romans 14). It's very difficult, if not impossible, to separate one's appreciation for a song from appreciation for the artist. We should be very careful about what we promote, particularly in an area where so many people are vulnerable.

Finally, we should always remember that when we purchase something, we are voting with our pocketbooks; we are saying that we like this and we hope that its producer will give us more of the same. Think about that the next time you buy a recording - are you prepared to take your money and cast a ballot for every sentiment and philosophy that is found on it?

There you have it - four simple factors to take into account before listening to and/or purchasing music. I leave it to the readers to decide for themselves whether they prefer Plan A or Plan B. I will tell you one thing, though - when it comes to rock and roll, both plans will generate practically the same playlists. Why make it more complicated than it is?

1 Psalm 76:10, (John 7:24. 2 Matthew 13:33. 3 David Tame, The Secret Power of Music, (Destiny Books, 1984) p.152.

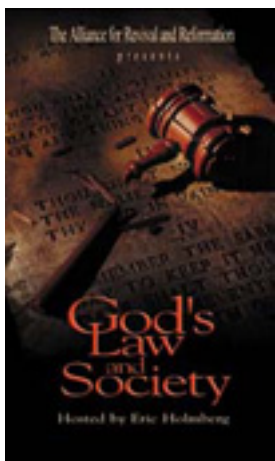
Eric Holmberg spent his young adult life immersed in the rock music scene. As founder and director of Reel to Real Ministries, Eric has produced videotape presentations on subjects ranging from abortion to rock music.

In this series, Eric answers some of the most commonly posed questions that he encounters in his work.

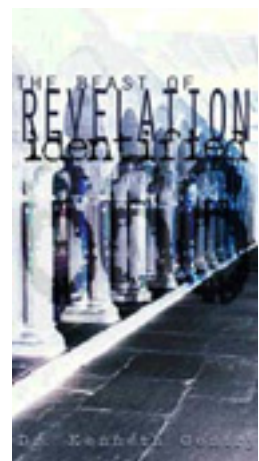
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The Force Behind Rock

5/89

Grimly Fiendish plays the game that never pays
sing out loud but never prayed.
Grimly Fiendish wears a coat that's black and long
he doesn't know that it's all wrong.

Simply fiendish, a child caught in a grown up world,
no lies convince the court.
Once a week, I could be, found on the faces or the frowns
Hide and seek, tried so hard and just to find that crime could pay.

Just for today.
Bad bad bad boy etc.

Let me get the story straight
You never gave me a break
It's a case of give and take
You didn't make me good, you just painted me green
You made me part of your forgotten dream.

Grimly Fiendish, we'll send you just where you belong,
where the children can't be found
Hide and seek, tried so hard and just to find that
crime could pay just for today.

bad bad bad boy etc.

Just who is "Grimly Fiendish" in this rock song by The Damned? He wears a coat that is black and long and is a deceptive liar. Some may say that this is an isolated case of occult imagery in rock music by a heavy metal band known for promoting sadomasochistic sex, suicide, and murder in its songs. Others, however, such as video producer Eric Holmberg, believe that the rock music industry is caught up in a "web of Satanic intrigue" which is beyond their control, and that songs deemed as "extreme" 10 years ago are commanding the mainstream of American popular music.

Occult imagery, violence, sex, and drugs in rock music have attracted the nation's attention through the Parents Music Resource Center's campaign to label rock albums which contain obscene lyrics. Recently PepsiCo decided to drop Madonna's controversial "Like A Prayer" commercial - which featured scenes of her dancing through a parochial school wearing black lingerie and cavorting with teenagers. The

commercial spot, which Newsweek said "had it all - singers, dancers, sex, children, adults, schools, churches, and nostalgia," was dropped because viewers confused it with her sexually suggestive video, "Prayer."

"We are becoming desensitized with this constant bombardment," said Holmberg, director of Reel to Real Ministries in Gainesville, Florida. Reel to Real is in the last stages of production of a fast-paced, 90-minute presentation on rock music called "Hell's Bells."

"George Orwell said, 'Art in its final degeneration exists to shock.' This is where we are at in contemporary music," said Holmberg. "We have to shock to sell. We have to grab people's callous attention with more and more perverse imagery."

Named after the popular AC/DC song with the same title, "Hell's Bells" focuses on occult themes in mainstream rock music and addresses the impact of rock on the mental, physical, and spiritual aspects of the listener. Although it delves into the most intense occult themes, such as footage of women being carried across a stage to be sacrificially sawed in half at a rock concert, Holmberg also offers lighter moments with demonstrations of rock music's impact on plants, eggs, and rats.

"We are taking a hard look at contemporary music and the artists," he said. "Every point is carefully researched and documented by biographers, musicology books, and rock magazines." Holmberg and his staff have already produced one video on rock, "Rock 'n' Roll: A Search for God," which has been shown in countless churches and on campuses all over the world. But "Hell's Bells," according to Holmberg, promises to be technically and aesthetically superior to the first version.

The Satanic Connection

The "web of Satanic intrigue" which Holmberg traces with detective-like accuracy leads to the late Satanist Alistair Crowley. Formerly based in England, Crowley was a guru and spiritual patriarch to some of the main pioneers of the rock culture, such as Jimmy Paige (Led Zeppelin), Daryl Hall, Jim Morrison (The Doors), Ozzie Osborne, and The Beatles. Timothy Leary, darling of the 1960s drug culture, was another distant Crowley follower.

"I see a pattern developing among different rock personalities," Holmberg explained. "Few in contemporary music are intentionally involved in it. I think the majority of them are caught up in something much bigger than they realize. They are making a buck, and don't mean anything wicked." "Hell's Bells" offers pointed documentation of this Satanic connection; many rock personalities have admitted being possessed by a supernatural force:

* AC/DC guitarist Angus Young said, "Someone else is steering me - I'm just along for the ride. I become possessed when I'm on stage."

* Former leading artist Joni Mitchell told Time magazine that she was controlled by a demon spirit: "She

deeply believes in a male muse named Art who lends her his key to what she airily calls the Shrine of Creativity."

* Guitarist John McLaughlin said, "One night we were playing and suddenly the spirit entered into me, and I was playing, but it was no longer me playing."

Compounding the artists' Satanic inspiration is another common theme in rock music: a vehement attack of Christian themes and symbols, such as the cross, the Last Supper, and the resurrection. The album cover of The Damned features a woman with a crown of thorns; Graceland's "First Snack" album cover has a mock Last Supper scene with a prostitute seductively lounging on the floor with her leg raised up in front of Jesus, who is sitting with a goat's head beside him.

The cross, which is the heart of the Christian faith and a symbol of Satan's defeat, is the primary target of attack. Madonna told Spin magazine in 1985 that "crucifixes are sexy because there is a naked man on them." Jim Morrison sang in his song "The End," featured in The Doors' "L.A. Woman" album, about a man nailed to a telephone pole: "Behold the crucifix; what does it symbolize? Pallid incompetence hanging on a tree."

Undisputed Truth's "Night of the Demon" album cover shows a demon crucified on a cross. Another group, Frankie Goes to Hollywood, (banned by the BBC for grossly lewd lyrics and visual effects in their videos) features a mixture of hearts and crosses as the background design for an album cover.

Jesus' character, His name, and His ministry are also freely mocked by rock groups. Spooky Tooth's album, "Ceremony," depicts Jesus as a cosmic buffoon with His hand nailed into His head. Jefferson Airplane's "Long John Silver" album described Jesus as a bastard involved in a love affair with Mary Magdalene.

Bob Dylan told an interviewer in 1966, "If people knew what this stuff was about, we'd probably all get arrested." Satanic influence isn't limited to demonic possession and album artwork, but rather undergirds the entire value system of the artist. Just what values does rock music promote? Holmberg asserts that the basic value system is the creed of an avowed Satanist such as Anton Levy, head of the U.S. Church of Satan: "Do What Thou Wilt."

"'Do it if it feels good,' is the law of the Satanist," Holmberg explained. "And many are unwittingly wooed by the music to follow this law. According to the Bible, the devil has come to steal, kill, and destroy, and this is encouraged in the music."

Stuart Goldman, a former rock musician and critic, confirmed this in a National Review essay. "You needn't go to a slasher film to see a woman being disemboweled in a Satanic ritual - just turn on your local music video station. In short, rock has trivialized evil ... Rock's sheer pervasiveness makes it the most profound value-shaper in existence today. Unless you are deaf, it's virtually guaranteed that rock music has affected your view of the world."¹

"Music is a profound value shaper; a powerful communicatory which elicits thrills," added Holmberg. "Its a straight pipeline into the heart of man."

A British musicologist, David Tame, wrote in *The Secret Power of Music*, "The morality of the musician matters ... music must always have a moral effect. Either overtly or in subtle ways which are communicated from subconscious to conscious, musicians always express through their performances whatever level of psychological harmony or disharmony they have within themselves. This is inevitable. Even the slightest inner hang-up manifesting through the slightest shake of the performing hand or through the minutest weakness in composition becomes registered upon our own subconscious as we listen."²

Two songs by the group Slayer are prime examples of rock music's trivialization of murder and suicide: "Spill the Blood" and "Mandatory Suicide." The Misfits also sing "Can I Go Out and Kill Tonight?" Does this mean if a person listens to these songs, he will go out and murder someone? Consider the fact that 70 percent of all violent crimes in the U.S. are committed by persons under the age of seventeen.³ Police records also link many of these murders with rock music in some way. John Hinkley, Jr., the young man who attempted to assassinate President Reagan in 1980, said his favorite group was The Kamikaze Kloners.

In Motley Crue's song, "Bastard," we hear these words: "Out go the lights, in goes my knife, pull out his life, consider the bastard dead." In "Murder by Numbers," The Police sang, "Once that you've decided on a killing, first you make a stone of your heart. And if you find that your hands are still willing, then you can turn murder into art."

It isn't any surprise that the effect of such heavy metal songs which blared day and night in Gary Heidnik's "house of horrors" influenced him to commit several murders. Chief Inspector James Gallagher of the Philadelphia police department described the house as "ghastly." When police raided the house, they found three half-naked women; two chained to sewer pipes and one imprisoned in a shallow open pit covered with plywood weighted down by bags of dirt.⁴

According to Time magazine, April 6, 1987: "The captives told police that one woman had been electrocuted when Heidnik stood her in the basement earthen pit, and used a garden hose to flood it and touched a live wire to her chains. Her body was found in a New Jersey state forest near Camden."

A 14-year-old Canadian boy who murdered three members of a family told the court that his alter ego, "Eddie," made him commit the murders. Eddie is the skeletal figure featured on Iron Maiden's albums which is the band's "mascot." Police Sgt. Joseph Cziraky told the Toronto Sun that "When they (Iron Maiden) do a concert this is a central theme: he supposedly died and they're bringing him back." He testified that several Iron Maiden posters were on the boy's bedroom wall, including a hand-drawn picture of Eddie.⁵

Suicide is another prominent theme in rock songs. An Ozzie Osborne fan committed suicide in response

to the song, "Suicide Solution": "Suicide is the only way out ... why don't you kill yourself cause you can't escape the Master Reaper ..." Eric Anderson, 14-years-old, told his father that he couldn't cope with the pressure. He then went into his room and took a .22 rifle and killed himself. When questioned about the suicides, Osborne defended himself by saying, "Parents have called me and said, 'When my son died of a drug overdose, your record was on the turntable.' I can't help that. These people are freaking out anyway, and they need a vehicle for the freak-outs."6

The Music of Sexual Perversion

Besides violent crime, rock music openly promotes "every sexual aberration known to man, from masturbation to copulating with dead bodies," Holmberg said. Alice Cooper's "Cold Ethyl" describes an intimate relationship with a dead body in a refrigerator.

Rock star George Michael, the first white man to make it to the top of the Soul music charts, took rock lyrics to new depths of explicitness with his Top 40 hit, "I Want Your Sex." In that song, he sings in a guttural and seductive voice: "What's your definition of dirty baby, what do you consider pornography, don't you know I love you til it hurts me baby, don't you think it's time you had sex with me?" Another George Michael song, "Father Figure," is about child molesting: "That's all I wanted, but sometimes love can be mistaken, for a crime. That's all I wanted, just to see my baby's blue eyed shine. This time I think my lover understands me ..."

Another Top 40 star, Prince, is known for sexual lewdness in his recordings and during concerts. His "Glam Slam" album, which features an erotic portrait of himself, is preoccupied with "LoveSexy" in his songs - which he says on his album is "the feeling you get when you fall in love not with a boy or a girl, but with the heavens above." His song, "No" is a litany of moral confusions which concludes with an acknowledgement that there is a heaven and a hell. However, in his next song, "Alphabet St.," he abandons his moralizing and sings, "I'm going down to Alphabet Street, I gonna crown the first girl that I meet, I'm gonna talk so sexy she'll want me from my head to feet ... "

The sexually wanton lifestyle of rock stars was accurately described in the hard-rock fan magazine Creem: "There's gonorrhea, syphilis, crabs, NSU, venereal warts and herpes ... I mean you'd simply be amazed at the number of times one has to schlepp (go) to the V.D. clinic; it's almost a regular stop for some groups on the way to or from a gig ... the wallowing through the muck and mire of sleaze is all part of the rock and roll lifestyle ... "7

Can rock music get anymore degenerated? Holmberg says he hopes not. "It's hard to believe that rock music can go any farther. These companies are without a conscience." Holmberg points out in his video that rock 'n' roll is one of the most lucrative industries in the world, with \$15 billion in annual sales. In the U.S., record sales are larger then the combined grosses of motion pictures, television, professional sports and Broadway theater.

Rock music isn't the only subject under scrutiny by Holmberg. He also examines the impact of rap music

and Top 40 "neutral" music. "There is no overt Satanic element in rap music," he said. "However, there is idolatry of sex. Ton Loc's "Wild Thing" is basically an act of sex. Its a prevalent theme with rap artists along with fighting and drinking."

He considers Top 40 or "pop" music the most dangerous form of music. "It's full of subtle lies. Whitney Houston, who calls herself a Christian, is featured on several sensual videos. Yet she told Parade magazine that her favorite book is Hollywood Wives, which is full of adultery. She presents a Christless Gospel. We need to examine the lives of the artists to see what is in their music."

Rock 'n' roll, pop, and rap music is a mirror of 1980s morality and culture. George Orwell once described the process of an artist who solves the problem of creative mediocrity by inserting that which is culturally and morally debasing to elevate the value of the work:

"There is always one escape: into wickedness. Always do the thing that will shock and wound people ... throw a little boy off a bridge, strike an old doctor across the face with a whip and break his spectacles - or, at any rate, dream about doing such things ... gouge the eyes out of dead donkeys with a pair of scissors. Along those lines you can always feel yourself original. And after all, it pays! ... You could even top it all up with a religious conversion, moving at one hop and without repentance from the fashionable salons of Paris to Abraham's bosom."8

This seems to be what rock and Top 40 pop music artists are doing today: trying to defeat mediocrity with shock value.

What Are Their Motives?

What are the motives of the rock and soul artists who attack the deity of Christ, eat the heads of bats during rock concerts, or croon about child molesting? Are they out to make money, or is there an underlying agenda to indoctrinate their fans in their immoral values? Mick Jagger, a former student at the London School of Economics, has shown that money is a definite incentive for proliferating his music, message and lifestyle. On one tour, carefully planned by Jagger, the group broke all previous records and made \$40 million.

However, during one of his interviews, Jagger echoed the sentiments of his fellow artists when he revealed other motives: "We are moving after the minds, and so are most of the new groups." David Crosby, another former 1960s rock star, said, "I figured the only thing to do was to swipe the kids. I still think it's the only thing to do. By saying that, I'm not talking about kidnapping, I'm just talking about changing their value systems, which removes them from their parents' world very effectively."

Jimmi Hendrix, the late 1960's rock idol, said, "... (M)usic is a spiritual thing of its own. You can hypnotize with music and when you get people at the weakest point, you can preach into the subconscious what we want to say."

What Are the Solutions?

What is the solution to this widespread cultural debasement? Is it a crusade to put warning labels on albums with obscene lyrics? More parental guidance at concerts? Another government commission, task force, or study? This is where Holmberg holds no punches in presenting the solution to the moral crisis exacerbated by the lucrative rock industry.

"I believe there is a spiritual war waging right now among the youth. According to John 10:10, Satan has come to steal, kill and destroy. But Satan is an overachiever, and he is hellbent on perverting this generation. He has overplayed his hand and we have the goods on him. If we dust the lyrics of rock music, we can find his fingerprints all over it.

"The beginning of the solution is to diagnose the problem, and I believe it's a spiritual problem," he said. "The only one who can set the person free from the snares of the music is Jesus Christ."

Holmberg's 90-minute video presentation is now in the last moments of production in their Gainesville, Florida, studios, and will be completed by June 10, 1989. Families, church groups, and youth and campus ministries are all encouraged to purchase this excellent tool. For ordering, see the advertisement on page 23. "Hell's Bells" is The Forerunner's featured selection in this month's Resource Center Library.

1 Stuart Goldman, "That Old Devil Music," National Review, February 24, 1989, pp. 28-31, 59.

2 Tame, David, The Secret Power of Music (New York: Destiny Books, 1984) p. 155.

3 Campus Life, March 1984, p. 61.

4 "House of Horrors," Time, April 6, 1989.

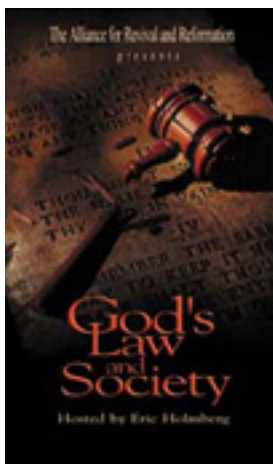
5 Michael Smee, "Trial Told: 'Eddie made him do it,'" Toronto Sun, Nov. 1, 1985.

6 Ann Fadiman, "Heavy Metal Mania," Life, December 1984.

7 Creem, October 1975.

8 Goldman, p. 31, 59.

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Rock's Underground

Lisa Barstow's Testimony

By Lisa Barstow

If you're into bands like Sonic Youth, Soul Asylum, Motorhead, Cancerous Growth, The Mighty Lemondrops, Black Flag, and others that 99% of the world never heard of ... If you're cynical, rebellious, in question of authority, obsessed with the color black, everything but ordinary and in love with Budweiser ... I bet you can't even imagine what life would be like any other way. It's so much a part of your everyday life, you need to be this way to live.

It had taken me years to get to this point, where I was "in with the in crowd," on the guest list of every club in Boston and had my own radio show. And then - BANG! - nothing mattered anymore. It seemed to come at a time when I was just bordering on the step of getting in over my head - once again.

The underground world of Rock & Roll is a place where strangers eyeball each other yet never speak. It's a constant exchange of names and places and faces. It always seems like you're not where you want to be ... like there's one more step to complete the picture, one more missing link before reaching that ultimate place in the hierarchy of "cool" ... where you have to gain what you get.

But don't you ever get sick and tired of the games and scenarios? The constant striving to get a break? How much do you have to go through to feel like it's all worth it? Did you ever feel burnt out from it all and just want some peace? But you've already learned, there is no peace in this world, and there will never be, and nuclear disarmament isn't going to change things. So you just live life on the edge.

Did you ever get so high you didn't think you'd come back? Did you ever wake up and wonder what you did the night before? Did you ever get really scared while tripping? Did you really enjoy those feelings?

All of this used to be a part of my life every day, but not anymore. Somebody changed me, everything about me, and my values. What in the world would stop me from continuing on this path? What in the world made me not desire these pleasures anymore? Nothing in this world that I could figure. But I knew inside that it was the power of God.

I used to plot and plan what my next move would be in this life, and I thought I was always one step ahead of the rest. But I learned something really important - God had a plan for me! I didn't have to worry and think about what to do next. All I had to do was trust in Him.

Well I did trust in Him, slowly but surely, and I began reading His Word (the Bible). You know, there is so much in there. Real excitement and drama, with real results, not just entertainment. I still went to clubs, but after a while, they didn't enchant me like they used to. And I didn't want to waste any more of my money on drinking, when all it did was bring me down.

I looked in the Yellow Pages for a church to go to so I could investigate this Jesus further. I found a church in the North End called the Boston Worship Center - I even liked the name, kind of generic.

I walked in one Sunday morning, all dressed in black, and a really nice guy greeted me. I sat down and was ready to listen. Then the pastor began praying and something came all over me in an overwhelming way - the power of the Holy Spirit. One of the girls there put her arm around me and began praying the words I would have loved to pray, but was too scared and confused even to speak.

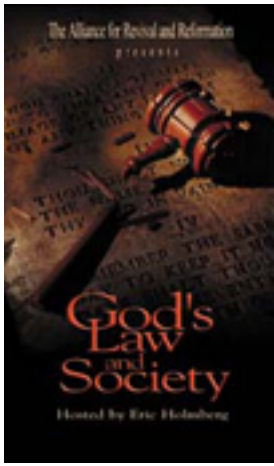
That day I gave my life to Jesus Christ and it was the greatest thing I've ever done. Better than hanging out with U2 back in 1983, better than mingling with Andy Warhol at a New York party, better than smoking cigarettes with Mick Jones and Joe Strummer back in 1982, better than discussing tennis with Elvis Costello (and the Attractions), better than having back stage passes for the Talking Heads and the Del Fuegos and so many other bands and famous personalities.

If you can only understand that Jesus really loves us, you and me both. He doesn't operate on society's systems of success and failure. He wants to take away our feelings of negativity, pessimism, self-centeredness, and a futile outlook on the future. If He didn't do this for me, why would I take the time to write this to you?

There is peace and happiness to be found, but we're so used to working for it and searching high and low for it, that it's hard to believe it's right at our fingertips, and the tip of our tongue. Take a minute and talk to Jesus. He's right there for you - 24 hours a day, whenever you need Him or are ready to accept Him. He's the one person who won't let you down.

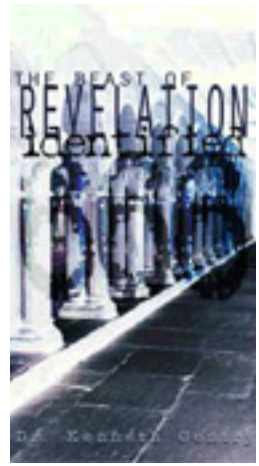
Think about it, friends your own age have died. What's going to happen to you when you die? Talk it over with Jesus - just let Him know what you're feeling. Take it from me, it's the best decision you'll ever make. I know, 'cause I was just like you.

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Former Guitarist for Prince Finds You Can't Fool God

10/89

"I knew that I was blowing it. I knew that Jesus was real, but I wanted to deny it because I had this selfish agenda."

It took him a little while, but Dez Dickerson, former lead guitarist for rock star Prince, finally realized that you can't fool God. Dickerson knew that the music he was performing with the band was destructive. So when he sang, he thought of an unusual means of compromise.

"I would mime the words to the offensive parts of the songs. I'd just move my lips and sort of lip sync rather than sing it out, thinking 'See God, I didn't say it.'" Looking back, Dickerson is pretty sure God didn't buy it. And today, Dez doesn't either.

Since he first recorded a Ray Charles song as a tot, Dickerson wanted to make his living as a singer and musician. However, after he finally hit the big time with Prince, he didn't find the joy he expected, but instead an uncertain world of masquerade.

Dickerson recorded three albums with Prince, including the album 1999 which sold two million copies. With the success of the 1999 tour, Dickerson attained celebrity status, riding in limousines, staying in beautiful hotels, and lifting a finger only if he chose to.

"After a while there's sort of an ongoing letdown, because being a rock star was supposed to make me happy. This was supposed to be the thing that was going to make life meaningful," he explains. "You find out it isn't. It's an occupation like anything else, and while there are seemingly tremendous benefits to it, there are just as many debits. I think every entertainer does what they do in order to feel loved and accepted. That's really the bottom line."

When the band was on the road, Dickerson and a few other members developed a habit of watching Christian television. "I remember a couple of times praying the salvation prayer under my breath."

While he was home for Christmas in 1980, Dickerson felt a tremendous sense of urgency that he needed to accept Jesus. "I just knew it was time to quit fooling around and stop running."

Although Dickerson received Jesus as his savior, he did not change his lifestyle and soon his spiritual dedication ceased to be important. He continued with the band through 1983, miming the lyrics he felt uncomfortable singing.

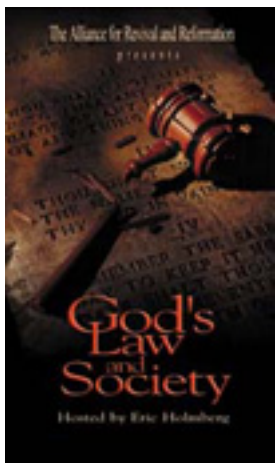
In 1983, at the completion of the 1999 tour Dickerson left Prince's group. He formed a group and toured to promote a much anticipated album that he never released.

Although producing quality music is important to Dickerson, he says no music should be made at the expense of compromise. "The place the Lord has brought me to is the realization that He has called us to holiness, and that true holiness is the outburst of a heartfelt desire to have unbroken fellowship with Him. If there's anything that causes you to fall out of fellowship with the Father, that's something that you have to determine."

This view of the holiness of God, has caused Dickerson to be discriminating in the material he releases.

Dickerson and his wife are now involved in music and youth ministry at a church in south St. Paul.

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Hell's Bells - part 2

-The Dangers of Rock and Roll-

PART 2

As a means of systematically and objectively examining rock music for signs of the devil's influence, I want us to consider some of the basic beliefs of those who are willfully engaging in satanic religion. As a starting point, we'll look at this book, *The Satanic Bible*. The unholy scriptures of the legally incorporated Church of Satan, *The Satanic Bible* was written by the church's founder, Anton Szandor LaVey.

LaVey is perhaps the most famous satanist of this century. Along with establishing his own religion, he has served as a consultant to Hollywood on movies that deal with the occult, even playing the role of the devil in films like "Rosemary's Baby" and "Invocation of my Demon Brother", an underground movie by noted occultist Kenneth Anger. What does LaVey's Satanic Bible teach and are these teachings found today in rock music?

Beginning with the Person of Jesus Christ - "I dip my forefinger in the watery blood of your impotent, mad redeemer and write over his thorn-torn brow 'the true prince of evil the king of slaves.'" (The Book of Satan, Chapter 1, verse 6)

The obvious hatred expressed here is understandable when we consider that Satan's legal control over mankind was total and invulnerable to any human effort at breaking it until Jesus. On the cross, His thorn-torn brow and pierced body provided the perfect blood sacrifice for our sins. Now Satan's once invincible power is broken over anyone who believes on that blood. It's no wonder he hates it. Can we find this demonic doctrine in rock 'n' roll? Sadly, yes.

Jesus has become the focus of more ridicule in rock music than any other personality. Virtually every facet of His life and ministry is mocked and criticized.

This rock anthology is entitled "The Birth of the Y" and features the hideous "Litany of Satan" we heard earlier. Here history's most significant event, the incarnation of God, is questioned and trivialized.

In like manner, Nina Hagen's "Nun, Sex, Monk, Rock" lampoons the Madonna and Christ. Along with songs about reincarnation, witchcraft, and blaspheming the Holy Spirit, she sings: "And my little baby I tell you, God is your father." (Nina Hagen, "Cosmic Shiva")

Jefferson Airplane's song "The Son of Jesus" is filled with sacrilege suggesting among other things that Jesus was involved in the occult, had bastard children by Mary Magdalene, and that God the Father was sexually attracted to Jesus' daughter.

This same blatant disrespect for the Messiah characterized the life and art of John Lennon. One biographer records that Lennon, early on in his career with the Beatles, drew a cartoon of a crucified Jesus. At the foot of the cross was a pair of bedroom slippers. (The Beatles, Second Revised Edition, Hunter Davies, McGraw-Hill, 1985, p. 103) (The actual cartoon featured in the video is another drawing by John Lennon that appeared on page 189 of his "Skywriting by Word of Mouth", (Harper & Row Publishers, 1986))

During the Beatles' formative years in Germany, another biographer recounts how on Good Friday, the day that marks the Lord's crucifixion, Lennon made some nuns the target of his abuse. As they left their convent to attend worship services "they were shocked to behold across the street, a grotesque life-size effigy of Jesus on the cross, which John had fashioned and hung from his balcony. As the sisters gazed in astonishment at this sacrilegious display, John started pelting them with Durex condoms filled with water." To top it off, he urinated on them while crying "rain drops from heaven." (The Lives of John Lennon, Albert Goldman, William Morrow and Company, Inc., 1988, p. 120)

In his song "God", Lennon not only records his indifference to Christ but abases the Son of God by drawing a comparison between Jesus, JFK, Bob Dylan, Hindu mantras, and the Beatles. These examples taken together make it obvious that Lennon's infamous quote about Christ meant a lot more than just a commentary on the unnatural adulation given to the Beatles. He longed for the obliteration of Jesus as Messiah and Christianity as a faith.

The group Ludichrist pictorially and musically echoes Lennon's sentiments.

This type of overt blasphemy is not unique. Virtually dozens of groups openly sing about wickedness that, until recently, could not be found outside of occult book stores. For many it's a matter of economics.

Rebellion sells in rock and for the hardest types, what could be more rebellious than to revile Christ and blaspheme God. Whether or not this makes them less satanic is a question we'll address later. But for now, consider the music of Merciful Fate, a group that takes their satanism seriously. On the song "The Oath", King Diamond sings "I deny Jesus Christ the Deceiver and abjure the Christian faith, holding in contempt all of its works."

An icon for this confession of satanic faith could very well be this album cover by Celtic Frost with the devil or some demon using Jesus as a sling shot. Or these albums by Christian Death. This one is entitled "Sex and Drugs and Jesus Christ." The bottom portion of this album, "Blasphemy in the UK", is not shown because it features male genitalia. Though they belong to the man on whose chest the image of Jesus is projected, it's clear when you look at the whole album that the intent is to uncover the nakedness of Christ.

Punk artist Lydia Lunch has performed with a number of bands in the last decade among them Teenage Jesus and the Jerks. Their songs include "Crown of Thorns" and the strident "I am the Lord Jesus", most of which was recorded backwards.

In the world of rock, even the most significant, loving and sacrificial acts of the Lord's life, like the Last Supper, are dragged through the mud. In this, His last meal before His death, Jesus gave His disciples the bread and the wine to initiate a new covenant, a promise of love and forgiveness. The bread symbolized His broken body and the wine His shed blood together the horrible price He was to soon pay in order to redeem man. There was nothing funny about it. Graceland renames the Last Supper "The First Snack" and pictorially suggests that the menu included a prostitute. Here MDC's album "Millions of Damn Christians" mocks, among other things, the blood of Jesus by connecting it with the key phrase from a well-known beer commercial.

This blasphemy is echoed by the album artwork for "Blood on the Snow." The name for a group of witches, Coven has a demon playing his fiddle over the spilled blood of Christ. Likewise, the Cure's popular album "The Head on the Door" features along with songs like "The Baby Screams", the song "The Blood."

Hebrews 9:22 states that "without the shedding of blood there is no forgiveness of sin." The blood spoken of here is that of the Lamb of God. Apart from His blood our sins remain as an eternal wedge separating us from God. To mock the blood is to deny our only escape route from hell and that's why the desecration of the Lord's blood through ritual and liturgy is foundational to satanic religion.

Other aspects of Christ's sacrifice are mocked as well. As we saw with Nina Hagen and will see in great detail in our next section on the cross, a favorite occult technique for desecrating the sacred is to mix it with the profane. Take for example the crown of thorns that Jesus was made to wear. We've already seen Ozzy's. The Damned and Terence Trent D'Arby also mock the crown, with D'Arby throwing in the crucifixion for good measure. This decidedly non-Christian group even calls itself "Crown of Thorns".

Moving on to Christ's sufferings on the cross, Spooky Tooth's album "Ceremony" depicts Jesus as some cosmic buffoon with his hand nailed into his head. The sacred heart of Jesus, a Catholic symbol for Christ's love and sacrifice on the cross, is mocked by The Birthday Party. To call the Lord's gift to us "bad seed" is as blasphemous as anything in the Satanic Bible. Along with the swastika in the background, the album features these cryptic lyrics from the song "Wild World" "Our bodies melt together, we are one. Post-crucifixion, baby, post-crucifixion all undone."

Coven also renounces the work accomplished through the crucifixion. Anton LaVey himself would have been proud to pen the lyrics of "Burn the Cross" "Son of God repent your sins and pledge your soul to hell. Pray that Satan will forgive once your God has fell. Expect the death of those who pray to a God so long since passed. Your God is dead and now you die, Satan rules at last."

Universalism

Another way in which Jesus is attacked is to lump Him in with every other spiritual leader and religion known to man. This heresy, known as "universalism", has become extremely popular of late, particularly with the growth of New Age religion.

This album by Earth Wind and Fire shows various religious symbols Christian, mixed in with symbols for Hinduism, Buddhism and the occult. The Album title spells it out, "All in All". In other words, it's all the same thing there are many paths to the same God or gods.

Musically this heresy is best illustrated by ex-Beatle George Harrison's album "Somewhere in England" "They call you Christ, Vsnu, Buddha, Jehovah, our Lord. You are Govindam, Bismillah, Creator of All." (Song "All in All")

Harrison is joined by a host of other rock artists who have expressed, in one way or another, this philosophy. With Eastern, New Age, and occult religion the preferred spiritual diet of the rock industry, you can almost count on almost any mention of Jesus within secular rock and roll being a reference to the anemic and hydra-headed Christ of universalism.

The problem here is that no matter how nice it sounds to say that all religions lead to God, Jesus said they don't. Practically every religion tries to claim Jesus and write Him into their line-up of spiritual super-stars, but we have irrefutable evidence that Jesus totally denied that there is any other way to God except through Himself. As He said in John 14:6 "I am the way ,the truth, and the life. No one comes to the Father unless he comes through Me."

Elsewhere, He warned that in the last days men would try to deny His uniqueness " For false Christs and false prophets will arise... and try to lead people astray..." (Mark 13:22)

Think about it for a second if Universalism is true, then not only is Jesus a liar for saying it was a false and demonic doctrine, He is also the stupidest man who ever lived because He voluntarily underwent the most excruciating and shameful death imaginable **for no reason at all!**

In other words, if there are other ways to God, then Jesus didn't have to die in our place.

Ultimately, what the great philosopher and writer C.S. Lewis said has logically got to be true "Jesus was either a lunatic, a liar, or else He is Lord." (Mere Christianity, (The Macmillan Company, 1952), C.S. Lewis, p. 41) And His life, death and resurrection should prove beyond any shadow of a doubt to anyone seeking the truth that the latter is the case Jesus is Lord, the true Messiah of God. And that's why Satan tries so hard to convince man to the contrary.

These are just some of the many examples in rock where the person of Jesus is mocked and vilified. While few, if any, of the artists involved are card-carrying devil worshippers, is it just a coincidence that the satanic scriptures are being so clearly fulfilled?

Moving from the person to the primary symbol associated with Christ, the Satanic Bible says "Behold the crucifix; what does it symbolize? Pallid incompetence hanging on a tree." (Book of Satan, Chapter 2, verse 1)

Again, this reviling hatred on Satan's part is understandable the cross is at the heart of the Christian faith. Apart from the crucifixion and subsequent resurrection of Jesus, which, by the way, is one of the most logically proven events in ancient history, our faith, in the words of the apostle Paul, "is futile and we are still in our sins." (1 Cor. 15:17)

As a symbol of its defeat and future obliteration, satanic religion loathes the cross and constantly seeks to discredit it. To this end, the "prince of the air" attempts to influence man in one of two directions. The more subtle of the two and hence the most prevalent is to give it superficial respect while at the same time associating the cross with the very sins that nailed Jesus to it. For example, virtually millions of young people today think nothing of wearing the cross around their neck or dangling from their ears while engaging in everything from sexual immorality to drug abuse sins for which the Lord was sacrificed on the cross. How Satan must enjoy the irony.

This type of desecration is virtually rampant in rock, with crosses the most popular jewelry choice of the stars. It seems as though the more perverted the artist, the larger, the more numerous, or the more obsessive is their focus on the cross.

Prince's music is filled with allusions to Jesus and the cross, leading the spiritually naive into thinking that he is some new breed of Christian. Jesus said however, "If you love me, you'll do what I say." (John 15: 10, 14; Matt. 7: 21) Among the things Jesus said was to avoid temptation to not tempt others to direct all worship to God to clothe oneself modestly to obey God and not our physical desires and to keep oneself sexually pure.

Prince's Jesus bears virtually no resemblance to the historical and biblical Christ. His is a demonic substitution that gives new relevance to the passage in I Timothy "In the last days some people will depart from the true faith by paying attention to lying spirits and doctrines of demons, through the pretensions of liars whose consciences are seared." (1 Timothy 4: 1-2)

Another superstar whose use of the cross is as obsessive as it is blasphemous is Madonna. Ex-porn star, Time magazine cover-girl, and, according to polls, one of the most admired and influential women in the world in the eyes of young people, she mixes the sacred with the profane with an intensity that gives new meaning to the word "sacrilege". In May of 1985, Madonna told Spin magazine that "Crucifixes are sexy because there's a naked man on them." (Spin, (May, 1985), p. 44) And still soft drink companies clamor for her endorsement. How far we have come from the public outrage that attended the comparatively benign statements of John Lennon two decades ago. Gradually we have been taken captive by seducing spirits until even the most shameless acts of blasphemy and desecration are socially acceptable.

Billy Idol crucifies his girl friend amidst a flurry of his incessant sexual posings. (From the video "Hot in the City") Artists impersonate a crucified Christ with a frequency that is astonishing. Crosses show up so often you would think that rock music was a Christian industry until one looks at their intent, message, and life-style.

Scripture provides a profound insight into this obsession with mocking the cross, an insight that can be objectively used to diagnose one's spiritual condition "The word of the cross is foolishness to those who are perishing." (1 Cor. 1:18a) In other words, mocking the cross is evidence that a person is spiritually dead. And it's the lord of death, Satan, who inspires this mockery through his incessant drive to pervert man's image of God and truth. Against this the Bible teaches, "But for those who are called to be saved, the cross is the power of God." (1 Cor. 1:18b)

Understanding this, we should each ask ourselves one of life's ultimate questions which is it for us, the power of God or an object of indifference or ridicule? If you're not sure, but are drawn to and enjoy these artists, that question has probably already been answered.

A second way that hell goes after the cross is through outright desecration associated with satanic religion and liturgy. The inversion of the cross for example, has been an essential element to satanic ritual for centuries. This T-shirt featuring an up-side-down cross and Christ and the word "Destroy" was designed by Johnny Rotten himself. Here Mick Jagger models it on stage during the Stones' 1981 world tour.

Desecration through destruction and the addition of demonic imagery and symbols is also well established within satanic religion. This symbol, found in the Satanic Bible, finds its way onto a Duran Duran album cover. Here we have what is known by witches and occultists as the Satanic Cross. The upside-down question mark purports to call into doubt the work accomplished by Jesus on the cross. Outside the dark underworld of satanic religion, it also serves as the group symbol for Blue Oyster Cult. The spiritual intent of this emblem is obvious from the Cult's use of it on stone totems, imagery from the book of Revelation, and this obvious parody of the Bible. To show you this is not a unique example of occultism within this group, listen to a song off their "Mirrors" album.

Not too satanic on the surface, but now listen to the high-pitched squeaky sound that occurred during the guitar lead. This time at a fraction of its regular speed. Again. One more time.

This desecration of the authority and character of God the Father brings us to our third satanic scripture. "I gaze into the glassy eye of your fearsome Jehovah...; I uplift a broad axe and split open his worm-eaten skull." (The Book of Satan, 1:10)

Transsexual rock artist Wayne County could very well have had this exact scripture in mind when he wrote "Storm the Gates of Heaven."

Both LaVey and County may want to reconsider this ambition. To gaze into the eyes of the glorified Christ would be bad enough. The apostle John likened them to flames of fire. (Revelation 1:14) The Father's, however, would be instantly fatal. (Exodus 33:20)

This blasphemy is intensified by Venom. On their "Welcome to Hell" album they proclaim "We are possessed by all that is evil, the death of you God we demand. We spit at the virgin worship and sit at lord Satan's left hand."

Taking a more seductive approach at blaspheming God is Depeche Mode. In a song that implies that faith in Christ is, at least in this life, pointless, the chorus attacks the love and the character of God.

This theme reaches its perverted climax in the song "Dear God" by XTC. Guess what the tree the lead singer strikes is supposed to represent?

The tree is obviously representative of the cross and it's the people in the tree who are the focus of the next satanic scripture "The angel of self-deceit is camped in the souls of the righteous. The eternal flame of power through joy dwelleth within the flesh of the satanist." (The Book of Satan, 5:13)

As the representative of Christ on earth, the church and things she stands for are abhorrent to satanic religion. Along this line, the group Scraping Foetus Off the Wheel sings: "And the only good Christian is a dead Christian."

Speaking of Christian death, the group by that name adds the church to their list of things to desecrate in the song "Stairs." You need to know that the city of God, Jerusalem, is the church in a spiritual sense.

The last two lines were written out and sung backwards. When you reverse the letters you get "There is no city of God. Damn the name of God."

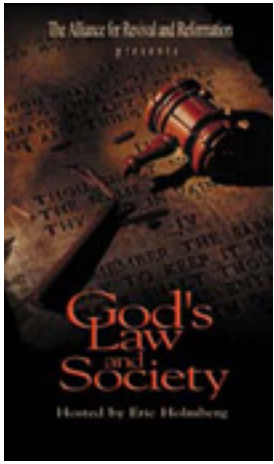
This album is by Exodus. The name, of course, is taken from the Old Testament account of the people of God, the church in modern language, as they journeyed to the Promise Land. Here we see the church "bonded by blood" to a demonic entity that is the mirror image of itself. And guess which one of the two is in charge? Songs like "Deliver us to Evil" leave little doubt.

The group "Church" shows a church that is fallen, broken, and headless. The unappealing nature of the church in Christianity is also the subtle message of The Cure's song "The Holy Hour"

This disdain of penance, or sorrow for one's sin, is shouted from the housetops by the Eurythmics' Annie Lennox, along with a warning to avoid all contact with the one who might save your soul.

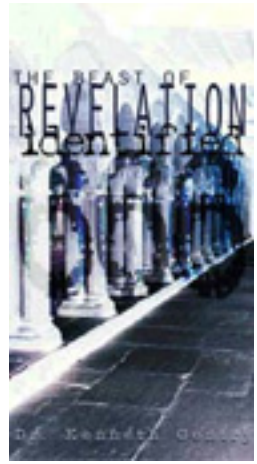
On the surface, well-publicized events within televised Christianity over the last two years might seem to warrant these criticisms. But think for a moment is it right to judge a group by the behavior of a small minority of its members? For every televangelist who has bit the dust, there are thousands of sincere, devout believers whose lives of self-sacrifice will never be noted except by the watchful eye of their Father in heaven. What about them? And anyway, the only hypocrisy that will be judged by God when you stand before Him will be your own. Don't cop out and try to hide behind someone else's sin. It doesn't work.

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Hell's Bells - part 3

-The Dangers of Rock and Roll-

Part 3

In examining the next few satanic scriptures, I want us to focus on not only the philosophy they express, but the end results of believing that philosophy. You know life can sometimes be confusing, with all the different opinions and religious views that vie for our attention. It can be hard to know what is good and what is bad. As in the scripture we saw earlier, if Satan can disguise himself as an angel of light (2 Cor. 11:14), how can we tell whether something is of God or of the Devil.

Well, one way is to do what we have been doing to compare it to the Scriptures, the Word of God. And by this standard of judgment it's obvious that something has gone very wrong with much of contemporary rock.

Another very effective method, however, is to examine its fruit, the actions and attitudes it ultimately generates. Now Jesus said that we can discern false prophets and teachings from the good by the fruit they produce. (Matthew 7: 15-20) By way of an analogy, He spoke of trees sound ones bear good fruit and bad ones produce evil fruit.

Now sometimes when trees or plants are growing it's difficult to tell them apart. For example, on my right is a blueberry plant and on my left is something called "lantana". Right now there's not much to set one apart from the other. But when they mature, the fruit of one will be pleasant tasting and nourishing and the other poisonous. Their fruit will definitely set them apart.

In Christ's parable He said that the ultimate lot of this plant is to be cut down and burned. In an earlier verse, He mentioned both the source of this plant's problem as well as where the axe will fall when it is cast into the fire. "Even now the axe is laid to the root. Every tree that does not produce good fruit will be cut down and burned". (Matthew 3: 10)

If you stop and think about it, the root is invisible to us. It exists, in a sense, in another realm from our above-ground world, but it is this invisible root that determines what kind of tree and fruit will be produced.

This parable, of course, points to life and, more importantly, eternity and the judgement awaiting each of us. Scripture tells us that the fruits produced by the invisible root of God's Spirit are things like love, joy, peace, goodness and self-control. (Galatians 5: 22) Against these, the fruit produced by the root of Satan and man's fallen nature tend to the opposite anger and fear instead of love, anxiety instead of peace, lust instead of self-control. (Galatians 5: 19) Let's begin by examining rock for one of the most basic fruits of satanic religion. In John 10:10, Jesus said that among Satan's primary goals in the affairs of man is "to

steal, kill, and destroy".

The intrinsic selfishness of man's heart coupled with the seeds of satanic philosophy will inevitably result in violence and death. "Are we not all predatory animals by instinct? If humans ceased wholly from preying upon each other, could they continue to exist? (The Book of Satan, 3:4)

Preying upon one another is a major theme running through the music album artwork stage shows videos and the lives associated with the rock music industry.

While the intent in most instances is to shock, grab one's attention, and increase album sales; evidence continues to mount that there are powers beyond the industry's control for whom this obsession with death is not a joke.

Many rock artists have found this out the hard way. From asphyxiating in their vomit, to dying of heart failure in the bathroom, their premature and often vulgar deaths point not only to the Prince of Death, but to the perverse way he treats his subjects.

And it's not just the artists who are being affected by this spirit of violence and death. The rock 'n' roll era has seen violent crime increase among young people by over 10,000%. Concert violence has become epidemic, culminating in a "Who" concert in Cincinnati where 11 people were trampled to death as crowds rushed the doors. Even the way many listeners relate to the music, shouting with fists punching the air, or crashing into one another in that paroxysm of aggression called "slam dancing", bear witness to the spirit of this world operating beneath the surface.

However, it is in the incredible arena of bizarre murders, ritualistic violence, and self-mutilation that the reality of satanic influence can be most clearly discerned. The last few decades have seen the appearance of some of the most twisted and violent acts imaginable. The primary things that link these senseless acts together is an obsession with rock music and a similarity to ancient satanic ritual.

Beginning with the most benign, the punk music revolution made self-mutilation a pop phenomenon. It became quite common to see young people stick safety pins through various parts of their body, or carve slogans into themselves with razor blades. Superficial bloodletting at concerts became a badge of the vacuousness, anarchy, and existential madness that was the clarion call of the movement. It was not uncommon to see artists like Sid Vicious or proto-punk Iggy Pop drag broken beer bottles or razor blades across their chests while on stage. Even heavy metal rocker Alice Cooper, in his typical Hollywood fashion, has gotten into the act.

What's interesting, as well as critically important to note here, is that these mindless acts of violence are not unique to this era. The scriptures recall a time when God's prophet, Elijah, challenged Satan's prophets to a contest in the supernatural. I Kings 18 relates what the devil worshippers did in order to get Satan to move on their behalf, "And so they leapt about and cried aloud and cut themselves according to their custom with swords and lances until the blood poured out upon them." (1 Kings 18: 28)

Now it's true these warlocks were consciously engaging in a demonic ritual while most, if not all, of modern punkers have no idea their behavior is virtually identical to this ancient form of satanism. But remember what we learned in Part I the spiritual realm is the higher reality. We are all profoundly affected by the Lord of whichever kingdom we are a part of, whether we are aware of it or not.

Moving on to even more serious acts of violence, self-mutilation has graduated in the last decade to murder and human sacrifice. Here are a few examples of a growing phenomenon that many law enforcement officials believe might already be epidemic:

*On April 12, 1985, a 14-year-old metal-head killed three people.

An Iron Maiden freak whose involvement with the occult led him to carve 666 into his chest, the boy claimed to have been under the influence of Eddie, Iron Maiden's mascot, when he committed the murders. (The Toronto Sun, November 1, 1985)

*The now infamous California mass murderer, Richard Ramirez, the "Night Stalker", was reportedly led into his obsession with the occult and ritual murder through groups like AC/DC. A school mate reported that it was their song "Night Prowler" that particularly seemed to affect Ramirez. On the record cover for Highway to Hell, the album in which "Night Prowler" appears, the singer of the song wears a pentagram around his neck. The most common of satanic symbols, it became Ramirez' calling card, appearing on the walls of his victim's homes and sometimes on the victim himself.

*1987 saw the capture of the serial murderer, occultist, and apparent cannibal Gary Heidnik. Time magazine noted that from his house in Philadelphia where the crimes were committed, heavy metal music blared day and night. (Time, April 6, 1987, p. 34)

Most people familiar with the case agreed no one of Tommy's age and background could have committed this perverted and violent of a crime without something to help him; yet neither alcohol nor drugs played a part. What then could it have been? The only real clues were found in Tommy's room and notebook. During the previous year he had become involved in the occult. And the vehicle for his satanic initiation heavy metal rock 'n' roll.

Again, this is, in the opinion of respected law enforcement officials, the tip of the iceberg. Satanic crime, both spontaneous and independent acts like Tommy's and deliberate and cult related violence like Heidnik's is on the increase. And invariably it marches to the beat of heavy metal rock 'n' roll, a genre, by the way, that is presently enjoying its greatest popularity in an almost 20 year history.

Now, I'm not saying that if you listen to heavy metal music the devil will make you kill your mom. These individuals all had other problems besides their addiction to rock 'n' roll. Remember though, that as an eternal spirit Satan's focus is on eternity. His primary goal is to take you to Hell with him. If Satan can get you to kill for him, great that's icing on the cake. The cake though is to keep you away from the one who can save you from Hell to make you think that following Jesus is stupid, wimpy, or irrelevant that real life is found in fun and doing whatever feels good. And what other art form is preaching this message with greater urgency and power than much of rock 'n' roll?

Some would say, "So what, it's all just in fun, nobody is supposed to take the message seriously." Well that sentiment completely ignores both the nature of man and the power of music. As Ken Wooden, investigative journalist and reporter with ABC's 20/20 has said, "Why do we spend billions on advertising? Because people answer the ads. This type of music is a form of advertising. And I've seen kids who have responded to the ads. I've seen them dead on marble slabs." (Richmond Times-Dispatch, June

Suicide

Another way people are answering the ads in rock music is through suicide. Now the second biggest killer of young people in the west, surveys have found that as many as one in seven teenagers have tried to kill themselves. Again, there are other factors contributing to this tragedy, but clearly rock 'n' roll has played a major part. (Music Metallica's "Fade to Black")

Suicide is perhaps the ultimate satanic deception because it must effectively short circuit a primary human instinct self-preservation. To accomplish this some basic truths have to be destroyed and replaced with lies.

The most foundational truth is that life has a transcendent purpose to know and experience God. We've already seen how rock has either ignored or ridiculed this truth. In place of it, the satanic lie is that life is fundamentally pointless, that at best our existence is given meaning by the pleasures we enjoy. One would be hard-pressed to find a secular rock artist who does not at least tip their hat to this demonic philosophy; most bow their knee and worship. (MTV's "Hedonism Weekend" with Bon Jovi)

It's worth noting here how the scriptures characterize the generation caught in the throes of end-time apostasy, "In the last days, men will be lovers of self, lovers of pleasure rather than lovers of God." (1 Tim. 3:2-4)

The next step in getting people to kill themselves is to remove human suffering from the context of transcendent meaning. The truth needing to be destroyed here is that suffering is either symptomatic of spiritual disease, thereby leading one to God, or is a temporary trial permitted by God in order to perfect one's character. The fact is, life is full of trials for everybody maturity and greatness come from triumphing over them. Against this, Satan's deception is that if life is found in pleasure then the absence of pleasure is to be avoided at all costs. If the pain becomes too great, killing oneself can be the logical way out.

Significantly, the soul of this present generation has been so bankrupt that the pain triggering much of the current epidemic of suicide is ultimately trivial: poor grades, a broken love affair, a disdain for reality. As Dr. Mark Rosenberg noted in his address to the American Society of Suicidology in 1988, "It was thought that the way to prevent suicide among teens was to treat depression. It's not the case with these kids. Rather than being clinically depressed, these young suicide victims are impulsive, acting out fantasies." (Rising to the Challenge, Vision Video, 1988 P.M.R.C.)

And where are the fantasies coming from? Enter again rock 'n' roll."

Is it just a coincidence that in many suicides around the country the victims have been obsessed with rock? And that often these very songs about death and suicide were the last thing they listened to before they took their lives? As the coroner's report read in the death of one John McCollum, "Decedent committed suicide by shooting self in head with .22-caliber pistol while listening to devil music." (Reader's Digest, July, 1988, p. 103)

Drugs

Another self-destructive and occult related activity that has been popularized by rock music is drug abuse. It is stating the obvious to say that drugs are everywhere in rock from the ravaged bodies of the stars to the lyrics of their songs. The Beastie Boys best selling album "Licensed to Ill", for example, contains over 90 references to drugs and alcohol abuse. (Rising to the Challenge, Vision Video, 1988 P.M.R.C., research by Robert DeMoss, Jr.)

What is not as well known, however, is drugs connection to the spiritual realm. Psychotropic or mind-altering substances are viewed by sorcerers and others involved in the occult as a gateway, or guide, into the spirit world. The Greek word in the scriptures for "sorcery" in fact, is "pharmakia", from whence we get our words "pharmacy" or "pharmaceuticals" in other words, drugs.

The reason God hates the misuse of drugs and connects it with the judgement of Hell is because their use is a form of sorcery. The high that is drugs primary attraction is unquestionably a spiritual experience, one that opens the user up to the spirit world.

This trend-setting song by the Beatles was originally entitled "The Void." Its purpose was to proclaim the gospel of enlightenment through drugs while simulating the sensory effects of LSD. The first line of the song was taken directly from the bible of the acid cult, Tim Leary's "The Psychedelic Experience."

The problem is the Holy Spirit will not respond on this level. Like the chaste woman of Proverbs who personifies wisdom and the revelation of divine truth, God will only appear to the one who seeks Him in righteousness. It is the harlot Satan who spreads himself before the individual who is high on drugs. And you can be sure that much of the proliferation of occultism within rock 'n' roll finds its genesis in precisely this way.

Ex-Beatle George Harrison explains the origins of his Krishna consciousness, "When I was younger, with the after-effects of the LSD that opened something up inside of me in 1966, a flood of other thoughts came into my head which led me to the yogis." (Rolling Stone, November 5, 1987)

Likewise, a rock magazine described the Cure's Robert Smith's creative process as follows: "He often

comes up with his most macabre ideas for songs in the nightmares he experiences while sleeping off alcoholic binges. The entire album "The Head on the Door" was written under those conditions." (Starhits, October, 1988)

Over the years, the Grateful Dead have become almost synonymous with marijuana and LSD use. A national newspaper described the uncanny fascination they inspire in their devoted fans, "For many of the camp followers, the Dead are a religion and their lyrics a Bible. It is generally accepted that the Dead are tapped into some profound LSD inspired truth. Not surprisingly, some hallucinating Deadheads have weaved weird and elaborate theories about God and the Universe from strands of Grateful Dead lyrics." (The Washington Times, Concert 1986, Souvenir Edition)

It's not surprising because the Dead themselves have acknowledged this drug-induced transcendence. As Captain Trip's, Jerry Garcia, said in their biography "Playing in the Band", "I can't deny that there is a moment when I'm transformed, when all of a sudden God is speaking through my strings." (Playing in the Band, David Gans and Peter Simon)

As many rock artists like Garcia have entered middle age, they've had to break their addictions to drugs in order to survive. A few have recorded testimonials for RAD, Rock Against Drugs. A classic case of too little, too late, for most their warning cries sound hollow.

How can you be against something that your philosophy and lifestyle give rise to. For example, Bon Jovi has done a spot for RAD while maintaining their hedonistic message. And their powerful hit video "Wanted Dead or Alive" contains a not-so-subtle endorsement for the most abused drug of all, alcohol.

Ultimately, comedian and rock devotee Sam Kennison's criticism of Rock Against Drugs says it all, "It's like Christians against Christ, rock created drugs."

Sex

Perhaps the most inevitable and far reaching by-product, or fruit, of satanic philosophy is an obsession with sex. "Is not lust and carnal desire a more truthful term to describe love." (The Book of Satan, 3:5)

Prince's philosophy is by no means unique. Sex-related fantasies seems to be all anyone can see when surveying the music, artwork, and lifestyles of the rock music industry.

Popular music video director Marty Callner, whose pornography style landed him in the LA Times' "Hall of Shame", defended his use of erotic imagery by noting the nature of his subject matter "Sex is what rock 'n' roll is all about." (L.A. Times, January 24, 1988)

From the hip shaking of Elvis the Pelvis in the 60's to the perversity of the 80's, truly sex is what rock 'n' roll is about. Even the term rock 'n' roll, coined by Cleveland disk jockey Alan Freed, is a euphemism for sex in the back seat of a car. And the sex heralded by the rock industry is not the mature and unselfish

kind mandated by God, but the satanic alternative impulsive, carnal, and ultimately destructive. As Dr. Alan Bloom said in *The Closing of the American Mind*, "Rock music has one appeal, a barbaric appeal, to sexual desire not love, but sexual desire undeveloped and untutored. It acknowledges the first emanations of children's emerging sensuality and addresses them seriously, eliciting them and legitimizing them,..." (The Closing of the American Mind, p. 73)

Dr. Bloom makes an important point here. Moral sanity is not anti-sex, but anti-exploitation. Contrary to popular opinion, God is not against sex it was His idea in the first place and he designed our bodies with the capacity to enjoy it. Scripture describes the act of making love as being central to the beginning of the marriage relationship. (Genesis 2:24, Matthew 19:5) Husbands and wives are further encouraged in the Bible to view their own bodies as belonging to their marriage partner in order that they might both give and receive comfort and pleasure. (1 Cor. 7:4) Sex is a vehicle for man's participation in one of life's greatest miracles, the creation of another human being. (Genesis 1:28) In short, sex is an enormously important, powerful, and beautiful act.

But like all things that contain intrinsic power, it has the potential to be destructive as well. And that's why God has so rigorously commanded that this very special act be reserved for a very special relationship, a life-long commitment between a man and a woman something we call marriage and family. (1 Cor. 6:13 - 7:9) Old fashioned? Maybe, but the more things change, the more they remain the same. No matter what the crowd says, purity and loyalty are still the bottom line, anything else leads to death.

Michael makes three contentions here about sex: 1. Morality is irrelevant, 2. Physical well-being is the primary consideration and 3. His song and video are not about casual sex.

Only one of the statements is true. With over 20 varieties of venereal disease lurking in the loins of some 30 million Americans, sex has become a hazardous undertaking, one that can be a matter of biological life or death. (Center for Disease Control, Atlanta) But to say it is no longer a matter of morality couldn't be more wrong. Moral principles are as real and as unchangeable as scientific ones, in fact, even more so. In the same way that gravity works regardless of public opinion, so God's standards of righteousness remain in place despite man's declarations to the contrary. No matter how much we hate and try to deny the idea, Jesus stated that there is a choice set before each of us. "He who falls on Me will be broken, but those on whom I fall will be utterly destroyed." (Luke 20:18) We can choose now to fall on Christ and let Him break our pride and arrogance, to trust Him instead of ourselves or someone else for our direction and purpose or we can continue along our own way and face the inevitable judgement that awaits all who reject the Messiah. And this eternal destruction is infinitely more tragic than the biological destruction that await somebody infected with AIDS, as horrible as that is. As Jesus said, "My friends, do not be afraid of those who kill the body, fear the one who has the authority to cast you into Hell." (Matthew 10:28, Luke 12:5)

The other lie is that this song is not about casual sex.

There is no love or life-long commitment here, just a "friendship" that is too shallow to extend beyond his own sexual impatience. With songs like this topping the charts, is it any wonder that we have a generation of young people who know little or nothing of true love and the virtues of self-control.

It scarcely needs mentioning that George Michael and songs like "I Want Your Sex" are just the tip of the iceberg. From 19-year-old chart topper Bobby Brown, who was arrested in February, 1989 in Georgia for simulating sex on stage with a member of the audience, to the brazenly pornographic style of mega-star Madonna, the vast majority of rock artists have become the moral equivalent of prostitutes in the temple of rock 'n' roll.

Some are subtle, using innuendo and sexual metaphor to appeal to the listener's carnal nature. Cindy Lauper's hit "She-Bop", for example, is nothing but a thinly veiled celebration of masturbation.

More and more, however, veiled illusions have given place to an explicitness that is almost unbelievable. Decency prevents us from playing some of the worst examples. As a sample, however, consider just one of several songs off this best-selling album by Van Halen.

Satanic sex is never content with what we might call "everyday perversions" things like masturbation and sexual activity between two unmarried people with some form of long term relationship. These are excellent first steps, gradually getting the participant used to being degraded and enslaved to lust. Once they are introduced to the fleeting pleasures of sin, an important spiritual law kicks in. "The deceptiveness of sin hardens our hearts." (Hebrews 3:13 paraphrase)

As our hearts become hard three things begin to happen, both individually and collectively: 1. We begin to justify our sin, 2. We become more blind and resistant to God's truth and salvation concerning our sin, and 3. We become more susceptible to the next stage of sin. This is perhaps Satan's most useful ploy, not only for the power it gives him over individual lives and the toll it takes on society, but for the demonic poignancy of it. How satisfying it must be for him to see the pinnacle of creation, people made in the image of God, performing acts not worthy of animals.

"Satanism condones any type of sexual activity. The prevalence of deviant behavior in our society would stagger the imagination of the sexually naive." (The Satanic Bible, (Avon Books, 1969), Anton LaVey, p. 67)

One doesn't have to be sexually naive to be staggered by the increasingly perverse love affair between rock and sex. Time and taste prevent an exhaustive expose, but briefly consider two primary symptoms of moral insanity sex married to its opposite violence and pain, and sex as religion.

One of the last sign posts on Hell's downward journey to sexual bondage and depravity is to mix violence with sex. Not only is sex removed from the sacred context of marriage and commitment, but it is further perverted by substituting pain for pleasure and death for life. Incredibly, this satanic theme has become increasingly common and popular in rock music.

In giving this song a positive review, People magazine called Strange Love: "a celebration of masochism.... Listen to this twice and you'll have a deeper understanding of masochists. Listen to it three times and you'll be one." (People, September 28, 1987)

One of the hottest groups of 1988 was Guns 'n' Roses. Their best-selling debut album features sexual violence on both the cover and in the music.

The platinum album "Shout at the Devil" by Motley Crue, featured this twisted lyric buried in their song "Too Young to Fall in Love".

Unfortunately, these are not isolated examples, as dozens of other groups sing about the pleasures of rape, pain and degradation. Is it any wonder that a recent poll found that a majority of 6-9th grade students felt that date rape was justifiable (re. Rhode Island Rape Crisis Center as noted in the "Rising to the Challenge" video), or that sexual crime among the young is on the increase? Even secular journals are beginning to connect these once unheard of events to the influence of rock 'n' roll. As scripture warned almost 2000 years ago, "Don't be deceived; God is not mocked, whatever you sow you will reap. If you sow to your carnal flesh, from that flesh you'll reap decay and destruction, but if you sow to the spirit, from the spirit you'll reap eternal life." (Galatians 6:7-8)

Scripture further encourages us to, "Set our thoughts on heaven instead of on the earth, putting to death earthly things like premarital sex, impurity, and lustful desires." (Col. 3:2&5)

Not content to simply degrade and pervert mankind, Hell seeks to substitute sex and lust for the things of heaven. And rock 'n' roll, possibly more than any other contemporary phenomenon, has helped realize the satanic ambition.

Bananarama's remake of the hit "Venus" and its attendant music video brought out some of the spiritual implications that were probably missed by most listeners when the song was first heard in 1969.

This theme is amplified by The Cramps on this album. Pornographic from beginning to end, the words to "Womaneeed" are too obscene to repeat here, but clearly marry biblical imagery concerning salvation to gutter sexuality.

Continuing with a song we looked at earlier

This theme is further developed in "Father Figure"

Michael's world-view gives no place to either scripture or the church. Sex and his worldly brand of relationship are all that is needed to find meaning in life.

Taking this theme even further is the homosexual group, The Frogs. Their album cover features a very

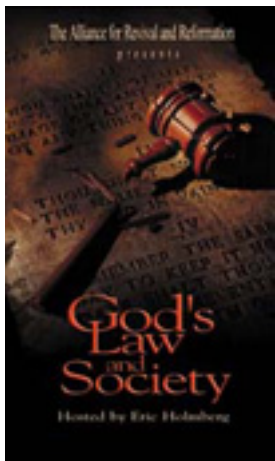
young boy wearing a pink triangle, a symbol within the militant homosexual movement, and includes songs like "Gather Around for Saviour #2". The singer envisions a new world where children leave the church behind to follow a new Messiah him.

This blasphemy finds its axiomatic expression inside this album cover for another openly homosexual group, Frankie Goes to Hollywood. Pleasure is called the "Unique", the one thing that transcends everything else. Their artwork further develops this concept of sex as religion in this hideously perverted but sadly telling caricature of the biblical story of Noah and the flood. Do you see the animals walking two by two as in the days of Noah? Look at what they are crawling into. The ark, or the means of salvation for mankind, is a male sex organ.

How ironic this is given Jesus' admonition to the world concerning His coming in judgment on an unbelieving and perverted world. "My coming will be just like the days of Noah, when people were so caught up in physical pleasure that they had become blind to their sin and the destruction that was to be soon visited upon them." (Matthew 24: 37-39)

Against this, the Bible both warns and encourages us, "Do not be deceived, neither the immoral nor the sexually perverted will inherit the kingdom of God. Flee from sexual sin. Your body was not meant for immorality, but for service to the Lord." (1 Cor. 6:9, 18, 13)

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Hell's Bells - part 4

-The Dangers of Rock and Roll-

Part 4

Rebellion

Continuing with our examination of the by-products of rock 'n' roll, consider one of its greatest themes rebellion.

For Blackie Lawless of Wasp it goes even deeper. As he told the Washington Post, "Rock 'n' roll is an aggressive art form, pure hostility and aggression. I believe in that like a religion." (Washington Post, February 8, 1987, p. F2)

The spiritual significance here is brought out in this Old Testament passage, "For rebellion is as the sin of witchcraft." (1 Samuel 15: 23) Biblically, witchcraft is synonymous with satanism and rebellion is its root.

"For I stand forth to challenge the wisdom of the world; to interrogate the "laws" of man and of "God". He who saith 'thou shalt' to me is my mortal foe." (The Book of Satan, 1: 3&5)

The rebellion spoken of here is not the honest and vital revolt of good against evil and truth against lies, but rebellion steeped in evil anarchistic, hypocritical and ultimately destructive.

It's not an exaggeration to say that rebellion is more than just an occasional theme in rock it is its very heart and soul. As Rolling Stone Magazine proudly noted in its 20th anniversary television special

Rock and rebellion have become so intertwined, in fact, that even the rock industry's voluntary attempts of toeing the line of human decency are fundamentally flawed. Take, for example, the many component parts that together made up **Live Aid**, rock's shot at world hunger.

Are we to believe that celebrating the joys of sex and sadomasochism is really going to help the world? Can we build with our left hand what our right hand seeks to destroy?

Practically speaking, several journals, including rock's own Spin Magazine, have reported that most of the aid ended up in the hands of Ethiopia's communist dictator, and that few starving people were ultimately saved. But stop and consider the bigger picture. Which is really the better solution to the world's problems: rock 'n' roll or Jesus, the Rock of Ages?

a one time donation to see Mick Jagger strip the skirt off of Tina Turner or a generation who has stripped away the devil's lies and pretensions and are willing to dedicate their lives to the service of God and a

hurting world?

a crumb brushed from the lap of a multi-billion dollar industry or an army of young people who are forever giving to others the money and energy they once spent on the rock 'n' roll lifestyle?

Just as a bad tree cannot produce good fruit, so an industry rooted in rebellion against God and His word can never bring forth that which is truly good. As Jesus himself said "That which natural man does is of no real use, it is only the spirit who can give life. My words to you are spirit and life." (John 6: 63)

The Occult

Like an invisible cancer that inevitably leads to death, so the satanic seed in rock 'n' roll has culminated in a blatant obsession with the occult. Cryptic allusions to the devil in the music of blues artist Robert Johnson a generation ago have given place to an open worship of Satan and hell that comes complete with the symbols, liturgies, rituals and messianic personalities that attend any religious order. No longer the stuff of small underground cults, millions of young people have been caught in its evil sway.

Continuing with Dio's invocation -

Beginning the with symbols associated with satanic religion, there is none more foundational than the "pentagram", the five-sided star that is central to occult ritual. Next to the desecrated cross, there is also no other symbol more common to the rock music industry. Motley Crue, Slayer, Bebob Deluxe, Metal Fatigue, Venom, Ebony Records, Sam Kenison, Suicidal Tendencies, The Plasmatics, Blackie Lawless' original group Sister, and AC/DC are just a few examples where the satanic symbol is used.

Another symbol that is integral to satanic religion is the "Il Cornuto" a hand gesture that represents the devil himself. Like the pentagram, it too is virtually everywhere in rock music. Ozzy Osbourne, Meatloaf, Rick James, Cheap Trick, Motley Crue, Frankie Goes to Hollywood, Coven, The Beatles, Kiss, Todd Rundgren, and Dio are just a few examples where this sign for Satan is used.

On the back of his "Spanish Train" album, Chris deBerg has this amazing artwork. Not only is the devil shown giving his own sign, there is a sense of co-equality and reconciliation between him and the Lord Jesus, an incredibly blasphemous concept.

It is with the fans, however, where the Il Cornuto finds its greatest expression. No doubt the vast majority have little or no idea what they are communicating when they flash this sign. But this is true with most supernatural things. Being both invisible and transcendent, spiritual forces can exert great influence over a person without their being aware of it; especially when the have a "whatever feels good do it" attitude towards life. And that's why looking at our actions, or our fruit, is so important. They give us insight into the spiritual roots within us. Anyone who is given to using the devil's sign has good reason to, in the words of Jesus, "wonder what spirit is at work in them." (Luke 9: 55)

Our next satanic symbol, **666**, is taken from the Bible. Revelation chapter 13 assigns that number to the "beast", the anti-Christ forces who war against God. (Rev. 13: 18) The "number of the beast" also serves

as the title for this album by Iron Maiden. "Aphrodite's Child", featuring the popular composer Vangelis, is even more to the point with this album's name.

Along with the song with just heard by Anvil, RF-7 and Coven also have songs with "666" in the title. The "number of the beast" appears on album covers by Black Sabbath and the Plasmatics, the stage set of Motley Crue, and is etched into the vinyl of the best-selling album "Licensed to Ill" by the Beastie Boys.

Most rock fans will recognize this hieroglyphic, commonly pronounced "Sozo", as the unofficial name for Led Zeppelin's untitled fourth album and the personal symbol for Zeppelin's founder, Jimmy Page. What most people don't know is that by Page's own admission "Sozo" is a stylized 666. Not since Nero's Rome has the mark of the beast found such wide-spread expression.

In addition to symbols, occult ritual and philosophy also abound in contemporary rock music. Beginning with the most well-known, many groups within the heavy metal genre have popularized blatant, no-holds-barred satanism and witchcraft in their music, album covers, and stage shows. Take for example the song "Beyond the Gates" by the group Possessed

There are thousands of songs just like this being performed by hundreds of heavy metal bands around the world. Most are seldom heard outside of small cult followings a few have made it into the big time. Whether directly or indirectly, however, this type of music and the spiritual forces that attend it have made their mark on contemporary culture. What was once unthinkable, it now not only sung about and considered, it is at times even embraced and acted upon.

Heavy metal does not have a monopoly on blasphemy, however. The 80's have seen the emergence of a macabre brand of rock that combines elements of punk, New Wave, and even classical music. Including artists like The Cure, Bauhaus, Christian Death, Sisters of Mercy, Diamanda Galas, Nick Cave, The Lords of the New Church, and The Smiths, the occult elements within this new genre are even more disturbing than those in heavy metal because they are combined with an intelligence and poetic passion rarely found in the latter. For example, when Peter Murphy of Bauhaus, in an admitted take-off of the Satanic Mass, chants both forwards and backwards the Latin for "Father, Son and Holy Ghost", there is a certain feel, a sinister urgency you can cut with a knife.

As Propaganda Magazine described the recording of this song, "Peter summoned his last reserves for the final push. As if suddenly possessed by demons, the whole foul-smelling mess spouted from his mouth like so much vomit... (Later) the lingering evil spirits literally chased them right out of the dark studio, causing them to glance over their shoulders and laugh nervously as they spilled out into the street." (Propaganda Magazine, No. 11, Winter, 1989)

Diamanda Galas, whose voice was used to suggest the sounds of demonic possession in the movie "The Serpent and the Rainbow", closes out her "Litanies of Satan" album with these words, "To thee, O Satan, glory be, and praise. Grant that my soul, one day, beneath the Tree of Knowledge, may rest near Thee."

The press kit for her "Divine Punishment" album noted that a woman committed suicide after listening to it. (Forced Exposure Magazine, #15, Summer, 1989, p. 24) The entire performance is an eerie recitation of Old Testament scripture with one exception, Galas' "Sono L'Antichristo" ("I am the Anti-Christ").

Or consider England's "Thrill Kill Kult."

Amidst a 666, a crucified demon, and desecrated cross, Thrill Kill Kult invokes the sights and sounds of hell with a tangible urgency and a chilling effect. Like other artists within this genre and unlike the jack-booted flagrancy of heavy metal, the message is married to the most dangerous catalyst for satanic insurrection a sense of religious and poetic transcendence. In this the devil may lose an occasional human sacrifice, but he gains something that from his perspective is of much greater value a multitude who is willing to sacrifice hope in life's meaning and faith in God's love.

What is even more remarkable about this music is that while most of the groups readily acknowledge and even embrace its open spirituality, most do so with the insistence that it is ultimately Christian in its orientation. This is very significant because scripture makes it clear that the purest manifestation of the anti-Christ spirit always comes, not from without, but from within the context of Christianity.

Without going into too much detail, Satan's efforts in this regard have historically focused on propagating derivatives of an ancient and recurring heresy known as "Gnosticism". And it is this heresy that has found new expression in the work of these and many other rock artists. In this regard, the words in Jude's epistle are as relevant today as they were centuries ago "These in their dreamings defile their own bodies, reject authority, and revile the angelic hosts... things they do not even understand." (Jude 8 & 10a)

It's really no surprise that the anti-Christ spirit has become so manifest in rock. There is abundant evidence that rock 'n' roll's life blood has in some part been drawn from a musical form whose sole purpose it to summon forth evil spirits voodoo. An ancient and highly developed form of ritual, magic, and animism, voodoo originated in Africa and was brought to the Americas centuries ago via the slave trade. There it gradually evolved into jazz, rhythm and blues, and finally rock. That by itself does not make these musical forms demonic, but rock 'n' roll has dabbled in and at times even embraced the essence of voodoo in a manner unique among other contemporary musical styles.

Fleetwood Mac, for example, incorporated not only the rhythms into their live performance of their hit song "World Turning", they included voodoo ceremonial dress as well. Haitian voodoo was also used on the Stones' album "Goat's Head Soup". The icons, art and ritual body and face painting associated with the voodoo religion show up in the videos of Pretty Poison and Peter Dinklage. Voodoo is the theme of this song by Collin James and makes up the name of this popular New Wave group.

Jimi Hendrix's interest in spiritism produced not only the song "Voodoo Chile" but the following observation from one Kwasi Dzidzornu, a conga player who often played with Hendrix. Kwasi was from a village in Ghana, West Africa, where his father was a voodoo priest. "One of the first things (Kwasi) asked Jimi was where he got that voodoo rhythm from.... that many of the signature rhythms Jimi played

on guitar were very often the same rhythms that (Kwasi's) father played in voodoo ceremonies. The way Jimi danced to the rhythms of his playing reminded him of the ceremonial dances to the rhythms his father played to Oxun, the god of thunder and lightening. The ceremony is called "Voodooshi". ('Scuse Me While I Kiss The Sky, David Henderson, p. 251)

Whether intentional or not, Hendrix's "voodoshi" must have worked its demonic magic. Two of his closest associates, Alan Douglas, road manager and producer, and Fayne Pridgon, long-time girlfriend, reveal a side of rock 'n' roll its fans seldom hear about. (Interviews taken from the soundtrack album from the film "Jimi Hendrix", Warner Brothers, 1973)

Like Hendrix, David Byrne of the Talking Heads is also fascinated with voodoo-related rhythms and has incorporated them into his music most notably his collaboration with Brian Eno, "My Life in the Bush of Ghosts", an album that includes a song about demonic possession, "The Jezebel Spirit". Byrne's admiration of African-based rhythms and religions prompted his "Alive from Off Center" documentary on the Candomble religion, a demonic hybrid of the Yoruba voodoo cult and Roman Catholicism.

In an interview concerning the documentary, Byrne noted, "If you go back into the history of American popular music, you're constantly finding hidden elements of Yoruba influence. The rhythms are there, the sensibility in the lyrics is there, too." (Rolling Stone, July 13th, 1989, p. 78)

A close relation of voodoo is the ancient cult of Pan. Half human and half goat, Pan remains one of the most enduring and compelling symbols for the anti-Christ. Instead of God incarnate in man, as with Jesus, we see man joined to animal one that is both a universal symbol for Satan as well as historically representative of the basest of animal and sexual passions. In the Rites of Pan, like voodoo, music and frequently drugs are used to entice spirits to possess the ritual's participants. And it's worth noting that possession by Pan, from which we get the word "panic", often results in an obsession with sex and a need for immediate gratification.

Not only do we see the sociological manifestations of this anti-Christ spirit everywhere in rock today, significantly we find some very direct allusions to Pan himself. Rush's "2112" album features the song "The Temples of Syrinx" a Greek word that relates to Pan. In 1987 Elton John commissioned an artist to design a family crest. Pan was the centerpiece of the design. The Stones' album "Tattoo You" features this feminized representation of a demon's leg. And arguably the most famous rock 'n' roll song of all time, Led Zeppelin's "Stairway to Heaven", makes a clear reference to not only the music of Pan and his pipes, but his ability to spiritually influence and guide those who fall under his spell. Lyricist and singer, Robert Plant, begins with the thought that "The piper will lead us to reason" and then sings

An interesting side-note. In the remote mountains of Morocco there's a group that still practices, in a literal sense, the Rites of Pan. "The Master Musicians of Joujouka", as they are called, inhabit a mystical world where music is the key that unlocks the supernatural. As rock artist and writer, Robert Palmer, described in his article on them for Rolling Stone Magazine, "When the music and energy were at their

height, the tribesmen milled in ecstatic trances, their eyes rolled back in their heads, screaming like a great rending of the heavens.... Pan himself was there. Several times I witnessed the instant when the current began to surge in earnest and coursed through the quivering frame of a local shepherd... When the power came down, the shepherd suddenly wasn't there and Someone Else was looking out of eyes that abruptly began to glow like ruby lasers. One night he came and jerked me out of the crowd, and I ran with him. He leaped through a bonfire, and then I was in the bonfire, surrounded by flames but unharmed. Then I was spinning like a top, spinning into darkness. 'We have seen you through the music,' they (the Pan-worshippers) told me, 'Now you are one of us.'" Rolling Stone Magazine, March 23, 1989, p. 106)

Palmer is not the only one to become "one of them". Rock has uniquely bridged the gulf, both geographical and cultural, that separates the Joujoukan cult from the rest of the world. Among its other disciples are David Bowie, Robert Plant and Patti Smith. The Rolling Stones' founder Brian Jones spent considerable time in Joujouka recording and then later releasing an album of their music. The Stones' 1989 release "Steel Wheels" features samples of this Moroccan form of voodoo. Finally, it is perhaps no coincidence that on Patti Smith's most Joujoukan influenced album, "Radio Ethiopia", she writes in her liner notes what could double as the bottom line for either Pan or Satan in their musical war for the hearts and minds of men "rock n roll is royal warfare... the universe is our battleground...the fender - all guitars - our weapons...the technicians - great soldiers...the people - tender barbarians...the goal - the freedom to possess the key of the fifth battalion and release the fierce and stampeding angels of Abaddon (hell)."

To a great measure Smith's prophecy has come true. All around us evidence abounds that the fierce and stampeding angels of Abaddon have been released. True to the satanic form, Jesus is ignored or made fun of. The Christian standard of morality has been gutted, until even the majority of young people who profess faith in Christ believe in and practice pre-marital sex. And the new idols of this age, our entertainers, embrace the satanic while multitudes scream in adulation.

The early Stones, for example, bank-rolled an occult sect call "The Process" and provided a base of operations for their satanic evangelism. (Contact America radio broadcast, September 15, 1986) Later, Anita Pallenberg, an aspiring actress and accomplished witch, became the companion of first Jagger and then Keith Richards. In July of 1979, at Richards' Connecticut estate, an 18-year-old boy shot himself while lying in Pallenberg's bed. Investigating officers uncovered reports of weird rituals and sacrificed animals that led up to the suicide. (Rock and Roll Babylon, (Courage Books, 1982), Gary Herman, p. 125; The Rolling Stones The First Twenty Years, (Knopf, 1981), David Dalton, p. 148)

The Stones were further involved with a cult film maker and satanist Kenneth Anger. Jagger scored Anger's film "Invocation of My Demon Brother" and Pallenberg sponsored "Lucifer Rising", a movie that showed "the actual ceremonies to make Lucifer rise." Not coincidentally, the film starred rock singer Marianne Faithful, another ex-girlfriend of Mick Jagger.

The occult has also played a major part in the life and music of heavy metal super group Led Zeppelin. In 1974 they founded their own record company, Swan Song. Its first British release was the Pretty Thing's "Silk Torpedo." According to Zeppelin chronicler Steven Davis "The album was launched at a blasphemous Halloween party at the Chiselhurst caves. Naked women lined the recesses of the caves and

reclined before altars in the style of a black mass. Strippers dressed as nuns doffed their black habits." (Hammer of the Gods, (William Morrow and Company, 1985), Stephen Davis, p.246)

Though shocking, this type of behavior should come as no surprise when we consider that the group's founder is one of the leading occultists of the rock generation. Jimmy Page's fascination with black magic is so intense, he owns and operates The Equinox, one of the largest occult bookstores in England. (Creem Magazine, November, 1979) And his devotion to this man is nothing short of religious. Aleister Crowley was one of the most infamous satanists of our modern age. During the first half of this century, he developed a system of magic that combined the elements of a rock idol's dream sex, drugs, ritual, and special knowledge that granted the practitioner a measure of power. Billed as the "Wickedest Man in the World", Crowley claimed the title "The Great Beast - 666". (The Aleister Crowley Scrapbook, (Samuel Weiser, Inc. 1988), Sandy Robertson) When Kenneth Anger, himself a Crowley enthusiast, approached Page about writing the music for Lucifer Rising, he found, in Steven Davis' words, "a priceless collection of Crowley artifacts books, first editions, manuscripts, hats, canes, paintings, even the robes in which Crowley had conducted rituals." (Hammer of the Gods, p. 168)

Most incredible of all, Page purchased Boleskine, Crowley's old home on the shores of the famous Loch Ness in Scotland. (Hammer of the Gods, p.123; Led Zep Special, (Modern Day Periodicals, Inc., 1980), p. 46) Later Page had the demonic power associated with the house accentuated by having it redecorated by Charles Pierce, a renown satanist. Within the next few years one of Boleskine's caretakers committed suicide, another went insane. (Hammer of the Gods, p. 291)

Crowley's enchantment extends well beyond Led Zeppelin. Graham Bond, a rock pioneer whose bands provided the first break for some of rock's biggest artists, actually thought he was Crowley's illegitimate son. One of his later bands was entitled "Aleister Crowley's Holy Magic" producing music that would in his words "help the listener contact the higher forces." For Bond it must have worked, he became mentally ill and later died amidst mysterious circumstances. (The Aleister Crowley Scrapbook, p. 117)

David Bowie's 1971 album "Hunky Dory" featured "Quicksand", a song about Crowley's cult that included the line "immersed in Crowley's uniform of imagery." By 1975 biographer Henry Edwards described Bowie as having done just that as he became obsessed with Crowlean rituals and mantras, stored his urine in the refrigerator ala "The Beast's" advice, and finally looked to witches and exorcism rites to deliver him from the evil spirits he felt controlled his life. (Stardust The David Bowie Story, (McGraw-Hill Book Co., 1986), Henry Edwards and Tony Zanetta, pp. 334, 335, 339)

The Stiff Kittens feature Crowley on an album cover, as did the Beatles on what was to become, many critics believe, the most significant album in rock music history, "Sergeant Pepper's Lonely Hearts Club Band." A glance at John Lennon's bookshelves reveal that Crowley's inclusion was not a token gesture from numerology to magic, Lennon was fascinated with the occult. (Lennon's interest in the occult and "New Age" style spiritism is well documented throughout both The Lives of John Lennon and The Beatles, Second Revised Edition, (McGraw-Hill, 1985), Hunter Davies)

On the back of this album, Jim Morrison and the Doors are huddled around a miniature bust of Crowley. This fascination with the occult began early for Morrison. He attributed much of the direction of his life to an incident that occurred when he was very young. Traveling with his family, he came upon an accident that had left several American Indians dead, scattered along the highway. Morrison describes what happened next:

The souls and the ghosts of those dead Indians, maybe one or two of them, were just running around freaking out and just leaped into my soul. And they're still there. (An American Prayer, Jim Morrison and the Doors, "Ghost Song")

Possession by these ghosts or spirits led to a life and art obsessed with death, occult imagery, and the rejection of God.

Cancel my subscription to the resurrection. Send my credentials to the house of detention. (Strange Days, The Doors, "When the Music's Over")

In 1970 Morrison married a witch in a ritual that involved satanic invocations and the drinking of blood. (No One Here Gets Out Alive, (Warner Books, 1980), Jerry Hopkins and Danny Sugerman, p. 327) A year later the self-professed "shaman" or witch doctor of rock 'n' roll was dead.

Ozzy Osbourne sings a song entitled "Mr. Crowley". Celtic Frost dedicates their album to "Mega Therion", the Great Magician, a name Crowley took to himself. And Daryl Hall also admits to a fascination for the infamous satanist. As he told Penthouse magazine in 1987, "Around 1974, I graduated into the occult, and spent a solid six or seven years immersed in the Kabala and the Chaldean, Celtic, and Druidic traditions,... I also became fascinated with Aleister Crowley, the nineteenth-century magician who shared these beliefs." (Penthouse Magazine, March, 1987, pp. 60, 62)

Three British rock groups also bear mentioning here Psychic TV is the musical voice for "Thee Temple Ov Psychick Youth", an occult sect with ties to Crowley and practically every other satanist of note. For example, the following dedication was made at the beginning of one live album, the eleventh in a series of twenty-three.

We'd like to dedicate this concert to Alex Sanders who died today the Full Moon of Beltane who was known as "The King of the Witches" and who was the man who made witchcraft and magic legal in Britain after a long struggle. So we'd like you to remember that. But the war goes on! (Live at the Circus, Psychic TV, "Beltane")

Coil also puts forth occult philosophy rooted in Crowleyana. This album embraces two themes near to the "Great Beast's" heart homosexuality and the worship of Pan. Probably the most devout Crowley cult of all is Current 93. The album and song "Crowleymass" ridicules Christ and His birthday and suggests an alternative, October 12 ("The Beast's Birthday!").

Their "Here Comes Anti-Christ" album contains bizarre and ritualistic music that defies any explanation other than that they are quite serious about their satanism. Etched into the vinyl is both the Latin and the English for "He comes! Soon you shall see!"

Crowley's heritage also lives on in the practice of necromancy - communication with the spirits of the dead. Iron Maiden's mascot "Eddie" is purportedly a lost soul who was brought back to life by the band's music. And at least two groups were actually given their names by demon spirits. Playing with the occult tool commonly known as a Ouija board, a device, that incredibly, many view as a harmless game, four young men in an Iowa hotel room watched as the board spelled out "C-H-E-A-P T-R-I-C-K". (Washington Times, Interview by Robyn Floria) The rest, as they say, is history. And Vincent Furnier became "Alice Cooper" in exactly the same way. (Circus Magazine, December 17, 1978, p. 23) Songs like "I Love the Dead" and "Cold Ethel", which include references to necrophelia, or sex with corpses, suggests that the spirit's influence extend well beyond just providing the name for Alice's group.

Finally, and perhaps most curious of all, Crowley like many sorcerers, expressed an interest in backwards phenomena. For example, in his most famous work, *Magic in Theory and Practice*, he encourages his disciple to "train himself to think backwards by external means, as set forth here following. (a) Let him learn to write backwards. (b) Let him learn to walk backwards. (c) Let him constantly watch, if convenient, films and listen to records reversed." (Magic in Theory and Practice, (Dover Publications, 1976), Aleister Crowley, p. 417)

Confirmation that backwards phenomena is characteristic of satanic religion comes from respected British criminologist, Henry Rhodes. In a book detailing the spiritual roots of modern crime, he describes the ritual surrounding a satanic mass. "The priests so times his mass that it shall end on the stroke of midnight, his server is a woman with whom he should have been intimate. Prayers are said backwards." (The Satanic Mass, Henry T.F. Rhodes, 1954, p.60)

In fact, backwards phenomena is quite common throughout the occult world and in the lives of those who have been affected by its power. Had they known this, the police officers who discovered the backwards writing in Tommy Sullivan's personal notebook would not have been surprised.

Earlier in this presentation, we noted within rock 'n' roll two examples of backwards recording commonly known as "Backmasking". Each has been of the same variety, where the artist or the engineer has simply reversed a vocal track and then mixed it in with the rest of the music. Now it's easy to pick out this type of backmasking when listening to a record forwards which is still, presumably, the preferred method of enjoying music. The backmasked section makes virtually no sense forwards and also has a distinctive atonal sound.

Now, as another example of this type of backmasking, listen to the beginning of "In League With Satan" from Venom's album, **Welcome to Hell**. First we'll listen to it forwards.

Biblically, theologically this backmasked message is really quite accurate that is precisely what Satan has

planned for each one of us. It's only through Jesus, who defeated the devil by His death and resurrection, that we can escape this fate. But back to the point at hand, it's evident that Venom had this backmasking done intentionally and, therefore, it could be argued that there is no significance here beyond the fact that three guys like to get weird, probably just as a gimmick to sell records.

But now consider the second type of backmasking. With this variety the vocal track makes sense both ways. When you listen to the music forwards you hear one message. When you listen to it reversed, however, you hear something entirely different.

Now it's been suggested by some that when we listen to music in its normal forwards mode, our subconscious mind is able decipher the backwards message and mind-control results it becomes what is termed a "subliminal cue". Really, there isn't a shred of reputable evidence anywhere supporting that hypothesis, and anyway, so what if there is some subliminal suggestion going on here? As we've already seen, you don't need backmasking to pollute someone's mind and heart the regular frontwards music is more than enough to take care of that. The real question we need to ask here is not "Can a listener subconsciously hear a backmasked message?" but instead "**How did it get there?**" There are three possible explanations.

1. That it's intentional that like the first type of backmasking, the artists or engineers are intentionally hiding messages in the music. We must remember here, however, that the vocal track makes sense forwards as well as backwards. For it to be intentional, the vocalist would have to sing just the right lyrics and in just the right way and nobody's that smart, as a number of musicians and producers have testified.
2. That it's just an accident a quirk of musical fate. Well not only are the mathematical probabilities of this absurd, but the fact that virtually every example of this type of backmasking conveys a message that is intrinsically demonic even further disproves this hypothesis. Really, the only workable explanation is our third choice
3. That it is spiritual that outside intelligent forces with supernatural power are occasionally able to play an artist, much like we would play a musical instrument.

Biblically, this makes perfect sense as we see the principle found in 2 Timothy echoed again and again that virtually all unsaved people have been deceived and ensnared by Satan and are captives to his will. (2 Timothy 2: 26) The degree of captivity is determined by the extent to which an individual gives himself to sin and embraces the principles of Satan's kingdom rebellion, slavery to lust, occultism, all the things we see so clearly manifested in rock 'n' roll. In addition, let's remember that many of these artists, an incredible number in fact, have quite candidly admitted that they and their music are influenced by some outside spiritual force.

Like the subtle, practically invisible fingerprints left behind at the scene of a crime, the following aural phenomena point clearly to the one who came to steal, kill and destroy.

Our first example is from Electric Light Orchestra's "El Dorado" album. Here's a segment from the title song played forward:

Note that even forwards there's an element of anti-Christian thought here. Eternal life is definitely meant to be. We're all going to live forever the only question is where. Now, here's that same segment played backwards:

Again. One more time.

Our next example is by Queen from their song "Another One Bites the Dust" one of the most popular and enduring songs in rock history. Taking this same section and playing it backwards we hear:

Understanding what we learned in Part III, that drugs and sorcery are closely tied together, it's easy to see the satanic motivation behind the command "Start to smoke marijuana."

Next we have a song taken from Cheap Trick's popular album "Dream Police." The significance of the the song's title, "Gonna Raise Hell", becomes even more apparent when we reverse this segment:

Again. One more time.

Theologically, this is quite interesting because keys are symbolic of authority, particularly over the power of sin and its penalty, death and hell. Revelation 1:18 states that Jesus, who actually died in our place and went to hell, is now "the Living One, who was dead and is now alive forever and ever and holds the keys of death and of hell." Satan's claim to hold the keys in this song, as well as on this album cover by the group "Halloween", is very significant, not only because it's a lie and typical of his empty bravado, but because it points out how desperately he wants to retain ownership of people's lives.

There's also theological significance in our next example, the live version of the song "Anthem" by the group Rush. When we play this section reversed we hear:

Again. One more time.

One of the translations for "Lucifer", a Latin title commonly associated with Satan, is "The Shining One." And earlier in Part I, we looked at a scripture that tells us that disguising himself as "an angel of light" is what the devil is all about. (2 Cor. 11: 14)

Our last example is taken from Led Zeppelin's "Stairway to Heaven".

Once again there is enough poison in the song forwards to prove fatal. Yes, it's true that there are two paths you can go by. Jesus Himself said that there are two paths. One is a road traveled by the multitudes where the herd instinct prevails and where the desires of our flesh and the idols of the age lead the way. This path, Jesus said, leads to destruction. Then there's a road less traveled, a narrow path that takes us to

a hill outside of Jerusalem and to a cross. And this is the way, God says, that leads to eternal life. (Matthew 7: 13 & 14)

The fatal lie in this lyric is that there is always time to change the road you're on. No doubt the man who played the drums in that song thought that until he found himself choking in his own vomit. And by then it was too late. Each of us have no guarantee that our next breath won't be our last. And after death, the scriptures tell us, comes judgement. (Hebrews 9: 27)

But there's not always time to change in another, even more fundamental sense. In John's gospel Jesus said, "No one can come to Me", in other words, be saved from sin and Hell, "unless the Father who sent Me draws him." (John 6: 44) What this means is that the idea to get right with God, to turn from your sin and embrace Jesus, isn't something you can work up on your own. For it to work, for it to be truly sincere, God has to draw you to reveal both your sin and the hope that is in Christ. Only then can you respond in a way that will change your life. If you reject that opportunity, you are, in fact, rejecting God and the chance to change the road your on a chance that you may never have again. That's why Joshua said "Choose this day whom you will serve" (Joshua 24: 15) and Paul declared "Today is the day of salvation." (2 Cor. 6: 2) What day were they speaking of? Well, whichever day God chooses to deal with you.

Now let's get very real with ourselves and with God. If right now you're sitting there, aware of the sin that has enslaved you and with a stirring in your heart that somehow you need to do something about it, then this is almost certainly your day. Maybe you're frightened, nervous, or uptight. That's all right God can take care of that. But you have to give Him a chance. Don't blow off what is the most precious gift that you'll ever be offered the gift of God's forgiveness, His love, and His life.

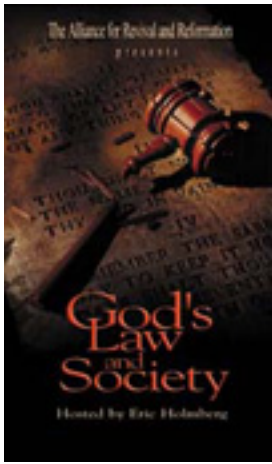
Back to "Stairway to Heaven", here's that same section reversed:

Again. One more time.

As we have seen throughout this presentation Satan is not sweet. He's a liar and the father of all lies (John 8: 44) and will use anything, including one of the most powerful tools of all music, to blind you to the reality of God's love and your desperate need for His saving power; to pervert your mind and heart and bring you into greater captivity to sin. His path clearly is sad, but his power can be broken. "For behold, He who was dead is now alive and holds the keys of death and Hell." (Revelation 1: 18)

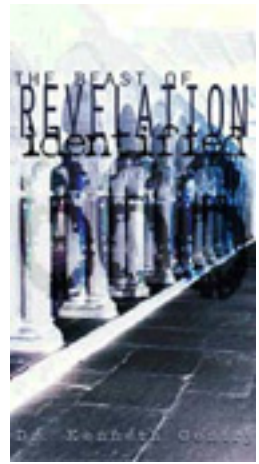
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Hell's Bells - part 5

-The Dangers of Rock and Roll-

Part 5

As we now approach the moment of truth, there are two common excuses that begin to roll around in people's minds kind of last ditch stabs at self-justification. One deals with the issue of intention and motivation.

"Hey, it's not my fault that some of the groups I listen to sing about bad things. I mean, hey, I'm only in it for a good time you know, blow off a little steam. I'm not going around worshipping the devil or anything."

We'll come back to this issue in a moment when we look at the bottom line of satanism and what it really means to follow the devil. But first let's deal with the other excuse, one that is particularly common with "religious" people those, who in the words of scripture, "love feeling good more than they love God holding to a form of religion, but denying the power of it." (2 Timothy 3: 4, 5 (paraphrase)) Ironically, it's people in this group that are often the most resistant to the saving power of God.

"I don't like the satanic stuff. I like the easy stuff, the neutral stuff like Whitney Houston or George Michael or Phil Collins. I like stuff like that."

First off, as we have seen, many of the artists who are considered neutral are not neutral at all when you look beneath the surface. Take, for example, one of the reigning queens of pop music, Whitney Houston.

Though probably one of the nicest individuals within the contemporary music scene, as an artist there is no question that she has endorsed, or at least permitted, a worldly brand of sex and sensuality to be used to sell her music. While no where near as brazen as Madonna, aren't poses like this or videos like "Saving All My Love for You", a blatant celebration of adultery, just another, more subtle side of the same coin?

And even more important, isn't the so-called neutral stuff, by the very reason of it's subtlety, potentially more destructive than the overt wickedness found in hard core rock 'n' roll? Surprised? Well, stop and consider the following fact of life. For something to be true, it has to be completely true. Inject into it even the smallest falsehood and that truth immediately becomes a lie a weapon in the hands of the one whom the scriptures call the "father of all lies". (John 8: 44) And while there is no doubt that Satan's greatest triumph in this arena is to see people swallow lies devoid of even the slightest trace of virtue, cons like "Sex, Drugs, and Rock 'n' Roll", the fact is that his most effective deceptions are those that carry a degree of truth. And that's why the middle of the road, in music as well in many other areas of life, can sometimes be the most dangerous place of all.

By way of an analogy, take strychnine, one of the most powerful poisons in the world. In its raw state it is unattractive and extraordinarily bitter. Left in a room with young children, it's unlikely that they would pay much attention to it and even more unlikely that they could stand to eat enough for it to be fatal.

So it is with some of the more extreme forms of rock music that directly glorifies death and Satan. Most people avoid it, although it must be noted that our society has become so desensitized and perverted that some are only too happy to take this bitter poison straight.

To the point at hand, however, if you were to take this same poison and sugar-coat it and add pretty colors to it and make it look, for example, like M & M's ,and then leave it with the children virtually everyone of them will eat the poison without hesitation.

If you were the devil, which method would you find the most reliable the bitter poison, or the sugar-coated candy?

As the great philosopher and writer C. S. Lewis noted in his classic **The Screwtape Letters**, "Indeed the safest road to Hell is a gradual one the gentle slope, soft underfoot, without sudden turnings, without milestones, without signposts." (The Screwtape Letters, (Time Incorporated, New York, 1961), C. S. Lewis, p. 39)

Using another analogy, the biblical picture of man without God is much like this poor fellow right here he's in critical condition, suffering from a sinful wicked heart that has separated him from God. Spiritually dead and unable to do even the least thing to help himself, when his heart stops beating, he'll be launched into an eternity without hope. This person is in desperate need of help.

Extreme forms of music, like heavy metal, glorify this fallen state. Perversion, despair, death, hell, Satan, and all the other horrors associated with sin are rubbed into the face of the listener. Incredibly, some subject themselves to this. Many others, however, opt for the safer stuff and head for the so-called "neutral" or "pop" music.

But what does the pop musician really have to offer his listener? Cries of "love", "peace", and "we are the world" don't mean much to a dying man. In fact, by ignoring his condition, or offering instead a false hope of salvation, this poor wretch's situation has only been made worse.

Of course, there is nothing wrong with singing about love unless it's the conditional, selfish love popularized by contemporary music. There is nothing wrong with singing about peace and caring for the world. These are all virtues taught and practiced by Jesus. There's nothing wrong with even singing about death and despair as long as it is done within the framework of truth and God's redemptive purposes. Understand that God is reality, His word is truth, and His son, the Lord Jesus Christ, is salvation from sin.

Heavy metal mocks this. Pop music ignores it. Which is ultimately worse?

As we saw in Part I, the primary reason for our existence is to know and experience God an act called worship. Understanding only too well fallen man's tendency to lose sight of eternal things and reduce reality to a head-long quest for emotional and physical satisfaction, God cautions us throughout the scriptures to seek first His kingdom and not let the world's system wear us down. "Above everything else, guard your heart (in other words what you listen to, watch, and do) for it is the source of life. Make level paths for your feet and take only ways that are firm. Do not swerve to the left or the right... Let your eyes look straight ahead." (Proverbs 4: 23-27)

Hundreds of years later, Jesus amplified this teaching when he said that our eyes should be single, completely focused on God. If they are not "...your whole body will be full of darkness... No one can serve two masters. You'll end up loving one and hating the other." (Matthew 6: 23)

The bottom line for us is that if we really love God, we'll find ourselves naturally offended by things that mock His character, ignore His love, or pervert His truth. If instead, we gravitate to and embrace these types of things, we don't really love God, we simply can't. "If anyone loves the fallen world's ways, the love of the Father is not in them. For everything that is in the world, the desires of sinful man, the lust of his eye, and the boastings about what he has and does comes not from the Father, but from the world. The world and its desires pass away, but the man who does the will of God lives forever." (1 John 2: 15-17)

Now, let's get back to the other key excuse people use to avoid the truth the issue of intention and motivation. Interestingly enough, rock's fans aren't the only ones who live behind a wall of denial in this area the artists themselves often like to play dumb.

Led Zeppelin's Jimmy Page denied any evil motivations behind his legendary involvement in the occult when he said, "I do not worship the devil, but magic does intrigue me." (Hit Parader Magazine, July, 1975, p.64)

Stone's guitarist Keith Richards told an interviewer, "There are black magicians who think we're acting as unknown agents of Lucifer." (Rolling Stone Magazine, August 19, 1971) In other words, if something is going on outside our control, it's not our fault.

All American boy Michael Jackson, whose phenomenally popular video "Thriller" is filled with occult imagery, including his transformation into a werewolf and necromancy, or contact with the dead, begins the video with the following disclaimer: "Due to my strong personal convictions I wish to stress that this film in no way endorses a belief in the occult."

And both Ozzy Osbourne and Dee Snider of Twisted Sister try to down-play the obvious elements of rebellion and the occult in their music by claiming that it's all in fun, and then professing to actually be closet Christians. (Ozzy professed to be a Christian during his interview on the Geraldo Rivera broadcast entitled "Exposing Satan's Underground". Dee's profession occurred during his testimony before

Congress on the subject of obscenity in rock and roll.)

What do these denials mean? If all these people mean well or are just trying to have a good time, they and their fans can't be considered followers of Satan, can they? Well listen carefully because everything we've seen and heard so far has been leading up to what I am about to say. Part of the reason that many people have such a hard time with this "Satan worship" business is because they have a caricature of the devil and his religion in their minds. He's the horn-headed dude in the red pajamas, and following him, should he even exist, means sacrificing babies, drinking blood, or something else equally horrible or weird. In fact, nothing could be further from the truth.

As we have already seen, Satan is an invisible spirit and a master of disguise. His ability to pass himself off as an angel of light can fool the rebellious, or the spiritually ignorant, into thinking that black is white, truth a lie, and even that God Himself is the one telling them these things. And as for following the devil, many who openly do so can tell you that, at least for them, it's nothing like the movies portray it. And that's what's so frightening. For example, Anton LaVey, the high priest of one satanic church, explains the essence of satanism as follows:

And he must as a Satanist, knowing this, realizing what his human potential is, eventually, and here is one of the essential points of satanism, attain his own godhead in accordance with his own potential. Therefore, each man, each woman, is a god or goddess in satanism.

So in essence, satanism is simply each person acknowledging no one else, not even Satan, as a higher authority as our own god or goddess, each of us is free to do as we please. Theologically, this philosophy is reduced to a single axiom found in the fourth chapter of the book of Satan, "Say unto thine own heart, 'I am my own redeemer.'" (Book of Satan 4: 3)

We are all born with a sense that we are not complete and something is missing the rest of life becomes a quest for wholeness and fulfillment; in theological terms, "redemption". Whatever we look to for this, be it God, money, power, sex, or anything else, that person or thing becomes our redeemer by definition, our god. Satanism states that that god is us.

In a nutshell, Christianity declares that each of us bears the stain of sin and are, therefore, completely unable to save ourselves. We need a "Messiah", a supernatural redeemer. Every other religion in the world says, in one way or another, that we are not really that bad and that through our own efforts we can redeem ourselves. In this they share the bottom line of satanism and much of rock 'n' roll.

A pleasant number-one hit song becomes a startling presentation of satanic philosophy when viewed in the light of Truth. The religious imagery of Jacob's ladder, fallen angels, and running from salvation make it clear "Step by step, rung by rung", **"We are our own redeemers."**

Van Halen also denies the need for God's saving power in their hit song "Best of Both Worlds".

Contrary to Sammy Hagar's advice, Jesus said that if we are to have heaven on earth or anywhere else, "we must be born again." (John 3:3)

Another way this philosophy is expressed in satanic theology is in Aleister Crowley's most famous and enduring proverb "Do what thou wilt is the whole of the law."

Before we examine the implications of this law, it's quite extraordinary how it, like much of Crowley's life and philosophy, has taken hold in the world of rock 'n' roll. Led Zeppelin had "Do what thou wilt" inscribed into the vinyl on the initial pressing of their third album. Pharmacological guru of the rock 'n' roll generation, Timothy Leary, for whom John Lennon wrote the song "Come Together," had this to say on one television interview:

Well, I've been an admirer of Aleister Crowley; I think that I'm carrying on much of the work that he started over 100 years ago. And I think the 60's themselves you know Crowley said he was in favor of finding your own self and "Do what thou wilt shall be the whole of the law" under love. It was very powerful statement. I'm sorry he isn't around now to appreciate the glories that he started.

One of those glories involved rock musician Bobby Beausoleil. He took Jimmy Page's place composing the music for Kenneth Anger's film "Lucifer Rising" and also took "Do what thou wilt" very seriously. Ultimately it led him to Charles Manson and participation in one of history's most gruesome serial murders. Crowley's legacy had reached its full potential.

But that potential lives on in a more subtle way in the lives of countless millions who have "...been made spiritually blind by the god of this age." (2 Cor. 4: 4) This blinding deception has been focused on obscuring one of life's most elementary truths that ultimately there are two kingdoms and two types of people; those in God's kingdom who have been redeemed by God and those in Satan's who are trying to redeem themselves.

In the same way that the Kingdom of God holds to one supreme commandment, "You shall love the Lord your God with all your heart, mind, soul and strength." (Deut. 6: 5, Mark 12: 30), so satanism can also be reduced to one essential law, "Do what thou wilt." Contrary to the deceptive stereotype, no black masses or wild sex rituals are necessary to be a follower of Satan simply deny the love and the authority of God by living your life the way you want to. You can even be religious, attend church regularly, tithe, perform good works. If it's a religion based upon your own terms, you are still comfortably fulfilling the dictates of Satan's most primary law, "Do what thou wilt."

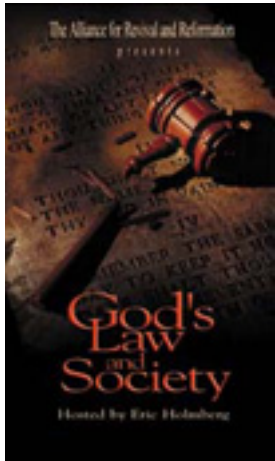
How ironic that men like Crowley and LaVey should understand better than most people who attend church, the true root of sin and the essential duality that divides asunder the whole of mankind.

Each of us is ultimately given a choice upon which hangs the weight of eternity. We can go our own way and remain forever lost or we can reach out to the One who is "...the way, the truth, and the life." (John

14: 6)

To use an analogy, if what we believe is the music and what we do is the dance, we can, in the words of Billy Idol, "Dance with ourselves" remaining "...dead in our sins, following the ways of this world and its ruler (Satan), ...gratifying the cravings of our sinful nature, following its desires and its thoughts, ...being by nature children of wrath." (Ephesians 2: 1b, 2, 3) Or we can turn our ears to Heaven's music and allow God to teach us a new dance, a new way of living our lives.

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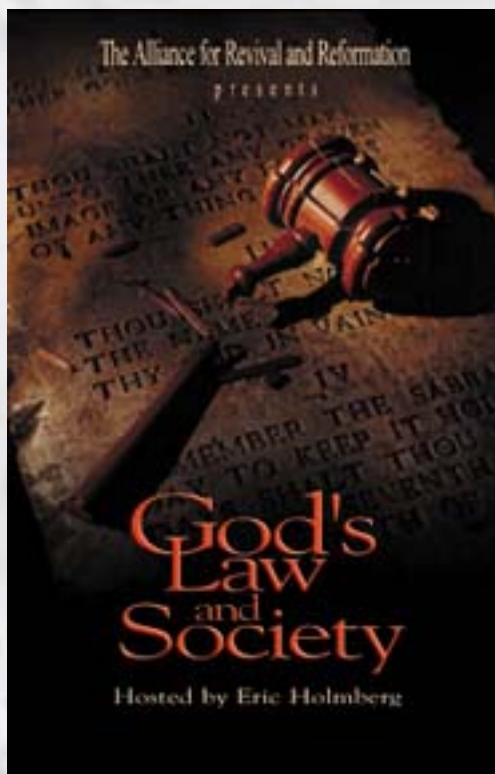


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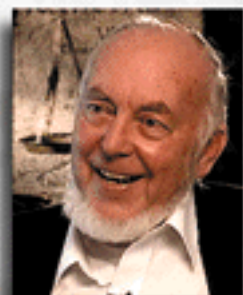
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According to NEWSWEEK (11/1/99), 19 percent of all Americans and nearly half of all evangelical Christians "believe that the Antichrist is on the earth now." The popularity of this theorizing on the identity of the Beast is seen in the many books on the market which have sold tens of millions of copies. One title, *Left Behind* by Tim LaHaye, became the New York Times number one best seller in 1999.

The Beast of Revelation is the main character in many films which paint him as a diabolical world dictator who will bring about a New World Order, who will unite all world religions in order to worship him. According to some Bible prophecy experts, the Beast will control the destiny of every individual on the planet through hand-implanted computer chips with personal identification numbers. And finally, it is believed that the Beast will seal his own destruction by bringing the late great planet earth to the brink of Armageddon through a nuclear holocaust.

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Introduction: The Beast of Revelation - Identified

By Jay Rogers

"Here is wisdom: Let him who has understanding calculate the number of the beast. For it is the number of a man, and his number is six hundred and sixty-six" (Revelation 13:18).

Who is the Beast of Revelation?

According to the Apostle John in Revelation 13:18, the Beast is a reprobate villain of the most ultimate depravity. The Beast is the very incarnation of evil and the persecutor of God's people.

The Beast is believed by many Christians to be the same figure as the "Man of Sin" in 2 Thessalonians and the "Antichrist" mentioned in 1 John. And according to John, the Beast must be alive in the Last Days. It is no wonder that some of the most noted Bible experts in our day are trying to identify him.

Numerous candidates have been advanced throughout the years by noted Bible experts. These have included Pope Leo, Napoleon, Lenin, Stalin, Adolf Hitler, Mussolini, Henry Kissinger, Mikhail Gorbachev, and even Ronald Reagan. The theories and predictions about the Beast go on and on.

According to *Newsweek* magazine, 19 percent of all Americans and nearly half of all evangelical Christians "believe that the Antichrist is on the earth now."

The popularity of this theorizing on the identity of the Beast is seen in the many books on the market which have sold tens of millions of copies. One title, *Left Behind* by Tim LaHaye, became the *New York Times* number one Best Seller in 1999.

The Beast of Revelation is the main character in many films which paint him as a diabolical world dictator who will bring about a New World Order, who will unite all world religions in order to worship him. According to some Bible prophecy experts, the Beast will control the destiny of every individual on the planet through hand-implanted computer chips with personal identification numbers. And finally, it is believed that the Beast will seal his own destruction by bringing the late great planet earth to the brink of Armageddon through a nuclear holocaust.

But let me be frank with you. Many of the scenarios painted by Bible prophecy experts in "end-times" seminars, best-selling books, and feature films are conjecture at best. And much of what is being presented is pure fantasy. Many of these "end-times" theories are simply that *theories* having nothing to do with the plain meaning of the text of the book of Revelation.

The problem is that many Christians, having not seriously studied the Bible, don't know the difference between sensationalism and sound doctrine, between fiction and biblical theology. Many sincere Christians accept some wild theories about end-times prophecy as though this loose style of Bible interpretation has the same authority as the infallible Word of God itself.

As a young Christian, I too accepted many of the popular theories on the end-times without question, that is, until I began to become more serious in my study of the Bible.

As I began to look more carefully at the popular eschatology of our day a viewpoint (by the way) known as *dispensational premillennialism* many questions began to be raised in my mind questions that had no easy answers.

When I looked to the dispensationalist view of Bible prophecy to answer these questions, but I soon found that it created many more problems than those it solved.

The main point of conflict between the historic view of the church and the pop-eschatology of today centers around the question of good versus evil. Will Christ or the Anti-Christ prevail in history in the time prior to the Lord's return? The eschatological view of many Christians today puts much more emphasis on a coming Anti-Christ, than on the victory of Jesus Christ.

Most evangelical Christians do not know that this popular end-times theory today is actually a recent idea. The dispensational interpretation of the book of Revelation dates from the time the 1800s. It was formulated by J.N. Darby in 1830 and then made popular by William Miller and C.I. Scofield in the next 100 years. In the latter half of the the 20th century, the dispensational view of eschatology has been brought into the popular consciousness by authors such as Hal Lindsey and Tim LaHaye who have sold tens of millions of books on the topic.

It's odd, but most Christians today know less about their eschatology from a careful study of the Bible than they do from the conjecture of *The Late Great Planet Earth*, the *Left Behind* series, and the wild conjecture of films such as *The Omen*, *The Seventh Sign*, and even a more recent Arnold Schwarzenegger movie.

However, there is another view of Bible prophecy that has had many adherents in church history, but is too frequently ignored in our day. This historic view is being developed today by many well-known conservative Bible scholars, such as, R.C. Sproul, Dr. George Grant, Loraine Boettner, J. Marcellus Kik, R.J. Rushdoony, Ian Murray, Dr. Greg Bahnsen, and the speaker featured in this presentation, Dr. Kenneth L. Gentry.

Dr. Gentry is a pastor, Bible scholar, and author of many books on eschatology (the theology of the last days). Through his life's work in exegeting the scriptures, he has constructed a compelling case for calculating the number of the Beast.

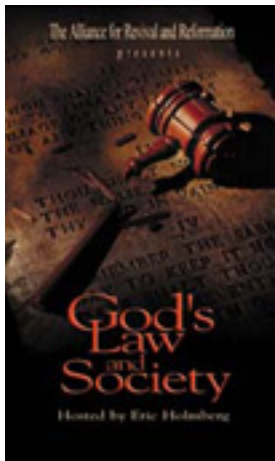
Finally, after many years of confusion, the Beast of Revelation has been identified! Now this video is likely to create as many questions in your mind as those it answers. So we've included a question and answer session at the end of this one hour teaching you won't want to miss.

You might also want to dig deeper into this view of eschatology, so we've also included a reading list at the end of some good materials you can order through Reel to Real Ministries.

But right now, I encourage you to pay attention and carefully consider Dr. Gentry's case with an open Bible and an open mind. If you will do so, this teaching is likely to revolutionize your understanding of the book of Revelation and even more importantly to radically alter your entire Christian worldview as well.

We join Dr. Genry at the 1999 Ligonier conference in Orlando, Florida.

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The Beast of Revelation Identified

Rev. Kenneth L. Gentry, Jr., Th.D.

I frequently give weekend seminars on Revelation that are of five or six hours duration. A couple of years ago I was conducting a well-advertised seminar in a church outside of Atlanta, Georgia. On the first night of the conference the church was delighted to see several first-time visitors who had come to study Revelation. The visitors did not come back for any of the following sessions. I had greatly disappointed the eager attendees by locating Revelation's activity in the first century. The same thing happened a little later when I gave the seminar in Opelousas, Louisiana. For some reason, Christians delight in the prospect of hearing that the horrible judgments are fast approaching our own generation!

I think a credible and compelling case can be made for an ancient political figure as the Beast of Revelation. I believe the Beast was none other than Lucius Domitius Ahenobarbus. Perhaps you know him better by his adoptive name: Nero Claudius Caesar. Let us consider the case for such an identity.

The first step in identifying the Beast is to consider:

Audience Relevance

When interpreting any book of the Bible, it is important to ascertain the audience to which it was originally directed. The evangelical hermeneutic is known as the grammatical-historical method of interpretation. The concern of the evangelical interpreter is to understand the grammar of a passage in light of its historic context. Consequently, the recognition of an audience and its original situation is quite important. This is especially true when a specific message is given to them about their own situation. Such is the case in Revelation.

There are at least three audience factors in Revelation that emphasize the original recipients and their circumstances. These provide us the circumstantial evidence that will eventually lead us to the identity of the Beast. When these are combined with the matter of the expectation of Revelation (which I will deal with in a moment), the case for identifying the Beast can proceed easily on the basis of sound hermeneutical principle. Let us consider these three audience factors.

First, in Revelation we have clear evidence that John is writing to particular, historic, individual churches that existed in his day. Revelation 1:4 provides a common salutation: "John to the seven churches which are in Asia: Grace [be] unto you, and peace, from him which is, and which was, and which is to come." In verse 11 he specifically names the seven churches to whom he speaks: "What you see, write in a book and send it to the seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea." We know these names to be those of historical cities containing literal churches existing in the first century.

In the entirety of chapters 2 and 3 these seven specific churches are addressed with individual exhortations and warnings. Interestingly, a number of the historical, geographical, and political allusions contained in the letters show that John did, in fact, have in view the specific churches addressed. Leon Morris, in his commentary on Revelation, states: "the letters are to real churches, all the more so since each of the messages has relevance to what we know of conditions in the city named."

Second, we learn that John wrote to those churches in order to be understood. The first sentence of John's prophecy has become the title of the entire work. And from that title we are clearly told that his work was to be a "revelation." The Greek word for "revelation" is *apokalupsis*, which means an "opening up, uncovering." John intended his book to be an opening up of divine truth for his original audience. He wrote to reveal, not to conceal truth.

Furthermore, in Revelation 1:3 we read: "Blessed [is] he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." The members of the churches to whom Revelation was addressed are expected to read, understand, and keep the directives in Revelation. John's message (ultimately from Christ, Rev. 1:1) calls upon each church to give careful, spiritual attention to his words: "He that has an ear, let him hear" (Rev. 2:7, 11, 17, 29; 3:6, 13, 22). How could they understand and watch for events centuries distant?

Third, in Revelation John notes that he along with the seven churches have already entered "the tribulation" (Rev. 1:9a): "I John, who also am your brother, and companion in the tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." John and the seven churches all are in "the tribulation" together, as he writes. In Revelation 2 and 3 there are allusions to greater problems currently brewing on the world seen. For example, John speaks of "the hour of trial which is about to come upon the whole world" (Rev. 3:10).

In addition, John's Revelation shows a deep concern with the expectant cry of the martyrs of the tribulation he and they were enduring. He speaks of a divine promise of their soon vindication. Revelation 6:9-11: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with aloud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they [were], should be fulfilled."

Clearly John is writing to particular historical churches about their current grave circumstances. The original audience factor cannot be overlooked. This leads us to consider Revelation's:

Contemporary Expectation

It is terribly important that the interpreter of Revelation begin at the first verses of the book and let them

lead him to the proper interpretive approach. The truth of the matter is: John specifically states that the prophecies of Revelation would begin coming to pass within a very short period of time. He dogmatically states that the events of Revelation were "shortly to take place" and that "the time is near." And as if to insure that we not miss the point (which many commentators have!) he emphasized this truth in a variety of ways. Let us briefly note his contemporary expectation.

First, we should note that he carefully varies his manner of expression, as if to avoid any potential confusion as to his meaning. A brief survey of the three leading terms he employs will be helpful in ascertaining his meaning.

The first of these terms to appear in Revelation is the Greek word *tachos*, translated "shortly." John is explaining the purpose of his writing in Revelation 1:1, which reads: "The Revelation of Jesus Christ, which God gave Him to show to His bond-servants, the things which must shortly [*tachos*] take place; and He sent and communicated it by His angel to His bond-servant John." The Arndt-Gingrich Greek lexicon lists the following meanings under the *tachos* entry: "speed," "at once," "without delay," "soon," "in a short time," "shortly."

If you look up Revelation 1:1 in any modern translation you will find that the idea clearly exhibited is that of the very near occurrence of the events of Revelation. This term also occurs in Revelation 2:16; 3:11; and 22:6, 7, 12, 20. Even a cursory reading of these verses unavoidably leads to the conclusion that John expected these things to happen "shortly" or "soon."

Another term John uses is *eggus*, which means "near" (Rev. 1:3; 22:10). In Revelation 1:3 we read: "Blessed is he who reads and those who hear the words of the prophecy, and heeds the things which are written in it; for the time is near (*eggus*)." When used of spatial relationships it means: "near," "close to," "close by." This term literally means "at hand." According to Arndt-Gingrich, when used of temporal relationships it signifies: "near," "soon." Its import in our context is clearly that of temporal nearness. The events bracketed by these statements were expected, by the apostle John, to begin taking place at any moment. They were near!

The final term we will note is *mello*, which means "about to" (Rev. 1:19; 3:10). When found in both of the verb forms appearing in Revelation 1:19 and 3:10, this term means "be on the point of, be about to." A number of Bible translations confuse the matter when they translate the word properly in Revelation 3:10 but improperly in Revelation 1:19. According to Young's Literal Translation of the Bible, Revelation 1:19 reads: "Write the things that thou hast seen, and the things that are, and the things that are about to come (*mello*) after these things." The leading interlinear versions of the New Testament concur.

Second, John emphasizes his anticipation of the soon occurrence of his prophecy by strategic placement of these time references. He places his boldest time statements in both the introduction and conclusion to Revelation. It is remarkable that so many recent commentators have missed it literally coming and going! The statement of expectancy is found three times in the first chapter—twice in the first three verses:

Revelation 1:1, 3, 19.

The same idea is found four times in his concluding remarks: Revelation 22:6, 7, 12, 20. It is as if John carefully bracketed the entire work to avoid any confusion. It is important to note that these statements occur in the more historical and didactic sections of Revelation, before and after the major dramatic-symbolic visions. These didactic expectations set temporal parameters around the events in the dramatic visionary sections. These temporal parameters anchor Revelation's events in the first century.

Third, his temporal expectation receives frequent repetition. His expectation appears seven times in the opening and closing sections of Revelation, and at least three times in the letters to the Seven Churches (Rev. 2:16; 3:10, 11). According to the unambiguous statement of the text, the events were "about to come." John was telling the seven historical churches (Rev. 1:4, 11; 22:16) in his era to expect the events of his prophecy at any moment. He repeats the point time and again for emphasis. With the particularity of the audience emphasized in conjunction with his message of the imminent expectation of occurrence of the events, we are ready to point out the exegetical proof that Nero is the dreaded Beast of Revelation.

The Seven Heads of the Beast

Most commentators agree that the Beast imagery in Revelation shifts between the generic and the specific. This is important to grasp: sometimes the Beast represents a kingdom, sometimes a particular, individual leader of that kingdom.

At some places the one Beast has seven heads, which are seven kings collectively considered. In Revelation 13:1 John notes that he "saw a beast coming up out of the sea, having ten horns and seven heads". Revelation 17:10 specifically notes that the seven heads represent "seven kings." Thus, the Beast is generically portrayed as a kingdom.

But in the very same contexts the Beast is spoken of as an individual, as one of the heads, as a particular part of the generic whole. John urges his readers to "calculate the number of the beast, for the number is that of a man" (Rev. 13:18). In Revelation 17:11 the interpretive angel tells John and his readers "the beast which was and is not, is himself also an eighth, and is one of the seven." This feature is recognized by most commentators of various schools of interpretation, including even dispensationalists.

Let us now turn to consider this seven-headed Beast. In Revelation 17 a vision of the seven-headed Beast is recorded. Regarding this vision we read in verses 9 and 10: "Here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space."

Most New Testament scholars recognize that the seven mountains represent the famous seven hills of Rome. The seven hills of Rome are mentioned time and again by both ancient pagan and Christian writers.

John wrote to be understood: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (Rev. 1:3). In fact, he specifically points out here that the wise one will understand: "And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth" (17:9). The referent is beyond doubt: Rome is alluded to in this vision of the seven-headed Beast. The original recipients of Revelation lived under the rule of Rome, which was universally distinguished by its seven hills. How could the recipients, living in the seven historical churches of Asia Minor and under Roman imperial rule, understand John's vision as anything other than this geographical feature?

But the vision causes John to wonder in quiet confusion. There is a difficulty involved. And that difficulty is that the seven heads have a double reference. We learn further that the seven heads also have a political referent: "And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space" (Rev. 17:10).

It is surely no accident that Nero was the sixth emperor of Rome. Flavius Josephus, the Jewish contemporary of John, clearly points out that Julius Caesar was the first emperor of Rome and that he was followed in succession by Augustus, Tiberius, Caius, Claudius, and, sixthly, Nero (Antiquities, books 18 and 19). The matter is confirmed just a little later in the writings of Roman historians: Suetonius, *Lives of the Twelve Caesars* and Dio Cassius, *Roman History* 5.

The text of Revelation says that of the seven kings "five have fallen." These emperors are dead, when John writes. But the verse goes on to say "one is." That is, the sixth one is then reigning even as John wrote. That would be Nero Caesar, who assumed imperial power upon the death of the fifth emperor, Claudius, in October, A.D. 54. Nero remained emperor until his suicide in A.D. 68, a period of over thirteen years.

John continues: "The other is not yet come; and when he cometh, he must continue a short space." As the Roman Civil Wars broke out in rebellion against Nero, Nero committed suicide on June 8, A.D. 68. John informs us that the seventh king was "not yet come." That would be Galba, who assumed power upon Nero's death in June, A.D. 68. But he was only to continue a "short space." As a matter of historical fact, his reign lasted but six months -- until January 15, A.D. 69. He was one of the quick succession of emperors in the famous era called by historians: "the year of the four emperors."

Now some evangelical commentators, such as John Walvoord, would attempt to circumvent this political evidence by pointing out difficulties. His evidence is two-fold: (1) Our text is taken from a highly figurative vision. (2) It is introduced by a call for "the mind which has wisdom," which seems to indicate the difficulty of the interpretation.

This, however, is twisting the text to say what it does not say. It is true that upon seeing the symbolic vision itself, John was in fact perplexed and confused: he "wondered with great wonder" (Rev. 17:1, 7a). But in response to his confusion, an interpretive angel appears with the express promise that he would show John the proper understanding (Rev. 17:7): "Why do you wonder? I shall tell you the mystery."

Revelation 17:9 and 10 is the explication of the vision. It is not given to make the matter more difficult! The inherent difficulty requiring wisdom lay in the fact that the seven heads had a double referent: geographical and political. The angel functions here much like the angel in Revelation 7:13, 14 -- to interpret the prophetic vision. His presence to John was to clear up John's confusion, not to increase it.

Thus, we see that while John wrote, the sixth emperor was ruling from the Seven Hilled City. This is surely Nero, the sixth emperor of Rome. Galba, the short-lived seventh emperor, was looming in the near future. And there is more evidence.

The Beast Out of the Sea

Nero and Nero alone fits the bill as the specific or personal expression of the Beast. This vile character fulfills all the requirements of the principles derived from the very text of Revelation itself. Those principles are particularly abundant in Revelation 13. Notice:

First, in Revelation 13:18 the number of the Beast is the number of "a man" and that number is "666." Now the usefulness of this number lies in the fact that in ancient days alphabets served a two-fold purpose. Letters functioned, of course, as phonetic symbols. As such, they functioned just as our modern alphabet. But in ancient times letters also served as numerals, in that the Arabic numbering system was a later development of history.

A Hebrew spelling of Nero Caesar's name was Nrwn Qsr -- n, e, r, o, n; q, s, r. It has been documented by archaeological finds that a first century Hebrew spelling of Nero's name provides us with precisely the value of 666. Is it not remarkable that this most relevant emperor has a name that fits precisely the required sum? Is this sheer historical accident? But there is more.

Second, the textual variant. If you consult a Bible with marginal references you may notice something of interest regarding Revelation 13:18. Your reference may say something to the effect: "Some manuscripts read 616." The fact is that the number 666 in some ancient manuscripts of Scripture is actually changed to 616. But why? Was it changed accidentally, or on purpose?

The difference surely is no accident of sight made by an early copiest. The numbers 666 and 616 are not even similar in appearance in the original Greek--whether spelled out in words or written out as numerals. As textual scholars agree, it must be intentional.

A strong and most reasonable case may be made for the following probability. John, a Jew, used a Hebrew spelling of Nero's name in order to arrive at the figure 666. But when Revelation began circulating among those less acquainted with Hebrew, a well-meaning copiest who knew the meaning of 666 might have intended to make its deciphering easier by altering it to 616. It surely is no mere coincidence that 616 is the numerical value of "Nero Caesar," when spelled in Hebrew by transliterating it from its more widely familiar Latin spelling.

Such a conjecture would satisfactorily explain the rationale for the divergence: so that the non-Hebrew mind might more readily discern the identity of the Beast. Such a possibility offers are markable confirmation of the designation of Nero.

Third, the beastly image. In Revelation 13 the one behind the 666 riddle is specifically designated a "Beast." The Greek word for "beast" is often used of the wild, carnivorous animals employed in the cruel Roman arenas. Because of its natural association, the term is often quite aptly used figuratively of persons with "a'bestial' nature, beast, monster."

Not only is the word "Beast" employed by John in this passage, but he even symbolically represents this fearsome being with horrible, beastly imagery. This Beast is a compound of such feared and destructive carnivores such as the leopard, bear, and lion.

Now it is almost universally agreed that Nero was one who was possessed of a "bestial nature." Nero was even feared and hated by his own countrymen. His bestial cruelty is evidenced in the writings of the Roman historian Suetonius (A.D. 70-160), who speaks of Nero's "cruelty of disposition" evidencing itself at an early age. He documents Nero's evil and states: "neither discrimination or moderation [were employed] in putting to death whosoever he pleased on any pretext whatever." Suetonius notes that Nero "compelled four hundred senators and six hundred Roman knights, some of whom were well to do and of unblemished reputation, to fight in the arena." He enjoyed homosexual rape and torture. He ruthlessly killed his parents, brother, wife, aunt, and many others close to him and of high station in Rome.

Roman historian Tacitus (A.D. 56-117) spoke of Nero's "cruel nature" that "put to death so many innocent men." Roman naturalist Pliny the Elder (A.D. 23-79) described Nero as "the destroyer of the human race" and "the poison of the world." Roman satirist Juvenal (A.D. 60-140) speaks of "Nero's cruel and bloody tyranny." Elsewhere he calls Nero a "cruel tyrant."

Nero so affected the imagination that the pagan writer Apollinius of Tyana, a contemporary of Nero, specifically mentions that Nero was called a "beast": "In my travels, which have been wider than ever man yet accomplished, I have seen many, many wild beasts of Arabia and India; but this beast, that is commonly called a Tyrant, I know not how many heads it has, nor if it be crooked of claw, and armed with horrible fangs. . . . And of wild beasts you cannot say that they were ever known to eat their own mother, but Nero has gorged himself on this diet."

Fourth, the war with the saints. The Beast is said to "make war with the saints and to overcome them" (Rev. 13:7). In fact, he is said to conduct such blasphemous warfare for a specific period of time: 42 months (Rev. 13:5).

The Neronian persecution, which was initiated by Nero in A.D. 64, was the first ever Roman assault on Christianity. Two of his most famous victims are the apostles Peter and Paul.

As Church father Eusebius notes: "Nero was the first of the emperors who showed himself an enemy of the divine religion." Sulpicius Severus concurs: "He first attempted to abolish the name of Christian." In his *Annals* Roman historian Tacitus points to those who were persecuted as "those who . . . were vulgarly called Christians."

Roman historian Suetonius concurs, for in a list of the few "positive" contributions of Nero as emperor, he includes the fact that Nero persecuted Christians: "During his reign many abuses were severely punished and put down, and no fewer new laws were made: . . . Punishment was inflicted on the Christians, a class of men given to a new and mischievous superstition."

Noted church historian J. L. von Mosheim wrote of Nero's persecution: "Foremost in the rank of those emperors, on whom the church looks back with horror as her persecutors, stands Nero, a prince whose conduct towards the Christians admits of no palliation, but was to the last degree unprincipled and inhuman. The dreadful persecution which took place by order of this tyrant, commenced at Rome about the middle of November, in the year of our Lord 64. . . . This dreadful persecution ceased but with the death of Nero. The empire, it is well known, was not delivered from the tyranny of this monster until the year 68, when he put an end to his own life." (L. von Mosheim, *Historical Commentaries*, I:138,139).

Nero died on June 8, A.D. 68, 42 months later, but for a few days. It was only then that the Neronian persecution formally ended, as Rome's attention was turned to the eruption of its own civil war.

Fifth, the death of the Beast. Nero Caesar fits the entire bill for the personal manifestation of the Beast in Revelation. The Beast not only slays by the sword, but ultimately is to die of a sword wound: "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints" (Rev.13:10).

That Nero did in fact kill by the sword is well-attested fact. Paul, for example, is said to have died under Nero by decapitation by means of the sword. Tertullian credits "Nero's cruel sword" as providing the martyr's blood as seed for the church. He urges his Roman readers to "Consult your histories; you will there find that Nero was the first who assailed with the imperial sword the Christian sect."

Likewise, history records for us that Nero took his own life by sword. Roman historian Suetonius writes in Nero (ch. 49): "Then with the help of his secretary, Epaphroditus, he stabbed himself in the throat." The evidence is strong and well-grounded in historical fact: Nero Caesar was the personal expression of the Beast of Revelation. But one important question remains: what about the Beast's death-wound and his subsequent resurrection? Let us now consider John's revelation of:

The Beast Arising from the Dead

We read in Revelation 13:3 "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." As I set forth the proper interpretation, it will be necessary to remember that John allows some shifting in his imagery of the Beast. The Beast is

generically portrayed as a kingdom and specifically designated as one of the kings of that kingdom. We should note that it is one of the heads which received a death blow: "And I saw one of his heads as if it had been slain, and his fatal wound was healed" (Rev. 13:3). We saw earlier that Nero Caesar is the "head" which is in view here.

Understanding the matters we have discussed up until now takes us a long way toward resolving the interpretive issue before us. The mortal sword wound to one of the heads is a wound that should have been fatal to the Beast, generically considered. This explains why that after the wound was healed and the Beast continued alive "the whole earth was amazed and followed after the beast" (Rev. 13:3b). The seven-headed Beast seems indestructible, for the cry goes up: "Who is like the beast, and who is able to wage war with him?" (Rev. 13:4b).

Now how does all of this imagery have anything to do with Rome and Nero Caesar?

At this point we need to reflect upon a most significant series of historical events of the A.D. 60s. A perfectly reasonable and historical explanation of the revived Beast lies before the interpreter. Here is where so many faddish interpretations of Revelation go wrong. They forget the original audience relevance factor and, consequently, overlook the history of the era.

When Nero committed suicide on June 8, A.D. 68, two major inter-related historical situations presented themselves to the world. Both carried with them catastrophic consequences.

First, with the death of Nero, the Julio-Claudian line of emperors perished from the earth. In other words, the Roman Empire's founding family vanished from rule. The blood line that had given birth to, extended, stabilized, brought prosperity to, and had received worship from the Roman Empire was suddenly cut off forever. In superstitious, pagan fashion Suetonius notes that "many portents" foreshadowed the tragedy that was to be, i.e. that "the race of the Caesars ended with Nero." This was a grave and serious matter to the Roman Empire.

Second, catastrophe upon catastrophe followed the death of Nero and the extinction of the Julian line. Immediately, the Roman Empire was hurled into civil wars of horrible ferocity and dramatic proportions. In fact, the civil wars almost destroyed the empire, seriously threatening to reduce "eternal Rome" to rubble.

The peril Rome faced and the upheaval that shook the empire were well-known in that era. As Josephus notes of these Roman civil wars: "I have omitted to give an exact account of them, because they are well known by all, and they are described by a great number of Greek and Roman authors."

These civil wars would, to all appearance, strike the citizens, subjects, neighbors, and enemies of the vast empire--Christian and pagan alike--as being the very death throes of Rome, the Beast generically considered. Indeed, in Tacitus's estimation it very nearly was so: "This was the condition of the Roman state when Serius Galba, chosen consul for the second time, and his colleague Titus Vinius entered upon

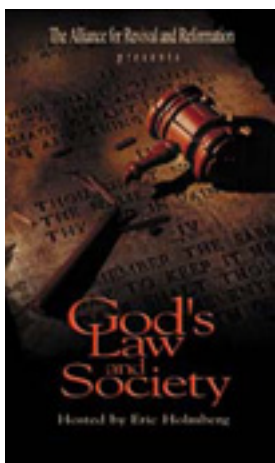
the year that was to be for Galba his last and for the state almost the end."

Before the world's startled eyes, the seven-headed Beast (Rome) was toppling to its death as its sixth head (Nero) was mortally wounded with the sword. As Suetonius viewed the long months immediately following Nero's death, the empire "for a longtime had been unsettled, and as it were, drifting, through the usurpation and violent death of three emperors."

But what eventually occurred at the end of these death throes? The rest of Suetonius's quotation begun above informs us that: "The empire, which for a long time had been unsettled and, as it were, drifting through the usurpation and violent death of three emperors, was at last taken in hand given stability by the Flavian family." Josephus sets forth this view of things when he writes: "So upon this confirmation of Vespasian's entire government, which was now settled, and upon the unexpected deliverance of the public affairs of the Romans from ruin, Vespasian turned his thoughts to what remained unsubdued in Judea." Thus, after a time of grievous civil wars, the Empire was revived by the ascending of Vespasian to the purple.

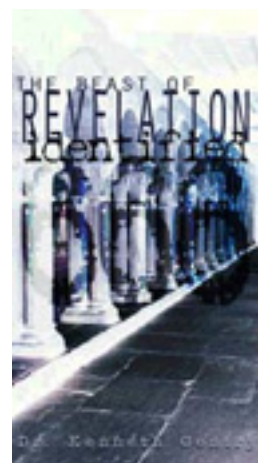
The verses in Revelation regarding the death and revivification of the Beast may properly be understood as prophesying the earth-shaking historical events of the late A.D.60s era. Rome died, as it were, and returned again to life. In light of John's original audience (Rev. 1:4,11), his call for their careful consideration (Rev. 1:3; 13:9), and his contemporary expectation (Rev. 1:1,3), we must wonder why commentators project themselves into the distant future seeking some other fulfillment of these events. All the evidence heretofore dovetails nicely with this revivification factor.

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BEAST FAQ

- OR -

QUESTIONS AND ANSWERS ABOUT THE BEAST OF REVELATION

An outline of the interview answers in Real to Reel's interview with Dr. Kenneth L. Gentry (11/11/99)
for the video:

The Beast of Revelation: IDENTIFIED

All Bible quotations are from the New American Standard Bible.
Loeb's Classical Library version is used for Josephus citations.

1. What is the THEME of Revelation? Isn't it the Second Coming of Christ according to Rev. 1:7?

The theme is the judgment of the Jews for crucifying their Messiah. Although 1:7 appears to speak of the Second Advent, it actually refers to AD 70. Note the following evidence.

(1) Immediately before 1:7 John specifically declares the events of Revelation are near, not thousands of years distant. He also concludes the book with the same expectation:

Rev. 1:1: "The Revelation of Jesus Christ, which God gave Him to show His servants--things which must shortly take place. And He sent and signified it by His angel to His servant John,"

Rev. 1:3: "Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time is near."

Rev. 22:6: "Then he said to me, "These words are faithful and true." And the Lord God of the holy prophets sent His angel to show His servants the things which must shortly take place."

Rev. 22:10 "And he said to me, "Do not seal the words of the prophecy of this book, for the time is at hand."

(2) "Coming on the clouds" is an OT image for historical, divine judgment. For example:

Isaiah 19:1 "The oracle concerning Egypt. Behold, the Lord is riding on a swift cloud, and is about to come to Egypt; the idols of Egypt will tremble at His presence, and the heart of the Egyptians will melt

within them."

(3) This "coming" is against those "who pierced him." The NT blames the crucifixion on the Jews:

Acts 2:22-23 "Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know-- [23] this Man, delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.

Acts 3:13-15 "The God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified His servant Jesus, the one whom you delivered up, and disowned in the presence of Pilate, when he had decided to release Him. [14] "But you disowned the Holy and Righteous One, and asked for a murderer to be granted to you, [15] but put to death the Prince of life, the one whom God raised from the dead, a fact to which we are witnesses.

Acts 5:30 "The God of our fathers raised up Jesus, whom you had put to death by hanging Him on a cross".

Acts 7:52 "Which one of the prophets did your fathers not persecute? And they killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become;

Acts 10:39 "And we are witnesses of all the things He did both in the land of the Jews and in Jerusalem. And they also put Him to death by hanging Him on a cross.

1 Thes. 2:14-15 For you, brethren, became imitators of the churches of God in Christ Jesus that are in Judea, for you also endured the same sufferings at the hands of your own countrymen, even as they did from the Jews, [15] who both killed the Lord Jesus and the prophets, and drove us out. They are not pleasing to God, but hostile to all men.

(4) This "coming" is against "the tribes of the earth/land." The word *GE* means either "land" or "earth."

(5) The phrase "every eye shall see him," indicates the public nature of the judgment.

(6) Thus Revelation presents God on the throne (Rev 4) holding forth a divorce decree (Rev 5). God judges his wife for adultery (6-19), then takes a new bride, the church (21-22).

2. You make a interesting case for the Beast's number 666 equaling the Hebrew spelling of Caesar Nero, but hasn't the same the same been done for one of the Popes? Are there other evidences that John was referring to Nero specifically?

(1) Theoretically, the numerical value could fit many names. But the fit must be relevant.

(2) John specifically declares the events of revelation "must shortly take place" (1:1; 22:6) because "the time is at hand" (1:3; 22:10). The papacy arose hundreds of years later.

(3) John is writing to seven historical, first-century churches (1:4, 11; chs. 2 and 3) who are presently undergoing trials (1:9). One of the cries in Revelation is "how long" (6:10). The answer: "a little while longer" (6:11).

(4) The numerical value fits in both the textual form (666) and the important variant (616). One using a Hebrew spelling (in a very OT oriented book composed with an Hebraic grammar); the other using a Latin spelling (apparently to help non-Hebrew readers to understand it).

3. In Revelation 13 there are two Beasts -- one from the land and one from the sea. You said the beast from the sea was Rome? Who was the beast from the land?

(1) According to commentators of all stripes (dispensational, reformed, liberal), the first Beast must be understood both generically and specifically. That is, as the Roman imperial government and as the particular emperor on the throne, much like the "body of Christ" can be either generic (the Church) or specific (Jesus himself). So the first beast is fulfilled in Nero Caesar as he exercises his imperial powers.

(2) The second beast is a subordinate of the first: (a) He exercise the authority of the first beast in his presence, and makes men worship the first beast (13:12). (b) He only has two horns (v.10) rather than ten (v. 1), thus a more limited authority. (c) He arises from the "earth/land" (v11) and operates there; the first beast arises from the sea (v.1) and has authority over all nations (v.7).

(3) The identity of this beast is not as clear cut as the first beast. But it would seem that it refers to the imperial authority of Rome exercised in the Land, i.e., the Procurator. In light of the circumstances of Revelation and the time-frame, this would appear to be Gessius Florus who cruelly oppressed the Jews and goaded them to revolt against Rome. This causes the historical judgments of Revelation.

4. What about the Battle of Armageddon? Is it past or future?

Given the time-frame of Revelation ("soon"/ "near") and the focus on Israel's judgment in AD 70, the Battle of Armageddon (16:16) is an OT image applied to AD 70. This battle results in the collapse of "the great city" (16:19), which is earlier called "the place where their Lord was crucified" (11:8), i.e., Jerusalem.

5. What's the "Mark of the Beast"? Isn't it at all curious to you that for the first time in human history -- with microchips, retinal scanners, a growing one-world economy -- that the technology exists to make the "Mark of the Beast" a reality?

(1) It is no more a literal mark than the mark of the Lamb in the next few verses (14:1).

(2) Such a mark is a metaphor for dominion and control. In Rev 13 no one may buy or sell without the mark.

(3) The beast who imposes it has divine pretensions, forcing his worship on the world (13:4, 8). This speaks of emperor worship by Nero Caesar.

(4) This very OT oriented book is using the mark on the right hand and forehead as a negative reflection on God's requiring his Law on his people (Dt 6:8).

(5) Any present day mark goes against John's time-frame (near), relevance (persecuted churches), and theme (judgment of Israel).

6. In Revelation 11, the Gentiles are given the power to trample the city of Jerusalem under foot for 42 months. When does this occur?

(1) This refers to the siege of Jerusalem from Spring AD 67 to the fall of the Temple in Sept 70. Vespasian enters the Land in Spring 67, but Jerusalem does not fall until 70.

(2) It clearly refers to the Jewish temple which existed when John wrote, and which was the subject of Jesus' Olivet Discourse and many of his parables.

7. Who are the two witnesses who appear in Jerusalem during the 42 months?

(1) This is recognized on all hands to be one of the more difficult identifications in Revelation.

(2) Somehow these witnesses relate to Moses and Elijah in that imagery from their ministries appear in the passage (water to blood and drought, v6).

(3) They also related to Zechariah's prophecy of the gold lampstand and two olive trees in Zech 4:2-3, which speak of the rebuilding of the OT temple under Joshua (priest) and Zerubbabel (governor).

(4) In both allusions we have reference to the original founding of Israel as a nation and the re-establishment of it after the Babylonian exile.

(5) Thus, the two witnesses represent the founding of a new order for Israel upon the ruins of the old, earthly Israel. This is the church of Jesus Christ. Remember: Jesus said he will take the kingdom from Israel and give it to a nation bearing the fruit thereof. (Mt 21:43). Despite the persecution of Christianity it shall arise from apparent defeat.

8. How can you possibly suggest that Revelation was fulfilled in the first century? Where is one-

third of mankind killed? Where are the 200,000,000 mounted troops? The stars falling from the sky and the moon as blood? Where was there a river of blood that reached up to horses' bridles? Don't you have to stand scripture on its head to present these thing as fulfilled?

(1) I would respond, first, with: How could anyone possibly project these events 2000 years into the future, when John strongly asserts their temporal proximity? And since the book deals with the trials of the first century church?

(2) We must remember, also, that Revelation is extremely symbolic and based on OT imagery:

(a) It was sent a "signified" (1:1).

(b) No one interprets all its images literally:

Creatures filled with eyes (Revelation 4:6)?

Locusts w/faces of men, teeth of lions, crowns of gold, and tails like scorpions (9:6)?

Lion-headed, scorpion-tailed horses belching fire and smoke (9:17)?

Fire breathing prophets (11:5)?

A seven-headed red dragon with ten horns and seven crowns who pulls stars down from heaven (12:3-4)?

A woman with eagles's wings standing on the moon (12:14)?

A serpent vomiting a river of water (12:15)?

The seven-headed beast compounded of four carnivores (13:2)? Frogs coming out of the mouth of a dragon (16:13)?

A prostitute riding the 7-headed beast while drunk on blood (17:6)?

Christ returning w/a sword in his mouth and on horse from heaven (19:15)?

A city: 1500 mile high cube floating down out of heaven (21:10, 16)?

(c) John gives clues on how to interpret some of the images.

1:20 stars = angels; lampstand are churches.

5:6 eyes are spirits.

5:8 bowls of incense = prayers.

12:9 dragon = Satan.

17:9-10 heads = mts.

17:12 horns = kings.

17:15 waters = peoples.

(3) But how do I understand these particular images mentioned?

(a) The one-third of men killed in Rev 9, is one-third of those in "the earth/land" (9:1,3), Israel. You really need to read Josephus, Wars of the Jews books 4-6, for a gruesome report of the devastation. Josephus records deaths of 1.1 million in Israel.

(b) The 200 million is a symbolic figure portraying the enormous opposition against Israel. Her doom is sure. The figure is no more literal than "the sand of the seashore" (Rev 20:8:). "Sand" is often used of large, but not exact numbers: The Canaanite army opposing Israel (Josh 11:4), the Midianite army (Jdgs 7:12), the Philistines (1 Sam 13:5).

(c) The stars falling and the moon as blood. These are common images from the OT signifying the collapse of governments under divine judgment. In Isa 13:10 this applies to Babylon (13:1, 17). In Isa 34:4 this applies to Edom (34:5). Even the BKC recognizes this. Stars are created to "govern" day and night, thus they serve as images of government (as in our own flag).

(d) The river of blood to horses bridles. This refers to the blood bath resulting from the Jewish War.

Wars 3:10:9: [B]ut as many of these were repulsed when they were getting ashore as were killed by the darts upon the lake; and the Romans leaped out of their vessels, and destroyed a great many more upon the land: one might then see the lake all bloody, and full of dead bodies, for not one of them escaped. And a terrible stink, and a very sad sight there was on the following days over that country; for as for the shores, they were full of shipwrecks, and of dead bodies all swelled.

Wars 4:7:6: Now this destruction that fell upon the Jews, as it was not inferior to any of the rest in itself, so did it still appear greater than it really was; and this, because not only the whole of the country through which they had fled was filled with slaughter, and Jordan could not be passed over, by reason of the dead bodies that were in it, but because the lake Asphaltitis was also full of dead bodies, that were carried down into it by the river.

9. Who is the "Great City" in Revelation?

The "Great City" is called a harlot and named Babylon (17:5). Given the time-frame and theme of Revelation, this Great City must be Jerusalem:

- (1) The FIRST mention is in 11:8, where "the great city" is the place where Jesus was crucified. She is "great" due to her covenantal status in biblical history (cf. Lam 1:1; Jer 22:8).
 - (2) The OT backdrop to the prostitute designation is Jer 3. There God calls Israel an adulterous prostitute and threatens her divorce (just as in Revelation). Jeremiah mentions Israel has the "forehead" of a prostitute (Jer 3:3), just as John mentions the forehead of the harlot in Revelation is (17:5).
 - (3) Revelation's harlot is filled with the blood of the saints (Rev. 16:6; 17:6; 18:21, 24): "And in her was found the blood of prophets and saints, and of all who were slain on the earth" (Rev. 18:24). This perfectly parallels Jesus' statement about Israel:
- "Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city, that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar" (Matt. 23:34-35).
- (4) The prostitute's array reflects the Jewish priestly colors of scarlet, purple, and gold (Exo. 28; Rev 17). Her inscription on her forehead reminds us of the high priest's tiara on his head (Exo 28:36-38).
 - (5) The NT contrasts the "Jerusalem below" with the "Jerusalem above" (Gal 4:24ff; Heb 12:18ff), just as John does: when the "great city" collapses she is replaced by the "new Jerusalem from heaven" (Rev 21). The new Jerusalem is apparently replacing the old.
 - (6) John parallels the Babylonian Harlot and the Heavenly Jerusalem to show that one is the negative image of the other: they must be related as old to new:

Revelation 17:1: "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, 'Come hither; I will shew unto thee the judgment of the great whore that sits upon many waters.'"

Revelation 21:9: "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, 'Come hither, I will shew thee the bride, the Lamb's wife.'"

Revelation 17:3: "So he carried me away in the spirit into the wilderness and I saw a woman sit upon a scarlet colored beast."

Revelation 21:10: "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God."

10. Does history record the merchants of the world mourning after Jerusalem was sacked, because no one buys their cargo? (Rev. 18)

Those who mourn are the "merchants of the earth," i.e., the merchants of the *Land*.

11. Your position seems to write off the importance of the re-emergence of Israel as a nation. Even worse, by identifying it as the Whore of Babylon, as the ones who crucified the Lord, doesn't your position lend itself to an anti-Israel and even an anti-Semitic position?

(1) Israel as a nation.

(a) Yes, it does write of the significance of Israel's nationhood - as far as biblical prophecy goes. This may be an interesting political event of great joy to Jewish people, but it is without prophetic significance.

(b) Those who deem it prophetically significant also expect a future return to an OT like sacrificial system, which the NT dogmatically declares fulfilled in Christ's sacrifice - never to return (Heb. 8:13).

(2) Anti-Semitism.

(a) Anti-semitism is a moral charge that speaks of the persecution and suppression of Jews. The preterist view deals only with the historical interpretation of events from 2000 years ago. No evangelical preterist would call for persecuting the Jews. In fact, my postmillennial eschatology expects that they will one day be converted to Christ, praise God.

(b) The popular dispensational view is different in that it looks to a future, soon-coming judgment of the Jews wherein 2/3 of them will be destroyed. I would think the preterist view more hopeful for the Jews than the dispensational one!

(c) Evangelicals need to be careful with this charge of anti-Semitism. The major sociological analyses of anti-Semitism actually declare that Christianity per se is anti-Semitic because it claims that only those who believe in Jesus will enter heaven.

In fact, the leading analyses of anti-Semitism blames the NT writers themselves for anti-Semitism: John Dominic Crossan, *Who Killed Jesus? Exposing the Roots of Anti-Semitism in the Gospel Story of the Death of Jesus* (1995) and Dan Cohn-Sherbock, *The Crucified Jew: Twenty Centuries of Christian Anti-Semitism* (1992, esp. p. 12). qv.

12. Your view of Revelation -- that it was to be a warning and an encouragement to the early Church that was about to face the wrath of Nero and the Roman armies -- would make little or no sense unless the church at that time understood it as such. Is there any evidence that they did?

(1) Ironically this question exposes the error of the futurist viewpoint. It recognizes the need of Revelation's relevance to its first century audience, which preterism fits perfectly.

(2) This type of question could answered in the negative with no harm done to the preterist view. For we learn from the Gospels that the disciples constantly misunderstood Jesus' own teaching and were even surprised that he died and even more so that he was resurrected. Even within Revelation Jesus chastises the churches for not having "ears to hear what the Spirit says to the churches." He chastens them for their dullness of hearing and for their falling away from their first love. Spiritual dullness does not negate the validity of divine revelation. The Jews as a whole missed the entire coming of the Messiah, even though the Old Testament clearly prophesied it. Subjective apprehension does not determine objective reality.

(3) Revelation's warning about Rome and the coming Jewish War are not just matters found only in this book. We find these issues in the Olivet Discourse (Mt 24), the parables of Jesus (Mt 20-23), and various warnings of impending judgment elsewhere in the NT (2 Thessalonians; Hebrews; James; 1 Peter). The question could be legitimately be asked whether Christians understood those references too. Grammatical exegesis leads us to the proper interpretation, not historical understanding by the early Christians.

(4) Unfortunately, due to the chaos produced by the events of the destruction of Jerusalem we have very few records of Christianity in the era of the Jewish War and just after. So we really have no documents from that time period which inform us as to what they believed. We do know, however, from later sources that the early Christians understood the coming judgment upon Israel and Jerusalem. Eusebius particularly mentions their escaping as the Jewish War broke out. And we have some later, though ancient, comments on Revelation indicating knowledge that its events refer to the Jewish War (the Syriac versions of Revelation mention it was written under Nero; Andreas and Arethas of Capadocia, etc.)

(5) The purpose of Revelation includes more than immediate warning to escape Jerusalem, but also presents other important matters:

(a) It explains the collapse of Jerusalem, which was the headquarters of the Church (Acts 8; 15).

(b) It demonstrates God's concern for his people: he will both vindicate them and protect them through trials and tribulations. Thus, his enemies are warned and his people encouraged.

13. If John's revelation was written after the fall of Jerusalem, your entire argument seems to me to fall to pieces. What do you do with the famous passage by Irenaeus, the great Church father who was alive when some of John's disciples were alive, who dates John's exile to the isle of Patmos during the reign of Domitian, over 20 years after the fall of Jerusalem.

Irenaeus' statement is: "We will not, however, incur the risk of pronouncing positively as to the name of Antichrist; for if it were necessary that his name should be distinctly revealed in this present time, it would have been announced by him who beheld the apocalyptic vision. For that was seen no very long time since, but almost in our day, towards the end of Domitian's reign." Irenaeus was writing about A.D. 180.

(1) The "was not seen" is grammatically ambiguous: it could mean either: John was seen alive at that time, or: John saw the Revelation at that time. The context suggest John was seen. After all, what difference would it make when Revelation was received by John? The point is: John was alive and people could have asked him about the identity of the Antichrist. John could have distinctly revealed the identity in question in Revelation itself - regardless of when it was written.

(2) Elsewhere Irenaeus deals with the problem that some mss have "666" and others "616": "Now since this is so, and since this number is found in all the good and ancient copies." How could he call copies of Revelation "ancient" if the original was written "almost in our day"?

(3) Irenaeus claims on the same sort of evidence (references by those who knew John" that Jesus ministered for fifteen years until after the age of 50: "the age of 30 years is the first of a young man's mind, and that it reaches even to the fortieth year, everyone will allow: but after the fortieth and fiftieth year, it begins to verge towards elder age: which our Lord was of when He taught, as the Gospel and all the Elders witness." So even if we interpret Irenaeus to mean John wrote Revelation toward the end of Domitian's reign, the fact it Irenaeus made mistakes.

14. You've made some very interesting and persuasive points. Could it be that the book of Revelation works on a number of different levels? That it was, on one level, speaking to the first century church about some things that were about to happen -- but that it could be just as precisely speaking to us today about things that are about to take place? Is there such a thing as a "dual fulfillment" of the prophecies in Revelation?

No, for at least two deadly reasons:

(1) The book itself claims the events are "near." Who are we to say, "Yes, but"? An angel commands Daniel to "seal up" his prophecy for later times (Dan. 12:4), but commands John to "not seal the words of the prophecy of this book, for the time is at hand" (Rev. 22:10) If you adopt a dual-fulfillment view, you are doing so on the basis of theological desperation, not exegetical conclusions.

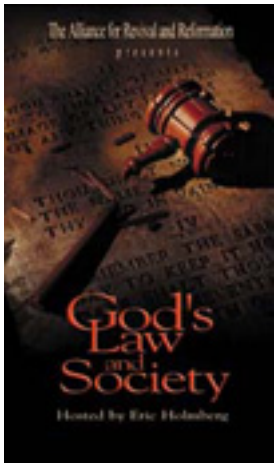
(2) Are we to believe that all of the details of Revelation occur twice? Two six sealed scrolls? Two beasts? Two groups of 144,000? Two "two witnesses"? Two Armageddons? Two Millenniums? On and on we could go.

15. What about the binding of Satan? (Rev. 20) Are you going to try and tell us that Satan has been bound?

Yes, Satan was bound in the first century, as Scripture teaches:

- (1) Jesus teaches this: "But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you. Or how can anyone enter the strong man's house and carry off his property, unless he first binds the strong man? And then he will plunder his house" (Matt. 12:28-29).
- (2) Christ binds Satan for a well-defined purpose: "to keep him from deceiving the nations anymore" (Rev. 20:3b). In the Old Testament only Israel knows the true God (Ps. 147:19-20; Amos 3:2; Luke 4:6; Acts 14:16; 17:30). But Christ's incarnation changes this as the gospel begins flowing to all nations (e.g., Isa. 2:2-3; 11:10; Matt. 28:19; Luke 2:32; 24:47; Acts 1:8; 13:47).
- 3) The NT speaks of the restriction of Satan under various images: He falls from heaven (Lk10:18); he is cast out (Jn 12:31); he was crushed under our feet (Ro16:20); he was disarmed (Col 2:15); he was rendered powerless (Hb2:14); he works were destroyed (1 Jn 3:8).

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On the "transitional verses" in Matthew 24

By Kenneth L. Gentry, Jr., Th.D.

I have had several inquiries seeking a fuller explanatory justification for my argument that Christ's attention turns from A.D. 70 to the future Second Advent in the transition verses, Matthew 24:34-36. I would like to offer a treatment of the matter.

The "Problem" with the Transition Text

It is frequently noted that the "coming of Christ" is mentioned before and after the transition text of Matthew 24:34-36. It is further noted that these references are virtually identical. For instance Matthew 24:27 reads:

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Compare this with post-transitional Matthew 24:37: "But as the days of Noe were, so shall also the coming of the Son of man be." How are we justified in taking two identical statements in the space of a unified discourse and applying them to events separated by thousands (and I suspect, tens of thousands) of years?

Linguistic Sense and Historical Referent

Now, is it hermeneutically possible for identical terms or phrases to be applied to different events? As a matter of fact, it is not only possible, but quite common in human language and biblical revelation. For astute students of philosophy and theology it is not uncommon for there to be inter-contextual differences between identical terms regarding sense and referent. Let me explain what I mean.

The fundamental linguistic sense of 'coming' has to do with a visitation of divine judgment upon man. This is the very essence of the notion of "the coming of the Son of Man," for instance. But the particular historical referent of a 'coming' may be either the A.D. 70 coming, or the Second Advent coming to punctuate the end of history - or some other divine judgment visitation.

Beyond the introduction of this matter relative to the philosophy of language, it is important to realize that A.D. 70 is not unrelated to the Second Advent. As the ending of the era of sacrificial rituals and Israel-exalting redemptive history, A.D. 70 is a pre-consummational type of the Second Advent's history ending, consummational conclusion. Hence, the similarity of language and the mixing of ideas is justified on the basis of the relationship of type (A.D. 70) to antitype (Second Advent) [This phenomenon of type/anti-type is very common in Davidic/Messianic passages. In such references, what is said of the historical King David often applies to the Messianic King Jesus.]

Examples of this sort of 'problem' abound in Scripture.

(1) The same sort of inter-contextual shift occurs in Revelation 20:46, where two resurrectional coming-to-life occurrences are spoken of: one is spiritual, the other physical. John himself, the writer of Revelation, gives us warrant for making such an interpretive maneuver; see John 5:25-29 [He Shall Have Dominion: A Postmillennial Eschatology (Tyler, TX: Institute for Christian Economics, 1992), 415-417.]

(2) Paul frequently shifts his meaning of "law" in Romans 3-8 between the Old Testament revelation as such, the Pharisaic idea of "law as meritorious principle," and "Law as God's revealed non-meritorious standard of righteousness" [See: John Murray, *The Epistle to the Romans* (Grand Rapids: Eerdmans, 1959), 1:105ff; 2:49ff.]

(3) When you compare John 2:13-17 with Matthew 21:12-13 you will find the references to the cleansing of the Temple almost identical. But, of course, they are separated by about three and one-half years.

More relevantly, various mentions of 'the day of the Lord' are referred to in Scripture. The general sense in all places is 'divine visitation in judgment'; the specific referent might be upon Babylon (cp. Isa. 13:1 with 1:6,9), Egypt (cp. Jer. 46:8, with 46:10), Israel (cp. Joel 1:2 with 1:1 5; cp. Zeph. 1:1,2,4 with 1:7), or on the world at large (2 Pet. 3:10). For a discussion of the 2 Peter 3 passage, see my *He Shall Have Dominion*, 301-305.

The Transition Text Revisited

Now let me turn to the reasons why I hold there is a contextual shift here in Matthew 24:34-36, which reads: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

First, the Greek phrase PERI DE ("now concerning") in Matthew 24:36 is used by Matthew as an indicator of a change of subject. Along with all the other data below, this is strongly suggestive of the change I am suggesting.

Second, by all appearance Matthew 24:34 seems to function as a concluding statement, having specific reference to the preceding events. If all of Matthew 24 were for the first century, why would not the Lord hold off on the concluding statement until the end of His discourse? The following events (Matt. 24:36-51) relate to some other event that was not to occur in 'this generation.'" Thus, all events before verse 34 are to occur to 'this generation."

Third, there seems to be an intended contrast between that which is near (in verse 34) and that which is far (in verse 36): this generation vs. that day. It would seem more appropriate for Christ to have spoken of 'this day' rather than 'that day' if He had meant to refer to the time of 'this generation.'

Fourth, along these same lines, we should notice the pretransition emphasis on plural 'days' in contrast to the focus on the singular 'day' afterwards. 'This generation' involves many 'days' for the full accomplishment of the protracted (Matt. 24:22) Great Tribulation. Indeed, were the Great Tribulation on one particular day, its horror would be greatly reduced. By the very nature of the case 'that day' of the future Second Advent will come in a moment, in the twinkling of an eye (cp. I Cor. 15:52). The Second Advent does not span days, whereas the Great Tribulation does.

In Matthew 24:19, 22, and 29 the Lord makes reference to the plural 'days' that are fraught with judgment and terror. These involve times consumed by war and famine (vv. 6-7), which take time. He does, of course, mention that these people should pray that their flight not be on a singular 'sabbath' (Matt. 24:20). But this has reference to taking flight on any sabbath, not a particular one. The Great Tribulation era will cover a number of sabbath days as it develops.

It is true that Christ does speak of the future era of the Second Advent as being like the "days [plural] of Noah" (Matt. 24:37, 38). But it is clear that His focus is on "that" singular day, when Christ ("the Lord") comes to punctuate the end of history (vv. 36, 50) and to bring final judgment upon men (v. 51).

Fifth, before verse 34 there are signs to the A.D. 70 coming; after it there are no signs. The time of Jerusalem's destruction is a sign-filled era that called for attentive watching through sign reading. There will be false Christs (v. 5), wars and rumors of wars (v. 6-7), famines and earthquakes (v. 7b), persecution and betrayal (vv. 9-12), and false prophets (v. 11). His hearers will be witness to the abomination of desolation (v. 15) and urged to flee from the area when they see it (vv. 16-21). There will be great signs and wonders (v. 24), of which He informs them, since He knows what is to come and when (v. 25). Thus, when all these things begin occurring, they serve as signs of the impending nearness of Christ's judgment coming on Jerusalem (vv. 32-33). The time of its approach may be known.

After verse 34 such signs and objectively verifiable events vanish from the discourse. His statements become more generic: the days will be like the "days of Noah" (vv. 37-39) in which people were eating and drinking and marrying, until the judgment falls on particular individuals (vv. 40-41) on that particular 'day' (v. 42). This in effect speaks of signlessness: mundane social concourse continues unawares. Thus, the Son of Man does not give concrete signs of that future, Second Advent coming. There appears in the discourse at this juncture generic encouragements to labor because of the lack of signs.

Sixth, even Christ Himself claims He does not know the time of the Second Advent (v. 36). Whereas in the early section He clearly knows the time of the events leading to the destruction of the Temple in A.D. 70 (vv. 29-30). He tells His disciples that certain signs may come, but He knows full well that "the end is not yet" (v. 6). He dogmatically asserts that these things will happen to "this generation" (v. 34). Thus, He can positively assert 'behold, I have told you in advance' (v. 25).

Seventh, in the early section of Matthew 24, the time frame is clearly specified: He asserts the nearness

of events: "this generation" (v. 34). In the following section (and into chapter 25, which is not separated from chapter 24 in the original) the reference is to a long delay: 'But and if that evil servant shall say in his heart, My lord delayeth his coming' (Matt. 24:48) 'While the bridegroom tarried, they all slumbered and slept' (Matt. 25:5). "After a long time the lord of those servants cometh, and reckoneth with them" (Matt. 25:19). The designation "far" is certainly a relative concept. However, when used in a context and in apposition to "this generation" designates, its relativity is in strong contrast.

Eighth, in the early section of Matthew 24 the setting is chaotic, with wars, quakes, and famines. Who can read the first portion of Matthew 24 without a sense of turmoil and dread? Whereas, in the latter section the scene is tranquil, with men carrying on their normal daily affairs as if nothing is going to happen. This is a strong indicator of a major change of scenery. The difference is between the war-torn Great Tribulation and the unexpected appearance of Christ to end history.

A few adherents to the change of subject matter include F. T. France, Matthew (Tyndale Commentaries), R. V. G. Tasker, The Gospel According to Matthew (Tyndale), J. M. Kik, An Eschatology of Victory (P&R), and J. A. Alexander, Matthew.

For those interested I have the following orthodox preterist study tapes available. Order from me: Ken Gentry, 46 Main St., Conestee, SC 29636:

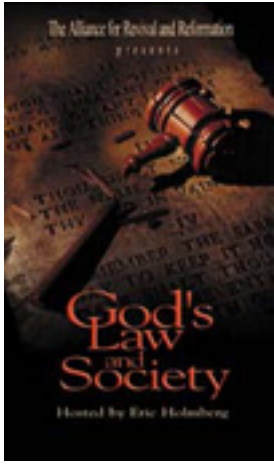
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Set #30. "Major Bible Prophecies" (5 tapes: \$23). 1993 Sacramento Conference. (1) The Millennium (Rev. 20). (2) Daniel's 70 Weeks (Dan. 9). (3) The Man of Sin (2 Thess. 2). (4) Heaven (John 14). (5) Unfulfilled Prophecies (contra hyper-preterism).

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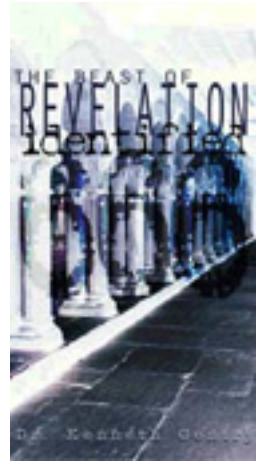
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When will these things be?

A brief commentary on Matthew 24, 25

By Jay Rogers

Eschatology is the study of the last things (from the Greek: *eskatos* or "last things"). The last things, according to the Bible, are the fulfillment of the Great Commission, the Second Coming of the Lord Jesus Christ, the Resurrection of the Living and the Dead, and the Final Judgment.

According to Acts 1:6-8, Jesus Christ gave some last words to His disciples specifically forbidding them to inquire into the study of the end times. They asked Him: "Lord, will you at this time restore the kingdom to Jerusalem?" Jesus rebuked them saying: "It is not for you to know the times or seasons which the Father has put in His own authority." Instead, Christ commanded to be concerned with fulfilling the Great Commission: "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

It is important to remember that eschatology is the study of *last things* not the *end times*. In our day, Christians seem more fascinated than ever with this forbidden study "end times." Rather than focusing helping to fulfill the Great Commission, one of the God-ordained "last things," they concentrate instead on interpreting the daily news in light of Scripture.

Earthquakes, wars and rumors of wars, famines in Africa, pestilence in various places, the spread of false religions, signs in the heavens, growing tensions in the Middle East. All these things point to the time when the world has entered the end times. Right?

Wrong!

"See that you are not troubled; for *all these things* must come to pass, but the end is *not yet*. For nation will rise against nation and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places. *All these things* are the *beginning of sorrows*" (Mat. 24:6-8).

Many Christians in our day look in the daily news for an increase of earthquakes, wars, famines, pestilence, false religions, signs in the heavens and tensions in the Middle East over the nation of Israel. They interpret Christ's admonition to the disciples to mean exactly the opposite of what it literally says.

The fact that "all these things" are occurring in our day has *nothing* to do with Matthew 24. They have nothing to do with the end times, In fact, when Jesus said, "all these things must come to pass" he was speaking specifically of events in the first century.

"The disciples" Jesus is speaking to here may have been more than only the Twelve. Some of these lived

past the year 70 when the Jewish Temple was destroyed. The Jewish historian Josephus in his book, *Wars of the Jews*, has some fascinating records of providentially ordained earthquakes, natural calamities and wars which occurred around the time of the siege of Jerusalem (67-70).

Jesus implies in this Matthew 24, that at least some of His disciples would live to see "these things" (v. 6). For example, He says, "*You* will hear ..." (v. 6); "Then they will deliver *you* up ..." (v. 9); "Therefore when *you* see ..." (v. 15).

The Three Questions

In Matthew 24:3, the disciples were asking three questions of Jesus:

- 1. When will these things be? ("These things" refer to the destruction of Jerusalem and Herod's Temple)**
- 2. What will be the sign of your coming?**
- 3. And the end of the age?**

At the time of Christ's coming, messianic expectations were at a fever pitch. Many first century Jews understood that Daniel 9 pointed to their century as the time for the coming of the Messiah. But most, including some of Jesus' disciples, expected a political revolutionary and a king like David, who would defeat the Roman Empire and restore the kingdom of Israel from Jerusalem. Jesus' disciples understood that their Lord must first be crucified and rise from the dead. His triumphal entry into Jerusalem was for the purpose of His suffering and death, not for setting up an earthly kingdom.

"And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down" (Mat. 24:1,2).

When Jesus spoke of the Temple's destruction, this must have startled His disciples. How did the destruction of the Temple relate to the mission of Christ? Was this somehow related to the prophesied coming of Christ as a King over the nations and to the end of the world?

The disciples believed that they were asking one question, but Jesus treats all three separately and mainly in order in Matthew 24. The Jews of that day (especially the Essenes and the Pharisees) held to a premillennial eschatology (later condemned by the Church as the heresy of *chialism*) which explained that the Messiah would soon come to set up an earthly kingdom; He would destroy the Temple; and rule the nations with a rod of iron from Jerusalem. Jesus' disciples erroneously believed that Jesus was referring to His coming to rule in Jerusalem when He referred to the destruction of the Temple in Matthew 24:2.

In the rest of Matthew 24, Jesus answers their three questions in order.

1. "When will these things be?"

Jesus tells His disciples point blank (how is it that we miss it today?) that there will be an increase of sorrows in the world just before the destruction of Jerusalem. He calls these events "great tribulation."

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Mat. 24:21).

The tribulation is defined as something soon to come, "this generation shall not pass away" (v. 34). Also, history will continue for some time *after* the great tribulation: "For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, *nor shall ever be*" (v. 21). He also tells us that the tribulation will be cut short for the sake of the elect (v. 22). So according to Jesus, history is going to continue for some time after this.

Some today may doubt that the tribulation of 64-70 AD was the greatest tribulation in history, but if you were a Jew living in Jerusalem in those days, you would beg to differ. Josephus' history sheds some interesting light on this fact. In any case, we have to interpret the text faithfully as objective truth.

Thus, we see that this "great tribulation" does not come at the *end* of the kingdom age, but shortly after the beginning (64-70 AD).

2. "The sign of His coming"

In verses 30 and 31, Jesus refers to the "sign of His coming" which I interpret as the gathering of the elect from the nations after the time of the destruction of the Temple.

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Mat. 24:30,31).

He says in vv. 29-31 that immediately *after* the tribulation of those days, the powers of heaven will be shaken, the Son of Man will appear in heaven, and there will be a time when the Gospel will go out to all nations (as it has been doing for 2000 years). Compare this with Matthew 28:18-20 and the other "Great Commission" passages. There is a great similarity of language.

Futurists believe that verses 30 and 31 refer specifically to the Second Coming. But what is being explained is "the sign of His coming." Compare the language here with Acts 2:16-21. Peter says, "this is that which is spoken of by the prophet Joel." Peter uses language very similar to Jesus in Mat. 28:29-31. The highly figurative language used here denotes Christ's rule from heaven over the nations.

Thus the "sign of His coming" is the Church being enlarged by Gentile believers and used of God to disciple the nations.

3. "The end of the age"

Continuing on in verses 35 through 51, and also through Chapter 25, Jesus answers the disciples question about "the end of the age." Some preterists believe that this refers to the "end of the Jewish age" which occurred with the destruction of the Temple or the coming of a new Kingdom Age which began after Christ's resurrection. But I believe the "end of the age" here does not refer to the end of the Jewish age, as some preterists teach. I see these verses as a "transitional text" in which Jesus finally gets to answer the question the disciples intended. "When will be the Second Coming of the Messiah?"

On the other hand, the dispensational premillennialists teach that this verse refers to our generation that this generation is the last one; that we are very close to the Second Coming of Christ; and that we are literally in the "last days" of history. They also believe that there is ample proof of this. This view of eschatology points to Israel becoming a nation-state again in 1948 and uses the parable of the fig tree in Matthew 24:32-34 as the proof text.

"Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors" (Mat. 24:32,33).

The dispensationalists interpreted "the fig tree" to be the nation-state of Israel which reemerged in 1948. They linked the restoration of Israel to the following statement of Jesus:

"Verily I say unto you, This generation shall not pass, till all these things be fulfilled" (Mat. 24:34).

They said that "this generation" was the forty year period after that time or 1948 to 1988. Although many looked for Christ's return in one generation after the restoration of Israel, these "prophecy experts" were disappointed when their time-table turned out to be wrong, such Edgar Whisenant and his *88 Reasons Why the Rapture Will Be in 1988*.

Let's face it, too many Christians are more attracted to sensationalism, than sound doctrine. Whisenant was asked on a radio show by listener in the fall of 1988 who wanted to know: "What are you going to do if your prediction is wrong?" What he did was to adjust his base date and republish the book under a new title: *89 Reasons Why the Rapture Will Be in 1989*. It seems that the prophets of doom are *really* more concerned with the *profits* of doom!

But beyond the fact that Jesus didn't return in 1988, a generation after the restoration of Israel, any interpretation of Matthew 24:32-34 as an "end-times" event is weak for a couple of reasons. First, as it is claimed, Israel is not always represented by a fig tree in Scripture. Most often, Israel is represented by an

olive tree. Second, when we compare Luke 21:29, (the parallel passage) we see that Jesus in the same parable, includes not only the "fig tree," but also "all the trees." Clearly this passage is a parable and not an allegory. An allegory uses a "this stands for this" symbolism. A parable merely illustrates a point. The fig tree isn't meant to stand for anything, not Israel, not any country, not any thing. "When you see these things happening know that the end (the destruction of Jerusalem) is near." Note that this event already occurred in 70 AD, less than one generation from the time of Christ's prediction (about 30 to 31 AD). Thus the destruction of Jerusalem occurred exactly one generation from Jesus' prophecy. It is not a future event.

Up until this point, Jesus is speaking of first century events, but then the focus of the Olivet Discourse shifts towards the literal end of the world:

"Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Mat. 24:35,36).

The word in Greek for "age" used in Matthew 24:3, *aeon*, is also frequently used to mean "world." I believe Jesus is here finally answering his disciples main concern over the end of the world, or *eschatology*, the "last things," (i.e., the Second Coming, the Resurrection, and the final judgment).

Christ's narrative throughout this passage (Matthew 24:35 through chapter 25) describes how He will progressively remove unrighteous people out of the world slowly at first and more rapidly as we see the kingdom advance in the world.

Matthew 24:35 through the end of chapter 25 do not refer to "all the evil things we see happening today," but to judgment progressively falling on the wicked to remove them from the world as the kingdom of God advances.

Also compare these passages with Matthew 24:14: "And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come."

The sign of the end of the world is not a great tribulation; that had already occurred by 70 AD. This is implicit in the text of Matthew 24:6-28 and 24:32-34. The "sign of the end of the world" is the victory of the Church in preaching the Gospel of the Kingdom of God, not defeat and tribulation.

Thus a sound interpretation of Matthew 24 includes elements of *Preterism* (events happening before 70 AD pertaining to the disciples' first question: vv. 4-28); *Historicism* (the gospel advancing in the world as a sign of Christ's coming v. 31); pertaining to the disciples' second question, and both *Idealism* and *Futurism* to interpret Jesus' answer to the disciples' third question (vv. 36-51 to the end of chapter 25).

Today's futurists make the same mistake as the disciples by assuming that they were just asking one question, when these events are unrelated from a historical viewpoint.

At this point, you might be asking: "So what does this chapter have to do with the Great Tribulation and the timing of the rapture?"

Nothing!

In fact, Jesus speaks of taking His disciples out of the world not once in this passage nor in the parallel passages of Mark 13 or Luke 21. In fact, the only time Jesus speaks of taking his disciples out of the world is in John 17:15,16: "I do not pray that You should take them out of the world, but that You should keep them from the evil one."

Are we living in the "end-times"?

When Christians speak of the "end-times," most often they are referring to any passage in the Bible which refers to the "last days." But not all references to the "last days" speak of the end of history. There are at least two other senses of the term used in the New Testament.

1. Sometimes the "last days" refers to the time after the appearance of Christ in public ministry (30 AD.) and before the destruction of Jerusalem (70 AD.) i.e., "the last days of Israel as a nation-state."

2. The "last days" may also refer to the entire time after Christ's ministry and before the end of history. We were in the "last days" during the day of Pentecost (Acts 2:11) and we are still in the "last days" now.

Rather than get caught up in the hype, we ought to be cautious of a false so-called knowledge of end-times events apart from sound interpretation of Scripture. We ought to be busy advancing the Kingdom of God by fulfilling the Great Commission, rather than getting caught up in "Last Days" hype. Whether we are close to the Second Coming or not, we ought to be obedient to God's commandment to preach the Gospel to every creature.

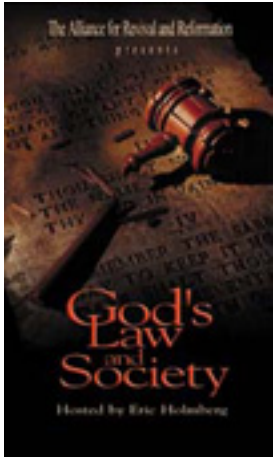
Who knows when Christ will return? Scripture tells us, "the Father alone." We may see a great harvest as we obey Jesus Christ's last command to the Church. We may even see the return of Christ in our lifetime. But maybe we will not.

We ought to be concerned with Revival and world evangelization because it is the commandment of the Lord, not because a famous Christian leader has promoted his evangelistic campaign as a "significant end-times move of God." It is self-centered and elitist to believe that our generation alone possesses this "blessed hope." It is better to show we love God by obeying His commandments rather than to gear our lives towards a mad rush to the end of time.

Churches and ministries that build as though they want to be around for the next century will likely last longer than those who are expecting Christ to return very soon. In fact, hurry and hype are the bane of the Church. "Last Days Fever" is setting many Christians up for a collapse. Ministries that build on a false hope may expend their energy and collapse in the dust long before they are able to soar on the winds of

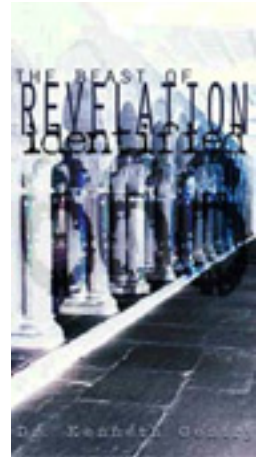
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Postmillennialism and the Reformed Faith

[The following is a synopsis of the evangelical postmillennial position by the late Dr. Greg L. Bahnsen.]

There is enough misunderstanding of evangelical, Bible-believing postmillennialism abroad today that it would be worthwhile to make note of the kind of constitutive doctrinal convictions which have been set forth by its representatives.

1. Evangelical postmillennialists {referred to as EPs from here on} champion the inspiration, infallibility, and sole doctrinal authority of the Bible.
2. EPs believe that fallen man is totally unable to do any saving good, cannot atone for his sins, and can become a member of the kingdom of God only through the redemptive work of the Savior and the regenerating work of the Holy Spirit.
3. EPs teach the glorious, personal return of Jesus Christ at the end of history to judge the world.
4. EPs insist that at his first advent Jesus, the Son of God, came as the Messianic or Mediatorial King and established His saving Kingdom among men on earth. Citing Philippians 2, Acts 2, Ephesians 1, Hebrews 1, and a host of other Biblical texts, William Symington wrote these Words in his study, *Messiah the Prince, or, The Mediatorial Dominion of Jesus Christ*: "Christ's appointment [to the kingly office] was still farther intimated by his actual investiture with regal power at and after his resurrection . . . Christ's appointment gives him rightful claim to the implicit and conscientious obedience of every moral creature This appointment affords ample security for the overthrow of all Christ's enemies, and the ultimate establishment of his kingdom in the world." David Brown could hardly be clearer: "Christ's proper kingdom is already in being; commencing formally on His ascension to the right hand of God, and continuing unchanged, both in character and form, till the final judgment."
5. EPs are painfully aware that those who belong to Christ -- the church -- are appointed to suffering in this world, and will inevitably undergo persecution and affliction, in following their Savior and King. Listen again to Symington: "The members of the church have many enemies. The devil, the world, and the flesh, are in league against them. They wrestle not only against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickednesses in high places. They are required to assume the character, equipments, and attitude of soldiers..... Satan, the chief and leader of these enemies, exasperated at his overthrow, makes a desperate effort to regain his lost dominion over them; and although he cannot succeed, he does much to annoy such as have been rescued from his grasp." Charles Hodge commented upon 2 Corinthians 4 that Paul there "compares himself to a combatant, first hardly pressed, then hemmed in, then pursued, then actually cast down. This was not an occasional experience, but his life was like that of Christ, an uninterrupted succession of

indignities and suffering.... We constantly illustrate in our person the sufferings of Christ. We are treated as he was treated; neglected, defamed, despised, maltreated...."

6. EPs believe that the gospel is to be preached to all nations by the church prior to the second advent of Christ, eventually bringing worldwide conversion, and that this is the church's calling from God. Charles Hodge taught: "The first great event which is to precede the second coming of Christ, is the universal proclamation of the Gospel.... The conversion of the Gentile world is the work assigned the Church under the present dispensation." B. B. Warfield argued that "precisely what the risen Lord, who has been made head over all things for his church, is doing through these years that stretch between his first and second comings, is conquering the world to himself; and the world is to be nothing less than a converted world.... All conflict, then, will be over, the conquest of the world will be complete, before Jesus returns to earth."

7. EPism maintains that the victorious advance of Christ's kingdom in the world will take place in terms of the present, peaceful and Spiritual power of the gospel rather than through a radically different principle of operation, namely Christ's physical presence on earth using violence to subdue opposition. A. A. Hodge put it this way: "The Scriptures, both Old and New Testament, clearly reveal that the gospel is to exercise an influence over all branches of the human family, immeasurably more extensive and more thoroughly transforming than any it has ever realized in time past. This end is to be gradually attained through the spiritual presence of Christ in the ordinary dispensation of Providence, and ministrations of the church." Charles Hodge insisted that "There is no intimation in the New Testament that the work of converting the world is to be effected by any other means than those now in use.... It is to dishonour [sic, sl] the Gospel, and the power of the Holy Spirit, to suppose that they are inadequate to the accomplishment of this work."

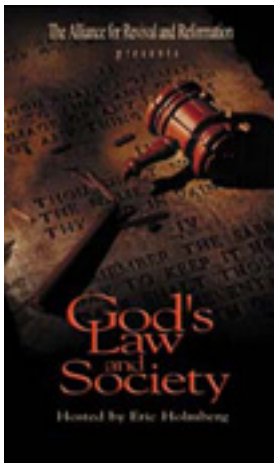
8. EPism believes that with the power of the Holy Spirit working through the church's preaching of the gospel, in gradual stages of growth, the preponderance of men and nations will submit to Christ at some time in the future. B. B. Warfield drew this generalization: "the nature of the whole dispensation in which we are living, and which stretches from the First to the Second Advent, [is] a period of advancing conquest on the part of Christ.... The prophecy [of Romans 11] promises the universal Christianization of the world." Elsewhere he wrote: "If you wish, as you lift your eyes to the far horizon of the future, to see looming on the edge of time the glory of a saved world, you can find warrant for so great a vision only in the high principles that it is God and God alone who saves men, that all their salvation is from him, and that in his own good time and way he will bring the world in its entirety to the feet of him whom he has not hesitated to present to our adoring love not merely as Savior of our souls, but as the Savior of the world.... The redemption of the world is similarly a process. It, too, has stages; it, too, advances only gradually to its completion...."

9. EPists do not hold that each and every individual on earth will someday be saved, but that at some future time the vast majority will; in Christ's wheat field there will always be found some tares, up until the final harvest in judgement. Charles Hodge taught that "it is not to be inferred from this [Biblical promise of Gentile and Jewish conversion] that either all the heathen or all the Jews are to become true Christians. In many cases the conversion may be merely nominal. There will probably enough remain

unchanged in heart to be the germ of that persecuting power which shall bring about those days of tribulation which the Bible seems to teach are to immediately precede the coming of the Lord."

10. EPism teaches that there will be a final apostasy or falling away just prior to the return of Christ in judgment on the world. Interpreting Revelation 20, A. A. Hodge wrote: "Christ has in reserve for his church a period of universal expansion and of pre-eminent spiritual prosperity, when the spirit and character of the "noble army of martyrs" shall be reproduced again in the great body of God's people in an unprecedented triumph of their cause, and in the overthrow of that of their enemies, receive judgment over their foes and reign in the earth; while the party of Satan, 'the rest of the dead,' shall not flourish again until the thousand years be ended, when it shall prevail again for a little season." Charles Hodge held that "The great truth set forth in these prophecies is, that there was future ... a great apostasy in the Church; that this apostasy would be Anti-christian (or Antichrist), ally itself with the world and become a great persecuting power... [which will] be over taken with a final destruction when the Lord comes."

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Russia & C.I.S.

A History of The Downfall of Communism and the Beginning of Freedom for the Gospel in the former USSR

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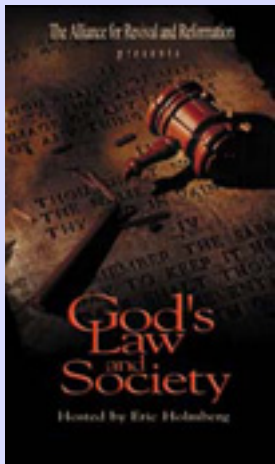
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Report from Russia's Churches

1/88

James Stark, an Orthodox Christian of Russian descent who speaks fluent Russian, visited churches in several cities in the Soviet Union recently. He talked with a large cross-section of the Orthodox Christian community on how they viewed the present situation in their country, and reported his findings in Frontier magazine in late 1987.

Despite 70 years of cultural destruction and religious repression, many Russian Christians are still proud of their churches, he said. It is not hard to notice the colorful church architecture against the drab cityscape. "Many of these churches were locked or abandoned, but where I found an open church the people were so excited to show me the beauty of their church. It is difficult to describe their joy at seeing a church come alive again," he explained.

Stark said he met with Christians that had just been released from camps and prisons, as well as a number of unofficial Christian activists. "They and others believe their release is due solely to campaigns on their behalf and to economic pressures which have forced [Soviet leader Mikhail] Gorbachev to seek improved relations with the West," Stark continued.

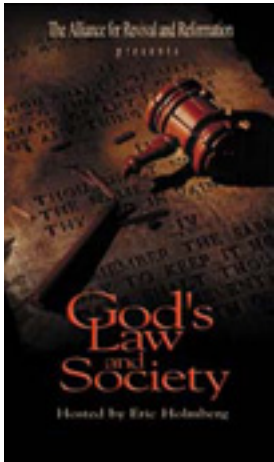
"Everyone is positive about Gorbachev's leadership and policy direction, but there is an edge of realism to their newfound joy. They attribute the release of some prisoners of conscience, the opening of a few churches, and some positive articles in the newspaper to pressure upon the Soviet government.

"Some Christian activists believe their work is more urgent now than ever before. Real change, they believe, will only be achieved through pressure applied to all levels of government. There are so many people still inside prison and psychiatric hospitals because of their faith. The government needs to allow the church to engage in charitable work, to organize religious education, and to open churches wherever they are wanted."

The Russian Christians believe they have a role to play in their nation, Stark said. "They believe the nation can only advance as it come to grips with its past. Only through repentance can they come to terms with the millions of victims [of communism] and the destruction of the past seventy years. Many believe the Church is the one body that can lead the way in this process."

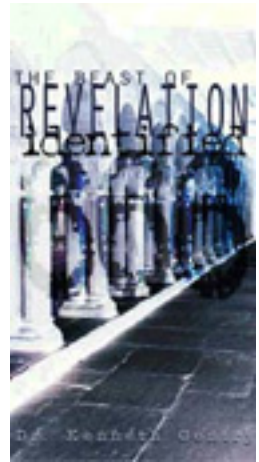
When asked how a Western Christian could best help, many people in the USSR questioned by Stark replied "come to Russia, come and worship with us". In such a repressive environment, Stark emphasized that Western Christians should never underestimate the value of moral support given by simply coming - as British Prime Minister Margaret Thatcher did in Zagorsk - and lighting a candle for the church.

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Mikhail Gorbachev - TIME Magazine's Man of the Year

1/88

Man of the Year. The title seems to ring with dignity, courage, and nobility of purpose ... the most outstanding man of 1987. One who has not only done great things for mankind, but also for God and country. A man consumed with a passion for justice, truth, and integrity. One who has sacrificed his own welfare to help the unfortunate, the poor, and the oppressed. That is what enters my mind when I hear someone mention, "The Man of The Year."

According to Time magazine, that man is Mikhail Gorbachev, the Secretary General of the Soviet Union. He has certainly been in the news this year. Acclaimed as the leader of a new generation of Soviets, he is certainly a man with a noble appearance, a striking countenance, and a sincere smile - and he is, of course, a great spokesman for peace. His concern for mankind must be applauded as he travels and negotiates to rid Europe of nuclear missiles. I would also agree that Mr. Gorbachev is the most skilled leader that the USSR has had in a long time - possibly even the best ever. But that should be expected from someone so highly honored.

As Man of the Year, I would also expect that he would have a great concern for the oppressed people of the world, such as those in Afghanistan. I would expect him to be motivating the huge Soviet agricultural machine into high productivity to help feed the starving people of the world such as those in Ethiopia.

As Man of the Year you might expect him to set a courageous example for peace by being the first to dismantle and destroy his nation's missiles - which poise ready to destroy Europe and the rest of the globe. Another appropriate move might be to humbly confess his own shortcomings as well as his nation's past crimes, such as the murder of the innocent passengers aboard Korean Air Lines Flight 007.

You might expect the Man of the Year to be doing everything within his means to bring an end to the grueling war and terrorism plaguing the Mideastern nations of Iraq, Iran, Lebanon, and others. You would also expect him to have a listening ear to those in his nation who would like to leave the Soviet Union.

It seems strange to me that in all the coverage I saw of the Soviet leader in 1987, I failed to notice any mention of his concern for the Ethiopians or the actual destruction of Soviet missiles. Did I miss it? Have they started the dismantling? The grain must have been delivered on a day when I missed the news. Or maybe it's that my expectations for the Man of the Year are just a little too high. Surely the editors of Time knew what they were doing when they selected Mr. Gorbachev. To receive the honor of Man of the Year, he must be doing something right.

Now here is a thought: forgive me if I'm offending anyone for suggesting it, but could it be that the thing Gorbachev is doing so well is acting? I know! He rented all the videos of President Reagan's movies, and then took an acting class at the University of Moscow. But if that is the case, Time gave him the wrong award. He should have received an Oscar.

Now, I don't mean any disrespect by that. In fact, our own president seems to think he is really different and that we are beginning to see significant change in the Soviet Union. Yet common sense tells me to be a little more skeptical on this issue. We have signed treaties with the Soviet Union before, and to my knowledge they have all been broken. Mr. Gorbachev appears to be more sincere than past Soviet leaders, but we can base that assumption only on his own words.

What is truth to a Communist? Traditionally, it is whatever advances the cause of Communism. One of their foundational doctrines is that of the dialectic. Stating it loosely, "It is alright to take two steps backward, if later it will enable you to move three steps up." The ultimate goal remains the same, and Gorbachev himself stated it eloquently in a speech made just this past November:

"We can see today that humanity is not really condemned to always live the way it did before October, 1917. Socialism has evolved into a powerful, growing, and developing reality. It is the October Revolution and socialism that show humankind the road to the future ... In October, 1917, we parted with the Old World, rejecting it once and for all. We are moving towards a new world, the world of communism. We shall never turn off that road."

Based on those words, I could award him with the title of Communist of the Year. Judging his grip on the majority of the media, I could also award him with Diplomat of the Year. But I'm not quite sure about the title that Time gave him. If you agree with me, please write the editors of Time and let them know how you feel.

"Shelter From The Storm" by PowerSource

GAINESVILLE, FL (FR) - A Christian song about child abuse became one of the top 10 hits on secular radio stations throughout the U.S. during the last few weeks of 1987 and prompted several child abusers to seek rehabilitation.

A woman told a Fort Worth radio station that the song forced her to think of how she'd beaten her child. "I realized that the cycle of abuse was continuing with this generation. ... The cycle stops with this letter," she wrote.

The song is from the album "Shelter From The Storm" by PowerSource, a Bedford, Texas-based evangelical youth chorus featuring nine-year-old soloist Sharon Batts.

The song begins, "Dear Mr. Jesus, I don't understand why they took her Mom and Dad away. I know that they don't mean to hit with wild and angry hands. Tell them just how big they are, I pray." Dear Mr. Jesus, they say that she may die. Oh, I hope the doctors stop the pain. I know that you could save her and

take her up to the sky so she would never have to hurt again."

The record cracked Billboard magazine's Hot 100 singles chart at 63. It was considered a fast-rising song, according to Thomas Noonan, the magazine's director of charts. "This falls into a different category," Noonan said. "It's a topical record that happened to hit on a sensitive area at a sensitive time. This kind of phenomenon is exciting to our business."

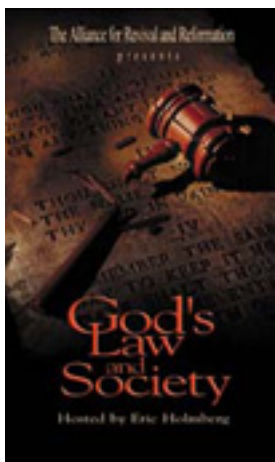
The nine-year-old vocalist Sharon Batts appeared with the Tampa Bay Buccaneers National Football league team at a benefit for child abuse crisis centers in the Tampa area in December. She said she is pleased when she hears stories of people who have been touched by the song. "It makes me feel good because I know that those people haven't had help," she said.

About 100,000 copies of the single have been ordered, although only 15,000 copies have been sold. Sharon's mother, Jan Batts, is the group's creative director. "It has just grown so fast," she said. "It's difficult to say it's under control."

The Gospel Workshop for Children Inc., a non-profit, non-denominational group, started PowerSource five years ago to produce records and videos for troubled children who have no one to help them. The group commissioned songwriter Richard Klender to write "Dear Mr. Jesus" at the suggestion of a board member who had been abused as a child.

In some cities, record stores and radio stations are joining to sell the album and are giving the profits to local child abuse crisis centers. Proceeds from orders made directly to PowerVision will be used to offset distribution costs which the tiny record label has accrued, Batts said.

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Perestroika: New Thinking for Our Country and the World

By Leilani Corpus

1/88

What is new about "Perestroika?" The 254-page internationally distributed book is the first widely publicized "manifesto" that a Soviet leader has ever written. Although it contains hard-line communist ideas dressed in Western jargon, and is riddled with justification for past historical acts, the book is actually an admission that something is vitally missing from the hearts of the Russian people.

Conservatives have labeled it as a public relations effort to subtly seduce the Western world to lower its guard. Liberals have touted Perestroika as a mandate for disarmament and cooperation between two extremely different value systems while under the death threat of nuclear war.

General Secretary Mikhail Gorbachev insists it is a union of democratic principles and socialism and not a response to a poor domestic economy or wholesale abandonment of basic communist tenets. While both conservatives and liberals may be somewhat true in their assessments, Gorbachev asserts that Perestroika is a blueprint for the Soviet Union to emerge from economic backwardness into global industrial competitiveness.

Although somewhat boring and staccato in his litany of programs and "new" socialist ideas to arouse the Soviet workforce into a higher level of creativity and innovation, Gorbachev seems unusually preoccupied with the need for spiritual values. "Today our main job is to lift the individual spiritually, respecting his inner world and giving him moral strength," writes Gorbachev.

Instead of pitching a new socialist program in the beginning, he spends two chapters looking at the problems of low morale, disillusionment, cynicism and fear among his people. "Decay began in public morals; the great feeling of solidarity with each other that was forged during the heroic time of the Revolution, the first five-year plans, the Great Patriotic War and postwar rehabilitation was weakening; alcoholism, drug addiction and crime were growing; and the penetration of the stereotypes of mass culture alien to us, which bred vulgarity and low tastes and brought about ideological barrenness, increased."¹

Cronyism and a corrupt bureaucracy are primarily responsible for these problems, according to Gorbachev. "Officialdom, red tape, patronizing attitudes and careerism are incompatible with this ideal (socialism)."² Gorbachev sees moral purity, high ideological standards, and values as fostering the ideal socialistic utopian society.³

Why is a staunch atheist so engrossed with the propagation of ethereal spiritual values and the

elimination of Party depravity? Is it memories of his boyhood spent under Stalin's regime when the peasants were forcibly collectivized and the ensuing Nazi invasion? Or his Stavropol Krai days when he was serving in minor offices and discussed problems with his constituency on his "walkabouts?"

Gorbachev's sermonizing is either a sham to deceive his people or the result of good intentions. His peasant background and reputation of integrity suggest the latter.

Nursed and weaned in the mist of bloodshed and war, Gorbachev's Perestroika and his newly-adopted policy of glasnost ("openness") demonstrate a desire to reject the Stalinist days of forced collectivization and terror. Perestroika is not only a manifesto of Gorbachev's Leninist ideas and pet programs that will inject a new dose of motivation into the national consciousness, but a hopeful effort to restore trust between the people and their government.

He sees the beginning of this trend in a national drive to inculcate the people with values. "We must look at ourselves in terms of whether we live and act according to our conscience,"⁴ Gorbachev writes.

This seems a rather unusual statement for the head of the Supreme Soviet. Gorbachev is two steps ahead of most American political leaders in tracing the roots of Russia's problems to the valueless vacuum in the hearts of his people. While America's political leaders are denying the influence and importance of their Christian heritage and values upon society, and crowning the new god of secular humanism, Gorbachev is groping for a spiritual basis for his people.

Flawed Solutions

Perestroika is an effort to inspire Russia towards values and high standards. History has proven that the success of any civilization is contingent upon its ethical base. Mr. Gorbachev is correct in addressing the true issue of spiritual values and its correlation with an industrious and creative people. Rome's fall began with the hedonism of its people, and the French revolution began with the abuse of power of its leaders. Stalin is a testimony throughout Perestroika of a wicked leader who violated the trust of his people and led his nation into its present backwardness.

Yet Gorbachev's solutions are flawed because of the sore lack of an ethical framework to guide his programs. More programs, incentives, and good intentions on the part of leaders are not sufficient to reform the Soviet system.

A prominent Russian dissident found the answer to Gorbachev's problem after studying the history of Russia's Revolution for over 50 years. The author of one of the most controversial and comprehensive accounts of the Revolution, *The Gulag Archipelago*, and many other works, Alexandr Solzhenitsyn found that the bloodshed and terror of his nation began when men abandoned God:

"... if I were asked today to formulate as concisely as possible the main cause of the ruinous revolution that swallowed some 60 million of our people, I could not put it more accurately than to repeat: 'Men

have forgotten God."

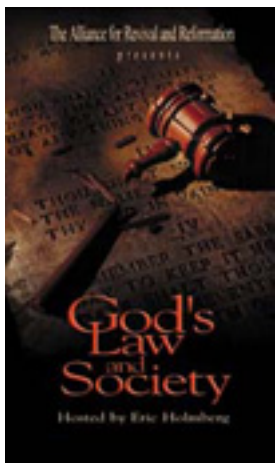
Mr. Gorbachev, along with all of his top party officials in the Kremlin, would do well to read more of Mr. Solzhenitsyn's banished volumes. If he is serious about encouraging freedom and openness in the Soviet Union, then he had best start with the most fundamental issue: religious liberty.

The yearning Gorbachev senses in his people is not simply the desire for an updated brand of socialism. Their need for values will not be met through party propaganda or Marxist indoctrination. The Russian people need the God of the Bible. Solzhenitsyn once wrote, "To the ill-considered hopes of the last two centuries we can propose only a determined quest for the warm hand of God, which we have so rashly and self-confidently spurned. Only in this way can our eyes be opened to the errors of this unfortunate 20th century and our hands be directed to setting them right."

Let's hope that Mr. Gorbachev's policy of glasnost will truly be what it implies: an opening of the Soviet Union's doors to Christianity.

1 Mikhail Gorbachev, *Perestroika: New Thinking for Our Country and The World*, (New York: Harper & Row Publishers, 1987), p. 21. 2 Ibid., p. 22. 3 Ibid., p. 55. 4 Ibid.

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Delegation to Soviet Government: "Release Christian dissident prisoners"

4/88

DE BURGHT, Holland - A direct request was made to Soviet authorities for the release of Soviet Christians imprisoned for their faith at the first international consultation of "Human Rights and International Cooperation" in January, attended by unofficial representatives of thirteen countries, including the Soviet Union and the United States. Delegates included former First Lady Rosalyn Carter, a number of congressmen, and various religious leaders.

The Soviet delegation agreed to examine a list of 250 known religious prisoners convicted under laws of "religious activity" presented by U.S. Congressmen Frank Wolf (R-VA) and Chris Smith (R-NJ). The list was accepted by Soviet delegate Yuri Smirnov, a member of the Council on Religious Affairs and the U.S.S.R. Council of Ministers, but Western delegates were reminded that the Soviets hold a different view on the religious prisoners issue. "Many prisoners on your list are criminals who are also religious people trying to find a defense on religious grounds," said Fedor Burlatsky, chairman of the recently formed Soviet Commission on Humanitarian Problems and Human Rights and expert advisor to Mikhail Gorbachev during the Geneva, Reykjavik, and Washington summits.

Though the three-day meeting was cordial and non-confrontive, Western delegates continued to press the Soviets for action regarding religious prisoners. In the final hours of the De Burght consultation, Western delegates proposed that the final communique on the conference include a statement indicating the West's desire to see a complete amnesty for religious prisoners on the occasion of the millennial celebration. The motion was followed by heated debate on both sides and was finally withdrawn by the U.S. delegates upon assurance by the Soviet delegation that the issue would be discussed in Moscow immediately following their return and a report on the status of each prisoner would be released soon.

The cause of religious prisoners in the Soviet Union and the basic right to worship without government control or intervention were major issues of concern to the delegates present at the consultation.

Although the dialogue between the East and West was intended to find areas of mutual understanding on a broad range of human rights-related issues, including terrorism, unemployment, and environmental problems, it was the issue of religious freedom as a basis for all human rights that clearly divided the West from the East, according to an Open Doors News Service report.

Former First Lady Rosalyn Carter, a member of the U.S. delegation and keynote speaker, said, "[Religious freedom] is an elementary right which no government can violate." This elicited a charged response from Fedor Burlatsky, a Soviet advisor, who cited "civil and political rights" without which "each individual cannot hope for improved working conditions and [there can be] no betterment of

human economic standards." He accused the American government of focusing too much on individual rights related to social problems and said, "Americans will not take up the burden for millions of unemployed individuals."

Burlatsky's failure to make any mention of religious rights in his speech was cited by several Western delegates, including Lutheran clergyman Richard Neuhaus, who commented that without the presence of religious rights a government cannot expect to have long-term survival. "We must not speak of every human problem as a human rights problem," he said, quoting excerpts from Carter's speech. "The problems of homelessness are not human rights problems."

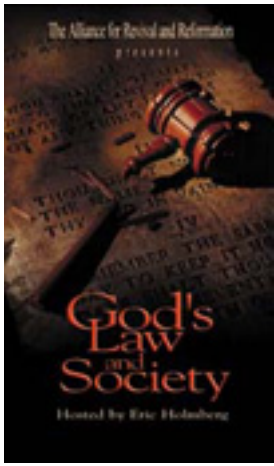
At a press conference following the conclusion of the De Burght consultation, Andrei Grachev, section leader of the Central Committee of the Communist Party in the Soviet Union, said, "Rather than declaring an amnesty for 18 or 200 individuals," the intention of the Soviet authorities was that in the future "no innocent person, in the East or West, would be persecuted for his beliefs, including religious beliefs."

Burlatsky said in his final remarks to journalists that the conference was a "manifestation of the triumph of the spirit of constructiveness, the spirit of searching for mutually acceptable solutions and the spirit of concessions, ... We listened attentively to expressions ... on the problem of human rights addressed to the Soviet Union on the part of Western countries and the United States." He described the conference as a commission which consisted of "enthusiasts who would like to work ... for the deepening of glasnost in the Soviet Union and for consistent implementation of human rights in the Soviet Union."

Members of the Western delegation expressed more restraint in their evaluation on the conference. Congressman Chris Smith said he was encouraged by the "one-on-one contact with key players" of the Soviet delegation over the three-day period. "I believe we had moments of real dialogue [with the Soviets]; it wasn't just an exercise in rhetoric. Expectations are that something good will come out of it."

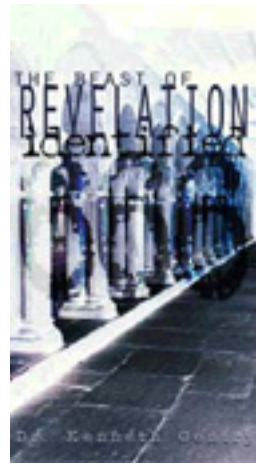
The De Burght consultation, organized by Dutch businessman, Ernst van Eeghen, and Landrum Bolling, president of the Ecumenical Institute in Jerusalem, was also sponsored by several European evangelical mission groups, including Open Doors International and Christian Solidarity, which are noted for their work on behalf of Christians in the Soviet Union and other restricted countries.

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President Reagan's Speech

Moscow State University, USSR
May 31, 1988

Editor's Remarks: The following speech, perhaps destined to be President Reagan's most famous address, was given before an audience of students at Moscow State University on May 31, 1988. It embodies the sum of Reagan's vision: that tyranny will one day be vanquished as Christian liberty advances across the globe. It was probably the first time that many of these Soviet students had ever been exposed to this idea. The speech has been edited because of length.

Before I left Washington, I received many heartfelt letters and telegrams asking me to carry here a simple message - perhaps, but also some of the most important business of this summit - it is a message of peace and goodwill and hope for a growing friendship and closeness between our two peoples.

First I want to take a little time to talk to you much as I would to any group of university students in the United States. I want to talk not just of the realities of today, but of the possibilities of tomorrow.

You know, one of the first contacts between your country and mine took place between Russian and American explorers. The Americans were members of Cook's last voyage on an expedition searching for an Arctic passage; on the island of Unalaska, they came upon the Russians, who took them in, and together, with the native inhabitants, held a prayer service on the ice.

The explorers of the modern era are the entrepreneurs, men with vision, with the courage to take risks and faith enough to brave the unknown. These entrepreneurs and their small enterprises are responsible for almost all the economic growth in the United States. They are the prime movers of the technological revolution. In fact, one of the largest personal computer firms in the United states was started by two college students, no older than you, in the garage behind their home.

Some people, even in my own country, look at the riot of experiment that is the free market and see only waste. What of all the entrepreneurs that fail? Well, many do, particularly the successful ones. Often several times. And if you ask them the secret of their success, they'll tell you, it's all that they learned in their struggles along the way - yes, it's what they learned from failing. Like an athlete in competition, or a scholar in pursuit of the truth, experience is the greatest teacher.

We are seeing the power of economic freedom spreading around the world - places such as the Republic of Korea, Singapore, and Taiwan have vaulted into the technological era, barely pausing in the industrial age along the way. Low-tax agricultural policies in the sub-continent mean that in some years India is now a net exporter of food. Perhaps most exciting are the winds of change that are blowing over the

People's republic of China, where one-quarter of the world's population is now getting its first taste of economic freedom.

At the same time, the growth of democracy has become one of the most powerful political movements of our age. In Latin America in the 1970's, only a third of the population lived under democratic government. Today over 90 percent does. In the Philippines, in the Republic of Korea, free, contested, democratic elections are the order of the day. Throughout the world, free markets are the model for growth. Democracy is the standard by which governments are measured.

We Americans make no secret of our belief in freedom. In fact, it's something of a national pastime. Every four years the American people choose a new president, and 1988 is one of those years. At one point there were 13 major candidates running in the two major parties, not to mention all the others, including the Socialist and Libertarian candidates - all trying to get my job.

About 1,000 local television stations, 8,500 radio stations, and 1,700 daily newspapers, each one an independent, private enterprise, fiercely independent of the government, report on the candidates, grill them in interviews, and bring them together for debates. In the end, the people vote - they decide who will be the next president.

But freedom doesn't begin or end with elections. Go to any American town, to take just an example, and you'll see dozens of synagogues and mosques - and you'll see families of every conceivable nationality, worshipping together.

Go into any schoolroom, and there you will see children being taught the Declaration of Independence, that they are endowed by their Creator with certain unalienable rights - among them life, liberty, and the pursuit of happiness - that no government can justly deny - the guarantees in their Constitution for freedom of speech, freedom of assembly, and freedom of religion.

Go into any courtroom and there will preside an independent judge, beholden to no government power. There every defendant has the right to a trial by a jury of his peers, usually 12 men and women - common citizens, they are the ones, the only ones, who weigh the evidence and decide on guilt or innocence. In that court, the accused is innocent until proven guilty, and the word of a policeman, or any official, has no greater legal standing than the word of the accused.

Go to any university campus, and there you'll find an open, sometimes heated discussion of the problems in American society and what can be done to correct them. Turn on the television, and you'll see the legislature conducting the business of government right there before the camera, debating and voting on the legislation that will become the law of the land. March in any demonstrations, and there are many of them - the people's right of assembly is guaranteed in the Constitution and protected by the police.

But freedom is more even than this: Freedom is the right to question, and change the established way of doing things. It is the continuing revolution of the marketplace. It is the understanding that allows us to

recognize shortcomings and seek solutions. It is the right to put forth an idea, scoffed at by the experts, and watch it catch fire among the people. It is the right to stick - to dream - to follow your dream, or stick to your conscience, even if you're the only one in a sea of doubters.

Freedom is the recognition that no single person, no single authority of government has a monopoly on the truth, but that every individual life is infinitely precious, that every one of us put on this world has been put there for a reason and has something to offer.

America is a nation made up of hundreds of nationalities. Our ties to you are more than ones of good feeling; they're ties of kinship. In America, you'll find Russians, Armenians, Ukrainians, peoples from Eastern Europe and Central Asia. They come from every part of this vast continent, from every continent, to live in harmony, seeking a place where each cultural heritage is respected, each is valued for its diverse strengths and beauties and the richness it brings to our lives.

Recently, a few individuals and families have been allowed to visit relatives in the West. We can only hope that it won't be long before all are allowed to do so, and Ukrainian-Americans, Baltic-Americans, Armenian-Americans, can freely visit their homelands, just as this Irish-American visits his.

Freedom, it has been said, makes people selfish and materialistic, but Americans are one of the most religious peoples on Earth. Because they know that liberty, just as life itself, is not earned, but a gift from God, they seek to share that gift with the world. "Reason and experience," said George Washington, in his farewell address, "both forbid us to expect that national morality can prevail in exclusion of religious principle. And it is substantially true, that virtue or morality is a necessary spring of popular government."

Democracy is less a system of government than it is a system to keep government limited, unintrusive: A system of constraints on power to keep politics and government secondary to the important things in life, the true sources of value found only in family and faith.

I have often said, nations do not distrust each other because they are armed; they are armed because they distrust each other. If this globe is to live in peace and prosper, if it is to embrace all the possibilities of the technological revolution, then nations must renounce, once and for all, the right to an expansionist foreign policy. Peace between nations must be an enduring goal - not a tactical stage in a continuing conflict.

I've been told that there's a popular song in your country - perhaps you know it - whose evocative refrain asks the question, "Do the Russians want a war?" In answer it says, "Go ask that silence lingering in the air, above the birch and poplar there; beneath those trees the soldiers lie. Go ask my mother, ask my wife; then you will have to ask no more, 'Do the Russians want a war?'"

But what of your one-time allies? What of those who embraced you on the Elbe? What if we were to ask the watery graves of the Pacific, or the European battlefields where America's fallen were buried far from

home? What if we were to ask their mothers, sisters, and sons, do Americans want war? Ask us, too, and you'll find the same answer, the same longing in every heart. People do not make wars, governments do - and no mother would ever willingly sacrifice her sons for territorial gain, for economic advantage, for ideology. A people free to choose will always choose peace.

Americans seek always to make friends of old antagonists. After a colonial revolution with Britain we have cemented for all ages the ties of kinship between our nations. After a terrible civil war between North and South, we healed our wounds and found true unity as a nation. We fought two world wars in my lifetime against Germany and one with Japan, but now the Federal Republic of Germany and Japan are two of our closest allies and friends.

Some people point to the trade disputes between us as a sign of strain, but they're the frictions of all families, and the family of free nations is a big and vital and sometimes boisterous one. I can tell you that nothing would please my heart more than in my lifetime to see American and Soviet diplomats grappling with the problem of trade disputes between America and a growing, exuberant, exporting Soviet Union that had opened up to economic freedom and growth.

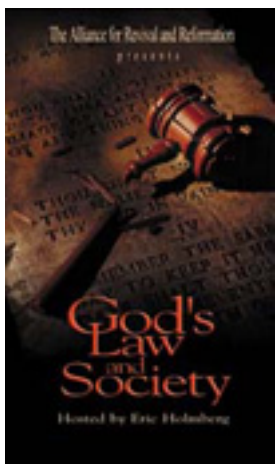
Is this just a dream? Perhaps. But it is a dream that is our responsibility to have come true.

Your generation is living in one of the most exciting, hopeful times in Soviet history. It is a time when the first breath of freedom stirs the air and the heart beats to the accelerated rhythm of hope, when the accumulated spiritual energies of a long silence yearn to break free.

We do not know what the conclusion of this journey will be, but we're hopeful that the promise of reform will be fulfilled. In this Moscow spring, this May 1988, we may be allowed that hope - that freedom, like the fresh green sapling planted over Tolstoi's grave, will blossom forth at least in the rich fertile soil of your people and culture. We may be allowed to hope that the marvelous sound of a new openness will keep rising through, ringing through, leading to a new world of reconciliation, friendship, and peace.

Thank you all very much and da blagoslovit vas gospod! God bless you.

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Soviet Christians

5/88

In the midst of the pomp and fanfare of the 1000th birthday of Christianity in Russia, the younger generation in the Soviet Union is apparently showing a growing interest in spiritual matters. "There has been a religious revival among young people," said Deputy Chief Father Vladimir of the Russian Orthodoxy's main monastic center.

Young Russians are increasingly interested in joining the clergy, according to Time magazine, and they are attending church in unprecedented numbers. For example, at a monastery that re-opened as a church after a period of government control, two-fifths of the congregation is in their 20's and 30's.

This growing interest in Christianity among the youth during the state-sanctioned celebration may stem from boredom, disillusionment, and cynicism - which the Soviet government is acknowledging as a problem.

Jon Utley, associate editor of The Times of Americas magazine and commentator on Voice of America, said that Soviet youth are a major government concern. Utley recently went on a tour sponsored by the World Media Association with 50 journalists, academic leaders, and activists.

"From talking to young people, we could well understand why Soviet youth are a major preoccupation of the government. There were almost no diversions. Our members (when alone) were often approached by youths for black market transactions."

Utley attended a press conference by the Foreign Ministry. During the briefing, Communist state officials distributed a release which stated: "Young people are uncompromising in their search for truth. One can't overlook the fact that many young people during the years of stagnation reconciled themselves to the hopelessness of attempts to attain truth and change ..."

"(T)hey saw in society elements that were totally incompatible with what they knew about the nature of socialism. The example of some officials ... was morally destructive." Specifics on these officials were not revealed.

Utley also attended a meeting in Leningrad with students of the Soviet American Friendship Society. "In one discussion about human rights, a student said that Russia should withdraw from Afghanistan and was promptly answered and dressed down for 10 minutes by an older member," he said in a report on his visit in Human Events.

Besides growing interest among youth, the official Russian Orthodox Church is becoming more vocal in the Soviet press and television on matters involving the country's moral and cultural climate. "Glasnost

and religious freedom are intimately correlated," Vsevolod Marinov told The Forerunner. Marinov is the director of the Soviet Bureau of Opinion based in Moscow. "Religious people have much more of a voice in the mass media which wasn't the case before."

Marinov is also a member of the Peace Committee, a delegation of Soviet citizens that recently visited the U.S. Pravda Cultural Editor Nikolai Potopov agreed, saying, "Religious people are more and more active in sharing their opinions with non-religious people on peace-related problems. Confiscated church buildings are being returned to churches."

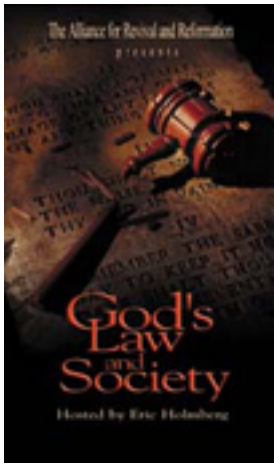
To commemorate the birth of Christianity, the Soviet government gave permission to the United Bible Society in Stuttgart, West Germany, for the importation of 100,000 Ukrainian language Bibles. But many church leaders both inside and outside the country say that Gorbachev's reconstructionist policies are cosmetic, and are calling for more radical changes to be made in Soviet dealings with the Church. Father Gleb Yakunin, an ex-prisoner who initiated the Russian Orthodox human rights movement in 1965, said, "The general atmosphere has changed a lot, but when it comes to actual church life, it's like it was 30 years ago."

Communist officials have said there may be signs of a new policy toward state control of churches. In the communist Central Committee Publication, an article stated, "The time has finally come to put an end to a suspicious and unfavorable attitude toward believers and their ideals of care for people, love and moral self-improvement. We should take into account the unprecedented historical fact that the church has managed to find its place in socialist society without detriment to its faith."

Yuri Smirnov, spokesman for the Council for Religious Affairs, told Time, "The church could be a help in changing people's attitudes toward work. There are too many divorces. There are many other social problems, like drug abuse. There are three to eight suicides among young people in Moscow every week. Why not use the power of the Church, since millions of people are under its influence?"

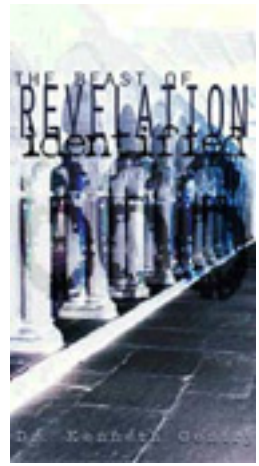
This is most definitely a far cry from the rhetoric of past Soviet regimes, which predicted total eradication of faith and Christianity by this date. As millions of nationals celebrate the arrival of the Christian gospel in the Soviet Union, and as young people return to the churches in record numbers, it will most likely open the doors for even more lively discussion in the Kremlin about the future of the USSR.

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Billy Graham in the USSR

by Edward E. Plowman

ROANOKE, VA (NIRR) - Americans following developments surrounding the millennial observances of the Russian Orthodox Church, including eyebrow-raising changes in church-and-state relationships, may have been short-changed by the press.

Many of the foreign reporters were exhausted from coverage of the Reagan-Gorbachev summit. Their editors back home seemed to want little more than an advance background story on the church, with maybe a refusenik-oriented glance at the overall religious scene, plus tid-bits on the doings of the Vatican delegation in town for the Orthodox celebrations. As a result, some key stories were not published, and some were never even covered.

One of the under-covered events was the visit of evangelist Billy Graham, June 8-17. Among other things, he:

- * Addressed audiences of top Russian Orthodox Church clergy, religious leaders from around the world, ranking government figures, and others at the main Orthodox jubilee observances at the Bolshoi theater in Moscow and the Shevchenko theater in Kiev - the first time in over 50 years major religious events were permitted to be held off church premises;

- * Preached to overflow crowds at Baptist and Orthodox churches in both cities, including St. Vladimir Cathedral in Kiev, where a throng estimated by church officials at between 12,000 and 15,000 heard him - his largest audience in the Soviet Union so far, and apparently the first time large loudspeakers were allowed outdoors for religious purposes since communists came to power;

- * Met privately with key Soviet officials to discuss, among other topics, changes in church-and-state relationships as a result of the new government policies of perestroika (restructuring) and glasnost (openness), and he heard candid acknowledgments that the state was "wrong" in some past dealings with the church.

The celebrations, which brought together perhaps the largest array of heads of religious bodies ever, received heavy coverage by Soviet television and the press, another first for Soviet churches. Almost every night for more than a week Soviet TV aired major documentaries or movies on the church. Graham himself was interviewed by Soviet journalists.

The evangelist is fairly well-known in the Soviet Union: the "Hour of Decision" is broadcast across the land by short-wave radio, his books are circulating among Christians, and he has preached there before.

A guest of honor of the Orthodox Church, Graham told reporters he was pleased by the changes he found

since his visits in 1982 and 1984, and he expressed hope that progress will continue in church and state relationships. Some new policies, including the lifting of import restrictions on Bibles and other Christian literature, were among reforms he suggested in letters and private meetings with officials in his earlier visits. He also said he is still pressing for greater opportunities for Soviet Baptists, including the right to build and operate a seminary.

In Moscow, Graham joined other religious leaders for a rare meeting in the Kremlin where Andrei Gromyko fielded questions, some of them confrontational, on religious freedom. The evangelist conferred informally with many church leaders from around the world, exchanged pleasantries with Raisa Gorbachev and met pastors of unregistered churches and Orthodox activist, Gleb Yakunin.

Graham also met privately with key Gorbachev advisers, Anatoliy Dobrynin and Boris Ponamarev, but declined to disclose details of their talks.

Additionally, he preached at a Saturday night service at the picturesque Kolomenskoya Russian Orthodox "Church of the Czars" in a semi-rural setting on the banks of the Moscow River at the city's southern edge. Awaiting his arrival, crowds lined both sides of a dirt road leading to the church. A number of children and young people were among those squeezed into the sanctuary - another new development for many Orthodox churches. The evangelist exhorted his listeners to "open your heart in a new way to Christ" and to be faithful witnesses at work and school.

On Sunday, he made a surprise visit to the city's main Baptist church. "You are entering a new period of history for the nation," he told the capacity congregation. "In past years, you faced many difficulties, but your faith has become strong," he observed, adding: "You could help lead a revival throughout the world."

The high point for Graham personally was his three-day visit to Kiev, a beautiful city of 3 million perched on verdant bluffs overlooking the Dnieper River - the place where Prince Vladimir in the year 988 baptized the people of Rus, which later became Russia, into Christianity. Here, the evangelist was hosted by Metropolitan Filaret of Kiev, the top Orthodox churchman in the Ukraine.

"As Prince Vladimir changed and turned from idols, you must change and turn to Christ," the evangelist told the thousands jammed into St. Vladimir Cathedral and thousands more under rainy skies outside. Metropolitan Filaret, resplendent in a red-and-gold robe and miter, stood at his side throughout the sermon, symbolizing the church's approval of the evangelist's message. Mobile military generators, manned by Soviet soldiers, provided power for the television lights and sound system, which could be heard for more than a block.

The scene was repeated to a lesser degree the next evening. Graham met with a group of Ukrainian Baptist, Pentecostal, and independent pastors, then went to the Yamskaya Street Baptist Church, where a crowd of thousands greeted him. (Just two or three years ago, such a crowd would not have been permitted to assemble.) A number said they had traveled hundreds of miles to see and hear him. Most had

to listen to his sermon on loud speakers outside. When he concluded his sermon, some raised their hands in response to his appeal to follow Christ. A teen-age girl in the front row fell to her knees and wept.

Also in Kiev, Graham met with regional political leaders and attended an outdoor dedication service at the Monastery of the Caves, a highly revered site recently returned to the church by the government. The service, which climaxed Orthodox celebrations in Kiev, attracted tens of thousands.

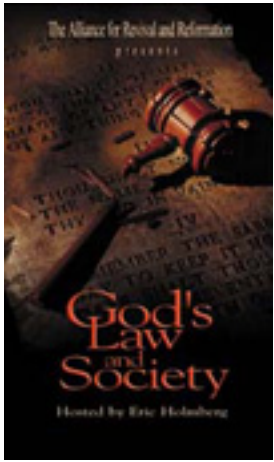
At the very beginning of his 10-day visit, the evangelist traveled from Moscow to the nearby city of Zagorsk to witness the final day of deliberations of an important Orthodox council meeting. While there, he met with Patriarch Pimen, who is suffering from diabetes and other afflictions, and assured the venerable leader of his prayers.

Graham also met in Zagorsk with Konstantin Kharchev, head of the Council for Religious Affairs, the powerful government body that regulates churches in the U.S.S.R. In a conversation characterized by warmth and candor, the government official noted that Graham is well known in the Soviet Union, then briefed the evangelist on many of the changes affecting the church. At one point, Kharchev said the government is trying to correct mistakes made earlier. "Thousands of churches were closed in the past," he said, "but the believers remained." He said 150 churches (about 60 of them Orthodox) have been opened within the past few months.

In a press statement issued upon his departure from Moscow, Graham noted a need for "new and stronger bridges of friendship and understanding" between the U.S. and the Soviet Union. He suggested churches can make a crucial contribution by promoting stronger contacts between believers in the two countries.

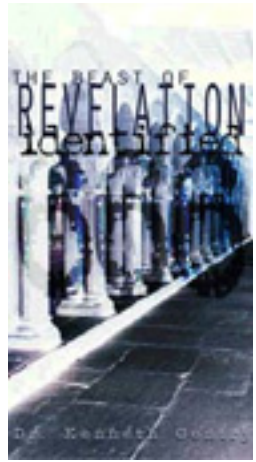
Such contacts were already begun by thousands of American Sunday-school children and members of church youth groups who made and sent congratulatory cards to the Russian church on the occasion of its thousandth year. Some were on display at Graham's hotel in Kiev. One child's colorfully decorated card declared simply, "Happy birthday, Christians!" Another from South Carolina said, "Thanks for being Christians for so long. Keep up the good faith. I love you."

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New Testament in Soviet Magazine

11/88

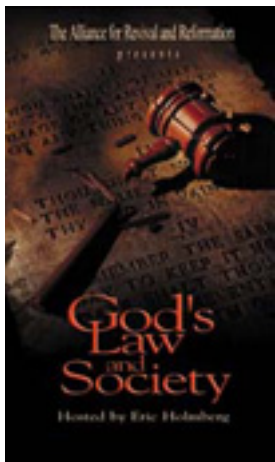
AMSTERDAM, Holland (NNI) - A member of the USSR Academy of Sciences has stated that Soviet magazine V Mire Knig (The World of Books), plans to serialize the New Testament to meet the growing demand for previously banned literature and perhaps to increase circulation. During a recent visit to Israel, Soviet scholar Sergei Averintsev said he has been asked by the magazine to write the footnotes which will accompany the New Testament.

The monthly magazine is published by the USSR State Committee for Publishing Houses, Printing Plants, and the Book Trade and is known primarily as a trade journal. Consequently, V Mire Knig's circulation is limited to 40,000, which is relatively low in comparison to the total Soviet population of some 285 million.

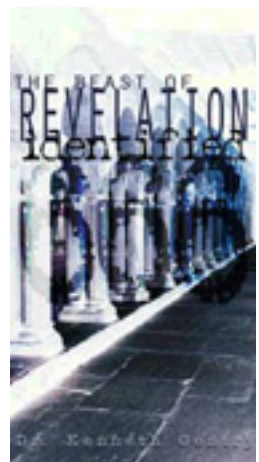
According to expert observers, other Soviet magazines such as Novyi Mir, Ogonek, and Znamya, have successfully increased their circulations by publishing controversial articles. For example, Novyi Mir published previously prohibited authors, Ogonek printed opposition to Stalinism, and Znamya carried open discussions on topics formerly considered taboo in the Soviet Union.

Nevertheless, observers consider the planned serialization of the New Testament to be a possible official response to calls by Soviet academicians to publish the Bible in the USSR. In a recent issue of Ogonek, Dmitrii Likhachev called for the publication of the Bible on grounds that atheistic education cannot be trustworthy if atheists do not know what they are fighting against.

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Doors Open to Bibles and Christian Literature in Soviet Union:

A Special Report
12/88

MOSCOW, USSR (NIRR) - What began as a trickle when Mikhail Gorbachev took power in 1985, has become a torrent this year. Russian-language Bibles have disappeared from shops and warehouses in the West; virtually all have been shipped to the Soviet Union, and a huge backlog of unfilled orders is piling up. There is plenty of unused capacity at plants that print Bibles, but demand is running far ahead of funding. Michael Bordeaux of Keston College says, "The church was caught unprepared for this window of opportunity."

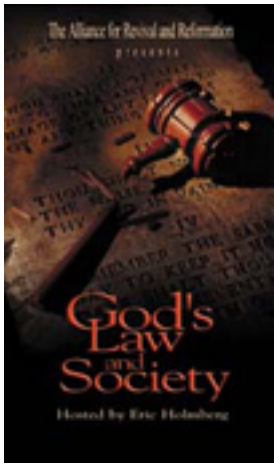
Already, more Bibles and other literature have gone to the U.S.S.R. this year than in all the years from the late 1920s through 1987. A "system" is involved in legal shipments: requests for literature by Soviet church groups, after approval by authorities, are channeled to Bible societies and missions. An organization may bear all or part of the costs of production and shipping. Because of this overlap among groups, it is difficult to track totals (two or three groups may list the same request or shipment in their respective records). The United Bible Societies office serves as a clearinghouse for most orders and, through its member societies, picks up much of the tab.

Records indicate additional requests pending shipment next year to Soviet Churches. Open Doors International has a request for one million Testaments from the Russian Orthodox Church; shipments were to begin this fall, with completion within a year. International Bible Translations in Sweden, in cooperation with other groups, has been providing small supplies of Bibles in Soviet minority languages.

Slavic Gospel Association (SGA) in Wheaton, Illinois, the largest publisher of Christian books in Russian, has sent the Baptist union 160,000 volumes by C.S. Lewis, Billy Graham, Josh McDowell, Warren Wiersbe, and others, along with 60,000 study Bibles. An additional 100,000 books and Bibles are in the pipeline. SGA has translated and printed 20 titles so far.

Unofficial shipments of Bibles and literature are being supplied by other mission and emigrant groups (such as the Georgi Vins ministry serving primarily unregistered Baptists), but leaders decline to disclose figures. The Bibles are supplied at no charge to the official church groups, which in turn usually sell them to individuals, partly to help support church work, partly to deter black marketeering. Prices can be high in comparison to weekly wages, but will come down as supplies increase.

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Soviet Television News Crew Visits Evangelical Church

12/88

EDINA, MN (EP) - It was an unlikely scene - a leading Soviet network journalist sitting in the front row of an evangelical church in Minnesota, listening intently to the service. Her camera crew roamed the aisles taping the service - worshipping, singing, and even praying - for later viewing in the Soviet Union.

It was a sign of Perestroika's heady winds of freedom, which are presenting unique opportunities for the Gospel.

Leading Soviet journalist Svetlana Staradomskya recently spent two weeks in the St. Paul/Minneapolis area filming scenes of American life to use in her Soviet news broadcasts, which have an estimated national audience of twenty million people.

Staradomskya and her film crew travelled to a public school, a shopping mall, a nursing home and even a professional football game, but it was the two hours spent among believers at Grace Church in Edina, that proved to be the emotional high point of her trip. "Svetlana said that she felt an outpouring of love from Americans all during her stay here, but none more graciously shown than the love of the people of Grace Church," said Diana Pierce, an anchorwoman for the local NBC affiliate, KARE-TV.

It was Pierce who invited Staradomskya to attend a service at Pierce's church. "I wanted to invite her to come to a church service in the United States, and I thought it would be really nice if she could join me at Grace." After a second invitation, Staradomskya agreed to attend. According to Pierce, Staradomskya was intrigued by the modern facilities and by the congregation's concentration of young, professional people - a sharp contrast with the old and largely empty church structures in the Soviet Union.

Following the service, Pierce introduced her to the church's senior pastor, Dr. John Eagen. "God bless you," said Eagen. "God bless you back," was Staradomskya's surprising reply. When asked by Eagen if she really meant that, Staradomskya said in her heavy accent, "Under Perestroika, we are much freer to talk about God."

Eagen remembers her curiosity about the "differentness of this place." When she expressed uncertainty about the reason for that difference, Eagen replied, "I know what you are experiencing, Svetlana. It is the Spirit of Jesus Christ."

The worship service in the large, non-denominational evangelical church proved so captivating to Staradomskya that she sought permission to return with a film crew the following Sunday. The Church not only agreed to the filming but also called Pierce and Staradomskya up to the platform where Eagen

presented the Russian journalist with an American Bible. Inscribed in the Bible was the wish that she would "come to know the wonderful freedom of Christ's love and the tremendous peace that results from an intimate relationship with Him."

In brief remarks to the congregation, Staradomskya said, "It is a privilege for me to just be here with you and tell you that now I think this is what lives in our hearts and our souls: that Soviet people really want to make as many bridges with you as possible, to get more close ties in every sphere of life - economic, political - and perhaps one day will come when we get together in such a solemn place as your church to pray together for our cooperation, our love, our understanding."

Following the service, people of the church gathered around Staradomskya, welcoming her to the United States and to Grace Church. Tears welled in Staradomskya's eyes as several people greeted her in her own language. One individual pressed a Russian Bible into her hand, while another presented her with a copy of Josh McDowell's classic apologetic book, *Evidence that Demands a Verdict*.

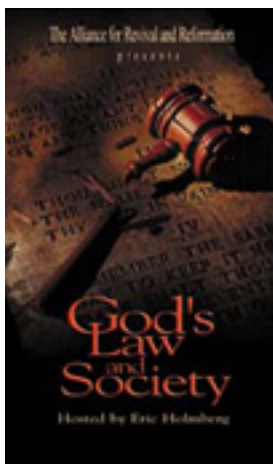
Speaking with people and hugging their children, Staradomskya became almost overwhelmed with emotion. Perhaps finding old words inadequate for new feelings, she simply stated, "I feel so full of human love."

"Svetlana was very touched and truly overwhelmed by the love shown to her," said Pierce.

Eagen's message on the morning of the Soviet filming - planned four months earlier with no knowledge of what was to occur - was entitled "Revolutionary Living for Revolutionary Times" from Acts 2. It contained a strong presentation of the gospel. October 23, was also "Friend Day" at the church. Soon after arriving, Staradomskya pointed to a large banner in the foyer that said "Welcome Visitors" and exclaimed to Pierce that it was nice to be welcomed in such a manner. It was an error that Pierce did not have the heart to correct.

In parting comments before returning to the Soviet Union, Staradomskya mentioned to Diana Pierce that of all her reports, it was her report of her visit to the church that she would treasure the most.

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Toymaker in USSR

12/88

TULSA, OK (FR) - For the first time in history, a professional theatre company from the U.S. composed entirely of Christian artists performed in the Soviet Union. Members of the traveling company, known as Impact Productions, performed 18 times before a combined audience of 75,000. Tom Newman, director of the company's musical production, "The Toymaker's Dream," said the response was overwhelming.

Before the tour, Newman said he gave a presentation to leaders of the Young Communist Party, the Moscow Music Society, and the Peace Committee. "The guys went crazy and started signing up for dates. I stopped them ... and said I wanted to make sure they knew what I was coming for," said Newman. He explained to them in clear terms that the message of Jesus Christ was the theme of the musical. "'The toymaker represents God,' I told them, 'and the toys represent the different people of the world. It's important that Americans and Soviets get together, because the same God, Jesus Christ, loves us all.'"

The Peace Committee official reacted to Newman's remarks at that point. He responded, "I understand what the story is about, and the people will understand. But don't ever say that in this country again. I will not let you do this presentation in its full entirety if you mention that." Newman explained that the official was simply reacting against hearing the name, "Jesus."

But the group still had an open door to perform at the annual International Peace Day in the Young Communist Peace Palace in Moscow. "It was an extreme sacrifice for people to come since tickets were sold for a full-day's wage - six rubles. Tickets for the Bolshoi Ballet are only two rubles," Newman said. "We sold out our first night and the next day we came to rehearse at 3:30 and people were standing in lines." Pravda, the official state-run newspaper, published a front page story on the performances.

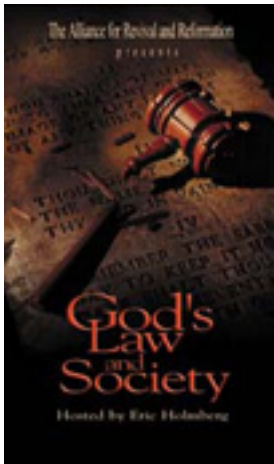
The Soviet government covered all hotel and transportation costs for the Impact team. "We were treated like royalty," said Newman. In Leningrad they performed in the same 10,000 seat arena where rock star Billy Joel had been in concert. At their last performance, Newman said he decided to "stick his neck out" and share the gospel: "I told them, 'I would like to have more freedom to share. So many people misunderstand our mission. We come in the name of peace and love, but 2,000 years ago a man came to tell us how much He loved us. And He was crucified for our sins. We love you, but more importantly, God loves you.'"

"The people went crazy," related Newman. "They stomped their feet and shouted, 'Yes!'" Newman said that the audience showed unexpected eagerness to hear about the Christian message. In addition to this encouraging incident, 25 Afghan generals came backstage in tears and asked the Impact team to come to Afghanistan. The group was also invited back into the Soviet Union for a three-month tour, as well as Cuba, Bulgaria, and other Eastern-bloc countries. "We can't wait to go back," he said.

Besides performing, the group also met with other Christian believers. "The Christians would hide behind a building and run up to us with tears running down their cheeks, pointing to their hearts signifying that we had reached them." Politburo officials had mixed reactions to the performances, however. Newman said that the policy of glasnost, or openness, is partly responsible for their open door to perform.

Impact Productions is an outreach ministry of Victory Christian Center in Tulsa, Oklahoma.

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Russian Quotes from Two Centuries

"In the Soviet Union, everything is against God, against religion, against Christianity. Everything is for Communism. But Communism doesn't work. So this contradiction makes you think, makes you question things."

- Natalie Polovchak

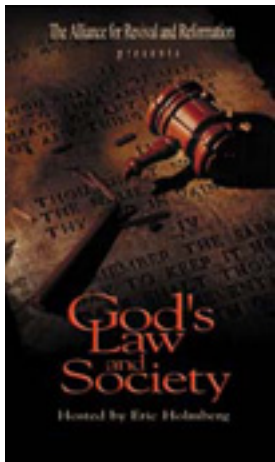
"The New American," November 21, 1988

"In the middle of thinking about the fame that my works were bringing me I would say to myself, 'Very well, you will be more famous than Gogol, Pushkin, Shakespeare, Moliere, more famous than all the other authors in the world - so what?' And I would find absolutely no reply."

- Leo Tolstoy

"Confessions," November 1879

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Foreign Radio Without Interference Allowed in USSR

1/89

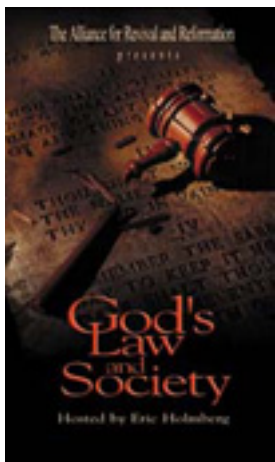
BONN, West Germany (FR) - Soviet officials in Moscow are now allowing foreign radio programming to enter the homes of the people in the USSR without interference, according to a recent report by the Associated Press. Radio Liberty officials are rejoicing and adjusting their programming for newly-cleared airwaves after the end of 35 years of Kremlin-ordered broadcast jamming.

"This is a great challenge for us," said S. Enders Wimbush, director of the U.S.-owned network based in Munich which broadcasts news and commentary from the West. "It's caused tremendous excitement around here, because they (radio employees) see an opportunity they've long waited for."

News of the policy change was broadcast to listeners in the Soviet Union. "This was very much in our news. We gave it good play," said Robert Redlich, spokesman for Radio Liberty and its sister station Radio Free Europe (RFE), which beams its signal to Eastern European countries.

President Mikhail S. Gorbachev's policy of "glasnost," or openness, seems to be responsible for the end of Soviet jamming of Radio Liberty airwaves. The Soviets ceased jamming of the U.S. operated Voice of America service more than a year ago, and some East European countries stopped blocking Radio Free Europe broadcasts. However, Czechoslovakia and Bulgaria continue to interrupt RFE service.

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Communist Youth Drop in Membership

1/89

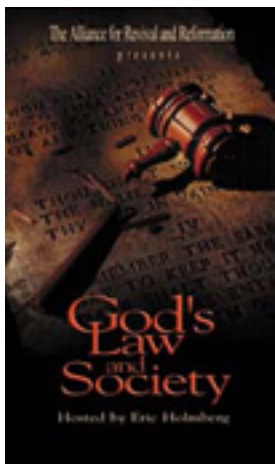
AMSTERDAM, Holland (NNI) - The Soviet Union's official communist youth movement, Komsomol, reported a loss of two million members in the first eight months of 1988, registering the highest percentage of attrition in a three-year downward trend.

According to a report in the organizational newspaper, Komsomolskaya Pravda, the youth organization has been unable to tackle the problems and issues young people are confronted with "on the street" and they are turning instead to religious institutions as well as drugs, street gangs and neo-Nazi groups.

In 1985, Komsomol reported a membership of 42 million young people between the ages of 14 and 27. In 1986, 1.5 million members left the organization and in 1987 Komsomol lost an additional membership of 2.5 million. Soviet experts attribute the current trend to a lack of interest in ideological platforms espoused by Komsomol, which the youth say they no longer believe in anyway.

Though forbidden to conduct youth work, Soviet churches report a measurable increase in church attendance by young people, many of whom are former Komsomol members disillusioned with communism.

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Landmark Year for Bible Deliveries to USSR

1/89

AMSTERDAM, Holland (NNI) - Since Christianity was first introduced to the Ukrainian people one thousand years ago, never have so many Bibles and New Testaments entered the Soviet Union as a whole as they have in 1988. Although the Bible is still not freely available in Soviet bookstores, there has been a marked change in attitudes toward Bible distribution both within the communist leadership and the Russian Orthodox hierarchy.

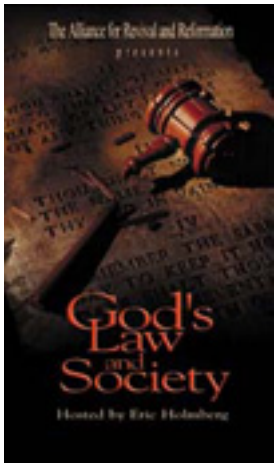
According to estimates by Soviet scholars the changes in import and postal regulations passed in 1988, which have allowed for the import of mail, could realistically bring an end to the severe Bible shortages reported by Baptists and Evangelical Christians.

If both these groups continue to receive Bibles and New Testaments at the 1988 rate of several hundred thousand copies per year, it is estimated that within five years every adult Baptist and Evangelical Christian believer could feasibly have his or her own copy of the Bible.

No less meaningful is the historical aspect of the Russian Orthodox Church's millennial year. Not only did Russian Orthodox believers celebrate one thousand years of Christianity in 1988, but in this year the church printed or imported more Bibles than it has in any other twelve-month period. Government authorities granted permission to print 100,000 Bibles, import 150,000 copies of the Lopukhin Bible from Scandinavian donors, and to import a gift of one million New Testaments from a group of Western Christians headed up by Brother Andrew, president of the Dutch ministry Open Doors.

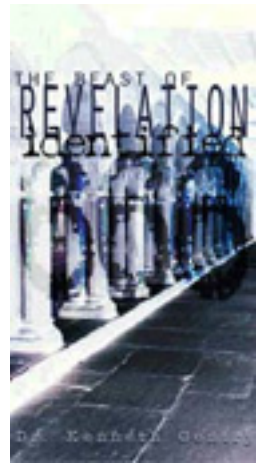
Another important development in 1988 was the significant drop in the number of known Christian prisoners, from 166 at the end of 1987 to 70 in December of 1988. Even more outstanding was the fact that the Union of Unregistered Baptists, for years the target of harsh religious persecution, reported that in December 1988 only eight members still remained in prison - down from 55 in 1987.

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USSR to make Christian Coin

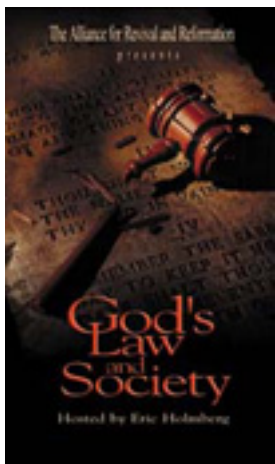
1/89

MOSCOW, USSR (EP) - In yet another display of "glasnost," or "openness," the Soviet Union will begin distribution of a gold coin commemorating the millennium since Christianity reached Russia and became the religion of the state.

The commemorative coin is "physical evidence" of glasnost, said Luis Vigdor, executive vice president of MTB Banking Corporation, a New York dealer that will serve as the coin's only U.S. distributor. "It's bizarre for the Soviets to come out with a coin celebrating religion," he told the Wall Street Journal.

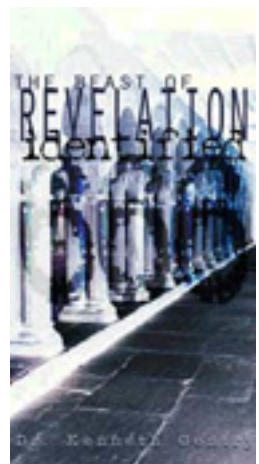
The one-ounce coin depicts Vladimir I, who introduced Christianity in Rus in 988, holding a large cross. The coin will be issued in various metals, including palladium, gold, silver, and platinum. The palladium issue will cost about \$220. The gold coins will not be available in the U.S. because imports of Russian gold coins, along with the South African krugrand, were banned by the U.S. in 1985.

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"Seven Years of Prayer" the Key to Opening up the Soviet Union

4/89

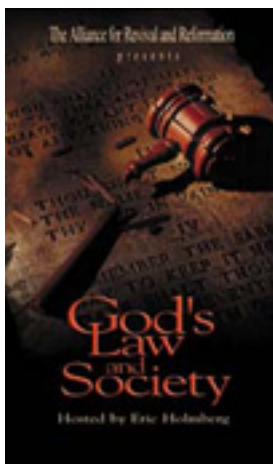
Recent changes within the Soviet Union have surprised most political observers, but those who have had close contact with Christians inside the nation say the elections and new emphasis on a free market, along with increasing religious freedom, are not surprising. "What happens now in the Soviet Union is not the result of politics or a leader," said Brother Hamm, a well-known Russian evangelist. "Such great changes in such a short time are absolutely the result of many, many prayers of Christians worldwide."

In 1984, Open Doors Ministries launched "Seven Years of Prayer for the Soviet Union," with teams committed to praying around-the-clock. "We had people from our regional offices from all over the world praying daily for the Soviet Union," said Chris Woehr, news editor for News Network International (NNI), which is affiliated with Open Doors. According to officials with NNI's Holland office, over 1000 are participating in the international prayer link.

When the "Seven Years of Prayer" began, its emphasis was on asking God to open up the Soviet Union to Christianity. Soon after, the term glasnost, which means "openness," began to surface in international news whenever reports were released from the USSR.

"We haven't been surprised at the changes behind the Iron Curtain because of our prayer," Woehr added. In February 1984, Open Doors published a list of 307 Christians imprisoned for their faith in the USSR. Since the publication of that list, the number has been reduced to 21. Vladimir Poresk, who was one of the first prayer targets, was released in 1986. In 1987 a prayer campaign was launched for the release of Alexander Ogorodnikov, and he was freed later that year.

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Free Elections in Soviet Union

4/89

A flicker of reform coursed through the Soviet Union in late March during its first popular election since the Bolshevik Revolution, sweeping in a new era in the history of democracy. Twenty percent of the Communist Party's top leadership was defeated in the election, and Soviet officials had to face the embarrassing reality that the Party's choice isn't necessarily the people's choice. This was especially demonstrated by the humiliating downfall of those officials running in unopposed races; they had been defeated by "cross-out" campaigns conducted by their constituency.

After the change of the old guard, Soviet leader Mikhail Gorbachev told a group of editors that the Soviet people had chosen the candidates they felt were the strongest supporters of radical reform. Gorbachev told the gathering that the elections provided the first lessons of democracy, and that "the days when Soviet leaders were elected by no one and responsible to no one" were over, according to Vitaly Korotich, editor of the liberal weekly magazine Ogonyok.

"He made no direct mention of any single candidate or race," Korotich told the Washington Post. "He said that we needed democracy, and that pluralism gives people the possibility to go their own way. The people supported candidates who wanted to do something and work for change." Gorbachev told Korotich that "when we dreamed about building a democratic society, it meant that there would be winners and losers in elections - that is natural - but that when it was over we all have to work together."

Gorbachev responded to the defeat of some of his key party officials by saying, "The party will have to draw the necessary conclusions." He added that he may purge more conservative officials from the party's senior ranks because they have "lost the people's faith." Yuri Solovyov, first secretary of the Leningrad regional party committee and a candidate for the ruling Politburo, was the most surprising defeat. He ran in an unopposed contest in his home district. However, he failed to win a majority of the votes cast because 60 percent of the voters crossed his name off their ballots.

Popular Discontent

Many regional first secretaries, who are powerful political barons in the party structure, were also defeated in grass-roots campaigns which mobilized long-simmering popular discontent into an unprecedented protest vote. The Soviet people defied the party machine and broke decades of enforced discipline. The party's power wasn't seriously at stake; however, several senior party leaders who won elections found their authority had diminished significantly because of heavy votes against them.

In one case, an army general, Boris Snetkov, commander of Soviet forces in East Germany, was defeated by a young upstart lieutenant colonel who campaigned for abolishing the draft and radical reform of the armed services. In the Baltic Republics, voters were confident that the seats would go to candidates who

are demanding greater autonomy from Moscow, and in some cases, outright secession from the Soviet Union.

"We had no idea of the depth of the popular discontent," a senior Soviet journalist told the Los Angeles Times. "There is real anger among the people, and it is focused on the party and precisely on the party's leaders." Poet Yevgeny Yevtushenko said the elections were comparable to Neil Armstrong's moon landing nearly 20 years ago: "One little step for democracy," said Yevtushenko, "one giant step for the Soviet people."

Combined with the defeat of at least 37 key Communist party and government leaders was the comeback of deposed party chief Boris Yeltsin, who was campaigning against a candidate backed by the Moscow party machine, Yegor Ligachev. Ligachev had fallen out of Gorbachev's favor after engineering the publication of a neo-Stalinist counter-reform manifesto, and giving a speech on foreign policy that reflected the ideas of disgraced former general secretary Leonid Brezhnev.

Yeltsin defeated Ligachev after campaigning on unorthodox ideas such as eradication of certain party privileges and greater political pluralism. When appointed as deputy minister in 1985, Yeltsin told Time, "About a day later, somebody turns up offering me privileged access and other products. I didn't let him take more than two steps inside my office. I said to him, 'You're not to blame. I understand why you were sent to me, but I have principles. I am against such things. Don't ever come here again.'"

Yeltsin was appointed by Mikhail Gorbachev to the Soviet Politburo in December 1985. His first task was to clean up the corrupt Moscow Party Committee where he fired hundreds of bureaucrats and criticized the city for its food shortages and incompetence. He was ousted in November, 1987, after a bitter public debate with Yegor Ligachev, his opponent. His political comeback and campaign is the first ever in modern Soviet history.

"My candidacy was proposed by several hundred organizations in 50 different constituencies around the Soviet Union," said Yeltsin. However, Yeltsin focused his campaign on the Moscow voting bloc. Considered an unacceptable candidate in 1987 by this bloc, his comeback signalled the influence of Gorbachev's ideas of glasnost on the Moscow populace. Yeltsin said he agreed with Gorbachev's ideas, but on matters of "political tactics" differed "slightly from the official leadership."

Voters reportedly selected candidates who called for more radical change over those content with the current pace. The candidates were not only hand-picked Communist Party functionaries, workers, and directors, but also writers, market-oriented economists, a dissident historian, Baltic nationalists, and representatives of several unofficial political movements. When asked how she voted, one woman told a Soviet television crew, "Against what we have now."

The Beginnings of Democratic Representation?

Voters were electing representatives to Gorbachev's newly-formed Congress of Peoples Deputies, which

replaced a legislature wholly subservient to the Communist Party. The Congress of People's Deputies will elect an upper chamber, named the Supreme Soviet, similar to its former rubber-stamp parliament; however, it is meant to function as a real legislature with a session for up to eight months a year. The Supreme Soviet will be responsible for initiating, debating, and passing national laws.

Although the new congress and the standing legislature is still subservient to the Communist Party on major policy decisions, voters elected independent-minded deputies who will make open discussion of ideas very likely. However, all of the winning independent candidates who were not recommended by the Communist Party apparatus - in most cases - are party members who avow unswerving loyalty to Gorbachev.

While voters showed clear dissatisfaction with party functionaries by not re-electing them, those who lost elections did not lose their jobs. They simply were not elected to the national congress of deputies, from which members of the Supreme Soviet will be elected. Additionally, 750 of the most favored officials, including Gorbachev, were appointed earlier in the new legislature. The elections were for the remaining 1,500 seats.

This election was the first nationwide competitive election since 1917 when Lenin's Bolshevik party was ousted by the Socialist revolutionaries. Lenin ousted the rival party from the government the following July, and began the one-party state that exists to this day. The historic election of 1989 was considered a success by Gorbachev. Last summer he warned a special party conference that "the party's authority will be put to a serious test" by the elections envisioned in his reforms, and declared that the party leaders had to be made "more effectively answerable to the working people" if the country's strategy of political, economic, and social changes were to succeed.

Voters sent a mandate of hearty approval for Gorbachev's policies as well as speedy implementation. Their selection of independent-minded candidates who campaigned on issues such as housing and consumer goods shortages, as well as party privileges and the high level of military spending, showed that voters were more concerned with internal domestic affairs rather than world hegemony.

With a newly formed Congress of People's Deputies in place and a mandate to speedily implement Gorbachev's proposed reforms, their first major task is to tackle the economic crisis that has beleaguered the nation despite feeble attempts to implement perestroika in the marketplace. Although Kremlin officials agree there is a need for change, Soviet sources told Newsweek that there has been serious infighting over the questions of how far and how fast.

Are Soviet Reforms Genuine?

Some of Gorbachev's key reforms were watered down prior to the elections. His proposal to remove government control of prices was postponed, although both Soviet and Western economists agree that decontrol of pricing is the central element in perestroika. Centralized decision-making is still intact with factory managers who have to submit annual plans for approval. They must abide by the approved plans

despite changes in conditions.

And although Gorbachev has acknowledged the failure of Stalin's collectivization and wants to encourage more private farming, his reform is less than a half-way measure. The state continues to control most arable land and ideology prevents a full return to private farming.

Soviet economists say the country is running a budget deficit of 100 billion rubles a year (\$150 billion at the official rate of exchange and nearly triple the amount that the Soviet government admitted to only a few months ago.) Western economists such as Judy Shelton of the the Hoover Institution estimate that the deficit may be as high as \$250 billion.

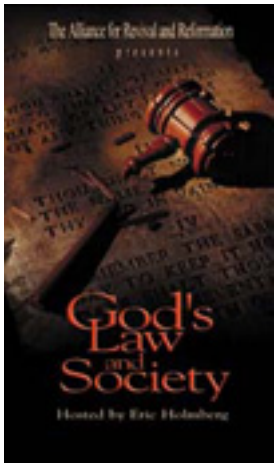
Although some of Gorbachev's Kremlin critics say they want to see the economy improve and have admitted that the old Stalinist, centrally-planned system doesn't work, they believe Gorbachev's reforms have "gone too far for their taste" because of non-economic changes such as glasnost (openness) and partial democratization of the political process."

In his post-election observation, Gorbachev noted the main moving force in perestroika is the Soviet man, and that "today we can register the fact that Soviet man has spoken up - the voters intense activity has shown that. And even if everyone is not pleased by the outcome of the elections - well, there is nothing that can be done about it. The master of the country has spoken."

As one editor observed, "(T)he military and the Communist Party apparatus have been the true masters of the country since the 1917 Bolshevik revolution. There is no point in speculating on the future of Soviet policy under a more democratic (by Soviet standards) regime until we can be sure the old masters of the Kremlin are willing to relinquish power to Gorbachev's 'new masters' - the people."

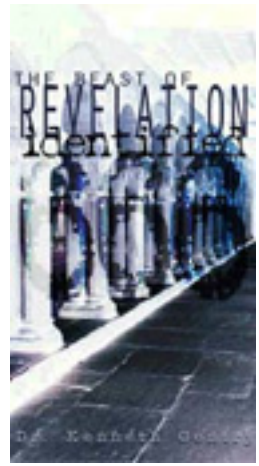
Soviet voters have demonstrated their commitment to democracy and their desire for change; now it is time for the machinery of the Communist party to be replaced. The response of the newly elected Congress of People's Deputies and Supreme Soviet to the need for economic reform within the next few months will show whether the election was a genuine effort to democratize or a ploy to placate the disgruntled masses.

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Russian Radio

4/89

LA MIRADA, CA (EP) - Glasnost in the Soviet Union is opening doors for Soviets to respond by letter to Christian radio broadcasts from the U.S., according to two U.S.-based evangelical Christian broadcasting organizations.

The Far East Broadcasting Company, an international missionary radio organization which airs broadcasts in 100 languages around the world, reports a tremendous increase in responsive mail from the Soviet Union. "Where before we would receive only a handful of letters from Russia in a year, we received over 800 in November [1988] and 1,000 in December [1988]," said FEBC's Russian programming director, Jack Koziol.

A second Christian radio organization reported the same sudden influx of Soviet mail. "Last September we started seeing a significant increase in mail from the Soviet Union," said Wally Kulakoff of HCJB, an evangelical Christian broadcasting organization which airs programs around the world in 14 different languages via shortwave radio.

Kulakoff, Russian language service director for HCJB (Heralding Christ Jesus Blessings), said that before glasnost, the organization was receiving about 30 or 40 letters a month from listeners in Russia. But since last September, that number increased by 300 to 500 percent. In January, 1989, HCJB received 244 letters, compared to 20 in January, 1988. "One listener said he wrote us 80 times, but only three letters made it through to HCJB," Kulakoff said, who added that there are Soviet pastors who have written that they have no Bibles.

Both groups said the greatest need for Russian listeners is Bibles. "Never before has there been this freedom to not only request a Bible, but to actually receive one by mail from the West," said Koziol.

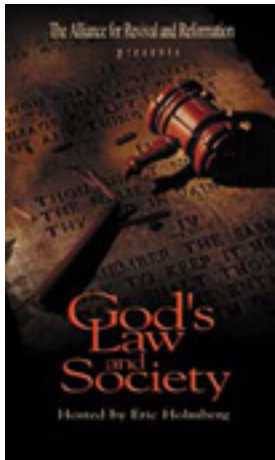
The Soviet policy of glasnost has meant an end to jamming of foreign broadcasts, and Soviet citizens, who own an estimated 60 million shortwave radios, can tune in to Christian radio programs more easily. Kulakoff said that he knows of an estimated 39,700 "radio churches" in the Soviet Union. "These are churches where people gather in homes to fellowship and listen to Christian broadcasts - the radio is their preacher!"

Both radio broadcasting organizations also expressed a concern that glasnost may not last long. "It is for this reason that we are sending Bibles as fast as we can," Koziol added. "We just don't know how long this opportunity will last, so we are trying to fill these requests quickly." Even if glasnost disappears, Bibles that have reached the Soviet Union will remain, HCJB pointed out.

"There is an Iron Curtain," said Donn Ziebell, executive vice-president of Slavic Gospel Association.

"But there is no iron roof, and shortwave radio will always make it through."

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Christian Students To Study in U.S.S.R.

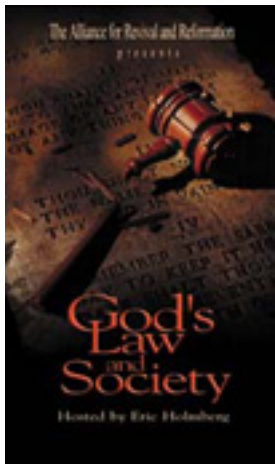
5/89

KIEV, U.S.S.R. (EP) - In what is apparently the first arrangement of its kind, two universities in the Soviet Union have agreed to allow Christian students with InterVarsity Christian Fellowship to visit and enroll for the 1989 summer term. Kiev State University and Kiev State Pedagogical Institute will each host a group of 20 InterVarsity students in July.

"This is the first time a Soviet University has entered into an exchange agreement with a Christian organization," said Dan Harrison, who recently returned from Kiev where he made the final arrangements for the trip. The U.S. students will be matched up with English-speaking Soviet students who will stay with them in university dormitories, share meals together, take classes together, and participate in cultural events together.

The purpose of the trip is to "promote good relationships between Soviet and American young people" according to Harrison, and to act upon the Helsinki Accord and the Soviet/U.S. summit agreement in Geneva regarding cultural exchanges.

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Christian Book Popular in USSR

5/89

A novel with strong Christian overtones is causing quite a stir in the Soviet Union, partly because Soviet leader Mikhail Gorbachev is the controversial author's biggest fan.

Chingiz Aitmatov, a native of the Soviet Asian republic of Kirghizia, is one of the USSR's best-known writers, and Gorbachev says he has read nearly every word the author has penned. His most recent novel, *The Place of the Skull* (published in English in the U.S. in April of this year), is a searing attack on drugs, the destruction of wildlife, and the stupidity of Communist Party officials in the countryside. The numerous criticisms of communist dogma throughout the book would have surely been censored prior to Gorbachev's glasnost policies.

In the novel, the main character Avdiy Kalistratov infiltrates a gang of marijuana smugglers and attempts to convert them to God. But he is later enlisted to work for local authorities on the steppes of Kazakstahn and is brutalized by the savagely cruel Ober Kandalov - who bears striking resemblance to Joseph Stalin. When Avdiy attempts to speak to his comrades about God, he is crucified on a saxaul tree.

Prior to his torture, Avdiy has a dream about the confrontation between Pilate and Jesus Christ on the terrace of Herod's Palace. In a fanciful retelling of the encounter, Jesus explains to Pilate that all men - including Caesar - are accountable to God. The narrative makes powerful assertions about the limits of political power which are quite revolutionary for Soviet audiences. In the following brief excerpt, Jesus questions Rome's authority and Pilate becomes indignant:

"There is nothing higher than the power of Rome. I hope that is what you meant to say?"

"That is what you think, Governor."

"That is what clever men have always thought," Pilate corrected him condescendingly. "That is why they say that Caesar is not a god, but God is like Caesar. Convince me that is not so, if you are so sure of yourself. Are you sure that Caesar is less than God?"

"He is mortal"

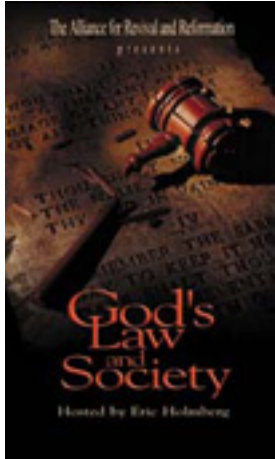
"Obviously. But while he is alive and well, is there God above Caesar for men?"

"There is, Roman Governor, if you choose another dimension of being."

"Enough!" cried the Procurator. "We're wasting time."

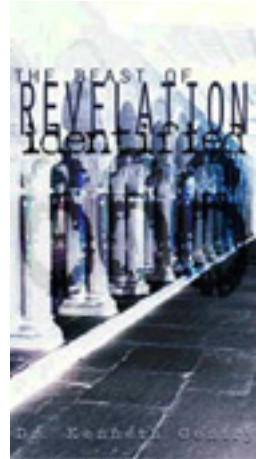
When the literary monthly Novy Mir published The Place of the Skull in two installments in 1986, the magazine's print run of 427,000 sold out immediately, and millions of copies of the book have been sold in the Soviet Union. It is safe to suggest that the Soviet people are drawing their own conclusions from the novel about the limitations of their own government's controls over their lives and freedoms.

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Wall Street Journal Says Gorbachev May Be A Christian

6/89

NEW YORK CITY, NY (FR) - An intriguing report in the Wall Street Journal (April 28, 1989) has raised serious questions about the religious beliefs of Soviet leader Mikhail Gorbachev, and has top-level government leaders throughout the world wondering if the Communist Party chief is actually a Christian.

"The Russian Reformation," an article by Mark Helprin, states that President Reagan's press secretary, Larry Speakes, recorded in his memoirs that Mr. Gorbachev confided in Reagan while they talked at the Geneva Summit in 1985 - saying that he was a Christian. Helprin says that evidence has now accumulated to verify this claim.

Reagan's pre-summit intelligence research indicated that Gorbachev was indeed a baptized Christian, and that his mother Maria goes to church. "Maria Panteleyvna does not merely attend services," the article stated. "She is devout. Her son, baptized during Stalin's terror, worshipped at a time when doing so was an elemental commitment and an act of courage. In what may have been a prophetic metaphor, his paternal grandparents hid religious icons behind portraits of Lenin and Stalin. Today, when President Gorbachev visits his mother each year on his birthday, she serves an Easter cake decorated with the initials for 'Christ Is Risen.' "

Because the Communist Party in the USSR has a long record of disinformation tactics, and with regard for Mr. Gorbachev's political survival, President Reagan did not report his findings to the American people.

Although Gorbachev could never have advanced in the Communist Party leadership without taking some direct actions against the church and religious practices, Helprin noted that the Soviet leader has made numerous positive references to Christianity in recent years. He told Time magazine in 1985, "Surely, God on high has not refused to give us enough wisdom to find ways to bring us an improvement in our relations." He also stated to Newsweek, "Jesus Christ alone knew answers to all questions and knew how to feed twenty thousand Jews with five loaves of bread" - and added that things may work out politically "if the Politburo and God are well disposed toward me."

After remarks commencing his first American visit, he turned to Secretary of State George Schultz and said, "The visit has begun. So let us hope. May God help us."

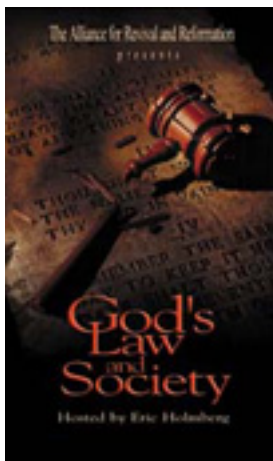
After the devastating earthquake which rocked Soviet Armenia in the fall of 1988, Gorbachev shocked onlookers as he made a forthright statement about his political opponents: "They're striving for power. They should be stopped, by using all the power at our command - political and administrative. Let God

judge them. It's not for them to decide the destiny of this land."

Is all this talk of God just a public relations measure rigged by the Kremlin? Helprin proposes that it is not. "Were this language merely for export it might unambiguously be a ruse," the article stated, "but (Gorbachev) also speaks it at home. Alert Muscovites have commented that he frequently invokes the name of God, he has recommended that Soviet youth go 'back to church,' and the men of the cloth whom he brought on his first visit to the U.S. may have been more than just hostages, for religion in the USSR appears truly to be benefitting from glasnost." At the Jubilee Mass in Kiev last June, as thousands of Russians crowded the streets to celebrate the Millennium of Christianity in their country, the message was shouted out, "God has given us Gorbachev, but Satan wants to kill him."

Helprin says that if Gorbachev truly is a believing Christian, "the implications are stunning. ... For if he believes in an omnipotent presence above all, he is probably not as enthusiastic as his predecessors about the 'perfectibility of man,' social engineering, or the precedence of governments over the rights of the individual."

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Fast-Paced Changes in USSR

6/89

MOSCOW, Soviet Union (NIRR) - "Changes in the religious situation in the Soviet Union are occurring so fast it is difficult to keep abreast," say reporters for the National and International Religion Report (April 24, 1989). The Council of Religious Affairs (CRA) repealed a series of repressive decrees introduced during an anti-religion campaign of the early 1960s, as reported in a recent edition of Moscow News. The measures, many unpublished to this day, prohibited such things as bell ringing, charitable social work by believers, and all other activity other than that specifically "aimed at satisfying the religious needs of believers."

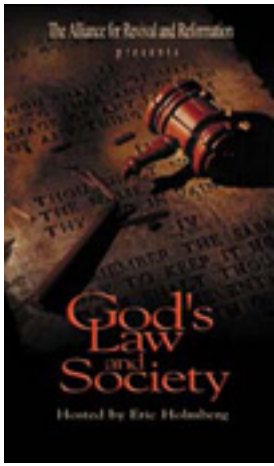
Under Soviet president Mikhail Gorbachev, reformists have been appointed to head the CRA, and churches have been granted much greater freedom in anticipation of a broad new law of conscience that will "legalize" the new freedoms. No longer restricted to their own premises, Soviet leaders report that churches are conducting rallies in stadiums and public halls. A growing number of believers are carrying out ministry in hospitals and among the elderly. Many churches are establishing the equivalent of Sunday Schools for children.

The Illinois-based Slavic Gospel Association is sending tons of paper for the printing of lesson materials. And in a recent communication seminar for Baptist leaders in Kiev, SGA representatives from the U.S. helped them launch a newspaper. SGA leader Peter Deynaka, Jr., says he found revival-like conditions in some parts of the Soviet Union, with spiritually hungry non-believers crowding into churches. Other visiting church leaders from the West have issued similar reports.

Moscow News also reported that 1610 new congregations were registered last year, compared with 104 in 1987. These include 1244 Russian Orthodox, 72 Georgian Orthodox, 71 Roman Catholic, and 36 Baptist churches, along with 48 Islamic mosques.

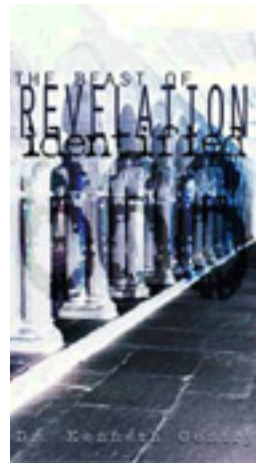
An astonishingly candid commentary published by the paper said that in the past the guarantee of religious freedom in the Soviet constitution had been designed mostly for "foreign consumption," and the CRA decrees had sharply limited the practice of religion. "We are openly recognizing our mistakes, but we have to go further," the commentary said. The editorial went on to push for the adoption of the proposed new law of conscience.

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Soviet Book on Child-Rearing

6/89

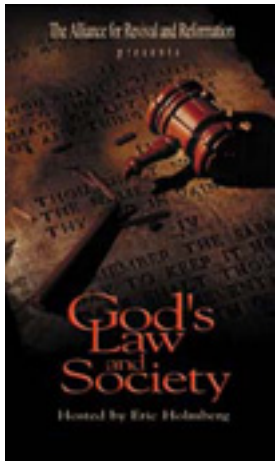
A new evangelistic tool is making its way into the hands of Soviet families. A book on child rearing, written by a psychiatrist from an explicitly Christian perspective, has been purchased by Soviet authorities for distribution in Russian health centers.

Author Ross Campbell said he is "pleased but perplexed" by the Soviet government's decision to buy and distribute the books without any censorship.

"It doesn't make rational sense," he said recently, adding that the Soviets "could have plagiarized it if they wanted to, rewritten it, published it in the government's name."

The book, titled *How To Really Love Your Child*, was first published in 1977 by Tyndale House. It has since been issued in thousands of editions in 30 languages and was one of only a few hundred books from the Western world at a Moscow book fair where it was seen and purchased.

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The Coming Transformation of the USSR

By Jay Rogers
9/89

"The Soviet Union is opening up wider and wider to the gospel. Now is the time for Christians in America to take full advantage of the situation."

This description of the current spiritual state of the Soviet Union comes from George Brown,* an American missionary, who has been travelling inside the Iron Curtain for several years. Brown believes that the Soviet Union is on the verge of an awakening of unprecedented proportions akin to the Great Welsh Revival at the turn of this century.

The underground Christian church in Estonia, Latvia, Lithuania and the Ukraine is presently experiencing great revival. Soviet states such as Georgia and Armenia are currently in a state of social upheaval. This scenario could ultimately lead to the establishment of freer Soviet states and possibly the emergence of independent, democratic European countries separate from the control of the Kremlin.

"Gorbachev is an intelligent man," says Brown. "It is likely that he sees that the communist system will inevitably fail and is in favor of dismantling it while remaining the power broker."

Brown sees three possible scenarios for the Soviet Union in the next 10 years. The first two are possible outcomes but they are unlikely to happen. According to Brown, "The third one is the most likely to occur by the year 2000."

The first possibility is that Soviet leadership could fall back into the hands of a conservative communist like Andropov or Brezhnev. Brown says this is unlikely and most political analysts agree that Gorbachev's popularity is so immense that he will probably remain in power for many years.

The second possibility is that Gorbachev's reforms will work and that the concept of infusing new life into the old system will be successful. This is Gorbachev's hope - that somehow capitalism can revive the communist economy of the Soviet Union - but Brown disagrees. "It is obvious that perestroika has failed. The word means reconstruction - you can't revitalize something that is dead."

The third possibility is a total failure of the communist system and a breakup of the Soviet state into separate self-governing nations. The Ukraine, with a population of almost 50 million people, would be the largest nation in Europe if it is restored to self-rulership. Brown believes that this is likely to happen within the next 10 years. Gorbachev, he says, could emerge as a benevolent dictator over the remaining state of Russia and the Siberian states.

Presently, public demonstrations for freedom in the Baltic states, Soviet Georgia, and Armenia are

common occurrences. Worker apathy coupled with natural disasters have made the retention of these satellites economically unprofitable. Brown believes that the policy of glasnost may be Gorbachev's way of speeding up a process which he sees as coming to an inevitable conclusion. In the meantime, the new openness has paved the way for mass evangelism by American missionaries.

Caught Off Guard

"The situation in the Soviet Union is a lot like what happened when Peter was in jail in the Book of Acts in the New Testament. The other disciples had been praying for Peter to be released. However, when this finally happened they couldn't believe that God had answered their prayers. In the same way, Christians in the United States have been praying for 70 years for freedom to preach the gospel in the Soviet Union. Now that it is happening we are being caught off guard."

Brown stresses that it is important for the Church in America not to miss a golden opportunity. "We have an open door and yet few people are aware of it. American Christians are so used to thinking of the Soviet Union as an evil power that is going to invade Israel, that most do not believe a total turn around is possible. Instead of reading the latest prophecy book about Gorbachev being in league with the antichrist and wondering what that birthmark on his forehead really means, we should be mobilizing to invade the Soviet Union with the gospel."

The defeatist attitude that characterizes many Christians' predictions about the outcome of the communist world can be attributed to dispensationalism, an idea that has dominated Western theology for the past 150 years. Brown cautions Christians against being apathetic about the possibilities for the Soviet Union. "There are some terrific things happening among the so-called 'underground' churches. I can tell you from experience that many of these churches no longer like to term themselves 'underground' and now are beginning to become openly evangelistic."

In the past, it was illegal to preach in the open. Pentecostal churches as well as all Protestant denominations always maintained a fervor for evangelizing the Soviet people. This had to be done secretly, however. An open display of this activity led to many arrests of Soviet Christians. According to Brown, Protestant denominations that are the most liberal in the United States are evangelical behind the Iron Curtain.

When asked about the genuineness of the experience of most professing believers, Brown said that without a strong commitment it was unlikely that someone could remain a Protestant believer for very long in this type of setting. All of these churches stress the importance of a salvation experience and a living relationship with God.

"It takes a real commitment to maintain this type of fervor. Most professing Christians in the Soviet Union have a genuine relationship with Jesus Christ. There are some who have fossilized in ritual and tradition, who have let superstition keep them from a true relationship, but even among this group there is a small percentage of believers who love Jesus with their whole heart."

For many years, George Brown has been travelling into the Soviet Union to preach the gospel. In the past he was able to enter either as a performer or music instructor. He was always able to present a strong Christian witness under this covering, but had no exciting stories to tell about narrow escapes from the KGB or meeting with strong opposition. He attributed his success to using extreme caution and wisdom in dealing with each situation. In the past, he was able to help Soviet Christians emigrate from their country but usually encouraged people to remain in their nation where they were most needed to preach the gospel.

Open Evangelism in a "Closed" Country

Brown had worked for many years with the Soviet underground churches as a pastor or evangelist, but more recently under Gorbachev's reforms the nation has been allowing Bibles, tracts and Christian literature to come into the country. Missionary activity is still restricted, but Brown says that many Christians are able to enter the country as touring artists or musicians. In this setting, Brown has been able to openly preach the gospel for the first time.

This year he was invited to take part in a jazz festival which featured mostly Soviet performers in the streets of some eastern cities. "I sang mostly gospel songs set to slow blues arrangements. Before I performed, one of the festival managers told me that once I was on stage, I could preach or say anything I wanted. At one point, I talked to the people and told them about the love of Jesus. I said, 'I know that most of you are not used to the style I am about to perform in, but I know that you will appreciate it because the Soviet people appreciate truth and honesty.'" Brown then sang worship songs for the crowd.

Realizing that Brown was taking greater liberties under the new system of glasnost than had ever previously been allowed, a huge crowd gathered and the people were fascinated by what he had to say. The promoters of the festival were greatly pleased with this response and he was later interviewed for a documentary and a Soviet radio program. In both of these interviews, he was able to openly share the message of the love of Jesus for the Soviet people.

The people viewed him with curiosity, asking, "You are an American, you have no relatives in the Soviet Union, you are not Russian in nationality, why do you love the Soviet people?" Many people told him that they could tell by the depth of emotion in his singing and preaching that his feelings were genuine. This gave George Brown further opportunities to share the good news of Jesus' love for the people.

This summer Brown toured the Soviet Union again and was optimistic about future possibilities for his ministry. "My dream is to form a worship symposium that could be taught at one of the universities."

Brown is hopeful about the future of Christianity in the Soviet Union but warned Americans against fatalistic thinking. "I would like to admonish Christians in this country to begin thinking more positively about the Soviet Union. I see a new breed of Christians coming out of the reconstructionist movement. These Christians could have a great impact on the Soviet Union."

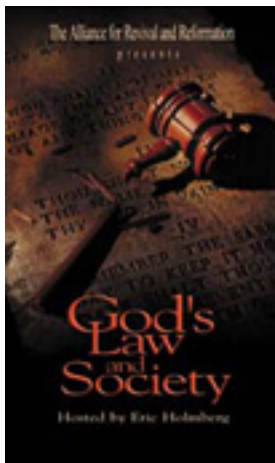
"It is ironic, but most Soviet citizens think democracy is something that the government gives you." Brown spoke of the Soviet people as having no knowledge of the work ethic or of any of the Christian principles that are foundational to democratic government. It is possible that Gorbachev's reforms could continue without Christian influence. This would inevitably lead to a secular state - a freer life for the people - but with a government based on the ideals of Western humanism.

Brown emphasized that American Christians should be taking bold initiatives, but dispensationalist thinking has gained such a stronghold in American churches that most are unprepared to do anything. "There should be a greater emphasis on victory," Brown said. "I believe that Jesus is concerned with seeing an expression of His glory in the Soviet Union before He returns."

The Soviet Union is now open to the gospel. Brown's many years of experience behind the Iron Curtain presents America with a challenge to respond.

* This American missionary's true identity has been withheld in this article.

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Soviet Atheism is Facing a Crisis

10/89

WHEATON, Illinois (EP) - Perestroika and glasnost are not Soviet leader Mikhail Gorbachev's doing, a Russian church leader told delegates at an international conference recently. The reforms that have come to the Soviet Union are the work of God, he said.

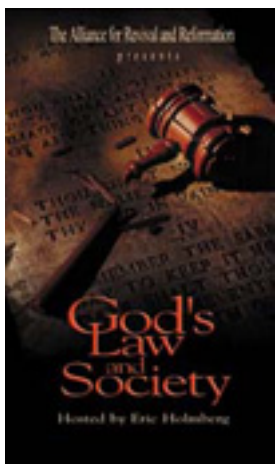
"This is God's timing for our country," said the Rev. Yakov Kuzmic Dukhochenko, of the Ukrainian Baptist Church.

Dukhochenko addressed the participants of the Slavic Gospel Association's international conference in Wheaton, Illinois, stressing that atheism in the Soviet Union is going through a crisis, he said, and the church in the Soviet Union needs help from the West to meet the resulting crisis of spiritual hunger. "It is our vision that we want to do as much as we can today, so that if the door closes, we will have accomplished something."

Scientific atheism in the Soviet Union is in a time of confusion, Dukhochenko said, and atheists are in disagreement over what teaching materials should be published. As a result, the required scientific atheism course that was previously required in all universities will no longer be offered. Instead, an elective introduction to religion courses will include lessons on both atheism and Christianity. Dukhochenko also pointed out that a course on the Bible is already being offered at the University of Kiev by an Orthodox priest.

Courses taught in elementary and high school level classes have yet to be revised, said another Ukrainian pastor, Rev. Komendant. Both Komendant and Dukhochenko appealed for Christians in the West to continue to send Bibles and Christian books to the Soviet church. "Our problem is no longer how to get the literature into the country," Komendant said, "It is how to get all of the literature that we need and how to get it into the country at a faster pace. We need at least two million more Bibles for the Ukraine alone."

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Ukraine Launches Autonomy Movement

By Jay Rogers
10/89

KIEV, U.S.S.R. (FR) - According to a recent Washington Post report, the Soviet state of the Ukraine has launched an autonomy movement similar to the growing nationalist political parties of the Baltic states.

Like Lithuania, Latvia and Estonia, Ukrainian activists called for greater autonomy at the First Congress of the Ukrainian Popular Movement for Perestroika. The Ukrainian Communist Party, which has traditionally held a tight grip on the Ukraine, allowed the congress to proceed on September 8th, 1989.

1,105 delegates called for greater freedom for the Ukraine calling for the Soviet Union to be transformed into a confederation of sovereign republics. Dimitro Pavlychko, one of the leaders of the movement reviewed their goals: "We don't want to leave the Soviet Union. We want an independent Ukraine within a totally free union of independent republics."

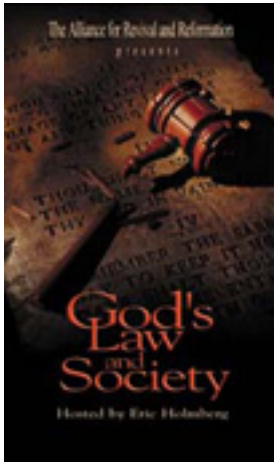
Although they did not endorse complete independence from the Soviet Union, the Ukrainian movement has alarmed Kremlin conservatives who view any hint of secession of the Ukraine as a potential disaster for the Soviet Union. The Ukraine is more vital to the welfare of the Soviet economy than the Baltic states since it contains 50 million people and a well developed industry. The loss of the Ukraine would mean the entire unravelling of the Soviet Union.

The delegates at the congress gave standing ovations to emissaries from other independent political parties in the Soviet Union and Eastern Europe. One of the guests at the congress was Polish Solidarity senior adviser Adam Michnik, who told the delegates "totalitarian communism is crumbling" all over the region.

As in the Baltic states of Lithuania and Latvia, the independence movement has been dominated by members of the Catholic Church. As evidence of the Kremlin's awareness of the growing resurgence of various Christian churches in the independence movements, Mikhail Gorbachev has written to Pope John Paul II to arrange a historic meeting which could take place during the Soviet leaders visit to Italy on November 25.

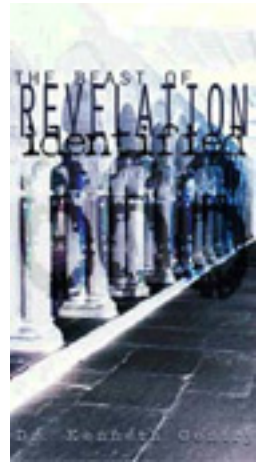
According to an anonymous Vatican official, chief topics for discussion between Gorbachev and the pope would be the Baltic states of Lithuania and Latvia, and the status of the Ukrainian Catholic Church. This meeting's historical significance could be the result of gaining of greater freedom for all Christians in the Soviet Union.

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Latin American Evangelist Luis Palau Preaches in Soviet Union

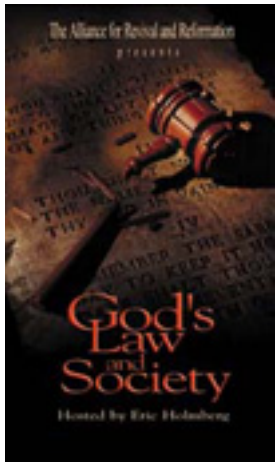
11/89

RIGA, Latvia (EP) - Evangelist Luis Palau told several thousand Soviet citizens in the Latvian capital of Riga that "all over the world we praise God for you, for what God is doing in your land and for the great enthusiasm there is here for the Lord." Latvia is a republic of the Soviet Union, and is located on the Baltic Sea.

Palau has been in the Soviet Union since September 8 holding a public crusade sponsored by the Russian Orthodox Church and other churches. Soviet officials said that his meetings are the first such meetings there since the 1917 revolution.

"I look forward to lifting up the name of Jesus Christ here," said the Latin American born evangelist. Palau spoke to an audience of 7,000 on September 10 at a large concert hall where he extended a public invitation to receive Jesus Christ as Lord. About 1,300 people responded and received free Russian New Testaments.

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Soviets Receive Thousands of Christian Books at Moscow International Book Fair

11/89

MOSCOW, U.S.S.R. (EP) - Representatives of 30 Christian publishing companies, all of which belong to the Evangelical Christian Publishers Association (ECPA), reported an unprecedented hunger for Bible commentaries, doctrinal and theological books and Bible study aids at the seventh annual Moscow International Book Fair.

Soviet leader Mikhail Gorbachev gave the opening address to the participants, saying that he hoped the event would "be instrumental in the further development of international book exchange, in upholding intellectual values and asserting the ideals of truth, justice, peace, and progress."

"The Soviet people have a great hunger for spiritual literature," said Peter Deyneka, Jr., president of the Slavic Gospel Association. "I was deeply moved by the spiritual hunger of the people who came to the fair," he said. Soviet people came from as far away as Eastern Siberia and Soviet Asia to obtain Bibles and Christian books.

The Slavic Gospel Association had an exhibit at the fair, where Christian books were available, such as Loving God, The Apostle, The Everlasting Man, and The Magician's Nephew, as well as an anthology of Russian Christian poetry. All of the books, even those just for display were gone within two hours of the start of the fair.

Doug Ross, executive director of the ECPA, said that he brought 10,000 New Testaments with him as a gift for the Soviet people. He said he was surprised at how high the demand was for the Bibles.

Ross expressed surprise at the interest that the media took in the Christian publishers at the fair. "We weren't prepared for the tremendous outpouring of interest from the Soviet press," he said, adding that he was interviewed for Soviet television.

Ross said that this year's Moscow Book Fair was unique among other international book fairs because of the interest in Christian literature. At other fairs, he said, it is primarily a business interaction which takes place, but in Moscow the spiritual hunger of the Soviet people is "phenomenal."

Kent Hill, director of the Washington-based Institute on Religion and Democracy, noted that the commotion caused by the free distribution of 10,000 New Testaments was the most popular event of the fair.

"This created quite a stir very early on during the fair when the ECPA opened to hand out New

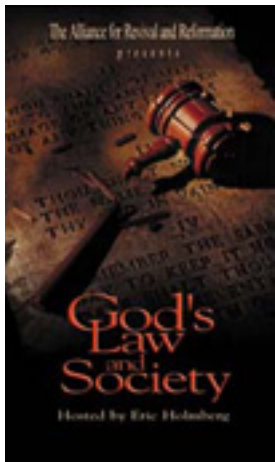
Testaments, Hill said. "A long line formed and the booth was absolutely jammed with people. It was the largest group of people at any booth for any publisher."

Ironically, a booth manned by Madalyn Murray and her son and daughter, The American Association of Atheists, attracted little interest. "None of the Soviets wanted to talk to her," observed Hill. "They wanted to go to the ECPA booth and get a New Testament."

At the conclusion of the fair, it was announced that ECPA will be developing a strategy for printing in the U.S.S.R. Soviet authorities said that they would not interfere with the activities of Christian publishers and an unprecedented number of contracts were negotiated for the publishing of Christian literature by Soviet publishers.

In recent months there has been a sharp increase in the ability of independent publishers developing their own presses. Foreign publishers also noted a a measurable increase in the ability of presses in the Baltic States to publish Christian literature and cited contracts made with Estonian publishers for the production of literature for children.

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The Downfall of Communism

By Jay Rogers
3/90

"Let the ruling classes tremble at a Communistic revolution. The proletarians have nothing to lose but their chains. They have a world to win. Working men of all countries unite!"

Karl Marx
The Communist Manifesto, 1847

For decades, the Communist Party of the Soviet Union swore that the red tide initiated within its borders would sweep the world covering every nation with the ideals of Marxism. Karl Marx's promise of a communist utopia was embraced by the governments of many nations and his philosophy became one of the prevalent worldviews of the 20th century.

Recently, however, the leaders of the Communist Party bowed to a revolution of a different type. This concession was the result of the reform efforts of Mikhail Gorbachev as the party agreed to end its monopoly on power in the Soviet Union. As the world enters a new decade, Karl Marx's bold statement appears destined for obsolescence.

After a decade of massive social upheaval in countries behind the Iron Curtain, the communist philosophy appears to have become an anachronistic system of a bygone era. The Soviet Union, the nation with the world's largest land mass and the leader of the communist world, has suddenly had its political power base challenged and its economic system shaken to the core.

Following a costly and unsuccessful war with radical Islamic sects in Afganistan, the Soviet government faced greater battles on the home front. A sagging Soviet economy and splintering political factions within the Communist Party forced Soviet leader, Mikhail Gorbachev, to take drastic action in the form of perestroika, a plan to revitalize the Soviet economy by implementing reform.

According to Gorbachev, communism has not been successful in the Soviet Union because there is a need for further reform. Gorbachev's goal is to implement democratic ideals and freedoms in a socialistic structure. In the meantime, Soviet society is in the process of recovery and renewal. Gorbachev firmly believes that an ideal communist society can yet be created in which democratic ideals are cultivated in the hearts of the people. When the Soviet Union is revolutionized through perestroika, he claims, the people will submit willingly to the structure of communism.

"Today our main job is to lift the individual spiritually, respecting his inner world and giving him moral strength. We are seeking to make the whole intellectual potential of society and all the potentialities of culture work to mold a socially active person, spiritually rich, just, and conscientious. An individual must

know and feel that his contribution is needed, that his dignity is not being infringed upon, that he is being treated with trust and respect. When an individual sees all this, he is capable of accomplishing much."1

An understanding of history is essential in analyzing the status of the Soviet Union. Gorbachev's pledge to restore the individual spiritually by giving him moral strength becomes tainted when we examine how the current situation came into being.

The Origin of Communism

There is a striking contrast between the teachings of Karl Marx and the teachings of Jesus Christ. A similarity exists between them in their diametrical opposition. The ideal of human equality is fundamental to both Christianity and Marxism. However, Jesus taught that this is achieved only by the direct contact of a relationship with God, while Marxism aims to establish equality by destroying all the higher aspects of the personality. As the following quote reveals, to be a Marxist presupposes a deep hatred of Jesus Christ and His Church:

"The social principles of Christianity have had eighteen centuries in which to develop, and have no need to undergo further development ... The social principles of Christianity are lickspittle, whereas the proletariat is revolutionary. So much for the social principles of Christianity!"2

If there is a defense that can be offered for Marx's bitter and caustic rejection of Christianity, it would be to note that he had personally experienced a weak and anemic church, which was inept in providing the solutions so desperately needed in his generation. The oppression of the working class was indeed a problem in 18th and 19th century Europe. In his homeland of Germany, Marx perceived a growing problem with seemingly no solution.

Marx blamed social injustice on the capitalistic system. In his works, he claimed that all injustice could be resolved with the elimination of the bourgeoisie, the social class which controlled the production of wealth. Marx proposed that a utopian state would naturally result when the ruling class and the lure of capital were eliminated from society.

In stark contrast to this philosophy, the Bible teaches us that it is the love of money, but not money itself, which is the root of all evil. Furthermore, Jesus taught us that the basic root of all human problems lies in an innate selfishness. This flawed nature can never be remedied through an external form of government or system of law, but can only be eradicated through a spiritual identification with Christ's suffering, death on the cross, and His subsequent resurrection. Marxism teaches that the answer to all of humankind's problems is found in a government structure, while Christianity teaches that the answer is found only in Jesus.

Karl Marx was a product of over a century of intellectual skepticism toward the claims of biblical Christianity. He was influenced by a long string of social philosophers, such as Rousseau, Hegel, Nietzsche and Engels, who embraced agnosticism and rejected the role of Jesus Christ as the Savior of

the world. Man's only hope, they reasoned, lay in his hidden potential.

Humanism versus Revival Christianity

The origin of the working class revolution can be traced back to the 18th century when the world saw the emergence of two competing methods for the reformation of society: Humanism and Revival Christianity. The scenario which best illustrates the nature and outcome of these two opposite ideals is the social fomentation of England and France during that century. One nation experienced a renewal of Christianity; the other experienced a revolution which plunged them into darkness and a series of bloody wars.

Describing this time period, the English novelist, Charles Dickens, opened *The Tale of Two Cities* with the following scenario:

"It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of light, it was the season of darkness, it was the spring of hope, it was the winter of despair, we had everything before us, we had nothing before us, we were all going direct to heaven, we were all going direct the other way ... "

The personalities of the French author, Voltaire, and the English revivalist, John Wesley best typify the contrast of events in these two 18th century nations.

On one side of the English channel, Voltaire, a vicious atheist, surveyed the deteriorating situation in France with pessimism. As in much of Europe, the poor of France were repressed by the rich nobility. Any hope of Christian reform, in Voltaire's eyes, was scornfully disdained as futile. The only hope for change lay in arbitrary determinism and a violent class struggle. Voltaire's ideas permeated the atmosphere of France as his society collapsed into a violent and bloody revolution in 1789.

But on the other side of the English channel, hope was reborn. Many of the same social maladies that were prevalent in France also plagued England. But one man, John Wesley, saw a promise in a return to the principles of biblical Christianity. Wesley labored for 53 years, preaching the Gospel, aiding the poor, and building orphanages and schools.

Many historians have credited Wesley with single-handedly turning England away from the same fate as France during the Revolution of 1789. Wesley was a demonstration of what one man, empowered by God, can do to transform a society.

Confronted with the miracle of the New Birth, the experience of knowing God which was sweeping England, Voltaire scoffed and echoed the sentiments of the rationalists of his day. "In one hundred years from now," he claimed, "Christianity will be a thing of the past and the only Bibles will be in museums!" Ironically, one hundred years later, Voltaire's home became the site of a Bible publishing house.

19th Century Germany

Karl Marx's homeland, 19th century Germany, resembled the fast deteriorating society of 18th century France. Abuses against the poor included unhealthy working conditions in factories, conspiracies by wealthy capitalists to keep prices high and workers' wages low, and cruel exploitation of child laborers.

The ordeal of the human personality in such a barbarous world produced the thinking of such men as Nietzsche, Hegel, Marx, Engels and Freud. The prevailing philosophies of each of these men were relativism, rationalism and materialism. Each declared in his own way that "God is dead." They represented the logical culmination of mankind's humanistic rebellion against God.

The legacy they left behind - this century's totalitarian communism - has trampled the human personality and all its God given rights underfoot. Their application of socialism and humanistic atheism to life has produced a system which negates the needs of the human personality. They made this error because they disregarded the teaching that gave birth to the very concept of the human personality, namely, Christianity.

Russia's Prophets

Against the fray of atheistic socialism, appeared two of the greatest thinkers Russia has ever produced, Leo Tolstoy and Fyodor Dostoyevsky. Both of these men were committed Christians and the influence of their message has been felt as nothing short of prophetic. Two of the world's most widely acclaimed novelists, still loved and respected in Russia today, had the foresight over one hundred years ago to describe Russia's destiny - a destiny that is even now beginning to unfold in the 1990s.

The personalities and backgrounds of these two novelists were as different as day and night. One was a genteel estate owner, graced with the privileged upbringing of aristocratic Russian society. The other was the son of Russian peasants, who had to struggle to make a mark for himself in the world of literature.

- Leo Tolstoy

Viewed by literary scholars as a deeply contradictory man, Tolstoy's fame rests mainly on two novels, War and Peace and Anna Karenina. Tolstoy lived for many years as an individualistic aristocrat until, in later life, he rejected his career as a writer of fiction to become a radical Christian, who, in a stream of essays, pamphlets, plays and short stories, advocated a life of love and faith in Jesus Christ.

During the time Tolstoy wrote his two most famous novels, he lived an intensely happy existence, marrying a beautiful woman, fathering 13 children, and managing a large estate with much success. Though happily married, world famous as a novelist, and enjoying a large income, Tolstoy experienced a spiritual crisis. In 1879, he wrote:

"In the middle of thinking about the fame that my works were bringing me I would say to myself, 'Very well, you will be more famous than Gogol, Pushkin, Shakespeare, Molière, more famous than all the writers in the world - so what?' And I could find absolutely no reply."3

After his conversion to Christianity, Tolstoy devoted the rest of his life working among the peasants of Czarist Russia. His rejection of property, his disdain of man-made governments and religious institutions, and his advocacy of non-violent resistance as a means of conquering unrighteous social structures have earned him a place in history as one of the greatest reformers of all time.

Contrary to the claims of Marxism, Tolstoy understood that the reformation of society depended, not on class determinism and violent class struggle, but upon the growing moral perfection of each individual which could only be found in a relationship with Jesus Christ, and through obeying His supreme law of love.

- Fyodor Dostoyevsky

The social background of Dostoyevsky, was entirely different from that of Tolstoy. Known for his novels, *Crime and Punishment*, *The Idiot*, *The Possessed*, and *The Brothers Karamazov*, Dostoyevsky was the son of a financially insecure, middle-class family and had to struggle to establish a reputation as a writer.

As a young man, he became embroiled in the movement for political reform under the repressive rule of Czar Nicholas I. He began to use his writing talents to propagate the ideas of the French utopian Socialists in radical pamphlets. This activity led to his arrest and conviction in 1849. Dostoyevsky was sentenced to be shot, but through the mercy of God, his sentence was mysteriously changed to four years of hard labor in prison in Omsk, Siberia.

During his time in prison, Dostoyevsky was impressed with the pleasant temperament of many "extraordinary people" who lived in chains. The only book allowed in prison was the New Testament, which he read frequently. It taught him a new faith in Jesus Christ which alleviated his suffering and bitterness. Prison life gave Dostoyevsky a new sense of destiny - a life of service to the poor, insulted, injured masses of Russia.

Upon Dostoyevsky's release, he began to gain fame as a writer. Socialist radicals were eager to glorify him as a political prisoner, but Dostoyevsky spurned them and their beliefs - especially their rejection of the promises of Jesus Christ. His sympathies were on the side of social reform through the spread of Christian principles immersed in his novels.

The principle idea behind *The Idiot*, he wrote his niece, "is to portray a positively beautiful man ... There is only one positively beautiful man in the world - Christ."4 Another novel, *The Possessed*, reflects Dostoyevsky's opposition to a socialist revolution and an expression of nationalist faith in Russia's future that can take shape only as his nation turned to faith in Jesus Christ. Likewise, *The Brothers Karamazov*,

considered by many to be the greatest novel ever written, is permeated throughout with a persistent theme of a search for faith in God.

The significance of Dostoyevsky's and Tolstoy's works to modern Russia is that they are strikingly prophetic of the rise and inevitable fall of the Soviet empire. Retaining the promise for their nation's redemption, they provide hope for the present generation in communist Russia, a hope not found in perestroika, but in Jesus Christ.

The Rise of the Soviet Union

- Lenin and the Bolshevik Revolution

At the end of World War I, Russia became embroiled in a bloody civil war and the entire nation succumbed to the oncoming tide of communism. Vladimir Illych Lenin, a young revolutionary, seized power and began a long standing policy of the Soviet Union: hostility toward all forms of Christianity.

In the early years after the revolution it was the Orthodox Church that suffered the full brunt of persecution. Protestant churches enjoyed comparative freedom and took the full advantage, but it was not for long.

- Stalin: The Reign of Terror

The bloodiest reign of terror in modern history, which surpassed Hitler's attempted genocide of the Jews, was the rulership of Josef Stalin. During the 1930s and 40s, millions of people were killed in Stalin's purges. Many of these people were Christians.

Then World War II abruptly changed the situation. Exploiting the Russian nationalism of the Orthodox Church, concessions were made between Stalin and Christian leaders. A relaxation of oppression led to a spiritual revival in the Soviet Union during the war.

- Post War Russia

This relative freedom did not last long, however, as Nikita Krushchev came to power in the 1950s. Krushchev unleashed a vicious attack against the Church which lasted until his fall from power in 1964. Half the Orthodox churches in the country were closed during this time and Baptist and Pentecostal churches suffered as well.

This militantly atheistic policy has affected all the churches in the Soviet Union. Communist policy toward the Church has swung between violent persecution and subtle propaganda, but at no time has the Soviet Union officially abandoned its declared aim of destroying Christianity.⁵

In the midst of these persecutions, there have appeared a group of vocal Christian dissidents within the

Soviet Union, who have kept up the prophetic tradition of Tolstoy and Dostoyevsky in calling their nation back to God. Most notable among these Soviet dissidents are Aleksandr Solzhenitsyn and the recently deceased Andrei Sakharov.

Solzhenitsyn, author of *The Gulag Archipelago*, a narrative which describes his imprisonment under Stalin, has also compiled a collection of essays written by some of the Soviet Union's most brilliant thinkers, the majority of whom also happen to be Christians. The following excerpts are taken from *From Under the Rubble*:

"Mysteriously and unsuspected by the busy multitudes, Christian consciousness, once almost defunct, is stealing back. It is as if a door had opened while nobody was looking. Why is this rebirth taking place in our country, where Christianity is attacked particularly systematically and with great brutality, while the rest of the world suffers a decline of faith and religious feeling?

"Backsliding and denials notwithstanding, we live in a Christian culture in a Christian age, and it is Christianity that is the fermenting agent, the 'yeast of the world,' causing history to rise like dough in a trough, not only in the past but in the future as well. We are profoundly convinced that Christianity alone possesses enough motive force gradually to inspire and transform our world."6

"We discover with astonishment that so-called rationalist humanism actually lacks an adequate rational basis for its defense of the dignity and inalienable rights of the human personality - for which it has often risked both life and limb. The American Founding Fathers who many years ago first propounded the 'eternal rights of man and the citizen' postulated that every human being bears the form and likeness of God; he therefore has an absolute value, and consequently also the right to be respected by his fellows.

"Rationalism, positivism and materialism successively destroyed the memory of this absolute source of human rights. The unconditional equality of persons before God was replaced by the conditional equality of human individuals before the law."7

Despite the Marxist mandate to sweep aside the principles of Christianity, the strength of the Church has continued to grow behind the Iron Curtain. The principles of communism, which have been cultivated in the Soviet Union for nearly a century, have not achieved the utopia which Marx foresaw. Instead, the predictions of Russia's prophets are now beginning to come to pass.

From under the rubble of a fallen system, there is now arising a new hope. Communism's downfall has been precipitated by the presence of an overcoming Church which has withstood all persecution and has now been vindicated by the God of history. The Soviet Union has been destined for one of the greatest spiritual revivals of all time.

The Second Christianization of Russia

Missionaries travelling recently in the Soviet Union report a growing spiritual fervor among the

churches. Coupled with this revival has been a nationalistic movement within Soviet satellite nations and a deep spiritual hunger among the people.

Mikhail Gorbachev's policies of perestroika and glasnost have indeed brought greater freedom for Soviet Christians desiring to spread the gospel throughout their society. The goal of perestroika is the reconstruction of the Soviet economy. However, it is doubtful that something that is so fallen and flawed at its foundations can be rebuilt.

Many of the Soviet Union's perceived economic problems are simply anti-Christian principles which need to be eradicated from Russian society before the people and culture of that nation can grow and flourish. In the meantime, glasnost has proven to be a gateway for a Christian renewal among the Soviet people.

Contrary to Gorbachev's plan to reconstruct the communist system, Soviet political theorists are beginning to realize that communism's principles can be easily refuted with the teachings of Jesus Christ.

Aleksandr Tsipko, a consultant in the International Department of the Soviet Central Committee, recently stated, "We have paid dearly for our neglect of man's true nature. All our absurdities stem from our dogged refusal to see man as he really is, as he has been created by nature and by history." Tsipko blames Marx for misinterpreting human nature and attributes the current economic and social crisis to the application of Marx's ideas.

Noted Soviet dissident, Aleksandr Ogorodnikov, has predicted "the second Christianization of Russia" which could occur if Gorbachev's policies continue on their present course. Ogorodnikov is presently involved in developing the first Christian Democratic Party in the Soviet Union. "Our first priority," he says, "is fighting communism, and Christianity is the only force that can do this."

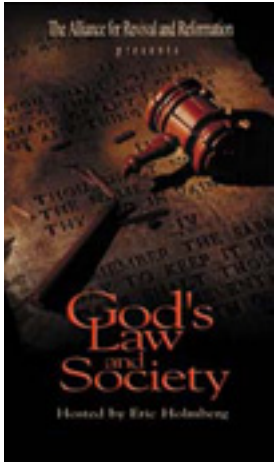
Admitting communism's failure, while enhancing freedom of expression among the people, Soviet leaders have inadvertently prepared the way for revival. In a short period of time, we can expect that the freedom afforded by glasnost will result in a great move of God among the Soviet people.

Until recently, communism was a pervading world philosophy which competed with Christianity for dominion over men's souls. Like the many other philosophies that have appeared on the scene of human history to challenge the eternal principles set forth in the Word of God, communism appeared powerful for a season, but has been weighed in the balance of time and has been found empty. In the battle of ideas, the field of competition has now been reduced by one.

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2. Karl Marx, *The Communist Manifesto*
3. Leo Tolstoy, *Confession*, New York, W.W. Norton & Company, 1983, pg. 27
4. *The Encyclopedia Britannica*, 1985
5. Myra Grant, *Vanya*, Altamonte Springs, FL, Creation House, 1974, pg.8

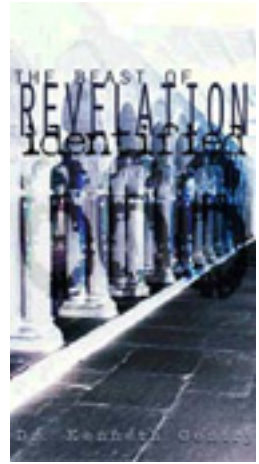
6. A.B. "The Direction of Change," From Under the Rubble, Little, Brown, and Company, 1974, pg.146-147
7. Vadim Borisov, "Personality and National Awareness," From Under the Rubble , Little, Brown, and Company, 1974, pg. 200

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Aleksandr Solzhenitsyn's Warning to the West

The Gulag Archipelago is so profound in its insight into the Soviet system of repression that it has caught the attention of politicians in the West. Much of the reform and revolution presently occurring in the Soviet Union has been foreseen by Solzhenitsyn. Considering the accuracy of Solzhenitsyn's predictions, Americans should take notice of his warning to the free democratic nations of the West.

Mine was, probably, the easiest imaginable kind of arrest. It did not tear me from the embrace of kith or kin, nor wrench me from a deeply cherished home life. One pallid European February it took me from our narrow salient on the Baltic Sea, where, depending on one's point of view, either we had surrounded the Germans or they had surrounded us, and it deprived me only of my familiar artillery battery and the scenes of the last three months of the war.

The brigade commander called me to his headquarters and asked me for my pistol. Two counterintelligence agents stepped forward and shouted theatrically: "You are under arrest!"

Burning and pricking from head to toe, all I could exclaim was: "Me? What for?"

And even though there is usually no answer to this question, surprisingly I received one! "You have ... a friend on the First Ukrainian Front?"

I knew instantly I had been arrested because of my correspondence with a school friend.

"Resistance! Why didn't you resist?" Today those who have continued to live on comfort scold those who have suffered. Yes, resistance should have begun right there, at the moment of the arrest itself. But it did not begin.

During a daylight arrest there is always that moment when they are leading you through a crowd of hundreds of just such doomed innocents as yourself. You aren't gagged. You really can and you really ought to cry out - to cry out that you are being arrested. That villains in disguise are trapping people! That millions are being arrested on the strength of false denunciations!

Instead, not one sound comes from your parched lips, and the passing crowd naively believes that you and your executioners are friends out for a leisurely stroll. I myself often had a chance to cry out.

So why did I keep silent?

Every man has handy a dozen glib little reasons why he is right not to sacrifice himself. Some still have

hopes of a favorable outcome to their case and are afraid to ruin their chances by an outcry.

As for me, I kept silent for one further reason: because those Muscovites thronging the steps of the escalators were too few for me, too few! Here my cry would be heard by 200 or twice 200, but what about the 200 million? Vaguely, unclearly, I had a vision that someday I would cry out to the 200 million.

The following is an excerpt from "Russia's Prophet in Exile", Time, July 24, 1989, Aleksandr Solzhenitsyn's first interview in 10 years.

From the age of nine, I knew I was going to be a writer, although I didn't know what I was going to write about. I was raised by my elders in Christianity, and almost through my school years, up to 17 or 18, I was in opposition to Soviet education. I had to conceal this from others. But this force field of Marxism, as developed in the Soviet Union, has such an impact that it gets into the brain of the young man and little by little takes over.

From age 17 or 18, I did change internally, and from that time, I became a Marxist, a Leninist, and believed in all these things. I lived that way up through the university and the war and up until prison, but in prison, I encountered a very broad variety of people. I saw that my convictions did not have a solid basis, could not stand up in dispute, and I had to renounce them.

Then the question arose of going back to what I had learned as a child. It took more than a year or so. Other believers influenced me, but basically it was a return to what I had thought before. The fact that I was dying also shook me profoundly. At age 34, I was told I could not be saved, and then I returned to life. These kinds of upheavals always have an impact on a person's convictions.

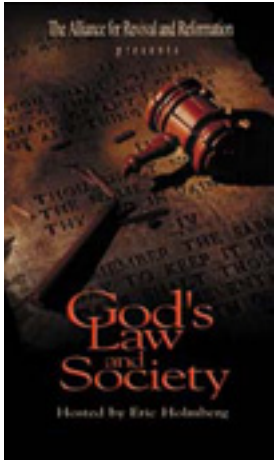
It is quite extraordinary the extent to which I have been lied about. It is remarkable, and it makes me ashamed of journalists. No one ever gives any quotes. The same is true for the charge that I am a nationalist. I am a patriot. I love my motherland. I want my country, which is sick, which for 70 years has been destroyed, and is on the very edge of death, I want it to come back to life. But this doesn't make me a nationalist. I don't want to limit anyone else. Every country has its own patriots who are concerned with its fate.

In Western civilizations - which used to be called Western-Christian but now might better be called Western-Pagan - along with the development of intellectual life and science, there has been a loss of the serious moral basis of society. During these 300 years of Western civilization, there has been a sweeping away of duties and expansion of rights. But we have two lungs. You can't breathe with just one lung and not the other. We must avail ourselves of rights and duties in equal measure. And if this is not established by the law, if the law does not oblige us to do that, then we have to control ourselves.

When Western society was established, it was based on the idea that each individual limited his own behavior. Everyone understood what he could do and could not do. The law itself did not restrain people.

Since then, the only thing we have been developing is rights, rights, rights, at the expense of duty.

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Is the Soviet Union Gog and Magog?

By Jay Rogers
3/90

Is the Soviet Union mentioned in the Bible?

Many people, searching to discover the answer to this question, have studied Ezekiel chapters 38 and 39 in an attempt to find the role of this communist superpower in the end times:

"And the word of the Lord came to me saying: 'Son of man, set your face toward Gog of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against Him, and say, "Thus says the Lord God, 'Behold I am against you, O Gog, prince of Rosh, Meshech, and Tubal. And I will turn you about, and put hooks in your jaws, and I will bring you out, and all your army, horses and horsemen, all of them splendidly attired, a great company with buckler and shield, all of them wielding swords; Persia, Ethiopia, and Put with them, all of them with shield and helmet; Gomer with all its troops; Beth-togarmah from the remote parts of the north with all its troops - many peoples with you'" (Ezekiel 38:1-6).

Many have interpreted the vivid apocalyptic imagery in Ezekiel 38 and 39 as foretelling a war between the Soviet Union and the restored nation of Israel just before the Second Coming of Jesus. Others have understood this vision as a prophecy which was fulfilled in the 2nd century B.C. at the defeat of the Assyrian invaders of Palestine by Judas Maccabeus.

In order to gain an understanding of these chapters, it is useful to employ a method of interpretation which rightly discerns the nature of apocalyptic literature. Apocalyptic passages in the Bible serve a dual purpose: to comfort God's people in times of tribulation, and to show them that they are only a small part of a universal struggle between the forces of good and evil in which the kingdom of God will ultimately emerge as victorious. Apocalyptic messages are designed to increase the faith of God's people in times of national crisis by assuring them that their God is able to deliver them.

Ezekiel 38-39 should be understood in the context of its apocalyptic literary style; this is a highly visionary passage depicting an earthly struggle of Ezekiel's time which is only a smaller reflection of a spiritual conflict between the forces of heaven and hell.

Historically, the nations mentioned in this passage, Magog, Meshech, Tubal, Gomer and Beth-togarmah, were a barbarous people known as the Scythians. These were a nomadic people who had moved from central Asia to southern Russia. Just about the same time that Ezekiel was born, the Scythians terrorized southwest Asia and the Middle East.

Horsemen Splendidly Attired

Pouring through the passes of the Caucasus mountains, hordes of Scythians covered the fertile plains of the south. Known and feared for their ruthless cruelty, they came like a flight of locusts, devouring the countryside, consuming crops, slaughtering livestock, burning homes and villages, and massacring the inhabitants of the land.

The Scythians were fierce tribesmen who were paid no wage unless they could produce scalps of enemy soldiers killed in battle. Every Scyth owned at least one horse used for riding into battle. All carried a double curved bow, shooting over the horse's left shoulder. Arrows and bow were carried in a case slung from the left side of a belt. The Scythians also carried swords, knives and daggers and wore bronze helmets and chain mail jerkins lined with red felt. They carried round shields decorated with central gold emblems in the shape of an animal.

The Scythians were accomplished horsemen, being among the first people to master the art of riding. This made their approach seem unnaturally sudden and gave them the great advantage of surprise attack. The Scythians advanced quickly southwestward striking fear into the hearts of the people of every nation that lay in their path.

One force appeared on Iran's border in the 8th century B.C. bringing them into fierce conflict with the Cimmerians. The Scythian horsemen drove the Cimmerian foot soldiers northward through the Caucasus mountains across the Volga river. Another force chased the remnant of the Cimmerian army across Armenia, while a third force joined the second contingent at Lake Urmia and drove the remaining Cimmerian armies all the way across central Turkey into the regions of Phrygia and Lydia.

During the time of Ezekiel and Jeremiah, the Scythians attacked Syria and Judea from their capital city of Saqqez. Later, they attacked Egypt which borders Ethiopia and Libya (Put).

In the same year that the prophet Jeremiah was called (626 B.C.), swarms of Scythian invaders struck terror into the nations surrounding the Assyrian empire. Having made a pact with the Assyrians, Scythian horsemen were sent against Egypt and Judah.

Jeremiah, a contemporary of Ezekiel, foresaw an approaching storm, and described the coming invasion of the Babylonian empire. The early chapters of Jeremiah refer to the Scythian invasion which shortly preceded that of the Babylonians:

"I am bringing evil from the north,
and great destruction.
A lion has gone up from his thicket,
And a destroyer of nations has set out;
He has gone out from his place
To make your land a waste.
Your cities will be ruins

Without inhabitant.

Behold, he goes up like clouds,
And his chariots are like the whirlwind;
His horses are swifter than eagles.
Woe to us, for we are ruined!"
(Jeremiah 4:6,7,13)

The inclusion of the nations of Meshech, Tubal, Gomer, Beth-togarmah, Persia, Ethiopia and Put in Ezekiel 38:3,5,6 is best understood in light of the historical context of the Scythian invasion.

* In Genesis 10:2, Magog, Meshech, Tubal, and Gomer are named as the sons of Japeth and are the founders of the northern group of nations from which the Scythians descended.

* In Ezekiel 27:13, Meshech and Tubal are mentioned as being sellers of slaves to Tyre; and in Ezekiel 32:26, they are spoken of as "instilling terror in the land of the living."

* Meshech is thought to be a people called the Moschi dwelling in the Caucasus mountain regions according to Assyrian inscriptions.

* Tubal is thought to be a people called the Tibareni dwelling on the southeast shores of the Black Sea.

* Gomer is thought to have been the Cimmerians, who occupied central Turkey in the days of the Assyrian empire.

* Beth-togarmah is thought to be Armenia.

* Persia is the people inhabiting the region of modern day Iraq and Iran.

* Ethiopia and Put speak of the Black African nations.

When the history of the Scythian people is examined, it becomes apparent that they are the people described in Ezekiel's prophecy. Herodotus, the Greek historian, refers to the suddenness of the Scythians attack on the Assyrian empire.

By examining this passage in its historical and cultural context, it can be seen that Ezekiel 38-39 describes the Scythian invasions during the time of Ezekiel. This passage also apocalyptically foresees the ultimate triumph of Jesus Christ and His victorious Kingdom over the kingdoms of this world.

Telescoping

A characteristic of apocalyptic literature is telescoping or the compression of immediate historical judgments and which prefigure the ultimate judgment of God. An example of telescoping is found in Joel 1:4. The prophet Joel stated that a locust plague causing a famine in his day was "the day of the Lord" (Joel 1:15). Joel saw in the locust plague a prefiguring of final judgment. The two events are superimposed giving the hearer a sense of immanency.

The same phenomenon occurs in Ezekiel 38-39. The invasion of Judea by the Scythian armies is coupled with a vision of an almighty God ultimately vanquishing these forces:

"I shall strike your bow from your left hand, and dash down your arrows from your right hand. You shall fall on the mountains of Israel, you and all your troops, and the peoples who are with you; I shall give you as food to every kind of predatory bird and beast of the field. You will fall on the open field; for it is I who have spoken,' declares the Lord" (Ezekiel 39:3-5).

"Gog and Magog" is a biblical symbol for the heathen nations of the world. The Apostle John equates "the nations of the four corners of the earth" with "Gog and Magog" (Revelation 20:8). Thus, "Gog and Magog" is used in the Bible to denote the nations of the world that are opposed to Christ and His Kingdom.

The Bible tells us the Kingdom of God is destined to overcome all the nations of the world. One day these nations are going to stream into the Kingdom of God. In Psalm 2, we are told of a great King, ruling over a vast kingdom that far transcends the boundaries of the nation Israel. This Psalm speaks of the heathen nations being given to Jesus Christ as His inheritance.

This great end time revival is likened to the invasion of the Scythian horsemen in Ezekiel 38-39. The suddenness of the Scythian's attack is superimposed on the vision of Jesus Christ moving quickly throughout the nations bringing spiritual awakening to the entire world prior to His return.

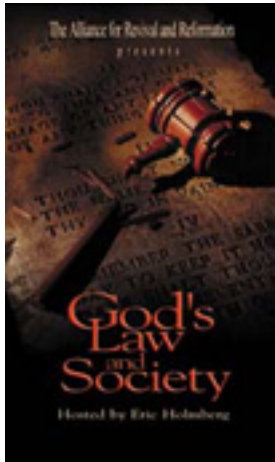
By interpreting Ezekiel 38-39 as an apocalyptic passage, it can be seen that this is not meant to be a prediction that the Soviet Union will one day invade a restored Israel. This is not to say that the Soviet Union won't invade Israel someday, but this is not what this passage is intended to mean.

Currently, the nations mentioned in Ezekiel's message are under the domination of Soviet influence. Nations such as Kazakh, Kirghiz, Tajik, Uzbek, Turkmen, Azerbaijan, Armenia, Georgia, Moldavia and the Ukraine are a part of the Soviet Union. These nations were overrun in ancient times by the Scythian hordes. Today there is great social upheaval occurring in these nations. Demonstrations calling for independence occur daily in these nations.

There is good reason to hope that a great awakening of God's Spirit will begin in a short time in these countries. The progress of this awakening will overthrow the yoke of atheistic communism and many of the people in these nations will begin to stream into the Kingdom of God.

Although God may choose to use a particular nation in some strategic way at a given point in history, His Kingdom and power to save are not bound by the governments and institutions of men. God has appointed dominion over the nations to His Son. One day, not only the Soviet Union, but all the kingdoms of this world shall be shaken by His power and they shall become a part of the Kingdom of God and of His Christ.

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Soviet Union Proposes Drastic Measures Toward Perestroika

8/90

Soviet President Mikhail Gorbachev returned home to Moscow last month after the summit to face a failing Soviet economy and increasing nationalistic unrest in the 15 Soviet republics.

Gorbachev moved to hold together a fast-splintering Soviet Republic by proposing drastic restructuring measures which would allow the 15 republics to agree on a new, looser federation of sovereign states.

The redefinition of the Soviet federation of republics could effectively ease unrest for the three Baltic State's demands for independence and quell separatist demands now occurring all across the Soviet Union.

Rival party leader Boris Yeltsin, leading the Russian republic's parliament toward its own restructuring plan, declared that the Russian republic's laws supersede the national laws of the Soviet Union. This measure would drastically reduce Gorbachev's authority in the Russian republic which includes 52 percent of the Soviet Union's population and 75 percent of its land mass.

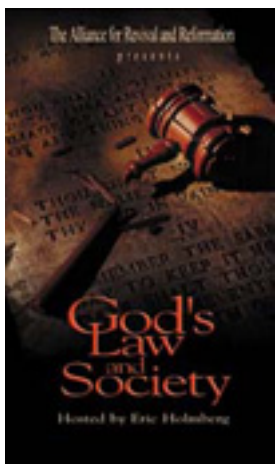
The presidents of Lithuania and Latvia, Vytautas Landsbergis and Anatoly Gorbunov, met with Gorbachev and later indicated that the Soviet president had offered their republics a deal on independence.

Estonian President Arnold Ruutel said on national Estonian radio that Gorbachev had agreed to talks and had recognized the need for independence.

Gorbachev told the Supreme Soviet legislature: "If Lithuania will suspend the implementation of this act of independence, we may start to talk. That means suspend its implementation at least for the duration of the talks."

Gorbachev had earlier ordered an embargo of natural gas, oil and other supplies to Lithuania when the country reiterated its declaration of independence and denounced the Soviet Union's forceful annexation of the Baltic States during Josef Stalin's "reign of terror" in which millions of ethnic people were deported to labor camps and later died under cruel conditions.

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Chuck Colson's Prison Fellowship in USSR

9/90

"Some of the Pharisees in the crowd said to Jesus, "Teacher, rebuke your disciples!" "I tell you," he replied, "if they keep quiet, the stones will cry out" (Luke 19:40).

It was twelve years ago that Alexander Solzhenitsyn stunned the distinguished audience assembled for Harvard's 327th commencement.

Sounding more like an Old Testament prophet than a Nobel Laureate, Solzhenitsyn charged intellectuals and the media with abandoning the West's Christian heritage and embracing instead a destructive humanism.

While the human spirit had been strengthened in the West through suffering, said Solzhenitsyn, the affluent and comfortable West had become spiritually exhausted. It had lost its courage and moral resolve.

Many dismissed the Russian writer's speech as an extremist's rantings. The suggestion of spirituality in the East seemed unlikely at best; Communist tyrants held the church in an iron grip. And in the West an unprecedented born-again movement anticipated a widespread return to traditional moral values.

But by 1990 Solzhenitsyn's startling words had proved prophetic. A spiritual movement born in the open-air masses of Krakow, the Lutheran churches of East Germany, and the sanctuaries of brave Romanian pastors had spilled onto the streets, toppling Communist tyrants. All the while the West, its born-again enthusiasm spent, drifted far from its moral moorings.

A few months ago I traveled to Solzhenitsyn's native land. There I saw firsthand the new spiritual openness in the East the Russian writer had foretold.

I went to Russia to visit Soviet prisons, and in Moscow found myself at a negotiating table across from Vadim Viktorovich Bakatin, minister of internal affairs and fourth-ranking official in the Communist government.

Mr. Bakatin is an impressive man with alert, penetrating eyes and a hearty manner. He welcomed our delegation and opened the meeting by explaining , with disarming candor, the crime problem in the Soviet Union.

Crime shot up 38 percent in 1989, he said. The reasons were varied: economic, political and ethnic unrest. But the Soviets were determined to improve their prison system and deal with their crime crisis.

He had been candid; I returned the favor. I told him that crime is not caused by economic or political or ethnic factors. It is caused by sin - by the fundamental evil in the human heart.

In a system that rejects God, there can be no transcendent values or authority to which people are accountable - so one can only reasonably expect unfettered human behavior. And that means crime. "As your own writer Fyodor Dostoyevski put it in *The Brothers Karamazov*," I said, "when there is no God, everything is permitted. Crime becomes inevitable."

Then I described Prison Fellowship's ministry: how Christian volunteers visit prisons, sharing the news that Jesus can change an offender's heart and give him a new perspective for living. Bakatin listened intently, "That's what we need," he said.

Encouraged, I laid my hopes on the table. This is what I would suggest," I said. "One, that religious services be allowed. Two, that community involvement be encouraged. Three, that aftercare be developed, using community groups like Prison Fellowship. And four, that restitution and help for victims be made part of your criminal justice process."

Mr. Bakatin smiled broadly, "Mr. Colson," he said, "we will welcome Prison Fellowship and groups like you in our prisons. We need your kind of help." He paused, then with a twinkle in his eye concluded, "And God be with you."

Surprised and delighted as I was by this outcome, I'm not so naive as to suppose that Soviet officials have all been born again. But what is obvious is that they recognize the failure of the Communist's system to provide any moral undergirding for their society.

This is the great irony of our age. While formerly "godless Communists" are affirming the fact that society cannot survive without a vital religious influence, religion continues to be shoved out of the public square in what many used to call Christian America.

- Chuck Colson

The God of Stones and Spiders, a recently released book by Chuck Colson, tells of the anti-Christian bias inherent in America's society of the 1990s. A compilation of essays taken from regular columns written for Jubilee, the newsletter of Prison Fellowship, Colson's intent is to alert the West to the forces of a hostile culture and call us to renew our spiritual strength.

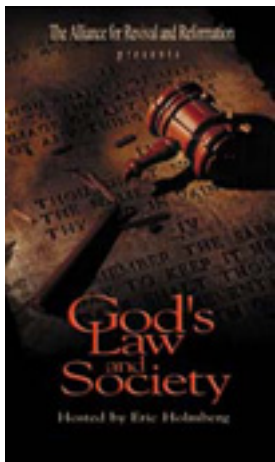
The obscure title, *The God of Stones and Spiders*, comes from the story of Nien Ching, a Chinese woman who spent seven years in prison during China's Cultural Revolution. Watching a spider weave an intricate web from a window of her prison cell, Nien Ching asked herself, "Who had taught the spider to

make a web? Could it have really acquired the skill through evolution, or did God create the spider and endow it with the ability to make a web so that it could catch food and perpetuate the species?" This experience helped the woman to see that God, not Mao, was in control.

It is the power and sovereignty of God, rather than human wisdom, that enables us to overcome in our struggles. A god limited to human campaigns and crusades is too small. Like the Pharisees, who told Jesus to keep his disciples quiet, our human effort is an offense to the true God, awesome in power and might, who can only reply: "I tell you, if these become silent, the stones will cry out!"

Colson has hit on many of the most important issues that face us and offers biblically based answers to the problems that threaten to destroy our society. Dealing with the issues of government and public policy, culture, the church, prisons and criminal justice, Colson offers challenge, insight and prophetic words for America.

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Sweeping Changes Are in Store for the USSR

Counting 500 Days to Freedom

- by Jay Rogers

10/90

The Supreme Soviet legislature adopted a radical plan in September to move beyond merely reforming their socialist economy, toward creating a Western-style free-market economy within 500 days.

Soviet President Mikhail Gorbachev initially embraced free-market economics to give the sagging Soviet Union a boost, but now radical reformers, such as Russian Supreme Soviet Chairman Boris Yeltsin and economics professor Stanislav Shatalin, have passed legislation that will eventually bring death to socialism.

The proposal for reformation, drawn up by Shatalin and passed by the Russian parliament led by Yeltsin, calls for dismantling the power of the central government and selling businesses to private owners and breaking up collective farms. This spells the end of Gorbachev's dream of perestroika: the restructuring of the Soviet economy by implementing free-market economics - yet retaining a socialist framework.

Other sweeping changes include allowing Gorbachev to wield powers affording him the authority of a dictator during the time of transition. These powers were deemed necessary by the Supreme Soviet legislature in order to help the nation toward making the drastic turnover. Gorbachev has promised to use the powers responsibly.

With the decentralizing of the Soviet government, according to Shatalin's plan, the 15 separate Soviet republics will have economic and political autonomy, with the government of the Soviet Union controlling only the military and certain communications, transportation and energy companies. Although many of the details must still be worked through during the transition, in 500 days the Soviet government will become less socialistic than many western nations.

With little or no time to lose in resurrecting the fast failing Soviet economy, Gorbachev and rival party leader Yeltsin have struck a deal. Yeltsin, if the transition goes smoothly, will emerge as the country's leader and Gorbachev's power will become greatly decreased in the transition. Gorbachev will eventually become a type of foreign minister relating to nations of the world and representing the people of the Soviet Union.

The 15 separate Soviet republics will be given greater freedom to act independently, almost like a union of confederate states rather than a single republic. People groups as diverse as the central Asian states, the Baltic states, and "fringe" nations such as the Ukraine and Moldavia, will be given the freedom to run

their own economies and elect their own government officials.

Soviet Union Experiencing Unprecedented Revival

Soviet citizens are flocking to church in record numbers since the state control of religion officially ended in late September. By a 341-1 vote, the Soviet legislature adopted historic legislation which ended the communist policy of atheist education and state control of all religious institutions and permits organized religious instruction.

In another historic move, the first church service was held in the Kremlin's Uspensky Cathedral since 1918. Since the days of Lenin and Stalin, communist officials have persecuted the church in the Soviet Union, executed and persecuted Christians and infiltrated churches with KGB agents.

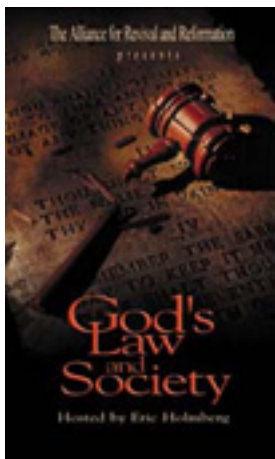
Christian leaders currently hold political offices in the national legislature, such as dissident priest Gleb Yakunin, who was jailed and exiled during the Brezhnev era. A number of Christian Democratic political parties have also emerged, all of which are now legal.

Armenian legislator, Genrikh Igitian recently stated that traditional atheistic instruction helped to "destroy" the country and said, "I believe every educated person should be instructed in religion."

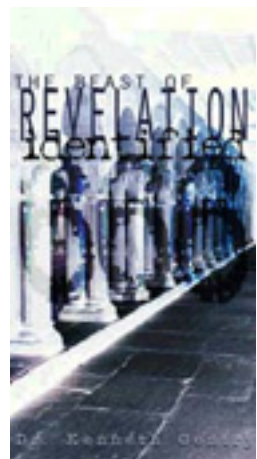
The new law on "Freedom of Conscience and Religious Organizations" declares that all religions are legal and bars the state from interfering in religious affairs. The law also allows religious groups to set up schools, send students overseas, and receive exchange students. It also permits "societies, brotherhoods, associations" and other organizations.

So what are you waiting for?

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Prison Fellowship Invited to the Soviet Union

11/90

WASHINGTON, DC (FR) - In late October, Prison Fellowship, a reform ministry founded by Charles Colson, began working within the Soviet Union in order to provide a Christian presence in the Soviet prison system.

Soviet citizens interested in working in prisons as an expression of their Christian faith were presented with four workshops by Ron Nikkel, president of Prison Fellowship International. The convocation was held in Moscow October 22-28.

"My general thrust will be to get these 850 Christian Soviet leaders connected with the Prison Fellowship Committee," said Nikkel. "The convocation is geared toward learning new ways of Christian outreach. The organizers have invited resource people from a variety of areas and since prisons are high on their list, we were invited to participate."

The four workshops presented methods for building relationships with prisoners and communicating the Gospel in light of prisoners' needs. Nikkel and Robert Babb of Prison Fellowship's Frankfurt office also worked with church leaders on how to mobilize volunteers for ministry.

Soviet Christians Organize

Organization of Christian volunteers for prison work began in April this year when Nikkel and Charles Colson visited the Soviet Union and received permission from Vadim Bakatin, Soviet minister of internal affairs, to go into the prisons with religious programming.

"Our prisons are open to you," Bakatin told Colson at the time. "This is what we need in the Soviet Union."

Consequently, Prison Fellowship International coordinated a national conference on prison ministry in Kiev last July. There, 200 people assembled and elected a committee, deciding to choose one representative from each of seven geographic regions.

"I was amazed that they followed a true democratic process," Nikkel observed. "There were nominations, then a long and heated debate preceding the elections. There were winners, but it was not unanimous. So they broke for prayer, then met again and concluded with a unanimous vote for the chosen representatives."

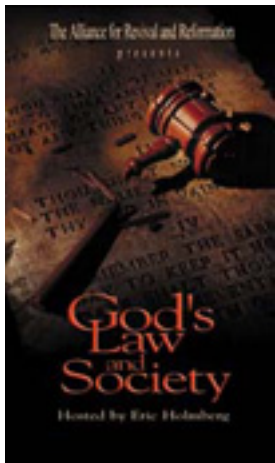
He observed that this is a Quaker tradition and that a number of Quaker traditions appear among Soviet Christians.

Christian Radio Programming

In addition, Nikkel said, Prison Fellowship will investigate the possibility, with Trans-World Radio, of broadcasting Christian programming five days a week, by and for prisoners.

"They do have radios in the prisons," he said, "and we are thinking of initiating Christian fellowship groups within the prisons to gather for the broadcast for learning and encouragement."

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Historic Soviet Congress

12/90

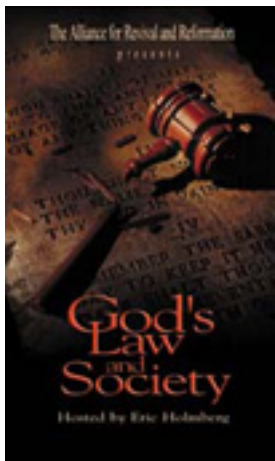
MOSCOW, Soviet Union (FR) - A few weeks after the Supreme Soviet legislature had voted to abolish laws which restricted religion, nearly 1000 of the nation's evangelical church leaders gathered for the Soviet Congress on World Evangelization. This marked the first time in 73 years that Soviet believers were able to gather for such a large interdenominational gathering.

1100 Soviet participants came from a cross section of evangelical churches and all 15 provinces of the Soviet Union. The participants of the Lausanne Congress in Moscow, coming from many different church denominations, affirmed the common tenants of Christian doctrine outlined in the Lausanne Covenant.

The Congress examined evangelism in a variety of ways including unreached groups, nominal Christians, business people, and young people. Participants looked at the mass media, spiritual discipleship, and church leadership and organizing new churches.

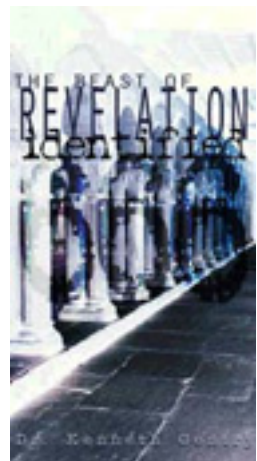
The Congress theme, "The Gospel for All Peoples," was designed to bring delegates face to face with the immensity of the task before them. The earth's largest nation, the Soviet Union occupies over one-seventh of the globe's land surface and is the world's third most populous country.

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Christian Youth International Begins

Behold I am doing a new thing!

By Jay Rogers

12/90

As we close out the first year of this decade of harvest, the prospects for World Awakening are more promising than they have ever been before at any other time in world history. This could be the decade in which the Great Commission is fulfilled!

The fires of revival are even now igniting in the Soviet Union and in Eastern Europe. Now is the time to infiltrate these nations with the Gospel! Some recent happenings concerning the Soviet Union should excite you into action:

- * A group of university students were among the people who accepted Jesus Christ during a recent outreach to the Soviet Union. Scores of young people went forward to publicly commit themselves to Christ at the end of a series of concerts put on by YWAM in 14 locations within the Soviet Union.
- * In a single meeting at a Vineyard conference last June, over \$1.1 million was raised by Terry Law Ministries for distribution of Russian Bibles in the Soviet Union. At 50c per New Testament, this will provide 2 million Soviet citizens with the written Word of God.
- * Terry Law is working to raise the \$6 million he will need to print and ship the 12 million New Testaments that he has been permitted to take into the Soviet Union.
- * 100,000 of these Bibles have already been acquired to distribute to university students throughout the entire Soviet Union.
- * Every major university campus in the Soviet Union will be evangelized in 1991 and there will be a campus ministry established on each one of these campuses.
- * Hundreds of Soviet and Eastern European youth leaders will be trained to reach their universities, cities and governments with the Gospel.
- * Office space in Riga, Estonia has recently been offered for the training of these leaders and serving as a headquarters for evangelizing the university campuses!
- * Hannu Haukka, a Finnish missionary to the Soviet Union, is calling for 500 days of fasting and prayer to correspond with the 500 day plan to create a free market economy. While each passing day brings the Soviet economy closer to anarchy and ruin, we must be in prayer and actively evangelizing the Soviet Union.

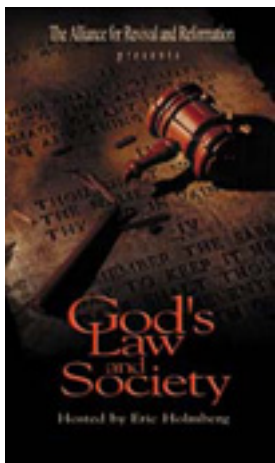
We must hurry to bring in the harvest! Let us pray for the multitudes who have never heard the Name of Jesus Christ proclaimed. Let us pray for the Soviet Church, for the government, and for the people who will respond to the Gospel message in the Soviet Union.

Will you join with us in prayer? And you might ask God about your going to the Soviet Union. There will literally be hundreds of opportunities opening to go to the Soviet Union next year. But what happens after 500 days is something we cannot know. Only God knows.

If, after having prayed for the Soviet Union, you would like to have more information about reaching the youth in the Soviet Union, or, if you would like to support this great work financially, you can write to:

Bob and Rose Weiner Ministries
P.O. Box 1799
Gainesville, Florida, 32609

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Youth Explosion Soviet Union: A Report on the beginnings of Christian Youth International

By Jay Rogers
3/91

MOSCOW (FR) - Under a new law guaranteeing religious freedom, new indigenous missions are beginning to emerge throughout the Soviet Union in an effort to evangelize their own people and extend the gospel to this country's millions of unreached people. The long-awaited revisions to the Soviet law on religion, ratified in August 1990, could not have come at a more timely moment in the history of the Soviet Union.

One of the most exciting developments concerning this new freedom is that the university campuses are now open to Christians. In the past, the Institutes and Universities of the Soviet Union included the elite students of the nation but were closed to Christians. Not only are Christians now allowed to study at the universities, but the campuses are even inviting in Christian speakers, taking advantage of their newfound religious freedom.

This year may be the most crucial time to begin Christian student groups, as a great deal of interest in the novelty of religious freedom has permeated all of Soviet society.

Before a recent meeting in an exciting new church in Moscow, featuring American youth evangelist Bob Weiner, Komsomolskaya Pravda (a major communist newspaper) ran a front page story encouraging the Soviet people to attend. The publicity brought an additional 500 people to the meeting at which there were 200 people who received Christ with many noted miracles.

A number of prominent television stations also covered the meeting, including Good Evening Moscow, a popular Soviet program. The youthful enthusiasm of the worshippers was noted by showing the charismatic style of dancing, clapping and joyfulness. The program contrasted the meeting with the Russian stereotype of drab, irrelevant religion. Coverage like this has sparked a national fascination with Christianity.

This spiritual revival began in 1987, when the Russian Orthodox church celebrated the millennium of Christianity in Russia. At that time, the government "tested the waters" of religious freedom, by returning some church buildings, granting new freedoms, and allowing Western evangelists to visit the country.

According to one American businessman who attended the meeting in Moscow: "There is now unprecedented freedom of religion in the Soviet Union." This freedom has now been extended to the

schools and universities.

Campus evangelism has begun!

On April 3- 7, a five day evangelism and church planting training seminar, sponsored by Bob and Rose Weiner Ministries International, will be held in Moscow to equip hundreds of select Soviet Christian students to reach their campuses.

Out of 60 potential campus workers interviewed in March, fifteen were selected who will be visiting hundreds of cities throughout the Soviet Union. These workers will be interviewing thousands of university students from all across the 9 time zones of the USSR and will be choosing 300 of the most outstanding Christian students to attend the April leadership seminar in Moscow.

Bob's vision is also to put a Russian Bible into the hands of every university student in the Soviet Union. Over 200,000 New Testaments have been obtained thanks to the tremendous cooperation of Terry Law Ministries and Mission Possible, Inc.

Four popular Bible study books, including Bob and Rose Weiner's Bible Studies for a Firm Foundation, have been translated into the Russian language and 100,000 of these 200 page workbooks are being printed for use on the campuses. After the April training seminar, the students will go back to their campuses with almost a thousand New Testaments and over 300 work books each.

On an ironic note, the Bible Study workbooks are being printed on a communist printing press in Moscow. The Russian New Testaments are being printed at a cost of less than 50c each on a printing press in Communist China - the same press that was used to print millions of Chairman Mao's "Little Red Books."

The goal of Bob's newly formed organization, Christian Youth International, is to release hundreds of youth workers to the campuses of the Soviet Union. Christian Youth International is working in cooperation with several other ministries dedicated to reaching Soviet youth and planting churches on the major university campuses.

One cooperating missionary, Daniel Williams, President of Calvary Ministries International, has begun a Bible College in Riga, Latvia, which is currently training over 130 students. These students will be attending the Moscow evangelism and church planting training seminar in April. This summer, Christian Youth International will be working with Calvary Ministries in an effort to plant 18 churches in the Soviet Union.

While in the Soviet Union, Bob had unlimited opportunities to preach unhindered to thousands of university students. International students and young military trainees from every communist nation in the world are sent to the Soviet Union each year by the thousands.

There is in Moscow alone an unprecedented opportunity to win young people to Jesus Christ from every yet unreached communist nation in the world. Thousands of young Cubans, Ethiopians, North Koreans, Vietnamese and many others from every communist nation in the world are gathered on the university campuses of the Soviet Union or are there serving their terms of military training.

The university campuses are perhaps the greatest resource for shining the light of the gospel to Soviet society and the communist world. Reserved for an elite few, the campuses provide a microcosm of future Soviet leadership who will be the most influential men and women in that culture. It is imperative that Christians begin to reach the campuses this year.

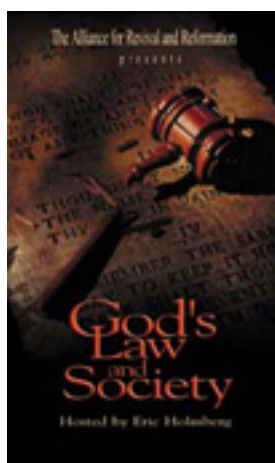
There will be literally hundreds of opportunities opening to go to the Soviet Union as a part of a church planting team this year. Every major campus will be evangelized in the 1990s and there will be a campus ministry established on each one of these universities.

If you would like to support this great work financially, or if you would like to know about opportunities to go to the Soviet Union this year as a part of a church planting team, contact:

Bob and Rose Weiner Ministries, Int'l
P.O. Box 1799
Gainesville FL, 32602

Phone: (904) 375-4455
FAX: (904) 375-6000

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Mikhail Gorbachev: The True Meaning of the Soviet Flag

By Jay Rogers

4/91

Soviet President Mikhail Gorbachev has brought some very real changes to the style of leadership within the Soviet Union. Despite the turmoil that has occurred under his leadership, Gorbachev is unlike all of the Soviet leaders of the past, who have refused to talk with the heads of state of the free world.

Gorbachev once spent many hours with Margaret Thatcher debating the power of the free market verses Marxism. Only the two of them and the Soviet president's interpreter heard the conversation. Gorbachev made everyone else leave the room.

He also spent a lot of time speaking with President Reagan. The ideas of liberty and freedom being sown into his heart and mind began to take root and overturn the falsehoods of communism.

Those ideas of freedom went deep into his heart and prospered because it was really God who sent them. Other Soviet leaders have always presented very formal canned speeches, while Gorbachev has stimulated the minds of people all over the world with fresh ideas. This dramatic change has affected all of Soviet society, especially the young people.

In an interview with some 20 year-old Soviets, Public Radio reported on perestroika ... The question was asked: "What does it mean to you?"

One responded: "It means that we can think for ourselves ... Before we were expected to only do as we were told. What we speak in the kitchen can be published in the paper. There is a feeling that we can change things. We will never allow the cult of personality worship to happen again. We keep feeling that something within us needs to be changed, but we don't know what it is."

What is the driving force behind all of the changes the past few years have brought to the Soviet Union? The answer to this question can only lie in an unseen force in history which is pulling the Soviet people toward a greater destiny. It is as if the God of all history has said to the Soviet Union, "I'm going to put my hook in your jaw and turn you around and rain fire upon you. Is not my word like fire and like a hammer that shatters the rock?"

The Soviet Flag

Long viewed as a symbol of communistic repression and a threat to the West, the flag of the Soviet Union, with its Hammer and Sickle, attests to the prophetic destiny of God on this great nation.

Hammer: "Is not my word like fire and like a hammer that shatters the rock?" Jeremiah 23:29

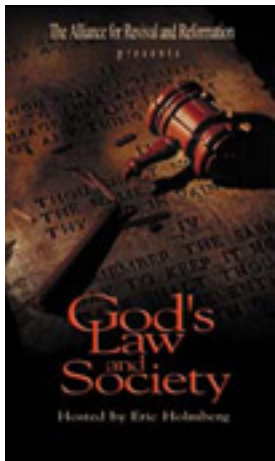
Sickle: "Thrust in your sickle and reap for the harvest of earth is ripe."
Revelation 14:15

Star: "Until the day dawns and the Morning Star arises in your heart."
2 Peter 1:19

Red Flag: "The blood of Jesus." He has redeemed every nation ... every nation shall serve Him.
1 Peter 1:19

In the West's fear of the spread of communism, we have missed a greater significance behind the symbols of the Soviet flag. A meaning once hidden now reveals that there is a great destiny for this nation. The question has never been - "Could the West contain communism?" - but rather - "Could communism resist freedom?"

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Mikhail Gorbachev - A Modern Cyrus?

4/91

A Time magazine article recently described the precarious balance in which the tenure of Soviet President Mikhail Gorbachev is hanging. "He may be the most widely disliked figure in the Soviet Union, yet he is convinced that he alone can avert outright warfare among tribes and factions that hate one another even more than they hate him" ("The Conductor of Discord," March 25, 1991, p.33).

Gorbachev stands on a narrow precipice. On either side are civil war with social anarchy or a return to the iron hand of a repressive dictatorial government. The condition of the Soviet Union at this moment is extremely urgent. Forces which seem out of control have been unleashed which either threaten to destroy the Soviet republic or promise to bring lasting change and permanent freedom. Caught in the fulcrum of the mechanism of change, Gorbachev is being used as an instrument to bring freedom to many long repressed people.

Soviet President Mikhail Gorbachev has brought some very real changes to the style of leadership within the Soviet Union. Despite the turmoil that has occurred under his leadership, Gorbachev is unlike all of the Soviet leaders of the past, who have refused to talk with the heads of state of the free world. Gorbachev once spent many hours with Margaret Thatcher debating the power of the free market verses Marxism. Only the two of them and the Soviet president's interpreter heard the conversation. Gorbachev made everyone else leave the room.

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One responded: "It means that we can think for ourselves ... Before we were expected to only do as we were told. What we speak in the kitchen can be published in the paper. There is a feeling that we can change things. We will never allow the cult of personality worship to happen again. We keep feeling that something within us needs to be changed, but we don't know what it is."

What is the driving force behind all of the changes the past few years have brought to the Soviet Union? The answer to this question can only lie in an unseen force in history which is pulling the Soviet people toward a greater destiny. It is as if the God of all history has said to the Soviet Union, "I'm going to put my hook in your jaw and turn you around and rain fire upon you. Is not my word like fire and like a

hammer that shatters the rock?"

While we must always keep in mind the diabolical nature of the communist system of government, as well as a realistic understanding that a few reforms will never renew a governmental system whose foundational principles deny personal freedom, truth and the existence of God, we must not ignore the possible beginnings of freedom that are stirring within the Soviet Union today.

God has foretold in His word that every nation, every tribe, and every kingdom of this world is destined to come under the Lordship of Jesus Christ. While the earmarks of repression are still observable in the Soviet Union and while oppression still continues, the seeds of communism's downfall have already been planted.

Perhaps history will record that the unseen hand of God moved through Gorbachev and his policy of glasnost to insure the complete destruction of communism - an event scheduled on God's calendar in order to establish His kingdom on earth as it is in heaven.

In the West's fear of the spread of communism, we have missed a vital truth. There is a great destiny for this nation. The question has never been - "Could the West contain communism?" - but rather - "Could communism resist freedom?"

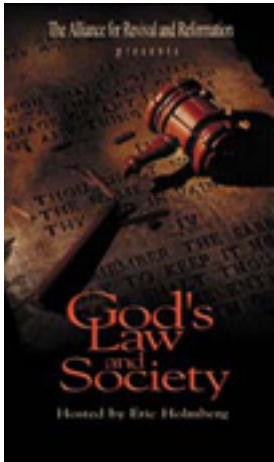
Some of the most obvious recipients of the benefits of perestroika have been the Soviet Jews. The number of Soviet Jews returning to Israel in 1990 exceeded the expected 150 thousand, as thousands of last minute arrivals landed in Israeli airports in late December before the impending Persian Gulf War. This year the total number of Soviet Jews returning to Israel under Gorbachev may approach one million.

Like King Cyrus, the Persian who promised safe passage to returning Jews coming out of the fallen Babylon in the 6th century B.C., Gorbachev is allowing an ancient prophecy to be fulfilled. The Prophet Jeremiah proclaimed that the Lord would bring "the sons of Israel from of the land of the north and from all the countries where he had banished them" (Jeremiah 16:14,15). Today Gorbachev is allowing Soviet Jews to be restored to their biblical homeland.

Financing this tremendous task, Christians and Jews from all over the world are sponsoring the Soviet Jews' safe passage out of the Soviet Union. Forbidden to take Soviet wealth out of the country, many Jews are being greeted at the Jerusalem airport by a banner that reads "International Christian Embassy Jerusalem."

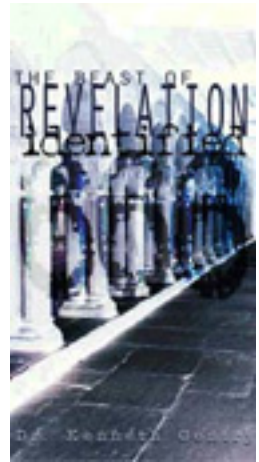
Many Jews, who have been falsely taught that Christianity is at the source of the vast anti-semitism of Europe, are visibly overcome with emotion at the first sight of their homeland. The thought that Christians have actually helped them to come home is unbelievable. A great reconciliation of Jews and Christians around the world is occurring as a result of the sponsored airlifts.

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Christian Youth International July 1991 Conference

8/91

Christian Youth International is now a bonafide campus movement in the Soviet Union!

A July 3-7 conference was attended by 2000 university students. Out of the many who attended, one thousand student leaders were selected to to be intensively trained as campus evangelists at three upcoming discipleship conferences in August, October, November and December. Then in January, a "Youth Celebration '92" conference will be held January 21-26. This will be attended by all the students who are saved as a result of the labor of the 1000 campus workers.

Exciting miracles took place at the July conference and several revivals broke out among the students in their cities in the following weeks.

* On Friday night, the glory of God fell during a healing service. Literally hundreds of students were healed and several notable miracles took place. Deaf ears were opened and eyesight was restored to several people.

* Following the conference, hundreds of students were saved at evangelistic meetings in the city of Kazan. An infant church has been birthed there. The plan of CYI is to send evangelism teams wherever revival breaks out. CYI will establish churches in the cities of the Soviet Union where many students are being won to the Lord.

How did such great fruit come to be harvested in such a short period of time? The move of the Holy Spirit in the Soviet Union is unprecedented - God is being glorified in this nation. Using a simple leadership training program, Bob Weiner, founder of Christian Youth International, has spurred rapid growth of this movement among university and high school students.

Earlier this year, 100 Soviet Christian leaders were interviewed and 20 were selected to go in teams of two to interview students in hundreds of cities all across the eleven time zones of the Soviet Union. 300 students attended a five day leadership conference in April. Each student was exhorted to believe God to win many other students to Christ. To equip them in their task, they were provided with 10,000 Bibles and hundreds of Jesus Brings New Life Bible study books in the Russian language.

A tremendous response soon followed - since January, the movement has increased over one-hundredfold. As the July conference began, there was the anticipation that God was doing something monumental among this group. The sessions consisted of celebratory praise and worship, which could begin in dead silence in the awesome presence of God, and then slowly accelerate into an explosive time

of dancing and jubilant praise. Hundreds of students were baptized in an Olympic size swimming pool. Many others were filled with the Holy Spirit and delivered from demonic oppression.

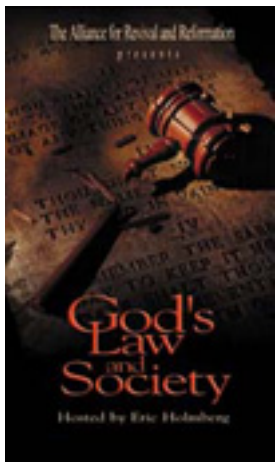
The change in these young people was evident - many were transformed night by night - as they entered into a powerful time of anointed preaching, teaching and equipping. Five afternoon workshops, plus a morning and evening session, gave each student the opportunity to soak in over 50 hours of training during the five day conference.

Meals and lodging for the 2000 students were paid for by Christian Youth International. Bob Weiner reported that only one week before the commencement of the conference, as a sign of God's miraculous provision, tens of thousands of dollars poured in providing enough money to conpay for the total expenses of the conference including food and lodging for 2000 students and the printing of thousands of Bible study books.

Where will this revival take the young people of the Soviet Union? Several of the conference's speakers indicated that this revival is now reaching a greater intensity level than what transpired 20 years ago during the "Jesus Movement" in Southern California. It is evident that God is raising up a new generation of church leaders who will take the Soviet Union into the 21st century.

Some are predicting that this awakening could continue and may grow to the magnitude of the First Great Awakening of the 1740s, during which one-third of the American colonists were saved. If this is the case, then there is the real potential of harvesting over 100 million souls (one-third of the 300 million population of the Soviet Union) for the Kingdom of God before the year 2000. This awakening could turn into the greatest move of God in human history.

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America Tries to Make Sense of Soviet Politics

By Konstantin Pleshakov

A Soviet View of American Academia

An article reprinted from the Moscow News

August 4, 1991

The following article "America Tries to Make Sense of Soviet Politics" is representative of the outlook of the Soviet people. Giving an accurate critique of the political views of a cross section of America, Konstantin Pleshakov emphasizes the failed attempt of the Soviet government to restructure the socialist system.

Americans love to hear of change, especially crumbling totalitarianism, a boggy even their grandfathers never saw. But if after six years of change the Soviet Union is ready to accept Christmas food relief, it's a bizarre change. If you talk with academics at American universities about the Soviet Union you can see that they fall into several different categories:

Liberals of the 1960s

Their political views took shape on the crest of the leftwing movement in the U.S. They favor social experiment and leftwing views in general. They are sympathetic towards Marxism and distinguish it from Stalinism with a determination I can't comprehend: a liberal of the 60s ferociously criticizes every step taken by the Bush administration.

They like many features of state socialism in the USSR such as the non-existent "collectivism," "social security" and "egalitarianism." They screw up their eyes maliciously on hearing of private businesses. Liberals of the 60s are well off, they aren't like members of the US Communist Party, whom nobody likes. Among the academic community they are well known, people who live perhaps as comfortably as second secretaries of party central committees in the Soviet Republics.

They simply can't understand why Soviets don't want socialism any more. They say: "I hope your grandiose experiment will be carried through." God forbid.

Liberals of the 60s are enthusiastic about all Soviet leaders ranging from the Center (Gorbachev), towards the left wing (Yeltsin, Popov, Sobchak). For them Gorbachev is outside all criticism. They support active aid for the Soviet Union, something on the scale of the Marshall Plan. They are not naive. Especially if they are Sovietologists, they well understand the games Soviet bureaucrats play - which is why they support the idea of a Marshall Plan and Western control over its implementation.

Liberals of the 60s are consistent friends: the political preferences that took root when they were still young are a firm link with an USSR undergoing change. Whatever takes place in the Soviet Union, the liberals of the 60s are with us till the end.

Traditional liberals

They have no affiliation with the leftists. They value human rights above social experiments in other lands. They like the Soviet Union for the current change rather than its socialist past (as do the liberals of the 60s). Traditional liberals don't ignore those things liberals of the 60s like to forget (like bloodshed in Lithuania). They watch events in the Soviet Union with guarded optimism and regard its leaders with caution. They judge the situation with reference to traditional liberal ideas and most certainly see a considerable difference.

Traditional liberals are for aid to the USSR but they are stumped on seeing the gluttony of Soviet bureaucracy, disarray in Soviet society, the uncertainty of the Republic's position. Traditional liberals are sometimes amazed at Soviet endurance.

Tolerant conservatives

They appreciate our fear of a new mode of socialism - that's part of their system of values. What's happening today in the former "socialist camp" confirms their past predictions. For many years tolerant conservatives argued with liberals of the 60s about the USSR's history and future. Today tolerant democrats in the USSR behave in almost the same way tolerant conservatives predicted. This gives them great moral satisfaction. They criticize most of the Soviet leaders and mainly for good reasons. They take a detached view of the Soviet Union.

Whereas liberals of the 60s would like to see the socialist experiment continue, conservatives are fascinated with the new anti-socialist experiment. They are in no hurry to help the Soviet Union, being very cautious and not wishing to send investment down the drain and provide aid in dubious circumstances - when reforms are contradictory.

Caustic conservatives

They have insisted all along that the system should be destroyed. It has now finally collapsed. One Sovietologist caustically remarked: "They say Soviet perestroika has failed. It hasn't: communism has collapsed." Caustic conservatives should be happy, but they aren't for some reason. Mostly because they no longer have an enemy to contend with. All along they were busy fighting communism in one way or another and still call for vigilance. They aren't against helping the USSR on the whole, but do nothing to help.

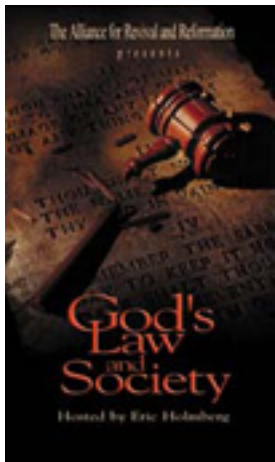
What stumps tolerant conservatives is seen by caustic conservatives as an insurmountable obstacle.

Whether historians or traders, they still want to make sure their enemy is dead. They are not intimidated by the prospect of a possible loss of geopolitical balance in Eurasia if the Soviet Union breaks apart, or if it becomes depleted, angry and abandoned by the world community. Caustic conservatives do not wish to consider these dangers. They want to see the noxious system razed to the ground.

The Soviet Union is in disarray. A country Americans thought they knew well - the winter of Stalinism, mummified leaders, fighters for human rights - has all at once been turned into a formidable crossword puzzle. Today's Soviet Union does not fit any pattern. America is accustomed to the logic of categories of good and evil, black and white. In the USSR it is hard to find logic.

But the seventy-year-long winter has been followed by spring, hasn't it? Yes, it's spring, but a strange spring which history has never before known.

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An Analysis of the Soviet Awakening

By Jay Rogers
8/91

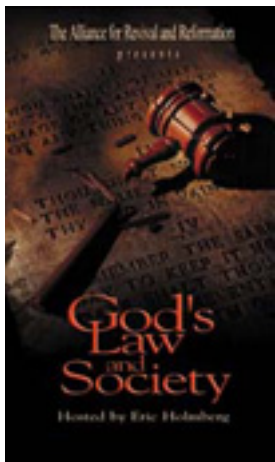
Since 1988, the year when the Soviet Union celebrated the "Millennium of Christianity" in Russia, religious groups have enjoyed comparative freedom and many churches have taken full advantage. Many existing churches have doubled or tripled in size since then; the vast majority of the new converts are under the age of 30; a growing number of Christian school teachers are introducing Jesus into the classroom; and many new churches are being planted to accomodate the surging tide of salvation.

There are also some serious problems to be countered by Christians; rather than coming into unity after years of persecution, many churches continue to be divided; and many cults, such as the Hare Krishnas, Mormons, Jehovah's Witnesses and the Unification Church, are also gaining new members.

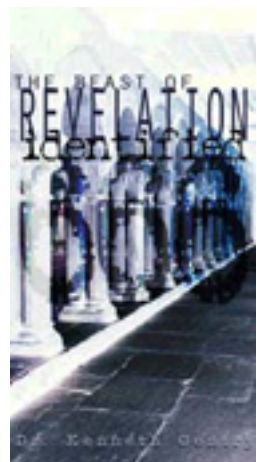
On a positive side, Soviet leaders are meeting frequently with missionary evangelists; and laws have been passed which allow churches to establish missionary training schools which may incorporate foreign exchange programs as a part of their training.

According to one young Soviet Christian we interviewed: the greatest needs for the church are "mature servants who will come to the Soviet Union and do the work of pastors, evangelists, teachers, etc. to equip the new converts. Most of the Christians in Russia are new believers who want to work in the ministry. We need ministers from America to start new churches and shepherd the flock and to train people in local churches to be pastors."

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jrogers@forerunner.com

A Look at Mikhail Gorbachev: Can Perestroika Produce Democratic Freedom?

By Jay Rogers
8/91

In 1987, Mikhail Gorbachev released his famous work, *Perestroika: New Thinking for Our Country and the World*, the outline of his policy for the restructuring of the Soviet system. This is an overview of the plan he presented in April of 1985 to the Plenary Meeting of the Central Committee of the Communist Party. The Communist Party then endorsed his plan of Perestroika as their general policy line.

It was immediately heralded in the West as a breakthrough; a new openness or glasnost was proposed as a way of admitting the failures of the Soviet system and a means of engendering a mutual trust and understanding with the free nations. In America, publications such as *Time* magazine heralded Perestroika and glasnost as a move toward western-style democracy. Gorbachev was named "Man of the Year" and later "Man of the Decade" by *Time* and he received the Nobel Peace Prize.

By 1991, the economic demise of the USSR has been interpreted as a failure of Perestroika. Gorbachev announced recently that the Soviet Union would continue to try to move toward a system of reform under a government consisting of "reformed Communism." Although the Party has apparently fallen from favor with the people, and Gorbachev has renounced atheism and Marxism, his policy of Perestroika is still in place.

But what does Perestroika actually say to the West? Perestroika states emphatically from the very first chapter that its goal is a return to Leninist-Communism. In this work, Gorbachev maintained that the potential of socialism hadn't yet been realized. He made frequent appeals to western leaders for nuclear disarmament, "new thinking," and global environmentalism. A reading of Perestroika will show that these terms are just socialism dressed up in popular, western, free-world lingo. So what is really new about Perestroika?

Here is the plan in Gorbachev's own words:

"Perestroika is an urgent necessity arising from the profound processes of development in our socialist society." p.17

"The works of Lenin and his ideals of socialism remained for us an inexhaustible source of dialectical

creative thought, theoretical wealth and political sagacity. His very image is an undying example of lofty moral strength, all-round spiritual culture and selfless devotion to the cause of the people and to socialism." p.25

"The Leninist period is indeed very important. It is instructive in that it proved the strength of Marxist-Leninist dialectics, the conclusions of which are based on an analysis of the actual historical situation.... The important thing was to translate it into the practical language of everyday life." p.26

"There are people in the West who would like to tell us that socialism is in a deep crisis and has brought our society to a dead end. That's how they interpret our critical analysis of the situation at the end of the seventies and beginning of the eighties. We have only one way out, they say: to adopt capitalistic methods of economic management and social patterns, to drift toward capitalism....

"To put an end to all the rumors and speculations that abound in the West about this, I would like to point out once again that we are conducting all out reforms in accordance with the socialist choice. We are looking within socialism, rather than outside of it, for the answers to all the questions that arise. We assess our successes and errors alike by socialist standards. Those who hope we shall move away from the socialist path will be greatly disappointed. Every part of our program of perestroika - and the program as a whole, for that matter - is fully based on the principle of more socialism and more democracy." p.36

Here in effect, is Gorbachev's plan. Allow basic human freedoms to function within the socialist state while bolstering the material productivity of the nation and the happiness of the individual:

"More socialism means more democracy, openness and collectivism in everyday life, more culture and humanism in production, social and personal relations among the people, more dignity and respect for the individual.... We will proceed toward better socialism rather than away from it.... We want more socialism and, therefore, more democracy." p.37

More socialism and more democracy?

Perestroika is - in theory - a form of socialistic democracy. But it differs greatly from the American form of democracy. The Russians themselves are a people in search of democracy. For thousands of years they have been oppressed by invasions of barbaric tribes, placed under the thumb of Czarist Russia, then ruled by the iron fist of Stalinist Communism, and now being ruled with renewed Communist leadership.

Communist Russia has been ruled with the same spirit of oppression as during the time of the Czars. The spirit hasn't changed - still there is oppression - only now it is through a committee. But through all the centuries there has been a gradual change. Ivan the Terrible - a madman, Peter the Great and Josef Stalin all ruled over a nation that was in search of democracy. This long history brings us to the present day - a time when real and lasting progress can be made.

During the past five years, Gorbachev has continually vacillated between concessions to Communist

hardliners while gradually opening up the Soviet Union to the West. In a meeting before the Communist Party in July 1991, he reportedly made his strongest denunciations of the socialist system.

Whether he first realized it or not, Gorbachev started a process in 1987 which has prepared his country for mass evangelism by Christian missionaries and for a resulting freedom which can only come when their society is leavened by the gospel. Western Christians, if they avail themselves to the Holy Spirit and see beyond the media smoke screen to the real issues at hand, can tip the scales of destiny in favor of a lasting freedom.

The question that needs to be asked here is: Can socialism and freedom coexist as Gorbachev once maintained? Or is it a system that must be done away with completely before freedom can reign? We must answer: True lasting freedom can only come when the socialist system is done away with and a Russian Constitution is ratified on the basis of the natural law.

The Natural Law

What is the natural law? For most of America, this term is forgotten; yet it is the foundation on which our entire society is based. This question reveals the fact that we have forgotten that it is the Judeo-Christian ethic upon which our laws and government are based. Although not every American has been Jewish or Christian in personal orientation, Americans have until recently held to a Judeo-Christian worldview. This worldview is based on the natural law.

Simply: The natural law states that governments are founded for the purpose of protecting rights, not granting rights. All human beings are born into the world apart from any rulership of government; the only laws they are bound to be subject to are God's laws found in the Bible. Men should enter into citizenship of a civil government by consent, not by force. When we enter into this citizenship, the Bible commands us to obey the civil authorities, because even they have been instituted by God (1 Peter 2:13-17).

There are God-given rights which are self-evident; that is, even people without the Bible can see them (Romans 1:18-20). These rights are life, liberty and property. These rights exist even without civil government. The natural limit of government is to protect these rights. However, only those people who are able to be self-governing under God's laws found in the Bible are capable of enjoying the full privileges of these rights.

Thomas Jefferson, the author of the Declaration of Independence, said that natural rights were also moral duties:

"Man has been subjected by his Creator to the moral law, of which his feelings, or conscience as it is sometimes called, are the evidence with which his Creator has furnished him.... The moral duties which exist between individual and individual accompany them into a state of society ... their Maker not having released them from those duties on their forming themselves into a nation."

The Constitution of the United States assumes that the American people are fully capable of being self-governing. Thus the Constitution confirms both the natural law and the Biblical law as the basis of a moral code which every citizen is bound to obey. The sole purpose of the Constitution is to "secure the blessings of liberty" which a God-fearing people ought to enjoy.

The United States Constitution

The basic outline for the first working democratic republic is found in the United States Constitution. Whereas the Soviet Union has drafted several constitutions since their Leninist beginnings, the United States has drafted only one in its history. The body of the U.S. Constitution remains completely unchanged after over 200 years. This is baffling to some Russian students; during my recent trips to the Soviet Union some of them wanted to know why. To them it was a violation of the law of progress.

The fact that the U.S. Constitution remains successful and unchanged is not due to the fact that we are a democratic society; or that we have a free market; or that there is a comprehensive Bill of Rights. Our country has a successful Constitution because it is based on the main premises of the natural law. The American documents of liberty are merely extensions of philosophical reasonings based on biblical principles. The Declaration of Independence and the Constitution outline our basic liberties and propose a structure that limits the powers of government to protect those freedoms.

The success of the American system is founded firmly on a biblical basis of government and an understanding of the natural law. While many countries seek to copy the American free market system or impose laws which guarantee basic freedoms, they will always fail to produce true liberty unless their form of government implies an understanding of the natural law. Unless the framers of any national constitution understand that it is the Bible which provides the laws and principles upon which a successful, free society must be based, their system is destined to fail.

But what did Gorbachev have to say about the American system?

"I know that American propaganda - yes propaganda - presents America as a 'shining city atop a hill.' America has a great history. Who will question the importance of the American revolution in mankind's social progress, or the scientific - technological genius of America and its achievements in literature, architecture and art? All this America has. But America today also has acute social and other problems, to which not only has American society not yet found an answer, but, even worse, it is looking for answers in places and in such a way that may lead to others having to pay.... I admit frankly that what we know does not support the idea of the United States of America as a 'shining city atop a hill.'" p.215

Looking at our current failures - which are moral failures due to America's recent rejection of Christian values - Gorbachev rejected the American system as a whole. It is a shame that he did not understand that the root of America's problems lies in the decay of the root of America's success: biblically based social order and the innate freedom of each individual to responsibly govern himself under God's laws found in

the Bible.

Nevertheless our form of government ought to be the model - a city set on a hill for all the world to see - which other nations would copy. Any democracy which is based on a moral code which agrees with the natural law and the Bible is destined to succeed.

The socialist mentality defines democracy as collectivism. Collectivism states that the worth of a person is determined by what he contributes to the group. The society benefits from each individual's productivity. The individual benefits from the privileges he enjoys as a productive citizen. For instance, doctors get more benefits (but not in the form of capital) than factory workers. The deception here is that a person is valued for his productivity, yet is not allowed to share in the wealth he produces. Benefits and privileges take their place.

In direct opposition to collectivism, Christianity teaches the principle of individuality. All of us are unique, yet God does not value us by what we produce. God also gives us the right as individuals to possess property. The principle of private ownership of property gives birth to the idea of self-government. If we are self-governed according to the laws of God, then the material wealth produced by our own industry will naturally increase.

Each of us has been created equal in the sight of God with certain inalienable rights. When individuality, private ownership, self-government and industry are all working together, a free market economy arises. To expect Communism to produce these ideals is foolish. In fact, the very definition of Communism is the direct opposite of these principles: collectivism, state ownership of business, state control of individual rights, and a government controlled economy.

Retaining a form of socialism, Gorbachev once hoped to revive his country by giving the people certain rights, and allowing a degree of private ownership and capitalism in the form of foreign investment. But is this plan feasible? Can socialism and democracy work together?

Democratic Freedom

The form of government the United States enjoys is correctly labelled as a Democratic Republic. It is democratic because there is an underlying assumption that all men are created by God with certain equal and inalienable rights. We are republican in the sense that all legislation and judicial proceedings are done through representation of the people. The tyranny of the majority is eliminated through the judicial branch of government which is appointed by the existing executive representative. The tyranny of the individual is eliminated by frequent, democratic elections by the people.

American government is truly "of the people, by the people and for the people." There is also the sense that all freedoms are inalienable; that is, our rights are God-given. Rights cannot be given by the government or taken away by the government. When a government becomes tyrannical, it becomes the God-given duty of the people to overthrow it.

In the 1980s, Mikhail Gorbachev believed that freedom and socialism could coexist - and the policy of Perestroika was birthed. His recent denunciations of Communist policies and the resulting coup by Communist hardliners may be the result of the hard experiences of the past six years.

Let's continue to look at the differences between socialistic democracy and the freedom based on the natural law by examining the God-given rights of private ownership of property, and freedom of the press and religion.

A Free Market

Privately owned property is the basis of a free market economy. Under the Soviet plan of Perestroika instituted in 1985, citizens of the Soviet Union were allowed to establish private enterprises and own and buy private businesses. The chief goal of this plan was to encourage foreign investment in order to stimulate the economy. Presently over 90 percent of all the businesses in the Soviet Union are run by the state.

The move to a free market economy is a slow change. In fact, most of the Soviet people are not capable of paying the exorbitant registration fees required to begin and operate private businesses. Most are discouraged by the immense amount of bureaucratic paper work involved in starting such an enterprise.

Commercial businesses are, for the most part, unprofitable because even highly motivated businessmen are constrained by many legal restrictions placed on their enterprise by the government. To compound this problem, once the enterprise is established, it must out of necessity cooperate with the state run businesses since the private sector is not as yet fully developed. The immense waste of time and financial investment due to government regulations ensures that most private businesses will remain small.

Hence, the God-given right to property is still being violated by undue control by the Soviet government. The reforms have given the Soviet people greater freedom than in the times of Stalin, or even Brezhnev, but these freedoms are cannot be compared to the inalienable freedoms of the West.

Freedom of the Press

Two of our inalienable liberties include freedom of expression and the press. The Communist government has acquiesced to these two liberties. But the Communist government is granting concessions to the people, when each one of these rights is already God-given according to the natural law. If the people realized that liberty comes from the Lord, then they would know that they are already free.

In registering the newspaper Predvestnik in the Ukraine (one of the more progressive republics) we found that any group of four or more citizens with official documentation may register a newspaper. The price of registration was 1000 rubles, low by American standards, but for an individual Soviet citizen

equivalent to almost four months salary!

After this fee has been paid the government may deny registration or close the newspaper at any time. This arrangement encourages foreign investment and the growth of newspapers run by successful companies, but restricts freedom of the press for the individual and almost abolishes individual initiative in publications.

Freedom of Religion

There is more freedom of religion in the Soviet Union today than at any other time in Communist history. There is almost unlimited freedom of religious expression and there is an openness among the people which makes evangelism simple and easy. The difficulty comes when churches are formed and they wish to meet and establish themselves in their communities. The Soviet government requires each church that is meeting regularly to register with the state.

It is here that churches become subject to the arbitrary requirements of government officials. Independent charismatic churches are routinely denied registration. Often the state will require them to submit a full summary of doctrines and practices which must be approved by the state. They will also scrutinize "the psychology of the church" before registration will be made complete. The Soviet government allows the establishment of new churches but regulates and controls the process. Consequently, many young churches refuse to register and continue to be harassed by the KGB.

Guaranteeing free press and worship to the people while striving to maintain the socialist apparatus is like trying to mix oil and water. It simply cannot be done. The two are based on mutually exclusive principles.

Freedom of the press and religion are based on the assumption that these are rights given by God to the people. Socialism, on the other hand is a state-run ideal, in which freedoms are given to the people by the state. In fact, the people of communist countries often act as though freedom is something that the government gives you. The people themselves must be educated and liberated from this idea.

Hope for the Future

Hope for reform within the Soviet Union can only come when the gospel is spread throughout their society. Only when biblical principles become ingrained in the hearts and minds of the people can true democratic freedom result. Within this process there must be Christian education. The people of the Soviet Union must begin to realize that the government does not exist to provide freedom. Governments exist only to protect property - and most importantly: liberty of conscience.

Liberty of conscience includes every democratic freedom which we as Americans hold as God-given inalienable rights. A tyrannical government is one which invades the rights of conscience of the people. Furthermore, this type of government will eventually control all the property and the economy. Christian

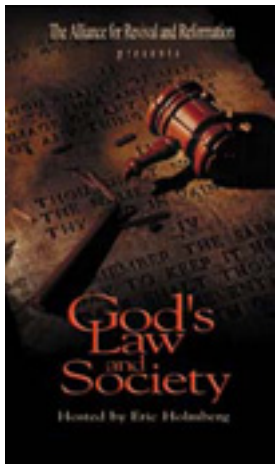
education is needed to prevent this type of government.

Education of Christian principles secures free government to future generations; without it tyranny will reign. An ignorant people will quickly become a people enslaved. In fact, it should come as no surprise that the initial goal of communism has been to gain control of all newspapers and effectively indoctrinate the people by squelching all forms of personal expression.

Our hope for the future of the Soviet Union is a bright one. When Communism finally grinds to a halt - under Gorbachev or another leader - the gospel must continue to be preached until it takes root all across the land. Only then can individuals be self-governing under the laws of God. They will then be able to choose representatives who will form strong local governments. The government will exist solely to protect the individual rights of the people and secure their property from theft and foreign invasion.

As the gospel is preached, Christians will become responsible for educating the people. The rights of individuals will be protected in future generations and the Soviet Union will be known for its high standard of morality. Love for God, family and country will be the chief characteristic of a people who are truly governed by a just and loving God.

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Predvestnik: The Voice of a New Generation

By Jay Rogers

8/91

In July of this year, a student newspaper was established in the Soviet Union. This publication will go forth on the university campuses as a voice to the youth of our generation; it will be a bright and shining light in a dark place. Exactly one day after the coup, this newspaper was printed in Moscow. We thank God for His miraculous timing!

Choosing a Name

The name Forerunner translates several different ways in the Russian language. We wanted our subscribers and supporters in the United States to immediately identify this newspaper as the Russian language Forerunner, so initially the name Predtecha was chosen. Predtecha means literally, "one who runs before." However, we discovered that this is an archaic name associated with Russia's past. The word Predtecha appears in the Russian Bible, but it is not generally used or understood.

So another name - Predvestnik - was chosen. Predvestnik means literally "Foreteller." It has the same meaning as a "herald," or a "prophet." This is the meaning we want to convey. This newspaper will go forth in the spirit and power of Elijah to preach the gospel in all the Soviet Union.

The Need

There is an unprecedented opportunity in the Soviet Union today to saturate this society with Christian literature. The average Soviet citizen has been raised in total atheism - in a world where the name of Jesus Christ was rarely mentioned. To counter this famine for the Word of God, New Testaments and Bibles in the Russian language are being delivered by the ton to the existing churches and ministries. Speaking with Christian students, I discovered that most Christians in the Soviet Union now have Bibles. There is now an even greater need for other types of Christian literature.

This is where Predvestnik comes in. I will be a "new, sharp threshing sledge with double edges." It will openly challenge the principles of Marxist-Leninism, while presenting a fresh, exciting gospel message to the youth. There are now no nationally distributed Christian youth newspapers of this type in the Soviet Union. From time to time, local editions of Christian newspapers will spring up in the western cities, but many perish due to a lack of financial support, equipment, trained staff and supplies.

Due to this lack, the potential for Predvestnik is very great. There is a great demand for Christian literature caused by a virtual spiritual desert. The vision for Predvestnik is to be a vast lake full of God's

Word at the center of this desert.

There is in reality an almost unlimited demand for Christian literature in the Soviet Union. Our first printing, 100,000 copies, is only a drop in the bucket compared to the vastness of what God desires to supply. With an exchange rate of above 30 rubles to the dollar, we were able to supply the formation of this newspaper at a low cost. For example, \$2000 was able to cover all the expenses for myself and a staff of four people living and travelling in the Soviet Union for one month as well as printing 100,000 copies of the first edition.

Now is the best time for the beginning of such a publication. We are beginning this great work with virtually perfect timing. We have the opportunity to become the first nationally distributed Christian publication of this type in the Soviet Union.

Financial Support

This project is being funded by friends and subscribers of The Forerunner. We wish to thank every person who has contributed thus far. The support of this newspaper is one of the most fruitful investments in missionary work that you can make. Consider that the average salary in the Soviet Union is 260 rubles per month. At the current exchange rate (30 rubles to the dollar), a gift of 100 dollars could pay for the support of one staff member for an entire year!

We hired several Christian journalists, photographers and artists in Kiev as full time staff. Each comes with a recommendation from a pastor of a thriving church in Kiev. Alexey Salapatov, the managing editor, is a computer science student at an institute in Kiev most of the year. He and Roman Medvid, another computer programmer, are currently responsible for the editorial work of Predvestnik. They will continue to provide oversight and leadership of the newspaper and later in the year staff members will be added.

An apartment in Kiev will be leased as the main office for Predvestnik. We also want to provide a photocopier and a \$2000 professional quality post-script laser printer (currently we have an ink jet printer) and provide supplies which are impossible to obtain in the Soviet Union.

There are many road blocks when working within the socialist system. The recent upheaval in the Soviet government is one such hindrance. Therefore, all of these plans are tentative and subject to change. However, in the formative stages of this newspaper, God has moved miraculously to remove many roadblocks. The providence of God has been evident from the very beginning and I believe that He will continue to provide the finances necessary to complete foundation laying of this newspaper. I believe that the current obstacles will be taken out of the way.

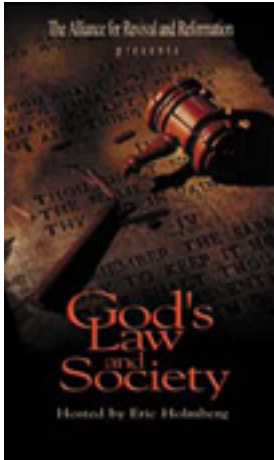
We are building for the long term, but there is a sense of urgency to act now to make this publication solid and capable of supporting itself if the need arises.

Would you consider supporting this project at this time? Now is the time for the harvest in the Soviet Union! Your financial giving is greatly needed and appreciated.

- Jay Rogers

Managing Editor, The Forerunner
Editorial Consultant, Predvestnik

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A Providential History of Russia

By Jay Rogers
8/91

An early Christian legend says that it was the Apostle Andrew who first preached in the region of Scythia on a missionary journey. Stopping on his way back on a bend in the River Dnieper, he planted a flag on its shore prophesying that one day a great city would arise in this place. The city of Kiev arose in this spot as early as the fifth century.

The Slavs, who form the nucleus of the Russian population, emigrated to Russia from the neighborhood of the Carpathian mountains. From the earliest period from which we have any record of them, they are known as a free people, strongly opposed to subjection.

By the ninth century, the Dnieper with its many tributaries formed the boundary of the Slavonic settlements to the east. On the north, they reached the great Valdai plateau and the great lake region. On the west and south, they touched the German settlements, and on the southwest, bordered on the Byzantine Empire. In the middle of the ninth century, we find them split up into numerous tribes settled on the soil and engaged chiefly in hunting and agriculture.

They were a continental people, without a military organization, and on account of the endless warfare between the tribes were but little able to resist the inroads of invaders - the Vikings, Mongols and Turks - who now pressed them from the north, south and east.

The Foundation of the Russian Empire

It was the invasions of the Vikings or Northmen which forced a union of northwestern Russian principalities under a Scandinavian chieftain named Rurik. The very first warlike expeditions of the Vikings had been directed against the Slavs. The Vikings established themselves on the east coast of Sweden and sent frequent expeditions to the northern frontier of Russia.

The Slavs and Finns of northwestern Russia came to have great respect for the bravery and power of the Scandinavians and finally decided to call them to their aid - a move which would protect them from the crueler invasions of the Mongols and Turks. They sent to Rurik, a great Scandinavian chief, saying, "Our land is great and has strength in abundance, but it lacks order and justice. Come and take possession and rule over us."

In response to this invitation, Rurik gathered together his kindred and a company of armed followers, and established himself on the northern frontier of the Slavs. He soon became very powerful and about the year 862 made Novrograd (about 100 miles south of the present St. Petersburg) the capital of an empire stretching from the lakes in the north to the sources of the Dnieper in the south.

In the meanwhile, two Viking chiefs by the name of Askold and Dir had wrested Kiev from the eastern Slavs and established Scandinavian rule over them. The first certain date in Russian history is the year 865, during which Askold led an expedition against Byzantium. This expedition was successful, and Askold's fleet was destroyed in the sea of Marmora. The barbarians attributed this disaster to the efficiency of the prayers of the Christians, and, as a result, Askold and many of his followers embraced Christianity. In the following year, the Church was established at Kiev.

Kiev - The First Capital of Russia

The death of Rurik occurred in 879, when he was succeeded by the oldest member of his family, Oleg. This ruler conquered the eastern Slavs, put Askold and Dir out of the way by an act of treachery and made Kiev the capital of the Empire. The great Byzantine city, Constantinople, was now the goal of the Russian Monarchs. In 907, Oleg reached the gates of Constantinople and obliged the emperor to pay a large ransom for the city and to agree to a treaty of free commerce between the Russians and Greeks.

The kings descended from Rurik gradually consolidated the monarchy, which was destined to become one of the foremost powers of Europe. The state came to be called Russia, from Ruotsi (Corsairs), the name given by the Finns to the Norse conquerors.

In 988, Vladimir I adopted the Greek Orthodox Church as the official state religion. He ordered that churches and priests be established in all towns, and that the people be baptized. Thousands of people formed lines at the river Dnieper and were baptized en masse.

Although it was a forced Christianization of Russia, it was beneficial to the progress of the society in general. From this time, monks from Byzantium and architects, artisans and merchants from Germany, Italy and Greece, spread languages, customs and ideas of the Christian nations of the East and West. They brought their culture to the fierce tribes of the North until by the eleventh century the Russians were on the same level of civilization as the people of western Europe.

The Tartar Conquests

But then in the thirteenth century, this budding civilization was rudely crushed by invading Tartar hordes, who overran the unfortunate land and for more than two hundred years held the Russian princes in a degrading bondage, forcing them to pay homage and tribute, and inflicting upon the people the most horrible atrocities. Then Russia was cut off from the rest of Europe, and the civilization and nationalization of the Slavs was delayed until the fifteenth century.

In 1301, the government of Kiev moved to Muscovy, or Moscow. Ten years later the See of the Orthodox Church followed. This was the foundation of Czarist Russia. Moscow was fortified as a protection against the Tartars. Over a 300 year period the city was gradually enlarged, the Kremlin was built and Moscow gained economic control over the surrounding principalities.

The Czars

In the 16th century Ivan the Terrible was crowned the first emperor of Russia. Ivan saw himself as a new Caesar and promoted a system of peasants and nobles. While the rest of Europe was moving into the Renaissance, the Reformation and the Age of Discovery, the Russian Czars were establishing medieval feudalism as a way of life. The next one hundred years were marked by civil wars, peasant uprisings, foreign invasions and treachery.

In the 17th century, the Romanovs founded a dynasty that ruled Russia for the next 300 years. Under the Romanovs, the czar's power increased dramatically, local governments weakened and the Orthodox Church was exploited to fix the status of the peasants. Expansionist policies continued, Siberia was settled and vast areas of land were incorporated into Russia.

The most powerful of the Romanovs was Peter the Great (ruled 1689-1725). Peter was determined to open a window to western ideas and brought tradesmen from Europe to Russia to train his people. He fought a war against Sweden and incorporated Karelia, Finland, Estonia and Livonia into his Empire. The city of St. Petersburg (Leningrad) was founded and southern acquisitions were taken after a war with Persia.

But even with all the land acquisitions and enlightenment that was coming into Russia, the peasants remained cruelly oppressed. Catherine the Great and Alexander I continued to expand the empire during their reigns. By the 19th century, the Russian Empire included part of Poland and stretched all the way to Alaska and northern Californian coast. By the time of Alexander's death, Russia was the largest country in the world. They had resisted Napoleon, but unrest among the peasants mounted and many of Russia's young aristocrats plotted to overthrow the government.

Nicholas I succeeded Alexander and, frightened by an attempted coup during the early years of his reign, began one of the most repressive regimes in Russian history. Ironically, this period also was the era of the great authors, Tolstoy, Dostoyevsky, Pushkin and Gogol, and the composer, Tchaikovsky. Dostoyevsky prophetically warned his nation against the consequences of atheistic thinking which was at work in the minds of Russian intellectuals. "If there is no God," he wrote, "then everything is permissible."

Nicholas was followed by his son, Alexander II who began a great reform of the system his ancestors had created. He became known as the "Czar Liberator." Nicholas survived many assassination attempts by radicals who wanted either socialism or anarchy. In 1881, the revolutionaries assassinated him. If Nicholas had lived longer, Russia may have entered the 20th century as a democratic society.

Alexander III relied on the army and established a secret police (the forerunner of the KGB) to quell further uprisings. He made the Jews scapegoats for his father's murder, forced them to live in certain provinces, and subjected them to periodic pogroms, or organized massacres. During this time many Jews

emigrated to the United States. Alexander also turned back many of his father's reforms.

The Last of the Czars

The collapse of the imperial regime came in the early 20th century. Nicholas II, a weak ruler who faced serious political and economic problems during his reign and suffered an unexpected defeat in the Russo-Japanese war. On January 22, 1905, a large crowd of peasants followed a priest to the Winter Palace in St. Petersburg to present a petition to the Czar. At the palace troops fired into the crowd, killing several hundred people. The incident is known as "Bloody Sunday" and spurred a worker's strike which paralyzed the faltering nation.

Czar Nicholas granted a constitution which gave voting rights, freedom of the press and assembly to the people. A legislative body called the Duma functioned on through the first World War. Nicholas rode a popular crest of patriotism for czar, Church and country at the outbreak of the war, but faced with crushing defeats by the Germans, food shortages and a shattered economy, the people deposed him in 1917.

The Duma met to organize a provisional government on March 15. A legislative body composed of socialists and liberal democrats was formed and tried to restore public order. Headed by Alexander F. Kerensky, the Provisional Government seemed for a fleeting time to be steering Russia toward a democratic form of government. But they made several mistakes: they allowed the rival Bolsheviks to form a rival political structure throughout Russia; they freed political prisoners allowing the exiled revolutionaries Lenin and Trotsky to return to Russia; and they vowed to continue the war with Germany.

The October Revolution

The Germans reacted to the Provisional Government's decision to continue the war by supplying the Bolsheviks with huge sums of cash and by secretly conveying the exiled Lenin from Switzerland to Russia. Born Vladimir Ilych Ulyanov, Lenin was a brilliant student of Marxism and began to see himself as a prophet of the Communist revolution. Lenin developed an intense hatred for God, the Orthodox Church, the clergy, the czar, and the Jews.

After further military defeat, the Provisional Government began to lose the favor of the people. The Bolsheviks seized power using their paramilitary force, the Red Guard. Lenin and Trotsky came to the forefront of the revolution as the new leaders of Russia. When Lenin allowed the people of Russia to go to the polls, they voted overwhelmingly against the Bolsheviks and gave the Communists only one quarter of the seats in the Constituent Assembly.

Lenin's solution was to declare that the election was not valid because it had occurred too soon after the revolution to be meaningful. He forcefully cleared the Assembly with the aid of Bolshevik soldiers. For the next three years civil war raged between Russian "Whites" and "Reds." Leon Trotsky's Red Army put

an end to all uprisings by 1920 and a Communist dictatorship began.

Lenin began a long standing policy of the Soviet Union: hostility toward all forms of Christianity. In the early years after the revolution it was the Orthodox Church that suffered the full brunt of persecution. Protestant churches enjoyed comparative freedom and took the full advantage, but it was not for long.

The Reign of Terror

The bloodiest reign of terror in modern history, which surpassed Hitler's attempted genocide of the Jews, was the rulership of Josef Stalin. During the 1930s and 40s, millions of people were killed in Stalin's purges. Many of these people were Christians.

Then World War II abruptly changed the situation. Exploiting the Russian nationalism of the Orthodox Church, concessions were made between Stalin and Christian leaders. A relaxation of oppression led to a spiritual revival in the Soviet Union during the war.

Post War Russia

This relative freedom did not last long, however, as Nikita Krushchev came to power in the 1950s. Krushchev unleashed a vicious attack against the Church which lasted until his fall from power in 1964. Half the Orthodox churches in the country were closed during this time and Baptist and Pentecostal churches suffered as well. This militantly atheistic policy has affected all the churches in the Soviet Union. Communist policy toward the Church has swung between violent persecution and subtle propaganda, but at no time has the Communist Party officially abandoned its declared aim of destroying Christianity.

In the midst of these persecutions, there have appeared a group of vocal Christian dissidents within the Soviet Union, who have kept up the prophetic tradition of Tolstoy and Dostoyevsky in calling their nation back to God. Most notable among these Soviet dissidents is Aleksandr Solzhenitsyn.

Solzhenitsyn, author of *The Gulag Archipelago*, a narrative which describes his imprisonment under Stalin, has also compiled a collection of essays written by some of the Soviet Union's most brilliant thinkers, the majority of whom also happen to be Christians. The following excerpts are taken from *From Under the Rubble*:

"Mysteriously and unsuspected by the busy multitudes, Christian consciousness, once almost defunct, is stealing back. It is as if a door had opened while nobody was looking. Why is this rebirth taking place in our country, where Christianity is attacked particularly systematically and with great brutality, while the rest of the world suffers a decline of faith and religious feeling?

"Backsliding and denials notwithstanding, we live in a Christian culture in a Christian age, and it is Christianity that is the fermenting agent, the 'yeast of the world,' causing history to rise like dough in a

trough, not only in the past but in the future as well. We are profoundly convinced that Christianity alone possesses enough motive force gradually to inspire and transform our world."1

"We discover with astonishment that so-called rationalist humanism actually lacks an adequate rational basis for its defense of the dignity and inalienable rights of the human personality - for which it has often risked both life and limb. The American Founding Fathers who many years ago first propounded the 'eternal rights of man and the citizen' postulated that every human being bears the form and likeness of God; he therefore has an absolute value, and consequently also the right to be respected by his fellows.

"Rationalism, positivism and materialism successively destroyed the memory of this absolute source of human rights. The unconditional equality of persons before God was replaced by the conditional equality of human individuals before the law."2

Despite the Marxist mandate to sweep aside the principles of Christianity, the strength of the Church continued to grow behind the Iron Curtain. The principles of communism, which were cultivated in the Soviet Union for nearly a century, never achieved the utopia which Marx foresaw. Instead, the predictions of Russia's prophets are now beginning to come to pass.

From under the rubble of a fallen system, there is now arising a new hope. Communism's downfall has been precipitated by the presence of an overcoming Church which has withstood all persecution and has now been vindicated by the God of history. The Soviet Union has been destined for one of the greatest spiritual revivals of all time.

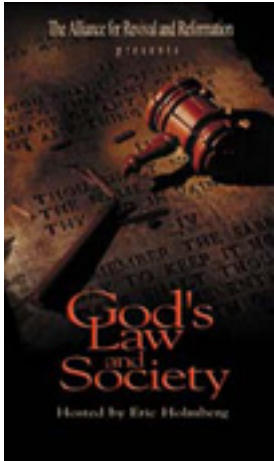
The Second Christianization of Russia

Travelling recently in the Soviet Union we encountered growing spiritual fervor among the people. Coupled with this revival has been an almost complete rejection of Marxist-Leninism among the people. Coupled with this rejection, Soviet leader Mikhail Gorbachev had recently loosened the shackles of restraint on religious freedom. It is unclear at this point what the recent change in power will mean for the Soviet Christians. However, a spiritual force has been unleashed which will eventually transform this great nation.

It has been over a thousand years since the first Christianization of Russia, which consisted of a forced baptism of Vladimir's subjects in the river Dnieper. For the first time in history, we see the hope of a spiritual awakening that would spread throughout the fabric of Russian society. The shakings and turmoil that is making the daily news is an indication of what is happening in the spiritual world. We must remember that God and not man is in control of the Soviet Union.

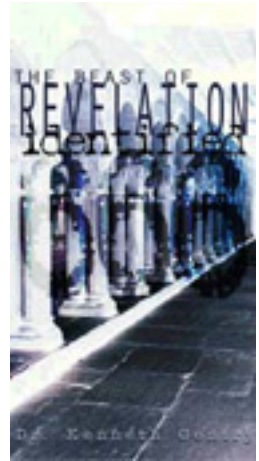
1. A.B. "The Direction of Change," From Under the Rubble, Little, Brown, and Company, 1974, p.146-147.
2. Vadim Borisov, "Personality and National Awareness," From Under the Rubble , Little, Brown, and Company, 1974, p. 200.

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Mikhail Gorbachev quote

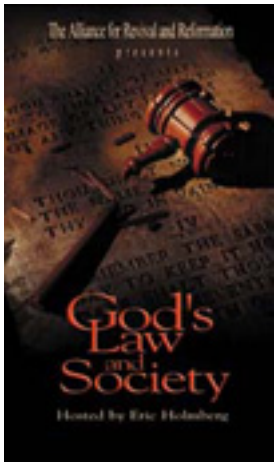
Quote of the Month
9/91

"Only Jesus Christ could take a few loaves of bread and feed the thousands ... Only Jesus Christ could solve problems such as these."

- Mikhail Gorbachev

On describing the problems posed to him with the breakup of the 15 republics of the Soviet Union.

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The One-Way Mirror

By Jay Rogers
9/91

Standing in the city square of Kiev last July, I saw something that prefigured the downfall of the communist government one month before it happened.

I was visiting a small church in the Ukraine made up mostly of young people - teenagers and young adults - five of whom are establishing a newspaper in the Soviet Union similar to The Forerunner. That day we had been to the River Dnieper. Three young converts had been baptized in the river by their pastor, completing a Christian tradition that has been taking place for two thousand years. But for the Kievan beach-goers it was a strange novelty. Many stopped and watched the event and stayed and listened to the pastor's sermon on the meaning of baptism.

Remarkably, this group of young Christians then decided to preach the gospel in the city square. One of the young men who had just been baptized wanted to publicly declare his faith to the thousands of people passing through the square after working hours. As I stood and watched, I noticed above us a large hammer and sickle insignia on a building. In the background was the Ukrainian government building ornate with communist symbols engraved in stone. Directly across the street was a three story high statue of Lenin. I then realized that only a few years before preaching the message of Christianity in public was forbidden.

Scores of people gathered to hear, some immediately rejected the message and walked on, and others stopped to listen intently and asked questions. Many were given the address to the church and were invited to a service. It was still a novelty - like the baptism an hour before - most Kievans had never seen such a spectacle.

And yet I realized that the "spectacle of the message of the cross" has always been the life-blood of the Christian movement. This is exactly how the gospel originally spread throughout the World during the Early Church era (33-325 AD). The New Testament has a lot to say about the "spectacle" or the "foolishness of preaching." According to one description the Christian message has always been divisive (2 Cor. 2:15-17). People hearing the gospel message either embrace it for its life-changing simplicity, or they mockingly scoff at its foolishness and reject it.

On American campuses the story is the same. From Harvard Square to the UC Berkeley campus, preaching evangelists often show up. Most will walk on by undistracted by a common event. A few students will grasp at the heart of what is being said. Others greet the preacher as a buffoon, a clown, a sideshow of entertainment.

But on this warm, sunny day in the Ukraine, the preaching was incredible. Gazing up at the Soviet flag,

the statue of Lenin, and the communist symbols in the square, I felt that the power of a kingdom was being shaken ... and it was. This wasn't simply a public square; it was an arena for displaying the power of God through the Church. These young people were an army and the legions of hell - the communist legacy in the Ukraine - were about to be vanquished through the power of their words.

In the Bible God says: "Is not My word like a hammer that breaks a rock into pieces?" (Jeremiah 23:29).

Upon returning to the United States, I watched the hourly news reports of the failed coup attempt against Mikhail Gorbachev and the resulting ouster of the communist governments of all 15 republics. The most incredible scene was that of the city square in Kiev. On my television screen, I saw the demolition of the communist insignia in the very same square which I had just visited. Hammers were smashing the name of Vladimir Illych Lenin on the base of his statue to pieces.

All over the Soviet Union statues of communist heroes were being toppled. One Latvian man - obviously a Christian - said: "We just tore down a monument to Lenin, perhaps there should be something to be put in its place. It should be replaced by a monument to Jesus Christ."

The Christian movement in the USSR, so often ignored by the western media, was now being recognized. There was certainly something miraculous about the failure of the coup. Communism wasn't defeated from the earth, it was vanquished by the powers of heaven. The New Testament speaks of "the principalities and the powers of the heavenly realm." This is a description of spiritual beings - angels and demons - which war over cities and towns, battling for the hearts and minds of men. The Church is described as the showcase for God's spiritual power.

"His intent was that now, through the Church, the manifold wisdom of God should be made known to the principalities and powers in the Heavenly realms" (Ephesians 3:10).

In our Western culture of materialism - often devoid of lofty spiritual ideas - many would scoff at the idea of demonic forces holding power over a city. But was there ever a force so rightfully described as demonic as the scourge of Stalinist Russia? From the viewpoint of the physical sciences, there are theorems in the field of quantum mechanics which allow for the necessity of parallel universes. Would it be strange to discover that there are other created beings besides ourselves which inhabit our world?

A good analogy of the natural realm and the spiritual realm would be to consider what we can see with the human eye of the total light spectrum. If we could see past the natural colors that we discern with the unaided eye, we would discover a vaster spectrum. Likewise, there is a vaster spectrum of experience than what we can see in the material world.

It is as if there is a one-way mirror that divides the universe. We see only the reflection; but on the other side we are being watched by spiritual rulers - the principalities and powers of the spiritual realm. And it is the Church that is being watched most intently.

As I watched young Christians preaching to their Ukrainian countrymen, I also was aware of some other groups - Hare Krishnas passing out literature near the subway entrances, anti-nuclear protesters stimulating the political consciences of the people, etc. - but I knew that there was only one message that was being heard by the powers that controlled that city.

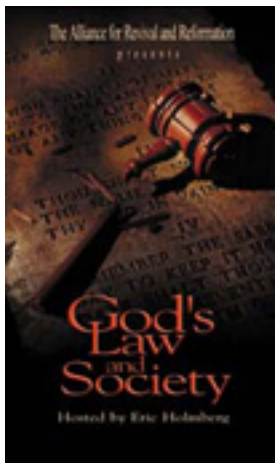
How strange it must have been for those powers to look down on the earth and see young Christians with a message going forth like a hammer to smash their power, like a fire to consume them. And how strange for them to know that their allotted time of rulership was almost up. The last sands in the hour glass had almost sifted away. And their kingdom was about to be supplanted by another Kingdom which would last forever.

- Jay Rogers

Managing Editor, The Forerunner

Editorial Consultant, Predvestnik

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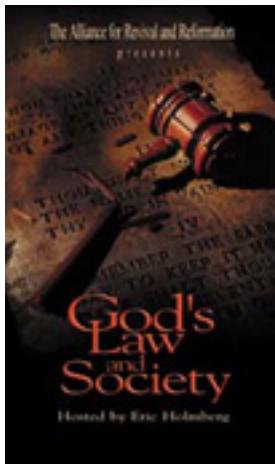
Reforms Suggested for Soviet Schools

9/91

In May, a pilot curriculum for Soviet secondary schools was reviewed by the Supreme Soviet Education Ministry, which last year asked Wheaton Bible College professors to suggest a curriculum that would instill moral values. A 1990 survey by the ministry showed that 81% of the adult population in the Soviet Union were still "seeking a belief system."

On the reading list, to be test-taught in 100 schools next Fall, are the Illustrated New Testament, Pilgrims Progress, Know Why You Believe, and In Pursuit of Holiness. If accepted, the curriculum will be taught to all 70 million Soviet secondary students.

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White House Predicts Revival of Christianity in Russia

9/91

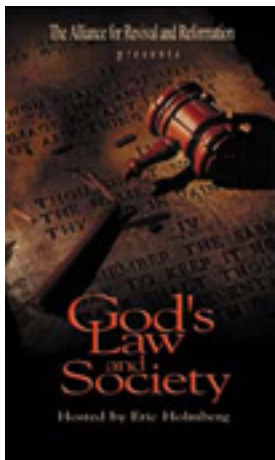
President Bush's foreign advisors are expecting a strong reemergence of Christianity in Russia, bringing with it a moral framework that has long been missing from Soviet political life.

This revival is coming at a time when the moral problems of this society threaten to hinder positive change. Alcoholism, in particular, is a serious problem - the life expectancy of Soviet men was 10 years lower than that of men in the West during the 1970s. This is partially due to the hard drinking of a large portion of the population.

Now Soviet leaders are looking for positive moral guidance. Evangelist Billy Graham met with Soviet leaders Gorbachev and Yeltsin in July. Both leaders had told Graham of the need for "some philosophy, some religion, an inner strength" for their society.

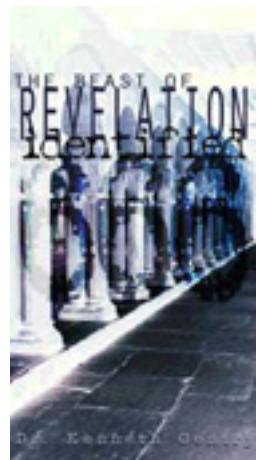
For the first time in 70 years, Christians are allowed to be involved in the political life of the republics. Although Gorbachev himself claims to be an atheist, the burgeoning spiritual awakening is sure to have an effect on all levels of Soviet society including its political leadership.

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Nikita Khrushchev quote

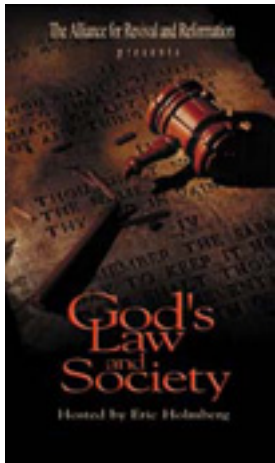
Quote of the Month
10/91

"I can prophesy that your grandchildren will live under socialism."

"We will bury you."

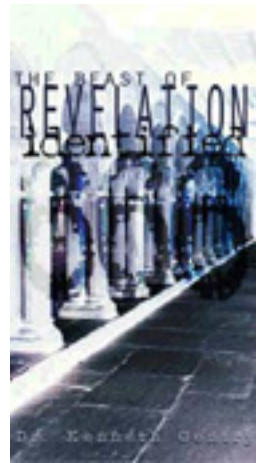
- Nikita Khrushchev

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Russian Forerunner almost shut down by coup attempt

An update on the beginning of Predvestnik

By Jay Rogers

10/91

MOSCOW (FR) - Predvestnik is now an officially registered Christian youth newspaper in the USSR. The first printing of this publication amounted to 100,000 copies; these are being distributed in over 100 cities throughout Russia and many of the other Republics. However, since the first run of newspapers occurred during the last week of August, it was not accomplished without resistance from the Communist coup attempt led by Genadi Yenayev.

Alexey Salapatov, the managing editor of Predvestnik, was in Moscow during the week of the "Second Russian Revolution" in order to facilitate the printing of the first edition. According to Alexey: "Communism contributed its mite to prevent us."

Ordering a halt to the printing of all newspapers in the USSR, Yenayev placed Communist troops around the building in which Predvestnik was due to be printed. All paper and supplies were seized. When the coup failed, the orders to print Predvestnik were reissued. However, all the red ink that would have been used in printing the first newspaper had been irretrievably lost.

Rather than wait for extra supplies to be ordered in the slow moving Soviet system, Alexey decided to print the 100,000 copies of the first run of Predvestnik in blue and black ink only.

The first issue of Predvestnik is an eight page newspaper. Some of the articles included are as follows:

* Voice of the New Generation - This article summarizes the current spiritual awakening which is now taking place among Russia's youth. Millions of Russian Bibles have been distributed in the Soviet Union by Western ministries in an attempt to evangelize the Russian people. Questions are posed - such as: "Are these Bibles being read and understood?" - "Are there biblical answers for the problems which confront our nation?"

* Worldview - An explanation of Biblical worldview is given. There is a Biblical paradigm for every discipline taught in the school curriculum. "Now that the philosophy of Marxist-Leninism has fallen, what worldview will replace it?"

* Christian Youth International - A brief history of this student movement is given. The dates of upcoming monthly conferences in Moscow are given, and students are invited to attend.

* Who is Jesus Christ? - The Russian people are now grasping for Truth in a spiritual vacuum. The claims of New Age, materialist dialectics, and false religion are brushed aside. A Biblical view of the claims of Jesus Christ - the Son of God - is presented.

* Alexander Bolotnikov Testifies - Born a Ukrainian Jew, Alex studied in a Jewish seminary for two years before giving his life to Jesus Christ. (His testimony appears in English in The Forerunner, Summer 1991.) Alex now plans to begin Messianic Jewish Fellowships throughout the USSR.

* The Christian Idea of Man and Government - An adaptation from Verna Hall's work on the U.S. Constitution, this is the first part of a series of articles on Biblical Christianity and how the writings of Christian philosophers have influenced civil government.

Predvestnik is now one of the major Christian publications in the Soviet Union. Due to the labor of the newspaper's staff, mass literature evangelism among the Russian speaking youth of the Soviet Union is now a reality.

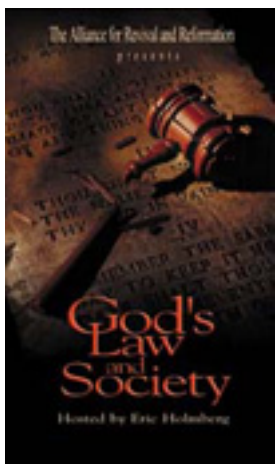
The next edition of Predvestnik is due out in November; the plan is to do a 16 page, bi-monthly edition in blue, red and black ink which will look similar to The Forerunner. Extra finances are now being raised to tie everything together. The remaining needs are as follows:

1. Finances for the first few press runs. The first few press runs are in need of financial support from American supporters.
2. A laser printer and photo-copier. These two tools make life much easier for an editor. Predvestnik's staff will have the best equipment available for their needs.

If you would like to see a sample copy of the new 16-page Russian language Forerunner, or, if you are interested in supporting this work financially, write:

The Forerunner
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Big changes in store for Ukraine

The New Soviet Union

By Jay Rogers

10/91

With a population of 52 million, Ukrainian legislators are pushing this Soviet Republic toward complete democratic freedom and autonomy from Moscow. This would make it the largest nation in Eastern Europe, and potentially, with its agricultural richness and warm water ports in the Black Sea, on par economically with western European nations such as Germany, France and Italy.

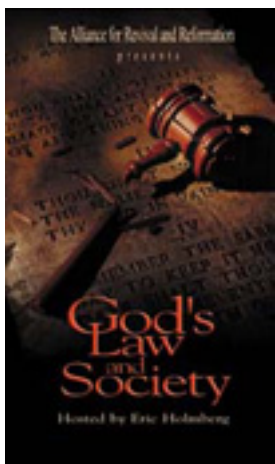
The Ukrainian people are a nation with a complex history, yet until now they have never had a chance to establish independence for long enough to secure their own identity. But this December 1st, its eligible voters will go to the polls to cast two crucial ballots. The first is to decide whether the Ukraine will become independent; the second is to select the republic's first democratically elected president. The Ukrainians will vote for independence and will choose a leader who will progressively steer the Ukraine toward its national sovereignty.

The economic situation is of a high concern during this time. When the Ukrainian government introduced an internal customs control blocking the flow of agricultural goods to Russia, the Russian government retaliated by blocking the flow of gasoline which has caused severe shortages for automobiles and have shut down factories. Economic ties to Russia remain strong, yet Ukrainians are resolute in their move toward complete national independence.

The most encouraging sign to come out of the Ukraine, however, is its burgeoning spiritual awakening. Long considered to be the "Hub of Christianity," the city of Kiev is currently experiencing a strong revival of Christianity - the historic kind of Christianity practiced by Jesus and the Apostles. While the Russian Orthodox Church and the Ukrainian "Eastern Rite" Catholic Church have struggled over the issue of establishing a "national church" in the Ukraine, many Protestant and non-denominational churches are springing up everywhere.

As was the case in Eastern Europe and the Baltic nations, praying followers of Jesus Christ are sure to have a profound influence on the nation as it moves toward democracy.

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The Moscow Revolution: "I was there."

Reported by Alexey Salapatov

Editor-in-chief of the Russian language Forerunner

12/91

This article was written shortly after the events of August 1991 in Moscow. I was there from beginning to end. I wrote a short day-by-day chronicle of all the facts written here. You heard all about this from newspapers, television and mass media in America, no doubt. These are my own observations and thoughts. The tenses are mixed because I divide the events as they are happening from other information about the coup. If my style seems informal, this is because I am questioning the greater significance of this "Last Revolution." Here I am wondering if it will be the last revolution in our history. If God has shown me something here, then I must tell my story. Let God help me to inquire into these things which I have seen to reveal the Truth.

On August 18th, I am leaving Kiev for Moscow in the evening to deal with some problems concerning the printing of our newspaper - Predvestnik. As usual, the atmosphere of the train station reminds me of a large eastern bazaar. There are many people around. Some are seeking tickets, others sleep on the floor or wait for the train. The air is very hot and dry in Kiev. As the train pulls away from the station and travels for a few hours we enter rain

On the morning of August 19th, the train arrives in Moscow on time at 9:09 am. The scenario is ordinary - nothing unusual here - except for one interesting trifle. The train stewards whisper to their colleagues arriving from other cities: "Did you hear about it?" - "Haven't you heard about that yet?"

I didn't suspect that anything unusual was happening, so I didn't think anything of it. Perhaps these whispers were brought about by the death of some high ranking official in Moscow or by violence caused by the racketeers who control the black market trade around the station. Nothing in any way suggests a crisis or high treason. I immediately leave the station and ride the Metro to the Sevastopol Hotel.

Having come to the office of Christian Youth International located at the hotel, I greeted everyone there and introduce myself to the new director, Steve Connolly. I had come to clear up some questions concerning our first newspaper edition.

The first news I heard of the coup was from the BBC World News Service: "Yesterday tanks rolled into Moscow - Three people were killed." Later we found out that soldiers killed two people pumped up by drugs who were trying to break through a barricade.

Despite everything that is happening, we decide to pursue business as usual. Even the coup isn't a good enough reason for us to avoid the job we have come to do.

We meet with the head of the publishing company who informs us about the continuing negotiations with the coup plotters for their surrender. I don't know if it is the truth or not - but it seems that the coup was organized in an amateurish fashion. Even such an important thing as the curfew they imposed was not observed.

Coming back to the hotel in a private, car our attention is riveted on a small radio tuner. We are able to tune in the democratic station, Radio of Russia, since it is close by. The announcer tells of the people's resistance to the communist troops: "And now all members of the so-called emergency committee are trying to reach Vnukovo airport."

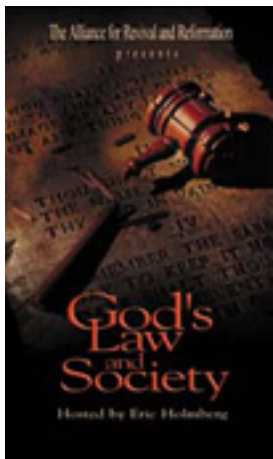
Using all my knowledge of English, I interpret these sensational messages to Steve: "Oh, yes it seems that the ordeal is coming to a close." Steve asks, "Do you mean it's over? The Revolution is finished?" I said, "Yes, I hope it's over!"

We praise God that this conspiracy ended as quickly as it began. Even the weather changes from a nasty rain to sunshine. We are having lunch and I am informing Steve and another staff member about some footnotes of Russian history, about times of coups, revolutions, putches ...

I couldn't help wondering: Was this the last deed of its kind in Russia?

Who knows? God alone ...

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More on Russian Forerunner

12/91

As a student of the Russian language and Soviet society, I know the seeds that are being planted and the harvest that's being reaped. I want you to know that even the "token" issues which were sent to some friends of mine were not in vain; they were given to me and soon passed on to native Russians in this country!

Teri D. Van Leuvan
New Lebanon, New Hampshire

Siberian student enjoys Russian Forerunner

Greetings from Siberia! I enjoyed the time I spent with you in Moscow. I saw the first issue of the Russian "Forerunner" - (Predvestnik). The first issue was good.

Here is a document that your readers might find interesting. It says that the owner of it is a member of the Pioneers Organization of Lenin of school #35. This is a communist youth group. Inside there is a poem: "In your hearts a big power is growing. Roads, storm, and wind are waiting for you. Live so that you will not be ashamed to look into the eyes of our dear Lenin." On the other side it says that your name is written down in the Book of Honor. And you have the honor to have your picture taken next to the flag, the banner of the Pioneers Organization of school #35. Now they don't use this card anymore. And there is no longer a Pioneers Organization in our school.

Murad Abdul-Ali
Krasnoyarsk, Siberia

Question about Gorbachev quote

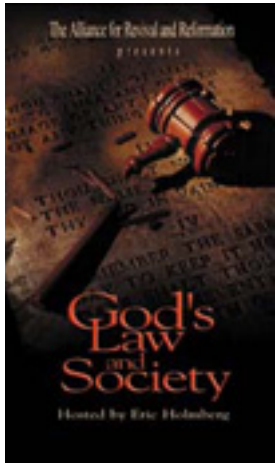
I am really enjoying reading The Forerunner. You take courageous stands. I was struck with your quotation by Gorbachev in the September 1991 issue. Could you give me the source of that quotation? It's powerful.

Herbert Links
Philadelphia, Pennsylvania

Editor's note: Soviet President Mikhail Gorbachev resigned as Communist Party chief after the failed coup attempt last August. Several days later, Gorbachev emerged from a day long debate with the Supreme Soviet over the secession of several Soviet states. During the meeting, he threatened to resign as President as well. A CNN broadcast televised a short clip of his exchange with reporters after the

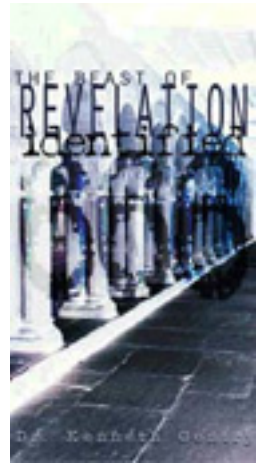
meeting. His answers were described by CNN as being "rambling and incoherent." This is when he made the quote: "Only Jesus Christ could solve problems such as these." Gorbachev is an avowed atheist.

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Alexander Solzhenitsyn's Triumphant Return

By Jay Rogers

12/91

Alexander Solzhenitsyn claimed two decades ago, "One word of truth shall outweigh the whole world." Sophisticated observers chuckled at his naivete, but the fall of communism in Eastern Europe has given Solzhenitsyn the last laugh as Vaclav Havel in Czechoslovakia, Lazlo Tokes in Romania, and Lech Walesa in Poland all confronted tanks and machine guns with words of truth, paving the way toward a new future.

In October, the Soviet chief prosecutor dropped treason charges against the Russian author who has been in exile since 1971. Solzhenitsyn was the first author to alert the West to the horrible realities he experienced in Stalin's labor camps after World War Two. The Gulag Archipelago, his Nobel Prize winning work, has been released to the Russian public as well. Although his works have been popular in the Soviet Union, it was only recently that he was given permission to return.

Now the writer's intentions may seriously influence the course of events in Russia and other parts of the former union republics. His new book, Rebuilding Russia, makes it clear that he is getting ready to get involved in Russian politics. "Upon my return to Russia," says Solzhenitsyn, "I will immediately become immersed in other concerns that I in common with everyone."

When Solzhenitsyn ends his 20 year exile, he will return to Russia with his own political program for reform. This is a man who knows and understands Russia better than most democrats that are now trying to reform it. He has a controversial but clear vision for the country's future, something that many other figures in Russian politics lack.

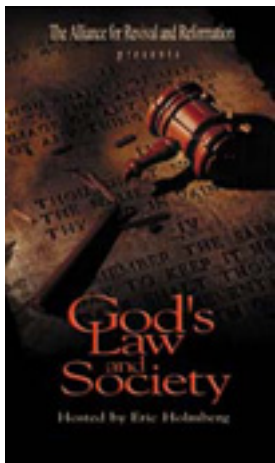
In a National Review article (Sept. 23, 1991, p.24), Solzhenitsyn said: "The strength or weakness of a society depends more on the level of its spiritual life than on its level of industrialization. Neither a market economy nor even general abundance constitutes the crowning achievement of human life. If a nation's spiritual energies have been exhausted, it will not be saved from collapse by the most perfect government structure or by any industrial development."

This understanding of the great need for the spiritual revitalization of Russia is the main thrust of Solzhenitsyn's thinking. He knows that those who are characterized in the Western press as reformers are a relatively small group of intellectuals who have capitalized on the widespread resentment of communism but have not yet outlined a viable agenda which the people will endorse. Yeltsin's hesitation and vacillation on crucial issues will cause him to lose his stature as a national hero. It will then be time for a viable force to step in.

Solzhenitsyn's timing will be determined by political ripeness. By spring or summer the disillusionment will be widespread. His plan favors dismissing the non-Slavic republics from the union. The new nation will be named the Union of Russian Republics of Europe and Asia. He speaks for the restoration of traditional rural farming communities in Russia. He is not an advocate of democracy, but advocates strong but enlightened central power. The new republic would be based on traditional Christian values, moral order, restraint, modesty and other virtues that have always been respected by Russians.

Although it is unlikely that, at age 72, Solzhenitsyn would seek a political office, he may exert a tremendous ideological, spiritual, and political influence on every facet of Russian life. He will become Russia's foremost prophet-statesman.

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Moscow CYI conference and Kiev outreach held in March 1992

By Jay Rogers

4/92

MOSCOW (FR) - Christian Youth International (CYI) - the student outreach ministry begun by Bob and Rose Weiner in January 1991 in the former Soviet Union (now Commonwealth of Independent States) - has experienced rapid growth in the past few months. Since April 1991, eight leadership training conferences have been held at the Izmajilovo hotel and sports arena in Moscow. In March, over 1000 student leaders packed an auditorium for four days of intensive leadership training seminars.

CYI founder Bob Weiner described the spiritual fervor of these youth leaders: "We are seeing great fruit. These young people are radical; they love God and are committed to holiness."

The fruit that Weiner describes is also evident in the home cities of CYI's leaders. One young woman, after being saved out of a life of prostitution during an evangelistic outreach, was trained as an evangelist and sent back to her city. Largely due to her evangelism, her church now numbers in the hundreds.

Other cities in Russia have experienced revivals as a result of CYI evangelistic outreaches. Rapidly growing churches with hundreds of members have sprung up in less than a few months in the cities of Yaroslavl, Izhevsk, and Kazan. Established churches, such as the Raisa Church of Moscow, have grown exponentially due to the evangelistic thrust of CYI. Youth leaders have been trained to teach Bible studies among students, to disciple new converts, and to begin home cell groups. Many former cell group leaders are now pastoring fast growing churches.

During the March conference, CYI received the cooperative input of over 35 American missionaries, including Moses Vegh (of James Robison Ministries), Anne Giminez (of Rock Church, Virginia Beach, Virginia), and Dennis Balcombe (a missionary to the underground house churches in Mainland China).

Moses Vegh's Ambassador Ministries, now based out of Budapest, Hungary, has supplied humanitarian relief to Russian cities in the form of medical and food supplies. Vegh's ambassadorship has brought him into contact with Russian President Boris Yeltsin, as well as many leaders from Russia's Democratic Party. Vegh has been a frequent speaker at CYI's conferences.

Dennis Balcombe spoke to CYI leaders on March 20 about the revival occurring among the underground house churches in China. Balcombe estimated that almost 100 million spirit-filled believers now make up the house church movement in China. According to Balcombe, most of the new converts in China are young people. He then challenged the students attending the CYI conference with a vision for missionary work in China. Mainland China has its largest border on the C.I.S. and is easily visited by exchange

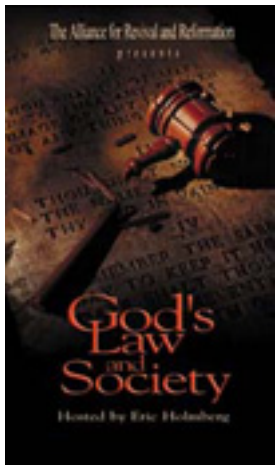
students.

Also in attendance at the conference were international students from the nations of Ghana, Ethiopia, Pakistan, Poland, Hungary, and most of the C.I.S. Muslim republics. CYI leaders were reminded that the C.I.S. borders more nations than any other country in the world and thus has the greatest missionary potential.

KIEV, Ukraine (FR) - Over 30 ministers who took part in the Moscow CYI conference in March travelled to Kiev, Ukraine to take part in a two day outreach to that city. Moses Vegh, Anne Giminez, Bob Weiner, David Kitely and Bart Pierce were the featured speakers. In two nights, over 2000 people packed Kiev's October Palace - originally built as a memorial to the Communist Revolution - to hear the Gospel preached freely for the first time within its auditorium.

During the Kiev outreach, team members passed out hundreds of scripture booklets on the streets in only a few minutes by simply holding them in their hands. Two or three people at a time would line up to receive them. Many people were witnessed to on the streets and many came to Christ during the nightly evangelistic services. As in many other places in the C.I.S., the hunger for the Word of God in Kiev is unbelievable.

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Yeltsin - A Christian?

By Jay Rogers
4/92

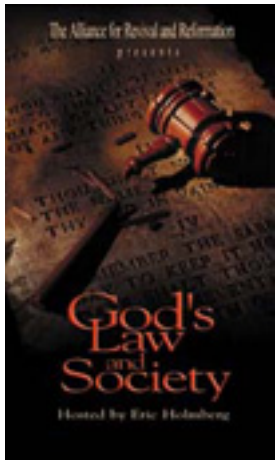
"We are believers now,
but we need more help."

- Boris Yeltsin

MOSCOW (FR) - Moses Vegh, of Ambassador Ministries in Budapest Hungary, spoke at a Christian Youth International conference in March and related to student leaders in attendance that he had met Boris Yeltsin. Speaking of his wife and himself, Yeltsin told Vegh: "We are believers now ... But we need more help."

"We met at a tennis match," said Vegh later. "It was the only time that Yeltsin had to spend with his grandson. We spoke only briefly and this is what he told me." Moses Vegh was guarded in his interpretation of Yeltsin's statement, but expressed optimism with regard to the Russian President's request for help: "He has asked to meet with us again."

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Letters to Predvestnik

(Translated into English from Russian by Roman Medvid)

4/92

Letter #1.

Dear friends!

I came to a breaking point recently in my life (I'm now 53) - and I am shocked. My mother, a true Christian, died this year. While living she had been trying to admonish me in the knowledge of God, but she died without a positive result. Recently I bought a copy of Predvestnik and was invited to The House of Prayer (a church), I was taught in the basic knowledge of God after 53 years of being deceived. And I was completely shaken.

Now I have been changed! I read the article "Who is Jesus Christ" in Predvestnik - and I repeat - I was shaken by the story of the life of Jesus Christ and the acts done by Him for the sake of the people living in the earth. I am now studying The New Testament, which was given to me in The House of Prayer by some young preachers, who were probably from Ukraine ...

A.S. Kleshevnikov
Izhevsk, Russia

Letter #2.

The following letter was written by Nikolai, who is currently in a Siberian prison. Nikolai became a Christian in the prison hospital. At the time we received this letter, Nikolai's church consisted of 8 prisoners; we have testimonies of some of these believers.

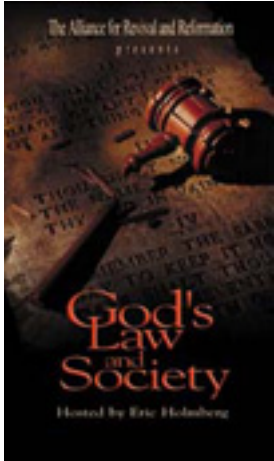
I accepted the Lord Jesus Christ as my personal Saviour and thank Him for opening my eyes to the spiritual life, and helping me to get rid of bad habits. He helped me to break links with my past and to get away from my carnal life in which I was mired in iniquities and the hopeless leprosy of sin. I would never have thought that Someone is able to change my thoughts and my entire life. The thing that neither my school nor militia could do, my almighty Lord Jesus Christ has done.

On the 1st of December 1991, our church kept covenant with the Lord through water baptism. Also, we try to reach out all the prisoners with the Gospel that they would accept Jesus as their Savior. We pray that the Lord bring the revival into our prison, into all hearts that have not accepted the Lord.

May God Himself abundantly bless you who love our Lord Jesus Christ fervently. Praise Him!

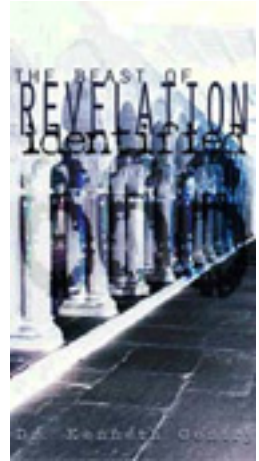
N.N. Denisov
Prison code: UO 68/14 Br-19
Krasnodar, Siberia

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A Special Report From Ukraine:

Russian language Forerunner firmly established in Kiev

By Jay Rogers

4/92

"Let us go back and visit our brothers in every city where we have preached the Word of the Lord, and see how they are doing." - Acts 15:36

KIEV, Ukraine (FR) - I just returned from Russia and Ukraine, having spent eight days in Kiev with Alexey Salapatov, the director of the new Russian language edition of The Forerunner called Predvestnik. We then travelled to Moscow to a Christian Youth International Conference attended by 1000 youth leaders.

Two new issues of Predvestnik have been produced since December by Alexey Salapatov, who is also a full time computer science major at Kiev Polytechnical Institute.

The first issue was printed in August in Moscow shortly after the attempted coup. 100,000 copies were soon distributed by members of Christian Youth International. Some went as far as Vladivostok; thousands were distributed in the Muslim republic of Kazakstan; others went to the Baltic States, Russia, Ukraine, Belarus, Siberia and the cities of the Far East.

The two last issues were printed at 20,000 copies each and the page size was doubled to 16 pages (as opposed to the eight-page Summer issue). On March 10, the third issue of Predvestnik rolled off the presses. There has been a dramatic improvement in the quality of the layout since the first issue.

Alexey believes that he will be able to turn a profit on either this or the next issue. He hopes to print eight issues this year and to begin to produce a monthly newspaper by January 1993.

The staff of Predvestnik has been expanded to include three full time workers and a part time graphic artist. Roman Medvid, another student at Kiev Polytech, serves as the copy editor. Vadim Urugamov is the circulation manager; and Vladimir Berendiv serves as the graphic artist.

Newspapers are ordered by the hundreds or thousands by youth leaders and they are able to sell them for a few rubles each. One man in Kiev sold 100 copies in less than 45 minutes! The last issue was over halfway sold out by the time I left for America.

One young woman from the city of Izhevsk distributed 10,000 copies of Predvestnik! She was able to sell most of the copies. She also included an invitation to her church in each one of the newspapers. As a result, 2000 visitors came to one church meeting! Many people came to know Christ that day. This

testimony was related to the student leaders at the CYI conference in Moscow. The auditorium erupted in applause. Immediately thereafter thousands of copies of Predvestnik were ordered by student leaders.

Alexey received over 60 letters in response to the first issue, all of them positive. Most people have never seen a newspaper like this before and are happy to receive it. One man wrote that he had given his heart to the Lord after reading the article in the first edition of Predvestnik about Jesus Christ. He had formerly been a hardened atheist and a communist. Another man wrote to Alexey from prison. Now he is helping to establish a prison fellowship. He is distributing Predvestnik to the other prisoners.

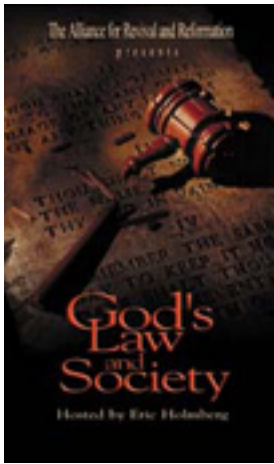
Predvestnik is now being printed at the largest and most powerful newspaper press in the Ukraine. A formerly communist press did all the printing of the last two issues and at an even lower cost than the press we first used in Moscow. (The last two 16-page editions cost .8c each; while the eight-page Summer edition printed in Moscow cost 1.5c each.) Alexey has great favor with the director of the company and he is our friend now. When I met him last Summer this was not the case, but he has changed his attitude. It is a significant breakthrough that we are able to use this press.

The ability to print newspapers is not a problem now; the real challenge is establishing the circulation network for the newspaper. The goal is to make the newspaper profitable while steadily increasing the number of copies at each printing. Alexey has chosen to be conservative in his plan for growth. He is registering a printing business this month which will enable him to distribute newspapers through the kiosks (newsstands) throughout Russia and Ukraine. This alone could more than double the present circulation. Some other plans for distribution are also being tested.

If you would like to see a sample copy of the new 16-page Russian language Forerunner, or, if you are interested in supporting this work financially, write:

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P.O. Box 1799
Gainesville, FL 32602

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Christian Youth International:

Phenomenal Church growth in C.I.S.

5/92

MOSCOW (FR) - According to David Grubbs, the administrative director for Christian Youth International (CYI), over 100 churches related to CYI have sprung up in different parts of the Commonwealth of Independent States. Since January of 1991, CYI has held eight student leadership training conferences and has trained 7000 leaders. The conferences, sponsored by Bob and Rose Weiner Ministries, have also brought many American pastors to Moscow for the purpose of training student leaders and making contacts for future missionary involvement.

CYI has been successful both in reaching and training the potential leaders among university students from the furthest reaches of the C.I.S. and has spawned significant activity in many cities, towns and universities. Due to the fact that the conferences have been so successful, CYI is now beginning its second phase: a regional development strategy.

David Grubbs has compiled a list of known churches and cell groups that have been begun by CYI leaders. So far Grubbs has estimated that there are over 100 such groups and he is still counting. In some cities, such as Yaroslavl, Izhevsk, and Kazan, there is tremendous revival. Several groups in each city are adding new converts every week. Small and large groups of new Christians have sprung up in many places and have begun to move out in ministry without guidance or support on a local level. It is not unusual for these groups to be pastored by young men and women in their teens or early twenties who been Christians for less than one year. Many are in great need of support and training.

From June 21-29, 1200 student leaders will be trained at a three day Moscow conference and American missionary teams will be sent out to 25 cities to help plant churches and minister to newly established groups. The churches of American ministers who have been involved with CYI conferences will "adopt" fledgling churches for the purpose of giving financial support, further training of leaders and developing relationships with young ministers. Throughout July, August and September, American "sister churches" will be developing relationships with leaders of the new churches in the C.I.S.

From September 28 to October 5, the process will begin once again with another national leadership conference. The American missionary teams will return to the cities where they have adopted churches or will travel to new cities to plant churches.

Christian Youth International will remain as a centrally located leadership training center in Moscow. Its secondary purpose will be to link American churches with opportunities for church planting and regional development. In this way, the churches established by CYI student leaders may take on the flavor and ministry gifts of diverse movements as many different American churches become involved in regional development.

David Grubbs explains that this strategy is crucial to retaining the fruit that has already been cultivated. Many cities in the C.I.S. are experiencing momentous revival and there is a great need to coordinate and network the ministries and activities that are taking place.

Grubbs reported on a newspaper article which recently appeared in Russia which presented a picture of the former Soviet Union becoming the most religious and spiritual nation on earth. It stated that just as in the past the Czars and the Communists were the supreme authority in the land, so the Church must now become the supreme power. The article paints a picture of a time when unbelievers and agnostics will virtually disappear. It predicts that Russians will be transformed into the most hard working people in the world. They will surprise the whole world by a new renaissance - both in the spiritual and practical.

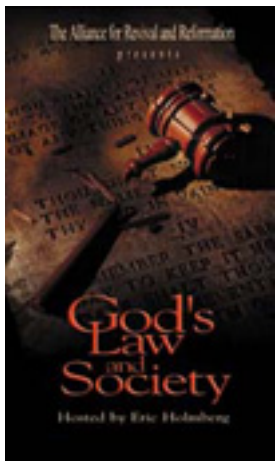
At the same time, Grubbs warns, CYI is encouraging churches all over America to work together and not compete against each other so that the great harvest is not lost to the huge missionary efforts of cults, such as the Mormons, Jehovah's Witnesses, and to the planned evangelistic thrust by the Muslim nations which border the C.I.S.

For more information on adopting a church in the former Soviet Union, or in taking part in upcoming CYI conferences in Moscow, contact:

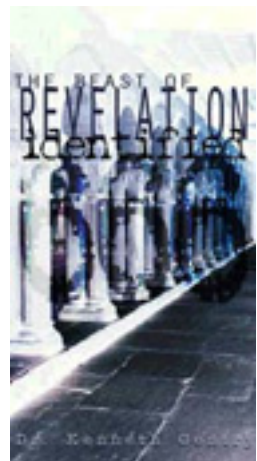
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Communism on trial in Moscow

8/92

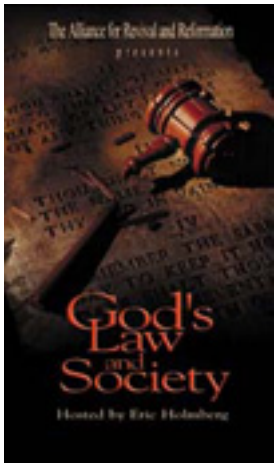
Russian President Boris Yeltsin's decrees outlawing the Communist Party and confiscating its property after the abortive coup last August have been challenged. Remaining Communists claim that Yeltsin's actions were unconstitutional. Yeltsin's followers respond by claiming that the Communists were less a political party than a criminal conspiracy armed with military power.

Initial hearings opened in July; ironically, the Communists themselves instigated the proceedings in protest of Yeltsin's decrees. Former Communist Party leaders have something personal at stake in the trials: the offering up of thousands of personal memos seized from Communist Party headquarters as evidence documenting its reign of terror. Documents already made public include a 1975 directive for the shipment of arms and ammunition to the Popular Front for the Liberation of Palestine - among the most violent of the PLO terrorist entities - to be used in attacks on Israelis and Americans. Although long suspected, this would be the first direct evidence of the Kremlin arming terrorist groups.

Former Soviet President Mikhail Gorbachev desperately wants the proceedings stopped, noting the futility of putting "70 years of history on trial." However, evidence documenting criminal activity during Gorbachev's tenure as Communist Party chairman may be the real motive behind the former President's cries of protest. Gorbachev's plans for an attempt to return to power may already have been squelched by the following revelations: the Communist Party looted the public treasury, financed Marxist parties abroad (among them the U.S. Communist Party), and fostered various acts of oppression. Inmates of gulags and psychiatric hospitals, and the victims of KGB torture chambers may be called upon to testify in the trials.

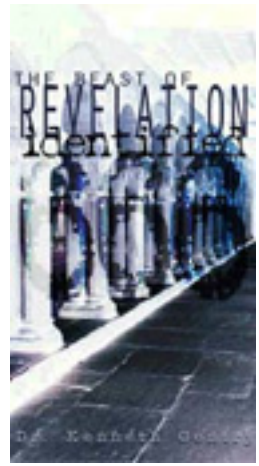
Billed by the Russian government as a "second Nuremberg process," the trials could debunk the second totalitarian monstrosity of the 20th century, just as the first exposed the horrors of Nazism to mankind's shocked gaze, helping once and for all to disillusion its remaining followers in the Third World ... and admirers on American college faculties.

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Report from Ukraine: Predvestnik's 4th press run

10/92

I've got some good news that should please you. First, the last issue of Predvestnik was the most successful from a financial perspective. We covered our expenses for printing and, in addition, made some money for salaries. I must tell you about a change in our staff. Vadim left for another job, and we found another guy, whose name is Sergei Zavgorodny. He's already written an article in the current issue, and it is going to be very successful. At the same time, we began a wide advertising campaign for Predvestnik in Russia. Also, we have started a project of printing supplemental issues devoted to different topics such as rock music, sports, etc. By the way, Predvestnik is the only [Christian] newspaper in our country that still has 16 pages; all others have reduced their size.

Beginning with this issue, we started bulk subscriptions (50 copies or more) for churches and campuses. We are receiving letters from all regions of the former USSR. We have some orders from Christian ministers to publish Christian materials who want to use Predvestnik as a base. This will also help us financially. Last thing: Praise the Lord, now I can hold the new issue [no. 4] of Predvestnik in my hands! I promise to send you copies of it soon. 11.5 tons of paper is stored in the printing house as property of Predvestnik. Our profit from the last issue was 6,000 rubles.

Alexey Salapatov
Kiev, Ukraine

Note to donors to Predvestnik: The Russian language Forerunner is registered as part of a non-profit organization in the republic of Ukraine. The fifth issue of Predvestnik is due to be printed this fall. We have enough paper stored to print the next few issues (at least 200,000 copies total).

If you have donated money to Predvestnik since April 1991 and would like a detailed summary of how The Forerunner has invested this money, write us and we will send you a financial statement.

Friends of The Forerunner

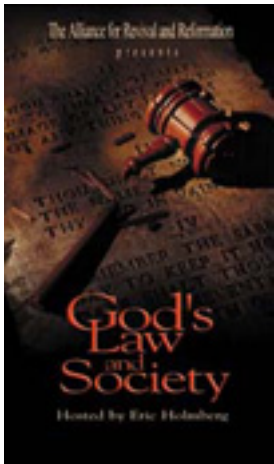
I had a dream the other night that might encourage you. I saw a Russian college student tearfully testifying of his conversion to Christ. I woke up, and these words came immediately to mind: "How beautiful are the feet of him who brings good news." I knew the dream applied to you, the Weiners, Rusty Russell, and all who have diligently labored in Russia and the Ukraine. That is why I felt God wanted me to join "Friends of The Forerunner."

Mike Wade

Spokane, Washington

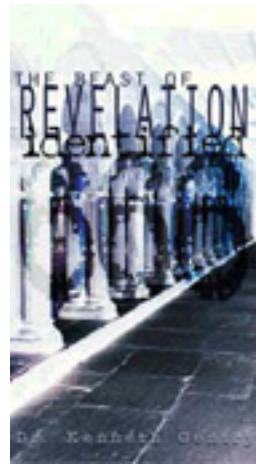
Editor's note: "Friends of The Forerunner" is a support network that has arisen out of the need to support Predvestnik in the former Soviet Union. Some money raised from donors will also be used to support other projects such as translating Christian books into Russian, beginning a Russian publishing house and supporting distribution of The Forerunner on Ivy League campuses in the Northeast.

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Trends: Rubles to Dollars - What is your money worth in the former USSR?

By Jay Rogers

THE EXCHANGE RATE OF RUBLES FOR DOLLARS has skyrocketed from 30 rubles to the dollar at the time of the August 1991 coup to now over 500! An inflation rate of 2% a day has made it difficult for the average worker to buy enough bread, milk and meat to feed his family. The dollar, too, is losing value, but at a much lower rate. It is still possible for the Russian entrepreneur, if he has access to hard currency, to make profitable deals during the "lag time" just after the official exchange rates are raised and before the inflation rate has a chance to catch up to the raised value of the dollar.

Many people in the West are understandably concerned about making an investment in business or supporting a ministry in the former Soviet Union. Are the communist hardliners going to reassert themselves? Will the iron curtain be raised once again? When is Russia going to close up again? - These are some of the questions people ask.

The consensus of the young people in the former communist bloc say: "There is no way; the changes are irreversible. Communism is too unpopular, and the Democrats have too much support from the people to go back now." Taken that these are the future leaders of this society, we can say that the long term changes are irreversible. In addition to this piece of evidence that communism is out for good, there have been several symbolic gestures on the parts former Soviet governments:

The endorsement on the ruble only one year ago proclaimed: "Legal Tender of the USSR." Today the ruble reads: "Bank of Russia." Even the ever-present bust portrait of Lenin has been removed from new 5000 ruble note.

Estonia, Latvia, Lithuania, Belarus and Ukraine have declared complete independence from Moscow. Ukraine realigned their time zone to be one hour later than that of Moscow even though part of the country is on the same line of longitude. Ukraine, the Baltics and Belarus are now in the same time zone as the countries of eastern Europe. In essence, this gesture suggests that these nations consider themselves to be part of Europe and not of the Soviet bloc.

These nations display their own flag colors, have their own national anthems and have printed their own currency, (although inflation in the Ukraine has surpassed that of Russia).

Despite the symbolic gestures of freedom, life from a practical standpoint is getting worse for the common citizen. The average worker still makes between \$20 - \$30 a month. As government subsidies are lifted, the prices for commodities will inevitably come on line with prices in the West.

The time for Westerners take advantage of this situation is now. God himself has sovereignly created this setting so that Western Christians would be able to finance the evangelization of almost 300 million people.

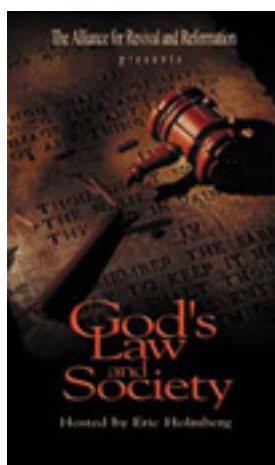
The time of spiritual openness in the former Soviet Union is also short. While compared to the West there is a great hunger for Christian literature, in two or three years it will become more difficult to distribute a Christian publication among unconverted people. Two or three years ago, a Christian publication such as Predvestnik would have been a best-seller, but in a few years the novelty factor will will have all but disappeared.

The goal of a newly established Christian publishing house in Ukraine is to print and distribute at least 250,000 copies of Predvestnik in the next two years; and to translate and print 10 short paperback books (100-200 pages). In doing so, a network will be developed among Russian speaking people who will read Christian literature for many years to come. These people may be able to support the work of publishing in their own country if their economy improves. Then they will be able to support missionary efforts to surrounding nations such as the Muslim and Asian bloc.

The people in the former Soviet Union are still among the most spiritually open people in the world - especially the youth - but the time is short, we need to act in a more progressive manner to evangelize and disciple the people of the former Soviet Union through the printed word.

You may support the Russian language Forerunner and publishing books in the former Soviet Union by sending a tax-deductible donation to: The Forerunner, P.O. Box 1799, Gainesville, FL 32602

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Reaching the Former Soviet Union with the Printed Word:

A Special Report on a Recent Trip to Russia and Ukraine

By Jay Rogers

12/92

I HAVE WATCHED THE EARTH-SHAKING changes in the Soviet Union unfold with great interest in the past three years. This vast country has become completely open to the gospel; freedom of the press and freedom to openly evangelize has grown tremendously.

In the summer of 1991, I helped to establish Predvestnik: the Russian language version of The Forerunner. Thousands of copies of Predvestnik are now being ordered by Christian youth leaders in the former Soviet Union. Alexey Salapatov, Predvestnik's managing editor has received a stack of letters in response to the first five issues; all of them positive. People have never seen a newspaper like this before. Some have written to tell of dramatic conversions after having read the articles in Predvestnik.

In November, I made my fourth trip to the former Soviet Union. My purpose was to establish a publishing center which will be made available to Christian missionaries desiring to translate and print materials in the former Soviet Union. The Forerunner has established a base for this organization. This venture will provide an important source of spiritual nourishment for Russian Christians who still do not have enough literature.

Think about it: What would you do without your library of Christian books? Yet this is exactly the situation that the Russian Christians are in today; besides only a handful of books, there is virtually nothing to teach the Russian people about biblical Christianity.

Whole libraries of books were destroyed by the communists when they took power. New books teaching the gospel of Jesus Christ were banned and only a few dissident writers were brave enough to publish their own works. Many of these writers were sent to prison or institutionalized as madmen; some were even killed by the KGB. The opportunity to establish this publishing house was literally won by the blood of martyrs.

The Russian people are avid readers and admire their philosophers, poets, writers and novelists much in the same way we glamorize our Hollywood movie stars in America. Yet there has been little in the way of Christian literature printed in this country since communism has fallen. This is partly because the former USSR spans eleven time zones and is plagued by the lack of adequate transportation, distribution systems, supplies, etc.

While I was in Moscow and Kiev in November, I wanted to get a sense of what the needs are for

Christian materials. In speaking with Russians and Ukrainians during a period of one week, I asked:

- * What are some of the publishing needs of the former USSR?
- * What kinds of Christian publications are already available?
- * What topics for books most need to be translated into Russian?

Everyone agreed that the needs for publishing Christian materials in the former USSR are very great. There are less than one dozen evangelical Christian publications to reach 300 million people. Most of these are published infrequently, however, as often as the editors can afford to print a new issue.

I found that Predvestnik is of great help to new Christians and unconverted people who have many questions about the Christian faith. It is the only Christian youth publication in the former USSR. There is only one other evangelical publication that is published periodically. If Predvestnik were to be published bimonthly, it would be the only 16-page Christian newspaper in the former Soviet Union that is published on a frequent basis.

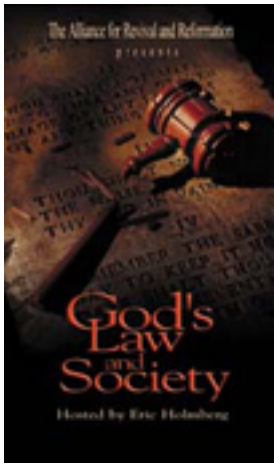
When asked: "Are there many evangelical Christian books available in Russian?" most said: "Yes." But some estimated that there are not many titles available throughout the whole country. This number does not include short booklets, tracts and workbooks. Interviewees most often mentioned Josh McDowell, Watchman Nee, Reinhardt Bonnke, Billy Graham, David Wilkerson, as authors that they recognized.

The topics for needed translation were almost universally agreed upon. They ranged from: Bible study materials, inspirational books, the family and relationships, history of the church, Christian biographies, the gifts of the Holy Spirit, Creation Science, Bible exegesis, commentaries, a concordance, a Bible encyclopedia, and a good modern translation of the Bible with study notes.

Two of the most popular books were The Cross and the Switchblade (Wilkerson) and Evidence That Demands a Verdict (McDowell). The Slavic Gospel Association has translated at least a dozen books, such as Mere Christianity (Lewis) and How Should We Then Live? (Schaeffer). Although each one of these books has made a tremendous impact, it is only a drop in the bucket compared to what is needed.

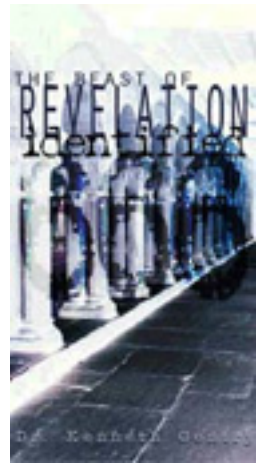
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What is Christian Youth International?

12/92

- * Christian Youth International (CYI) is a leadership training and church planting organization established by Bob Weiner based in Moscow, Russia.
- * CYI is training a new generation of leaders to build a revived and glorious church in the former communist bloc.
- * CYI's training conferences are a resource for the entire church in the former USSR. Youth leaders from many different cities attend.
- * CYI provides a network for Americans to sponsor churches in the former Soviet Union. Missionary teams plant churches with the cooperation of CYI's leaders.
- * CYI trains students to begin Bible studies on campuses, to begin campus groups, to hold evangelistic outreaches, and to be church planters.

How are churches planted by Christian Youth International?

Ministry team members have used the two phase approach:

- * Phase one: Training seminars were begun by Bob Weiner at the Izmaiilovo hotel in Moscow in 1991. During the first year, youth leaders traveled from all parts of the Soviet Union to be trained at bimonthly five-day seminars. These leaders were equipped with hundreds of thousands of Bible study books, Bibles, New Testaments, and a Christian youth newspaper to distribute. Leaders began Bible studies, cells groups and established churches among the youth of their city.
- * Phase two: Three day training conferences are now being held four times a year in Moscow. After each conference apostolic teams will be sent out to new cities to plant churches with CYI's leaders; other teams will be sent to established churches to strengthen young believers, build ongoing relationships, and to serve the leadership. CYI will provide a link between American and Russian "sister-churches" by matching compatible ministries and spiritual gifts between Americans and Russians. American churches help with church planting, equipping, evangelism training, and servant leadership.

Why is Christian Youth International needed?

- * Religion in the former Soviet Union is dominated by the Russian Orthodox Church, and smaller Protestant and Pentecostal churches. There are many true believers among these groups, however, there are few churches acting as "new wine skins" to hold the new wine that God is presently pouring out.

There is also the threat of the Muslims and many cults who are threatening to spoil the harvest. There is a serious need to establish new churches to reap the harvest among the new generation of believers of the current spiritual awakening.

* The Protestant Reformation did not occur in this region of the world (with the exception of the Baltic States). Therefore, a biblical worldview which was restored to the church in Europe and America during this time is unknown by Christians in the former Soviet Union. There is no vision for the reformation of society and the restoration of the New Testament Church; many believers in the former Soviet Union are hearing this aspect of the Good News for the first time in CYI's leadership training conferences and through their relationships with sister churches.

* Christian Youth International is providing an important support link between Russian churches and western ministries. Powerful ongoing missionary activity in the former USSR is being facilitated by CYI.

* Revival in the former Soviet Union has come in the wake of political and economic disintegration. The Soviet Union is now comprised of separate republics tied together only by sobering economic realities: food shortages, inflation, distribution problems, lack of adequate medical supplies, transportation, etc. Political and economic turmoil provide a unique opportunity for the Church to rise up and be a mighty deliverance force in this region of the world.

* An opportunity to establish an international youth movement is possible through reaching many "people's groups" in the former Soviet Union. There are over 150 ethnic nations that need to be reached with the gospel in the former USSR.

Why not sponsor the training of youth leaders?

A recent InterVarsity poll indicated that 60% of the people living in the vast former USSR are completely open to the gospel. A great window of opportunity lies open before us today in the former Soviet Union!

At the end of the Second World War, General Douglas MacArthur pled with the American church to rush thousands of missionaries to a humbled, defeated Japan. Shintoism had failed them. Their "god," Hirohito, had just been "dedefied." It was a classic opportunity for Christianity to walk into a colossal spiritual vacuum. Instead we hesitated. In the minds of many American Christians, the Japanese were still "the enemy." And while we stalled, Japan groped toward a new religion - shameless, often vicious materialism. Is there a consequence, other than spiritual, when missions opportunities are lost? Every American pays every day for our spiritual failure in Japan.

We must not let this become another missed opportunity. God has already given America the resources. At an exchange rate of 400-500 rubles to the dollar, a gift of only \$100 can give three students the opportunity to come and be trained at a CYI conference.

Reaching the Youth of Asia

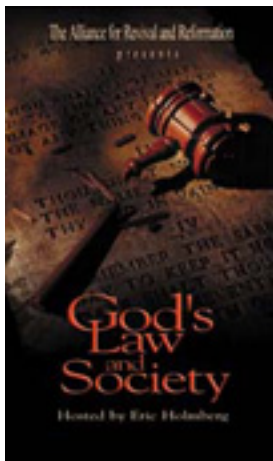
In addition to ministering extensively throughout the former Soviet Union, Bob Weiner spends about one-third of his time in Asia. Sixty percent of the world's population lives within a 2000 mile radius of Hong Kong. It has been estimated that at least fifty percent of these people are under the age of 25 years old. The objective is to reach the multitudes who have never heard the gospel in this area, especially the youth.

Preaching Jesus the Messiah to Jews Throughout the World

The messianic Jewish vision is an integral part of Bob and Rose Weiner Ministries. One-third of our time is spent working among believers of Jewish heritage who have a vision to reach Jews throughout the world. We believe that, in accordance with Romans chapters 9-11, a great number of ethnic Jews will be ingrafted into the vine: Jesus Christ.

In the former Soviet Union there are 3-1/2 million ethnic Jews. These young people have not been indoctrinated against Jesus Christ by their rabbis and are the most open Jews in the world to the gospel. Among Christian Youth International's leaders there are a number of Jewish believers who have a vision to reach their people. Our plan is to equip them to plant hundreds of congregations within the former Soviet Union. Some have been sent out to the nation of Israel; others hope to travel to other parts of the world as a witness of Jesus Christ to God's scattered people - Israel.

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Subscriptions to Russian Forerunner

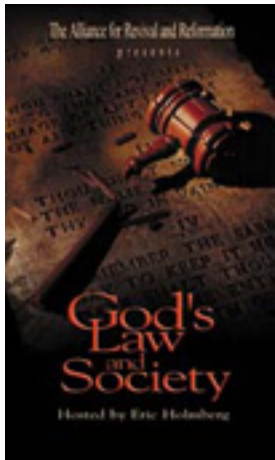
I am always blessed when I receive your publication. You cover such a wide range of topics and themes. Your focus on Revival and the work the Spirit is doing worldwide is informative and exciting. I especially appreciate the ministry you have in the former Soviet Union. The Lord gave Hudson Taylor a vision of the revival that is taking place there in the 1870s - God does nothing without first "revealing His plan to His servants the prophets" (Amos 3:7) - and it is thrilling to see it come to pass in our day!

I am writing to find out if it would be possible to buy subscriptions to the Russian Forerunner, Predvestnik, for three families that I correspond with in Tartarstan? It is so hard for me to find out if, at all possible, I can do anything for my brethren over there. There is a burden in my heart for the Body of Christ in the former Soviet Union, but I'm stymied as to what to do.

Tom Richardson
Pendleton, Indiana

Editor's note: Yes, subscriptions to the Russian Forerunner are available for your friends in Russia. We also have copies of two issues available for Russians living in the United States. See page 20 for more information on how to support the Russian Forerunner.

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NJ church to support Russian Forerunner

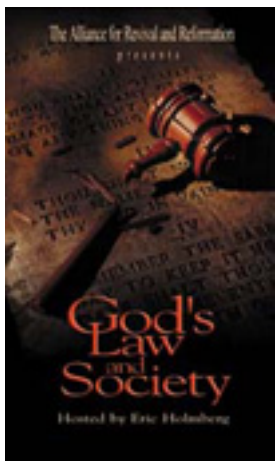
We just received our April issue of The Forerunner. It's an excellent issue! Yes, we would like to see a sample copy of the new 16-page Russian language Forerunner (Predvestnik). We're also interested in supporting that work financially. Please send us details.

John G. Heisler
Moorestown, New Jersey

Editor's note: In last month's issue we ran a special update on the Russian language Forerunner, which is now firmly established in Kiev, Ukraine. Predvestnik is doing extremely well; the Russian people are hungry for any type of literature about Christianity and this newspaper, being the largest Christian youth newspaper in this region of the world, is being received with excitement throughout the Commonwealth of Independent States. Since last August, four issues have been produced. We plan on printing a monthly edition within the year. Many readers of The Forerunner have helped us to support the printing of Predvestnik. If you are interested in seeing a sample copy of Predvestnik, or, are interested in supporting this work financially, write:

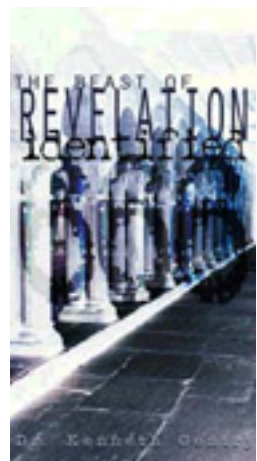
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Russian language Forerunner available in U.S.

What if Russian speaking people here in the U.S.A. desire a Russian language subscription to The Forerunner? My good friend Jean lives in a large apartment complex in Atlanta where there are many Russian immigrants. Is there any provision made for any of them to receive the Russian language Forerunner?

Bruce Klingbeil
Atlanta, Georgia

Editor's response: Yes, we have copies of the Russian Forerunner (Predvestnik). If you are going to be supporting the Russian Forerunner, we would be happy to see that you get some copies of each issue when they are available. We have no plans to be offering subscriptions in America at this time, but we would be willing to send the issues we have available in bulk quantities. This will be done on a donation only basis.

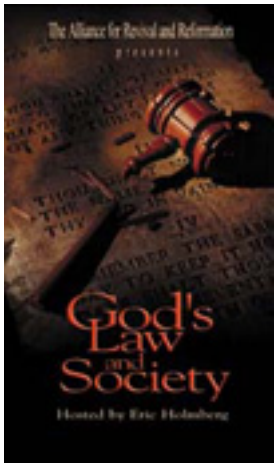
"The Friends of The Forerunner" club is now starting for people who want to support the Russian Forerunner on an ongoing basis. (For details see page 23.) Part of the donations we receive may go toward evangelizing Russians in the United States. If you are interested in ordering copies of Predvestnik you may use the bulk order form on page . Indicate that you want to order copies of the Russian Forerunner.

Another request for the Russian Forerunner

I appreciate hearing from you, especially receiving the issues of the Russian Forerunner. I know that the Russian families who attend our church will greatly enjoy them because only several of them have learned to read English, even to a limited degree. In the future, if possible, I'd appreciate receiving a copy of the Russian Forerunner. We'd also like to contribute financially in the future.

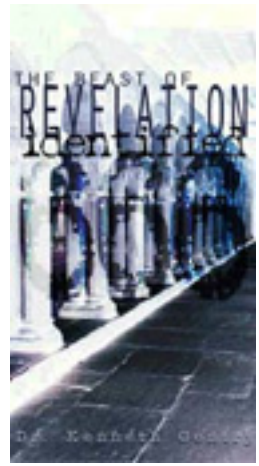
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End of ministry in former USSR?

... or just the beginning?

9/93

A reader who has supported the Russian Forerunner (Predvestnik) sent us a clipping from USA Today which reported pending legislation that would lead to restrictions of foreign missionary activity in the Russia. This supporter of ministry in the former USSR was concerned and asked:

"Does this mean the end of the ministry of The Forerunner in Russia?"

Bruce Klingbeil
Atlanta, GA

Editor's response: Boris Yeltsin never signed this bill into law. In Yeltsin's proposed constitution, there is a religious liberties clause that would prohibit such law as unconstitutional.

Many people have expressed concern about the prospect of the door closing in the former USSR. Many Christians believe that this is inevitable. Some who were brought up in the Cold War see Russia as "the enemy" and do not expect reforms in that country to be permanent. Others hold to a worldview that does not see lasting victory for the kingdom of God over the kingdoms of darkness occurring within history.

We should remember that God has opened the door in the former USSR and only He can close it. The Bible states: "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Habakkuk 2:14). The gospel is destined to be advanced in all of the former republics of the USSR. Our outlook should be one of victory and Christ's kingdom advancing in the nations without retreat.

However, there is the very real danger of the danger of the door closing in another sense: the people of the former USSR may not remain as spiritually open as they have been in the last few years. The government may also pass restrictions on what Christians are able to do in evangelism and church planting. Therefore, it has been an urgent priority to establish a Reformation newspaper. We acted as quickly as possible to set this up and train a staff when the opportunity arose.

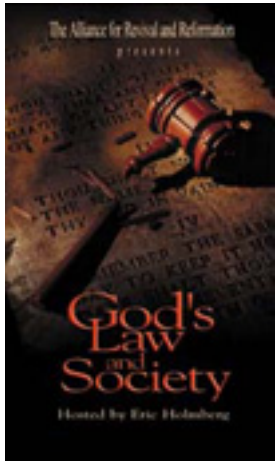
The key phrase in the USA Today article was: "The law would require foreign religious leaders to gain state accreditation." Since staff members of Predvestnik are Ukrainian citizens, they ought to be able to publish their own newspaper without interference. Predvestnik has been registered under the laws of Ukraine with the purpose of distributing literature to the people of the former USSR. Predvestnik has produced three issues in 1993 with no unusual problems.

Predvestnik is published under the auspices of Media House, a Ukrainian-American joint venture in

Kiev. Unless the newly established Republic of Ukraine passed a similar law, Predvestnik should not be affected.

The Forerunner will continue to raise funds for Predvestnik. We plan to use the Russian Forerunner as a base to print a newspaper to reach the millions of Muslims throughout the former USSR. We also plan to print a Chinese language newspaper: The Mandate for distribution in mainland China. See the back page for information on how you can help support these exciting international projects!

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Events of September 1993 in the Russian Federation

By Roman Medvid
staff editor for Predvestnik

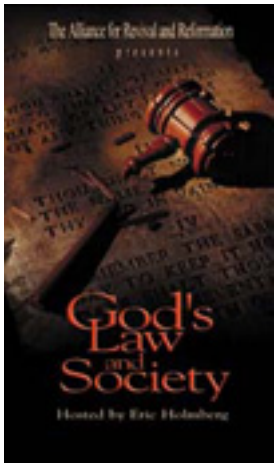
KIEV, Ukraine, October 4, 1993 (FR) - As I see it, the conflict is over. Khasbutalov, the leading military men and the chief of the Supreme Council have surrendered to Yeltsin. The so-called "White House" is under Yeltsin's control and the conflict is over. Most of the people now support Yeltsin. Russian television has shown that the people are in high spirits. Yeltsin is being supported by the masses. However, when the elections are held it is probable that neither Yeltsin nor the communists will be supported, but a third power will arise.

Thousands of people turned out to support Yeltsin during the uprising. Russian television showed the people who came together to stand for Yeltsin even though they were not armed. "We'll stand without weapons," they said. People crowded around campfires throughout the city of Moscow and held a vigil for Yeltsin, they didn't sleep. Some people wondered why he couldn't foretell that this was coming. "Why didn't his secret intelligence know about this before it happened? Why was he caught unaware?"

There are many changes happening now in Russia and Ukraine. A new law has been introduced in Russia which would restrict the activities of American missionaries. Boris Yeltsin never signed this bill into law. In Yeltsin's proposed Russian constitution, there is a religious liberties clause that would prohibit such law as unconstitutional. However, Ukraine is a separate nation. If a similar law passes in here, then many young churches would be under pressure.

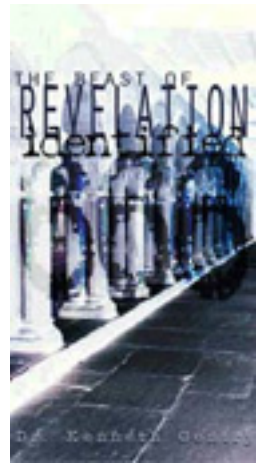
Editor's note: Sergei Zavgorodny (staff writer for Predvestnik) is writing an article which will deal with the implications of these great changes for Christians and some newly established churches in the former USSR. Sergei's article will be translated into English and published in a coming issue of The Forerunner.

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Failure of Russian Legislators: A Special Report

from the Russian language Forerunner

by Sergei Zavgorodny

translated by Roman Medvid

2/94

A decree passed by the Russian Parliament last summer restricts activities of western ministries in Russia. Yeltsin, though opposing the Supreme Council, did not veto this decree. The law is now valid, yet only arbitrarily enforced. The following article is a scenario of what could take place. A totalitarian system could be bred in Russia - not by atheistic communism - but by the Russian Orthodox Church working hand in hand with tyrants as she did in the time of the czars. Americans are implored by the staff of the Russian language Forerunner, Predvestnik, to pray for the reformation of Russia that religious liberty, which is a part of Yeltsin's proposed constitution, will take hold of this great nation.

KIEV, Ukraine (FR) - Of all the republics of the former Soviet Union, Russia being its successor has remained not only economically and politically the strongest state, but also a kind of "pacesetter" in democratic reformation. Any law ratified by the Russian government inevitably evokes a response in other republics. The deep crisis of the Russian legislature makes the situation more complicated. How should one consider decrees and laws ratified by the Parliament that has been dissolved? The more so, as many of them are contrary to standards of international law signed by Russian officials.

One instance of the kind is an amendment of the 14th article of Russia's law "On Religious Freedom" that was ratified on July 14, 1993 after a long and difficult discussion at the Supreme Council (Soviet) of the Russian Federation. Debates flared up that polarized the parliament into extreme positions. Resolute opponents, as well as most ardent supporters of the amendment, well understood that this step would mean a turn from the straight path of reforming the totalitarian system to narrow and dirty ways of bureaucratic pettifoggery and willfulness. But "the interests of the state" that masked a violation of the law turned out have more value - after all, which parliamentarian desires to be put forward for public view as a person not concerned about the interests of the state?

So what is the ratified amendment all about? According to the new version of the law, a person that does not possess a Russian citizenship has no right to be involved in activities of religion, missions, publicity and propaganda in Russia. Other activities, such as acts of charity, will be permitted by an authorized committee that will give exclusive permission for particular activities. Documents to regulate a work of the committee must be prepared by the Russian government. According to the amendment, any activity that is to be permitted must correspond to "the interests of the State" and "the harmony of the society." What kind of "harmony" this must be so that religious activities may meet "the interests of the State" is not known. It might only be clear to those registered religious organizations which are now applying for

the right to participate in activities in Russia.

Before voting, copies of a letter by the Russian Orthodox Patriarch of Moscow and Entire Russia Alexiy II were distributed among parliamentarians. It read: "On behalf of the Russian Orthodox Church to which most Russians belong, I testify that the suggested updates and additions fully meet the hopes and necessities of the Orthodox clergy and lay people."

The patriarch expressed the hope that the parliament would decide to "put in order the activities of foreign religious organizations in Russia," and stated that "a person's choice between a religion must not be imposed from outside."

Thus the head of the Russian Orthodox Church made it clear that they desire to gain a dominate position among other denominations which would be sealed by law, in spite of the fact that over one-third of all Christians (about 15 percent of the population) are not Russian Orthodox and people professing other religions make up about 10 percent of the population of the country.

The Russian Orthodox Church appears to want to cut the ground out from under the feet of her competitors. It becomes still more obvious as militant "defenders of the Orthodox faith" expressed their delight in having the amendment ratified by explicit and artless words. For example, when speaking on the Hour of Parliament TV program, the Chief of the Foreign Policy Department of the Russian Orthodox Church, metropolitan Cyril stated that the activities of Catholic and Protestant denominations should have been restricted a long time ago and that the law should have dealt even more strongly with these other religious groups.

What some frivolous politicians and zealots of the Orthodox Church were calling for in their speeches and sermons is a reality now. All activities of foreign missionary organizations are legally banned. All denominations other than the Russian Orthodox Church may encounter difficulties in their activities. The only exception to this, ironically, is Islam. Muslim clergy supported the legislators in ratifying the new decree. The reason for this is a slowdown of Islam's spread and a great work being promoted by Protestant churches in Middle Asia, most of them begun by various foreign ministries and churches. The Islamic sects of Russia, unlike the Russian Orthodox Church which has branched out internationally and trains ministers intensively, traditionally rests on internal religious structures.

All denominations that closely collaborate with foreign missionaries are going to have considerable difficulties in making contacts. For example, the Roman Catholic Church of Russia, being led from the Vatican, is not able to receive ordained ministers from abroad. This is a hindrance since there are very few seminaries in Russia which train Catholic priests.

Protestantism in Russia, which is traditionally oriented toward ministries abroad, will have a difficult time. Most Protestant churches (especially young ones) may simply expire when no help comes from sister churches in the West. In today's difficult economy, churches are not virtually able to meet their financial needs by themselves because of inflation and a falling standard of living. Most church members

receive financial aid from their churches. This type of charity would soon fade. It would become impossible to free leaders from being otherwise employed. This would restrict the amount of ministry time of a pastor. In addition, many Christians are working in offices created by foreign ministries and churches, which gives them an opportunity to give more time to the work of ministry. Closing these offices would force workers to seek employment elsewhere.

Most Protestant churches conduct evangelism together with representatives of sister churches in the West, who provide cars, musical instruments and management skill. Of course, an absence of this kind of aid will not bring the work of the Church to an end, but will considerably hinder them. The most detrimental factor would be the lack of experienced people from the West who would help with organizing both technical and spiritual aspects of these activities.

Christian literature is also in a rather complex situation. Now the Orthodox Church actually possesses a monopoly on the printing of "must" literature - New Testaments and Bibles. And most of such literature came to Protestant churches from abroad or was printed by foreign missionaries in Russia. The one significant exception is the Protestant Publishing House, an indigenous organization in Moscow run by Baptist businessmen and pastors. But one publishing house will not be able to supply all of Russia with needed Christian literature. For example, one of the largest ministries that specialized in printing and distributing Christian literature (and especially New Testaments), Terry Law Ministries, which has printed and distributed millions of pieces of Christian literature free of charge in the former USSR, now has no chance to print in Moscow as it used to in the past. Obviously, Belarus and Ukraine will become the main publishing centers soon, which will cause an expenditure on shipping to remote parts of Russia to rise.

And yet the most serious problem Protestant churches will have to encounter is that a great many churches which have been started with the aid of western ministries will have no chance to invite pastors and teachers of sister churches. This may breed various kinds of heretical teachings and delusion.

Among other religions, Judaism, which also depends on aid from Jewish communities in the West, has been injured the most. Virtually all ministers in synagogues are foreign citizens.

Of course, the attempt of any church to fence her flock off from various false teachings and heresies is understandable and good. But when a rivalry between certain denominations becomes more like an attempted genocide, being accomplished by the laws of the state, the situation becomes graver. In spite of the fact that the amendment was intended to restrict activities that could damage people physically and mentally, almost nothing has been done in this area. Rather, the state has begun to view harmless religious groups as cruel cults, such as Hasidism and an American Baptist preacher who had come to help with teaching ministers of local churches. Yet the amendment offers no resistance to national religious cults which are genuinely harmful to the health and mentality of the population, such as the "White Brethren." (See related article on page .)

Denominations other than the Russian Orthodox Church are at the mercy of an army of bureaucratic

officials who have an officially given right "to punish or grant pardon." And the Orthodox Church will surely exert pressure on their decisions. Censorship will probably appear in mass media under a vague formula of "the interests of the State and the harmony of the society." Then it would be only one more step towards the persecution of those who belong to rival denominations, which would undoubtedly increase the number of emigrants from Russia.

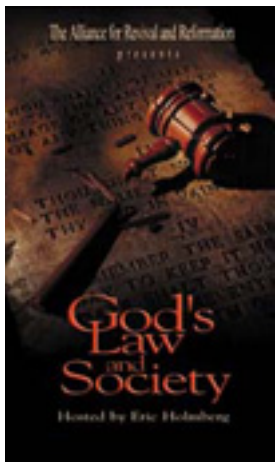
Thus Russia, with her parliament as a mouthpiece, indirectly proclaimed the Orthodox Church as the established religion, which is to officially replace the teachings of Marx and Lenin. As a Moscow journalist put it: "Russia is not a secular state anymore." When a state violates its separate status sealed by its constitution and, contrary to the law, marks out a particular denomination, most common as it is, not only liberty of conscience, but also every right and freedom of man is in jeopardy.

This is the time for the alarm to be sounded. If the West wants to help Russia and other states with their economies, then it must sure they are willing to maintain democracy. Otherwise it may breed another totalitarian system.

Totalitarian trends are usually seen in countries that suffer from economic and political instability. People try to unify everything in the hope that it will bring stability. But this will not help; when freedoms are violated, government must be opposed and protested against. As a partner and assistant, the West must explain this to the former USSR.

Editor's note: Since the Russian language Forerunner is an indigenous publication published in Kiev, Ukraine, now an independent nation, the Russian law has little bearing on their activities. However, we urge you to pray for continued freedom for the printed word to go forth from Ukraine.

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Cult group disbands after leader predicts end of world in Kiev

By Sergei Zavgorodny

2/95

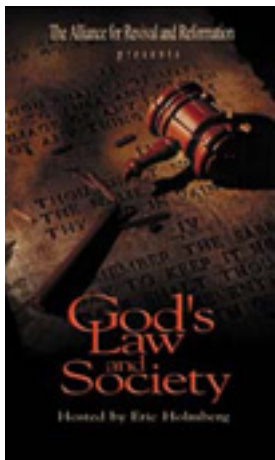
KIEV, Ukraine (FR) - One example of the proliferation of religious cults in the former USSR, is the "White Brethren," a group which fuses certain tenets of Christianity with eastern religions such as Hare Krishna.

Most of the White Brethren disciples are between the ages of 13 and 20 years. Psychologists state that their followers, generally young people, suffered mentally from the fanaticism of the "Brethren."

The cult came into existence several years ago through its leader Krivonogov who is said to possess hypnotic abilities. His wife claims to be an incarnated Messiah and Living Goddess. Having mistakenly predicted the end of the world several times, they marked this year with the date of November 24.

Ukrainian officials reported that over one hundred thousand adherents of this cult were coming to Kiev in order to "celebrate" this event. The city expected a riot, but nothing serious happened. The leader and Messiah now are under arrest, their followers being dispersed.

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Science

**"I Wisdom dwell with prudence,
And find out knowledge of witty inventions."
Proverbs 8:12**

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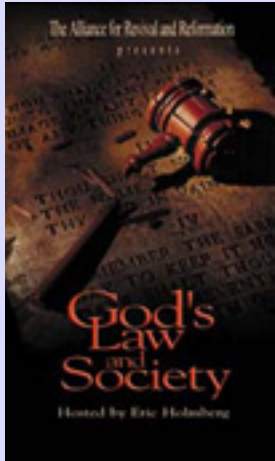
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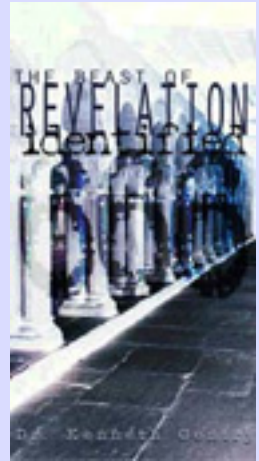
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A Note on Stephen Jay Gould

By Jay Rogers

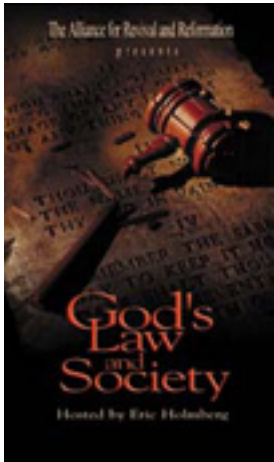
He's been called "America's most well-known evolutionist" by many; he is also evolution's leading theoretician and radical thinker. This Harvard zoologist has proposed the idea of punctuated equilibrium as a response to the randomness of natural selection.

The fossil record doesn't quite bear out what Darwin said. So Gould has been telling his colleagues, "Come on, let's see what the fossil record really does show and then explain that." Instead of saying what other evolutionists have said, "We're still missing some links; we've got to dig some more to prove our theory."

According to Gould, what the record shows is that changes in evolutionary development are quite sudden. Imagine that. New models have all of a sudden appeared in fossils, rather than with a whole lot of easy, rather imperceptible, steps.

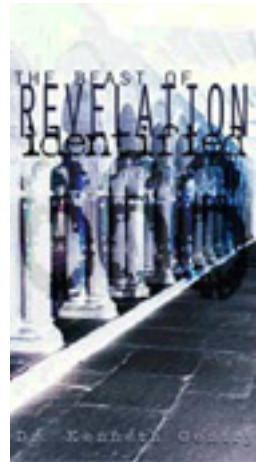
The Creator of the Universe has this reply: "He who sits in the heavens laughs" (Psalms 2:4).

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Abortion and Creation

by David Skjaerlund

God's view of life is the same as the majority of the modern medical community: life begins at conception. The Bible refers to conception as the beginning of life approximately 40 times. In the book of Genesis alone, the phrase "conceived and bore," in reference to children, is found 11 times. The close pairing of these two words clearly emphasizes that conception, and not birth, is the starting point of life.

Scripture also refers to life being passed on through "the seed." After the fall of man, the promise of redemption came - saying that Eve's "seed" would ultimately triumph over the "seed" of the Serpent. In Genesis 3:15, God did not refer to a coming child or even a future conception; the promise involved a seed. God even promised King David that an everlasting kingdom would be established "through his seed" (II Samuel 7:12-16).

The angel Gabriel, when revealing the promise of Jesus to Mary, explained, "Behold, you will conceive in your womb, and bear a son, and you shall name Him Jesus" (Luke 1:31). Jesus was considered the Messiah from conception, not at the first heartbeat, the first brain wave, or at birth. Jesus did not slowly develop into a person over time, but was recognized as the Redeemer of mankind from conception.

John the Baptist leaped within the womb of Elizabeth when Mary came to visit. Though still a fetus, John was able to recognize and respond to Jesus in the womb of Mary, who had been pregnant only a few weeks. Here we see that God recognizes both the embryo and the fetus. This demonstrates the biblical view of when life begins. A child should be respected as a living being from conception, not during its "evolutionary development."

God has a special purpose and destiny for each individual from the very beginning and sees each person uniquely created in His image. The Bible has many recorded instances of when God spoke concerning the destiny of individuals, even before they were born. Abraham had the promise of Isaac's destiny even before he was conceived. Samson's parents knew of their son's special life task before he was conceived. Elizabeth and Zechariah were told of the great call on John the Baptist prior to his conception. The messianic purpose of Jesus was not only revealed to Mary before conception, but to Eve at the very beginning of the world.

The prophet Jeremiah was told, "Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations" (Jeremiah 1:5).

The Psalmist stated: "For thou didst form my inward parts, thou didst knit me together in my mother's womb. Thou knowest me right well; my frame was not hidden from thee, when I was being made in secret, intricately wrought in the depths of the earth. Thy eyes behold my unformed substance; in thy book were written, every one of them, the days that were formed for me, when as yet there was none of

them" (Psalms. 139:13-16).

Is Man Just a Link in the Chain of Life?

When a mother decides to abort her child, it is not just the removal of non-living tissue, but rather the elimination of part of God's plan for mankind. She is directly cancelling God's purpose and call upon that child. Who are we to say that a child has no worth or value, when in God's eyes that child may be a modern John the Baptist, Jeremiah, David or Moses?

God's hatred and judgment against abortion arises from His very character and nature as the Creator of life. God hates abortion because it touches His reflected glory. In Genesis, we read that God decided to make man separate from all the animals, in His image and in His very likeness, reflecting His glory. Man was a very unique act of creation. Animals were formed out of the ground, but in order to make man, God "breathed into his nostrils the breath of life and man became a living being" (Genesis 2:7, 9).

Man was also set apart from the rest of creation by being made in the image and likeness of God. God has created man "a little lower than Himself" and wants to crown man with glory and majesty. In fact, God had desired that man would partake of His nature and glory and even judge the angels (I Corinthians 6:3). God intended man to reflect His image, not simply to be a little higher than the apes. Man is the crown of creation, and even the most insignificant individual has much more worth and beauty in the eyes of God than any other living thing on the face of the earth.

Not only was man set apart from the rest of creation, but man was also set over the rest of creation. The creation and animals were to serve man, not compete with Him in an evolutionary struggle for existence. God commanded man to "be fruitful and multiply, fill the earth and subdue it and rule over every living thing that moves upon the earth" (Genesis 1:28).

Man was to be productive and multiply the glory of God over all the earth. God looks to future generations and intends for His glory to fill the earth. Man was given the responsibility to fill the earth and to be a steward of it, not just to compete with other living things and struggle for his existence. In Genesis we find that man is at the center of God's purpose. Only man had the commission to be fruitful, multiply and subdue the earth. God also created man for His fellowship, and only man has the promise of dwelling with God forever (Revelation 21:3).

What God Feels in an Abortion

God's heart is broken over the practice of abortion, and His judgment is stirred against a nation that supports the practice. When a baby is aborted, part of God's glory will never shine on earth; part of God's image will never be manifested on earth. God will not tolerate mankind touching His very represented glory.

When a baby is aborted, the very first commandment God gave is rebelliously broken. Disobedience is

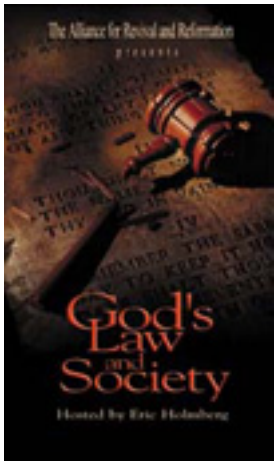
not taken lightly by God, especially when it interferes with the very purpose and plan that God has intended for this earth. Continual disobedience to His commandment by a nation will not go overlooked by the Creator. God has warned us that those who do not bear fruit will be cut off from the life and blessing of God (John 15:2).

When a baby is aborted, God weeps because he can no longer look forward to many days of fellowship and intimate friendship with that individual on earth. God mourns because he has just lost one of His own children - whom he had intended to love and provide for.

The abortion issue is not merely a debate over a mother's right to preserve her own career or goals by not taking the responsibility to care for a baby. Abortion deals with the sanctity of life, an issue on the very heartbeat of God. God has placed the highest value on human life, whether that life is an embryo or an adult. That price was the cost of His very own Son.

God has placed all of His effort and creativity in bringing forth each individual in His image. But even more so, God was willing to sacrifice the life of His own Son that we might have life. One cannot afford to neglect this great demonstration of God's love for human life. We should be willing to lay down our needs and desires to fulfill God's great plan and purpose for this earth - and for every individual for whom Jesus Christ died.

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Abortion and Evolution

- by David Skjaerlund

The battle rages on all fronts to preserve the unborn baby. Christians are lobbying and protesting across the nation to preserve the inherent right to life. However, those in the scientific and medical community have continued to depersonalize the humanity of the unborn with supposed findings based on evolutionary philosophy.

Considered simply a "fetus," the humanity of the unborn child is often viewed today as contingent upon its full development. This concept is not governed by scientific facts, but rather by an evolutionary presupposition that assumes life is only a process, rather than the result of a special moment of creation.

This premise arose from a scientific idea that one could determine evolutionary history by studying the development of the fetus. For example, human life begins with a single cell and then multiplies in complexity. During one stage, the human fetus has so-called "gill slits" that seem to represent the "fish stage" in human development. Next, the fetus seems to have a tail segment similar to reptiles, and the yolk sac seems similar to bird evolution.

Thus, the development of the fetus has appeared to some scientists as a mere reflection of how humans supposedly developed from lower animal forms. This idea was widely taught even at the beginning of this decade. Even though this evolutionary idea of fetal development has been scientifically disproven, the notion still seems to prevail. Evolutionists argue that the fetus has not fully evolved into a baby, and thus has no need or right to life because it is not fully human.

A closer examination of this premise reveals scientific error, however. The "gill slits," or pharyngeal pouches, actually become the thymus gland, the parathyroids, and the middle ear canals. The "tail", or coccyx, is a point of muscle attachment at the tailbone, and the yolk sac produces the first blood cells. All of these morphological phenomena are necessary stages in normal human development.

Just a Higher Form of Animal?

The second scientific justification for abortion is that the life inside the womb has no special value since man is only a higher form of animal. The baby in the womb, when viewed in this manner, can easily be replaced by another whenever the desire arises to keep a child. The unborn baby has no individual worth or personality; it is simply regarded as another organism.

This has led some to judge the right to life as one based on "productive worth." Abortion is simply a removal of something that does not have any perceived value. An article written by Dr. Peter Singer in *Pediatrics* magazine ten years after the 1973 *Roe vs. Wade* decision expresses this ethic:

"If we compare a severely defective human infant with a dog or a pig ... we will often find the nonhuman to have superior capacities ... only the fact that the defective infant is a member of the species homo sapiens leads it to be treated differently from the dog or pig. But species membership alone is not relevant ... If we can put aside the obsolete and erroneous notion of the sanctity of all human life, we may start to look at human life as it really is: the quality of life that each human being has or can obtain."1

As a result of this philosophy, human life no longer seems special. We now compare our children to pigs or dogs, and whichever has the greater ability should be allowed to live. As implied by philosopher Michael L. Tooley, abortion is morally permissible since "a newborn baby does not possess the concept of a continuing self, anymore than a newborn kitten possesses such a concept."2 Winston L. Duke, a nuclear physicist, continues along the same lines: "It should be recognized that not all men are human ... It would seem to be inhumane to kill an adult chimpanzee than a newborn baby, since the chimpanzee has greater mental awareness."3

The right to life, in the minds of these men, is based on one's contribution to society and not simply on the inherent right of that individual to life. Nobel prize winning biologist Francis Crick has even gone so far as to propose that no newborn infant should be declared human until it has passed certain tests regarding its genetic endowment; if it fails, it forfeits the right to live.4

Abortion has been justified as a natural part of the struggle for existence and the survival of the fittest. Evolution propagates the notion that the world is overpopulated and that one must struggle to exist and compete against others. Our main effort should be to secure our own needs, goals and pleasures.

This is reflected in the abortionists' contention that an unwanted pregnancy hinders the mother from working and functioning in society. Why should a child be introduced to a life which would seem to consist of a constant struggle for existence and survival? Many mothers refuse to bring a child into the world because of this perception of a grim, dark future for the world. Another child would simply mean greater pressure on the human race because a population increase creates an increased competition for dwindling natural resources.

Barbara Burke wrote in Science magazine, "Among some animal species, infant killing appears to be a natural practice. Could it be natural for humans too, a trait inherited from our primate ancestors? Charles Darwin noted in The Descent of Man that infanticide has been 'probably the most important of all checks on population growth throughout most of human history.'"5 Thus, abortion has become a socially accepted means of birth control in the eyes of these "experts."

Evolution and abortion are concerned with one's own present state of survival; it destroys the idea of building for future generations. As a professor at Emory University summarized: "Unbridled self-indulgence on the part of one generation without regard to a future one is the modus operandi of biological evolution and may be regarded as rational behavior."6

Joseph Sobran summarizes: "Our civilization, until recently, agreed in imagining the unborn child on the

pattern of the incarnation, which maximizes his dignity; but many people now imagine him on the pattern of evolution, as popularly understood, which minimizes his dignity."⁷

The Real Experts Speak Out

However, another segment of the scientific and medical community is no longer arguing about whether the fetus can be considered life. Most agree that life begins at conception, and not when a heartbeat is detected at 18 or 25 days, or when brain waves are recorded as early as 43 days. Life has a very distinct beginning and is not the result of a gradual process of change and evolution over time.

Jerome Lejeune, a professor of fundamental genetics in Paris and a pioneer in detecting chromosomal diseases, said to a Senate committee: "Life has a very, very long history but each individual has a very neat beginning, the moment of its conception."⁸ When the 23 chromosomes from the father and the 23 chromosomes from the mother are combined at conception, that cell now represents an entirely new individual and is not just a part of the mother's body.

Sixty prominent physicians recently presented a declaration of biological facts proving that an unborn child is conclusively a living human being. These doctors include Drs. Hofmeister and Schmidt, past presidents of the American College of Obstetrics and Gynecology; Dr. Joseph Faley, past president of the American Academy of Neurology; and Dr. Bernard Nathanson, formerly one of the leading abortionists in America.

These doctors stated: "The developing fetus is not a sub-human species with a different genetic composition. As clearly demonstrated by in vitro (dish) fertilization, so also in vivo (womb), the embryo is alive, human, and unique in the special environmental support required for that stage of human development."

Dr. Alfred M. Bongioanni, professor of pediatrics and obstetrics at the University of Pennsylvania, submits from a strictly genetic position that "human life is present throughout this entire sequence from conception to adulthood and that any interruption at any point throughout this time constitutes a termination of human life."⁹

The abortionists' evolutionary justification for the termination of human life has been completely invalidated by scientific evidence. As pro-life leader John Wilke has stated, "In truth we did not come from a single cell. Rather, each of us once was a single cell; and all we have done since then has been to grow up."¹⁰

1 Peter Singer, "Sanctity of Life, Quality of Life," *Pediatrics*, 1983, Vol. 72, p. 18.

2 Michael Tooley, "Abortion and Infanticide," *Philosophy and Public Affairs*, 1972, Vol. 2, p. 63.

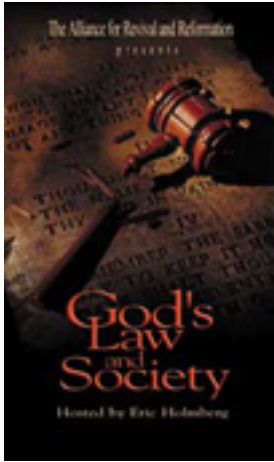
3 Winston L. Duke, "The New Biology," *Reason*, August, 1972.

4 Francis Crick, *Nature*, 1968, Vol. 220, p. 429-30.

5 Barbara Burke, "Infanticide," *Science*, 1974, Vol. 185, p. 653.

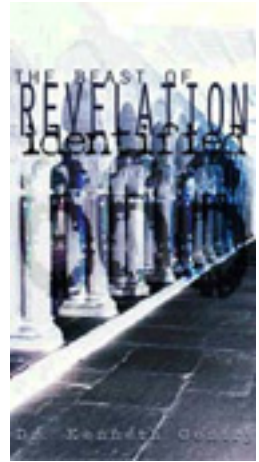
- 6 W.H. Murdy, "Anthropocentrism - A Modern Version," Science, 1975, Vol. VIII, p. 1172.
- 7 Joseph Sobran, "The Averted Grace," Human Life Review, Spring, 1984, p. 6.
- 8 Subcommittee on Separation of Powers, printed in "The Beginning of Human Life," Studies in Law and Medicine, (Chicago: Americans United for Life, Inc., 1981), p. 2.
- 9 Dr. Alfred Bongioanni, National Right to Life News, June 15, 1981.
- 10 John Wilke, National Right to Life News, June 29, 1981, p. 5.

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Case for Creation: Accountability to God

by David Skjaerlund

During the famous Scopes Trial of 1925, Clarence Darrow, the lawyer defending evolutionist John T. Scopes, stated that "it is bigotry for public schools to teach only one theory of Origins ... Let the children have their minds kept open, close no doors to their knowledge ... shut no door to them, let them have both creation and evolution ... The truth will win out in the end."

Over 60 years later, the teaching of two origins still creates a controversy, but today it is over whether we should allow any presentation of the creation position. Many organizations, such as the ACLU and the Humanist Association, are waging a war against the teaching of creationism. Their concern is not just over the impact of creationism in scientific inquiry, but with its deeper religious implications.

Part of the controversy surrounding the teaching of creation is that it naturally demands accountability to God. God, as the Creator, holds the right of ownership over His creation and thus has absolute authority. Since He is the Creator and owner of our lives, He expects us to be proper stewards and to live according to the rules which He has established to preserve His property.

Consider, for example, a work of sculpture. The sculpture first belongs to the artist because he created it. The sculpture is his property, and if he loans it to someone for display, then that person must be a responsible steward over the sculptor's property or be held accountable for any damages. The artist also may wish to sell the sculpture and the deed of ownership is then transferred to the one who pays the desired price.

Likewise, as a creation of God, we are His property and consequently are accountable for the way we live. We are His property not only because He created us, but because He paid the price for our lives. He paid the greatest price for mankind through His only Son, Jesus, who purchased us with His own blood. As we are reminded in I Corinthians 6:19-20, "do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: Therefore, glorify God in your body."

God created us with a free will to make decisions, and with that free will He gave us the responsibility as stewards over our lives. Every person will stand before God at His judgment seat and render an account for every thought, word and deed (Matthew 12:36-37). Creation thus implies accountability:

Creation =

Property =

Stewardship =

ACCOUNTABILITY

God gave us guidelines in the Bible so that we might be faithful stewards over the life He entrusted to us. God established laws to preserve our liberty, and for our best interests ... not to put us under bondage. As the Creator of the universe, He is the supreme authority and knows what is right and wrong as outlined in His commandments. We are indebted to God, and our obedience is justly due Him, not a favor we perform.

Charles Montesquieu, a 16th century political philosopher, writer and jurist, wrote in his Spirit of Laws, "God is related to the universe, as Creator and Preserver; the laws by which He created all things are those by which He preserves them. He acts according to these rules because He knows them. He knows them because He made them; and He made them, because they are in relation to His wisdom and power ..."

All laws are subject to the authority of God. As Sir William Blackstone, the eminent English jurist, once summarized in his Commentaries(which were once required reading for every student of law): "Man ... must necessarily be subject to the laws of his Creator. This will of His maker is called the law of nature. This law of nature ... is of course superior to any other. No human laws are of any validity, if contrary to this; and such of them as are valid derive all their force from this original."

It was the supremacy of God's law that was the basis for justice and law as written in the U.S. Constitution. The Constitution was upheld as supreme law because its authors recognized the Creator as the supreme Law Giver, and thus based it upon biblical principles. During this century, we have seen the erosion of the Constitution as supreme law and the emergence of case law. Case law is evolutionary in nature; the primary basis for verdicts is precedent, rather than moral absolutes. As a result, we have seen the legalization of sociological trends of America.

The reason for the popularity of this evolutionary approach to law is that man now can determine what is right and wrong and can justify his own actions. Without absolute standards, as those established by the Creator, any means for survival and existence can be justified depending upon society's beliefs. The Nazi holocaust was executed in the name of social policy. Men embrace evolution because it implies that they are no longer accountable to abide by absolute moral standards.

The more evolution erodes the foundation of law and morality, the more people will resist authority and begin to set their own rules for living. In the days when there was no king in Israel, "Every man did what was right in his own eyes" (Judges 17:6). When the creationist view of origins is presented, a return to absolute standards of law and morality is the obvious conclusion of the argument. This is precisely why many refuse to accept creation: they must accept the fact that they are accountable to God for the way they live.

Men are without excuse in denying God's rulership, "because that which is known about God is evident within them; for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made ..." (Romans 1:19-20).

Our obedience to God is demanded to ensure proper stewardship over our lives, and not just a request to follow the "Ten Suggestions." If we choose to disobey the laws of the Creator, then there are consequences to pay. The final price for disobedience of God's laws is eternal death (Romans 6:23).

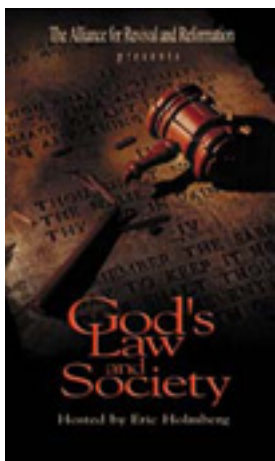
The Book of Romans is an outline of the results of not acknowledging God as Creator and ultimate authority. Because people exchange the truth about God (as Creator) for a lie (evolution) and worship and serve the creature rather than the Creator, God gives them over to be totally controlled by their lusts and passions. "And since they did not see fit to acknowledge God, God gave them up to a base mind and to improper conduct ..." (Romans 1:28).

Our society is faced with many of the immoral conditions described in the first chapter of Romans. It is of little surprise that we are beginning to see the widespread effect of not acknowledging and worshipping God as the Creator. The teaching of evolution has been the first step in bringing these cultural judgments upon our society.

Acknowledging God as the Creator is essential for obeying His laws and following the teachings of Jesus. Jesus knew the correlation between creation and obedience; "For if you believed Moses, you would believe me; for he wrote of Me. But if you do not believe his writings, how will you believe my words?" (John 5:46-47). We have already been given the testimony of Jesus through creation.

As creation is presented, the call for accountability is sounded as well. Since many wish to ignore the fact that they must stand before their Creator and give an account for the way they have lived, they try to silence the case for creation. They deliberately ignore the scientific facts and labor with all their effort to prevent the evidence for creation from being presented in the classroom. Nevertheless, even as Clarence Darrow admitted, we can be sure that "the truth will win out in the end" and it is the truth of the Creator that will set men free.

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THE AGE OF THE EARTH

Time and earth history is perhaps the most debated area in the whole question of the origin of life. Everyone seems to have his own idea about how old the earth is. In a real sense time is only vitally important to the evolutionist. Evolution needs lots of time for life to have arrived on the scene. Short time periods would seriously undermine the theory. On the other hand, the creationist says that an intelligent designer outside this universe made the earth and the life on it. Whether this life was created in six days or six billion years is insignificant to the scientific view of creation. The issue of time, then, is critical for the evolutionist - not for the creationist.

This article will touch on a variety of important time measurements such as radiometric dating, oil well pressure, decay of earth's magnetic field, polonium halos, and others. Be critical of your own bias and ask questions about the standard scenario of five billion years. How does one select a time clock? How does one know if the "clock" is giving the correct time?

Frequently we hear that anyone can see this is an ancient, billion-year-old earth that we are living upon. One resource for teachers says that this whole question has no relevance because we know the earth is 4.5 billion years old. Have you asked the question, what would a young earth look like?

When we look at many geologic formations we see evidences of catastrophe. But if we see a valley with a small stream running through it, can we assume this is evidence for long time periods? To answer these questions geologists, like Dr. Steve Austin, have been carrying out valuable studies of the catastrophe at Mount St. Helens and its effect in producing geological formations. We can view his work with great interest because it also seems to relate directly to questions we have about other geological structures on planet earth.

The explosion of Mount St. Helens in Washington State on May 18, 1980 was initiated by an earthquake and rockslide involving one half cubic mile of rock. As the summit and north slope slid off the volcano that morning, pressure was released inside the volcano where super-hot liquid water immediately flashed into steam. The northward-directed steam explosion released energy equivalent to 20 million tons of TNT which toppled 150 square miles of forest in six minutes. In Spirit Lake north of the volcano, an enormous water wave initiated by one eighth cubic mile of rock slide debris stripped trees from slopes as much as 850 feet above the pre-eruption water level. The total energy output on May 18 was equivalent to 400 million tons of TNT, or approximately 20,000 Hiroshima-size atomic bombs. (Austin, 1986)

Dr. Austin points out that up to 600 feet of strata were formed since 1980 at Mount St. Helens, and this from one of the smaller catastrophes in earth history! He states that Mount St. Helens provides a rare opportunity to study transient geologic processes which produced, within a few months, changes which geologists might otherwise assume might require many thousands, or even millions of years.

How are Rocks Dated?

Hundreds of thousands and even billions of years are claimed for radiometric dating techniques. No one was there to verify the initial amount of the radioactive mineral. No one was there to watch the radiometric decay taking place. We assume that it must have been constant and unchanging from what we can measure today.

Consequently, it is very important that we consider carefully the assumptions that have to be made. If our assumptions are wrong then our results will be wrong.

Assumptions for Radiometric Dating

1. The system must have been a closed system. By this we mean that the system cannot be altered by contamination from the outside or loose material from inside the system migrating to the outside. It must be constant.
2. The system must have a starting point - a beginning. For example, there would have to be just uranium and no lead in the beginning of the Uranium 238 and Lead 206 series.
3. The rate of decay must always have been the same. If decay rates of the material vary, the resulting measured time cannot be trusted.

Is there such a thing, in nature, as a closed system? Is it possible to know if the system started at a zero point? Are we sure about the rate of decay way back in history? In addressing these questions, we will deal with generalized information and then direct you to more detailed sources if you choose to explore further.

Dating techniques are all based on certain assumptions. The true age depends entirely upon the validity of the assumptions. Let's look at these assumptions and see how they stand up to the test.

Uranium Dating Method

First, the uranium method is really a whole family of decay methods and not just one. The method depends upon uranium and its sister element thorium going through long decay chains until finally the stable element, Lead 206 is reached. In this process, alpha particles are given off. In fact, eight alpha particles are given off from each Uranium 238 atom that decays to Lead 206 .

In evaluating the uranium dating method, the fact is that uranium minerals always exist in open systems. This causes us to immediately question the validity of the method. One of the chief authorities on radioactive dating, Dr. Henry Faul, said:

Uranium and lead both migrate (in sales) in geologic time, and detailed analyses have shown that useful ages cannot be obtained with them. Similar difficulties prevail with pitchblend veins. Here again widely

diverging ages can be measured on samples from the same spot. (Faul, 1966)

Remember the one criterion for valid dates is a closed system. We find all of the age dating methods (rubidium-stontium, uranium-lead and potassium argon) can give different and widely varying dates. The lead ages, for example, have given consistently older dates than the others. This very fact encouraged Dr. Leon T. Silvers of the California Institute of Technology to do an experiment that showed lead could vaporize and move out of the sample (Driscoll, 1972). A Scientist could calculate a "low" age for the sample from which the lead escaped and a "high" age for the sample where the lead migrated to.

Potassium-Argon Dating Method

This method is the most popular method for dating rocks, and is used extensively to give general dates for fossils found in some rock formations. Potassium minerals are found in igneous and in some sedimentary rocks, therefore the Potassium-Argon method isn't as restricted in its use as is uranium. Here is what happens: Potassium(40) decays into Argon(40) when its molecules capture an electron. Potassium(40) has a half life of 1.3 billion years. In other words, one half of the Potassium(40) has decayed in 1.3 billion years.

The K-Ar system behaves a little differently from the uranium series above. An amount of Potassium(40) decay (11%) will become Argon(40), instead of Calcium(40). The ratio of potassium to argon is considered in the calculations for the age factor of a particular rock. But again, we find that the ideal does not exist in nature. We don't know for sure how much potassium and argon were originally there in the sample. Furthermore, we don't have any way of knowing that the sample was not contaminated in nature or exposed to migration.

The Question of Helium

Alpha particles, which are actually helium nuclei and are positive (+) are given off by the decay of the Earth's radioactive isotopes. Eventually, the helium migrates out of rocks in the earth's crust and ends up in the atmosphere as helium gas.

Here these particles of helium gas reach their upper limits in the atmosphere where a few molecules escape. There is continuing research going on concerning the helium inventory in the atmosphere and one of the scientists investigating this problem is Dr. Larry Vardiman of Christian Heritage College and the Institute for Creation Research. Even though helium in the atmosphere does not date the rocks, it does tell us something about the earth's age.

If the earth was billions of years old, the radioactive production of helium in the earth's crust should have added a large quantity of helium to its atmosphere. Current diffusion models all indicate that helium escapes to space from the atmosphere at a rate much less than its production rate. The low concentration of helium actually measured would suggest that the earth's atmosphere must be quite young. (Vardiman, 1986)

If the low concentration of helium in the atmosphere is valid then we must consider this as a positive evidence for a young earth.

Radiocarbon Dating

Most of you will recognize this as "carbon" dating. This type of dating is confined to things that were once alive. All living things are made of molecules containing carbon. Carbon also exists in the gases of our atmosphere, such as CO, CO₂, etc. In addition to this all of our food is made up of carbon in some form. For example, our fats, sugars, and many other molecules are carbon based (organic). We can understand why Carbon(14), radioactive carbon, as well as non-radioactive carbon, (12)C, can penetrate all parts of a living plant or animal. Carbon(14) gets into a living system as some ratio of Carbon(14) to Carbon(12). Carbon(14) and Carbon(12) are continually taken in to the living system.

When the organism dies then the Carbon(14) to Carbon(12) ratio changes as the radioactive Carbon(14) begins to decay to the stable Carbon(12). We can measure the ration of Carbon(14) to Carbon(12) in living things and also measure the Carbon(14) to Carbon(12) ratio in a dead organism. Knowing the decay rate of Carbon(14), (a half-life of 5730 years) we can tell how old the organism is. Unfortunately, as with the other radiometric dating methods, there are assumptions and these must be considered.

Where does the radioactive carbon come from? Cosmic rays strike air particles (78 % nitrogen, 21% oxygen, 1% other gases) and knock the neutrons out of them. Colliding neutrons cause protons to leave the nitrogen atoms (Nitrogen(14)) which causes them to change to Carbon(14) - radioactive carbon. Any Carbon(14) atom can attach to oxygen to make carbon-dioxide (CO₂) which is one of the gases that we breathe. Therefore, they thoroughly permeate living systems. Once the living organism dies then the Carbon(14) is no longer replenished and the Carbon(14) to Carbon(12) ratio changes as the radioactive carbon decays to non-radioactive carbon.

When Carbon(14) was first suggested as a dating method, it was assumed that the earth was billions of years old. If the world were this old, the amount of Carbon(14) produced in the atmosphere would have equilibrated - it would have become a stable, predictable amount. But what if the earth is young? The amount of radioactive carbon in the past would be less than it is today. This error would mean that Carbon(14) dating methods would be more accurate for dating recently dead materials (only a few thousand years dead), but would give ages with increasingly greater error the farther back in history from which the sample comes. In other words, there is much work yet to be done to calibrate and validate this method before it becomes an accurate measure of time.

Polonium Halos

Polonium halos are perhaps the most significant evidence for a young earth. Dr. Robert Gentry's landmark study of polonium halos is published, in detail, in the book *Creation's Tiny Mystery* (1986).

A little history on the "radio halos" of polonium will help you understand the significance of these microscopic marks in the earth's first of "oldest" rocks. If you refer to the uranium decay series, you will see elements (isotopes) Polonium(218) and Polonium(210).

All of these isotopes are radioactive and give off radioactive particles. Now the interesting part is that the Polonium isotopes all have short half lives (the time needed for half of the Polonium to decay). Polonium(218) has a half life of 3 minutes, Polonium (214) a half life of 164 microseconds, and Polonium(210) has a half life of 138.4 days.

What does this mean? First of all, the halos (halos formed by radioactive decay) are from 218, 214, and 210 isotopes of polonium that has no connection with uranium. In other words, they exist by themselves without any uranium parent present! When they are found in the oldest rocks (granites and biotites) one has to imagine that the rocks must have solidified very quickly in order to allow the decay of the radioactive particles to make these distinct marks.

If the first rocks cooled slowly (as all evolution models demand) then in molten rock there could be no marks from the decay. The decaying particles can only make their marks after the molten rocks have solidified. Gentry concludes that this scientific evidence establishes that the age of the earth's oldest rocks cannot be more than thousands of years. Polonium halos in our oldest rocks give strong evidence as a limiting chronometer, that is, a time clock which can set an upward limit on the age of the earth's crust.

But here is the interesting part: if the evolutionist refuses to accept that the oldest rocks were instantly created, as evidences by the Polonium halos, then he must accept that decay rates are not constant! This admission then puts the third assumption of radiometric dating (constant decay rates) into disarray.

The radiometric dating methods discussed are but one type of time clock. Below are some other time clocks, which, in many cases require fewer assumptions than the radiometric methods discussed above.

Oil Well Fluid Pressures

"Oil well fluid pressures" are a limiting chronometer that speaks to young earth ages. We are told by geophysicists that the existing pressures found in these deep wells would cause the oil to seep out of the formations in which it was trapped if the true age of the earth were billions of years. (Cook, 1968)

Eroding of the Continents

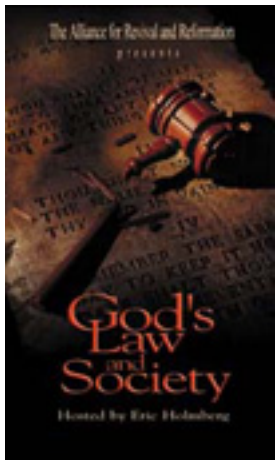
Eroding of continents seems to indicate that if this process had been going on for millions of years (14 million is the present calculation) then all of the present continents, eroding at present rates, would have been eroded to sea level. (Nevins, 1978)

Decay of the Earth's Magnetic Field

Decay of the Earth's Magnetic Field can be used as a limiting chronometer. Dr. Thomas Barnes has calculated the present strength of the earth's magnetic field and extrapolated (calculated) backwards. He has concluded that the strength of the magnetic field a million years ago would have been so great that it would have torn the earth apart. This information limits what the age of the earth could be. He estimates that it took thousands of years, rather than billions of years, for the earth's magnet to have decayed to its present strength.

Now there are no questions about the existence of the magnetic field but there are many questions about how it got here and whether it has undergone numerous reversals. At this point in time Dr. Barnes has firmly refuted the various challenges that have been offered by some against this strong evidence. (Barnes, 1983)

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Another Look at Dinosaurs

By Jay Rogers

Few subjects are more thoroughly captivating to the minds of young people than dinosaurs. In an exhibit called "Dino-Mania," lifesize, animated, robotic dinosaurs shriek and growl at visitors, but most of them - including the children - are fascinated and relish the experience.

What is it about these extinct, giant lizards that captures our attention to such a degree?

The thought of giant lizards roaming the earth in vast numbers is an awesome concept. Most people have been familiarized with these creatures since childhood. Huge giants of up to 90 feet long really did exist at one time - the large number of fossil remains attest to this fact. With hundreds of species of giant reptile remains for paleontologists to examine, there are just a few dinosaurs that have been popularized in the imagination of the average person:

* Apatosaurus = Commonly referred to as a brontosaurus, until scientists discovered that the animal was not well known enough to have been reconstructed. The first "brontosaurus" was actually the body of a apatosaurus with the head of a diplodocus. Both of these animals are similar in shape. This animal reached a length of up to 90 feet and had a long neck designed to reach up high into the treetops so that it could take in lots of twigs and leaves, which would then be swallowed and stored in the massive stomach where all the goodness could be released.

* Stegosaurus = Reaching lengths of 25 feet long, this was a moderate sized animal by dinosaur standards. With a very small head, some scientists believe that the stegosaurus had another brain located in the tail, which was equipped with long pairs of 3 foot spikes, its only defense against predators. The large plates of bone running down the spine were not part of a defense system, but had more to do with regulating the body temperature. By positioning itself at the right angle, the blood filled surfaces of the plates could either be warmed by the sun or cooled in a breeze.

* Triceratops = There are many species of ceratopids, dinosaurs with large plated heads with sharp pointed horns. The most well known, the triceratops (a name meaning three-spiked head), was the first complete skull found of these animals. Reaching a length of 29 feet, the triceratops was the largest of the ceratopids. These heavy four footed animals were designed to be a match for meat eating predators such as the tyrannosaurus. This was a powerful creature that thrived in great numbers before its extinction.

* Tyrannosaurus Rex = This monster is thought to be the most terrifying creature that ever lived. It is also the best known dinosaur because it was the biggest - reaching 46 feet in length and weighing 7 tons - walking about on two powerful hind feet, it was as tall as a house (reaching heights of up to 18 feet). This meat eating dinosaur had a large head with a powerful jaw used to kill and eat smaller dinosaurs. Its teeth were like daggers of up to six inches in length. Strangely, its forelimbs were small and seemingly useless.

However, it had large powerful hind legs with claws of up to 8 inches in length. This once-great titan makes present day animals seem like dwarfs in comparison.

* Flying Reptiles = Although not true dinosaurs, these reptiles resembled giant flying lizards filling the skies of a forgotten time. The most well known of these, the pteranodon and the pterosaur, had immense wingspans. Scientists are unable to explain how featherless, flying reptiles of this size were able to remain aloft, let alone take off and land. Some have even suggested that these reptiles must have remained aloft for their entire life. To many, the existence of flying reptiles remains a mystery.

The average person will readily recognize the dinosaurs described above. Dinosaurs are the subjects of movies, children's toys and even pop up as plastic figurines in cereal boxes. It seems like dinosaurs are a familiar part of our culture. Yet none of us has ever seen a dinosaur. Perhaps this is the reason why large numbers of people flock to see exhibits such as Dino-Mania.

Age of Dinosaurs

Visitors to dinosaur exhibits like the one at Florida's Museum of Natural History are usually greeted with this introduction: "The dinosaurs reigned on the earth for 140 million years, mysteriously vanishing over 100 million years ago." Every idea imaginable has been suggested to explain their disappearance, such as destruction by volcanoes, changes in environments, eating of dinosaur eggs by mammals, a dinosaur disease epidemic, etc.

Although some scientists have proposed ideas as to why dinosaurs became extinct, none of these theories seem to explain why such a prolific and successful group of living beings could have so suddenly and completely disappeared. As one paleontologist put it: "The dinosaur story is like a mystery thriller with the last pages torn out. A most important part is missing. That is true and the paleontologist knows it. He also knows the riddle will probably never be solved."¹

The popular view that millions and millions of years passed between the emergence of these lizards and their eventual demise poses another question: "How could a group of animals with such a successful track record have so suddenly disappeared?"

A time line has been devised that puts the occurrence of dinosaurs in perspective. The following time line of geologic ages appears on the wall of most museums displaying dinosaur exhibits:

A Competing View

Some scientists disagree with this scheme of events, however, and opt for a belief in universal catastrophism. Most of these scientists have a basis of belief in the biblical account of creation and the Genesis Flood, which gives the record of a sudden and cataclysmic event in the earth's history over 5000 years ago. This was the accepted view in the field of geology for hundreds of years.

Catastrophism refers to the theory that the geological features of the earth were created suddenly by natural disasters, such as flooding, earthquakes, volcanoes, storms, etc. Uniformitarianism refers to the theory that most of the geological features of the earth were created slowly through uniform processes, such as erosion, sedimentation, continental drift, etc.

Catastrophism gave away to uniformitarianism only after the proposals of Charles Lyell were published in 1830. Lyell set up a geological time scale similar to the one above and supplied each epoch with millions of years in order to advance the theory of uniformitarianism. As anti-biblical humanism became entrenched in academic circles in the mid-1800s, Lyell's theories prospered.

When Lyell read Charles Darwin's manuscript, *Origin of the Species*, he wrote the young naturalist urging him to publish it, since Darwin's proposed biological uniformitarianism closely paralleled his own ideas. Lyell promoted the publication of Darwin's work and later helped to popularize it among his influential friends.

The fossil evidence buried in the earth's strata does little to confirm the idea that dinosaur fossils were formed due to uniform processes. Most paleontologists today would agree that in order to form a fossil, the remains of an animal must be buried quickly without time for the carcass to decay. Likewise, in many fossil beds, remains of numerous carcasses have been found disjointed and jumbled in an unsorted fashion. The existence of these fossils indicate that the carcasses were impounded by a great watery upheaval of catastrophic impact.

Fossil Graveyards

One feature of the deposits of the earth's strata, which is difficult to explain according to the theory of uniformitarianism, is the existence of "fossil graveyards." In many places all over the world, thousands of fossilized remains of all types of animals are found jumbled together in the same strata. Attempts to account for these vast graveyards in terms of present day processes are absurd.

A more likely explanation is that large numbers of animals were deposited by the tidal actions of a single large scale flood and then covered over suddenly with tons of sediment. The biblical view of a world wide catastrophic deluge does much to vindicate the possibility of this occurrence.

In addition to explaining the great availability of fossil remains in the earth's strata, universal catastrophism solves some of the mysteries that surround the existence and sudden disappearance of dinosaurs. This mysterious disappearance may be explained by the record of events given to us in Genesis chapter 7 which describes a universal flood catastrophe which occurred roughly 5000 years ago.

According to this account, the entire land mass of the earth was suddenly and completely engulfed by a massive deluge which came from both a vast supply of water below the earth's surface and a water vapor canopy separated by a "firmament" above the earth's atmosphere.²

Men and Dinosaurs

If the biblical view of dinosaurs is correct, then we could assume that the human population and dinosaurs lived simultaneously in the pre-flood world described in Genesis chapters 1-7. Although the evidence is often ignored by paleontologists and archaeologists, there are records of dinosaurs having lived at the same time as human beings.

First, dinosaurs are mentioned in the Bible. In Genesis chapter one, we are told "and God created the great sea monsters."³ The word for "sea monster" or "great whales" in Hebrew is tannin which is most frequently translated "dragons." Evidently this term includes all large monsters, even those now extinct.

The frequent references to dragons in the Bible, as well as in the legends of most cultures of the world, certainly should not be shrugged off as mere fairy tales. It is possible that these stories are handed down as the tribal memories of men who encountered dinosaurs before they became extinct.⁴

Serpentine Birds

Another evidence for the coexistence of men and dinosaurs are ancient Mayan relief sculptures discovered in Mexico which resemble birds with reptilian features. According to the archaeologist who discovered the sculptures, there is evidence that the serpent-birds were not intended to depict mythological animals, but were realistic representations of an animal coterminous with ancient Mayan culture.

If such flying reptiles were contemporary with Mayan culture, it would refute the belief that these creature became extinct during the Mesozoic "age of dinosaurs."⁵

A recent find which gives further credence to a more recent "age of dinosaurs" is a monster found in the nets of Japanese fishermen. In the spring of 1977, off the coast of New Zealand, a gigantic creature 30 feet long, with a husky neck about five feet long and weighing 4,000 pounds was hauled up in their nets. The fishermen photographed the creature which resembles an aquatic dinosaur known as the pleisosaur, a type of an aquatic dinosaur.⁶

Paluxy River Valley

One of the most spectacular examples of men and dinosaurs living at the same time are the fossil footprints in the Paluxy River bed in Glen Rose, Texas. Here, in limestone beds are found large numbers of both human and dinosaur footprints. In two locations the tracks cross each other, and in two cases human and dinosaur tracks actually overlap each other.

These tracks occur in supposedly cretaceous sediment and have been repeatedly documented by creationists, yet ignored by uniformitarian paleontologists. The Institute for Creation Research urges skeptics to see a film entitled Footprints in Stone before dismissing this evidence as biased.⁷

A Vapor Canopy in the Sky

If we think that the Genesis account of the pre-flood world is correct, then we should be able determine that this was the type of world that could support dinosaurs. Genesis 1:7 describes the creation of a water vapor canopy that once enveloped the earth. This, in addition to the large subterranean deposits of water, would account for the large amount of water unleashed upon the earth during the Genesis Flood.

Under this protective canopy, greater air pressure in the atmosphere supplied more oxygen to plants and animals and allowed them to grow larger. The lush vegetation of this era could have also fed large dinosaurs such as the brontosaurus.

One of the questions that we have briefly touched upon - "How did giant reptiles fly?" - is best answered by accepting the existence of this pre-flood world. Nothing of such weight and size could possibly fly in the post-flood world of today. However, if the atmospheric pressure on earth prior to the flood were twice as much as it is today, these animals would have had no problem flying.

Creation scientists theorize that this vapor canopy also acted as a protective shield for the earth blocking out large amounts of radiation from the sun. This would dramatically affect radiometric dating devices, such as Carbon-14, Uranium-238, and Potassium-Argon methods.

Scientists who accept a catastrophist model maintain that rocks, sediments and fossils formed before the Genesis Flood, would have a significantly lower amount of radioactive material and a higher rate of radioactive decay since the sun's radiation was hindered by the higher moisture environment of the earth's protective shield. The resulting dates of these rocks would be recorded as much higher than their actual age if the event of a universal deluge is not taken into account.

The dates of 300 million to 100 million years of triassic, jurassic and cretaceous sediments are erroneously supported by assumptions made in the dating process. The mistake is to assume that the amount of cosmic radiation entering the earth's atmosphere has been constant since the age of dinosaurs.

Those fascinated with dinosaurs should take joy in the discovery that according to the Bible, dinosaurs were originally a part of God's creation. The fact that men and dinosaurs once lived in the same world may explain the fact that we are enamored with these great beasts. Perhaps it is a part of an innate desire in us to return to a forgotten world - a world that God created and called "good."⁸

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2 Genesis 1:6,7; 7:11. 3 Genesis 1:21 The Amplified Bible

4 Henry M. Morris, The Genesis Record (Grand Rapids, Michigan: Baker Book House, 1976) p. 69

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6 Ralph Swanson, "A Recently Living Pleisosaur Found?" Creation Research Society Quarterly, v. 15:1,

June 1978, p. 8.

7 Footprints in Stone, available on a rental basis from Films-for Christ Association, R.R.2, Eden Road, Elmwood, Illinois, 61529.

8 See Genesis 1:4,9,18,21,25,31.

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Scientific Creationism by Henry Morris, Ph.D.

The Waters Above by Joseph Dillow

The Genesis Flood by Henry Morris, Ph.D.

The History of Evolutionary Thought by Bert Thompson, Ph.D.

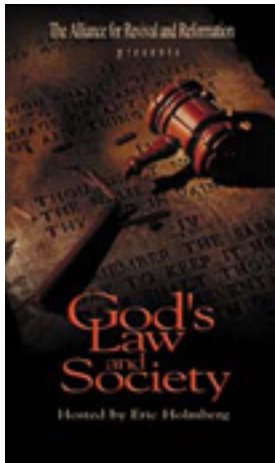
Evolution: The Fossils Say No! by Duane Gish, Ph.D.

The Biblical Basis for Modern Science by Henry Morris, Ph.D.

Origins and Destiny by Dr. Robert Gange

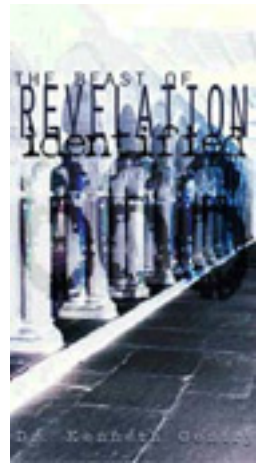
The Biblical Flood and the Ice Epoch by Donald Wesley Patten

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Recommended Books on Origins

Compiled by LLOYD E. SUNDERLAND

1. Norman Macbeth, DARWIN RETRIED; Boston, Gambit, 1971:

Macbeth, a retired lawyer, has devoted years of study and research on the subject of Darwinism and the unpublicized writings of evolutionists about the concepts and dogmas espoused therein. He presents an objective analysis of the evidence for and against evolution from the perspective of a jurist. Macbeth doesn't reveal his personal beliefs about origins, but he appears to have "evolved" from a Darwinist to a skeptic in the course of his research on the subject. His book provides an excellent basis for student review and evaluation of evidence about origins.

2. Frances Crick, LIFE ITSELF; New York, Simon and Schuster, 1981:

Crick, co-winner of the Nobel prize for discovery of the DNA structure and an avowed evolutionist, believes that life could not have originated here on earth. His prestige as one of the foremost researchers in microbiology demands attention among evolutionists when he challenges the entire Darwinian proposition that life evolved on earth against insurmountable odds. Crick concludes that life must have evolved in outer space since it could not have happened on earth, and he does not recognize any other possibility or origin. His book presents convincing arguments against the conventional theory of evolution.

3. Michael Denton, EVOLUTION - A THEORY IN CRISIS; London, Burnett Books, 1985:

Denton, a molecular biologist with a broad background in medical science and research in England, Australia and the United States, has written a deeply penetrating book about Darwinism. His revelations about the nature of DNA, amino acids and the cytochromes have caused a real consternation among biologists. He is himself an evolutionist, but his book raises serious questions about every facet of conventional theories on evolution. He does not advance or promote any philosophy on the subject but presents a scholarly report on a purely technical basis. This book has been written for the layman, and is must reading for anyone seriously interested in the subject of origins.

4. Richard B. Bliss and Gary E. Parker, ORIGIN OF LIFE; San Diego, Creation-Life Publishers, 1979:

Bliss and Parker are creationists today, but Bliss was an active evolutionist for many years. As such, he worked on the Biological Sciences Curriculum Study team in the 1960's rewriting the biology textbooks for the nation to reflect the evolutionary dogma espoused by the National Science Foundation, and has extensive experience in molecular biology research and education. Their book is presented as a challenge to students to evaluate all available evidence against two models for the origin of life and then make decisions for themselves based on the evidence rather than blindly accepting someone else's conclusions.

This is an easy-reading book that should generate healthy discussions among thoughtful students.

5. Fred Hoyle and Chandra Wickramasinghe, *EVOLUTION FROM SPACE*; London, J. M. Dent & Co., 1981:

Hoyle, who has called himself an agnostic, was knighted for his outstanding work in astronomy and the steady state theory about the universe; while Wickramasinghe, a self-proclaimed atheistic Buddhist, is a renowned mathematician and astronomer. Their independent mathematical analyses showed that it was totally unlikely that life could result from time, chance and the properties of matter. Together they concluded that "it becomes sensible to think that the properties of physics on which life depends are in every respect deliberate." Findings of such eminent scientists as these which discredit evolutionary dogma are systematically censored or excluded from textbooks and libraries of public schools.

6. Luther D. Sunderland, *DARWIN'S ENIGMA - Fossils and Other Problems*; Santee, CA, Master Book Publishers, 1984:

Sunderland, an aerospace engineer with significant achievements in his profession, devoted many years of extracurricular study on the subject of origins. Under the auspices of the New York Board of Regents, he conducted an extensive investigation of fossil evidence through visits to major natural history museums and recorded interviews with their key paleontologists. He found no evidence for Darwin's gradualism such as transitional fossils (so-called missing links), but he did find that such information was carefully hidden from the general public. Sunderland summarized the results of his reports to the Board of Regents in *Darwin's Enigma*, and he conducted a worldwide crusade against censorship of negative information about origins. His motto was "truth in education," and he opposed teaching of dogmatic philosophies in public schools.

7. R.L. Wysong, *THE CREATION-EVOLUTION CONTROVERSY*; Midland, MI, Inquiry Press, 1976:

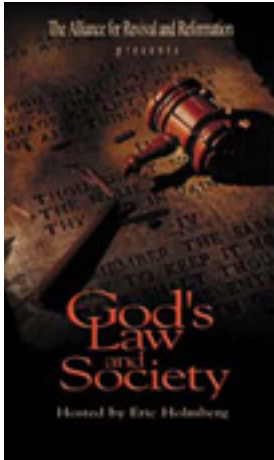
Wysong entered the scientific field through veterinary medicine, but his many activities include teaching human anatomy and physiology. Although he is clearly convinced of the utter improbability of life originating by chance, his book presents a fair analysis of scientific pros and cons about evolution. It is acknowledged by critics to be a serious scientific study of this controversial issue. This book is a scholarly work that provides an excellent reference for laymen.

8. A.E. Wilder-Smith, *THE NATURAL SCIENCES KNOW NOTHING OF EVOLUTION*; San Diego, Master Books, 1981:

Wilder-Smith has earned doctorates at three different institutions in England and Switzerland in chemistry, pharmacology and medicine. His vast scientific background includes research in chemical industries, cancer research, teaching pharmacology, and authoring over 50 scientific papers and more than 20 books published in eight languages. He has devoted much effort in the study of evidence about origin of life and species. He is clearly a critic of evolution, and gives very convincing technical arguments in support of his position. It would be difficult to challenge his scientific credentials or his

intellectual integrity. This is a widely read book and an excellent reference.

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Creationism explains human diversity

by David Skjaerlund

America has been dubbed "the melting pot" because so many international visitors have come to live in our nation. During a stroll down the streets of New York City or San Francisco one can meet individuals from almost every nation in the world - from Africa, Asia, South America, Australia, and Europe. Whenever we see all the distinctly unique races and nationalities represented in the world, we are reminded that the nations are a testimony of a creative God who desired individual diversity when He created man.

Some modern scientists and anthropologists believe that the diversity among the races resulted from a process of evolution rather than creative design. Evolutionists suggest that certain races gained characteristics which allowed them to develop into a "superior" race over other "inferior" people. Early 19th century evolutionists were convinced of "the evolutionary superiority of the white race and the inferiority of others, especially the Negro."¹

Charles Darwin, the father of modern evolutionary theory, was opposed to slavery on moral grounds, but he also adhered to the idea of white supremacy. He wrote, "I could show fight on natural selection having done more for the progress of civilization than you seem inclined to admit ... The more civilized, so-called Caucasian races have beaten the Turkish hollow in the struggle for existence. Looking to the world at no very distant date, what an endless number of the lower races throughout the world."²

Another leading evolutionist in the 19th century, Thomas Huxley, who was responsible for the widespread acceptance of Darwin's evolutionary ideas, wrote this shortly after the American Civil War: "No rational man, cognizant of the facts, believes that the average Negro is equal, still less the superior, of the white man."³

This problem of racism was further fueled by other scientists who based their views on evolution: "After 1859, the evolutionary schema raised additional questions, particularly whether or not the Afro-American could survive competition with their near-white relations." We are horrified to hear their answer: "no ... The African was inferior. He represented the missing link between ape and Teuton."⁴

Adolf Hitler's "social engineering" policy, which resulted in the deaths of millions, was an example of the evolutionary view of races. "Hitler believed in struggle as the Darwinian principle of human life that forced every people to try to dominate all others; without struggle they would rot and perish. Even in his own defeat in April 1945, Hitler expressed his faith in the survival of the stronger and declared the Slavic peoples to have proven themselves the stronger."⁵

Today, almost 130 years after Darwin's claim, we do not find one superior race, nor do we find particular ethnic groups becoming extinct. Instead, we find different nationalities gaining respect for their

individuality and the diversity of their cultures. As we learn more about the development and diversification of man's culture, we realize that society has not evolved into its present state, but that man has used unique gifts and knowledge from God to improve living conditions.

Common Ancestors

All of us, as members of the human race, are descended from the first original family presented in the biblical narrative of Genesis - Adam and Eve. Every race and nationality is traced to this common source. This line of ancestry passed through Noah when God saved his family from the flood. Discoveries in science are providing support for this as well. Scientists recently analyzed and compared a small fragment of DNA isolated from various human placentas. According to reports in Newsweek and Discover, the genetic differences were very small and few distinctions between races were found.

One of the researchers, Berkeley biologist Mark Stonkeking, said, "We're a young species, and there are really few genetic differences among cultures. In terms of our mitochondrial DNA, we're much closely related than almost any other vertebrate or mammalian species."¹

Stephen Jay Gould, the Harvard paleontologist and a leading evolutionist, remarked on the significance of this discovery: "It makes us realize that all human beings, despite differences in external appearance, are really members of a single entity that's had a very recent origin in one place. There is a kind of biological brotherhood that's much more profound than we ever realized."²

But Where Did Races Come From?

If Adam and Eve were the parents of the human race, then how did the diversity in humans come about? The answer is really quite simple: it is the result of genetic variation that existed in Adam and Eve. It is not, as some scientists propose, the result of mutation and evolution over thousands of years.

Evolutionist Francisco Ayala has estimated that humans are heterozygous for 6.7 percent of their genes on the average. This 6.7 percent variety would enable Adam and Eve to produce 10 2017 before they would reproduce a twin identical to another born previously. Since the estimated number of particles in the universe is 10⁸⁰, nothing can compare to the potential variety within two people.

An example of this variation is skin color. We all have the same skin coloring agent, melanin, but in differing amounts. Skin color depends on two genes; let's name them genes A and B. Dark skinned people would have genes AABB as their genotype, while light skinned people would have aabb. If we started with two medium colored people (AaBb), we can theoretically produce all the variation in skin color within one generation. There have been reports of the birth of twins, one of which was light skinned and the other dark skinned. Adam and Eve, created in the perfect image of God, would have had the right genotypes to allow all the skin tone variations that we see today.

The Key Is Language

If human diversity can be explained by very small genetic distinctions between races, then the real fundamental difference between people groups is language. The basic cause of racial or tribal differences must be language, and it usually enforces segregation. However, the origin of languages is still unknown.

Evolutionists, in particular, have no explanation for the origin of languages. They've tried to explain it on the basis of gradual development of communication forms, starting with the early grunts of cavemen and, over time, resulting in our complex form of communication. However, man's unique ability for communication has always posed a problem.

Anthropologist Ralph Linton has stated: "The use of language is very closely associated with the superior thinking ability of humans. In his ability to communicate, man differs even more from other animals than he does in his learning or thinking ... However, man is the only species which has developed communication to the point where he can transmit abstract ideas. ... It is a curious fact that there is not a mammalian species other than man which imitates sounds ... In this respect, humans are truly unique. We know absolutely nothing about the early states of development of language."³

Vastly different and highly complex languages have been in existence as far back as historical evidence goes. As Linton explains, "The so-called primitive languages can throw no light on language origins since most of them are actually more complicated in grammar than the tongues spoken by civilized people."

As far as ancient languages are concerned, evolutionist George Simpson admits, "The oldest language that can reasonably be reconstructed is already modern, sophisticated, and complete from an evolutionary point of view."⁴

There is no explanation for the origins of different languages except in terms of the special purpose of the Creator. God desired that man should be fruitful and multiply in order to inhabit the entire earth, proclaiming His glory over the entire globe. However, we are told in the biblical record that, shortly after the flood of Noah, men tried to unite themselves into a very centrally located political system around the Tower of Babel (see Genesis 11). We are told that God confused their language, and that mankind was then scattered over the face of the earth.

The earliest record of the Chinese language is thought to have been around 2500 BC, the approximate time that God confused and multiplied the languages at the Tower of Babel. The Chinese people at this time were God-fearing and worshipped Shang Ti, or "the heavenly emperor." China remained a monotheistic culture until the introduction of Confucianism around 500 BC. As a result of having an accurate knowledge of early events, the written Chinese language is composed of characters uniquely adapted and containing the stories found in Genesis.

The Chinese word for tower seems to be a shorthand record of the story of the Tower of Babel. The first root is "dirt or clay," of which the bricks were made to build the tower. The people were all of one speech

and united in their rebellion against God, as is seen in Figure 1. The Chinese character for tower most certainly refers to the Tower of Babel, since the Chinese built no towers or pagodas until the Buddhist era.⁵

The Chinese word for rebellion also means confusion. As seen in figure 2, the story is told in just two root words, tongue and man (right leg).⁶ When God changed the language of the rebels, the tongue was confused. The right hand part of the character portrays the right leg extended for walking. Since their tongues were speaking new languages, there was nothing left to do but to walk to a new place of their own. Once again, in the very roots of the Chinese language we see an accurate reflection of the Genesis account of the origin of languages.

The Tower of Babel demonstrates God's sovereignty over the nations. Each nation represents a unique characteristic and personality of God. In His eyes, all men are equal in stature, though perhaps different in appearance. One group of people is not superior to another as the evolutionists would try to depict on the basis of natural selection.

Even as scientists today are realizing, all nations have their origin in one family. God considers all men as from one blood: "He made from one every nation of men to live on all the face of the earth, having determined allotted periods and the boundaries of their habitation, that they should seek God, in the hope that they might seek Him and find Him" (Acts 17:26-27). God established the nations so that each one would fulfill His purposes.

Even as God has a unique destiny for each nation, so God has a purpose for each individual. We must simply seek after Him to discover that purpose for which He created us.

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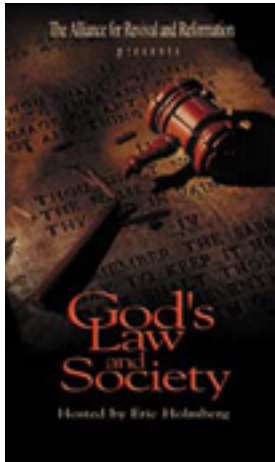
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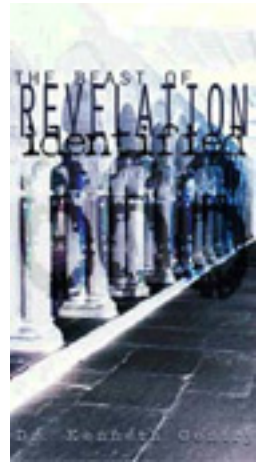
6 *Ibid*.

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Does Creation Science Have the Answers?

By Bill Parks

You've been through the public schools.

You've heard biology teachers speak confidently of ape men and of the evolution of the peppered moth in England during the Industrial Revolution.

In earth science you've been taught about the extinction of dinosaurs 60 million years ago, and about the slow decay of radio-active elements which "proves that the earth is 4.6 billion years old (that ".6" gives it an extra dose of credibility).

If you took an astronomy class in high school or college, you learned that distant stars are billions of light years away, so the universe must have existed for billions of years in order for light from those stars to reach the earth.

You may believe the Bible and accept the Book of Genesis by faith, yet you have lingering questions from your years of indoctrination in evolution. I know the feeling. I was an evolutionist all through high school and eight years of college. After I became a Christian, I assumed that believing in the literal truth of Genesis came as part of the "package" - but I still didn't know how science squared with the Bible.

During a conversation back then a friend asked me, "Where do the ice ages fit in?" I didn't know. All I knew was, you can't sweep a seventeen-thousand-trillion-ton ice cap under the rug. So I continued to believe in the Bible, but I also continued to wonder ...

A few years later, I asked another friend of mine if he knew of any books which had been written on this subject, and he gave me his copy of Scientific Creationism by Dr. Henry Morris. I read it and was very surprised by both the amount and quality of scientific evidence supporting Genesis and opposing evolution.

Later I started reading other books on creation science, such as Morris' classic Genesis Flood and Paul Taylor's Illustrated Origins Answer Book, and I came to the joyful conclusion that there really were answers for all the evolutionism I had absorbed over the years. No longer did I need to believe the Bible while thinking, "Yes, but what about this and what about that?"

Probably the best single book I've read for answering these kinds of nagging questions is In the Beginning by Dr. Walter Brown, Jr. Even among creationist books it's unique in showing exactly how 17 major features of the earth were produced by the Flood and its after effects. If you've ever wanted a Bible-based

explanation for ice ages, the extinction of dinosaurs, earthquakes, volcanoes, mountains, even the formation of the Grand Canyon - it's all there.

According to In the Beginning, the earth was originally created with a granite outer crust which completely encircled the globe. On top of this crust were the primordial seas. Beneath the crust was a layer of water under tremendous pressure from the weight of the underlying granite. This subterranean water would have constituted the "great deep" mentioned in Genesis 7:11, while the overlying granite crust with its seas may have been the "firmament" mentioned in Genesis 1:7.

According to this book's explanation of how the Flood happened, pressure was building up in the water trapped below the crust. Then, when God ordained the Flood, the pressure became so great that it caused a minute crack to open up in the granite.

Once this crack had started, tremendous concentrations of stress at its ends caused it to grow at almost the speed of sound in the rock. Just as a rip suddenly goes down the length of a piece of overstretched cloth, it raced around the whole earth at a speed of over 10,000 miles per hour.

Instantly, the superheated water from below came roaring up through the entire length of the crack with unimaginable power and violence, and in "the same day were all the fountains of the deep broken up" (Genesis 7:11).

The fountains jetted upward into awesome, towering clouds of water and mud, bursting in the upper atmosphere into a tremendous spray which violent winds carried around the earth. And "the windows of heaven were opened. And the rain was upon the earth forty days and forty nights" (Genesis 7:11-12).

Not only was there a torrential downpour of rain, but some of the water which had rushed upward reached altitudes high above the stratosphere, where it froze. It then returned to earth as massive ice dumps, instantly burying and freezing mammoths and other animals which are still preserved in the modern Arctic.

As the steam and water continued to thunder up through the crack, they tore tens of millions of cubic miles of sediment from its granite sides with erosive power thousands of times greater than that of any modern flood. Muddy water poured out across the earth's surface, uprooting plants and engulfing animals and people.

As erosion along the walls of the crack continued, it ate back hundreds of miles and started to carve outlines of the modern continents from what remained of the granite crust. Finally, in the newly-forming Atlantic basin so much of the crust had been removed that the earth's underlying mantle, until then compressed by the crust's great weight, suddenly began to expand upward like a giant compressed spring which has just been released.

As the mantle rose up, it pushed against the continents, and they began to slide away from it. Lubricated

underneath by the remaining subterranean water, North and South America slid westward, while Europe, Asia and Africa went toward the east. Moving slowly at first but accelerating steadily, these massive granite juggernauts traveled a thousand miles in less than three days. Finally, as the water beneath them was depleted, they came grinding to a halt in their present positions.

As a rug pushed across a wooden floor crumples at its edges, great mountain ranges such as the Rockies and the Andes crumpled upward from the resistance which the continents encountered at their edges. The weight of these great mountains caused their granite roots to sink down part way into the mantle below. This displaced some of the molten rock, and it moved over to push up huge plateaus such as the Colorado Plateau.

At the same time, intense friction from these colossal earth movements melted great quantities of subterranean rock, which poured forth in volcanoes and lava flows. Masses of rock cracked and shifted, shaking the ground with violent earthquakes. Even today, earthquakes and volcanic eruptions occur in regions where the crust of the earth is still slowly readjusting from the effects of the Flood.

As the continents were compressed, they began to rise up out of the flood waters, which started draining into the newly-created ocean basins. Noah's Ark came to rest on Mount Ararat. When its occupants finally staggered out, they found a world far different from the one they had left behind. The pre-Flood earth had a warm, gentle landscape clothed with luxuriant vegetation. The world a half year later was torn, ravaged, almost devoid of plant life.

Noah had probably taken dinosaurs on board the ark - young ones which wouldn't occupy much room. Occasionally there have been surprising reports of dinosaurian creatures since the Flood, during the Middle Ages and even up to the present. However, most dinosaurs, with their voracious appetites, soon died out in the post-Flood world.

Even after the Flood waters had receded, the drama continued to unfold. Much water had been left behind on the continents in the form of huge lakes. Remnants of some of these, such as the Great Salt Lake in Utah, still exist today. Others, which received too much rainfall and drainage from higher elevations, eventually began overflowing their basins.

Once an overflow had started, erosion at the rim of the lake took place at an accelerating pace, and soon a new kind of flood was unleashed - water and mud thundering across the landscape as from a dam burst, concentrating into channels and carving the Grand Canyon and other canyons out of the soft sedimentary rocks recently left from the great Flood.

For many years oceans remained warm from the heat of the subterranean water. This created a moist climate with dense clouds, heavy rainfall, and, in the higher latitudes, snowfalls as much as 100 times greater than those of today. This snow accumulated into thick ice packs which finally began to flow outward - the ice age was under way.

This is only the broadest outline of how the Flood shaped the modern earth, with its mountains, volcanic peaks, glaciers, canyons and sedimentary rocks filled with the fossil remains of countless plants and animals overcome by the deluge.

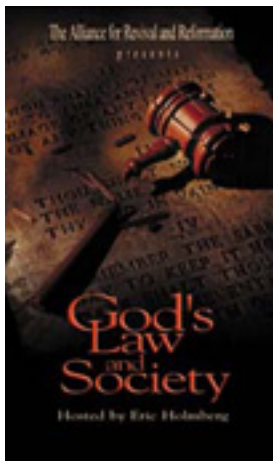
In the Beginning fills in the details with scientifically precise, yet easily understandable language. This book will also tell you how light from the most distant stars could have reached the earth in only a few years ... why we can't always trust radiocarbon dating ... why the moon couldn't be billions of years old ... how the different races of people came to be ... why evolution is not only unscientific, but can't be reconciled with the Bible at all.

If you've ever had any unanswered questions about science and the Bible, In the Beginning may provide the answers you've been looking for.

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Darwinism: Fact or Faith?

by Chris Sharp

"Exposing Darwinism to possible falsification would not imply support for any other theory ... falsification is not a defeat for science, but a liberation. It removes the dead weight of prejudice, and thereby frees us to look for the truth."

- Phillip Johnson,
Professor of Law,
U.C. Berkeley.

Phillip Johnson, in his latest book *Darwin on Trial*, points to dogmatic scientists, rather than empirical evidence, for perpetuating the theory of evolution. Lack of an alternative theory and fear of giving in to creationist's claims are the reasons many refuse to consider the fallibility of Darwinism.

During a recent lecture at the University of Florida, Johnson argued that evolutionists fight attacks on Darwin with the fervency of a religious zealot, "because it takes more faith to believe in evolution than creation science." Based on their faith that the mechanism of evolution is a foregone conclusion, these scientists have abandoned the scientific method articulated by Karl Popper. According to Johnson, it is a strong faith and a disregard for empirical science which has enabled Darwin's theories to remain credible.

In Darwin's *The Origin of the Species*, the first theory he presented was that "the species are not immutable." Through mutations, Darwin contended that new species have appeared by a natural process called "descent with modification." His second proposal was that this process could account for nearly all of the diversity of life, because all living things have a common ancestor, and that this process was guided by natural selection or "survival of the fittest."

Darwin wrote that random, genetic mutations occur which allow the owner an advantage over its fellow members of the same species. This slightly superior creature then passes on the mutated gene to its offspring who, like their parent, are now somehow better suited to the environment. Eventually, these mutated specimens become more numerous than their ancestors because of their beneficial evolution. As a result of several million plus of these mutations, over millions of years we reach the pinnacle of evolution, *Homo sapiens*.

Aware of the need for empirical evidence, but having none, Darwin made an analogy to back up his claim. He pointed to plant and animal breeders who have been able to alter the characteristics of dogs, chicken, and sheep. On its face this explanation seems plausible until Darwin's original point is reviewed. Darwin argued against any purpose of intelligence behind the evolutionary process. However, it is only through thousands of years of careful, purposeful, and intelligent breeding that such a variety of dogs exists today. It is through intelligence and foresight, not chance, that rottweilers and terriers are discernibly different. Johnson notes that by "citing accomplishments of intelligent designers proves only

that the receptive audience for his theory was highly uncritical."

Darwin's theory of mutations was accepted with an equal amount of imprudence. Darwin stated: "Natural selection can act only by the preservation and accumulation of infinitesimally small inherited modifications, each profitable to the preserved being ..." The last phrase of that theory is where the trouble begins, "each profitable to the preserved being." Supposing that birds evolved from reptiles, as many Darwinists do, one must accept that through many "small and inherited modifications" reptiles sprouted feathers and wings. Simply believing that over millions of years small mutations transformed the scaly, terrestrial, cold blooded creatures into warm blooded riders of thermal air currents is easy. Proving it is not.

How did these small mutations toward the designs of flight benefit reptiles? Arguing that a lizard somehow profited by the addition of small nubs after the first mutation toward wings is ludicrous. Yet many scientists, in an attempt to defend the second half of Darwin's statement, contend that such baggage would help an already efficient design. Considering a lizard's primary defenses, camouflage and speed, it is difficult to dream up a way these appendages would give the mutant any advantage over its siblings.

Another hurdle of the reptile to bird jump is the avian lung. Unlike any other species on the planet, a bird's lung only allows air to flow in one direction. Michael Denton, author of *Evolution: A Theory in Crisis*, although a devout atheist, recognizes evolution's many shortcomings:

"Just how such a different respiratory system could have evolved gradually from the standard vertebrate design is fantastically difficult to envisage, especially bearing in mind that the maintenance of respiratory function is absolutely vital to the life of an organism to the extent that the slightest malfunction leads to death within minutes. Just as the feather cannot function as an organ of flight until the hooks and barbules are co-adapted to fit together perfectly, so the avian lung cannot function as an organ of respiration until the parabronchi system which permeates it and the air sac system which guarantees the parabronchi their air supply are both highly developed and able to function together in a perfectly integrated manner."

Johnson's opinion that such mutations are an absurdity is not unique, as the atheist Denton attests. Johnson believes the most glaring evidence denouncing Darwinism is located in the fossil record. According to Darwin's descent with modification millions upon millions of micromutations, each profitable, allowed new species to form. Unfortunately for Darwin the fossil record tells a different story. While Darwin believed that "the number of intermediate and transitional links, between all living and extinct species, must have been inconceivably great," he would later state that the fossil record was "the most obvious and gravest objection which can be urged against my theory."

Faithful to his believe, Darwin later blamed the imperfections of the record for the absence of intermediates. He argued that fossil formations, being only snapshots of history, were formed when no intermediaries existed. Darwin himself realized the extent to which nature was obstinate towards his theory: "Nature may almost be said to have guarded against the frequent discovery of her transitional or linking forms."

Johnson suggests that there are no transitional forms, as the evidence to date suggests. Darwinists, however, believe otherwise, and fill in the gaps with macromutations, the likes of which Darwin himself refuted.

"If I were convinced that I required such additions to the theory of natural selection, I would reject it as rubbish ... I would give nothing for the theory of natural selection, if it requires miraculous additions at any one stage of descent."

The second major problem the fossil record poses for evolutionists are two features which characterize all findings: stasis and sudden appearance.

Stephen Jay Gould, the best known defender of Darwinism today, recognizes these findings to be inconsistent with evolution:

1. Stasis. Most species exhibit no directional change during their tenure on earth. They appear in the fossil record looking pretty much the same as when they disappear; morphological change is usually limited and directionless.

2. Sudden appearance. In any local area, a species does not arise gradually by the occurrence of mutations but is suddenly transformed.

Although Gould is an evolutionist, he sounds like a creationist when he reports the evidence of the fossil record.

Probably the most damning evidence addition to the plight of Darwinism is the "Cambrian explosion." From the rocks of this era paleontologists have found nearly every animal phyla and no evolutionary ancestors. The evidence says that during the Cambrian era nearly every animal phyla not only existed, but appeared suddenly.

Richard Dawkins, noted Oxford zoologist and atheist, attests to the sudden emergence of animals in the Cambrian record. "It is as though they were just planted there, without any evolutionary history." This is what creationists like Johnson have been saying all along.

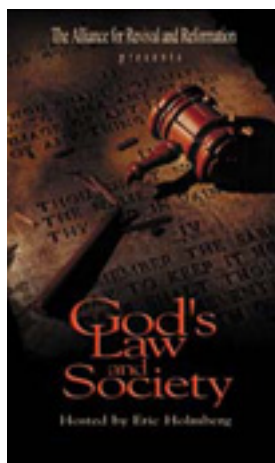
By reporting empirical scientific findings Dawkins, Gould, and Denton are effectively wrecking Darwin's theory. The question which must be answered is why do scientists continue to develop new theories to satisfy Darwinism and the evidence? When a large body of contradictory knowledge is discovered over time, the original theory is discarded, and the search begins for a new theory, which allows for the new findings. This is not the case for evolutionary theory however. The new evidence, as Gould's colleague Niles Eldredge explains, is simply dismissed as "no results."

"Each new generation, it seems, produces a few young paleontologists eager to document examples of evolutionary change in their fossils. The changes they have always looked for have, of course, been of

the gradual, progressive sort. More often than not their efforts have gone unrewarded - their fossils, rather than exhibiting the expected pattern, just seem to persist virtually unchanged ... This extraordinary conservatism looked, to the paleontologist keen on finding evolutionary change, as if no evolution had occurred. Thus studies documenting conservative persistence rather than gradual evolutionary change were considered failures, and, more often than not, were not even published. Most paleontologists were aware of the stability, their lack of change we call stasis ... But insofar as evolution itself is concerned, paleontologists usually saw stasis as 'no results' rather than as a contradiction of the prediction of gradual, progressive evolutionary change."

The time has come for the Darwinian community to stop making excuses for evolution. They should return to Popper's scientific method of analyzing the facts on hand before accepting a one hundred year old theory as a foregone conclusion.

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Darwin's Final Recantation

Lady Hope, who visited Charles Darwin during his last days on earth, has the following to say regarding his views on evolution towards the end of his life:

It was on a glorious Autumn afternoon when I was asked to go and sit with Charles Darwin. He was almost bedridden for some months before he died. Propped up with pillows, his features seemed to be lit up with pleasure as I entered the room. He waved his hand towards the window as he pointed out the beautiful sunset seen beyond, while in the other he held an open Bible which he was always studying.

"What are you reading now?" I asked.

"Hebrews," he answered, "still Hebrews. The Royal Book, I call it." Then he placed his fingers on certain passages and commented upon them.

I made some allusions to the strong opinions expressed by many unbelievers on the history of the creation and then their treatment of the earlier chapters of the book of Genesis. He seemed distressed, his fingers twitched nervously and a look of agony came across his face as he said, "I was a young man with unformed ideas. I threw out queries, suggestions, wondering all the time over everything. And to my astonishment the ideas took like wildfire. People made a religion of them." Then he paused and after a few more sentences on the holiness of God and the grandeur of this Book, looking at the Bible which he was holding tenderly at the time, he said:

"I have a summer house in the garden which holds about thirty people. It is over there (pointing through the open window). I want you very much to speak here. I know you read the Bible in the villages. Tomorrow afternoon I should like the servants on the place, some tenants and a few neighbors to gather there. Will you speak to them?"

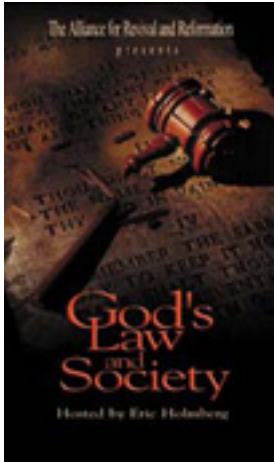
"What shall I speak about?" I asked.

"Christ Jesus," he replied in a clear emphatic voice, adding in a lower tone, "and His salvation. Is not that the best theme? And then I want you to sing some hymns with them. You lead on your small instrument, do you not?"

The look of brightness on his face I shall never forget, for he added, "If you take the meeting at 3 o'clock this window will be opened and you will know that I am joining with the singing."

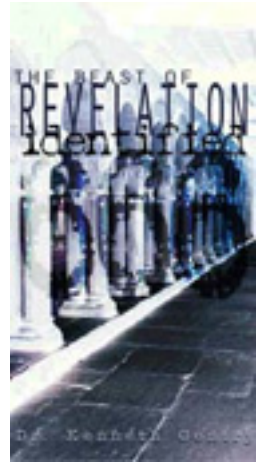
Quoted from the Bombay Guardian, 25th March 1916, by Prof. H. Enoch in *Evolution or Creation* (Union of Evangelical Students of India, P.O. Box 486, Madras 7, India, 1966), pp. 165-167.

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The Design of the Universe - Who Holds the Patent?

by Grady McMurtry

Sir Issac Newton (1642 -1727) was a man of the most extraordinary genius. It is almost incomprehensible that the discovery of the Laws of Motion, the Law of Gravitation, the discovery of the light spectrum, and the development of Calculus could have all had their beginning in the mind of one man.

This same man, almost defied in his own lifetime by the scientific community, recognized the source of his knowledge and humbly proclaimed his appreciation by saying on more than one occasion: "Science is simply man's thinking God's thoughts after Him." (Proverbs 22:4)

A story is told about a globe that Sir Issac had a very skilled craftsman make for his study. Not only did this globe possess great beauty but it also operated as an astronomical clock, giving the time of day while, at the same time, showing the relative positions of the sun, moon, and the then known planets. One day a learned colleague of Newton's visited him in his study and his attention was soon drawn to the magnificent globe. He studied it for several minutes, noting the many weights, wheels and pulleys that all worked together in such a remarkable, synchronized way. Finally the visitor spoke: "Sir Issac, this is the most intriguing, most marvelous example of a craftsman's genius I have ever witnessed in my life. Please tell me who did this."

Newton answer in a subdued voice: "No one." The visitor still caught up in his enthusiasm, continued: "Sir Issac, surely you have noticed what a feat it has been for the craftsman to have all of those parts moving in such precise synchronization that the sun and the moon are at all times in the exactly proper position with respect to each other. Who was it that you said was the craftsman?"

"I said, 'No one', Sir," replied Newton.

The guest became a bit annoyed at this point and said: "Do you expect me to believe that this complex, detailed, mechanized model of the solar system could possibly have come into existence without a maker? Please sir, what sort of a fool do you take me for?"

Newton turned to the gentleman and replied: "My friend, please excuse my seeming impertinence, but I see nothing in my response to you that is any more foolish than your asking me to believe that the real world in which we live, with its infinite variety and complexity and yet obvious organization and interdependence, just happened into existence without a Designer. It truly puzzles me that this globe must have a maker, but the incomparable universe must have brought itself into being without a Creator." The visitor smiled, shook his head and changed the subject.

The subject of the design in nature and the universe is many times a sensitive topic of discussion between those who accept a literal interpretation of the Bible and those who have views ranging from limited acceptance to complete disregard for the Bible as God's Word.

An approach that is reasonably easy to see in spite of its seemingly formidable name, is the probabilistic approach, in which we consider the statistical probability that an event can take place. For example, we know that nitrogen and oxygen molecules comprise most of the air we breathe.

If, as you read this article, you are sitting in a room at normal room temperature, the molecules of nitrogen and oxygen are moving about you at an average speed of about 1000 miles per hour. These same molecules are also undergoing about five billion collisions per second.

It is possible, however, that at a given instant all molecules in the room could be moving in the same direction, such as right toward, and out through, an open door. While this particular molecular motion is possible, statistically it is so highly improbable that you need not worry about the room suddenly turning into a vacuum and suffocating you.

To be fair and objective, we must recognize that many, many very highly improbable events do indeed occur. Suppose you have in your wallet a dollar bill with an eight digit serial number. Since there are ten possible numbers, 0, 1, 2, ... 9, there is a probability of one in ten that the first digit of the serial number is 2.

There is a probability of one in ten that the second digit is a 7. There is one chance in one hundred (10×10) that the first two digits are 27. We do not have to go any further to see that the probability is extremely small that the eight digit number is 27516679, but you look at your dollar and sure enough this is the serial number.

Whatever the serial number is, it is by the previous thinking a highly improbable series of eight digits.

However, if we had been at the United States Mint on the day the Mint was printing the series of bills that includes our sought for serial number, the probability of our finding the bill would have been a certainty. On any day before this printing, we could have looked for this combination of numbers on every one dollar bill in the world and we would not have found it. Of course, were it not classified information, we could have called the Mint the day before the printing of our serial number, and they could have informed us that the number was to appear the following day. What we see then is that what appears from one point of view to be an improbable event not only has a possibility of occurring but from another viewpoint is virtually certain to do so.

In science, the final test of truth is direct observation. Scientists seek to replace the unknown with increased amounts of irrefutable evidence until they can be convinced, one way or the other, that the evidence provides only one reasonable conclusion. Both evolution and creation scientists proposit to be

following this objective pursuit of truth, however, too many times both sides have failed to do so, due to their strong intellectual and/or spiritual basis.

In the remainder of the article you will read about some directly observed occurrences in living nature. The only accepted method for the development of all life, according to evolution scientists, is that of random mutations (accidental changes) which have evolved upward by natural selection over millions of years. Each mutation is said to have conferred an advantage to the organism, and is now producing all of the structures of living things.

According to creation scientists, the biblical record is a factual account of the design and origin of all of the major kinds of things, having been accomplished through the intelligent will and supernatural acts of an all knowing, purposeful Creator. In the paragraphs that follow, we ask you only to listen to what your conscience tells you as to how these occurrences came to be.

1. The millipede (species *Apheloria corrugata*) is a very clever chemist. On both sides of each segment of its body, glands produce a liquid containing a certain chemical compound, mandelonitrile. When the millipede comes under attack by enemy insects, it can cause a chemical reaction to occur involving mandelonitrile. The reaction results in the formation of a mild irritant, and a deadly gas, hydrogen cyanide, used in gas chambers to execute criminals. Yet, there the little millipede sits in a cloud of lethal fumes, while his attackers "split" in all directions.

2. Most spiders hate water, but one spider, *Argyroneta*, lives under the water. These creatures live in little silken diving bells about one foot under the surface of ponds and streams. At the surface they capture bubbles of air, which cling to the hairs of their bodies, and they fill their diving bells with bubbles brought down from the surface. The female lays her eggs in her diving bell, and the young spiders begin their life there beneath the surface. When they are ready to begin an independent life, they dart out into the water covered in a bubble of air taken from their mother's diving bell home.

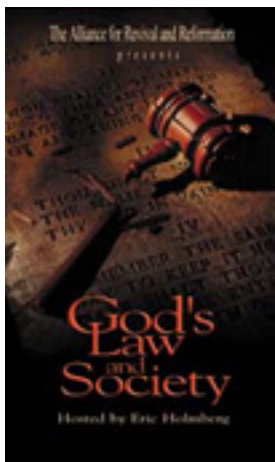
3. The giraffe heart is probably the most powerful in the animal kingdom, because about double normal pressure is required to pump blood up that long neck to the brain. But their brain cannot stand high blood pressure. What keeps the giraffe from "blowing his mind" every time he bends down to take a drink? Three features have been found that may explain why it does not get headaches whenever it drinks. These factors act together in such a way as to prevent any sizeable increase in blood pressure on the brain during a giraffe's drinking time.

The explanation given by evolutionary scientists for the development of the complex functions listed above requires that some kind of advantage be derived from each of the many in between stages that resulted in the "completed" functions. But is this really reasonable?

What would be the selective pressure used to cause any of the above systems to evolve from partially completed stages toward the final completed system? Does the availability of millions of years for evolution to occur really help the situation?

I submit to you that the variety, complexity, and coordination seen throughout nature cannot lie in the area of chance, as suggested in the theory of evolution, but must find their origin in the intelligence of the Designer and Creator - God. (Psalms 104)

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Evolution and Thermodynamics

One of the most personally significant questions one can ask is, "How did the universe, the world, and life begin?" Many scientists are hesitant to even ask questions concerning origins. They know that such questions generally become bound up with religious beliefs and Biblical "myths" which, in their view, only "confuse" the real issue (2 Peter 3:39).

Within the last century there has emerged what many believe is science's "salvation" for dealing with the subject of origins. It is a self-consistent philosophy commonly known as the "theory of evolution."

According to Sir Julian Huxley, one of the world's foremost evolutionists, "Evolution can be defined as a directional, essentially irreversible process, occurring in time, which in its course gives rise to an increase of variety and an increasingly high level of organization in its products. Our present knowledge forces us to the view that the whole of reality is evolution - one single process of self-transition."

It is most important to recognize in this definition that one who accepts it is accepting not just a biological theory but a worldview. Something so far-reaching in its scope and so comprehensive in its implication for us demands serious scrutiny. Such an examination can only be done in an abbreviated way in one article, but it is the intention of the author to stimulate the thinking of our readers. We must be ready to make a defense to everyone who asks us to give an account for the hope that is within us (1 Peter 3:15).

A most important aspect of Huxley's definition is the directionality of the change that he says occurs in evolution. Note also that this directional change is not brought about by an external agency, such as a God, but rather by self-transformation. In this, basic properties of matter and energy are capable of accomplishing this age-long process of increasing order and organization.

As far as Huxley was concerned, evolution had removed from the sphere of rational discussion the very idea of God as the Creator of organisms. Nature, energy and matter were capable of initiating and accomplishing the whole process. The behavior of nature becomes of critical interest to us, and it is the fundamental character of this behavior on which we shall now focus our attention.

When such patterns of behavior are recognized by scientists, and no exceptions to the patterns are ever seen, the scientist formulates a statement of the behavior.

This is descriptive, not prescriptive. The scientists are only describing the observed behavior of natural events, descriptions, which in themselves dictate and predict nothing.

Isn't the result the same? Absolutely not! The man-formulated statement may give an accurate account of the natural phenomenon, but the statement itself has no power to cause it to occur.

It is profoundly significant that the two most basic laws of science are associated with energy and order. These are the famous First and Second Laws of Thermodynamics.

The First Law, also called the Law of Energy Conservation, states that in any closed system no energy is either created or destroyed, though it can be changed from one form to another. This expressed by von Helmholtz in 1847, but it appeared in the Book of Ecclesiastes about 980 B. C. (Ecc.1:9).

The Second Law states that all spontaneous processes go in a direction of increasing disorder, or randomness. The available energy for maintaining the physical processes of the universe is seen to be decreasing; everything spontaneously tends toward disorder and wearing out. This second principle was described by Rudolf Clausius in 1850; however, Isaiah, David, and Paul wrote of it in Isaiah 51:6; Psalm 102:25-27; and Romans 8:20-21.

Evolution is the converse of the Two Laws. Logically Evolution and the Two Laws cannot both be true.

But the First and Second Laws are the two most proven generalizations of science. They pertain to all naturally-occurring events. According to these laws, natural processes are basically processes of conservation and disintegration.

For Evolution and the Laws of Thermodynamics to be compatible, evolution must incorporate mechanisms which can direct a process to a state of higher complexity and also provide for an energy conversion process. Evolutionists say this directionality and energy conversion are supplied by mutations and natural selection, yet both phenomena fail to operate in accordance with the evolutionary requirements previously stated.

The only reasonable conclusion from observable scientific laws is that the universe, with all its processes and with all its components, was brought into existence (Rom.4:17; I Cor. 15:36-41; John 1:1-3) by means of creative and ordering processes (Gen. 1:3-2:3) which no longer operate and are no longer available for direct scientific study.

It is the Christian's belief that the First Cause of creation was an intelligence-a great personality- the God of the Scriptures.

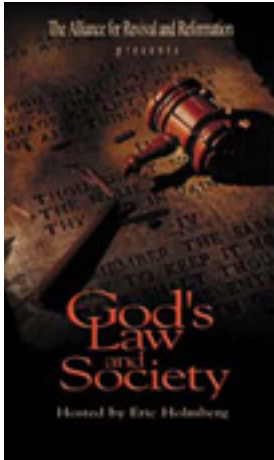
Could not this God be the coder and provide the mechanism for the evolution the evolutionary process? He could, but it is most unlikely. A tremendous intelligence is required to program the process and to devise a mechanism to do it. It seems that such a being would be too intelligent to do it by evolution.

If we are to be rightly related to this universe, we have to know God: Father, Son, and Holy Spirit. They made it and placed within us a moral consciousness which, by its presence, implies a moral responsibility to the Giver (Romans 1:18-22).

Seeking to know and fulfill this responsibility can result in the realization of the divine provision which

God has offered to those who know Him as the Lord of their lives (Isaiah 40:26-31; Rev. 21:4-5).

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Creation Column: Evolutionary Improbabilities

- by David Skjaerlund

Evolutionists claim that life originated by natural processes, when one organism changed into another solely by chance. They propose that successive species of life arose over eons of time to produce the vast complexity and diversity of life we see in the world today. However, upon closer examination of these "natural processes," one finds the statistical probability of life originating by chance to be incredibly small and unlikely.

The origin of life by natural processes would involve the following steps: 1) Formation of simple building blocks such as proteins and nucleic acids; 2) Arrangement of these molecules into biologically important compounds such as proteins and DNA; 3) Assembly of these proteins into a metabolically active system, and; 4) Origin of the first completely independent, stable and self-replicating cell. The probability of each step occurring by chance has been calculated by many scientists, and their conclusion has been that life could not simply arise by chance.

The Problem with Jelly Beans

Most of the cell's important functions are carried out by compounds called proteins which are a chain of amino acids linked together. There are 20 amino acids which can be arranged in any combination and the average protein consists of over 400 amino acids linked together. The protein's characteristics and function is determined by the number and particular arrangement of amino acids. A protein can be represented by a sentence which derives its meaning from the particular arrangement of letters, or amino acids.

According to evolutionary theories, amino acids were synthesized spontaneously and then linked together to form the first protein from a generic amino acid "soup." In experiments attempting to synthesize amino acids, the products have been a mixture of right-handed and left-handed amino acids. (Amino acids, as well as other organic compounds, can exist in two forms which have the same chemical composition but are three-dimensional mirror images of each other; thus termed right and left-handed amino acids.)

One would think that the formation of amino acids into protein would randomly use both left and right-handed amino acids and result in approximately 50 percent use of each. However, every protein in a living cell is composed entirely of left-handed amino acids, even though the right-handed isomer can react in the same way. Thus, if both right and left-handed amino acids are synthesized in this primitive organic soup, we are faced with the question of how life has used only the left-handed amino acids for proteins.

We can represent this dilemma by picturing a huge container filled with millions of white (left-handed amino acids) and black (right-handed amino acids) jelly beans. What would be the probability of a blind-folded person randomly picking out 410 white jelly beans (representing the average sized protein) and no black jelly beans? The odds that the first 410 jelly beans would be all one color are one in 2^{410} or 109 123.

To put the odds in perspective, there are only about 10^{18} seconds in 4.5 billion years, the approximate claimed age of the earth, and it has been estimated that there are only 10^{30} particles in the universe. Yet the probability of choosing all left-handed amino acids, without even considering their particular order or specific arrangement, is much larger than that!

Monkeys Typing Shakespeare?

Proteins are functional because the amino acids are arranged in a specific sequence, not just a random arrangement of left-handed amino acids. The formation of functional proteins at random could be likened to a monkey trying to type a page of Shakespeare using the 26 letters of the alphabet. Anyone knows that the monkey is not capable of accomplishing the task set before him.

What is the probability of synthesizing a protein with a specific sequence? Let us simplify the situation first. For example, if there are 17 students in a class, how many possible ways exist for them to order themselves in a line? It would take the students a long time to physically try all the possibilities since there are over 355 trillion different ways. If the number of students were increased to 20, equal to the number of amino acids that exist, the number of possible ways would be over 10^{18} different ways, the number of seconds in 4.5 billion years!

Remember: this is a simple example of a specific arrangement of 20 amino acids. The probability is even greater when we consider that there are 20 possibilities for each spot. Also, in a specific protein of 100 amino acids, or in the formation of a hemoglobin molecule which has 574 amino acids arranged in a specific sequence, the probability becomes astronomical!

If only one amino acid is changed in the sixth position, the disease sickle cell anemia results. The RNA within the tobacco mosaic virus contains about 6,000 nucleotides. The probability that this molecule resulted by the random chance arrangement of the four nucleotides is 1 out of 4^{6000} or 2.3×10^{3216} !

A Trillion Years to Solve the Rubik's Cube

Life is not contained within a single protein, however. Several proteins are required for even the basic functions of the simplest living organism. Even the most simple known cell, such as the mycoplasma, may have 750 proteins. The list of proteins essential for survival may be narrowed down to 238 proteins. The probability of forming these 239 proteins from left-handed amino acids has been calculated to be 1 in $10^{29,345}$. Remember, the estimated number of particles in the universe is 10^{30} . (It seems that the

evolutionists certainly believe in miracles ... but not in a Miracle Maker!)

Many times we hear evolutionists using the term "primitive cell," although we have no example of such. One of the simplest living systems, the tiny bacterial cell, is exceedingly complex. Dr. Michael Denton describes the bacterial cell, which weighs less than 10⁻¹² grams, as: "... in effect a veritable micro-miniaturized factory containing thousands of exquisitely designed pieces of intricate molecular machinery, made up of one thousand million atoms, far more complicated than any machine built by man and absolutely without parallel in the non-living world."¹

Our human body has over 200,000 types of proteins in its cells, and the odds of just one of those proteins evolving by chance is vast. Sir Fred Hoyle, still an evolutionist, likens this to a blindfolded subject trying to solve the Rubik's cube. The blindfolded man has no way of knowing whether he is getting closer to the solution or actually farther away. According to Hoyle, if the blindfolded subject were to make one random move every second, it would take him on the average three hundred times the supposed age of the earth, 1.35 trillion years, to solve the cube.²

Out of the 200,000 proteins in our body, roughly 2,000 provided the very essential function of cellular metabolism, similar to that in a bacterial cell. The odds of those essential enzymes arriving by chance is extremely large, almost improbable. As stated by Drs. Hoyle and Wickramasinghe, "the trouble is that there are about two thousand enzymes, and the chance of obtaining them all in a random trial is only one part in (10²⁰) 2000 = 10⁴⁰,000, which is an outrageously small probability that could not be faced even if the whole universe consisted of organic soup."³ This is about the same chance as throwing an uninterrupted sequence of 50,000 sixes with a pair of dice.

Hoyle described the thinking of those who leap to these improbable conclusions as a "junkyard mentality." To believe natural processes assembled a living cell is like believing a tornado could pass through a junkyard containing the bits and pieces of a airplane, and leave a Boeing 747 in its wake, fully assembled and ready to fly!

The magic ingredient in the evolutionists' model is time and chance, but it seems to take more faith to believe in chance than it does to have faith in the creative power of God. Nobel prize winner and discoverer of DNA's double helix structure, biochemist Francis Crick, concedes: "An honest man, armed with all the knowledge available to us now, could only state that in some sense, the origin of life appears at the moment to be almost a miracle, so many are the conditions which would have to have been satisfied to get it going."⁴

Dr. Hubert P. Yockey, former chief of the Reactor Branch at Aberdeen Proving Ground in England, accurately summed up our present scientific situation: "one must conclude that ... a scenario describing the genesis of life on earth by chance and natural causes which can be accepted on the basis of fact and not faith has not yet been written."

A Dead Cell Is a Dead Cell

When we gaze into the microscope of life, we observe the precision of an unparalleled system. Yet, even if we took all the proteins essential for a living cell and placed them within a test tube, we would still not succeed in producing life. A dead cell has all the essential components to function but something has offset the precision of its operation. Dead cells in a test tube will always remain dead no matter what is done to them, even though they seem to have the ingredients for life. Life does not simply consist of a mere assemblage of the right compounds or proteins.

When God created life in the beginning, He created life in its entirety - living cells, animals and plants. God imparted His life into all living things and was also the sustainer of what He made. Jesus Christ is often referred to as the source of life (John 1:4, John 14:6) and we know that all things were made through Him (John 1:30). It was through Jesus that God created the world (Hebrews 1:2) and by Him all things exist (Hebrews 2:10). The life of God is the very essence of all living things. Not only was it His infinite wisdom that assembled all the ingredients of life in perfect order, but it was His life that charged those ingredients with life itself.

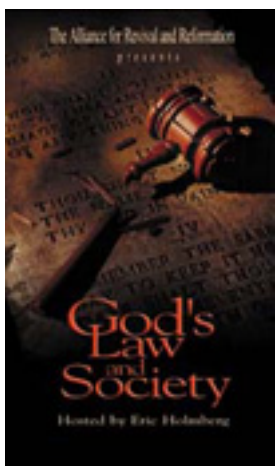
1 Michael Denton, *Evolution: A Theory in Crisis* (Bethesda, MD: Adler & Adler, Publishers, Inc., 1985), p. 250.

2 Fred Hoyle, *The Intelligent Universe* (New York: Holt, Rinehart and Winston, 1983), p. 12.

3 Fred Hoyle and C, Wickramasinghe, *Evolution from Space*. (London: J.M. Dent and Sons, 1981), p. 24.

4 Francis Crick, *Life Itself* (New York: Simon and Schuster, 1981), p. 88.

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Evolved From a Lesser Animal?

Exploring the Question of Origins

Man's origin has always been the most intriguing question for those studying fossil evidences. How did he come on the scene? From what kind of ape did he evolve? Was he the abrupt creative act of an intelligent designer?

These are legitimate questions and worthy of exploration. Unfortunately, the information from most textbook sources is biased toward evolution only. Our objective in this article will be, once again, to bring the significant parts of the evolution and creation models into focus.

"The Missing Links"

Once some scientists believed that they evolved from ape ancestors, they began searching for fossil evidence. Unscientific approaches to this question have resulted in virtually every fossil ape discovered being touted as a discovered "missing link," an evolutionary ape ancestor of man. This approach has also resulted in frauds and faked data being accepted as "missing links."

Nebraska Man was reconstructed from what was later found to be the tooth of an extinct pig. This evidences was used by Clarence Darrow at the famous Scopes Trial to try to force the teaching of evolution in public schools in Tennessee in 1925. Another fraud, Piltdown Man, was constructed from faked fossils placed in a gravel pit. Both Nebraska Man and Piltdown Man were widely hailed as "missing links" by the scientific community.¹

If a scientist believes that men came from apes, he must imagine these "apemen" into existence. As a science writer recently admitted, "Bones say nothing about the fleshy parts of the nose, lips or ears. Artists must create something between an ape and a human being; the older the specimen is said to be, the more apelike they make it."²

The Fossil Apes

According to the scientific creation model men and apes were created as separate kinds. Biological variations occur within these created kinds, but nowhere does there exist evidence that apes evolved into humans. The creation model predicts that all ape fossils would be either fossils of living (extant) apes or fossils of extinct apes, which for some reason could not survive. What does the fossil evidence show?

Ramapithecines

Fossils classified as ramapithecines are of two types: Ramapithecus (Rama is named for a Hindu god - and Pithecus means ape) and a larger ape, Sivapithecus (Siva also being the name of a Hindu god). Until

recently, only a few teeth and small fragments of fossil skulls had been found.

Based on this limited fossil evidence scientists believed they could recognize human-like characteristics in the teeth and skull fragments. In 1979 the crushed skull of Sivapithecus was discovered in the foothills of the Himalayan mountains. The new evidence resulting from the reassembled fragments suggests that the ramapithecines are very similar or identical to the modern orang-utan apes.³

Australopithecines

The extinct australopithecine apes are believed to have evolved from the ramapithecines. Now that the ramapithecines appear in the fossil orang-utans, no evolutionary ancestor for australopithecines has been found. Some scientists believe that Australopithecus, which means "southern ape," consists of a single species. They figure that the range of fossil skeletal types found can be due to normal individual differences and to differences in the sexes - a larger skeleton for the male and a smaller one for the female.⁴

The opposite view is that there were many australopithecine species. Where fossil skeletons of different sizes are found together it is suggested that the different species lived together in the same habitat. The generally accepted names following the many-species hypothesis are Australopithecus afarensis, Australopithecus robustus (also known as boisei) and Australopithecus africanus.⁵

What happened to the australopithecines? Suddenly they appear as fossils in the sediments of Africa and just as suddenly they disappear. Did they simply become extinct like the dinosaur? Did they evolve and change into humans? Or were the australopithecines ancient apes whose surviving descendants can be found among the modern apes?

The creation model affirms that apes have always been apes. Australopithecines were not gorillas or chimps. They were apes, but not the same as any modern apes. The well known fossil hunter Richard Leakey has observed that the size of the australopithecine brain was not very different from that of a chimpanzee or gorilla.⁶

The wear pattern on the teeth enamel of Australopithecines is that of a fruit-eater like modern chimpanzees.⁷ The foot bones of Australopithecus afarensis are slightly curved, i.e., a bone structure expected in a tree dwelling ape.⁸ Another famous fossil ape hunter, Donald Johanson, has recently observed that the skull of Australopithecus afarensis looks like a small female gorilla.

Homo Habilis

In 1946, a fossil australopithecine was discovered which appeared to be different from other australopithecines. It was excavated from a prehistoric butchering site. The site was littered with stone tools and animal fossils such as pig, horse, catfish and tortoise. The australopithecine fossil was scattered: foot bones were among bones of a fossil horse and hand bones were among bones of a fossil

pig.

Again the evolution model insists that this butchering site must have been occupied before man evolved. Since evolutionists could not accept that the stone tools were made by the horse or the pig, the fossil ape was elected as the tool maker. This ape was named *Homo habilis* which means "handy man." However, more recent re-examination of the finger bones of this fossil ape has led scientists to conclude that the *Homo habilis* hand was "similar in overall configuration to chimpanzee and female gorillas."⁹

Man Tracks

Some scientists believe that the australopithecines walked upright like humans, rather than like chimpanzees, for example. Richard Leakey recently admitted that evolutionists do not know whether or not *Australopithecus* walked upright because no one has yet discovered a complete skeleton associated with an *Australopithecus* skull. It is necessary to know exactly how the spine is attached at the base of the skull for an accurate interpretation of upright walking. That evidence is inconclusive.¹⁰

The most convincing evidence of upright walking comes not from fossil skeletons, but from footprints. While the Great Rift Valley was opening along the eastern length of Africa, volcanic activity was increasing. A layer of ash covered the surrounding landscape with each episode of volcanic explosions. When an animal walked across the ash, it left its track. Rain cemented the ash and new ashfalls protected the tracks from further erosion. Human-like tracks occurred along with the numerous animal tracks. The footprints were of an adult and child. The site is Laetoli in northern Tanzania.¹¹

According to the evolution model these tracks were made before man had evolved. Therefore, the tracks must have been made by an ape walking upright like humans. Human fossils are found in this region, but evolutionists believe these humans must have lived much later.

A creation model would not reject the hypothesis that the Laetoli tracks could have been made by humans. Man existed during the time of the australopithecine apes. Fossil human bones and stone tools have been discovered along the Great Rift Valley and it is possible that these "human-like" tracks were actually made by humans.¹²

Human Fossils

The early evolutionists, not having any fossils showing a transition between ape and humans, still imagined what the "missing links" must have looked like. When human fossil skulls were discovered which show extended brow ridges or brain size, artists gave them apelike features and mannerisms. Human fossils labeled *Homo erectus*, which means "erect man," were initially thought to be the missing link. However the early *Homo erectus* fossils were known only from missing mystery fossils (Peking Man) and hoaxes (Java Man).

Homo Fossils

Some African and Asian human fossils are the remains of individuals whose brain size ranged from 775 to 1300 cubic centimeters (cc). This range is smaller than the average for modern humans, which is typically reported as 1450 to 1500 cc. However, the smaller brain sizes of some Homo fossils are within the range of brain sizes known for modern human populations. This range is approximately 830cc to 2300cc.¹³

An apparently normal woman with a brain size of 720cc has been documented.¹⁴ Also, caution should be used when associating brain size with intelligence. It is popular to believe that a larger brain size corresponds with greater intelligence. This assumption is incorrect. Here are several examples why brain capacity is not a satisfactory measure of intelligence:

1. Individual human brain capacities widely vary (e.g., ranges from 830cc to 2800cc in modern peoples) without a corresponding variation in intelligence;
2. Men average a larger brain capacity than women without a corresponding advantage in intelligence; and
3. Whales, dolphins and elephants all have larger brains than humans.

Some Homo fossils were small in stature averaging around 153 centimeters (5-feet) in height. There are people living whose average height is less than the height of these ancient peoples. The Negritos of Oceania have an average height of 147 centimeters and the Pygmies of highland New Guinea are 150 to 157 centimeters in height.¹⁵

Both the variation in height and variation in brain sizes observed in fossil humans can still be found in today's population. A recent Homo fossil discovery reported by Richard Leakey is that of a male youth (estimated to be twelve years old) who, when fully developed, would have been about six feet tall!¹⁶

Neanderthal

The picture of dull-witted, shambling, frowning Neanderthal was popular until recently. Now, as an evolutionist has written, "Most paleoanthropologists and the artists working under their direction have given the Neanderthals a shower and a shave and straightened up their shoulder. Neanderthal men and women no longer shuffle along on bent legs, staring vacantly. Now they stride erect and with purpose - not exactly like us in the face, but clearly a race of our own kind."¹⁷

The evolution model holds that increasing brain size is a characteristics of human evolution. The larger the fossil brain size is calculated to be, the closer it is assumed to be to modern humans.¹⁸ It is often taught that a characteristic of future man will be a larger brain size than humans of today. This story is popular, but the scientific evidence is against it.

The average brain size for modern humans is around 1500cc, but the average brain size calculated for Neanderthal-type people is larger - around 1600cc. According to the evolution model, this data would imply that Neanderthal peoples evolved from modern man. Or perhaps the human brain is actually shrinking! A better explanation is that the variation in brain size in human fossils is consistent with the variation predicted by genetics and the creation model.

What You Believe Does Matter

A model is important in that it affects the way people live and plan for the future. When a society believes that evolution is true, evolution becomes the model which people use to organize society and prepare for the future. Combining belief in evolution with powerful social institutions such as business (for example, the abortion industry) and politics (for example, racism) is especially dangerous and far reaching.

As an extreme example, there are people who believe that human development must be controlled. They argue that during human evolution from ape to man, weaker individuals either died, or in other ways were prevented from having offspring. Their weaknesses could not be passed to future generations.

Today we have developed technology and social welfare systems which prevent this "natural selection" from occurring. Therefore, society must control the lives of inferior people to prevent endangering the quality of life for future generations.¹⁹ Studies concerning the control of human heredity are called eugenics. These studies are directly related to evolution. The eugenics-evolution connection could be a force to control the lives of people that might be considered inferior or genetically weaker.

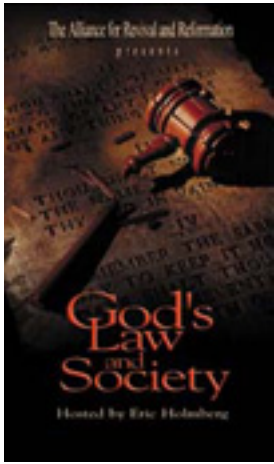
The creation model, on the other hand, provides for the sanctity of human life, and those adhering to this model strongly object to genetic manipulations. Truly, what you believe about human origins does matter!

Less than forty years ago the Nazis gained control of Germany. Believing in evolution, they wanted to produce a "Super Race." To do this they developed programs to separate this "Super Race" from the people they considered inferior. Many people considered inferior were isolated in work camps and many more were horribly murdered in death camps. What you believe about human origins does matter!

Authors and dates of the source documents noted in this article:

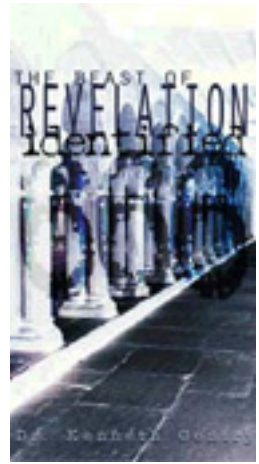
1 Gish, 1986. 2 Rensberger, 1981. 3 Leaky, 1982; Bleibtreu, 1985. 4 Johanson and Edey, 1981. 5 Leakey, 1981; Mahlert, 1980. 6 Gribbin and Cherfas, 1981. 7 Leakey, 1981. 8 Ibid. 9 Susman and Stern, 1982. 10 Cherfas, 1982. 11 Reader, 1981. 12 Parker and Morris, 1987. 13 Gish, 1986. 14 Mehlert, 1979. 15 Bellwood, 1979. 16 Understanding Genesis, 1987. 17 Rensberger, 1981. 18 Lewin, 1982. 19 Crow, 1966; Osborn, 1960.

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Large fossil graveyard discovered in Central Florida

By Jay Rogers

10/90

GAINESVILLE, Florida (FR) - A man diving in the Wekiva river in North Central Florida spotted an eight foot mammoth tusk lodged in a swampy peat deposit. This discovery has led scientists to one of the largest dicoveries of fossils in Florida history.

After discovering what he terms "the mother lode," Danny Masters and his father, George, helped paleontologists at the Florida Museum of Natural History safely remove the remains and bring them to the museum. Scientists study fossil remains in order to discover the early climate and plant life of a region.

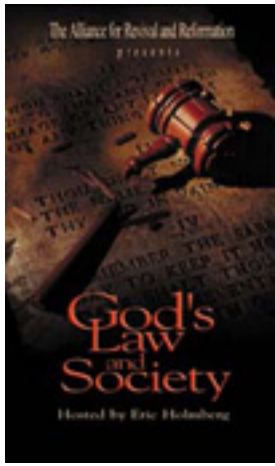
David Webb, a paleontologist at the University of Florida, said the fossils date from the late Pleistocene Epoch and believes that the fossils are between "200,000 to 300,000" years old. Some of the animals found include the giant sloth, a species of arctic rodent, mastodon, bison and a short limbed South American llama.

"This is a major discovery because it is a very concentrated sample of Ice Age fossils - some of which are intact skeletons - that are extraordinarily well preserved," Webb said.

Many of the fossils found in the Wekiva River are thought to have been arctic animals, and yet Florida was not known to have had the cold dry winters that are often associated with these animals. The fossil site is the southernmost point where one species of arctic rodent, *Microtus pennsylvanicus*, has ever been found.

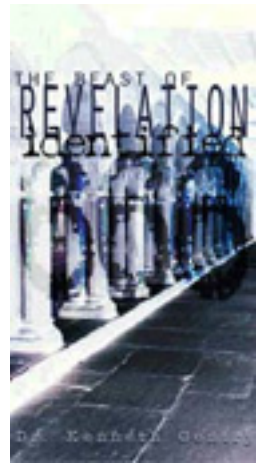
For a more complete discussion of flood geology, we recommend *The Genesis Flood*, by John C. Whitcomb and Henry M. Morris, (Grand Rapids, Michigan: Baker Book House, 1961).

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FOSSILS AND THE GEOLOGIC COLUMN

The geologic layers of rocks and fossils they hold pose a perplexing problem to the evolutionist. Many books have been written in an attempt to address the problem of a lack of solid evidence for total organic evolution found in the geologic column. When you compare the findings of these scientists to what is being taught in the classroom, you may be surprised to find that many professors and textbook authors fail to discuss this problem at all.

An interesting part of the story about the geologic layers is how the term "geologic column" originated. Did you know that there isn't one place in the whole world where you can see this column? But virtually all textbooks in geological science show you this column from the bottom to the top without explanation that it is an imagined ordering of the rock strata.

One of the deepest surface exposures to the geologic rock layers is found in the Grand Canyon. This break in the earth's crust exposes more layers than any other place in the world; yet, less than half of the geologic systems are included! There are major gaps in the "ideal" or imagined geologic column sequence that is pictured in textbooks. If we are to understand the geologic column better, we must keep this fact of science in mind.

Index Fossils and Circular Reasoning

There are twelve major layers that form what is called the standard geologic column. Each of these layers is identified by the fossils that are found in it. But, strangely enough, most often the fossils are dated by the strata in which they are found. Can you see the faulty logic in that approach? Let us read what some evolutionary geologists say. Dr. J. E. O'Rourke, writes about this in "Pragmatism Versus Materialism in Stratigraphy," for the American Journal of Science. (1976)

"The rocks do date the fossils, but the fossils date the rocks more accurately. Stratigraphy cannot avoid this kind of reasoning ... because circularity is inherent in the derivation of time scales."

This is amazing! Fossils are used to date the rocks and the rocks date the fossils. What can be the value of such a chronology? Professor of geology, D. Ager, writes about his disappointment when physicists say that strata are dated radiometrically. He said that he could think of no cases where radiative decay methods are used to date fossils. (Ager, 1983)

This dating process for layers and fossils is called the index fossil system. For example, if a rock layer contains mostly fossils of sea animals called trilobites and lampshells, then these layers are part of the Cambrian system. Using this system, the different layers of the strata can be given a label and with this label comes a length of time that the index fossils is assumed to have evolved.

What Do Fossils Really Tell Us?

The Cambrian and the Pre-Cambrian fossils have always brought on a storm of criticism. Axelrod (1958), a paleontologist, said:

"One of the major unsolved problems of geology and evolution is the occurrence of diversified, multi-celled marine invertebrates in the lower Cambrian rocks on the continents and their absence in rocks of greater age."

Addressing the absence of fossils in rocks of greater age, he went on to say:

"However when we turn to examine the Pre-Cambrian rocks for forerunners of these early Cambrian fossils, they are nowhere to be found. Many thick (over 5,000 feet) sections of sedimentary rock are now known to lie in unbroken succession below strata containing the earliest Cambrian fossils. These sediments apparently were suitable for the preservation of fossils because they are often identical with overlying rocks which are fossiliferous, yet no fossils are found in them."

This evolutionary paleontologist was willing to ask some hard questions about transitional forms showing how one organism turned into another. Ager, an evolutionary geologist who was quoted earlier, seems to think this is a problem all the way through the fossil record. He predicted that no matter where we searched we would find "not gradual evolution, but the sudden explosion of one group at the expense of another."

This is what the creationist model predicts. Creationists are saying that if instantaneous creation took place then we should see evidence of complex, fully developed organisms in the geologic layers as a record of this explosion of life. Many scientists say that a "falsifying test" for creation and evolution lies in the fossils themselves. The fossil record as well as living organisms show no transitional forms. Does this falsify the evolutionist of the creationist claims?

The Punctuated Equilibrium Theory*

Knowing about significant gaps in the fossil record, evolutionists have come up with an explanation called "punctuated equilibrium."

Professors Stephen Gould and Niles Eldredge (1980) introduced a hypothesis which they feel could explain gaps in the fossil record. Certain species appear in the fossil record fully formed and persist for a long time; they then disappear from the record looking very much as they did in the beginning. Later, other species appear in the fossil record fully formed. The change to a different species occurred suddenly. These fossils, they say, are the offspring of the ones that had disappeared. In other words, evolution had been going on all the time, but the evidence can't be observed. (Stanley, 1979; 1981)

Assumptions are not facts of science. The gaps are there and there is no scientific principle that will help to bridge them. Creationists point out that everything we know about the genetic mechanisms excludes

this idea from rational scientific thought.

Jellyfish and Fish

What is the evidence from the fossils for the origin of invertebrates (animals without backbones) and vertebrates (animals with backbones)? Evolutionists say that vertebrates evolved over 100 million years from invertebrates. This, of course, is a major jump, outside known biological processes, and one that brings strong counter arguments from the creationists. Could an organism such as a jelly fish evolve into a bony fish? The evolutionary hypothesis from this idea is somewhat complex. Evolutionists claim that the transition from invertebrate to vertebrate passed through a simple chordate (animals with a soft spine or notochord) state.

"How this earliest chordate stock evolved, what stages of development it went through to eventually give rise to truly fish-like creatures, we do not know. Between the Cambrian, when it probably originated, and the Ordovician, when the fish fossils of animals with really fish-like characteristics appeared, there is a gap of perhaps 100 million years which we will probably never be able to fill." (Ommaney 964)

It seems that even the well-known advocate and teacher of evolution, Dr. A.S. Romer, believes that all of the major fish classes are clearly and distinctly set apart from one another. There are no transitional forms. He said:

"In sediments of the late Silurian and early Devonian age, numerous fish-like vertebrates of varied types are present, and it is obvious that a long evolutionary history had taken place before that time. But of that history we are mainly ignorant." (Romer, 1966)

The conclusion - Not one single transitional form between invertebrates and fish has ever been found!

A Fish Story

According to the evolutionary scenario the fish gave rise to the amphibia (frogs, salamanders). As Carl Sagan suggested in his Cosmos television series, during a drought in the Devonian, when the swamps were drying up, some fish would have found it very convenient to have evolved feet and legs for walking overland (Sagan, 1980). This idea is that a lobe-finned fish (crossopterygian) was supposed to have evolved into an amphibian (ichthyostegid) about 500 million years ago.

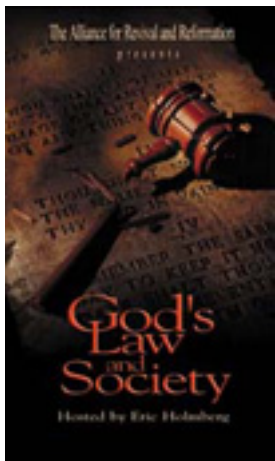
Do we have any evidence of fossils that indicate such a transition between fish and amphibians? No! Not one fossil has ever been found showing part fins and part feet. The ichthyostegid amphibian had four basic amphibian limbs. When Dr. Colin Patterson, an Associate at the British Museum of Natural History, and author of the text *Evolution*, was asked whether he thought the crossopterygian was the ancestor of the ichthyostegid, he answered, "I have questions about that ... It is futile to be looking for answers to questions which we have no way of answering." (Sunderland, 1988)

Again there is no fossil evidence. The following are just a few of the serious flaws in the fish-to-amphibian theory:

1. The bone pattern in the lobe-finned fish appears abruptly and complete in the fossil evidence. No fossils connect this bone pattern to the fins of the other fish.
2. There is no elbow joint in the fin. No fossils of fish with jointed fins have been found.
3. The pelvic (hip) bone of the fish is small. This bone is loosely attached to muscle and does not connect to the back bone.
4. Other orders of amphibians appear in the same geologic layers.
5. The "living fossil" lobe-finned fish, coelacanth, is adapted for life in the deep sea, and does not use its fins for walking.

As we have seen, the data suggests abrupt, sudden appearance of fully developed, complex organisms. Only imagination in the realm of science fiction can create evolutionary scenarios from the fossil data.

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The Debate Over Foundations

by David Skjaerlund

The debate over the origin of life has raged for years and the creation-evolution issue has stirred much controversy on the college campus. The creation evolution issue is of vital importance because it is the foundation of what we believe and how we live. Our understanding of our origin will determine the way we think and the way we live.

The foundation of creationism is found in Genesis. In the first three chapters of Genesis, we find our purpose for living, our responsibility, our promise of salvation, and our destiny. The basis of life, culture, government, marriage, law, morality and death, are also found in Genesis. The first book of the Bible records God's judgment, faithfulness, promises and demonstration of love for people.

Genesis is also the most quoted book in the rest of the Bible. Because of its paramount and foundational importance to the rest of the Bible, it is of no surprise that Genesis is also under so much scrutiny. The most quoted book is also the most attacked, mocked and fictionalized book. This is because the question of origins is fundamental to the way we live.

Genesis is the foundation of the Lordship of Jesus Christ. Man was created in a perfect state since he was created in the image of God. Man was not merely a puppet of the Creator, but was given a free will and the ability to make decisions. God created man with a purpose: to rule over the earth. All that God required was that man enjoy His created paradise, and obey His commands.

Yet man desired to be equal with God, and began to exalt his knowledge above God. Adam and Eve wanted to obtain this knowledge through their own efforts - even though God had given them abundant wisdom for living. They wanted to be like God and to have knowledge to independently rule their own lives, an attitude which is the foundation of humanism.

Adam clearly knew the penalty for his disobedience - death. Yet despite the warning, he rebelled against God and sinned. Thus it was through one man, Adam, that death and sin entered the world. As a result, all men have sinned and fallen short of the glory of God(Romans 3:10, 23) and all are in the need of redemption.

By contrast, the theory of evolution says that no man has ever fallen to a lower state and that death is part of the natural process. By evolutionary thinking, mankind is always evolving upward, and we presently represent the highest form of evolution, "evolving into God Himself."

Even atheists recognize the important implication of creation. G. Richard Bozarth wrote in The American Atheist: "Christianity is - must be! - totally committed to the special creation as described in Genesis, and Christianity must fight with its full might against the theory of evolution. And here is why.

"In Romans we read that 'sin entered the world through one man, and through sin - death, and thus death has spread through the whole human race because everyone has sinned.'(Romans 5:12) ... the whole justification of Jesus' life and death is predicated on the existence of Adam and the forbidden fruit he and Eve ate. Without the original sin, who needs to be redeemed? Without Adam's fall into a life of constant sin terminated by death, what purpose is there to Christianity? None. Without Adam, without the original sin, Jesus Christ is reduced to a man with a mission on a wrong planet!"¹

The doctrines of evolution are the very anti-thesis of the Gospel. If the first Adam is merely an allegorical figure, maybe the last Adam [Jesus] is too (I Corinthians 15: 45-47).

The essence of the humanist position is this: if man was not created in a perfect state, or subsequently never fell, he has no real need for a Savior and is therefore the designer of his own destiny. Even as Genesis and the creationist concept are foundational to Christianity, so likewise is the evolutionary theory for humanism. Humanism is a man-centered philosophy that attempts to solve the problems of man and the world independently of God.

The evolutionary man is a product of time, chance, and environmental factors. Because there is a constant struggle for existence, each organism must exert all of its powers and abilities to survive. If man does not look out for his own interests and rely on his own power, then man will be subject to the process of natural selection for the survival of the fittest. Man, being the pinnacle of the evolutionary ladder, must be the center of his own attention. Evolution is man's attempt to be his own god and to determine his own destiny.

Sir Julian Huxley, a leading evolutionist and founder of the American Humanist Association, defined humanism in these words: "I use the word 'humanist' to mean someone who believes that man is just as much a natural phenomenon as an animal or a plant; that his body, mind and soul were not supernaturally created but are the products of evolution, and that he is not under the control or guidance of any supernatural being or beings, but has to rely on himself and his own powers."²

The Humanist Manifesto I was penned by educator and philosopher John Dewey in 1933. The Humanist Manifesto II, written in 1973, clearly documents the fundamental importance of origins:

"Religious humanists regard the universe as self existing and not created. ... We find insufficient evidence for belief in the existence of a supernatural; it is either meaningless or irrelevant to the question of survival and fulfillment of the human race. As non-theists, we begin with humans, not God, nature, not deity ... but we can discover no divine purpose or providence for the human species. While there is much that we do not know, humans are responsible for what we are or will become. No deity will save us; we must save ourselves ..."³

Why has the debate over origins created so much furor, and why has creation received so much opposition? It is certainly not over scientific evidences alone. Many evolutionists are beginning to

seriously question evolution, especially Darwinian evolution, and several have written books against the scientific theory of evolution such as Dr. Michael Denton and his book *Evolution: A Theory in Crisis*.

The discussion of life's origins has received much publicity because it is foundational in nature to all areas of life. Creation is essential to the foundation of Christianity; yet evolution has been the scientific base of the antithesis. For many years the church has thought that the debate had only scientific implications and did not make an effort to present evidence which support the Genesis foundation.

J. Gresham Machen puts things in perspective: "Modern culture is a mighty force. It is either subservient to the gospel or else the deadliest enemy of the gospel. For making it subservient, religious emotion is not enough; intellectual labor is also necessary. And that labor is being neglected. The church has turned to easier tasks. And now she is reaping the fruits of her indolence. Now she must battle for her life."⁴

There are many qualified scientists who are now beginning to objectively consider the evidences for creation because new discoveries in science are strengthening the foundation for Christianity. As we present the scientific evidences for creation, the result will not only be the reformation of science but revival in men's hearts.

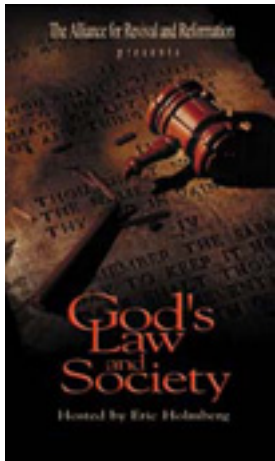
1 G. Richard Bozarth, "The Meaning of Evolution," *The American Atheist*, September, 1978, p. 19.

2 Sir Julian Huxley, American Humanist Association promotional brochure.

3 Humanist Manifesto I and II (Buffalo, New York: Prometheus Books, 1977).

4 Gresham Machen, "Christianity and Culture," *The Banner of Truth*, June 1969, No. 69.

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Geologist displeased with Creationist articles

3/91

I read your article on dinosaurs in the October Forerunner ("Another Look At Dinosaurs, Oct. 1991") with considerable disappointment. I am both a practicing Christian and a geologist and have been so for over 20 years. And I have never had to compromise my beliefs in either area. The article placed a negative image on those geologists who are not strict creationists as being poor scientists and anti-Christian. I work with geologists who are both excellent scientists and true believers.

I firmly believe that we need to be telling folks about believing in Jesus Christ rather than worrying about whether or not man and dinosaurs ever co-existed on the earth. There are several misconceptions reported in your article.

First of all, the geologic record shows that dinosaurs did not all become extinct instantaneously. World-wide climate change is a perfectly logical explanation for the disappearance of those remaining dinosaurs and for the flourishing of the biologically superior mammals.

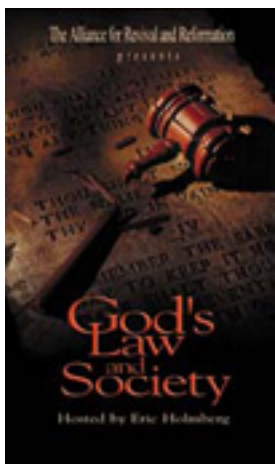
Secondly, the Paluxy River beds have been examined thoroughly by many geologists and paleontologists and no human footprints have been positively identified.

And thirdly, you erroneously state that Sir Charles Lyell set up the geological time table. He did not. He started the thought process that initiated the development of the time table, which is still being tested and adjusted today.

While geology is not an exact science and must rely on certain assumption, such as uniformitarianism, these assumptions have proven to work over the more than 150 year span of the practice of this science.

Roger V. Amato
Registered Professional Geologist
Silver Spring, Maryland

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How Did We Get the Races?

By Dr. Walter Brown

Throughout history, many people have wondered: How did the human races develop? Technically, the term "race" should never have been applied to human beings since there is only one race - the human race. This term came into popular usage with the growing acceptance of evolutionism in the late 1800s.

One should realize that the word "race," referring to physical characteristics, hardly ever occurs in the Bible.¹ Instead, the word "nation" is used over 200 times. Common usage of the word "race" today refers to groups of people with distinguishing physical characteristics such as skin color, shape of eyes, and type of hair.

To appreciate how minor these variations are in humans, consider the large variations in the dog family. Most varieties of domestic dogs were produced during the past 300 years. Dogs may be white, black, red, yellow, tiny huge hairy, almost hairless, cute or not-so-cute. Their temperaments and abilities also vary widely. Since the domestic dog can interbreed with the wolf, the coyote, and the jackal, all are part of the dog kind.

By comparison, human variations are few and minor. We must remember that in every kind of life there are vast numbers of genes that permit these variations which allow successive generations to adapt to environmental changes. Without this design feature, extinctions would be much more common. Besides, wouldn't life be much less interesting if there were no variations within each kind?

The following three mechanisms have brought about the so-called "racial" characteristics in humans, just as in animals. It is which mechanism played the greatest role in this differentiation of human traits since the Genesis Flood, approximately 5000 years ago.

Natural Selection

This well established phenomenon is not a mechanism for macro-evolution as a century of experimentation has shown, although it is an important mechanism for micro-evolution. Natural selection filters out certain parental genes in successive generations, producing offspring with slightly different characteristics and less genetic variability. For example, a fair skinned person living near the equator is susceptible to several health risks, such as skin cancer.

Consequently, the fair-skinned person has a slightly less chance of living to reproductive age and passing on his or her genes for light skin color to a child. A similar situation exists for dark-skinned people living in the polar latitudes. Their skin screens out sunlight and tends to deprive them of vitamin D3 which forms in skin exposed to sunlight. Absence of vitamin D3 produces rickets. Therefore over many generations, dark-skinned people tend to live near the equator and light-skinned people tend to live at the

higher latitudes.

There are several exceptions to this tendency. For example, Eskimos have rather dark skin and yet live in Arctic latitudes. Their diet which includes fish liver oils containing large amounts of vitamin D3, prevents rickets.

Small Isolated Populations

A population of people, or any other form of life, has a large set of genetic characteristics. If a few members of this population move to an isolated region, such as an island, they will have a different and smaller set of genetic characteristics than the entire population. As a result, subsequent generations on that island will have different traits from the original population.

This can be illustrated by a barrel that is filled with marbles - half white and half black. Let's say that each marble represents a person, and the color of the marble represents that person's skin color. If pairs of marbles are drawn at random and placed on separate islands about half the islands will end up with marbles of one color.

If each pair of marbles represented a husband and wife, this would be somewhat analogous to the dispersion and isolation that occurred after the Flood and the downfall of Babel. If a husband and wife ended up having the same genes. Each person carries genes for skin color. If a husband and wife end up having the same genes for dark and light skin color, then all their descendants would end up having dark skin or light skin. The color of the marbles could just as well represent any other genetic characteristic.

Actually, the genetics of this process are more complicated than this simple illustration. For example, there are at least 4 genes that determine skin color, not just one. Nevertheless, there are thousands of traits, each of which might cluster in an isolated geographic region if small groups broke off from the larger population. Thus, specific characteristics can easily arise as they did when the eight survivors of the flood and their descendants eventually responded to God's command to spread out and repopulate the earth.

From the listing of the descendants of Noah given in Genesis 10-11, we can see how easily the early migration patterns began. Shem's immediate descendants stayed generally near Ararat (what is now eastern Turkey) or migrated eastward. Ham's descendants migrated southward, while Japheth's descendants migrated northward. Undoubtedly, there were many other occasions where small groups colonized isolated regions and thus allowed their unique genetic characteristics to be expressed in subsequent generations.

What Did Adam and Eve Look Like?

Understanding these three mechanisms, we can now raise some interesting questions. What did Adam and Eve look like? Obviously, their genes coded for all the traits that humans have today - and probably

other traits that have disappeared. Many of their genes, of course, were not visible (or expressed) because of the dominance of other genes.

People usually visualize Adam and Eve as looking as they themselves do. Undoubtedly, Adam's and Eve's skin color was not "white" or "black" but something in between. The Hebrew word for Adam carries a connotation of ruddy or reddish. An almost identical Hebrew word means "rosy" or "to show blood." It is quite likely that Adam's skin coloring was almost like that of the American Indian.

For the past 130 years, evolutionism has painted a very different picture. Man supposedly ascended from an apelike ancestor. Some early humans branched off sooner than others, and therefore, they look differently, and have different physical and mental abilities. This is racism, a highly prejudicial school of thought that tends to dehumanize fellow human beings.

One cannot say that evolutionists today are racists. Racism is unpopular today, and public acknowledgement of it is even more so. However, many evolutionists in the several generations following Darwin, and even Charles Darwin himself, were racists. The theory of evolution provides a very convincing rationale to justify racism.

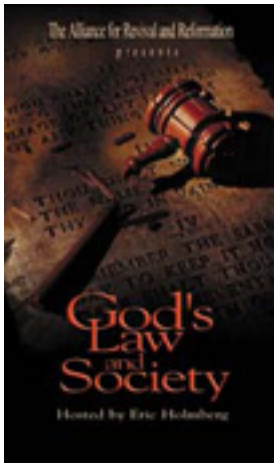
Evolutionist and Harvard professor Stephen Jay Gould, although not a racist himself, sadly recounts that history of evolutionary racism: "Biological arguments against racism may have been common before 1859, but they increased by orders of magnitude following the acceptance of the theory of evolution."2

Genesis provides a quite different historical perspective. We are all descended from Adam and Eve and Noah and his wife. Consequently, we are all cousins. Think what the world would be like if all people realized that!

1. The word "race" as applied to groups of people, is never used in the King James version of the Bible and is seldom used in the more modern translations. However, the two or three usages in these modern translations come from Hebrew and Greek words that actually mean "family" or "offspring," not a variety or subspecies.

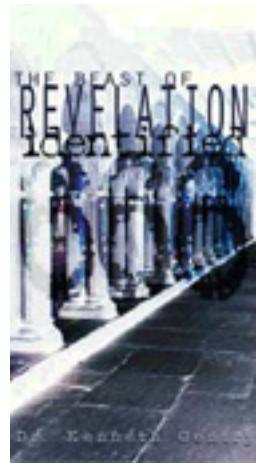
2. Stephen Jay Gould, *Ontogeny and Phylogeny*, (Cambridge, Massachusetts: The Belknap Press of Harvard University Press, 1977), p. 127.

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Creation Scientists Visit Soviet Union

Spiritual discussions become a hot topic among Soviet intellectuals

SANTEE, California (FR) - A team of four scientists from the United States recently spent two weeks in the Soviet Union discussing their views on creation vs. evolution with many Soviet organizations.

Dr. Duane Gish, Vice-President the Institute for Creation Research, Roger Oakland, a creationist lecturer, Eugene Grossman, from the Slavic Gospel Association, and Dale Mason, from Films for Christ presented creationism to top Soviet intellectuals.

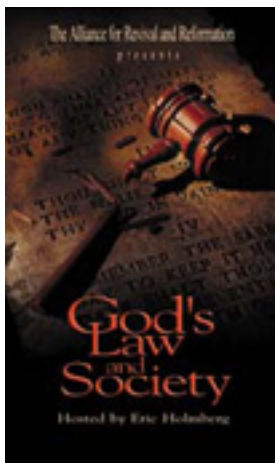
A number of Soviet groups, including the Institute of Scientific Atheism, the Institute of Science and Philosophy and the Darwin Museum, held discussions with the American creationists.

How did the Soviets receive their views?

According to Roger Oakland: "Many of the Soviet scientists were publicly willing to express that they believed Darwinian evolution was bankrupt. Many of the questions in our round-table discussions reflected their desire to know more about spiritual things, rather than scientific things.

The Soviets have invited the Americans to return before the year's end.

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Is Evolution more Scientific than Creation?

- by David Skjaerlund

It is frequently stated that evolution is a "scientific theory" while creation is only a "religious belief." However, upon closer examination, we find that neither creation nor evolution should be taught as a proven scientific theory. Rather, they are models used to explain the origin of life.

Science deals with general principles or truths that are obtained and tested through experimentation and observation. Scientific principles must be based on observable, repeatable events that are subject to experimentation. Our assumptions and interpretations of the past can only be based on evidences that exist and are observed in the present.

If an idea is out of the reach of experimentation, it cannot qualify as a theory. If the theory can never be tested, then it is no longer within the realm of scientific inquiry. As evolutionist Francisco Ayala stated: "A hypothesis is empirical or scientific only if it can be tested by experience ... A hypothesis or theory which cannot be, at least in principle, falsified by empirical observations and experiments does not belong to the realm of science."¹

In the discussion of the origin of life, we find that the proof lies outside the laboratory where repeatable scientific observations are conducted. The origin of life was a one time event and cannot be replicated in a laboratory. Scientists cannot redemonstrate the evolution of an amoeba into a monkey. Likewise, we cannot expect God to reenact Genesis on the moon. Because the origin of life cannot be repeated or has never been directly observed by man, evolution cannot be established as a valid, proven law of nature such as the universal law of gravity.

Leading evolutionists Ehrlich and Birch have recognized this predicament: "Our theory of evolution has become ... one which cannot be refuted by any possible observations. It is thus outside of 'empirical science,' but not necessarily false. No one can think of ways in which to test it. Ideas, either without basis or based on a few laboratory experiments carried out in extremely simplified systems, have attained currency far beyond their validity. They have been accepted by most of us as part of our training."²

Since we cannot directly set up a series of experiments to demonstrate evolution or creation, we are left with two models that afford an explanation of the origin of life. However, we do have an accumulation of facts that we can observe in the present that would support one model or another. The best model is the one that not only correlates with all known facts without any contradictions, but also can, to the best of its ability, be able to predict future discoveries that we find in nature. The establishment of evolution is not based on tested or repeatable observations but rather on a philosophical interpretation and assumptions.

Most people outside the scientific community have been taught that evolution has been proven as a fact and law of nature. However, many scientists realize that evolution is only a model and not a proven theory. One must realize that the idea of evolution is no more a proven fact than the idea of creation. In actuality, current scientific evidences and known principles and laws of nature contradict the model of evolution. There is more scientific support for the model of creation and this model also has had a superior track record of making predictions that we find valid within nature.

Hubert P. Yockey, Chief of the Aberdeen Proving Ground Reactor Branch, neatly summarizes the situation: "One must conclude that, contrary to the established and current wisdom, a scenario describing the genesis of life on earth by chance and natural causes which can be accepted on the basis of fact and not faith has not yet been written."³

This leaves us in a position where evolution is taught as a proven fact or theory, when in actuality it is a doctrine intertwined with the philosophies of those who hold a particular humanistic world view. Evolutionist L. Harrison Matthews wrote in the Introduction of the 1971 edition of *The Origin of Species*, by Charles Darwin: "Evolution is the backbone of biology and biology is thus in the peculiar position of being a science founded upon an unproved theory - is it then a science of a faith?"⁴

It is unfortunate that many scientists have accepted evolution as fact because of their philosophical beliefs rather than scientific logic. Many have been subjective, rather than objective, in their approach to science as a result. Their investigations are naturally biased toward discovering facts that support only their model.

Even though the mechanism and evidences for macro-evolution (amoeba-fish-amphibian-reptile-monkey-man) has clearly never been discovered, the notion that macro-evolution could never have occurred is not given an objective consideration. Even though evolution has apparent contradictions with sound scientific principles, these are overlooked because they challenge the underlying assumption and belief that evolution of life through time and chance has occurred. As professor of physics, H.S. Lipson stated, "In fact, evolution became in a sense a scientific religion; almost all scientists have accepted it and many are prepared to 'bend' their observations to fit within it."⁵

Proponents of evolution have long misled the public into believing that their theory is a proven law of nature as valid and certain as the law of gravity. The education system has consistently taught evolution as scientific fact without ever informing the people that the very foundations, upon which the entire theory is based, are nothing more than unproven assumption. Never is the public informed that the proposed transitional forms are purely hypothetical and that we haven't found the crucial missing links. Perhaps there are missing links in the evolutionary model because evolution never occurred in the first place.

To teach assumptions and philosophical bias as scientific truth is misleading education and deprives individuals from making the choice themselves. It is important to promote sound scientific investigation that is free from philosophical bias. Evolutionists are religious in their faith in the miraculous power of

nature to create life. As scientists and educators, it is vital that people are presented with the evidences and then allowed to decide for themselves which model works best.

It is perfectly legal for a public school teacher to present both the creation and evolution models to the students. In the recent 1987 U.S. Supreme Court ruling, the Court stated: "Teaching a variety of scientific theories about the origins of humankind to school children might be validly done with the clear secular intent of enhancing the effectiveness of science instruction." Enhancing the reasoning and decision making ability of a student would definitely increase the effectiveness of science instruction.

An experiment was conducted in which 119 students were taught only evolution and another 119 students were taught both the creation and evolution models.⁶ The latter experimental group seemed to develop more critical thinking habits than those with the one-model approach. These students were more highly motivated and learned more effectively with the two-model approach. The data also showed a significant increase in preference toward the creation model after examining the evidence. If the goal of education is to train individuals to think and learn for themselves, then the teaching of creation and evolution would be advantageous to the advancement of learning and education.

1 Francisco Ayala, "Biological Evolution: Natural Selection or Random Walk?" *American Scientist*, Nov.-Dec., 1974, p. 700.

2 Ehrlich and Birch, "Evolutionary History and Population Biology," *Nature*, Vol. 214, 1967, p. 352.

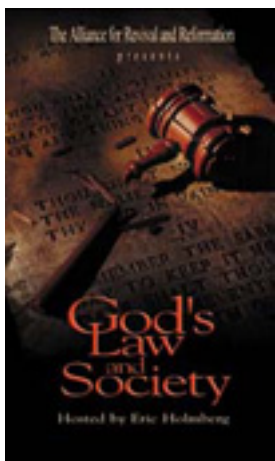
3 Herbert P. Yockey, "A Calculation of the Probability of Spontaneous Biogenesis by Information Theory," *Journal of Theoretical Biology*, Vol. 67, 1977, p. 398.

4 L. Harrison Matthews, "Introduction to Origin of Species" (London: J.M. Dent), 1971 edition of *The Origin of Species*.

5 H.S. Lipson, "A Physicist Looks at Evolution," *Physics Bulletin*, Vol. 31, 1980.

6 Richard B. Bliss, "A Comparison of Students Studying the Origin of Life from a Two-model Approach vs. Those Studying from a Single-Model Approach," *ICR Impact*, Article No. 60, June, 1978.

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Macro vs. Micro Evolution

by David Skjaerlund

Charles Darwin sparked a revolution in scientific thought with the publication of his book, *The Origin of Species*, in 1859. With his concept of evolution by natural selection, Darwin attempted to render invalid the biblical idea that "every living thing produces life after its own kind."

In the first half of *Species*, Darwin cited evidence for "micro-evolution," or changes on a small level between species. His discovery of the several different types of finches on the Galapagos Islands with similar characteristics, derived from a common ancestor, comprised his evidence for micro-evolution. The 14 different species of finches vary according to plumage, size (from the size of a sparrow to that of a large blackbird), beak morphology, behavior and environmental habitat. They were each very different, yet closely related.

From this observation, Darwin then extrapolated his explanation for the origin of life forms from a common ancestor, or "macro-evolution." He used the evidence from the first half of his book on micro-evolution to suggest that the same mechanism could produce all life forms. However, this concept of macro-evolution is not supported by modern scientific evidence. Although we can explain and understand the mechanism behind micro-evolution, we still can only theorize about possible explanations for macro-evolution - since it has no scientifically valid occurrences.

The "Evolution" of Poodles and Chihuahuas?

The concept of micro-evolution - or diversification of species - is a fact of nature. Species do vary and change, but only on a small scale. We have many examples of Darwin's finches and even the breeding history of dogs which supports the notion of micro-evolution.

Micro-evolution was first understood when George Mendel demonstrated the variation within species based on genetic mechanisms. By Mendelian genetics we see the various dog species, which range from the St. Bernard to the chihuahua. The concept of micro-evolution is widely accepted today and supports the biblical notion of life reproducing after its own "kind." In other words, it is accepted in scientific circles that all the different types of dogs most likely descended from a common canine ancestor.

Evolutionists, however, have expanded the model to suggest the origin of the universe, the origin of life from non-life, the origin of amphibians from fishes, the origin of birds from reptiles, and so on. Scientists have many theories of the mechanisms behind macro-evolution, but none of them have any direct evidence. The theories are merely extrapolations from what can be seen on the smaller scale.

This extrapolation is scientifically unjustified. The underlying logic behind this premise is similar to plotting the fastest times man has run the mile over the years, and then predicting that someday man will

run a two or three-minute mile. Anyone realizes that there are limits to valid extrapolation. Likewise, Darwinian macro-evolution is undergoing tremendous scrutiny in scientific circles because of the lack of evidence.

When Did the Fish Sprout Legs?

When one examines the historical record of life, we find the absence of transitional forms between the major life groups such as fish and amphibians or reptiles and birds. The fossil record has failed to yield the host of transitional forms demanded by the theory of macro-evolution. Rather, the fossils show an abrupt appearance of very distinct groups of animals.

Take, for example, the supposed "fish-to-amphibian" transition. The general assumption has been that the earliest amphibians evolved from the order of fish, the Rhipidistia. However, there are major differences between the earliest assumed amphibians, the Ichtyostega, and its presumed fish ancestor. The differences are not simply a few small bone changes but are enormous structural differences as can be seen in Figure 1.

The first amphibian had well-developed fore- and hind limbs which were fully capable of supporting terrestrial motion. The transitions between the two are strictly hypothetical, and no transitional fossils have ever been found ... only imagined and artistically drawn. The mechanism for the supposed macro-evolution of the fish to the amphibian is purely hypothetical.

This lack of transitional forms occurs between all major groups of life. Hypothetical transition forms are drawn to show the change from a reptile to a bird but the fossil record has no evidence that this has ever occurred. Even the closest known intermediate, the Archaeopteryx, was a fully developed bird with the capability of flight like modern birds. Darwin's idea of micro-evolution of the finches can provide no explanation or support for the notion of birds evolving from reptiles. One cannot extrapolate from micro-evolution to macro-evolution when scientific evidences do not provide any support for it.

Evolutionists realize that the fossil record challenges the very notion of macro-evolution. As leading evolutionist and paleontologist Stephen Jay Gould stated: "All paleontologists know that the fossil record contains precious little in the way of intermediate forms; transitions between major groups are characteristically abrupt. The extreme rarity of transitional forms in the fossil record persists as the trade secret of paleontology. We fancy ourselves as the only true students of life's history, yet to preserve our favored account of evolution by natural selection we view our data as so bad that we never see the very process we profess to study."¹

When looking back through the history of life as recorded in the earth, we find no evidence suggesting the change from one major group to another. The fossil record suggests micro-evolution as Darwin did, but shows no evidence for macro-evolution. We do not have any fossil group which can claim to belong to the ancestor of another major group. Each fossil group has retained its unique and distinct structural and physiological characteristics throughout its life history.

The origin of life has long been described by the tree of evolution, with major groups branching off from common ancestors. Unfortunately, the branches and gaps between kinds of life are so vast and great that they cannot be considered part of the same tree. The description of the fossil record could be more accurately summarized by a forest of trees rather than just one tree of life. We observe the abrupt appearance of different life forms and have witnessed the diversification of life within those kinds. We can observe micro-evolution taking place from the first organisms within each kind. But the genetic variation we see occurring today occurs only in narrow limits.

The fossil record actually supports the model of creation. The Genesis account of creation states that God created the various kinds of plants, birds, fishes and animals on earth. From the creation model, one would expect to see an abrupt appearance of life forms as well as distinct and separate groups. The fossil record shows exactly that, not a history of gradual change from one major kind of life to another.

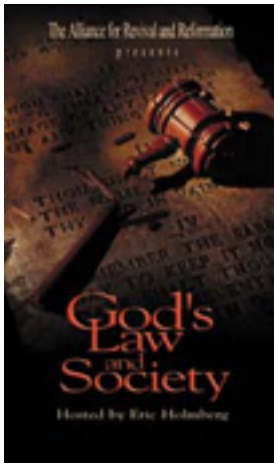
The entire theme throughout the book of Genesis is that life reproduces after its own kind. Darwin's finches still reproduce finches. It is a testimony to the creativity of God that He has created so many different forms of life, and even placed the great genetic potential for variation within the first creatures. Natural selection over the years has only drawn upon that great genetic potential as Charles Darwin observed. Natural selection brings out the diversity of life but cannot create new major groups of life as macro-evolution would postulate.

1 Stephen Jay Gould, Natural History, 1977, 86:14.

A seal and one of its closest terrestrial relatives. Drawing taken from Michael Denton, Evolution: A Theory in Crisis (Adler & Adler, Publishers Inc., 1985).

The earliest known amphibian alongside a Rhipidistian fish. Drawing taken from Michael Denton, Evolution: A Theory in Crisis (Adler & Adler, Publishers Inc., 1985).

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Medical Professional Care

3/89

SAN FRANCISCO, CA (EP) - Prayer for recovery may help the healing process, according to a study published in the Journal of the American Medical Association. A scientific study found that hospitalized heart patients had fewer complications when others prayed for their recovery.

The 1982-83 study was conducted by Dr. Randolph Byrd at San Francisco General Medical Center's coronary care unit. Byrd's study randomly assigned half of 393 patients to a control group and half to an experimental group. Members of the experimental group were prayed for by groups of three to seven born-again Christians, while members of the control group were not on the prayer lists.

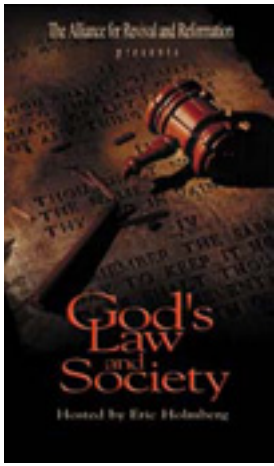
Patients were not told which group they were in, and had no contact with the praying Christians. Byrd himself did not know which patients were in which group until after he evaluated their progress.

The study found that while the two groups were equally sick when they entered the hospital, patients in the experimental group had fewer complications during their stay, and were less likely to need antibiotics, diuretics, or the insertion of tubes for feeding or breathing.

Past studies have examined the efficacy of prayer by people who know the patient; this is the first controlled study in which strangers prayed for strangers.

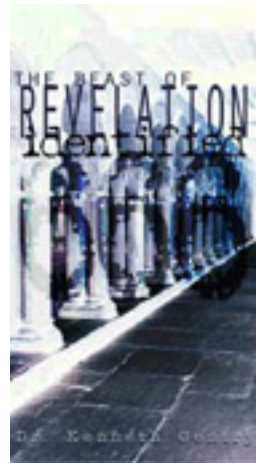
Byrd noted that family and friends were probably praying for most of the patients in the study, blurring the distinction between the two groups. He wrote that this "may have resulted in smaller differences between the two groups."

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The Missing Link?

2/92

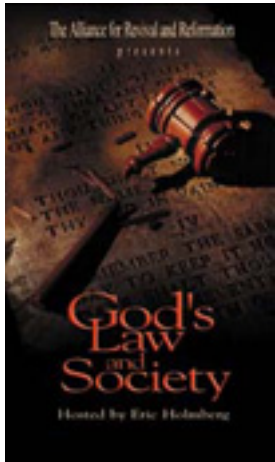
NEANDERTHAL MAN - At the Int'l. Congress of Zoology (1958) Dr. A.J.E. Cave said his examination showed that the famous Neanderthal skeleton found in France over 50 years ago is that of an old man who suffered from arthritis.

NEW GUINEA MAN - Dates away back to 1970 . . . This species has been found in the region just north of Australia.

CRO-MAGNON MAN - One of the earliest and best established fossils is at least equal in physique and brain capacity to modern man . . . so what's the difference?

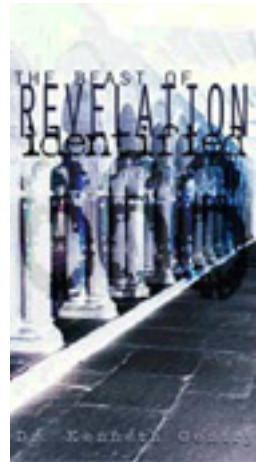
MODERN MAN - This genius is still searching for the missing link.

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THE FINGERPRINTS OF GOD: The Origin of Man

By Dr. Robert Gange

Perhaps of all the creatures on earth, nothing is more unique than human life. In some senses, human life is unique in a self-evident way. But there is another sense in which man has been called a social animal and has been relegated to the status of being simply a more sophisticated, but otherwise, comparable animal to other forms of life that walk the earth.

Is man truly unique in a separate, distinctive way? Or - is man simply one step up, or some evolutionary graduation above typical animal life?

When we look at the things that man does on the planet, it is clear that he is in control. It is clear that it is man who sends radio signals through space while apes make sounds to a jungle. There is a clear distinction between man and all other forms of animal. But yet, there are clearly parallels between man and other life forms that suggest common origin. This has given rise to the idea that perhaps man and ape evolved from some common ancestor.

When we pursue some of the scientific evidence and some of the competing ideas that suggest man is not simply a graduation above other animals, we find that he is truly a regal creature, with uniqueness and distinction set apart from everything else.

If we take a look at man in an anatomical sense, we find that we have a superlative engineering structure whose specifications few of us appreciate. Consider the brain - the world's most sophisticated computer is slower by a factor of a hundred to a thousand than any one human brain - one of the most sophisticated, incredibly complex organs of the body. It performs feats of engineering impossibilities that are absolutely beyond our comprehension.

The simplest explanation for the origin of man's intelligence and capabilities is that he proceeded from a supreme intelligence, an intellect of unfathomable magnitude, a vast reservoir of cognitive capabilities.

There is to my knowledge only one source of explanation for human intelligence that I am aware of - the Bible. To my knowledge, it is the only book that offers an explanation for the existence of this world, for the existence of evil within the world, and of man's condition of need, desire and free will. What does the Bible say? How does the Bible explain the origin of human life? Let's look at how the Bible talks about the origin of human life.

"In the beginning ..." is the opening phrase of every Bible. And certainly today's scientists believe that the world that we live in had a beginning. "In the beginning God created the heavens and the earth. And

the earth was in disarray and unfurnished," to use the language of the ancient Jews. "And darkness was on the face of the deep. And the Spirit of God hovered over the face of the waters."

In a sense what we have here is the picture in the Hebrew of a hen brooding over a egg. "And God said, 'Let there be light,' and there was light." There was closure over what had been accomplished and there was a plowing open or a breaking forth ... "Bahach" in the Hebrew, into something new.

What follows is a sequence of events - each of which involving a separation. For example, on the first day God separated light from the darkness - an act of separation. On the second day, He separated waters from waters, putting an expanse or a firmament in between.

On the third day, He separated land and sea, drawing all the land to one side and sea to the other. Incidentally, few of us recognize that the Bible actually teaches that the world began with one land mass and that modern geologists have merely caught up with that idea. On the third day also, the Bible teaches that plant life was created and separated, "each after its kind."

On the fourth day, God separated time into seasons and days and years. It is here that the sun, according to the Bible, begins to function as a time keeper. On day five, God separates life after its kind in the sea and He separates life in the air after its kind. On day six, He does three things - three acts of separation. He separates life out of the land; He separates man from dust; He separates woman from man.

Theism vs. Materialism

The secular world view pictures man as a mechanistic, machine-like creature. He is mechanical, in fact, a dollar and so much cents worth of chemicals. This picture of human life - mechanistic, materialistic, machine-like - is in stark contrast to the biblical perspective. One has at play two competing philosophies - Theism and Materialism. The secular world view on the origin of man is that somehow a change gradually occurs in chemicals starting with some fortunate accident and finally producing some living object which eventually, gradually evolves into man.

Somehow there was some spectacular event that created the universe, that created a living object, that eventually produced you and me. Yet somehow there is something missing in this scenario, that is, the details of change and their explanation.

I do not mean to fault the concept of evolution. The concept of evolution as a working hypothesis to attempt to synthesize 11 million species of life is an elegant idea. But we have to be careful when we get into this question of the advent of human life on the basis of this gradual change.

Now you might have noticed that I keep using the word concept and not theory. The theory of evolution is dead. The foundation of the theory of evolution was natural selection and it is clear today in all the literature that this foundation has been swept away.

For example, R.H. Brady wrote some very eloquent things in 1979 in *Systematic Zoology*, and again in 1982 in the *Biological Journal of the Linnean Society*, documenting why the theory of evolution is no longer viable. The whole foundation of the theory of evolution was to explain the production of construction change using natural selection. Years and years of work in this area and many millions of dollars in research programs have failed to operationalize the Darwinian concept of fitness.

When Charles Darwin proposed the concept of natural selection all the way back in 1859, implicit in Darwin's proposal was the fundamental presupposition that all life is deterministic. Determinism can be explained in the case of a tiny insect. Determinism is seen in the idea that by drawing a circle around an insect and specifying all the inputs to the insect, and then by observing the behavior or the output of that insect as specifiable.

However, because the organizational complexity of the brain of the smallest insect is now recognized as vastly exceeding all of the causal relationships possible on earth today, we no longer accept that these creatures are deterministic. As a result there has been a failure to operationalize the Darwinian concept of fitness and in the last analysis you are in a circle of reasoning - a tautology.

Where is the evidence that says that man walked the evolutionary ladder?

Much of this "evidence" comes from the eastern, southern portion of Africa and some of the northern portion as well. The Olduvai Gorge is a popular place to find fossil evidence. Approximately 25 miles long, maybe 320 feet deep, there are lake beds with sedimentation which preserve fossils and also volcanic rock, so the age of these fossils can be dated with the potassium argon system of radioactive dating.

The anthropologists then get into the act trying to analyze the actual the fossils that are found. This might be a typical reconstruction of all these different bones. They try and make sense by asking what scenarios of assembly are most likely to account for what they have found.

Now out of this work has come an idea: modern man (all the way on the right) has come from Neanderthal (who is in the center) who comes from an archaic form of Sapiens. Then this archaic Sapiens comes from a form known as Erectus. He comes from Habilis the fellow just before. And he in turn comes from Boise. Then you have Australopithecus robustus. And finally they come from Africanus and then Afarensis. So that's the scenario.

Beginning with ape-like creatures and moving forward with this scenario, I want to show that the concept of evolution is not to be found in the bones discovered in these excavations. Rather it is to be found in the minds of the people who have a concept of evolution. Evolutionists create pictures and models in order to communicate this gradual scenario so that it is sensible and logical that such a flow could have taken place.

I was interviewed on television a while ago, and was asked "Are you a creationist?" I said, "Well, if

being a creationist means that the earth is 6,000 years old, I'm going to have to say no. I'm not a creationist." Then the interviewer asked me, "Are you an evolutionist?" I said, "Well, if being an evolutionist means that nature produced all of the information that ultimately ended up in these complex structures we know as human life, I would have to say no." And they asked, "What are you?" I said, "I'm a realist."

I want to encourage you to be a realist. Look at the actual data and the source literature. Don't believe what somebody else has said. Go to the original papers and the original work and evaluate it firsthand. It's enlightening as to what you will learn when you do that.

We need to examine a scenario: a sequence of skulls that gradually change and the question, "Do they really become human?" Is there evidence here that says that we can show that from apes in whatever form? Can we somehow show that these lead to human life?

What do the fossils really tell us?

Here is as I say an early skull dated in Kenya 17 million years, in southern China about 8 million years, Sivapithecus.

This is the lower jaw bone of *Australopithecus afarensis*, dated at about 3.8 million years old, affectionately called Lucy. It was found in Hadar and it was speculated to be a brand new species dubbed *Afarensis*. So we have this partial skeleton of *Afarensis* dated at about 3.8 million years. This later became known as *Australopithecus africanus*.

The skull on the right is dated about 3 million years old. It is *Australopithecus africanus*. It's an ape, make no mistake about that. Its cranial capacity is typically 300-400 cc.

When a skull is found, you cannot distribute this skull to everybody, because it would get damaged. Obviously, if someone were to start picking that skull up, it would start to get scratches in it that weren't originally there (you'd be amazed as to what an anthropologist can do with a little scratch). Therefore, plastic casts are typically made and it is the plastic replication that would be distributed.

The procedure is to make casts of these plastic replications and then distribute those to other anthropologists for examination and for analysis. The problem, however, is that when you make the plastic replication you lose the detail in the original. Now obviously, some of the detail is retained but a good part of it is lost.

Above is a partial skeleton of *Australopithecus africanus*, dated about 3 million years old. In other words, this is that particular skull put on the top of the bones that are believed to go with it. This is a very unusual skull. This was dated originally at about 3.5 million years and then the date was changed and changed. It finally settled down at about 2.8 million years.

Australopithicus habilis, is dated at about 2.2 million years, (We are coming into the present more and more with this time scenario).

Another skull is also dated roughly at the same time period *Australopithicus robustus*.

It is commonly held by a number of evolutionists that there was a branch at this point and that the human race allegedly followed the Habilis line whereas the apes followed the Robustus line. Both are found to be roughly 2.2 million years old.

I want to insist in the strongest possible terms that, as a physical scientist, I find these conclusions an intellectual abomination! The scarcity of data is totally inadequate and incomplete to warrant such sweeping conclusions. But this does not stop anthropologists (a field which is dominated by strong personalities) from making these sweeping statements. In this particular case, the statements were based on just two skulls!

This is *Homo erectus* dated at 1.6 million years. This is a skeleton contrived to make Erectus look as human-like as possible. I assure you that that is so. I have a number of different orientations of this and this is the only one that really looks human-like. If you look at it head on, it's anything but human. It's a fantastically different head on as opposed to viewing it on an angle.

And then this is *Neanderthalensis*, or commonly known as Neanderthal man. Neanderthal dates at approximately 135 thousand years ago and mysteriously disappeared off the earth about 40,000 years ago. He mysteriously appears and he mysteriously disappears. Some people like to push Neanderthal back to perhaps 200,000 years. But the data for supporting this assertion is very meager. Neanderthal man is dated at 135,000 to 40,000 years ago.

Finally, we have modern man, known as Cro-Magnon. Modern man appears suddenly and abruptly in the fossil record 26,000 years ago. Now note this: 40,000 years ago Neanderthal man mysteriously disappears off the earth; you have a 14,000 years gap where no fossils are found (one of the hidden pieces of laundry in the anthropological literature) and then 26,000 years ago, suddenly and abruptly as though a stamper comes down out of the blue, modern man appears.

Let me illustrate another thing: There are seven different concepts of how the evolutionary branching occurred! Seven different theories really by seven different anthropologists. You have for each anthropologist a separate theory. What I try to illustrate by this, is that there is no harmony or unity such as there is in physical science. In anthropology, you can argue for 20 years and still keep going at it.

I am not critical of anthropology, but I am critical of anthropologists that make sweeping conclusions beyond the proper warrant of the data. And what we need to do is keep our feet on the ground and try and understand that if you're going to draw a conclusion, there should be facts to back it up. And I want to suggest that the facts that back this up are not definitive as illustrated by the fact that we have seven theories, at least roughly five years ago, there were seven theories by seven anthropologists, and today as

I read the current literature there are all kinds of discussions.

Now there is no problem with discussion, no problem with disagreement, no problem with hypothesis; the problem comes in when materialistically oriented people who are not scientists wander beyond what their data actually can support and make sweeping conclusions that are not warranted. That I find a problem.

Are reconstructions accurate?

Now these two skulls are dated at about 1.8 million years and their a little bit fascinating in several respects. I want you to take a look at these two and take a look back at these two. You see the difference is that an artist has begun to put certain features on the skull based upon input from an anthropologist. In other words you are looking at the same skull. But the skull on the left is where we start, this is what we find and the skull on the right is reconstruction that an artist has begun to do.

Eyes are added on the left and ligaments on the right and finally this is the conclusion. Now I want to point something out to you. The artist did this at a time when the anthropologists were convinced it was human. Now it's known to be an ape. I want to suggest that it was pure philosophical bias that produced that kind of a face coming from that particular skull on the left as opposed to almost anything else that could have occurred - pure philosophical bias.

There was tremendous discussion as to whether or not the skull on the left, known as Boise, and the skull on the right Robustus, constituted two different species or one species. An artist got into the act and began to do a reconstruction to resolve the issue. Now a slight problem developed in that one of the artists worked for one anthropologist and another artist worked for another anthropologist. One artist caused it to become human-like; the other caused it to become ape-like simply because the two anthropologists had different philosophical assumptions

Did a superior intelligence design life?

How is one to explain the differences between of a Chimp, Australopithicus afarensis, and a modern human? Can you distinguish a human skull from an ape skull? Absolutely, I personally went through 140 source papers. All you have to do is measure the cranial index. If it is 38%, it is human; if it is 58%, it is an ape, (plus or minus 7% in both cases). There are other tests also. For example, you find V-shaped jaws and U-shaped jaws in some of these creatures. Man has a parabolic U-shaped jaw. Skeletal structures that allow for bipedal locomotion (walking upright) is another test.

Material culture and language are unique to man. Man has another thing that animals do not have. He is able to pray, he has a spiritual dimension. Man alone ferrets out questions of origin and questions of destiny.

The Bible teaches that man is made in the image of God. The one unique distinctive of man over all

animals is that he is capable of the word. He is capable of knowledge recorded, transmitted, added to and given to a future generation. He has the capacity of the word. I find it fascinating because the Gospel of John opens up with the phrase: "In the Beginning was the word, and the word was with God and the word was God." In other words, the word is identified with the image of God.

Genesis 1:26, says that man was made in the image of God, and was given dominion all over the earth. Because what allows man to have dominion over the earth except the capacity of language, the capacity to absorb all of the knowledge of a previous generation and add and transmit it to a future generation.

It was once widely speculated that Neanderthal was an advanced form of human type of some kind. The more recent evidence shows that man and Neanderthal now seem to have been coterminous. It turns out that modern man seems to have been around along with Neanderthal.

We live in an age when the scientific knowledge, once alleged to have destroyed the validity of the Bible, is now vindicating it. 100 years ago, the French Academy of Science published 51 facts given to prove that the Bible was wrong, yet today every one of those facts today has been disproven.

Thomas Payne's Age of Reason Part II, a laundry list of 150 things known to be wrong with the Bible, has been discredited by archaeological finds in the last 50-60 years. The Bible, attacked by every generation of mankind, continues to survive only to have the next generation show that the attacks were without credibility.

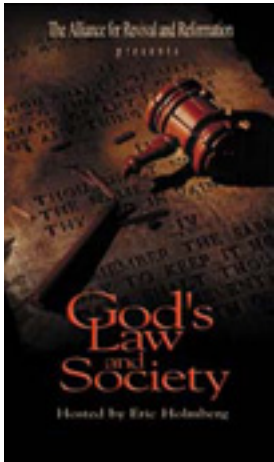
Man is unique, but with all of his wonder and all of his uniqueness, unless his spiritual dimension is recognized, unless the spiritual laws that regulate success versus failure in the arena of human activity are recognized applied, he can only get deeper into problems.

There is an answer and there is a way out, but it means that I need to reconsider walking underneath an authority Whose intelligence and Whose fingerprint seems to absolutely everywhere. From the vast expanse of the stars where the universe was tuned to better than 50 decimal places at inception, to the incredible blueprint of information contained in a DNA molecule, man himself is unique of all God's creation.

Man alone has the capacity to absorb, through the vehicle of language, a moral code and to make moral decisions in alignment with the moral pronouncements of this book, the Bible, that has survived all the attacks and continues to be the one shining light in an otherwise darkened arena of endeavor where humans seek to better themselves only to find themselves worse off.

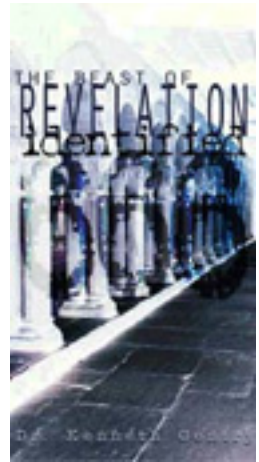
True wisdom is to consider what the Bible is saying. When all is said and done, modern knowledge is showing that it is the most trustworthy book in the world. In fact, the real problem with the Bible is that it came before us and we are just now starting to catch up to it.

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THE FINGERPRINTS OF GOD: The Origin of the Universe

By Dr. Robert Gange

The origin of the universe is a difficult topic. It is difficult because given the information we have to work with no one can really know for certain the conclusions we can draw.

There are certain things in life that we say we almost know with certainty. If we say two and two is four, all of us agree basically because the labels ($2+2=4$) constitute definitions. We call that analytic knowledge. But when we talk about the question of origins, the universe, life and man, these are topics that lie outside analytic knowledge. They embrace events in space and in time. And any time we deal with events in space and time, we are dealing with what is known as synthetic knowledge and we never know with 100% certainty if the conclusions that we draw are correct, that they are true. We only know these to a certain level of confidence.

There are three basic kinds of events in the world. There are reproducible events, unpredictable events and singular events. If an event is, for example, reproducible it lends itself to scientific inquiry. You can take an apple, drop it off a tree, pick it up, and repeat that over and over again and make measurements over the distance and the time it falls. Reproducible events lend themselves to scientific inquiry. Unpredictable events lend themselves to statistical inquiry. These are sometimes called chance events.

But the topic of today concerns itself with a singular event, for example, the origin of the universe, the origin of life, or the origin of man. Unlike reproducible events that lend themselves to scientific inquiry and unpredictable events that lend themselves to statistic inquiry, singular events lend themselves to legal inquiry. In the statistic sense of the term, science has no jurisdiction in a question of origin or a question of destiny. So one might ask, what role does science play?

Science gathers evidence to support or reject the hypothesis of a theory that would deal with origins. So the role science plays is as an objective evidence gatherer. Now all of us have pondered, at one time or another in our lives, the question of origins. For example, who hasn't gazed into a starlit sky and wondered: "Where did it all come from?"

What comes out of the heavens is energy. Man has created observatories to measure, to quantify and to analyze the energy that comes to Earth. For example, optical energy is coming to earth all the time. That is energy that we can see with our eyes. We call it visible light. But there are other kinds of energy. We have special telescopes that pick up this kind of energy. In a sense, energy has different colors. For example, there are antennae that would pick up radiowaves and microwaves. And we even orbit satellites out in space to pick up X-rays. Different kinds of energy are constantly being monitored from the heavens in an attempt to try and understand what's out there.

We have very sophisticated computers to analyze this data and a number of different theories that make predictions. These predictions inspire further data gathering and this is applied to other theories and so we make new predictions and we constantly are in a system, in science, of making predictions, of testing the predictions against a hypothesis, and then of gathering the data.

This is the process of science. The job of science is to gather data, but the data has to be reproducible. And then on the basis of that data, science makes predictions; but the predictions need to be logical. And these are tested against a hypothesis in a way that allows us to reject it if it no longer can be modified to fit the incoming data.

Now out in the heavens we have a number of different gases. Many scientists believe that gathered data teaches us that the universe exploded into existence billions of years ago; that space and time came into existence as one fabric. Now that's a difficult concept. But scientists today, when we speak about the universe exploding into existence, don't ordinarily mean that space by itself - or time by itself - came into existence.

Instead, we mean that space and time - both of them together - came into existence at the same time. We cannot have space without time and we cannot have time without space.

The question is: "How could such an unfathomable structure such as the universe with all of its resplendent beauty and majesty come into existence by itself?" One of the deepest questions we ponder is: "What's behind all that?" - "Is it true that there is an intelligence of unfathomable dimension that designed and produced it?" - or - "Is it that some quantum accident produced what we see?"

The present understanding is that after this explosion of space time, there was abundant gas - a number of different gases - that began to coalesce into what we call stars. And there are certain kinds of events in the heavens which we call Super Nova. And we believe that these explosions or heavy elements ultimately coalesce into objects out in space.

There's quite a bit of speculation as to what the nature of those objects are. Most scientists are in agreement that stars form this way. There is considerable controversy over whether planets can form this way. Now one of the ways that scientists are able to test their data and make the measurements is by measuring the time it would take light to reach us from a distant star.

Light, for example, travels at approximately the speed of 186,000 miles per second. Now, if light was to travel around the Earth, it would take approximately one second to circle 7 times around the Earth. Can you imagine how far light travels in a year? Scientists call that a light year and it's typically just under six thousand billion miles.

Out in the heavens we have what we call "nebula." Nebula are believed to have been produced by one of those Super Novas, that explosion I mentioned earlier, approximately 50,000 years ago. Now one

particular nebula, the Veil Nebula, is about 2,500 light years away from the Earth. It would take light from that particular nebula 2,500 years to reach us, if it started out at this moment, before it reached Earth. And so we measure distance in terms of a light year, namely the distance light would travel in a year, and multiply that by certain distance measurements and we conclude that the Veil Nebula is approximately 2,500 light years from the Earth. In other words, 2,500 times approximately 6000 billion miles.

- * A globular cluster in the constellation Hercules is believed to be about 26,700 light years away from the Earth.
- * The Andromeda Galaxy is believed to be about two million light years away from the Earth, meaning that it would take two million years for light to reach us.
- * One of the closest radio sources to us, Centaurus A, is 12 million light years distant from the Earth.
- * The Whirlpool Galaxy, is believed to be approximately 35 million light years distant from the Earth.
- * The Sombrero Hat Galaxy is 41 million light years distant from the Earth.
- * There are other objects that scientists calculate in the billions of light years distant from the Earth.

Scientists start to conclude that the universe is billions of years old because they are finding objects whose light is reaching us now, which must have taken one to four billions of years to reach us. Is the universe said to be billions of years old only on the basis of light reaching us from space? The answer to that is "No." There are other ways that scientists measure the age of the universe.

The Expanding Universe and The Doppler Shift

In a sense, the universe is like a gigantic pink balloon, with black spots on the surface. It is as though this balloon is getting larger and larger and larger. You can imagine that if the balloon gets larger and larger, the black spots on its surface are all moving away from a common center. The universe acts as though long ago it was at one point in space and it has been expanding ever since. As the black spots on the surface of this balloon move away from the common center, and as the balloon gets bigger and bigger, another event is happening. The black dots are moving away from each other along the surface. The black spots correspond to galaxies. A galaxy is simply a collection of stars.

Scientists really believe that the universe is getting larger and larger and its space is expanding. We also say time is advancing. This is true because the two are coterminal; the expansion of space and the advance of time are happening together. In measuring how fast one star might be moving away from another, scientists believe that the faster a star would move away from the Earth, the more its light would shift toward the red end of the spectrum.

This is known as Doppler Red Shift. It is a phenomena which we measure routinely on Earth and it has to do with a shift in the color of starlight depending upon the direction of the star and how fast it is moving. The faster something would be moving away from us, the more its light would shift toward the red end of the spectrum and scientists use the Doppler Red Shift to calculate how old the universe is by calculating back to a time when one of these stars would appear to have been at one place in the universe.

The number that scientists calculate for Doppler Red Shift measurements lies between nine and eighteen billion years. This is known as the Doppler Red Shift measurement. Is it the only measurement that scientists make? The answer is to that is "No."

Hertzsprung-Russel Diagrams

There is another measurement that we make. We take a look at the brightness and the temperature on the surface of the star. And we create what are called Hertzsprung-Russel diagrams. In a sense, all we're really doing is plotting, or comparing temperature and brightness.

In the upper left corner of one of these diagrams are the stars that are the brightest and the hottest and in the lower right corner, would be the stars that are less bright and the coolest. These stars lie along what is called a main sequence. That main sequence appears as a band running across the diagram. When you take a look at different parts of the universe, you find that the stars leave the main sequence at different places.

For example, in the upper right corner are the stars that are the youngest. They are the brightest; they are the hottest, and so they are burning out the fastest. They leave the main sequence sooner than the stars in the lower right corner. The stars in the lower right corner are burning with less brightness, with cooler temperatures and so they're older and they're hanging around more. The point where these stars leave the main sequence tells scientists how old they are. These are known as globular clusters and scientists are able to measure the age of the universe by using this technique. The typical range here is between 10 billion and 17 billion years.

Nucleus Pronometers

There is a third way that scientists use to measure the age of the universe. This is by using nucleus pronometers as radioactive clocks. It turns out that atoms of certain materials are radioactive and unstable. That means that the center of the atom is emitting particles all the time and changing its composition. So by measuring how fast these particles are coming out, how many are coming out, and what kind of particles are coming out, scientists are able to draw certain fundamental conclusions. Typical materials that do this might be thorium 232, uranium U238, and iodine 127. There are radioactive substances that occur naturally in the universe.

Now scientists are able to integrate what is called the weighted average. In other words, they put all of these different processes together in an effective way to calculate the total range of age. The conclusion

is typically 7 billion to 10 billion years.

When you take a look at these 3 independent techniques: the Doppler Red Shift, with all of the galaxies moving away from each other; globular clusters, where the stars leave the main sequence on a chart; and nuclear pronometers, these radioactive clocks based on the emission of particles from the center of atoms, they all roughly give us a range between ten billion and fifteen billion years.

Three independent techniques date the universe at approximately 10 to 15 billion years. Is this a problem with respect to the Bible as some Christians seem to feel it may be? The answer to that is certainly "No."

The Bible does not speak in any way whatsoever as to the age of the universe. The Bible is primarily concerned with genealogies, particularly Genesis 5 and Genesis 11, with respect to man. But a genealogy is not a chronology. What some people have done, for example, Bishop Usher back in the 1600's; is to say that this is a continuity in what we would call a chronology of time. It is not. So the Bible is silent on age.

The Theory of Special Relativity

There is another aspect to consider: the theory of special relativity published by Albert Einstein in 1905. This theory declares that time is like an elastic band; and that clocks tick differently depending upon the curvature of that space/time fabric mentioned earlier. You might think of space/time fabric as a great, big sheet. If you bent that sheet, you would have a model of curved space/time. When clocks are in a curved space/time, they tick much slower than if they were in a space/time fabric that were flat.

There is another thing to consider about the time when the universe came into existence. Some of our cosmological models describe the advent of the universe as highly curved space/time fabric. A clock ticking in that kind of environment would have ticked off an interval of time that would have been several hours of time back then; whereas today it could be billions of years. In other words, a clock today doesn't tick the same way as it would have ticked at the time when the universe came into existence.

Geological Measurements of Age

What about the planet Earth? The Earth is an entirely different physical system from the universe. If the universe is of the order of ten to 15 billion years, does that mean that the Earth is that old? Certainly not. The Earth is an entirely separate system. How old is the Earth? How would we go about trying to find the age of the Earth? There are several ways to try to find out the age of the Earth.

For example, there are certain geologic processes that occur on the Earth. Different processes typically give ages between tens of millions of years and hundreds of millions of years. In other words, if only geologic processes are examined, the Earth becomes tens to hundreds of millions of years old.

However, in the crust of the Earth, there are certain natural radioactive materials that I mentioned earlier.

These materials that are found in the crust of the Earth are approximately 4.65 billion years old. Some people have speculated (in fact, assumed!) that because a handful of materials in the crust of the earth is 4.65 billion years old, therefore the earth is 4.65 billion years old.

That is really a nonessential argument for many, many reasons.

For example, let's suppose that I had an automobile that was fabricated last week. But let's suppose that the steel I used to make this automobile was in a warehouse and that the steel had been stored there for 300 thousand years. So now I have steel that's 300 thousand years old, in other words, material that is quite old and last week I manufactured an automobile from it.

I drive up to a traffic light and I'm stopped at a red light, and somebody comes up to the car, puts his fingers on the fender of the car and says to me "My goodness, the material, the steel, that's in the fender of your car is 300 thousands years old; therefore, your automobile is 300 thousand years old." That is precisely the logic that is used to date the earth at 4.65 billion years; because a handful of materials in its crust are many billions of years old, the presumption is, therefore, that this highly complex life-support system called earth is as old as the handful of materials.

Now, obviously, we have independent techniques which I've mentioned, the Doppler Red Shift; globular clusters; nuclear pronometers; the speed of light; and light distances from different galaxies, that teach that the universe is billions of years old. But if the Earth were made at a much more recent time - if the earth were made much more recently than billions of years ago and the raw material of the universe was used in the earth's construction much in the same way that the steel from the factory was used in the construction of the car - you would expect to find material in the Earth's crust that was billions of years old.

This would not teach that the highly complex, organized life-support system that we know as Earth would be, necessarily, billions of years old. So that is clearly a blind presupposition, to say that the Earth is billions of years old simply because a handful of materials are that old.

How Did It All Begin?

Some believe that non-living rocks, or non-living matter, produced all that we see and are. Others however, see sacred writing as revealing the fingerprint of a divine intellect of unfathomable magnitude. In the midst of this debate, scientists in our day have come full-swing to an unbelievable conclusion. The conclusion is that the universe actually had a beginning!

This is unbelievable because for several hundred years all of the scientists around the world were essentially unanimous in their conviction that the world, the universe was eternally existing. They had a simple reason for that. The citadel of our science is called the first law of thermodynamics. The first law simply put, says that a natural process can not bring into existence something from nothing.

Since a natural process can not bring something into existence out of nothing, the conclusion is that whatever it is ultimately made of, must have been in existence forever. This was known as the steady state theory of the universe. And virtually every scientist around the world was convinced that it had to be true for several hundred years.

Yet if we go to the Bible, its opening three words are: "In the beginning..." So if you were to compare the knowledge of science against the first 3 words of the Bible, you have a violent contradiction. How could you have a beginning when scientists were absolutely certain that natural process can not bring anything into existence from nothing? Things are in existence, so according to natural laws, the universe has to be eternally existing. But just within the past 10 to 15 years, the cosmologists of the world came to the conclusion that the universe indeed had a beginning.

First, it was called the Big Bang theory, then it was refined by a professor at MIT into what is called the new inflationary theory of the universe. What is so impressive is that the new inflationary theory of the universe is consistent with the interpretation that all that we see in the universe came into existence out of nothing.

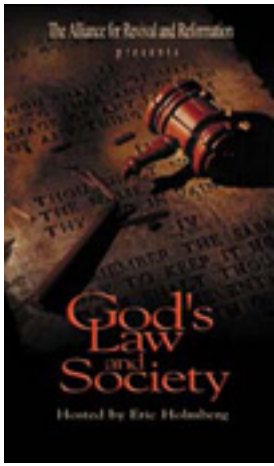
Significantly, theologians before the turn of the century were interpreting the first verse of every Bible, "In the beginning, God created the heaven and the earth," as an Exneno creation. In other words, a creation of something out of nothing. The new inflationary theory of the universe is approximately 10 years old and has mathematical equations whose interpretation is consistent with that understanding.

But perhaps what is even more staggering is the fact that all of our cosmological models differ in degrees, but are all unified with respect to one conclusion. When the universe came into existence, it should have almost immediately thereafter gone out of existence. As a matter of fact, it should have gone out of the existence in a time interval so short that it would be one-tenth millionth of a billionth, of a billionth, of a billionth, of a billionth of a second - a decimal point followed by 43 zeroes and then a one. This is called a plank time. The universe should have gone out of existence virtually, instantaneously, after it came into existence.

Why did it not do so? Why do scientists measure it today to be 13 billion years old? There are no natural processes to explain how the universe came into existence nor to explain how the Earth came into being as such a precariously balanced system that it is able to support life.

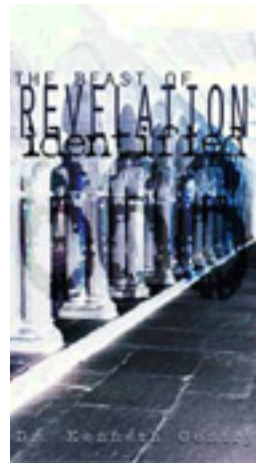
There are no natural processes that even approach that degree of precision. So it is fair to say that that kind of tuning could rationally be called a supernatural tuning; the inorganic fingerprint of an intelligence of unfathomable dimension and intelligence, which the Bible identifies not only as the God who created the universe, but as the God who designed and created people for His own purpose.

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Philosophical Origins of Evolution

by David Skjaerlund

The concept of evolution had its origin long before Charles Darwin published his book, *Origin of Species*, in 1859. All of history just set the stage for the 19th century scientist. As one investigates the past, one will find the predominant influence of philosophy, not scientific discoveries, in the development of evolutionary thought.

The idea of evolution first developed as a philosophical explanation for our existence. Later, attempts were made to justify that belief with science. However, as new scientific discoveries proved those explanations false, men postulated newer theories on a more microscopic scale that had not yet been discovered by scientific technology. Throughout history, the concept of life spontaneously arising from smaller non-living molecules prevailed.

Evolution, the idea that life has arisen from simpler forms of life, had its beginnings with the Greeks about 700 B.C. Before this time, origins were normally explained in terms of the gods of Greek mythology. As scientific observations were developed and recorded by the Greeks, the question of origins, originally philosophical in nature, now appeared to be justified by naturalistic and materialistic explanations.

Thales of Miletus (640-546 B.C.) first originated the idea of a cycle of development. He believed that all of life began with a single element - water - from which all other elements arose. From these developed plants, animals and finally man. Thales broke away from mythological explanations and believed that all life arose out of the seas.

Anaximander (611-547 B.C.) modified Thales theory, believing that the source of life began with a "primordial mass" and that the earth basically consisted of mud. This mud or primordial mass eventually broke off to form plants, animals and organisms of higher complexity. Anaximander thought that man arose from the fishes and that everything would eventually revert back to its primordial mass.

Anaximenes, a student of Anaximander, followed his beliefs except that the primordial mass was air. Since it was observed that air could expand and contract, he thought this could be the animate source of life. Heraclitus of Ephesus (540-475 B.C.) proposed that individuals were in a struggle to preserve themselves against a constant force of change and decay. The "weeping philosopher" also proposed that the original matter for all forms of life was fire.

Empedocles (490-435 B.C.) incorporated all previous thought into the idea that the essential elements were water, earth, air, and fire. These elements formed bodies when drawn together, and the most successful were capable of reproduction. He believed that chance alone was responsible for the entire process and that man had developed from prior plant life.

Spontaneous Generation

The Greek notion that life arose from essentially nothing, or from simple matter, prevailed into the Middle Ages and was known as spontaneous generation. The Egyptians saw frogs, snails, toads and worms appear on the river bank after a high flood. The Chinese found tiny aphids suddenly appearing on leaves when there was no sign of aphids on the previous day. They assumed that these creatures "evolved" out of matter!

Jan Baptista van Helmont (1577-1644 A.D.) developed the scientific recipe for the generation of mice: one simply needed to wrap wheat kernels and cheese curds in a sweat-soaked shirt and leave the bundle in an open container for 20 days. Twenty days later, as a result of the combination of sweat and wheat, baby mice appeared! The idea of spontaneous generation became very popular and it was the popularity of the idea that kept many prominent scientists from seeing the error of their reasoning.

However, men were unwilling to give up the concept that life could arise from non-living things. The next step was the proposition that micro-organisms were the first living organisms that could arise spontaneously. Englishman John Needham (1713-1781) had heated gravy and sealed the flasks with corks. He later discovered putrefaction and thus proposed support for the spontaneous generation of micro-organisms.

Louis Pasteur (1822-1895) put the notion of spontaneous generation to rest once and for all. Pasteur boiled a broth in special long neck tubes and thus had created sterile conditions. Micro-organisms were prevented from entering the flasks even though they were still open to the air. His discoveries and research revolutionized the sanitation practices of man and introduced the vital techniques of sterilization and pasteurization.

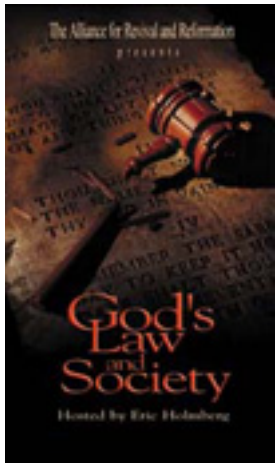
Pasteur's experiments confirmed that life reproduces only after its own kind and that even micro-organisms, at that time unseen by the human eye, need micro-organisms as parents. For the first time, evolutionary reasoning was refuted by sound scientific inquiry that was not first influenced by philosophical thought. Pasteur, a devoted Christian, could have been approaching the problem from the biblical viewpoint of reproduction after kinds (Genesis 1), thereby understanding how to test the idea of spontaneous generation.

The history of evolutionary thought has a long record of theories that would attempt to explain the existence of life merely on the properties of matter. Modern scientists are now in the position of trying to prove that all the elements are derived from one element - hydrogen. They are also trying to show that subatomic particles have arisen from nothing. One might think that science would learn from history, but the notion of spontaneous generation still lingers in the minds of some, due to the evolutionary bent of its reasoning.

The historical roots of evolutionary thought lie within philosophical speculations about the origins of life.

As science has discredited each theory, man has speculated ahead of the frontiers of scientific capabilities in an effort to explain the origin of life. Yet science only seems to destroy those lofty philosophical speculations while upholding the biblical concept of life arising from life. Perhaps scientists will come to accept this truth and then realize that the true source of all life is Jesus Christ, (John 11:25, John 14:6).

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Creation: A Reflection of the Creator

By Christine Doherty, 10th grade
New Testament School, Plymouth, Mass
12/92

Quite often, we observe an aspect of nature that inspires us to more fully appreciate God and His Creation. Mountains, oceans, lakes, rivers or trees, can also help us to know more about the Almighty Creator, whose wisdom goes far beyond human knowledge. Let us now examine some aspects of Creation so that we might more fully understand Him.

Only through divine revelation, faith and Scripture, which are the basis for Christianity, can we understand and accept the doctrine of Creation. God can give us the comprehension of Creation through His divine revelation, but along with this we must believe it through faith in an all-powerful Creator. Also, we must read and accept the Scripture, which tells us in detail the story of Creation. In itself, Creation reflects the nature and eternal power of the Triune God (Romans 1:20).

Through all of the magnificent Creation, we can see the character and attributes of its Creator. In the strong oak trees we can see His strength. Through the majestic mountains, we can see His glory and majesty. Through the creation of the human body, we observe His creativity and intricacy. These examples are just a minute fraction of what we can learn of God through His Creation.

When we view the wonder of His Creation, we stand in awe because of the power and other characteristics which are so evident. We also stand in humility. The more we see of the beauty of Creation, the more we can humble ourselves before our great God who, in His omnipotence, sent His precious Son to die so that we, all unworthy sinners, might have the chance to spend eternity with Him in His awesome presence. Just thinking about that makes one feel so small and unworthy compared to God's terrific power.

This power is seen in the fact that God created the entire universe out of nothing, ex nihilo. He had nothing to work with, but spoke everything into existence. He turned the void into the beauty of the universe with just words. If His words are that powerful, the power of His actual being is completely incomprehensible! He created everything that is now on the earth in six days. Nothing has been, nor ever will be, created since.

It is also incomprehensible how anyone can believe that everything was created by chance. There is too much evidence, both logically and scientifically, to believe that all that we know as the universe just came together by accident. There isn't even a remote possibility of that happening.

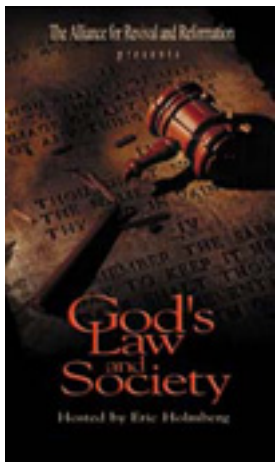
For example, the Big Bang theory states that all of a sudden with a bang the universe came into existence out of nothing. Thus out of chaos came order. But if you took apart a watch into all of its intricate pieces,

placed it in a box, closed the lid, and shook it around, would the watch be put back together again? Of course not! The absurdity of this statement compares very well with the Big Bang theory. The universe must be the creation of a Triune God, with the Father as the Creator, the Son as the agent or instrument of Creation, and the Holy Spirit as the energizer or executor of the Creative acts.

The Triune God performed creation through a series of creative acts. He created the universe and the earth, then the living creatures, and then His masterpiece, man. The six "days" in which he created the universe could be literal days, or else each day could be an age. Everything is fixed in creation according to kinds. But within these kinds there is also variety, or micro-evolution. We can see God's orderliness and creativity through this, as well.

As can be easily seen, Creation was definitely an awesome act. It had to be performed by a great force. Though powerful, it is also beautiful and wonderful, and is, in effect, a mirror image of its Creator.

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Author Ruth Nourse on "Special Science Issue"

The "Special Science Issue" of The Forerunner was very well done. The section on Darwin might have been planned for the spot. Introducing the liberal definition of "truth" may have triggered thought as to the unscientific motivation of a whole class of evolutionists.

While the National Endowment for the Arts, the monstrous education monopoly, and such legal and political subtrefuges as "separation of church and state" dump out contempt, we innocently go about trying to destroy rotten fruit produced by this inconceivably evil tree.

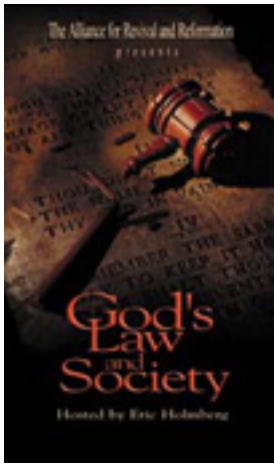
Eastern Europeans know the source of repression and have arisen enmasse. It would be a good time for Americans to do the same thing, but many are unable to imagine that the same forces are at work here. The trappings of freedom are illusory when the very source of truth is banned from halls of learning and American children are forbidden to carry Bibles to school or to pray.

We who stand against pornography, abortion, and other godless activity should become spiritually militant enough to occupy American campuses and demand the return of academic freedom. Can't we see that loss of freedom is the root of all the other decay?

Your paper is on the cutting edge and it has been a privilege to share with your readers. May God bless and guide you as you continue the battle of ideas.

Ruth Nourse
Avondale, Arizona

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Scientist is appalled with recent articles

10/90

I recently received the April 1990 issue of The Forerunner. I was appalled with two articles. First, the quote concerning Charles Darwin recanting his position in the belief of the Theory of Evolution is a total fabrication as has been proven many times. Second, Dr. Gange's article was rambling and almost incoherent. There are over 200 solid geochronometers which indicate that the earth is young, most indicating an age of less than 10,000 years. Why didn't he write on polonium halos, fallacies of radiometric dating techniques, or implications of the First, Second and Third Laws of Thermodynamics?

I was educated as an evolutionist but became a creation scientist over 15 years ago. It is difficult for me to understand your printing of the article on Darwin without checking on whether it was true or not and now you have helped to perpetuate a lie. In addition, with so many strong scientific creationist writers available, why put such a weak article, basically a theistic evolutionary one, in your paper?

Grady McMurty
Winter Park, Florida

Editor's response: Ruth Nourse, the author of a manuscript describing the politics behind the adoption of the theory of evolution in America's academic curriculum, has done extensive research on the life of Charles Darwin. According to Miss Nourse, the story of "Darwin's Final Recantation" has been widely published as a true incident.

Miss Nourse has found an instance in Darwin's journals which indicates that he had a profound interest in the spread of the gospel in the world. On his expedition to the Galapagos from the HMS Beagle, Darwin wrote, "The march of improvement, consequent on the introduction of Christianity throughout the South Sea, probably stands by itself in the records of history."

Darwin's later writings indicate that he had no inner motivation to publish his Origin of Species, but did so reluctantly under the urging of Charles Lyell and Sir Joseph Hooker. The main point behind this article was that Darwinism has been taken as Truth by many who are unaware of the political motivations of the people who first accepted and promoted these ideas.

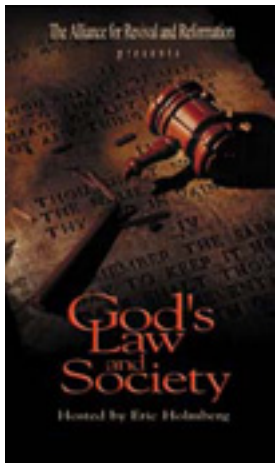
(The Forerunner will furnish a copy of this portion of Miss Nourse's manuscript to anyone who would like to study our sources.)

Dr. Robert Gange's article "The Fingerprints of God: The Origin of the Universe" was taken from the transcript of a lecture given at Princeton University. Any perceived incoherence in the article is the fault of the editor and not Dr. Gange.

Dr. Gange, a research scientist, asserted in his lecture that although the earth could be understood to be young, the universe may be understood to be billions of years old. Gange speculates that due to the elasticity of time, explained by Einstein's theory of relativity, nucleus pronometers and other dating methods would detect billions of years passing very quickly during the first moments of the creation of the universe (otherwise known as the "Big Bang" by some scientists).

Dr. Gange would not describe himself as a "theistic evolutionist." To the contrary, in the June issue of The Forerunner, Dr. Gange's article on "The Origin of Man" appeared. This article refutes hominid evolution by giving a detailed explanation of the fossil evidence which has been misused by anthropologists to support evolutionary hypotheses on the origin of man.

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Lucy Fails Test As Missing Link

by Lane Anderson with Steve Snyder

The science of finding and identifying man's "prehistoric ancestors" runs in a predictable pattern. A press conference is announced, the discovery of an ape-like "ancestor" revealed with an artist's impression of what the creature looks like, and the discoverer becomes famous, earning money on lecture tours. The actual fossil bones are scanty and the imagination runs wild. Later, when more evidence is found, the "ancestor" turns out to be totally human or totally ape. The Neanderthal man is an example of one find that turns out to be totally human. Once this find is removed as an intermediate form, you can expect another great discovery to save the day. The latest discovery is "Lucy."

If you are of the impression that there are many intermediate ancestors to man, take notice of the following statement by an expert in the field: "The fossils that decorate our family tree are so scarce that there are still more scientists than specimens. The remarkable fact is that all the physical evidence we have for human evolution can still be placed with room to spare inside a single coffin."¹

This is still an exaggeration since it concedes that various specimens are part of human evolution. Australopithecines, for example, are not considered transitional forms anymore, but a branch of the primate evolutionary tree. True transitional forms are still missing. ("Transitional forms" refer to those creatures which represent intermediate states of development for a supposed ape-like ancestor down to man.)

But what about Lucy? This most recent discovery in Africa is being heralded by many as a true transitional form, typically a replacement for the outmoded australopithecines. Could this be hasty judgment? Let's examine the evidence. Lucy is a partial fossil skeleton, about the size of a chimpanzee, supposedly female, discovered by paleontologist Dr. Donald Johanson on November 30, 1974, in Hadar, Ethiopia. It is more complete than most fossil finds in that about 40 percent of the bones of the body have been recovered.

The age is "estimated" to be 3.2 million years. The find includes a V-shaped jaw, part of hip and large bones, and other assorted bones with very little skull fragments.² There were other finds at the same location, other skulls and U-shaped jawbones.

What evidence makes this creature a transitional form? According to Dr. Johanson, she walked upright! Her brain size is still small, ape-like in proportion, and most of the other features are predominantly ape-like. Some say that anatomically it is not different than a modern chimpanzee. The jaw, in particular, is distinct in that it is V-shaped, totally unlike human jaws.

And what evidence supports the idea that this creature walked upright? The angle that the upper leg bone makes with the lower leg bone at the knee. Looking head on, chimpanzee and gorilla legs have an angle

of 0 degrees. Humans have an angle of about 9 degrees. If the angle is much greater it gives a "knocked kneed" condition in humans. Lucy and the australopithecines have a larger angle of about 15 degrees.³

Does this make her an upright walker? Present day orangutan and spider monkeys have the same angle as humans yet are extremely adept tree climbers. Some experts argue that the higher angle makes her a better climber.⁴ This appears to be a knee-jerk reaction rather than clear scientific thinking.

But hold on, the story gets better. Dr. Johanson gave a lecture at the University of Missouri in Kansas City, Nov. 20, 1986, on Lucy and why he thinks she is our ancestor. It included the ideas already mentioned and that Lucy's femur and pelvis were more robust than most chimps and therefore, "could have" walked upright. After the lecture he opened the meeting for questions. The audience of approximately 800 was quiet so some creationists asked questions. Roy Holt asked; "How far away from Lucy did you find the knee?" (The knee bones were actually discovered about a year earlier than the rest of Lucy). Dr. Johanson answered (reluctantly) about 200 feet lower (!) and two to three kilometers away (about 1.5 miles!). Continuing, Holt asked, "Then why are you sure it belonged to Lucy?" Dr. Johanson: "Anatomical similarity." (Bears and dogs have anatomical similarities).

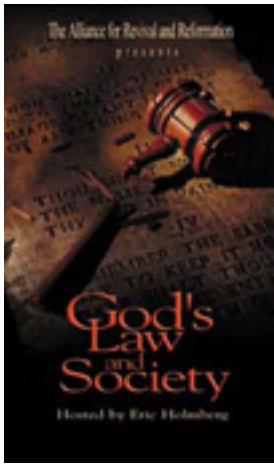
After the meeting, the creationists talked with Dr. Johanson and continued the questions. Dr. Johanson argued that homology (particularly DNA homology) is good proof for evolution. Tom Willis responded that "similar structures nearly always have similar plans, (like) similar bridges have similar blue prints." After more discussion along this line, Dr. Johanson gave this amazing reply: "If you don't believe homology, then you don't believe evolution, and evolution is a fact!"⁵

What about Lucy? Just another partial find of some primate, put together to look like a human ancestor? Could the wide separation of Lucy's bones (200 feet by 1 mile) better point to a catastrophic scenario - such as a world wide flood?

What about Dr. Johanson's credibility? To his credit, he does talk about the tentative nature of this type of science. But another evolutionary writer says this about the search for humanlike (homonid) bones; "When it comes to finding a new 'star' as our animal ancestor, there is no business like bone business."⁶

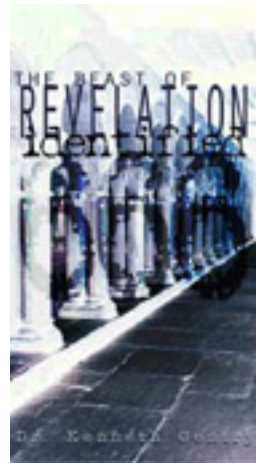
Tom Willis, the creationist who attended the U. of Missouri lecture puts it this way, "By any reasonable standards, Johanson misrepresented the evidence and he did so for money! A businessman who made claims like those to sell his products would be charged with fraud rather than be paid an honorarium."⁷ Regardless of the motives involved for finding our evolutionary "ancestor", we can be sure that when Lucy is acknowledged as an evolutionary dead end, there will be another press conference with another knee-jerk explanation.

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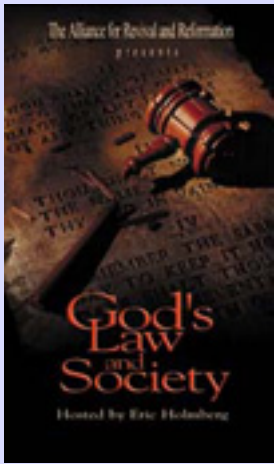
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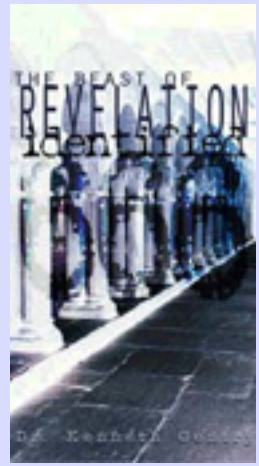
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A.C. Green

by Leilani Corpus

LOS ANGELES, CA (FR) - A.C. Green's playing style is not the only thing about him that has made headlines in the sports media. This "Power Forward" for the Los Angeles Lakers - the 1988 NBA champions for the second consecutive year - is not your typical highly paid professional athlete in the celebrity/pleasure mecca of America. Instead of partying until the wee hours of the morning in any of L.A.'s hotspots, Green spends much of his free time praying, reading his Bible, and sharing with others about his Christian faith.

He's been dubbed the Lakers' "resident straight arrow" by a local columnist. This past season, with an unprecedented three seven-game-series NBA championship victory, has obviously been a successful season for the team, but also a hard one for Green. One of his darkest moments was when forward Kurt Rambis replaced him on the starting lineup half-way through the season.

"The media really played that up," Green said. "They would ask me, 'Why aren't you guarding? Why aren't you playing?' They tried to spark animosity between us. But I didn't give into it." Moments such as these usually reveal if a person's beliefs are only skin deep; Green obviously passed the test.

"I could have complained," he continued. "I could have gotten angry, but I decided to see what was best for the whole team." In retrospect, the move has worked to his advantage; he was back on the court by the time the playoffs began - and he was dubbed "the enforcer" at the end of the season.

What kept the team going through the tiring three seven-game-series? Green says it was "a lot of heart. We usually play 82 games during a regular season, and when you get far into the season, you don't have that much physical strength. It was a lot of heart and determination. We saw the goal and the opportunity at hand. We might never be able to do it again, but there was a lot of fire in the whole team."

Coach Pat Riley had opened up the 1987-88 season with a pledge to recapture the championship. Green said, "The guys were surprised to hear it, but the pressure was really more on the coach than on us." Besides improving his game throughout the last season, he says many of his teammates have asked questions about his relationship with Jesus Christ. "A lot of them come up to me and tell me what they believe, and I just share with them what happened to me."

Green was able to hold Bible studies with the players while they were on the road. "My teammates are very respectful of what I stand for. I don't have to say anything ... but there is a greater awareness of what Jesus means to them."

Sports reporters have asked Green how he reconciles his aggressive playing on the court with his "turn the other cheek" Christianity. "God wants his people to be warriors," he told a journalist with The Los

Angeles Herald. "And I don't mean waging literal warfare or getting into fights. What I mean in being a fighter is doing your best in your chosen profession. I don't think any Christian should be a passive kind of person. If he is, then he's going to be headed for a lot of problems in his spiritual walk."

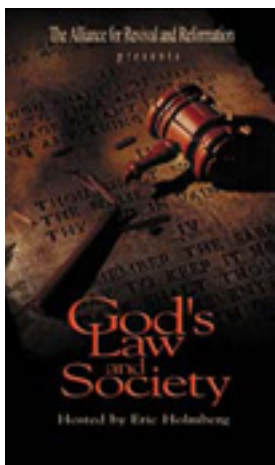
"I'm ready to battle when I step on a court. I expect to fight - not a physical fight when people exchange punches, but a fight to get rebounds and to score points. Just look at God's warriors in the Bible. They were always ready to fight, to destroy their enemies, and possess their land. It's that spirit of might that moves me. I don't start anything, but I won't back down from anybody, either."

At the end of the 1988 playoffs, during the Detroit games, Green says he was reading in the Bible how Jesus' life affected so many people. "I later explained this to the assistant coach," said A.C., "and explained to him how the One affected the many." Ever since then, during the intense moments of the game, the assistant coach would stick one finger up to signify "the One affecting the many." After the final game, he told Green, "You're right, A.C. one person can affect the many."

Green says he believes the Lakers can repeat last season's victory, but it won't be easy. For the next season, he wants this season's performance to be a springboard; "I usually shoot for 15 points per game or 10 rebounds. I was happy with this past season's performance, but not satisfied," he commented.

His goal is also to see athletes come to a relationship with Jesus. He wants to see men that aren't influenced by the world of entertainment but who will be humble in the midst of publicity: "I want to see guys who won't be egotistical or prideful but submissive to Jesus. That's where real power comes from."

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Bill Gunter Miami University

by Leilani Corpus
3/89

GAINESVILLE, FL (FR) - He was called the "beer boogieman" in the Florida beach community of Bradenton. Bill Gunter would run into convenience stores at night and steal two to three cases of beer, along with some potato chips. "I did this every night one summer until I got caught," he admitted.

"I was on my way out of this one store with a couple of cases of beer. It was the sixth time that summer I had done this ... and it was in broad daylight. Before I knew it, I was arrested and charged with petty larceny."

When he was 15-years-old, Bill was well-known around town in the bar scene - and was well on his way to becoming an alcoholic. "I would be sleeping in class and all of a sudden I would get a craving for a beer. I was a borderline alcoholic and came to school stoned all the time." He was 15-years-old when he was arrested for the first time. The second arrest came at age 16. That began what he called a "three-week fight" with his parents. "Then everything went downhill," he said.

Drugs and alcohol had been a part of Bill's life since his childhood. He smoked his first joint when he was in the 5th grade. From marijuana, he went onto LSD, reds, valium and speed. Although he played football, he never trained or lifted weights, but stayed stoned most of the time. "My parents found pot and rolling papers in my laundry," he added. "I smoked pot in my room, and pretty much did what I wanted to do because my parents were scared of me."

Along with drugs, Bill also got into fights: "One night I beat up six guys and kicked in someone's door. I went home and cried myself to sleep. I felt out of control because of my temper. I thought I was going crazy." He would often "black out" after hitting the person the first few times. "One night I had a fight with this other guy, and I blacked out. I regained consciousness when they took him in the ambulance. My lips were busted and people told me that I kicked him. But I didn't remember a thing."

That year, Bill contracted pneumonia and went into the hospital with a 105 degree fever. While in the intensive care unit, a friend's father brought a Bible for him to read. Bill began to read it through the ensuing years of drugs and violence.

The fights and drugs came to a climax during his senior year in high school when his friends would leave parties because he was there. "Everyone was afraid of Bill," said Jim Smith, his best friend. "They would leave the party because of him. I told him I thought he was insane." Bill began to get desperate: "People thought I was crazy, and I thought about suicide. One night I prayed, 'Lord I need help.'"

A scholarship to play football at a major university was Bill's dream. But if a scholarship didn't work out,

Bill had already planned his alternative occupation: to work with a cocaine dealer as a thug. "I was on my way to it already. I was hired once - I drove by and shot at a man's house and broke his windows. I told the dealer that if I didn't get a football scholarship, I wanted to work for him."

Several scholarship offers did come, however. "I was committed to go to Miami University, but I changed my mind and decided to go to the University of Florida. I believe I was directed by God, even though I didn't know it." The month before he left for Gainesville, Bill pulled a gun on a man and told him, "I'm going to blow your brains out if you don't quit messing around with my girlfriend." Two girls jumped on him, and he beat them up. However, he says, "If it weren't for them, I think I would have killed him."

When Bill arrived at the University of Florida, his father had a stroke and went into the hospital. "My father was supposed to die," he related. "I was really hurt because I remembered the way I treated him. I had never ever told him that I loved him. I got so sick that I could barely eat for a week."

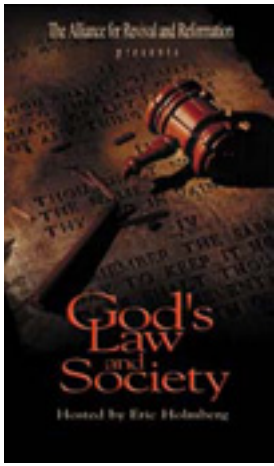
The emotional turmoil over his father's illness, coupled with his own personal desperation, began to bring Bill to his knees. Two weeks later, he received a dinner invitation from a young man in the Maranatha Church at the University of Florida. After hearing about the love of Jesus, Bill became a Christian. "Out of the depths of my sin, God could answer my prayer!" he said. "And there was an automatic change. The Lord put me in the right place because I had worn out my welcome in hell. All I wanted to do was die." After he became a Christian, he immediately returned to his dorm and shared with his best friend Jim.

"I flipped out when he told me he got saved," admitted Jim. "I thought, 'If God can change Bill, then He can change me.'" Before the day was over, Jim had also become a Christian.

A national racquetball champion, Jim said that he and Bill then decided to return to Bradenton for a visit: "People just sat there and shook their heads when we told them that we loved them and we loved Jesus! When we walked into the parties our friends would try to put a beer into our hands. But we always walked in with milk and would share with them about Jesus. Now they're calling Bill a 'Christian Weirdo,' and expecting it to last no longer than a month. But I know it's going to last for life."

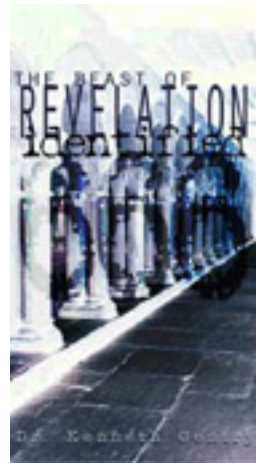
Today, Bill Gunter is a new man. Besides playing defensive tackle for the University of Florida Gators, he preaches open-air on the campus about the life-changing power of Jesus Christ. He tells students passing in front of the Turlington Hall classroom building, "I would have killed myself if I hadn't found God. I praise the Lord for snatching me from hell!"

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Champion Water Skier

Jett Segal
11/88

GAINESVILLE, FL (FR) - A championship water skier who won the national title for slalom skiing in August of this year says she finds more fulfillment in her relationship with Jesus Christ than in the fame and excitement of athletic competitions.

The August tournament in Palm Beach, Florida, was the second that Jett Segal has participated in since she became a Christian. "I never skied so well. I wasn't the typical competitor who is arrogant and unapproachable. I served my competitors," she related. Besides the excitement of skiing, Jett was able to encourage the other skiers with her faith in Christ.

Accustomed to severe pressure and expectations from coaches, sponsors, and parents, Segal began skiing at 7-years-old with her father - who has served as her coach throughout her athletic career. "At 5 a.m. we got out on the water and skied until 11 a.m. Then we were back on the lake at 4 p.m. until dark."

The hard work paid off when she turned pro at 17-years-old. Ranked as the #3 skier in the world in 1976, she began living a celebrity lifestyle. "People wanted my autograph, and I traveled to Australia, France, England, and all over the world and received superstar treatment," said Jett. "It was fun, but very empty."

In 1981, she was one of ten skiers invited to compete in the most prestigious tournament in the world, the U.S. Masters at Pine Mountain, Georgia. But Jett's performance there turned out to be a major disappointment: "I bombed out. I did so bad, and began wondering, 'Why do I ski?' " After the defeat, she said her father asked what she would do for an encore. "I started crying out to God, and this was the beginning of a search," said Segal. "To most people it didn't look like that because I was basically living a life of fame and fortune.

"I was skiing for everyone else, and I was constantly trying to prove myself and perform for others," she admitted. Shortly after the defeat, while in Las Vegas, Jett bought a book called "The Positive Power of Jesus." Raised in an Orthodox Jewish family, Segal winced everytime she read the word "Jesus" because it was never said at home. But something seemed to draw her to pursue the search.

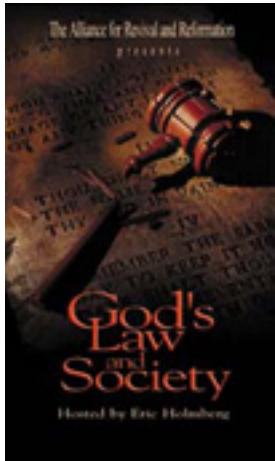
Jett then went to Dallas, Texas, to study at the University of Texas. Her father called and apologized for pressuring her after the previous defeat at the tournament. At that time she was also working with her boyfriend, an orthopedic surgeon, and continuing to ski. It was a year later that she became a Christian while attending a Messianic Jewish fellowship. This was the major turning point in her life, Segal explained. Her discovery brought unexplainable personal fulfillment, and released her from the constant drive to achieve acceptance.

After a brief time at home with her parents in New Jersey in 1985, Segal moved to the Orlando area and began to attend the Orlando Christian Center. At that time she ranked as one of the top skiers, but had never won a major title.

"That summer, after I found out who I was in Christ, not for my father, or any other coach, I could go for it and ski in the next tournament." For the first time in 19 years she won three out of four national titles. Said Segal: "It was a glory to God and a direct result of my new relationship with God."

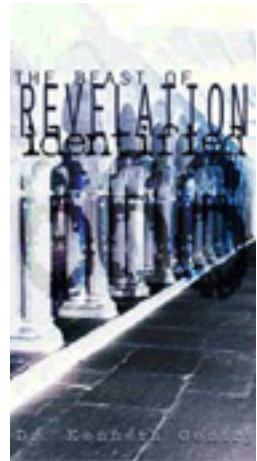
This past summer's victory was the second time she captured three out of four national titles. Her greatest dream now, she said, is to move to Israel to help start a Christian ministry.

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Clarissa Davis

3/89

AUSTIN, TX (FR) - A sprained ankle didn't keep University of Texas basketball player Clarissa Davis in bed during the fight of the season against No. 2-ranked University of Tennessee. The Lady Longhorn star sprained her ankle during practice in late January of this year, but after receiving prayer for healing she returned to the court and made headlines by scoring an unprecedented 38 points against the rival team.

"That seems to be the trend for me," Davis told a reporter from the local daily paper. "I get hurt, get prayed for, and I'm O.K." Dr. Jesse DeLee initially told Davis that it would take 10 days for her to recover, and cautioned her not to return to the court as soon as she felt like it. He performed surgery on her knee last year, and warned her of the consequences of favoring her right ankle since she already had seriously damaged her left knee.

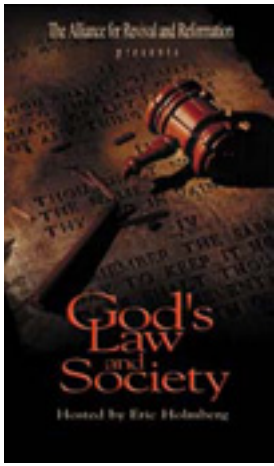
Without her cast Davis was able to test her foot and felt no pain. Lady Longhorn coach Judy Conradt did not expect her at practice, but when Davis arrived on the court she didn't say anything. "I didn't want to talk to anyone," Conradt said. "I was afraid it was a mistake." This capped a 24-hour period in which Davis went from believing she would be off the court for six weeks, to learning she could play.

After the upset victory for Texas, Tennessee coach Pat Summitt said, "When was Clarissa hurt? I saw no sign Clarissa was hurt." Tennessee center Sheila Frost told reporters, "(Clarissa) carried that team; she was almost unstoppable. I was jumping as high as I could and they were still going in."

Summitt agreed, adding, "You have to look at her and say she took the game in her hands." The rest of the Lady Longhorns scored 16 points compared to Davis' 38. "We were prepared to play without her," said Longhorn Vicki Hall. "That's the way you have to look at it. When Clarissa's on the floor, it's a lot easier for everyone. And a lot harder for the other team."

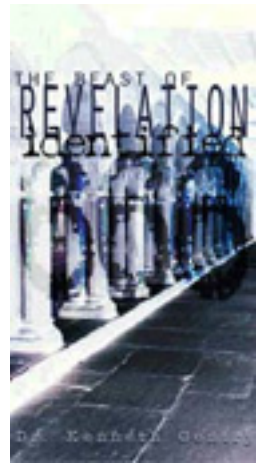
This is the second miraculous comeback in the All-American's basketball career. In late 1987 the athletic community assumed her career was finished when she was injured on the court. Sports reporters predicted that Davis, a member of Maranatha Christian Church in Austin, would not be able to compete in the summer Olympic games in Seoul; yet Davis upset those dire forecasts by a speedy recovery and tried out for the Olympics after receiving prayer for healing.

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Daniel Spicks - USC All-Star Describes Former Life in Mafia

LOS ANGELES, CA (FR) - During the day he was an all-star football player, student and peer counselor at Claremont High School. At night he was the right-hand man of a top assassin in an international mafia network. From his sophomore year until his senior year he successfully lived a double life of athlete and assassin's accomplice until he met an evangelist in the cafeteria at the University of Southern California.

Daniel Spicks, a 19-year-old defensive lineman for USC, said, "During the day I would go to school, play football and come home. At night I would go out with him (the assassin) and help with his deals. I would spend whole weekends with him." Sparks he needed to be friends with the assassin so his best friend who had been kidnapped could be returned.

Sparks says he got involved in the mafia through his best friend, Frank, a Pakistani. He met him while playing tennis in gym class. "We were close friends. He had a girlfriend, Sandra, in Portland, Oregon, who had connections in the mafia. Frank's father owned a business in Pakistan, and was already involved in the mafia, but Frank didn't know it."

Sandra sent Sparks letters advising him who to look for when they went out to protect Frank. Frank's father was taking money out of the business, and depositing it in his personal account. When the mafia found out, Sparks said, they came looking for Frank because he was supposed to inherit the business. "I hung around Frank to protect him," said Sparks. "But one night when I left his house they ended up catching him. He was kidnapped and he called to let me know, but I didn't know where he was."

Frank was "replaced," Sparks explained, by "Buddy" a hired assassin assigned to Los Angeles for one year who had the company signed over to the mafia. "I hung out with Buddy to get Frank back. Soon I found out that Frank was in Portland. I was devastated by the kidnapping." Sparks was asked to join, but he would have had to "disappear" and give up his family. "I knew if I got fully involved that I would eventually be killed because they were asking me to kill Buddy. They considered me valuable on the outside as well as on the inside."

During those years, Daniel said that his parents, coaches and friends were unaware of his involvement. And although he had witnessed several murders and was dealing drugs, he was never caught by police. "The only thing I got busted for was riding a bike down the wrong side of the street."

During his senior year, Buddy moved back to Pakistan, along with Frank, who decided to join the mafia. Buddy continued sending tapes and letters to Sparks. "I had everything crumble around me. I was looking for excitement but was never satisfied. I was disgusted with what I was doing. All my so-called friends were being killed."

Said Daniel of his emotional struggle: "I used to stay up until 2 or 3 AM just driving around feeling that empty, bleeding darkness in my soul. I was searching for something but I didn't know where to look. The grip I had on my emotions was slowly ebbing away. The walls I had built around myself were coming in. I felt I would explode from the pressure that was building inside."

He was an all-star athlete and model student, yet the double life he was leading was now taking its toll. His mother hinted one night that she might know about him selling drugs but didn't pursue it, he said. Secretly, he wondered if he was going to survive his next "job."

A sudden change in his course of life came when Daniel met Tom Sirotnak, Director of Champions for Christ, at the University of Southern California. Tom immediately sensed Daniel's despair and reached out to him in a gesture of compassion. On the outside Daniel was respected as an all-star athlete on a football scholarship, but Sirotnak let him understand that in order to be a true champion, he needed to be totally committed to Jesus Christ.

Daniel's eyes were opened soon after that. He began to see that material possessions did not amount to lasting satisfaction, especially when he was always wondering how much longer he could stay alive. "For 19 years I thought that you were measured by how smart you were, how rich you could get, and how tough you could be. What I didn't realize was that I was already dead without Jesus Christ."

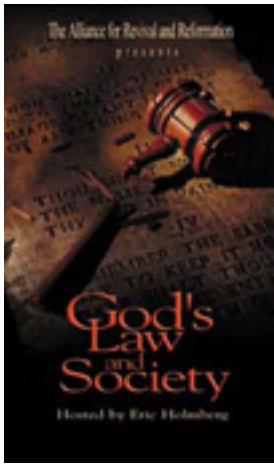
The turning point for Daniel came when he first visited Tom at his apartment. The warmth and care that was shown to Daniel through Tom and other Christians convinced him. "The people I met there carried a spirit that pervaded their lives and everything around them." Daniel realized that this was the Spirit of Christ, and he was soon delivered from his life of violence, drugs and self-destruction.

Today, Daniel is a radically changed man. "I am so thankful for the Lord's mercy. Now I am alive in Christ and I have come to understand that a true man is not measured by his worldly possessions."

The tapes and letters from his mafia connection in Pakistan stopped abruptly when Daniel became a Christian. "What I gave up was sin; what the Lord gave me was the knowledge, peace and the joy of His salvation."

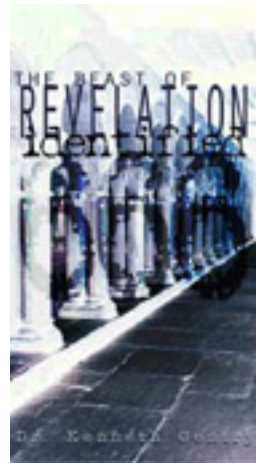
Daniel Spicks is still faithfully serving the Lord as a campus minister.

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An interview with Barry Sanders

By Jay Rogers
10/91

Starting tailback for the Detroit Lions, Barry Sanders recently scored three touchdowns in the third game of the NFL season leading his team to victory. "The Barry Sanders' Show" - one news network called it, but this kind of performance should come as no surprise to those who are already familiar with his career.

Barry was the Heisman Award winner of 1988, while playing for Oklahoma State, yet was surprisingly overlooked at Wichita North High School by most college recruiters, possibly because of his height - 5'8". But it was his speed and notorious vertical leap that helped him set 13 NCAA season records in his junior year. His numbers are especially impressive since he often sat out the 4th quarter of many of OSU's most dominant games. Barry's college coach - Pat Jones - described his running ability as "explosive." Barry's kickoff touchdown returns of 100 yards plus in OSU's first possession in each of the opening games of the 1987 and 1988 seasons is a remarkable feat. Says Coach Jones, "He takes your breath away."

Barry was drafted by the NFL in his Junior year at OSU, and was picked up by the Detroit Lions in the first round for the following season. After earning Rookie of the Year honors in 1989 and coming within 10 yards of the rushing title, he won the rushing title outright in his second season. Last year, Barry rushed for 1,304 yards and scored a league leading 16 touchdowns.

FR: Can you tell a little bit about your family background?

Barry Sanders: I was one of eleven kids, eight sisters and two brothers. We were a close knit family. My mother is a Christian and we went to church every Sunday. She was hard working and a great inspiration for me to work hard. After all the kids were grown, she went back to school to get her degree because she always wanted to be an RN. So she went to nursing school.

FR: What about your Christian testimony? You grew up in church, but was there ever a time when you made a deeper commitment to God?

Barry Sanders: Yes, after college. Like I said, I grew up in church; I was baptized in the eighth grade, but I didn't really understand what it meant. Then it was in college that I really had my faith tested. It was there I found out how lacking my faith was. I reached a kind of breaking point. Then I met some people who challenged me to a greater commitment - people who really loved God and were walking with God with no compromise. They weren't afraid to get in my face and challenge me. That's the point when I was saved.

I was really influenced through my upbringing, but then I came to a point where I had to repent for a lot of things. This happened after my last year of college, before I began playing in the NFL.

FR: Do you feel that this experience has affected your success in playing football?

Barry Sanders: Yes, of course! Christianity affects your whole life. I feel I'm more competitive, a better player, but off the field is where there is always a battle. That's where the power came. I was always successful on the field, but now I'm successful off the field too.

FR: There has been a growing interest in Christian athletes by the media recently. I just saw a Nightline show recently featuring Reggie White (of the Philadelphia Eagles). What's behind the new interest?

Barry Sanders: I think they're curious. They want to know what it is. Some have bad intentions; they want to criticize us. Some have good intentions; they're looking for something positive. All in all they're looking for something to sell papers and magazines, and not to preach the gospel. Most are sincere; they admire us and want to portray a man who has something good.

FR: You've set a lot of records in the past few years. Do you have any goals for the 1991 season?

Barry Sanders: Yes, a team goal - to go to the playoffs. The Lions haven't been to the playoffs in the last two years. This year though we have a winning mentality.

FR: Who are the teams to beat this year?

Barry Sanders: We have a tough schedule. There are a lot of good teams to beat, Minnesota, the Bears, the Bills, Dallas, and of course, the '49ers, but I think we can win.

FR: You said that your mother was a great influence in your life. Are there any other people who have influenced you, like your coaches? What does the name Wayne Fontes mean to you?

Barry Sanders: Coach Fontes? He's a comfortable guy to play for. He doesn't apply a lot of pressure. He's a guy that's easy to talk to. He doesn't have an ego problem. He's open.

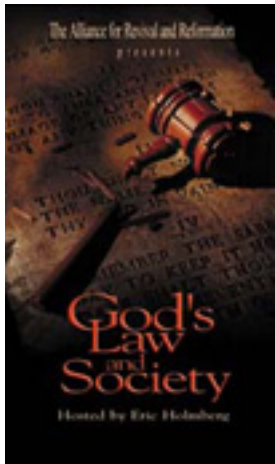
FR: Who else has influenced you?

Barry Sanders: Well there's Greg Ball (of Champions for Christ) whose been discipling me. He's a person I can confide in and he's helped me in keeping on track. There are a lot of people who have spoken words of correction and have prayed for me. Lakita Garth is a good friend; she has ministered to me a lot. And there's Tom Sirotnak - he always has a good word. He is always encouraging me. I really like him - he's on fire, man! He's got a big heart and is a real man of God.

Editor's note: One of the most striking aspects you will notice in talking with Barry Sanders is his humility. In the professional sports arena - a world full of big egos - Barry seems to exemplify the type of character anyone would admire. Lion's coach Wayne Fontes is one person who has been impressed by his humble personality. On the final game of the 1989 season, Barry was within ten yards of the NFL rushing title. Coach Fontes asked Barry if he wanted to come off the bench and try to surpass the 1,480-yard record held by Christian Okoye of the Kansas City Chiefs.

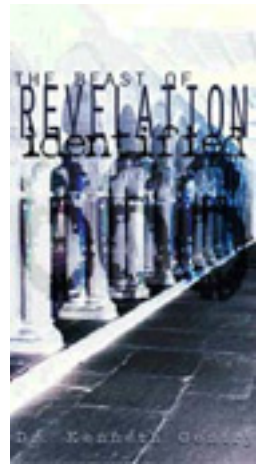
Barry Sanders declined. "Let's just win it and go home," he said.

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Dave Dravecky's Comeback

11/90

By the rude bridge that arched the flood,
Their flag to April's breeze unfurled,
Here once the embattled farmers stood,
And fired the shot heard round the world.

Ralph Waldo Emerson's immortal words gave birth to the hymn our forbears sang on July 4, 1837, at the completion of the battle monument in Concord. I have stood at the Old Concord Bridge and mentally replayed that epochal moment. All who have done so can almost hear the initial blast of gunpowder and see the the burst of fire explode from the farmer's musket.

Little did the unnamed hero realize the far reaching impact his shot would make when he squeezed the trigger. Nothing would ever be the same. What was to him merely his duty as a patriot has become the point on which our country's history pivots. His was indeed "the shot heard round the world."

Comeback is the true account of another history making event ... not brought about by guns and soldiers, but quietly modeled in the life of a man whose name is now well known because of his courageous faith. Dave Dravecky's story is not just another athlete's story, because Dave is not just another athlete. His major struggles have not been limited to locker rooms and pitcher's mounds.

And though he has known the thrill of playing a vital role on a championship major league baseball team, his greatest victories have not been won in public ballparks. His most significant conquests have come deep within his own life as he refused to surrender to the same enemies that plague us all: fear and disappointment, pain and death.

A curious swelling no larger than a quarter on Dave's pitching arm was diagnosed as a malignant tumor. Yet his determination mixed with optimism following the surgery and therapy got him back into the game. The whole sports world watched in amazement as the all-star hurler returned to the mound, confident and sure as ever. Many called it a miracle as he was reunited with his team, the San Francisco Giants.

In early August of '89, amid repeated, thunderous applause, he earned a decisive win against the Cincinnati Reds. As he lifted his cap for a final bow following that incredible achievement, he received his twelfth standing ovation of the day. Everybody who was anybody in the world of news had his name on their lips. Dave Dravecky was suddenly a synonym for comeback.

His next game was in Montreal. Excitement was at an all-time high. Throwing with a strange tingling sensation in his arm, Dave pitched well enough through five innings to be ahead 3-0, a nice cushion to

enjoy. In the bottom of the sixth, he faced a tough batter at the plate, Tim Lincecum. Dave took his wet, stared at first base to restrain a runner, pivoted, and, kicking high, he pushed off the rubber and let fly. He didn't realize that it would be the last pitch of his life.

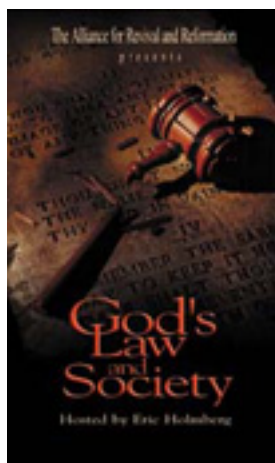
A dull, sickening crack could be heard across the unusually quiet stadium. The humerus bone in his pitching arm literally snapped as he delivered with full force. In Dave's own words, "My arm felt like I'd been hit with a meat axe." He grabbed his arm to keep it from flying toward home plate as he screamed, tumbling headfirst to the ground.

It was enough to devastate the strongest of the strong. Not Dave Dravecky. Remarkable though it may seem today, his thoughts were not full of bitterness or self-pity. Rather, he found himself overflowing with gratitude, confident that God was writing another chapter in his life. Something more, something amazing was about to be revealed. At the time he had no idea what it was. Little did he realize, as he writhed in pain upon the ground, that he had delivered "the pitch heard round the world."

Now he does. And that's why Comeback has been written.

- Chuck Swindoll, Pastor

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Kurt Barber, USC - Outside linebacker

A graduate of Tilghman High School in Paducah, Kentucky, Kurt Barber was listed as one of the top 20 football recruits in the nation. Kurt was a "good teenager" who attended church every Sunday and was excelling socially, but knew he was missing something in life.

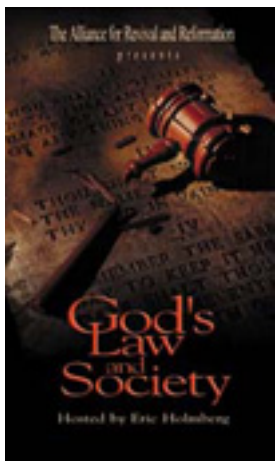
"I went to church every Sunday but found no lasting fulfillment," he said. "I had a girlfriend, but there was still an empty place in my heart that wasn't being satisfied. There was an empty void in my life but I couldn't find out what would fill it."

About that time he was faced with the big decision of which school he was going to attend, and decided to go to the University of Southern California where he kept hearing about a group called Champions for Christ. "I knew about the Lord to a degree and continued to grow distant in my relationship with Jesus. Finally in the spring semester I got fed up with my counterfeit Christianity. I decided I wasn't going to live in anymore compromise or backsliding."

Even Kurt's Christian friends noticed a big change. Driving back from a ministry outreach, Kurt excitedly told Tom Sirotnak, "Tom, I know I'm called to preach! ... I know the Lord is calling me to preach!" Kurt's newfound fire became a public attraction, as he began sharing his faith in a dynamic way at a local high school hangout.

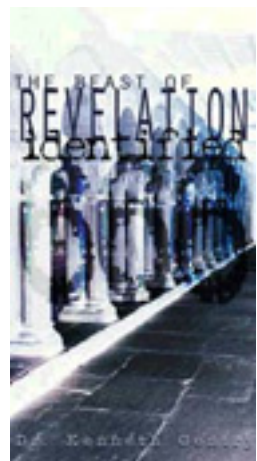
"I'm not the same man you used to know," Kurt later told his friends. "Today, I'm a new man in Christ. Jesus has changed my life."

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Magic Johnson Talks to Youth:

"Save sex until you're married"

By James T. Fairfield

WASHINGTON, D.C. - Magic Johnson recently spoke to almost 1,000 students at Cardozo High School in Washington, D.C. Magic challenged the students to responsibility - in their studies and in their relationships.

He urged them to put as much energy into their academic work as into sports, and to save sex until after marriage.

Johnson now brings a strong message to students and young people across the country on sexual responsibility. He told the assembled students at Cardozo High that although some students would not take his advice, he urged them: "You shouldn't have it [sex] until you're married."

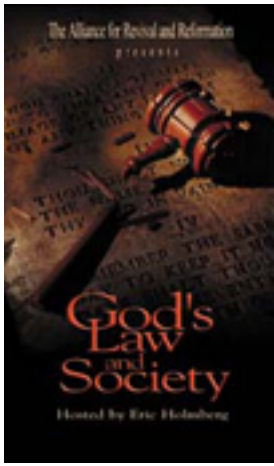
One female student created a stir in the audience when she questioned Johnson why he wasn't "responsible" in his many sexual encounters with women during his basketball career.

"That was my mistake," Johnson responded. "I was not responsible. I didn't do what I was supposed to do.

"It was wrong first of all for me to do the thing I was doing. I can't correct that. All I can do is try and save your lives."

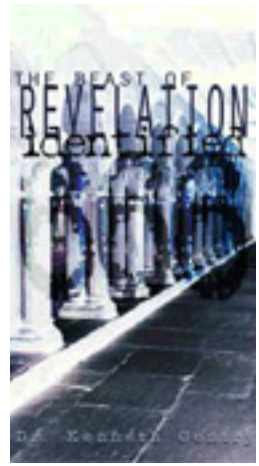
The incidence of AIDS is increasing among heterosexuals. The most recent figures indicate it took 8 years to reach the first 100,000 cases of AIDS in the United States but only a little more than two years to add the next 100,000 cases.

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Magic's New Tune On "Safe Sex"

By Steve Beard

2/92

Who made the following comment?

"Young people especially have to think more carefully about the decision to have sex, because the 'safest sex' is no sex and that is the most responsible choice."

- A. Vice President Dan Quayle
- B. Political activist Beverly LaHaye
- C. Earvin "Magic" Johnson
- D. Catholic Cardinal John O'Connor

While it could have easily been choice A, B, or D, these are the words of former Laker superstar Magic Johnson, two weeks after announcing that he had contracted the HIV virus and his intentions to promote "safe sex." Where the term was once associated with getting married, our new-age social dictionaries have redefined "safe-sex" to mean virtually any act performed with a condom.

On Wall Street, Johnson's initial declaration literally caused the stock in condom manufacturers to rise the morning after. On Capital Hill, Magic Johnson was immediately asked to fill a vacancy on the AIDS Commission To Unleash Power (ACT-UP) invited Magic to join their mob of terrorists. All in all, a rather pathetic list of reactions.

If you did not hear about Magic's new tune, don't take it personally either. With a few notable exceptions, the national media lent this dramatic conversion a deaf ear and puny coverage. After all, advocating condom distribution is a sure fire way to get invited to a Hollywood cocktail party, while preaching abstinence will only garner a few thank-you notes from grateful parents. Who in the press wanted to devalue Magic's social standing?

Vice President Dan Quayle was one of the first to advocate abstinence after Magic's announcement: "That's a sure cure, and we ought to be talking about it." In turn, he was resoundingly ridiculed by keen social ethicists such as talk show host Arsenio Hall and his dimwitted guests. "Is Quayle serious?" they mocked.

With Magic now on the abstinence bandwagon, Arsenio, the late-night Prince of Hipness and one of Magic's close friends, is looking like a bewildered emperor with no clothes.

It would be interesting to know exactly what caused Magic's change of mind and message. A minister? One of his teammates? Interestingly enough, the same weekend that Magic issued his new and improved

statement, the Los Angeles Times and the Orange County Register reported on the Sunday sermon of the Rev. John Nix-McReynolds, pastor of one of the area's largest black churches. After excusing children under 12, the preacher launched into an unusually explicit sermon.

"My friends," he said, "please allow me to declare that the message that has been given to Magic, though noble as it may be in its attempt and appeal, is indeed tragic. The message of 'safe sex' is not the answer, it is still 'death sex.'"

Condom distribution "may be the message of the world, the Gay Liberation Front, ACT-UP, and Queer Nation," he preached. "But that is not the message of the Bible."

According to the Times, "Black preachers around the nation have been moved to break their silence on the delicate issue" ever since Magic's announcement. Black preachers led this nation to a better understanding of civil rights in the 1960s, perhaps they will lead us to a better understanding of civil righteousness in the 1990s.

The preacher's wisdom is still considered foolish in many social circles. Observing that too many good young men are dying before they reach 40, Anna Quindlen, columnist for the New York Times, wrote, "I'm far less concerned about my kids' lifestyles than I am about their lives." Quindlen's columns are notoriously well-known for their spasms of wishful thinking. For today, at least, we are not afforded the luxury of separating our lifestyles from our lives.

A recent poll found more Americans who think that Magic Johnson is paying the price for sexual promiscuity than believe that he was an "unfortunate victim of chance." For millions of Americans, including myself, Magic was a hero. But heroism is not found in boundless sexual encounters.

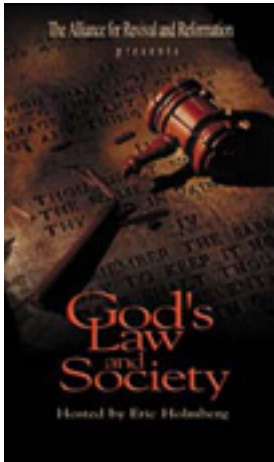
We foolishly tinker with our future when our public schools provide condoms-on-demand. The truth is that condoms have a failure rate of 15.7 percent, and that's on a good day.

Dr. Theresa Crenshaw, a member of the National AIDS Commission, once asked a conference of sexologists if they had available the partner of their dreams, and knew that person carried the HIV virus, would they have sex, depending on a condom for protection? No hand was raised.

Dr. Crenshaw chastised the group for giving advice to others that they would not follow themselves. "The point is putting a mere balloon between a healthy body and a deadly disease is not safe."

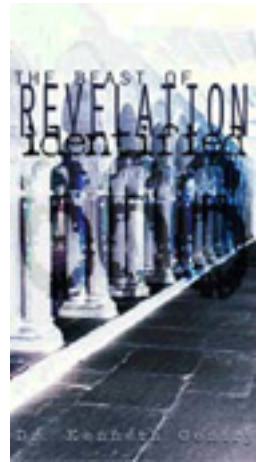
Where once condoms were promoted to avoid pregnancy, today they are being touted as the latest health tip. How we evolved from an-apple-a-day to bran muffins to condoms, I will never know. Unfortunately, we'll believe anything if it will help us sin more safely.

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Marathon Miracle

By Jay Rogers

2/92

"As I raced the last few yards down Boston's Boylston Street, beyond exhaustion, drenched, each step a creation of agony, I barely heard the sounds that enveloped me. TV cameras, video and still cameras clicked and whirred. After I had nearly collapsed across the finish line, I was amazed to discover that amid the competition of Olympic and professional runners I had finished in the top 20 percent.

"I sent a prayer of thanks heavenward, also remembering that I had hit the wall before and survived."

CHICO, California (FR) - A car crash left him hanging between life and death; the doctors said he would never walk or talk again, but Richard Sprenkle, is alive today and has since completed the Boston Marathon. This spring, he plans to "Race Across America" on a 3-4 week bicycle tour of the United States.

Six years ago, while driving his jeep in Chico, California, Rich swerved to avoid hitting a dog. The jeep overturned ejecting three other passengers, but Rich was the one most critically injured. He slammed into a curb breaking his neck in four places; the jeep hit a tree and bounced back landing on Rich, crushing his pelvis and skull. He was rushed to the hospital and doctors did not expect him to live through the night.

Miraculously, Rich lived, but slipped into a coma. Immediately his parents and friends began a prayer vigil throughout the state. They understood that it would take more than medical science to save Rich's life. The family believes that it was prayer that made the difference. The runner's father, Rich Sprenkle, Sr., stayed at the hospital and often prayed by his son's side. "The next morning one doctor came in and looked at us kind of strange," Sprenkle, Sr. said. "He said, 'Things are looking better. Whatever you're doing keep it up.'"

Another crisis arose two weeks into the coma. Rich developed a blood clot in his brain which was operated on, but again doctors could not guarantee that he would ever regain consciousness. Even if he survived, Rich's family was told, he would be unable to walk or talk ever again. But after a month long coma, Rich emerged both talking and thinking clearly.

Doctors were astounded. Doug Kelly, Director of Chico Community Hospital Rehabilitation Center, said, "It's very rare to see someone come out of a coma after 28 days, very rare."

Rich learned to walk and feed himself again after the brain surgery and, after a 60 day rehabilitation period, he walked away from the hospital. 90 days later, Rich competed in a triathlon.

Says Dr. Kelly: "Never have I seen someone come out of a coma, and progress as quickly and as far as Rich has ... Never."

Having survived these traumas, Rich now turned toward God. He had been profoundly affected by Jesus Christ and the reality of His salvation during his early life, but in his early adult years, God was placed on a back burner. "With God's help, much prayer and determination, I was walking within a few weeks," remembers Rich.

"Finally, the doctors allowed me to run. Prior to the accident, I had not taken running seriously, but now I began to run competitively." Rich began by racing in several triathlons, marathons, 10Ks and long distance races. In 1989, he ran in the Chico Bidwell Classic Marathon and finished with a time of 2.59 hours which qualified him for the "race of races" - the Boston Marathon.

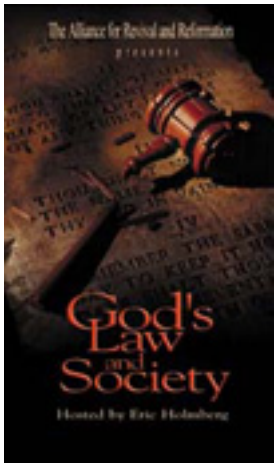
Rich is proud of the fact that he finished in the top 20%, competing against professional and Olympic runners and displays his medal as a testimony to the healing power of Jesus Christ.

"I had to rely on God's Word and believe for the complete healing of my body. The X-rays showed that my spine was severed in three places. The blood clot in my brain was right where my speech center is. They said my speech would be garbled, but there is no impairment - nothing but two little scars on my forehead."

Today, Rich is an artist of beautiful water color paintings. His finishing time in the upcoming Columbus Ohio Marathon will determine his qualification for the Summer 1992 Olympics. "I am now planning my RAAM - 'Race Across America.' This is a love motivated race. The event is to glorify God's name and not mine."

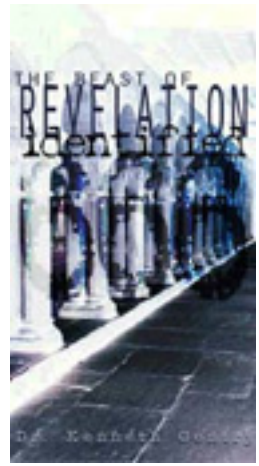
The race will take him from Santa Monica pier beginning on April 15 to Washington, D.C. in about three weeks. If you would like a listing of cities that Rich will be travelling through, write: 2605 Cactus Avenue, Chico, CA, 95926. (916) 345-5440.

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A "New Breed" of Athlete is catching America's attention

By Jay Rogers

10/91

* ABC's Nightline recently featured a special report on Christian athletes featuring Philadelphia Eagle's defensive end Reggie White.

* M magazine ran a cover story on L.A. Dodger's Hershisier, Butler, Strawberry and Carter - dubbing them "God's All Stars."

Suddenly, the American media seems to be interested in the spiritual life of some of the most well known superstars in sports. Some journalists have raised criticism and some have asked, "Is the playing field the place for preaching the gospel?"

Even so, evangelical Christianity has become a dominant force in the sport's world. Baseball, hockey, football and basketball each have their own ministries dedicated to evangelizing the players and ministering to the spiritual needs of the players on every team.

For the last six years Athlete's International Ministries has sponsored a Prayer and Praise conference in Phoenix, Arizona. According to executive director Larry Kerychuk, "Over 2,700 athletes and family members have been touched by this ministry." The Phoenix '91 conference featured well known sports personalities such as Rosey Grier, Ernie Shavers and Meadowlark Lemon, as well as Chicago Bears' Mike Singletary, KC Chiefs' Christian Okoye, L.A. Lakers' A.C. Green and Philadelphia Eagles' Reggie White.

Greg Ball, National Director for Champions for Christ, was formerly a full-contact karate kick boxer. Now he ministers to some of the most well known sports personalities in the country. According to Ball, "About seven years ago, there were so many athletes on university campuses giving their lives to the Lord that we saw a need for these men to be discipled, trained and given the real message of the kingdom of God. Many of them have now become effective preachers."

Ball tells the story of how he and some other campus evangelists led A.C. Green to the Lord while he was a student at Oregon State. "A.C. was reached at the university level. He was discipled as a part of a local church there. As he went into the NBA playing with the Lakers, there was another church in the L.A. area which was networked with the church at Oregon State. It was a big adjustment to make but because of the church, he was able to continue to grow."

Professional sports have always produced fiery preachers - partially due to the similarity of discipline

required in training the body of an athlete to the type of spiritual training needed to be an effective witness for Christ. In the past, baseball players such as Billy Sunday and Tony Kubek were outspoken proponents of the faith. Yet they suffered ridicule by the press and were called "opportunists."

Today, because of the input of more mature leadership provided by ministries such as Athletes International, Christian ballplayers have been getting more respect from the press and the television media. Although more widely accepted than ever before, outspoken Christian athletes are still criticized for their public preaching or their display of faith on the field. Some are merely letting their character, performance and drive on the field do the preaching. Off the field they are letting their lifestyle and character be a witness for Christ.

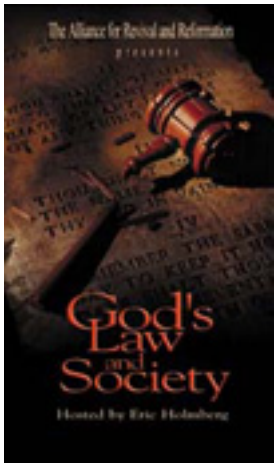
According to Dodger's pitching ace Orel Hershiser, "I don't preach. I have to play on this team, with these guys, so I just don't do that. But I do let my pitching be an example and an influence for Jesus Christ."

Some Christian superstars have even been criticized for their aggressive style of play, being thought of as a contradiction to the meek obedience taught by Jesus Christ. Says Philadelphia's Eagle Reggie White, "A lot of people look at what I do and say, 'That's not Christian.' A lot of people think that being a Christian means you've got to be a wimp. I think Christians should be the toughest athletes in the world. I think we should go all out at all times."

L.A. Laker A.C. Green echoes this belief: "God wants his people to be warriors - to be battlers and fighters. And I don't mean waging war or getting into fights ... but a fight to get the rebounds and to score points. It's that spirit of might that moves me. I don't start anything, but I won't back down, either."

But whether they are criticized for preaching or their style of aggressive play, these men and women are living faithfully in simple obedience to Christ's command: "Go into all the world and preach the gospel to all creation" (Mark 16:15).

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Olympics 1988

10/88

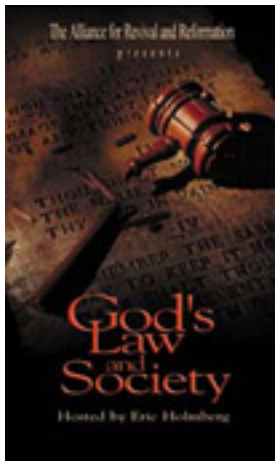
SEOUL, Korea (EP) - Seoul, capital of South Korea and the host city of the 1988 Olympic Games, received heightened media attention from around the world which focused on development since the Korean War: developments in the economy, culture, and religion. One focal point has been the Yoido Full Gospel Church, the largest church in the world, with over half a million members.

Pastor Paul Yonggi Cho, a resident of Seoul, was born in a small village, like many of his fellow Korean citizens. And like them, he moved to the city during the last three decades when the population, three-quarters rural in 1955, became three-quarters urban today.

That move toward urbanization has been a major factor in the conversion of hundreds of thousands of Koreans from Buddhism or Confucianism to Christianity, says Cho. "People, once they move to the city, are more or less free of their obligations and traditions, so they can freely come to church," Cho told the Washington Post. He also listed the Korean War, the continuing social upheavals because of changes of governments and the intimidation of impending communist attack as factors that have contributed to the great growth of the church.

The Yoido Full Gospel Church has seven Sunday services; about 25,000 attend each, another 25,000 watch on closed-circuit television in 15 auxiliary chapels. There are two more sessions on Saturdays, and three on Wednesdays. The church also sponsors a television show and various publications.

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Olympics - Carl Lewis

11/88

SEOUL, Korea (EP) - On the day that Carl Lewis found out he was the Olympic gold medal winner for the 100-meter sprint - the second time in a row he has won the gold for that event - the U.S. track star appeared at the largest church in the world to share his saving faith in Christ.

At the Yoido Full Gospel Church in Seoul, Lewis was the star attraction of the televised "Evening with the Olympians," sponsored by Lay Witnesses for Christ. With the help of an interpreter, Lewis told the 15,000 evangelical Koreans who were present that his faith in Christ has been his source of strength through the challenging and trying times of his life, including the death of his father 18 months ago.

"Eighteen months ago, my father passed away from cancer," Lewis explained. His father, Bill Lewis, was a high school teacher and coach in Willingboro, New Jersey. "We were extremely close and it was a very, very, very difficult time. I would not have been able to handle it without faith ... When my father died, I buried the 100-meter gold from the 1984 Olympics with him. He inspired me to go on and become the best I could be in the '88 Olympics."

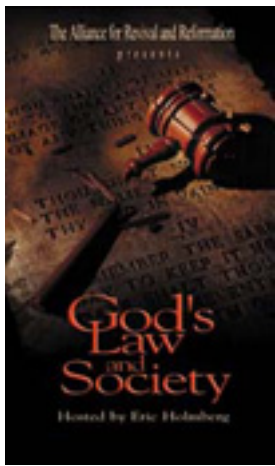
Lewis, 27, became the recipient of the 1988 gold medal when Ben Johnson, the Canadian athlete who finished first in the 100-meter sprint event, tested positive for steroids, a banned substance for Olympic athletes. In a prepared statement, Lewis said "I feel sorry for Ben and for the Canadian people. Ben is a great competitor and I hope he is able to straighten out his life and return to competition."

Because of Johnson's expulsion from the Olympic Games, Lewis became the first sprinter in history to successfully defend a 100-meter Olympic victory, just as he became the first long jumper to win two Olympic gold medals in a row.

Lewis said that after the 1988 100-meter event, when he placed second after Johnson, "I was satisfied because I'd given my best effort. We know the Lord speaks to us in many ways." Then he recounted a dream his mother had about the event. In the dream, Lewis' father told his mother to tell the younger Lewis that whatever the outcome of the race, "to not worry about it because the Lord said everything's going to be all right."

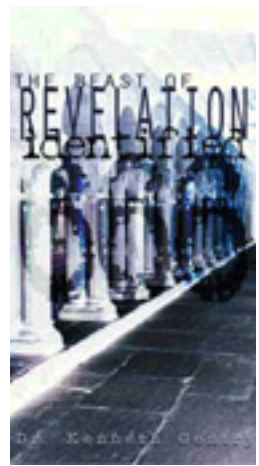
"So today we found out that it was," he said.

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One-On-One With A.C. Green - Have you answered the call?

By Tom Sirotnak

10/92

L.A. LAKER POWER GUARD A.C. GREEN is one example of a man who will stand for the truth at all costs.

I knew A.C. during his rookie season with the Lakers. Like all rookies, he had to endure harassment and practical jokes. As he started to practice one day, a teammate came up to him and told him he had a phone call.

Later he told me, "Tommy, I knew if I got that call, I would be late to practice. That phone was a long way away, and if I were late to practice, I'd be in big trouble."

Trouble meant extra laps after practice. But being a naive rookie, he thought, "Well, maybe I'd better get it."

Off he ran to answer the call. He picked up the receiver ... sure enough ... nothing but a dial tone. Sprinting back, A.C. said to himself, "They got me. I can't believe it. They got me good."

When he burst through the door, practice had already started. The players laughed, "Ha, ha, ha, look at the rookie!"

"Hey, A.C.! Did you get the call?"

"Yeah," he nodded, embarrassed. "I got it all right."

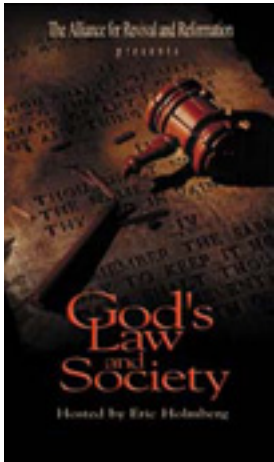
Magic Johnson chimed in, "Oh yeah, Ace, who called?"

After a momentary silence, A.C. blurted out, "It's my Father and He wants to talk to you!"

All season, A.C. kept going back to Magic to challenge him, "Hey Earvin, have you answered the Call?"

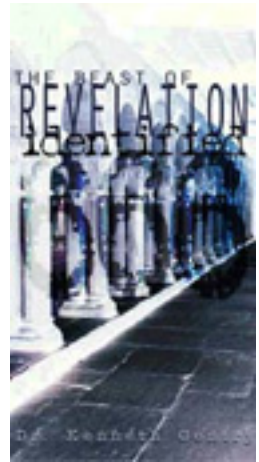
That's my question to you as well. Will you answer the Father's call?

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Paul Wylie: A Champion for Christ

1/88

BOSTON, MA (FR) - A figure skater competing in the Winter Olympics in Calgary, Canada, said besides the opportunity to skate in a world-class event, he is looking forward to sharing the Gospel with athletes from Eastern-bloc countries.

Paul Wylie, a 23-year-old sophomore in International Relations at Harvard University, says his greatest desire is to glorify God in his skating. "He was the one that got me out of the 5th place rating," Wylie said. "I think I placed 5th more than anybody I know."

"I kept making mistakes in strange places even though I trained really hard," he went on to explain. Prayer and lots of support from friends helped him rise from that ranking. Now, he said, he feels a peace that was never there during previous competitions. "You go out there knowing that you've done everything you can do, and that it's in God's hands."

This year, Wylie placed first in the New England Regional Competition. According to the U.S. Figure Skating Association, he is one of the only men to gain the U.S. National title in the men's singles division and pairs. He was an alternate to the 1987 World Team, and he was the Men's World Junior Champion in 1981.

Although he gives credit to his relationship with God for his successful skating, he trains five to six hours a day, six days a week. "Everybody knows I'm a Christian," he said, "but I don't shove it down their throats." Wylie joined the Maranatha Christian Church in Boston last summer.

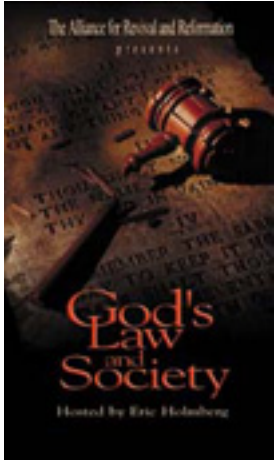
Skating is not a key for more trophies, fame or glory, he said, but a platform to share the Gospel with athletes from countries with political and legal barriers to Christianity. "God has given me a burden for Eastern Europeans," he said.

"I believe I'm going to have a lot of opportunities to share with athletes from behind the Iron Curtain during the games."

After the realization of one of his dreams - to compete in the Olympics - Wylie plans to stay at Harvard to finish his degree. After graduation, he has no definite plans.

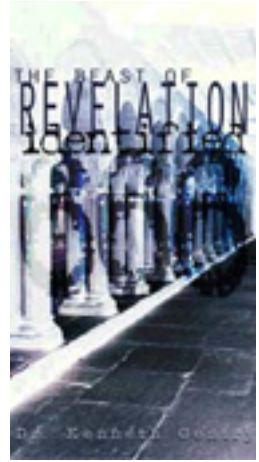
His advice to aspiring Olympic athletes is to be diligent and to keep their lives focused on Jesus. "He is the author and perfecter of your sport," he said, "and you need to have faith and be patient."

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Pio Goudinets - University of Southern California Linebacker

6/89

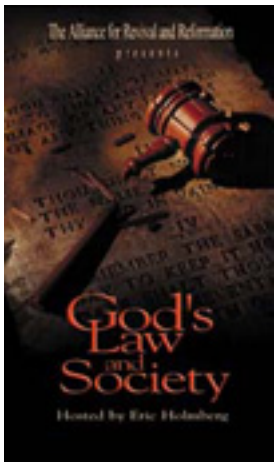
"I grew up in church and was faithfully attending Bible studies. But I was also faithfully getting drunk, doing drugs, and sleeping around. To sum it all up, I was basically still living in sin. I had no idea of what the word 'Christian' meant.

"I came to realize my sin and selfishness when I was confronted on campus by a true believer in Jesus. David Soto, a campus minister, shared with me about the importance of commitment and faith in Jesus Christ, our Lord and Savior. I thought I was still a Christian, but after that I knew I wasn't.

"That spring semester I became a Christian. I found out what Christianity meant ... to have a personal relationship with Jesus, to be Christ-like, to walk as Jesus walked, and to be holy, pure and blameless in his sight. The following fall semester I played third string linebacker. But at the start of the season, I ended up starting the first game and the last eight games of the season.

"While I was honored twice for being the Defensive Player of the Year by the Big West conference officials and my coaches, I shared about my faith in Jesus Christ. I realized that God used me in a mighty way as a result of being faithful and knowing that all things are possible in Jesus Christ."

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REBOUND!

by Leilani Corpus
5/88

AUSTIN, TX (FR) -When University of Texas women's basketball star Clarissa Davis was injured on the court in late 1987, the athletic community assumed that her career was finished. "Tuesday night, the best player in women's college basketball became the latest Lady Longhorn to have her dreams collapse in a heap," wrote one columnist for the Austin American Statesman. "A lot of hopes went down with her."

The sports page reports on the day after her injury certainly sounded hopeless. A medical illustration accompanied one news article which detailed the serious tears in Clarissa's knee ligaments. An orthopedic surgeon explained that she would most definitely be off the court for at least a year.

Head Coach Jody Conradt was visibly upset by the ordeal that occurred that night in Miami's Knight Center. "I haven't had too many disappointments in coaching," Conradt told reporters, "but when you see people lose something they love so much and are so good at, the normal question arises. Is it worth it? I don't know."

But Clarissa Davis is a unique lady in several ways ... and has surprised not only the athletic community in Austin but the medical community as well. She is now experiencing a recovery which she calls "miraculous" and is also preparing for the Olympic Trials in Colorado Springs. "I haven't even been playing and the Olympic Committee invited me to try out - that's pretty good!" she said enthusiastically. After her injury in December, an Austin sports reporter predicted that the torn ligaments would knock her out of a chance at going to Seoul this summer.

Davis' supposed last game occurred during the Orange Bowl/Burger King Classic against Rutgers University, when she fell after an interception. "Thirty days after the surgery I walked," said Davis, "and I wasn't supposed to play for a year." By her third month, she was running, shooting, and beginning to do some cutting. "The doctors don't know how to handle it, because I'm already doing things that I'm not supposed to be doing," she added.

Coach Conradt thought she had lost her top player. Davis has been described as "unquestionably the best player in women's basketball today," and was last season's winner of the Naismith Award - the top honor in women's basketball. Her injury rocked the women's athletic world, and drew sympathetic comments from many of her opponents. Iowa Coach Vivian Stringer was quoted as saying, "I've never been so hurt in seeing an athlete get hurt. It's sickening. We need her - I'm just heartbroken."

But Conradt is now encouraged about Davis' quick recovery. "She's been doing very well in developing and progress," she said. "Its been better than anyone I've seen recovering from a serious injury. She's far ahead of schedule than the norm."

Those people who know Clarissa Davis intimately, however, are not really surprised by her fast progress. Davis is an outspoken Christian, and a member of the Maranatha Campus Ministry at the University of Texas. On the evening of the injury, while waiting with her teammates to go to the hospital, she signed autographs for her fans. On each piece of paper she wrote, "Honor Him Always, John 3:16."

While recovering from surgery, she received 200 to 300 letters from fans and a tape made by a KLBJ-AM talk show host, which contained an hour's worth of get well messages called in by listeners. According to the host, Paul Pryor, about 80 percent of the callers mentioned Davis' Christian faith and offered encouragement to her that faith would pull her through the difficult times ahead.

She attributes her speedy recovery to her faith in God. "I told people that I really believed God was going to heal me and they would say, 'you're thinking positive,' or 'you have a good attitude,'" said Clarissa. But the skeptics are more apt to listen to Davis now that she is heading for the Olympics.

Davis said she believes she has a good chance to be on the 1988 Olympic team since she has played with the team the past three summers. Coach Conradt agreed, saying, "She'll give it her best effort."

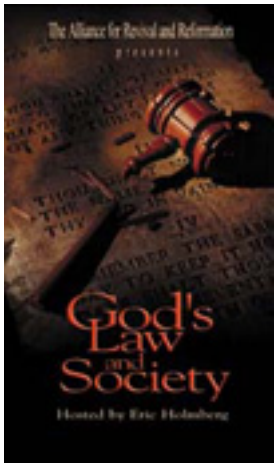
"The next two months will be the most intense," said Davis, "as I'll do things I'm not supposed to be doing. I have to work harder to discipline myself. Its not going to be as easy."

Despite the popularity and accolades from winning every award that a college basketball player could win, including two gold medals, Davis considers her trust to be in God and not her athletic ability. A junior in Broadcast Journalism, she wants to go into full-time Christian ministry after she graduates.

Davis sees basketball as an avenue for her to share the gospel with fellow players and fans. She has even been able to share her faith with President Reagan. While at the White House for a special Women's Day in Sports event, Davis said she wanted to encourage him: "He was just standing around, and I went over to him and said, 'You really have a hard job and I want to let you know that I'm praying for you and standing with you.' He almost cried," she said.

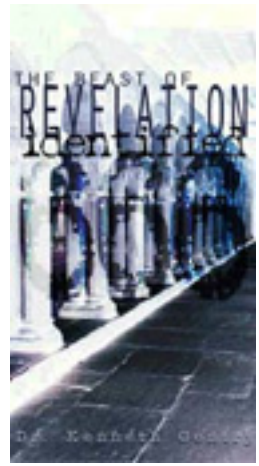
Most Lady Longhorn fans were disappointed and upset by Davis' devastating injury in December, and it was most assuredly a painful experience for this All American athlete. But Clarissa Davis has pulled the ultimate rebound - and thousands of people are now watching how she is going to play during these next few months before the 1988 Olympic Games. If Clarissa Davis keeps up her current record, you can expect a miracle.

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Roller Derby Teen

Testimony of Julie Helliwell

1/89

At 16-years-old, Julie Helliwell was somewhat of a legend at Schurr High School in Montebello, California, a suburb of Los Angeles. She was the only teenage roller skater on the renowned Los Angeles Thunderbirds roller derby team. Notes from her fans, and requests for autographs after an evening session of bruises and bumps, were some of the highlights Julie remembers during her skating days.

Not just another "sweet sixteen teeny-bopper," according to her high school paper, Julie was someone who stood out from the crowd. However, a year later the State Labor Board discovered she was "under age, working in a hazardous occupation." Without the rigorous training schedule of roller games and glamor to occupy her time, Julie said she began to dive into the L.A. punk scene.

"One morning in 1981 I went to see Atila at Genesis Hair Company on Melrose Avenue in Hollywood," she related. "As I slid into his chair I said, 'Do whatever you want.' Within hours my hair was a half-inch long, cut into stripes, each dyed a different color. I was ecstatic. Surely this marked the end of boredom. Surely now my independence from the status quo was displayed for all to see."

When her mother saw the striped, dyed hair, Julie said she gasped. "She thought it was just a passing phase, and she was relieved that I had been removed from the Los Angeles Thunderbirds." With a new tattoo and nose ring, Julie hit the L.A. punk club circuit and became totally immersed in the new culture, the new music, and the new friends. However, when rioting erupted at some of the biggest punk concerts, Julie says she remembers "wondering what I was doing there in the midst of all the police brutality."

After six years of parties, heavy drinking, and punk morality, Julie said she became bored with the gigs and burnt out on all the parties. "I wanted to get out of the scene, but I didn't know where to go from there. Now, six years later, all of my friends were punks as well, and I just wasn't interested in leaving them to venture into something else that would probably go stale in a matter of time anyway."

With the growing dissatisfaction, Julie explained that she had lost hope of finding fulfillment in any kind of relationships. She became apathetic about her future. "I'd lost the expectancy that makes life exciting. Soon I was in despair thinking, 'What's the use of living? What good is there?'"

As she pondered suicide, she also began to think about God. "I'd heard that He was a good God - a loving Father - that knew me and was concerned about me. Supposedly He even knew how many hairs were on my head, however short or colored! I'd heard He'd created me with a plan and a purpose in mind."

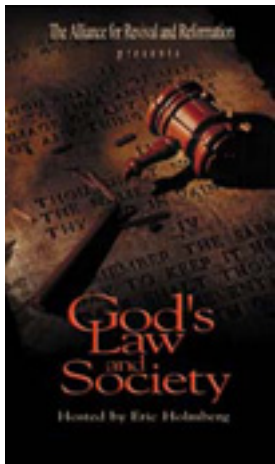
Since the world hadn't offered much of a plan, and I'd heard that committing suicide meant going straight to hell, there was only one truth I knew: I desperately needed God." She began praying and asking God

to reveal Himself to her. "I prayed that He would place me in a church where people really loved Him and weren't playing some kind of a religious game."

Two weeks later Julie was invited to a Bible study at the Maranatha Christian Church of West Los Angeles, near the UCLA campus. "When the invitation was given to accept Jesus Christ as my personal savior, I stood up and went forward ... 'This is it,' I told God, 'there is no turning back!' Undaunted by the nose ring and the knife in my pocket, they prayed for me."

Now Julie says God has restored her hope for the future. "He's given me an exciting vision to share the hope of the Good News, and I'd like to go to Ireland to see churches started on the campuses there. His plans for us are far greater than anything we could dream up for ourselves, and he delights in revealing those plans to those who are willing to pay the price and live for Him."

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Superbowl Surprise 1988!

3/88

SAN DIEGO, CA (FR) - The 1988 Superbowl brought a few surprises to the NFL world, and the unprecedented Washington Redskins victory over the Denver Broncos was just one of them. The fact that the first joint pre-game chapel service occurred during the Superbowl festivities was also big news.

Before the game, the Broncos and the Redskins met together for the sole purpose of prayer and spiritual inspiration. About 2,500 people gathered in a San Diego hotel to hear popular Christian radio personality Chuck Swindoll. Redskins cornerback Darrel Green, an outspoken Christian, also gave his testimony. As a result, 15 people gave their lives to Jesus Christ. The Redskins also had their own chapel services the night before the game, in which fifty friends and family members attended.

"We were praying about the Superbowl all year," said Darrel Green during his talk, "and felt that God really honored us." After the Superbowl victory, Green also played two quarters in the Pro Bowl game in Honolulu, Hawaii.

The day after the Superbowl win, Redskins Coach Joe Gibbs gave thanks to God for the phenomenal 42-10 win. "The ballplayers believed they were a team of destiny because they honored God this year," said Brett Fuller, regional director of Champions for Christ - a ministry to athletes sponsored by Maranatha Campus Ministries. Fuller conducted a Bible study with several of the Redskins during the last season, which he said was "unprecedented in NFL circles."

"For the last two seasons the Redskins had been playing minimal," said Fuller, "but they have emerged to win the Superbowl." He added that the men who prayed with him during the season felt that God was going to honor the team in a special way.

It was Darrel Green's second time to play in the Superbowl. "I just went in and played hard." During his first Superbowl attempt, the Redskins were defeated. "I had just come from college and it happened so fast," he related. Since that loss, however, he says he learned to lose and still "be in peace." But Green was definitely enthusiastic about the recent victory over the Broncos.

Green played a strategic role in taking the Redskins to the Superbowl game in San Diego this year - and he paid a high price for his efforts. During the play-offs, he jumped over his opponent and ran to make a touchdown, in spite of the fact that he was suffering from a painful rib injury. As a result of the sacrificial play, the Redskins won the game and were on their way to the NFL championship. "Some people may have thought I was a nut for making that play," Green laughed. But looking back now, its obvious that it was worth it all.

Green has now hit his fifth year landmark with the Redskins. "I wouldn't trade my five years here for

anything," he admitted. "These coaches, these people have built a lot of character in my life." When Green came to the Redskins, he was considered small by NFL standards. However, his skill at covering Chicago speedster Gault and Minnesota's Anthony Carter reaffirmed his standing as one of NFL's better cornerbacks.

Despite his NFL celebrity status, Green makes time to talk to people and has a desire to emulate the characteristics of Jesus Christ. "You wouldn't think Darrel plays ball at all," said Green's wife Jewell in the USA Today interview. "We're a very spiritual family and everything revolves around that." When the Redskins flew to Honolulu for the Pro-Bowl, the local newspaper's society column reported on the activities of players who were carousing among partiers in Waikiki. At that same time, Green was preaching to students at the University of Hawaii about his faith in Jesus Christ.

Although he was dubbed 'MX Missile' and '10 Speed' as a rookie because of his early prominence - due to his tackling of fast players such as Eric Dickerson and Tony Dorsett - Green insists on giving glory to God for his NFL achievements.

Green insists on giving glory to God for his hurdle over a six-foot-three-inch tackler, for his 52-yard punt return against Chicago, and for his capture of the NFL "Fastest Man" title in 1986 - despite a 105 degree temperature and a virus. "It was a totally spiritual experience, " Green told USA Today. "If God is for you, who can be against you?"

Before playing professional football, 170-pound, five-foot-eight-inch Green was fighting off attempts to turn him into a track star. Eventually he ran and won Division II national titles in the 100 and 200 meters as a junior at Texas A & I. His time was second in the nation to Carl Lewis. Green also ran the 100 in 10.08 seconds, the 40 in 4.2 seconds, and covered 60 yards in 6.12 seconds.

Green graduated from Houston Jones High School weighing 120 pounds. "My mother, bless her heart, did not want me to play football," he told USA Today. "My father said I could be the best player out there. But he was concerned about my size."

After professional football, when most players go back into the closet of obscurity holding onto memories of NFL victories, Green's confidence is in God's guidance. "If you're sincere, it takes no genius to see what God is doing," he said. Green told USA Today that the most admired man in his life was his pastor, Brett Fuller. His reason for admiring Fuller, he says, is because Fuller is "a good example of a godly man."

We became friends three years ago," said Fuller. "I prayed with him at 6 a.m. in the morning once a week, and had a Bible study with him." Green said when Fuller prayed with him, "it showed me that he was willing to lay down his life for me. I'm following someone who is following something that is eternal."

Green's aspiration after playing professional football is to go into the ministry. "I'm in a position where I

can touch a lot of hearts, reach a lot of people. I'm a key," Green said in a USA Today interview before the Superbowl. "And because of all I've been given, as much as I've been blessed, I have to open a big door."

Green said that before he met Fuller, he tried his best to be a Christian but was doing it in his own strength. "I was a great guy, but I was also a great phony. Now I'm walking out my commitment to Jesus Christ." Today, Darrel Green hopes to demonstrate the reason for that commitment to the millions of people who are watching professional football.

Sidebar Article on Chandler Gailey

DENVER, CO (FR) - The 'male athlete' mindset, in which a man believes he can fight any opponent by 'toughing it out' and fighting harder, is a myth, says Denver Broncos Assistant Coach Chandler Gailey.

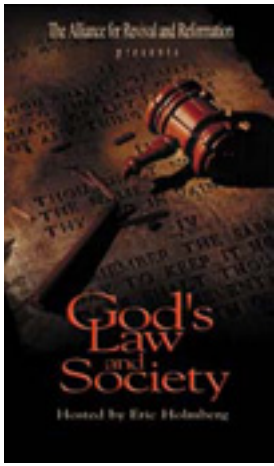
After serving as assistant coach for the Air Force Academy for two years, and two years at the University of Florida, Gailey said he realized that he was never going to solve all his problems and make all his goals. "I was just trying to do too much by myself," he said. "You're not going to beat Satan by yourself. The only way to have victory is with Jesus." In 1980, he dedicated his life to Christ.

Since that significant year, he coached Troy State University in Alabama, and then made the move to the Denver Broncos. The most important thing in successful sportsmanship, he believes, is commitment. And his primary example of commitment is Jesus Christ. "He was totally committed. He didn't just go halfway to the cross. In football we function week to week as far as emotions go. If we win, we are heroes; if we lose, we're hated," Gailey said. "But I've learned that God is always in control."

After dedicating his life to Jesus Christ, he said he experiences more strength and peace in the face of adversity and problems. "I have more strength to face problems, adversity, and the things that happen in day-to-day life. I'm better able to deal with rude people, people who are trying to con you."

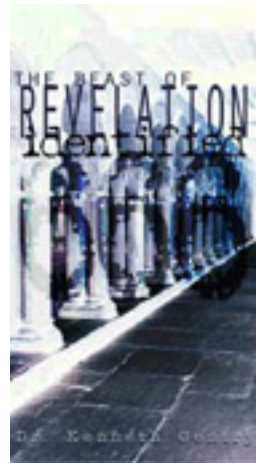
I have a peace I didn't have before, and nothing upsets me like it used to. I don't hate like I used to. I don't envy like I used to. It is amazing how content I am with what God has given - both blessings and burdens ... When the stock market fell, it wasn't the end of the world."

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Suzanne Eagye at U. Hawaii

6/88

HONOLULU, HI (FR) - She has a 4.0 grade point average, takes 18 credits, works part-time at a TV station, and speaks at high schools and churches throughout Hawaii. But despite the heavy load, University of Hawaii volleyball player Suzanne Eagye was able to pick up one of the most prestigious honors in collegiate sports - the Broderick Award - which goes to the top female athlete in the nation in each represented sport.

Eagye was also one of the key players that brought her team its first national title at the "Final Four" NCAA Championship in Indianapolis in December. Volleyball Monthly dubbed her as one of Hawaii's legendary athletes.

Every university in the country nominates a woman athlete in 12 different intercollegiate sports, and a ballot of the nominees is sent to every women's athletic director in the nation. Female athletes are selected on the basis of academic excellence, sportsmanship and extra-curricular activities. Eagye was the second female athlete at UH to win the award; her predecessor was former volleyball star Dietre Collins, who is now heading up the 1988 Olympic team.

Eagye commented about her expectations to win: "I was walking down the hall at school a few days before I found out I won it, and I saw a poster with the 1987 winners. I thought, 'it would be so neat to win an award like that.'"

When she found that she won the Broderick Award, her teammates and coaches gave her a standing ovation at the Spring Athletic Banquet in April. "I was stunned and felt like it all happened because of God's favor ... I couldn't take the credit for myself," she said.

"The award has given me a lot of exposure. I'm doing a lot of speaking at high schools," she added. What does she speak on? It isn't the dynamics of volleyball playing. Instead, she eagerly shares about an experience that changed her life - her relationship with Jesus Christ.

Fellow teammates are very aware of Eagye's devotion to Christ. Honolulu's daily newspaper, the Star-Bulletin, recently published her testimony on the sports page. Entitled, "It wasn't easy but I made it," the story chronicled her faith in God and His influence upon her academics and athletic development.

"How am I going to survive this semester? With 16 credits on my pink slip and a possible title on the line, I was faced with the challenge of coming up a winner in two arenas: on the court and in the classroom," Eagye wrote in the daily paper.

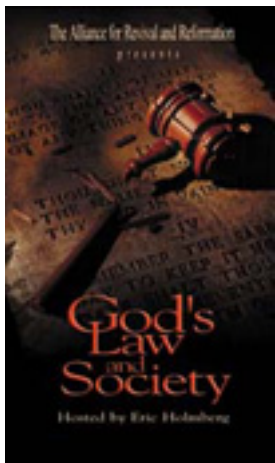
"When people ask me what is it that keeps me going, I think, 'Is it pride?' (Because although I dislike

homework, I loath the label 'dumb jock' even more!) Is it determination? (Because I always strive to finish what I begin). Or is it faith? (Because I know that God will provide a way!) Of the three, the latter is my driving force.

"The stress and pressure last semester would have at one time put me '6 feet under.' (Or should I say 6'3" under?) But now, with my faith placed in God and not my own abilities, and with the support of my church, family, and friends behind me, I don't doubt I will survive!"

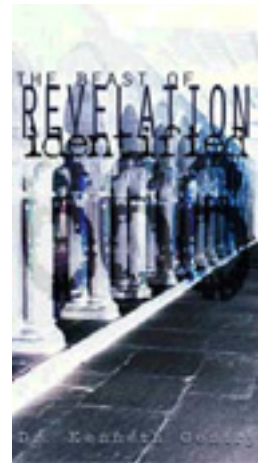
Eagye concludes by saying: "My two highest points of last semester were one, finishing my last final exam (at last), and two, blocking the final point of the championship game. It was at these points I thought, 'Yes, it wasn't easy, but I made it, and it was worth it.' And then I added, 'Thanks God.'"

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William & Mary's Harry Mehre

WILLIAMSBURG, VA (FR) - Considered one of the most feared receivers in Division I-AA by The Sporting News, Harry Mehre is making his mark on collegiate football in an "unassuming manner." He's a fast runner whose style is different from what people are used to because he appears to not be running hard when he's actually blasting across the field at 4.5 seconds per 40 yards.

William & Mary's arch rival, James Madison University Coach Joe Purzycki, says 6-foot, 180-pound Mehre requires one and one half men on him from the opposition. "Mehre's presence is enough," he said.

Despite the possibility of playing pro after finishing up his senior year with a big bang, Mehre says the one thing he wants people to say about him is: "There is a man who loves God." Mehre became a Christian last January after hearing evangelist Rice Brooks speak on his campus.

"From a very young age, I had an awareness of God and I knew right from wrong," Mehre said. "I come from a stable loving family background and have had excellent training, discipline and upbringing. Although I recognized Jesus as my saviour, I had never made Him my Lord.

"Basically, I tried to live a good life. I thought moderation was the key. As long as I didn't do anything to an excess, I would be okay," he explained. "Yet a scripture kept coming to mind: 'I know your deeds, that you are neither cold nor hot; I would that you were cold or hot. So because you are lukewarm, and neither hot nor cold, I will spit you out of My mouth.'"

Mehre says he realized that living a good, upright, moral life wasn't enough. "I wasn't okay with God. I thought, 'Maybe He is requiring more of my life, perhaps all of my life.'" While driving home to Georgia from Virginia during Christmas break, he began listening to tapes that Rice Brooks had given to him. "I began to reflect on how many chances God had given me to repent.

"I thought about the awful predicament I would be in if He stopped calling me to serve Him. I began to count the cost of serving God. I realized that only good could come from such a decision. I could see that the decisions I had made up to this point had only been leading me to evil and not good.

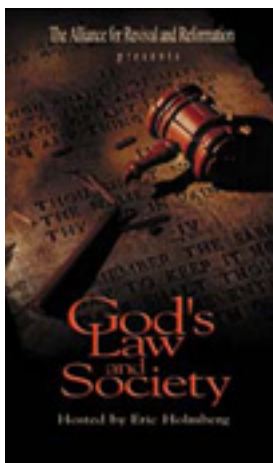
"So even though I knew it would be tough to return to school in January as a Christian, I knew it was the right thing to do. God was gracious to me because when I returned to school, one of my closest friends had decided to become a Christian as well."

Mehre said his whole life had changed. "My eyes had been opened to just how much darkness I was engulfed in. I am so thankful that God showed me the truth. I want to live wholeheartedly for Him and make Him known to others."

In the close of his college football career, Mehre is not anxious about where he is going to be after

graduation. Although he's been looked at by NFL scouts, he plans to go out with a big bang, even if they don't call him. "I'd really like to try it," he said. "But I'm not going to be devastated if I find it is not God's choice for my life."

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U. Texas' Wimbish Picked for Olympic Trials

5/88

AUSTIN, TX (FR) - Yulonda Wimbish, the quiet, 22-year-old guard for the University of Texas Lady Longhorns basketball team, has just picked up the "Most Outstanding Player of the Year of the Southwest Conference" award and has been invited to the 1988 Olympic Trials. Wimbish exuberantly said, "All of a sudden I have these leadership qualities and more confidence in myself."

Wimbish won both of these honors for the first time in her collegiate basketball career. "Winning the award and making the tournament team was far from my mind," she said. "I wasn't focusing on getting it, it just happened. The Lord enabled me to play as well as I did."

In 1987 she played on the USA Select Team in Korea for the summer pre-trials and the team took second place. Her first international basketball game was at Colorado Springs during her sophomore year where she won a gold medal.

A 5th-year speech major, Wimbish became a Christian several months after her roommate, fellow Lady Longhorn Clarissa Davis. Wimbish admits that she was "just a religious person" before she had a personal encounter with Jesus Christ that radically changed her life.

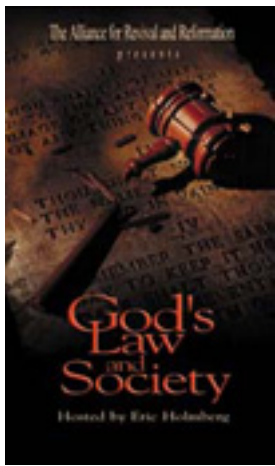
The biggest change she says since she became a Christian is that she now has a "new boldness to talk about God." After the games, the players speak to their fans in a forum called "Fastbreak." Wimbish has taken the forum as an opportunity to share the gospel.

Besides this new boldness, Wimbish also says she has "realized that God is real" and that following Him does not entail adherence to traditional religious ceremonies. "Christianity is not dead religion," she explains. "It's a relationship with the living God."

She sees the Olympic Trials as a door to share the Gospel with top athletes from different parts of the nation. "I know I'm going over there for a purpose, and if I don't make the team, but someone becomes a Christian, then I've been successful."

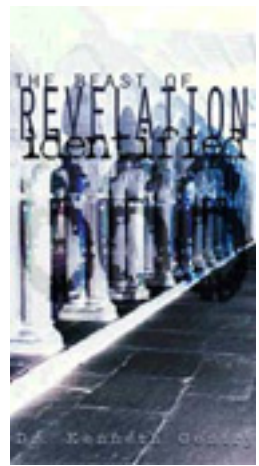
Although it is unclear what she is going to do after graduation in July, she says, "Whatever I do, I'm going to preach the Word."

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Tenth Anniversary!

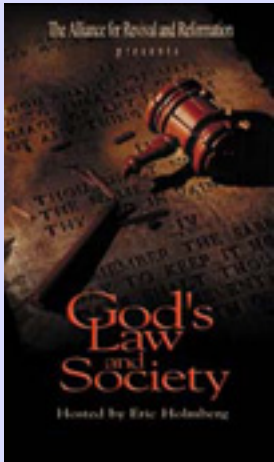
Year by Year

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April 1991 - Russian Forerunner Begins!

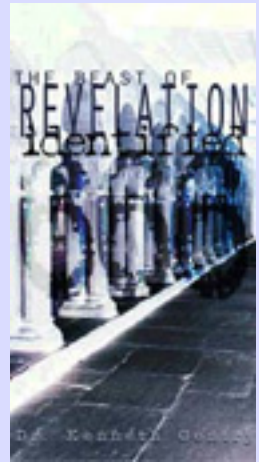
[A Note on this Special Tenth Anniversary Issue](#)
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Beginnings - Washington For Jesus

1980 - It is hard to imagine that sixteen years have passed since the first Washington For Jesus. On that day, Iran still held Americans hostage in the U.S. Embassy in Tehran. We were still locked in a Cold War with a growing Soviet nuclear arsenal. America's sense of patriotism was at a low ebb. Memories of Vietnam and Watergate lingered in the minds disillusioned citizens and the outlook for the coming decade was not generally optimistic.

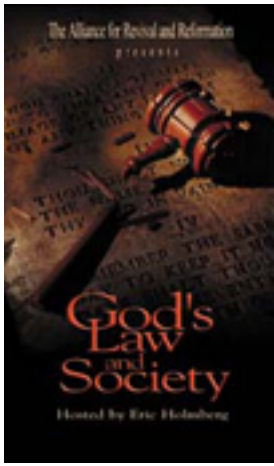
But almost a million Christians gathered to pray on the Mall in Washington D.C. Washington For Jesus was a cry of repentance from the American church about the need of our nation to turn back to God. Many of the speakers at this prayer rally guessed that as a nation we were in a race between spiritual revival and judgment from God.

But a few carried a different message. God was not done with us as a nation. Although the problem of evil was great and spirituality seemed to be at a low point, God desired to turn us around, to restore America to greatness and give us back our respect both at home and abroad. We were not headed for a slow demise or a sudden nuclear holocaust, but for a glorious future in which the light of God's truth would shine through us once again as a part of a global awakening in which the nations of the world would turn to God.

There needed to be some way of heralding this truth. Since only a few small voices could be heard echoing this hope. God obviously used Washington For Jesus 1980 to sow the seeds of heroic actions and thoughts into the minds and hearts of America's young people. Many prophecies were given saying that a great spiritual awakening that would occur. Looking back on the past sixteen years it is safe to say that some progress has been made. Of course, the work is not over yet and we have not seen the Awakening we looked for, but we can celebrate many victories for the Kingdom of God as we look back.

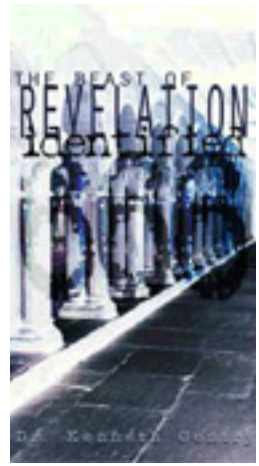
While it is impossible to say exactly how much of an impact Washington For Jesus 1980 had on the trend toward patriotism and spiritual awakening in our nation, it is apparent that God spoke clearly on that day proclaiming the great destiny our nation possesses in His divine purposes.

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The Principle Approach:

An Intriguing Method of Education from America's Past
By Rosalie Slater

November 1981 - "My people are destroyed for a lack of knowledge" (Hosea 4:6).

There is a revival bubbling up in America - a healing in our land. It is a revival of America's Christian history and a desire to learn those Biblical principles which identify America as a Christian nation with a Christian form of government.

But, in order to harvest this revival - to bring forth real fruit for the Lord - we must restore not only America's Christian history but also the Christian philosophy of education - the method of our founding fathers and mothers - which is known as the Principle Approach.

The Principle Approach to American Christian history developed as the chain of Christianity moved westward in a liberating mission, internal and external. The Biblical principles of government that appeared with the Pilgrims in America established the world's first Christian republic and enabled us to extend the gospel into all fields and to all nations.

Without the knowledge of America's Christian history, American Christians have retreated from their leadership in all fields - education, economics, government, the arts, and sciences. Without a conviction of the hand of God in our history we have allowed unrighteous men to direct the course of our nation for many, many years. It is vital, therefore, that Christians once again accept their responsibility for America: "that in all things He might have the preeminence" (Colossians 1:18). We must begin by restoring the Principle Approach to America's Christian history in our homes, churches and schools.

The Seven Principles

The Principle Approach begins with the study of those unique Biblical principles which identify America as a Christian nation. These are seven principles which are essential to the government of the individual and of the nation. What follows is a brief summary of each principle.

1. God's Principle of Individuality

The history of liberty begins with the uniqueness of individuals, continents, and nations on the chain of Christianity moving westward.

2. The Christian Principle of Self-Government

The government of our nation begins with the Christian self-government of individuals, families, churches.

3. America's Heritage of Christian Character

The Christian heritage of America began with the Pilgrims as they extended Biblical principles into church government, their relations with the Indians, and into economics.

4. Conscience as the Most Sacred of all Property

Because man is made for God's purpose, we are God's property. Our individual God-directed productivity and property is protected by America's Constitution.

5. The Christian Form of Government

Our founding fathers searched the Scriptures for our principles of government - representation, the separation of powers, our dual form of government. Such governmental action begins with INDIVIDUAL action. Pastors during that time were preachers of Biblical GOVERNMENT.

6. How the Seed of Local Self-Government is Planted

Samuel Adams, the father of the American Revolution, set the example of how we can educate a people in Christian Constitutional principles so that they might be self-governing. This principle is at the heart of American government. It needs to be restored first at home.

7. The Christian Principle of American Political Union

Despite the diversity of the thirteen colonies, there was a "UNITY OF THE SPIRIT" for they were united in Biblical principles of government.

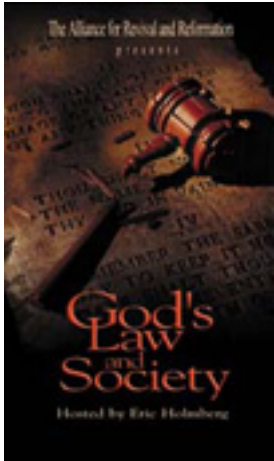
How can we restore these principles to America?

The Principle Approach is the Scriptural alternative to progressive education. It can restore us to the literacy level of our founding fathers and mothers who gave this nation under God.

Rus Walton has developed a superior study course which can help introduce the Principle Approach. Fundamentals for American Christians is a Bible-based, teaching course with emphasis upon self- and civil-government and the Kingship of Jesus Christ.

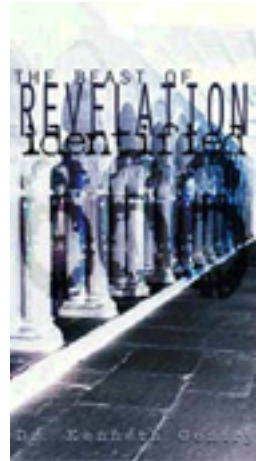
(Rus Walton's program is available from the Plymouth Rock Foundation, The Fisk Mill, Box 577, Marlborough, NH 03455-9989.)

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Understanding Our Mandate For Dominion

By Walter Walker

June 1982 - The first words God spoke to man after creation were as follows: "Be fruitful and multiply and fill the earth and subdue it and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth" (Genesis 1:28).

Adam was thus given the commission to establish dominion over the whole earth. By implication we understand that the world was not created in such a way that Adam's dominion was achieved automatically, but rather there was a task for him to accomplish. Along with this dominion mandate, God established a covenant with Adam. Adam was given dominion and the responsibility to obey God and particularly to not eat of the fruit of one tree.

After the covenant was broken and the privilege of dominion lost, the situation in the earth degenerated until God had to destroy the population of the earth through the great flood. Noah and his family emerged as the only survivors. Because of their obedience, God established a covenant with them never again to destroy the earth by a flood (Genesis 8:20-22;9:8-17). God also spoke to Noah and gave him the mandate to be fruitful , to multiply and fill the earth (Genesis 9:17).

In the above verses where this mandate is repeated, there is the obvious omission of two words: subdue and rule. Man, as a result of the Fall, had then lost not only the privilege of dominion, but also the ability.

It was only as Jesus was made head over all rule and authority that He could reissue the dominion mandate to the Church. One of the last things Jesus said to those whom He had trained to lead the Church was: "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all nations - teaching them to observe all that I have commanded you, for lo I am with you always, even to the end of the ages" (Matthew 18:18-20).

The promised Holy Spirit was poured out forty days later on the Day of Pentecost. The Church was thus born in glorious fashion with people from every corner of the known world. Through the Church's missionary endeavors the whole Mediterranean region and the Roman Empire heard the gospel and the seeds of revival were planted in Europe.

Through the Dark Ages, the world was dominated by the Antichrist religious system until the light of the gospel began to break forth in Europe. The fullest expression of the concept of dominion was the American experiment. There, Separatists and Puritans who fled for freedom of religious expression felt that through God's providence they had a prophetic destiny to usher in the dominion of Christ on earth.

Their vision was to see the Bible as the root and foundation of every facet of life, including all traditions, minds, everything had to give glory to God. For almost two hundred years, culture , society, education, and government were founded upon principles reasoned from the scriptures.

A review of the early documents will show that they had a strong sense of covenant with God and providential destiny to establish the kingdom of God on earth as it is in heaven. As America was brought under the dominion of Jesus Christ, from there they would "make disciples of the nations."

Today many Christians hold to one of two views:

1. "Since Jesus could come back any day, why try to change society?" This "blocked" view reminds us of the tower of Babel where men were looking into the heavens, thus rejecting God's mandate.
2. Many liberal thinkers have tried to change society through man's ideas (humanism). Therefore they have rejected God's Word as the basis of all social change.

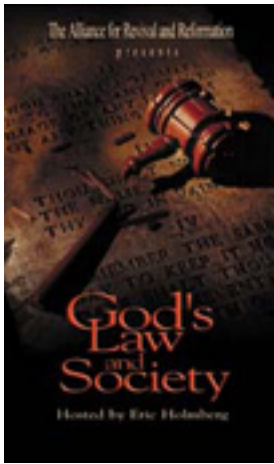
If neither of these two views is the mandate given to God's people, then what is our vision to be? God's word simply says: BE FRUITFUL, MULTIPLY, FILL THE EARTH, RULE IT, SUBDUE IT! In other words, make disciples of all the nations, and teach them to obey everything that the Lord has commanded.

Immediately some will say, "But how can it be done? The task seems overwhelming." The answer is again simple ... All authority has been given to Jesus Christ and He is in us and will be with us until the end of the age!

It has been said that if you aim at nothing you will surely hit it. But if you set your heart upon the greatest challenge of all times and commit yourself to meet that challenge no matter what the cost, then you find yourself in the center of God's greatest plan. You can become the channel of His power and authority in the earth!

Certainly God has looked for a generation that will give their hearts and minds totally to Him and accept His dominion mandate. Will you be a part of that generation?

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Reaching the World at our Doorstep

Jan./February 1982 - How would you like to be used of God to change an entire nation?

Few Americans realize it ... But today in the United States, there are over 7 million non-immigrant, non-tourist foreigners and 400,000 international students attending our colleges and universities.

If we believe that God is sovereign and that He works in the affairs of nations, we have to realize that He brought these foreign visitors to America for a reason. We need to understand that the missionary vision is straight from the heart of God! We literally have the whole world sitting on our doorstep.

In Acts chapter 8, we find Philip the evangelist preaching to an Ethiopian visitor, who was quite influential in the royal court of his country. Philip led him to the Lord, and the new believer went back to transform his own nation.

Imagine the possibilities! Because Philip was simply obedient to relate the gospel to the Ethiopian eunuch, all of Africa was introduced to the message of Jesus. The same can happen today when you become a friend to an international student and lead him to Christ! Your obedience to the Spirit of God can affect the destiny of a whole nation or even an entire continent!

Right now, one fourth to one half of the future leaders of the world are on American campuses. The greatest potential for world evangelism lies in the international students studying in America. God has truly brought the whole world to our doorstep. This is God's most effective strategy for world evangelism.

There are many nations of the world which either prohibit or restrict missionary activity. In American universities, however, there are many Muslim, Chinese, and Southeast Asian students, whose governments are sponsoring their academic endeavors.

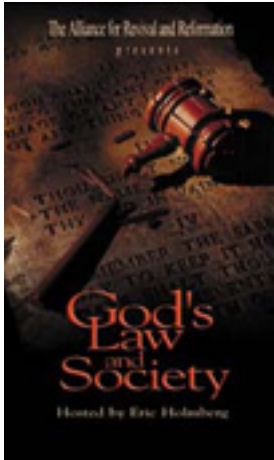
These students are already familiar with the people, language and customs of their own country. These international students are the future leaders of their societies, often comprising the top five percent of their nation - often, most people in these nations have never even heard of Jesus Christ. If these students become Christians while studying here in America and are trained in God's Word, they can go back and begin a spiritual awakening in their own nation - from within!

The foreign students on your campus are often lonely and are used to living around people in their own nation who show them great respect. Now, living in America, they are treated like another face in the crowd. Most international students come to this country with a real desire to have an American friend. They are looking for people who have genuine love and concern for them.

How will you respond? Will you make a friend of an international student? Your love and friendship

may one day help to change the world.

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The 1980s: Decade for ASIA!

By Loren Cunningham

January/February 1983 - The 1980s are truly going to be a decade of destiny. Besides being a time when more people will be saved than at any other period in history, this decade will be one that focuses on the movement of the Holy Spirit in Asia.

Within a three-thousand mile radius of the city of Hong Kong, you will surprisingly find 63% of the world's total population. One-half of these people are under the age of 15 ... and only 1% of them know Jesus Christ. In Hong Kong, there are single buildings which house more than 40,000 people! That is more people than are in some of the smaller nations!

Is it any wonder that God's purposes will be focused on this part of the globe in the next few years? There are approximately 7000 islands in the Pacific Ocean - 2000 populated islands in Indonesia alone! There are 25,000 different languages spoken on these islands, and 19,000 of these still have no Bible ... There are whole island nations that have never heard the gospel.

Yet very recently a significant move of God's Spirit has begun in Asia - to the amazement of the world. Dr. Yongi Cho started a church in Seoul, South Korea, only a few years ago. In 1977 he had 35,000 members ... and today it has grown to 250,000. He is expecting half a million by 1984! Korea is a nation turning from paganism to Christianity in our generation - right before our eyes!

In 1973, Billy Graham held a crusade in Korea and one million people came to hear him. It was hard to believe that such an event could take place in Asia. Three million people later gathered in Seoul to hear Bill Bright of Campus Crusade speak! The people of Asia obviously are hungry for the gospel!

The Westward Move of the Gospel

A close look at the move of the Holy Spirit in the book of Acts will give us some very important clues as to how God desires to move in our day. Though Jesus did tell His disciples to go into all the earth, the Holy Spirit focuses our attention on the apostolic activity of Paul and his westward journey.

At one point in Paul's journey, we are told that he and his companions were "forbidden by the Holy Spirit to speak the word in Asia" (Acts 16:6). Instead, Paul had a vision of a Macedonian man, calling him to come to that region and preach. Paul went west, and continued onward to his ultimate destination - Rome.

That decision to go west rather than east was a pivotal point in history, and a strategic move directed by the Holy Spirit to accomplish the purposes of God.

The gospel spread after this time to all of Europe and remained there during the Dark Ages. But it was not long before a young man whose name means "Christ-bearer" - Christopher Columbus - had a special mission to sail west. This man, who loved the Lord and served Him faithfully in his early years, said this about his voyage:

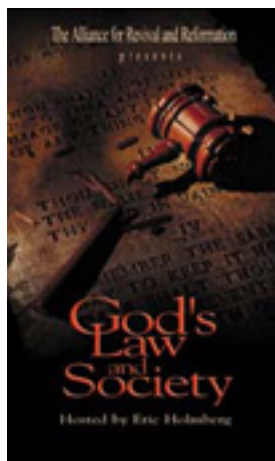
"It was the Lord who put it into my mind (I could feel His hand upon me) to sail from here to the Indies. There was no question that the inspiration was from the Holy Spirit, because He comforted me with rays of marvelous inspiration from the Holy Scriptures."1 Columbus actually saw his journey as a fulfillment of Isaiah chapter 49.

Over a hundred years later, after America had been discovered, a tiny band of devoted Christians from England came to this new land with a sense of divine purpose and destiny. The Pilgrim's purpose for coming to America, as stated in the Mayflower Compact, was for the glory of God and the advancement of the Christian faith. They, too, sensed that God had a very providential reason for sending them on their westward journey.

What lies beyond America in the westward move of the gospel? Asia! What an exciting time to be alive! Perhaps God has commissioned you to go and gather in this great end-time harvest in the world's most populous region.

1 David Manuel and Peter Marshall, Jr., The Light and the Glory, (Old Tappan, NJ, Fleming Revell & Co.) 1977.

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"America is Hungry for a Spiritual Revival ..."

By Ronald Reagan

An except from President Reagan's address January 30, 1984, at the National Religious Broadcasters Convention in Washington D.C.

I was pleased last year to proclaim 1983 The Year of the Bible. But, you know, a group called the A.C.L.U. severely criticized me for doing that. Well, I wear their indictment like a badge of honor. I believe I stand in pretty good company. Abraham Lincoln called the Bible, "The best gift God has given to man. But for it," he said, "we could not know right from wrong."

Like that image of George Washington kneeling in prayer in snow at Valley Forge, Lincoln described a people who knew it was not enough to depend on their own courage and goodness. They must also look to God their Father and Preserver. And their faith to walk with Him, and trust in His Word, brought them the blessings of comfort, power, and peace that they sought.

The torch of their faith has been passed from generation to generation. "The grass withereth, the flower fadeth, but the word of our God shall stand forever." More and more Americans believe that loving God in their hearts is the ultimate value. My experience in this office I hold has only deepened a belief I've held for many years: within the cover of that single Book are all the answers to all the problems that face us today - if we'd only read and believe.

Let's begin at the beginning. God is the center of our lives: the human family stands at the center of society: and our greatest hope for the future is in the faces of our children. God's most blessed gift to His family is the gift of life. He sent us the Prince of Peace as a babe in a manger. I've said that we must be cautious in claiming God is on our side. I think the real question we must answer is, are we on His side?

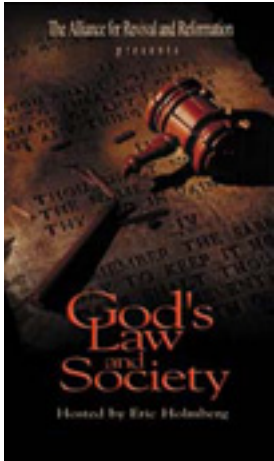
Our mission stretches far beyond our borders: God's family knows no borders. In your life, you face daily trials, but millions of believers in other lands face far worse. They are mocked and persecuted for the crime of loving God. To every religious dissident trapped in that cold, cruel existence, we send our love and support. Our message? You are not alone; you are not forgotten; do not lose your faith and hope because someday you, too, will be free.

If the Lord is our light, our strength and our salvation, whom shall we fear? Of whom shall we be afraid? No matter where we live, we have a promise from Jesus that can soothe our sorrows, heal our hearts and drive away our fears. He promised there will never be a dark night that does not end. Our weeping may endure for a night, but joy cometh in the morning. He promised if our hearts are true, His love will be as sure as sunlight. And, by dying for us, Jesus showed how far our love should be ready to go: all the way.

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life ..." Helping each other, believing in Him, we need never be afraid. We will be part of something far more powerful, enduring and good than all the forces here on earth. We will be part of a paradise.

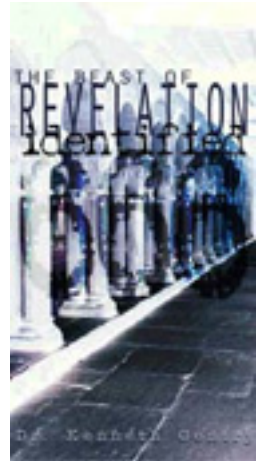
May God keep you always and may you always keep God.

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1986 - Beginning of "On Campus" edition

By Lee Grady

September 1986 - When The Forerunner began in 1981, God directed a few individuals to start a publication which would reach the young people of this generation with the message of the gospel.

The method was calculated: to boldly penetrate the minds and hearts of students with biblical truth by invading the most strategic strongholds of atheistic humanism - the university campuses of America.

The Forerunner was a lonely voice in a vast wilderness of student apathy and pessimism during those first few months, but the news of a growing conservative movement began to flourish by late 1982. By 1983, thirty-five conservative newspapers had been started on major secular campuses. The number more than doubled in an another year. Even at the U.C. Berkeley campus, which has long carried the reputation of being the most liberal of academic institutions in the U.S., students were following that trend: One survey proved that twice as many Berkeley students considered themselves conservative as did those in 1971.

All during this time The Forerunner was addressing issues which were at the center of campus debate. We presented biblical alternatives to Marxism, feminism and welfare statism. We challenged the student audience to re-evaluate the propaganda and liberal bias that they are continuously subjected to in the classroom. We even staged a forum between a creationist and an evolutionist and printed their arguments. We were determined to bring American students face to face with the realities of the Word of God as it applies to modern life and controversial social issues.

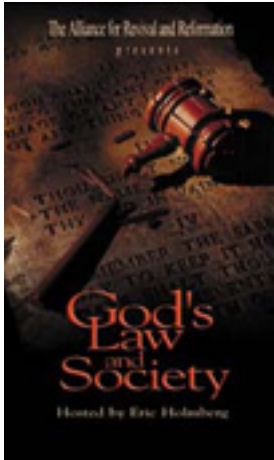
Our newspaper has gone out like seed on what was originally dry and rocky soil. But over the past five years God has obviously been watering and plowing the ground to make it fertile for a spiritual harvest. Even the secular news media today is reporting on the increased interest on campus. Religion courses in the major universities are filling up at record rates. The spiritual climate is obviously changing: the stolid pessimism of the 1970s is being replaced by a reawakening to traditional values, to patriotism, and to morality.

But we cannot stop here! The war of ideas on the American campus is far from being over. The devil's advocates - obviously provoked by the new surge of traditional values and spiritual feeling spawned among the students of the 1980s, are even more vehement.

That is why it is imperative that we drive full-force into this battle for the campus with renewed vigor and hard-hitting ammunition. The Forerunner's campus edition is invading the university setting this September. This new edition - with its contemporary, "New Wave" look - is being especially designed to appeal to the collegiate audience. Although it will contain some of the same type of material as the regular edition, our campus paper will have a sharp, evangelistic edge aimed right at the heart of today's

student.

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Randall Terry - A 20th Century Hero

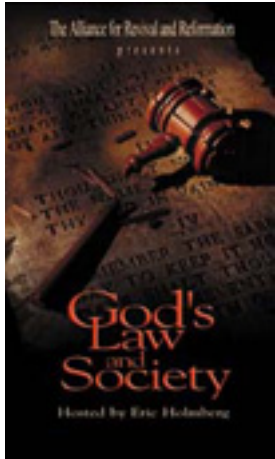
December 1988 - Three years ago when Randall Terry and his wife, Cindy, were spending 40 hours a week picketing and counseling women outside of abortion clinics, they didn't foresee their pro-life activism growing into a movement which would affect cities and leaders across the nation.

Terry staged the first rescue mission in 1986, at a clinic in Binghamton, New York. The rescuers locked themselves in one of the inner rooms of the abortion mill right after it opened. Police arrived and asked them to leave, but they continued to block the clinic. They spent several days in jail as a result.

Terry's movement has since grown into a national phenomenon. Many believe that Operation Rescue may be the key to reversing the Roe vs. Wade decision on abortion. An outstanding model of modern day heroism, Randall Terry has been willing to defend the truth of God when it has not been popular to do so.

July 5, 1988 - Randall Terry was interviewed by press during National Day of Rescue.

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1988 - A New Biblical Generation

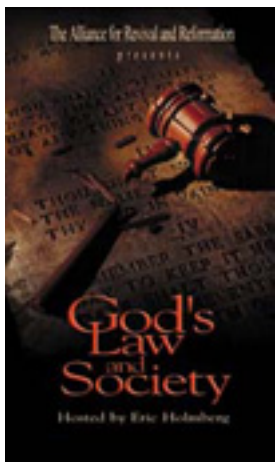
A biblical generation is defined as a forty year time period. If we look at recent American history, it is easy to see where these generations are delineated.

Around 1908, the high point of the Azusa Street Revival, God began to pour out his Spirit in many places in the world. The Pentecostal movement had its beginning in this revival and the Great Welsh Revival had begun a few years earlier. From Eastern Europe to India, Christians shared a common experience of refreshing and a renewal of the gifts of the Holy Spirit being restored to full operation in the Church.

Forty years later, in 1948, the same year that Israel became a nation, Billy Graham began his ministry. The Latter Rain movement, Healing Revival, and Charismatic movement had their roots in events that took place during this year. The apostolic, prophetic and evangelistic ministries were restored in a greater measure for the purpose of equipping Christians for works of service.

Then in 1988, the Spirit was poured out like never before. We have yet to see the full extent of this revival, but it is probable that it will bring global awakening, the dissolution of tyrannical governments and the restructuring of man-made hierarchies in the church. Much of what happened in the news in 1988 and 1989 was miraculous and can only be explained by a sovereign outpouring of the Spirit of God with power.

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1988 - The Year That Shook The World!

May 1988 - In the Soviet Union, China and Cuba, the Christian movement began to push back the tide of communism. What follows are news reports from those countries:

Soviet Union

In the midst of the pomp and fanfare of the 1000th birthday of Christianity in Russia, the younger generation in the Soviet Union is apparently showing a growing interest in spiritual matters. "There has been a religious revival among the young people," said deputy Chief Father Vladimir of the Russian Orthodoxy's main monastic center.

Young Russians are increasingly interested in joining the clergy, according to Time magazine, and they are attending church in unprecedented numbers. For example, at a monastery that reopened as a church after a period of government control, two-fifths of the congregation is in their 20's and 30's.

The growing interest in Christianity among the youth during the state-sanctioned celebration may stem from boredom, disillusionment, and cynicism - which the Soviet government is acknowledging as a problem.

This is most definitely a far cry from the rhetoric of past Soviet regimes, which predicted a total eradication of faith and Christianity by this date. As millions of nationals celebrate the arrival of the Christian gospel in the Soviet Union, and as young people return to the churches in record numbers, it will most likely open the doors for even more lively discussion in the Kremlin about the future of the USSR.

China

A spiritual awakening is taking place in the People's Republic of China which has been attracting the attention of the concerned government for several years. The growth of Christianity in this country is occurring at record rates. Today there are an estimated 50 million believers in China, and at this present rate of growth the number may surpass 100 million in 14 years time.

What does the future hold for China? Although government restrictions are not likely to stop overnight, it is very likely that policies will become more relaxed as government officials become Christians. Reports are already being circulated about officials in all levels of the communist government who are having personal encounters with Jesus Christ.

On one of the most prestigious campuses in the People's Republic of China, Beijing University, students instigated the destruction of a four-story tall statue of revolutionary leader Mao Tse Tung. Destruction of the statue was perceived by university officials as a move to lessen the late leader's influence. A middle

aged professor who helped erect the statue in 1967 said, "It's a symbol of an era, and that era is over. Taking it down is only natural."

Cuba

The moral leadership of Cuban Christians is gaining them respect in the eyes of state officials, according to a U.S. missionary leader who visited Cuban churches in January.

"The state is gradually recognizing the positive moral strength of the evangelical church and is showing an openness to the churches' request for standing before governmental agencies," says Gordon Johnson, president of Rio Grande Bible Institute and Language School in Edinburg, Texas.

Johnson, who has made 24 trips to Latin America, says that a change in attitude toward evangelical churches was noted in 1985 when a Brazilian Catholic priest, Frei Betto, interviewed Fidel Castro. "For the first time, Castro spoke of religion not necessarily as the 'opiate of the people,' but as a possible positive force in building a socialist state. This acceptance of 'religion' has lent a certain credence to evangelicals," says Johnson.

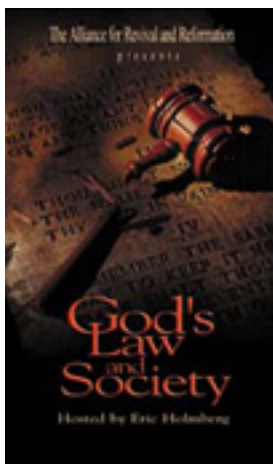
Philippines

July/August 1988 - In the Philippines the gospel is changing the lives of huge numbers of people who in turn are changing the course of their nation's history. With all of its poverty, factional political disputes, and problems left over from the Marcos period, the Philippines is a land of hope and opportunity.

A new president in February, 1986, replaced the corruption-ridden dictatorship of Ferdinand Marcos as the result of concentrated days of national prayer. A revitalized military is headed by outspoken Christians who are making their mark in that institution. Pastors who had been uninvolved outside of their pulpits are now in the forefront of exposing the deceptions of communism from the light of Scripture.

The spiritual awakening occurring in the Philippines is incomprehensible to the communists who assume the spiritual dimension of man to be irrelevant. They may never know why their apparatus, so painstakingly built up over the years, faces what could be a steady, and even rapid collapse. The next two years are not likely to be good ones for being a communist in the Philippines, but there is no doubt that they will be a great time for the Christians.

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Inside China's Underground

By Jay Rogers

1989 - "The Pro-Democracy Revolution in China: An Eyewitness Shares His Testimony"

September 1989 - After losing his passport during the Beijing Massacre one year ago, a Chinese exchange student returned to Manila last June with an exciting and insightful story to tell.

Kristin Ang was instrumental in planting an underground "house church" on the Xiamen University campus which grew to over 100 believers in less than two years. After seeing many of his fellow students saved, and filled with the Holy Spirit, tensions began to mount at the University. It seems that communist authorities were incensed by Kristin's evangelistic boldness and were beginning to watch him more closely at the time when his passport was cancelled.

Kristin became a Christian two years ago during a missionary outreach in the Philippines. Born and raised in the Philippines, which has millions of indigenous Chinese like Kristin, the young convert became God's perfect missionary to Mainland China. Six months before he gave his life to the Lord, Kristin had already been planning to be an exchange student at Xiamen University in the People's Republic of China.

Shortly thereafter, he met a Christian house church leader who needed help smuggling Bibles into China. Kristin responded to the great need in China for Bibles and Christian literature. He would often take Bibles to leaders of house churches, who would then distribute them to the people.

After one semester as an exchange student, Kristin transferred to Xiamen University feeling that the Lord wanted him to labor there. A chain reaction had begun at his school - through the witness of other new believers, a dorm church had rapidly grown to over 100 people. According to missionaries laboring in China today, Xiamen University is one of several Chinese universities which has been experiencing revival since the infamous massacre last June.

"We saw several people in the PLA (People's Liberation Army) security get saved," Kristin said. "There were also students saved at the University who were Communist party members."

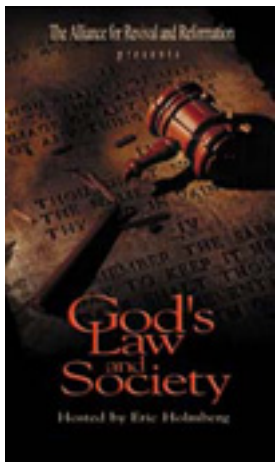
When asked if Christians were behind the pro-democracy movement, Kristin replied, "Some of the older Christians in China think that the call for democracy is a worldly struggle. But this is not true of new Christians. The rally in Xiamen was started by a guy who I led to the Lord and is a very good friend of mine." Kristin said that some of the Christians from the University had gone to Beijing during the week long student demonstration. To this day, he doesn't know what happened to his friends that were in the demonstration - if they were killed, arrested or made it out of the city.

In fact, it was a miracle that Kristin was able to leave the mainland. He had been travelling to Hong Kong every six weeks to smuggle Bibles into the country for the new believers on campus. When the massacre broke out the Chinese government declared martial law and put an end to all travel into the country. Had he been in the mainland, he would have been stuck there indefinitely.

Kristin believes that the Lord has used the massacre to expose Communism. "After this, the Chinese are going to see the truth about Communism. Now more people will come to the realization that they can no longer believe in something that is so evil."

"My vision is to work on a campus. Xiamen University, for instance, is a potpourri; it is a mixture of all the most intelligent people in China. All the future leaders of China are trained there. That is the hope of China. Some of them are Communist Party members; some of them are going to be government officials. I am not discounting the fact that others should also be reached, but the students are China's hope."

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The Coming Transformation of the USSR

By Jay Rogers

September 1989 - "The Soviet Union is opening up wider and wider to the gospel. Now is the time for Christians in America to take full advantage of the situation."

This description of the current spiritual state of the Soviet Union comes from Jim Gilbert, an American missionary, who has been travelling inside the Iron Curtain for several years. Gilbert believes that the Soviet Union is on the verge of an awakening of unprecedented proportions akin to the Great Welsh Revival at the turn of this century.

The underground Christian church in Estonia, Latvia, Lithuania and the Ukraine is presently experiencing great revival. Soviet states such as Georgia and Armenia are currently in a state of social upheaval. This scenario could ultimately lead to the establishment of freer Soviet states and possibly the emergence of independent, democratic European countries separate from the control of the Kremlin.

"Gorbachev is an intelligent man," says Gilbert. "It is likely that he sees that the communist system will inevitably fail and is in favor of dismantling it while remaining the power broker." Gilbert sees three possible scenarios for the Soviet Union in the next 10 years. The first two are possible outcomes but they are unlikely to happen. According to Gilbert, "The third one is the most likely to occur by the year 2000."

The first possibility is that Soviet leadership could fall back into the hands of a conservative communist like Andropov or Brezhnev. Gilbert says this is unlikely and most political analysts agree that Gorbachev will probably remain in power for many years.

The second possibility is that Gorbachev's reforms will work and that the concept of infusing new life into the old system will be successful. This is Gorbachev's hope - that somehow capitalism can revive the communist economy of the Soviet Union - but Gilbert disagrees. "It is obvious that perestroika has failed. The word means reconstruction - you can't revitalize something that is dead."

The third possibility is a total failure of the communist system and a breakup of the Soviet state into separate self-governing nations. The Ukraine, with a population of almost 50 million people, would be the largest nation in Europe if it is restored to self-rulership. Gilbert believes that this is likely to happen within the next 10 years. Gorbachev, he says, could emerge as a benevolent dictator over the remaining state of Russia and the Siberian states.

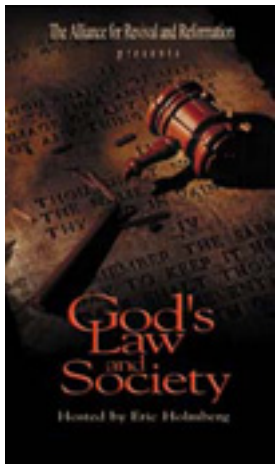
Presently, public demonstrations for freedom in the Baltic states, Soviet Georgia, and Armenia are common occurrences. Worker apathy coupled with natural disasters have made the retention of these satellites economically unprofitable. Gilbert believes that the policy of glasnost may be Gorbachev's way of speeding up a process which he sees as coming to an inevitable conclusion. In the meantime, the new

openness has paved the way for mass evangelism by American missionaries.

"The situation in the Soviet Union is a lot like what happened when Peter was in jail in the Book of Acts in the New Testament. The other disciples had been praying for Peter to be released. However, when this finally happened they couldn't believe that God had answered their prayers. In the same way, Christians in the United States have been praying for 70 years for freedom to preach the gospel in the Soviet Union. Now that it is happening we are being caught off guard."

Gilbert emphasized that American Christians should be taking bold initiatives, but dispensationalist thinking has gained such a stronghold in American churches that most are unprepared to do anything. "There should be a greater emphasis on victory," Gilbert said. "I believe that Jesus is concerned with seeing an expression of His glory in the Soviet Union before He returns."

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1989 - Behind The Freedom Revolution

by Leilani Corpus

June 1989 - The drama unfolding in the People's Republic of China before the watching world is not only setting the stage for a political revolution ... it is signaling a spiritual awakening of massive proportions. Influenced by a fast-growing Christian revival, as well as by the Christian ideas of Western democracy, Chinese young people are now questioning Marxist ideology - and they are making it clear to their elders that they are willing to die for their beliefs.

Ever since the Cultural Revolution, youth under age 18 have not been allowed to attend an official church, read the Bible, or be baptized. The combination of a lack of spiritual values, discontent with the tenets and ideas of the Communist Party, and increasing openness to Western ideas, is now driving the youth and workers alike to the streets of Beijing to demonstrate for democracy.

A Beijing missionary who was imprisoned for 10 years in a labor camp for his beliefs said recent events in China are an encouraging sign of increasing openness to Christianity. The missionary, who could not disclose his name, helped start several underground "fellowships" on Beijing campuses. Although the pro-democracy movement is not yet inundated by Christians, he said the youth are "opening up their minds." Chinese Christians are supportive of the new movement.

The last few months of protest has been considered one of the most extraordinary events to be witnessed in any Communist country, and "the biggest display of defiance in the 40-year history of Communist China," according to the Washington Post. "This was a major breakthrough in modern Chinese history," said Roderick Macfarquahar, director of Harvard's Fairbank Center for East Asian Research. He said it was the first time since 1949 that a demonstration by society against the state was made successfully in the face of a powerful government.

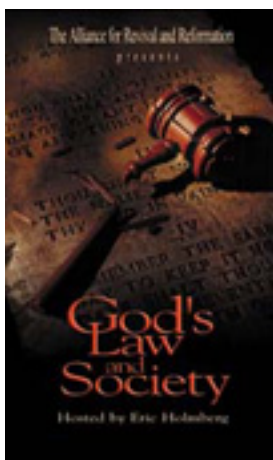
The recent carnage in Beijing left an estimated 3000 people dead and 12,000 wounded, and plunged the nation into massive upheaval. According to latest reports a key army unit was fighting against another unit.

This type of determination and resolve is apparently at the root of the Chinese student uprising. A Beijing missionary said that the student movement is "definitely beneficial for Christians. Religious activity is under state control, but the police are too busy dealing with political demonstrations to exercise church control." Since the Communists came to power in China, Christianity has grown exponentially. "There are 30 to 50 times more Christians," said one Beijing source. "There are 30 to 50 million Christians, and we're definitely seeing a revival among the underground churches."

What will be the final outcome? It is most likely that within a few more years the repressive communist system in China will be quietly swallowed up by the growing Christian movement. A new generation of

young Chinese leaders, motivated by new-found ideas of Christian liberty and individual freedom, will then begin to construct a new society built on Christian principles.

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Breaking Up the Eastern Bloc

By Jay Rogers

March 1990 - Just a short time ago, few people would have believed that communism would fall so suddenly and drastically without the intervention of U.S. military forces. Yet the Iron Curtain, which for so long seemed to be a permanent fixture, has miraculously begun to dismantle itself. By July, free local or national elections are scheduled to be held by all six of the Soviet Union's Warsaw Pact allies. A return to Stalinist dictatorships is unlikely. As a result of a waning Soviet threat, the United States is expected to make swift cuts in the military force stationed in Europe.

Most people are yet unaware of the role of the Christian Church in bringing change to the Eastern Bloc. A yearning for religious freedom, a right taken for granted in the West, has been at the heart of the cry for freedom in these nations for many years. Christian dissidents have been the most outspoken opponents of communism in Eastern Europe and some are now being exalted as leaders in newly liberated nations.

Our national press has not reported the role of the Eastern European Church in toppling communist governments; we have missed one of the most exciting stories of the past decade. In every nation, Christians have performed acts of heroism and, in some instances, have directly brought the downfall of communist governments. As the rushing wind of the Holy Spirit has been sweeping through Europe, God's servants have been used mightily to vindicate the oppressed people of the Communist Bloc.

Romania holds the best example a revolution that was sparked through the direct influence of the Church. According to a Time magazine report, "A Revolution's Unlikely Spark" (Jan. 1, 1990), the Rev. Laszlo Tokes, of the Reformed Church, drew the wrath of the communist authorities after his repeated denunciations of Ceausescu's regime.

In November, Tokes was beaten and stabbed by government thugs, yet refused to give into church officials who ordered him to transfer to a less volatile part of Romania. When a court order was obtained for his conviction, hundreds of supporters formed a human chain around Toke's building to protect him.

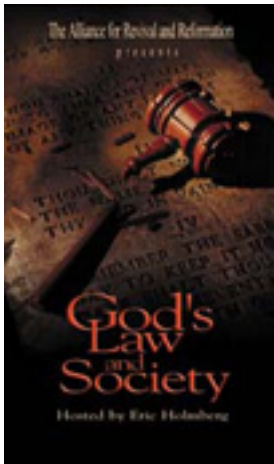
This triggered the crackdown that helped to inspire the nationwide demonstrations that toppled Ceausescu. Tokes, a once obscure minister, has joined the ranks of Eastern Europe's foremost fighters for freedom.

Many remaining communist governments are presently viewing the growing democracy movement with shock and amazement. China's Li Peng regime has been reportedly stunned by the news of the Romanian dictator Ceausescu's trial and execution. The similarity between Ceausescu's brutal use of force against the Romanian people and the Chinese government's massacre of students in Tiananmen Square ends only with the demise of the Romanian leader. Political analysts speculate that the Chinese government has

only one or two years before a fall from power occurs.

Other nations, long dedicated to the ideals of communism, are seemingly destined to be shaken by the emergence of pro-democracy forces. Other European nations, long dominated by the Soviet Union such as the Ukraine, Moldavia, Yugoslavia, and Albania have also experienced a movement toward democratic reforms. In addition to these European nations, observers of world politics are looking to the nations of Vietnam, North Korea, Cuba, Nicaragua and Libya to experience political transformations in the early 1990s.

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The 1990s:

Decade of a New Generation

By Jay Rogers

September 1990 - As we enter the 1990s, a new generation is appearing on the horizon - and the whole world is taking notice.

* A Newsweek Special Edition declares: "The New Teens" and attempts to answer these questions: "What makes them different? Who are their heroes? What problems do they face?"

* An Ebony magazine cover heralds: "The New Generation of the '90s" and describes a generation comprised of individuals with different ideas, who are "as equally bouyed by promising opportunities as they are weighted down with problems."

* A Time magazine cover proclaims "Twenty-Something" and examines a generation with unique culture, with their own set of problems, possibilities, situations and circumstances.

What is it that makes this generation so distinct?

The most talked about, most written about generation of our time, which is described loosely as the "under 25 generation," has been raised in a new and often bewildering world and has attitudes and ideas which are radically different from those who preceded them.

The "tribal" cultures of the late 60s and early 70s gave way to the self-gratifying "me-generation" of the late 70s and 80s, with the flower children trading in their youthful idealism of peace and love for a more materialistic "yuppie" lifestyle.

And now a new generation emerges. And everyone is asking, "What are they like?"

There is more of a thirst to tap into spiritual values than any of the previous generations. They hunger to fill spiritual voids and solve the problems of the world created by the apathy and self-centeredness of their parents.

It should not be surprising, therefore, when the current generation hits the college campuses and there is a social revolution that surpasses that of any generation of the modern times. The campuses will be the center of an outcry for peace of mind and stability that will ascend to the heavens. This will be a generation that calls on the name of God.

The campuses will become the subject of news reports. The growing consensus among the news media

will be that a spiritual revival is occurring among university students. Daily reports of unprecedented numbers of students attending prayer rallies on campus will become commonplace.

For a period of time, it will be as if heaven had touched earth. It will become normal among students to talk about the experiences they have had in prayer. As they touch God, the answers to many of the problems that plague our world will be revealed to them.

It is no coincidence that this generation has come on the scene at the present time. The whole world is in a state of transition. As we close out the millenium, entire nations are in a state of upheaval. The social, economic and political landscape of the world is fast changing. This is a generation of world changers. It is a generation that has come on the scene "for such a time as this."

Are You a Part of a Generation of Destiny?

By Bob and Rose Weiner

September 1990 - Three times in world history a wholesale slaughter of the "innocents" has taken place that has been filled with significant meaning.

The first occurred toward the end of a 400 year period when the nation of Israel was in slavery to the Egyptians. The Hebrew race had been reproducing so fast that the king felt threatened by a potential revolt against his authority, fearing that the slaves would escape the country. Around the year 1526 B.C. Pharaoh ordered that all the male infants born to the Hebrews should no longer be allowed to live and were to be thrown into the Nile River.

The second slaughter of the innocents took place shortly after the birth of Jesus Christ. Persian Magi from the East held among their cast a sacred prophecy that indicated that a new star would appear in the heavens indicating that the Divine Son of God had been born Whom they were to worship and adore.

The Persian Magi followed that star to Jerusalem and since they considered this child whose birth it signified to be a king, they went straight to the palace of King Herod. "Where is he that is born King of the Jews?" they asked, "for we have seen his star in the east and have come to worship Him."

Being secretly enraged by the Magi's announcement and feeling that a real threat to his throne existed, King Herod called the Jewish leaders together to inquire into the matter. Learning Messiah was to be born in Bethlehem, he privately called the Magi to find out exactly when the star had appeared and then sent them to search for the child. When they failed to return with information concerning the infant, Herod sent his soldiers to Bethlehem to kill all the children there from the age of two years old and under, in accordance with the Magi's account of the time frame of the infant's birth.

We come now to the third massacre of the innocents which began in the United States in 1973 with the injunction of Roe vs. Wade. If you are 17 years old, you are the first member of a generation who has been marked out for slaughter and escaped the abortion massacre.

Millions of your fellow classmates never made it to kindergarten, much less to the university, as their life was hopelessly snuffed out in the womb of their mother. USA today reports that of the colleges surveyed 68% revealed that they had a drop this fall in the number of applications from potential first year students because of the birth rate decline that hit the nation in the 1970s.¹

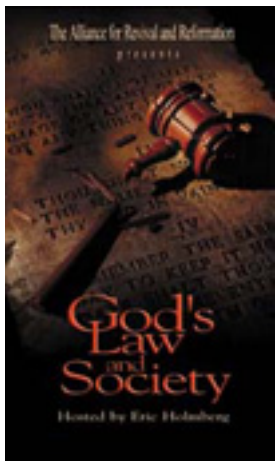
Have you ever asked yourself "Why?" Why weren't you one of the statistics that found its way into the garbage disposal or to the back alley in a trash bag? Why did you live and others die? Why did your parents want you and other parents did not want their children?

If evil forces work behind the will of man as Biblical history teaches, then what is so unique about this generation of young people that sinister forces have sought to destroy it for 17 years? And if despite the exhaustive efforts of the Prince of Darkness to destroy both Moses and Jesus, God delivered them both from destruction to fulfill His will, could there be a divine reason for your deliverance? Could there be a unique purpose for your existence? What great task does God have for this generation to fulfill?

If we interpret the abortion massacre in the light of Biblical history, this generation is most assuredly marked out as a generation of destiny.

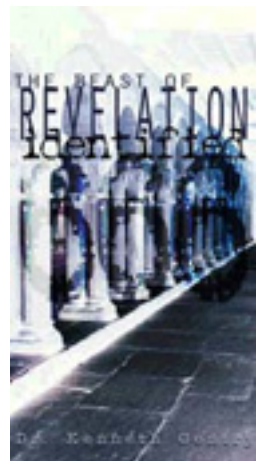
¹ USA Today, August 6, 1990, "LifeLine," College Math, Sec. D, p.1.

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In the Aftermath of War

By Bob and Rose Weiner

March 1991 - In the aftermath of the Persian Gulf War, many news sources referred to the "Humiliation of Iraq and Saddam Hussein." In the meantime, some Iraqis began to lose hope in Allah. Iraqi women could be seen going to Orthodox churches to seek help from the Christian God, as an ABC News video clip attested. "Humiliation" is closely related to the word "humility" which speaks of a humble and contrite heart. This is the heart revealed in these women - the willingness to open up in a new way to God.

The Christian witness, prayer and worship to God in the heart of Islamic territory did much to break the spiritual powers over the region. The war in the natural was a mirror of the war that was going on in the heavenlies as God moved to break the power of Islam in order to open up Moslem nations for the gospel. The Kuwaiti people are thankful to Americans for their liberty. Something they say that has created a bond between Kuwait and the American people that will always be there.

And now the Resistance Front wants democracy for Kuwait. The Resistance who worked during Iraq's occupation to protect the Iraqi people is demanding democracy, freedom of the speech, and freedom of press. The women are demanding a right to vote. They said the Emir can maintain his title as long as he doesn't stand in the way of liberty. This strikes at the heart of Islam which is dictatorial in nature and is on a collision course with free markets, free voting and free press. As the winds of freedom blow, Islamic nations will begin to open up to the gospel.

God is overturning nations on a massive scale never seen before. When the Lord of All Nations strikes down a great nation, brace yourself for action. Prepare for massive changes! The God of History will not lose the Great War for the Earth!

"For the first time ever, mankind is reaching a consensus on the best form of economy: free markets. At the rate we're going, the wave of reform will soon engulf the planet and leave any non-free-market countries trapped in a backwater of poverty. When poverty becomes a regional exception instead of the rule, socialist and totalitarian leaders will be killed or ousted ... For the first time ever, mankind is reaching a consensus on the best form of government: representative, multi-party democracies. Reports of reform and revolution are pouring in from everywhere."¹

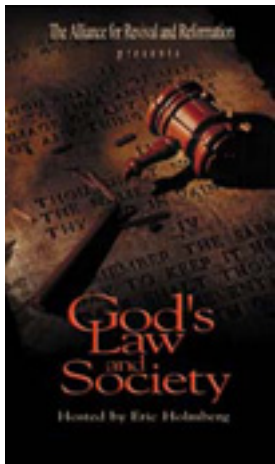
In China since the Tianenman Square massacre, according to Feb. 3, 1990 World, "In at least seven cities ... students have indicated ... that as many as 10% of entire student bodies have converted. In some cases entire dorms or even faculties have all become Christians." According to one lecturer at Xiamen University, "I would defy anyone to walk from one building to another on this campus and not bump into a group of students having a Bible study in the open air."

Because of the power that God is unleashing world wide, business as usual will not do anymore. The battle has shifted gears and now the battle for the entire planet's faith is coming our way. And Jesus promised that he would send signs with those believers to confirm His Word.

1 James H. Rutz, 1700 Years is Long Enough, Open Churches Ministries, Costa Mesa, Calif., p.36-37.

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The Fallen Star of Islam

By Jay Rogers

January/February 1991 - And I saw another angel come down from heaven, having great power, and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, "Babylon the great is fallen, is fallen!" Revelation 18:1,2

During the past two months, the world has watched as the nations have squared off over a small plot of valuable real estate - Kuwait. The United Nations have declared war on Iraq, a military dictatorship ruled by Saddam Hussein and have boldly demanded: "Get out of Kuwait!"

While some would say that this is a battle for oil, others in the Arab world say that it is a struggle of Islam against "the Great Satan." But from a biblical perspective, this is a struggle of a much wider proportion. When we speak of Iraq, Kuwait and Iran, nations which have troubled America since the Carter administration, we should understand that these nations encompass lands which once included the ancient kingdoms of the Chaldeans, the Medes and the Persians - known to biblical authors as - Babylon.

The verse in Revelation 18 "Babylon is fallen!" speaks of the ultimate triumph of God's kingdom and gives us an assurance that His glory will one day fill the whole earth. We have seen this process unfold dramatically in our lifetime.

During the past two years, the world has watched as communism - the great enemy of freedom - has fallen. The people of many nations quickly overturned their communist governments in favor of a more democratic representation of their people. With communism almost eliminated from the contest for the hearts and minds of the human race, there are only two great remaining forces competing for world dominion - Christianity and Islam.

The military conflict in the Middle East is only a reflection of a much greater conflict that is happening in the spiritual realm, or, if you are not inclined to think in such terms, it is a battle of ideas or two conflicting worldviews which cannot co-exist peaceably in the same universe. Both of these two remaining forces insist on total world dominion.

The outcome of the contest is coming quickly to a close. The result of the struggle will be determined by the fact that one group has been instructed that the battle is not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

The other company has been taught that power comes through domination; that bloodshed is the key to gaining control. Warfare is relegated to earthly struggles of the armies of the nations against each other. Understanding this, the outcome of this battle can easily be predicted - Islam will be defeated, the back of

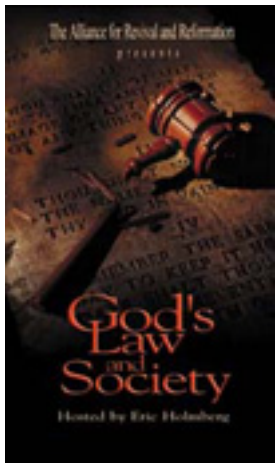
the world's largest religion will be broken - and its downfall will take place in a shorter period of time than communism.

Natural Israel and the Church will increase. And millions of Muslims the world over will see at once that their concept of the one, true God - Allah - is not the same as the Father who was revealed through Jesus Christ. When a billion Muslims the world over see the great signs and wonders which are now about to take place, they will call on the name of the Living God - the God revealed through Jesus the only Son of God. And millions of Muslims will be saved.

Governments throughout the Middle East, Africa and Asia will dissolve overnight. Democracies will replace dictatorships; and the resulting freedom of religion will allow a great influx of Christianity, the true salt of the earth, to invade these nations and bring peace - not war - because peace can only be realized when Christ is formed within the hearts of the people.

The military conflict in the Middle East is only a reflection of a much greater conflict that is happening in the spiritual realm, or, if you are not inclined to think in such terms, it is a battle of ideas or two conflicting worldviews which cannot co-exist peaceably in the same universe. Both of these two remaining forces insist on total world dominion.

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A Note on this Special Tenth Anniversary Issue:

By Jay Rogers

5/91

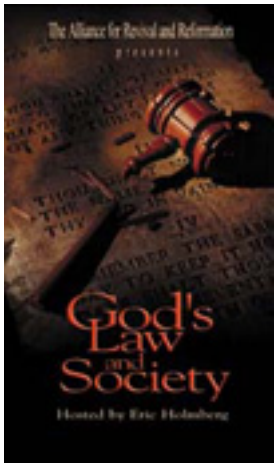
As we go to print this month, there are two exciting developments that we have decided to include as the main features of the May Forerunner.

First, this month marks the tenth anniversary of The Forerunner - which was conceived as a "prophetic voice" to the youth of America in May of 1981. Under the leadership of Bob and Rose Weiner and Lee Grady, The Forerunner has consistently provided remarkable insight into world events and has been a chronicle of what God has been saying to the young people of our nation for the past ten years. This Tenth Anniversary Issue chronicles, year by year, some of the most significant articles which have appeared in The Forerunner since May 1981. The coverage of the most powerful events of the past ten years begins on page 6. We have printed some additional copies of this issue which are available at special bulk rates. For ordering information turn to page 23.

And second, a newly formed campus outreach ministry - Christian Youth International - has begun in the Soviet Union as a response to the unprecedented spiritual awakening which is now affecting thousands of Soviet students. Bob and Rose Weiner, with the help of directors, José and Joyce Pascua, have a powerful vision to plant churches on every major university campus in the Soviet Union. What is happening in the Soviet Union is so phenomenal that we have devoted special coverage in this issue to the work God has begun among the youth of the largest nation in the world. After having spent some time among the students of the Soviet Union, we have some very exciting testimonies to tell you.

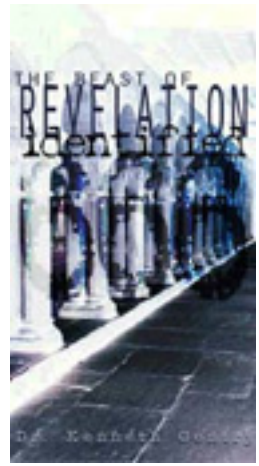
This Special Tenth Anniversary Issue marks a watershed in the history of The Forerunner as a publication - we stand at the doorway of a new beginning which has occurred as a result of God's goodness. We invite you to celebrate with us! God has a plan for you to be a part of what He is about to do among the young people in all the nations of the earth. The events of the next ten years will be even more powerful than anything which has occurred in the past!

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The Forerunner to begin in Soviet Union

5/91

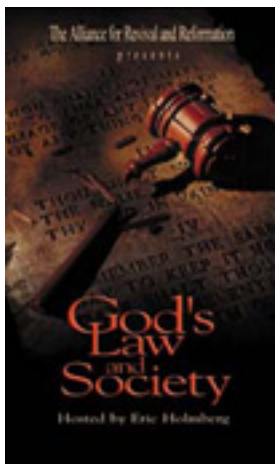
It was good to talk with you and to hear first hand about the vision that you have to see a Forerunner-type newspaper established within the Soviet Union for Soviet students. This effort couldn't be more on target as far as we're concerned. We're honored to be a significant part of your ministry, and will look forward to hearing how the effort in the Soviet Union is progressing.

John Beckett
Chairman, Intercessors for America
Elyria, Ohio

Editor's Note: At a special leadership conference held April 3-7 in Moscow, a staff of 30 Soviet students were organized who volunteered to work on a Russian language edition of The Forerunner. These students will distribute this newspaper beginning in the Fall on the campuses across the 11 time zones of the Soviet Union.

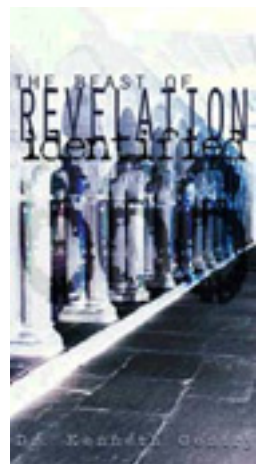
The main office of the Soviet Forerunner - "Predtecha: Good News for the Soviet Union" - will be located in Kiev, and correspondents, photographers, artists and writers will contribute to the newspaper from cities all over the Soviet Union. For special coverage of this conference and news about the Soviet Forerunner, turn to pages 12, 13 and 24.

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Russian language Forerunner

By Jay Rogers

5/91

The Soviet Union - the country with the largest land mass in the world - has within its borders over a hundred ethnic groups speaking hundreds of languages and dialects. Stretching nearly halfway around the world (11 time zones) this area represents one of the most diverse mixtures of races and people found anywhere in the world.

And now The Forerunner is appearing in the Russian language. Last April, at Christian Youth International's Evangelism Training Seminar in Moscow, a staff of over 30 students were assembled who will be writing and distributing a newspaper to the university campuses all across the Soviet Union.

From Moscow to Vladivostok, Riga to Kiev, thousands of Russian speaking university students will be receiving a newspaper declaring that God's word is sovereign over every area of Soviet life. Passages of scripture with expository teaching will be included in this publication, along with the exciting stories of the throngs of young people who are coming to know God daily.

Soviet students will discover for the first time, the heritage of Russia which is rich in Christian history, as well as principles for the reformation of their government. Articles on science, music, the arts, economics, education - all fields of learning - will be presented from a uniquely Christian perspective.

Two managing editors from Kiev, several journalism majors, artists and photographers from campuses all across the Soviet Union are eager to begin work on this publication. We will be training the staff in workshops to be held at a national leadership conference in Moscow in July, and the editors will receive in depth training for the following three weeks at the main editorial office in Kiev.

How you can help

The workers are ready and waiting. The only remaining need is funding for computer equipment, supplies and staff salaries. This is where you can help! Your tax deductible gift is needed at this time to bring the gospel in printed form to the university campuses of the Soviet Union.

Currently, the exchange rate of American dollars for Soviet rubles is so high that a gift of only \$100 can pay a one year salary for one of Soviet students who will be employed as full time staff members. Computer hardware and software, including a laser printer, will also be donated to the Soviet Forerunner. This is your opportunity be a part of the work in one of the most fertile harvest fields in the world today!

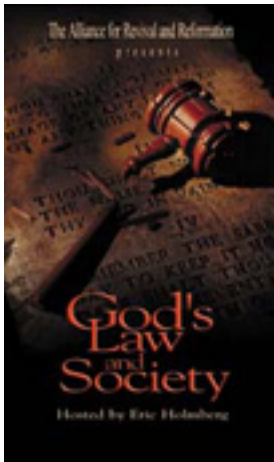
There are two ways in which you can help to ensure the success of this valuable effort:

1. Donate a special gift. Computer equipment and other needed supplies are being paid for by individuals

through tax deductible gifts. Other costs, such as shipping, mailing and printing, are also going to need to be covered for the first few issues.

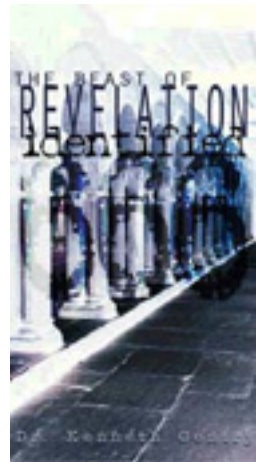
2. Buy a subscription to The Forerunner. When you buy a new subscription, renew your subscription, or add a year to your current subscription, a portion of your money will be used to pay for much needed supplies for the Soviet Forerunner. Will you be a part of this important effort?

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A Walk Through Red Square

An Interview with Soviet University Students

By Jay Rogers

5/91

On April 8th, I had the privilege of being able to talk to Alexey Salapatov and Alexander (Sasha) Bolotnikov, two of the young Christians who are being trained as leaders of Christian Youth International - a Soviet based organization which is training thousands of young people to reach the universities, institutes and academies of the U.S.S.R. with the gospel.

After one of the night sessions of the conference, we took the subway from the Izmajilovo Hotel - near the Olympic complex in Moscow - and arrived in Red Square at about 10:30 PM. For the next two hours we walked through Red Square and the Kremlin talking about their newfound faith in Jesus Christ and their experience as young people living in the Soviet Union.

Visiting Red Square for the first time as an American was remarkable - the façade of a repressive police state is firmly ingrained there in many of the images: Lenin's tomb, the Supreme Soviet, the museum of atheism. Ironically these buildings are recent additions standing in stark contrast to the Gothic architecture of the many Russian Orthodox churches of Czarist Russia which dot the courtyard of the Kremlin.

Communism has not been able to resist the power of Liberty which has been unleashed through the Holy Spirit. A Christian renaissance is being birthed through young people such as Sasha and Alexy. Here in the midst of the citadel of communism, we talked freely about God's plans for their lives and the big picture of what has happened throughout the centuries in Russia - and what is to come.

FR: Tell about how you came to know the Lord, after being trained to be an atheist your whole life in communist schools?

Sasha: It was very interesting. Three years ago, I had a break in Crimea near the Black Sea. I went with my friend and we met two good, old women who were Moscow dissidents. They worked with Andrei Sakharov and published free literature. We talked with them many times.

One time they asked me: "Sasha, do you believe in God?" I answered them, "No, I don't!" And they said, "So ... you are an atheist!" It was true - I didn't believe in God before this. I was sure that God never existed. Only nature existed - I thought - and I could only believe in nature. But the words of these women struck me in my heart. I began to think about these things for two or three months.

After two or three months, I began to believe in God. First I believed: God exists - God is all - God is nature. Then I became a Judaist, because I am a Jew and didn't like the Russian Orthodox Church. I tried

to read many Russian Orthodox philosophers, but I didn't like them. About two years ago, I began to read the Jewish Torah. I began to read commentaries, and the Talmud. Then I studied in a Jewish seminary for almost two years.

Then one day in my hostel, I met a very good brother - now he is my brother in Jesus Christ - by the name of Oleg. He began to tell me about Jesus Christ. He told me to read the New Testament, I read it and asked him questions. But I didn't believe in Jesus Christ. I told Oleg: Jesus Christ is not my God - I have another - I believe in the One God - and so on.

But I asked Oleg one day, "Do you believe that I will accept Jesus Christ?" He answered me, "Sure! I am sure you will accept Jesus Christ because I pray for you and I believe."

He didn't say: I hope - he only said: I am sure. I began to see that Jesus loved me as himself. I didn't feel that I could reject this great love, it was against my principles. So about three months ago I accepted Jesus Christ.

FR: What are some of these buildings here in Red Square?

Sasha: Over here is the Presidium of the Supreme Soviet. Here is the historical museum. There is a building that was a great supermarket.

Alexy: It was ... in the last century.

Sasha: Yes, in the last century and last year there were many goods in this shop, but now it is empty. The Soviet government produced a lot of revenue from this shop in the past, but now it doesn't produce much.

Alexy: (Pointing to Lenin's Tomb) There is a verse in the Revelation of John, where our Lord said to the church at Pergamos: "I know that you live where the throne of Satan is." It is a little known historical fact that in that city of Pergamos, there was a great temple - a synagogue of Satan - just like that building (pointing to Lenin's Tomb) - only smaller. That building is a precise copy of that synagogue of Satan. It is an interesting footnote of history.

(Bells in the Kremlin Tower begin to ring at precisely 10:45 PM.)

Sasha: The changing of the guards will take place in about fifteen minutes. Over here are the main gates of the Kremlin. Gorbachev's car leaves through these gates. Directly behind us is an interesting spot - The Florid Place - "florid" meaning red.

Alexy: This is the Russian Calvary.

Sasha: It was built in the 12th century. Many people were killed here by the Czars and their death sentences were read from this place.

FR: This has a real demonic presence to it. It reminds me of the cemetery of the Huguenots in St. Augustine, Florida, where Spanish armies came and slaughtered the French Protestants. This has that same kind of feeling to it. So, tell me what happened here? Who was killed?

Sasha: Many revolutionaries of the past , such as Ivan Bolotnikov in the 15th century, were martyred in this place. In the 17th century, Stepan Reisen, a famous Russian folk leader, and many farmers of Russia began a struggle with the Czar and Stepan Reisen was killed.

Here is the famous monument of two Russian folk leaders, Meneny and Pezarsky. In the 16th century, Polish troops marched into the Kremlin and the Polish king seized power and became the Russian Czar. Meneny and Peszrarsky led the nation in the struggle against the Polish troops and had victory.

FR: Alexy, tell us your story about how you came to Christ.

Alexy: In December of 1989, I was feeling spiritually hungry. I began to look into philosophy, and martial arts, such as karate and Kung-Fu. I also met Hare Krishnas in a subway selling books by Indian philosophers. I began to read these books, but over a period of time I felt unsatisfied. Hare Krishna teaches that you must abstain from eating meat and other foods.

(At this point, 11 P.M., the guards in front of Lenin's tomb receive their replacements. We take a few moments to watch their goose-step march.)

Then I visited an evangelistic meeting and I saw my present pastor and church. I heard the message of the pastor - but I didn't like his preaching - because I heard his words through the perspective of the Hindu religion. I didn't think it was for me.

Then a friend, named Sergei, gave me an address and invited me to his church. I didn't promise him I would come but kept it in mind. God eventually led me to this church, but my heart was hard to the preaching the second time also. I didn't understand these people because they would laugh and jump and cry out "Praise the Lord! - Hallelujah!" I thought they were crazy. It was not my style.

When the meeting was finished, I spoke with the pastor and told him that I had read Hindu philosophy and thought that it was better than Christianity. I believed that Christ and all the other Hindu gods were the same. The pastor just said, "Peace to you - do you read the Bible?" I said "Yes." He told me to continue reading and I would understand. He invited me to come again to the church.

When I returned home, I began to read the Bible and I discovered the parable of the old and new wine. This parable says that if you taste old wine you don't want the new because the old wine tastes better. Then I realized this was talking about me! I had drunk old wine - the Hindu religion - in a spiritual sense, this philosophy was nothing more than pig's food.

I realized that I must come to know Christ. I took my Hindu books and put them away. The third time I visited my church, I asked to my pastor, "Does Christ still give salvation today, or not?" He said, "Only if you want to repent!" In the middle of the third meeting the pastor said, "I know that there are people in this room today who want to repent and accept Jesus. Who are these people?" I stood up from my chair and said, "I do!"

That day was September 16th, 1990. I accepted Jesus Christ as my personal Savior. That was a Saturday - the next day I was baptized in water. I became a member of that church which has many young people and I have found a lot of joy and happiness there.

FR: So you've been a Christian for six months and Sasha has been a Christian for three months. Do you see a lot of people your own age becoming Christians all of a sudden?

Alexy: Our church is very young. It has about one hundred people and all of them are between 16 and 24 years old. Only five people are older than me.

FR: How old are you?

Alexy: I'm seventeen.

FR: And Sasha is 21.

Sasha: Yes and my church is also very young.

FR: Why is this awakening happening now? Why not five years ago?

Sasha: Five years ago, when I studied in school, teachers would tell us many bad lies about the churches. Many KGB servicemen would visit our school and would tell us: Don't believe in God! - Don't visit the Church! - You must believe in communism, only in communism!

Alexy: In Lenin! In Marx! (laughs).

Sasha: Now many people are sick of Lenin and Marx. Many young people are looking for something new for their souls. Our task is to help them find Jesus Christ.

FR: In the United States we have heard much about perestroika and glasnost - the new openness. How has this affected you as young people living in the Soviet Union?

Alexy: I don't believe in it. You see ... at the beginning of perestroika many people believed. They said: "Maybe Gorbachev will help us. Maybe he knows the correct way for the government of our country." And they believed.

But now ... the rate of popularity for Gorby is very low. I know that American and Soviet television and radio have said that Gorbachev is very popular; he is a folk leader. It is not false, but it is not true. It is somewhere in the middle.

FR: At the same time, hasn't this country opened up a lot to new ideas since perestroika?

Alexy: No. Our country only opened the door for comfortable ideas. Ideas which were comfortable to the KGB and the government.

FR: What about freedom of religion?

Alexy: I know about this only from my own experience. Our church is persecuted even now.

FR: By the KGB?

Alexy: The KGB came to members of our church, who are all young people, and asked them to testify in writing that our church is abnormal, and that our pastor is a criminal.

FR: So, is there no greater freedom?

Sasha: Gorbachev, when he visited the U.S.A., France and other countries, tried to show foreigners that there was very great freedom in the U.S.S.R. But it's not true. We have greater freedom in comparison to the time of Brezhnev, but if I begin to compare our freedom and your freedom, there is a very great difference.

Our parliament didn't take away the restrictive laws about immigration. If I want to leave the Soviet Union, I must take a Visa and go to many bureaucratic organizations and the KGB. If I begin to start this process in January, I would be able to leave in September ... maybe.

Our government hasn't yet given us freedom for privatization of business and economic development. They gave some freedom for the newspapers, but not for business. The government still controls 99% of industry. The government prints more money but they can't increase production. It's tragic.

Alexy: For example, if I want to print a newspaper, I must register it with the state department. I may do it, but then I would have many problems with paper, with printing equipment and many other problems.

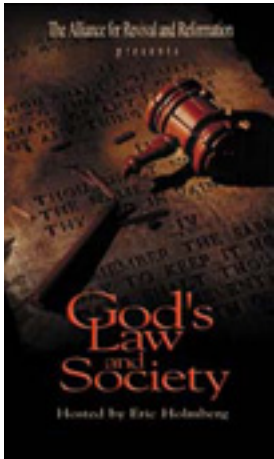
Sasha: There are many shortages with goods and food. To buy meat and sausage, we must have a special card. In Leningrad, for example, this card allows us to buy only half a kilogram of meat per month. That's not much.

And now Gorbachev has moved to the right because he cannot control the economic situation. Many

leaders have left Gorbachev and have joined with Yeltsin. That's why Shevardnadze resigned. Gorbachev visited our soon university after this. He told us a story about Shevardnadze, that when he was president of Georgia, he made some bad mistakes. Shevardnadze's Georgian colleagues wrote Gorbachev a letter saying that they would expose him in the press, if he would stay in power. And Gorbachev claimed that this is why Shevardnadze needed to leave his post.

Alexy: Our government has changed, but it is only the peak of the mountain.

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Called to Soviet Asia

By Jay Rogers

5/91

MOSCOW (FR) - Two years ago, Eugene Mastratov worked as an oil prospector searching the northern reaches of Soviet Asia for natural gas and oil. Today his life has been radically transformed. He is still compelled to travel to obscure lands, but his purpose is changed. His life has become emblematic of the mandate of the Apostle Paul, "to preach Christ where he is not known."

Last March, Eugene was sent out as a campus worker for Christian Youth International to several cities in southeastern Soviet Asia. His task was to invite Christian students to a conference in Moscow for five days of teaching and training in evangelism. Instead, his time among students, many of whom had never even heard the name of Jesus Christ, became a time of sharing his testimony and preaching the gospel.

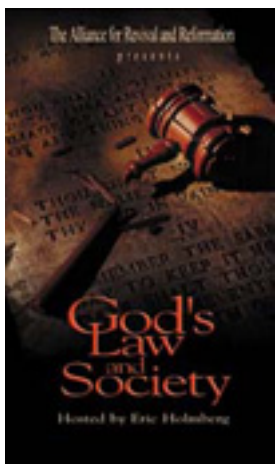
Visiting the cities of Vladivostok, Khabarovsk, Yushno Sakhalinsk, and Irkutsk (see map on page 13), Eugene talked to many young people in the university classrooms who were not yet acquainted with the concept of a personal God. Taking about two-thirds of his time to explain that "religion" portrays a false picture of God, Eugene would use the remaining third of his time to introduce the students to the power of the Holy Spirit and Biblical Christianity.

Once the students were introduced to Jesus Christ as a living, personal Savior, "their eyes lit up like fire." Seeing their spiritual hunger, Eugene invited them to pray with him and receive salvation. Later, he met with the students in his hotel and talked with them further about salvation and the Christian life. Several of these students were able to travel thousands of miles to the evangelism and leadership training conference in Moscow on April 3-7.

Today Eugene Mastratov, a young Christian who recently committed his life to Christ in January of 1991, has a burning vision to spread the gospel all over the Soviet Union. He spoke of his desire to boldly preach where Christ is not known. There are many cities in the Soviet Union, founded since the communist revolution, that have no churches and no gospel witness.

This summer he hopes to travel to three such cities, Kamchatka, Magaden and Irkutsk. In doing so he will accomplish important apostolic work, bringing the message of salvation to many who have yet to hear about Jesus Christ.

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CYI Conference Held in Moscow

By Jay Rogers

5/91

MOSCOW (FR) - This is the hour of destiny for the Soviet Union! Today the hope of a renaissance is being birthed in the Soviet Union. While some have predicted future gloom for this nation, the Word of God offers a brighter promise: "All the ends of the earth shall remember and turn to the Lord, and all the families of the nations will bow down before Him. For dominion belongs to the Lord and He rules over the nations" (Psalm 22:27).

A revolution is quietly taking place in the Soviet Union. The situation in this country is similar to what happened in the 1960s in America - there is political and economic turmoil, there are frequent demonstrations and worker's strikes - but also like the 1960s, there is a "Jesus Movement" among the young people.

On April 3-7, an evangelism and church planting training seminar was held in the Izmajilovo Hotel, near the Olympic complex, in Moscow. This conference, the first leadership training seminar of Christian Youth International, was attended by 300 Soviet university students. Some came thousands of miles from cities in Soviet Asia.

These young people are among the brightest and most promising leaders in their society. These Soviet students love God; they are servants; they are intelligent, and full of faith and excitement. These students are the future of the Soviet Union.

According to director, José Pascua, "Christian Youth International is a Soviet based organization, which will be staffed by Soviet Christians. From here we will send evangelists to Red China and Eastern Europe and reach the whole world."

Founder and President, Bob Weiner, further described the vision: "Working together with Terry Law, Daniel Williams of Calvary Ministries, and Mission Possible, we are going to see the glory of God come in the Soviet Union. Every city, every town will have a new wine skin - a fresh expression of the glorious Church."

There was truly a Spirit of Revival present throughout the five days of the conference. The main characteristic among the students was their genuine love for Jesus Christ and for each other. Their excitement at the expectation of a growing movement all across the Soviet Union resulted in an electric fervor.

Featured speakers during the five day conference included Keith Curley, a pastor from Houston, Texas, and Daniel Williams, founder of Riga Bible College in Riga, Latvia. Students met for three sessions a

day which included many hours of praise, teaching and leadership training.

On Saturday, April 6, they were given 11,500 Russian New Testaments, hundreds of copies of Jesus Brings New Life, a foundational Bible study series by Bob and Rose Weiner, recently translated and printed in the Russian language, and hundreds of complete Russian Bibles. These were the first of the 230,000 New Testaments donated to CYI by Terry Law Ministries and Mission Possible.

From April to July, these 300 newly equipped Christian leaders will be conducting Bible studies among university students all across the Soviet Union. Students who successfully complete the Bible study program will be given an invitation to an all-expense paid leadership conference held at the Izmajilovo Hotel in July.

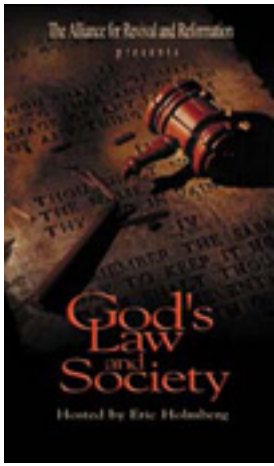
It was estimated by the directors of CYI that the July conference will be attended by over 4000 Christian students. The remaining 218,500 New Testaments will be distributed to the thousands of leaders who will be trained at this conference. CYI also hopes to print 100,000 Bible study books in the Russian language which will be used in evangelistic Bible studies all across the U.S.S.R.

Churches will be planted on those universities where large numbers of Soviet students are experiencing revival. The goal of CYI is to plant a New Testament church on every major university campus in the Soviet Union.

If you would like more information on the CYI conference being held in July, or if you would like to contribute financially to success of the conference, write:

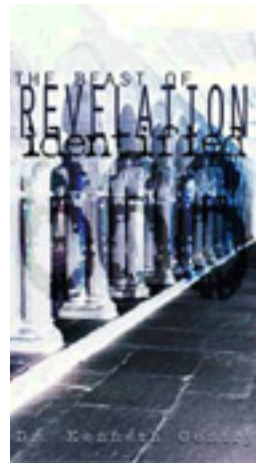
Christian Youth International
Bob and Rose Weiner Ministries, Intl.
P.O. Box 1799
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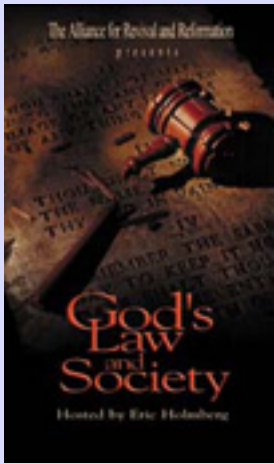
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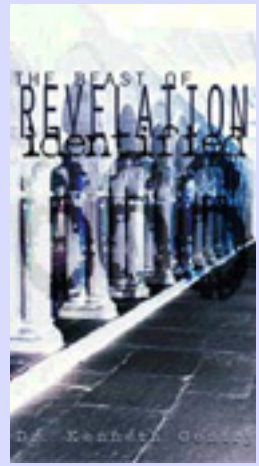
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Apartheid Being Dismantled

5/89

JOHANNESBURG, So. Africa (NIRR) - Apartheid is being dismantled piece by piece in South Africa by new laws and policies, but not until recently has there been visible evidence of a change in the root cause of racial strife in the nation. Leaders in white churches in South Africa have begun to acknowledge that apartheid is a sin, agreeing that attempts to defend it are heretical, and asking forgiveness for having helped to maintain it.

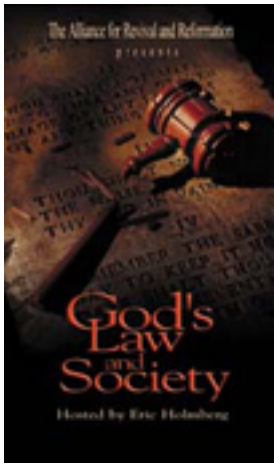
The statements of repentance came during a meeting in early March when key leaders of white, black, and mixed-race branches of the Dutch Reformed Church in South Africa discussed racial problems. Observers see the results of that meeting as a first step to dealing with the roots of apartheid.

Historically, the "establishment" white Dutch Reformed Church has provided the theological underpinnings of apartheid for the ruling three million Afrikaners - using the Bible erroneously to promote a form of white supremacy. The church, with about one million adult members, was expelled from the World Alliance of Reformed Churches (WARC) in the early 1980s after the WARC declared apartheid a heresy. The church was told it could not be reinstated until it agreed with this statement.

Since 80 percent of the country's legislators belong to the church, Western analysts said the actions of Dutch Reformed leaders this month could be a significant step toward dismantling apartheid. However, non-whites at the meeting complained that their white brethren, in failing to address specific racial-separation ills and practices, did not go far enough in rejecting apartheid. Indeed, the whites later in the meeting seemed to soften their position, pointing out they had condemned "discriminatory apartheid" rather than apartheid in all its forms, according to press reports.

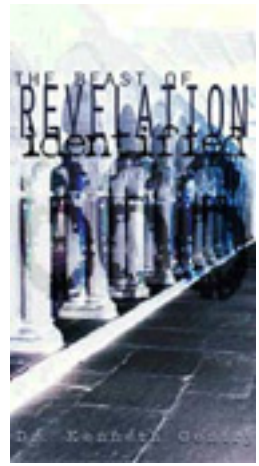
They also refused to embrace a strongly worded anti-apartheid statement adopted by the non-white groups, whose churches have about 1.8 million members. And a week later a high-level policy-making commission of their church said it would not support resistance to apartheid and appointed a committee to study the issue before committing the church to an official position. The meeting was sponsored by the Reformed Ecumenical Council, a conservative Michigan-based counterpart to WARC.

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Pro-democracy Movements Sweep AFRICA

10/91

Massive pro-democracy protests in Mali recently led to the overthrow of dictator General Moussa Traore, who had ruled that West African nation for 23 years. The coup leaders are promising multi-party elections.

Similar protest has led to the toppling of the Marxist regime of Mathiew Kerekou in Benin. This West African state is following in the footsteps of a worldwide movement that is sweeping the African continent as well.

The Ivory Coast and Cape Verde Islands have held initial multi-party elections. Zambia and Burkino Faso are also planning their first free elections.

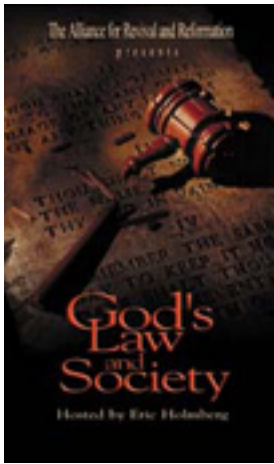
The socialist Frelimo government of Mozambique has renounced Marxism, embraced some free-market principles for their state run economy and conceded to some form of multi party elections. Nevertheless, they have set many restrictions for participating parties and rigidly control the media and the electoral commission.

Strong pro-democracy movements are challenging the authoritarian governments and one-party dictatorships of Madagascar, Gabon, Nigeria, Zaire, Angola, Kenya, Zambia, Mozambique, Togo, Ghana and Tunisia.

Currently there are 45 one-party dictatorships in Africa. Pro-democracy groups in Africa have called upon Americans to lobby the State Department to cease giving aid to the Marxist regimes of countries such as, Angola, Congo, Madagascar, Zimbabwe, etc., and invest this money in the blossoming economies of free market nations instead.

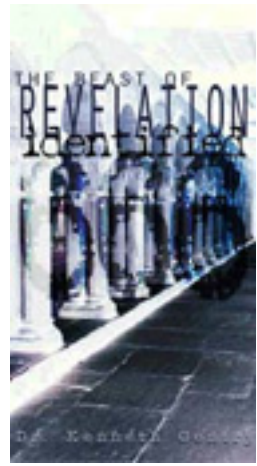
The U.S. and Africa Statistical Handbook 1991, is available by writing: The Heritage Foundation, 214 Massachusetts Avenue, N.E., Washington DC 20002, or phone 202-546-4400.

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jrogers@forerunner.com

Aid Floods into Romania after Fall of Ceausescu

3/90

BUCHAREST, Romania (EP) - In a week of violent uprising in January, the iron-fisted rule of Romanian President Nicolae Ceausescu came to an end. Now Christian missionaries are rushing to bring physical and spiritual relief to Romania, as the nation struggles to cope with its newly won freedom, and with the terrible price that was paid to attain it.

Ceausescu and his wife were captured and executed after secret trial by a revolutionary tribunal, and members of the secret police are being sought and captured.

Churches in Romania played a significant role in toppling the government. As demonstrations grew in the city of Arad in December, Baptist leaders preached sermons calling for liberty. Hundreds of church members knelt to pray and chanted, "God is with us! God is with us!"

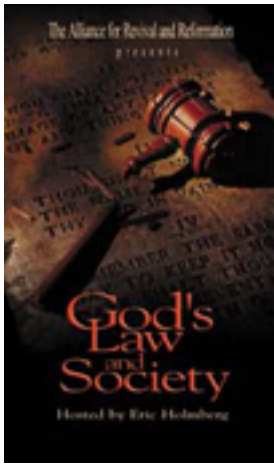
Along with calls for freedom, Christians called for an emphasis on the Gospel. "Every home must have a Bible and we must build many churches," said one speaker. "We must build more churches - not more bars!" Many churches were destroyed in Ceausescu's so-called "urban renewal" programs.

Romania is the last Warsaw Pact nation outside of the Soviet Union to overthrow its government. The only remaining Communist government is Albania, which is not a member of the Warsaw Pact and continues to be the world's leading oppressor of the Church.

Now that the armed struggle is over in Romania, Christian ministries are working swiftly to bring aid to those afflicted by the war. Christian Mission to the Communist World (CMCW) was one of the first relief teams to bring medicines, food, clothing heating materials, and Bibles.

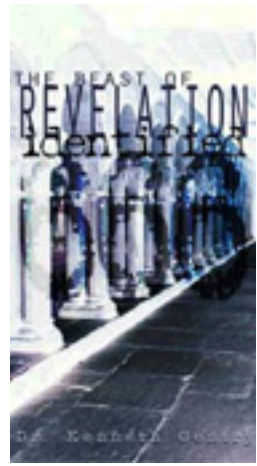
Dr. Hans M. Braun, international secretary to CMCW, observed, "The Romanian people celebrate a measure of freedom they have not known in 40 years. Their joy is tempered by a sadness as they count the thousands who have died violently in this week of terror." He called the end of the Ceausescu regime an answer to prayer.

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Aid to Vietnam

7/88

PHOENIX, AZ (EP) - America is headed back into Vietnam. But this time it will be with medical help and Bibles. Vietnam's increasing openness is giving Christian ministries a chance to help heal the wounds of war, not only in Vietnam, but also in the U.S.

"A great division has existed all these years in the U.S., with the right on one side, the left on the other, and bewildered masses in between," explains Dr. Larry Ward, who is coordinating private aid to Vietnam and working as a volunteer with NEED, a Phoenix-based ministry focusing on Vietnam. "There's nothing that will close the gap for the American people except doing something together. Rhetoric won't do it. We can do something positive to help.

Foreign missions work in Vietnam came to a halt in 1975 when Saigon fell to the North Vietnamese. Ward escorted some 1300 people out of Vietnam and helped them find new lives in America. He also ran a rescue operation for Vietnam's "boat people" who fled the country after the fall.

When he returned to Vietnam in 1979, it was with apprehension. "I expected hostility," he admits. "It had been over four years since I had left Vietnam in the big wild rush with the others. When I went back I confess to wondering, 'How will the people respond - the people left behind?' My very first experience was this: I walked around a corner and there were 30 or 40 guys sitting outside what used to be the Bank of America, in an outside cafe drinking beer and coffee. I stopped in front of them and said 'Good morning, how are you?'"

The men asked Ward where he was from, and he told them he hailed from the United States. "They started clapping, because I was from the United States of America. The only dirty looks I ever had in 31 trips since August of 1979 were when they thought I was a Russian. Especially on the streets of Ho Chi Minh City, people are very friendly and will come up and say 'Thank you.'"

The church in Vietnam has grown under oppression, says Ward. "I don't think the pressure on the church has let up. It's estimated that the church may be three times bigger than when we left it in April of 1975. People like myself helped much of the leadership escape, but we're grateful for the ones who stayed behind with incredible courage."

The communist government of Vietnam has only recently released South Vietnamese military chaplains, who were held in "re-education" camps for 13 years. The chief of chaplains is still being held. "I think in the minds of the Vietnamese this was the real enemy," explains Ward. "Here were the guys whose faith - even in the prison camps - helped people find the Lord."

The Vietnamese government welcomes the private aid provided by Christian organizations but turns its

back on the religious goals of the relief workers. "We identify ourselves as Christians," explains Ward. "We don't play games. It appears the government is just going to close their eyes to that. It's carefully ignored in all of the official discussions, but we've been totally upfront."

A war fought with bombs, grenades and landmines left behind an estimated 60,000 amputees, including perhaps 16,000 crippled children. Many of the groups whose efforts Ward coordinates are providing wheelchairs, crutches, and artificial limbs.

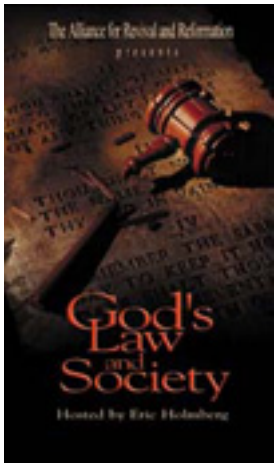
"It is a beautiful significance in that we're coming full circle," observes Ward. "What became great evangelistic opportunities in Vietnam began in the late '60s when an Alliance missionary begged for help for the disabled. I was World Vision's overseas director then and began sending in wheelchairs and crutches. That opened the door, the church earned the right to be heard. We saw incredible things happen in evangelism during the dark days of the war. Thousands were won for Christ."

Those kind of evangelistic opportunities may be opening up again, but Ward's advice is to go slow. "The phone rings every day with people who want to go, but cautions need to be sounded for people going in. We have been totally upfront in announcing ourselves as Christians. We always check with churches to be sure we will not put them in danger by attending their services.

"One thing people have to be awfully careful about is taking official permission to see church leaders and then taking in Bibles without permission. When we were there in December the screws were being tightened. Someone had come in and brought hundreds of Bibles, bringing the church under new scrutiny. This is still a communist regime that sets people against other people. I tell people to exercise great caution; we come and go but the church has to stay there."

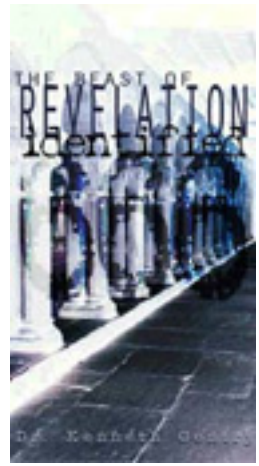
The lack of diplomatic ties between the U.S. and Vietnam makes official government aid impossible, so the private sector aid which Ward is coordinating (with the government's encouragement) is vital. A number of Christian organizations are beginning work in Vietnam, though none have established a full-time presence there.

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Australia and New Zealand Report

- by Bob Nolte
3/89

ADELAIDE, Australia (FR) - Three thousand Christians marched down the main streets of this Australian city early this year, proclaiming God's ownership of the city and praying for the government as the parade halted in front of various city offices and business houses. The rally, held in conjunction with a nationwide Christian conference called Revival '89, was yet another visible sign of the impact Christianity is having upon the nation of Australia.

Participants in the parade were numerous young people from Maranatha fellowships in New Zealand and Australia, some of whom had only been recently converted to Christ. Bob Weiner, founder and president of Maranatha Campus Ministries, was a keynote speaker at the convention - which drew leaders from throughout the Pacific region.

The Adelaide conference, sponsored by Barry Chant, leader of Tabor House, underscored a year of Christian activity that caused even secular observers to marvel. Last September, a constitutional amendment which many Christians feared would curtail civil and religious liberties was resoundingly defeated. One noted newspaper columnist in a Melbourne daily wrote of that event: "Christians have made their presence felt during the last year more than at any other time in our history. Voters turned down the national referendum that would have given government a stronger voice ... I suspect (the Christians') opposition did much to influence voters. As for this writer, I welcome the Christian viewpoint in Australia. It's about time we heard from them."

There was also more movement toward Christian unity in Australia last year as over 35,000 people, including youth from Maranatha churches in Melbourne and Sydney, joined the National Prayer Gathering in the nation's capitol, Canberra. In keeping with the 200th birthday celebration of Australia, the Bible Society last year organized Christians to distribute Bibles to every household in the country.

Meanwhile, Maranatha campus churches in Sydney and Melbourne continued to grow last year, adding more international students from southeast Asia than ever. More than 24,000 Australian editions of Forerunner were printed and distributed on campus. According to Grant Clark, editor of the newspaper, the publication of an Australian edition dovetailed with the nation's bicentennial, which "allowed the nation to focus on its foundations and achievements. It has also allowed a time to ponder our future. Many politicians, church leaders and sportsmen have called for Australia's youth to lay the foundation for the next 200 years."

Evangelism has penetrated the Sydney University campus so powerfully that a recent poll disclosed that Christians have become the second largest group on campus, second only to the ski club! Christians are also making inroads into politics. In New South Wales, three Christians formed "Call to Australia," a new political party. During a hotly contested election, three party members were swept into office and

now control the balance of power in the New South Wales Upper House. In Adelaide, the Student Representative Council President is a Christian and a member of an Assembly of God Church.

With this growth of Christian influence has also come an increase in Australia's stature worldwide. NBC Television spent a week televising live segments of the Bicentennial celebration, giving millions of Americans a window into a country they have known little about. Recent movies about life in Australia, such as "Crocodile Dundee I and II" and "A Cry in the Dark," have sparked a new wave of tourism - making it the number one industry in Australia. Hotels and related industries are building beachheads in not only the capitol cities of Sydney and Melbourne but also in medium-sized cities and resort towns where experts are predicting over 5 million tourists a year will visit by the turn of the century.

Visitors to Australia say there is a new spirit in the land, an enthusiasm and excitement that is translating into positive economic effects for the nation. Even though socialism has lurked in the culture for decades, a renewed free enterprise fervor is gripping the land, making Australia more prosperous than at any time in its history. "Aussies feel good about themselves," says Pastor Mark McClimens, who credits much of the change to the spiritual revival that is sweeping the land.

Meanwhile, in New Zealand, the promise of spiritual renewal is touching a country that one internationally-known Christian leader says "could go Marxist at any time unless a mighty Christian revival washes the land clean." Maranatha Campus Ministries has accepted the challenge to help change the nation: a team of 10 Americans, led by pastor Bob Muni, is now surrounded by a band of young, enthusiastic new believers who are preaching on campus and sharing Jesus Christ in classrooms, cafeterias and in their homes.

Christians who came to the campus during the Auckland outreach were amazed by the openness of unbelievers who wanted to hear the gospel. Pastor Muni says he wants to bring New Zealand back to its spiritual moorings, and believes his core group of 45 are making an impact on the nation even though the campus fellowship has been active for less than a year.

The young people in the Auckland church have a passion to impact the world. Angela McGrath, 21, a freshman from England studying at the University of Auckland, says she wants to "restore the education system in New Zealand to godly principles." Presently, Angela says feminists and lesbians are running the teacher's college where she is enrolled. "We are raising up a new generation of Christian leaders in every area of life," she added.

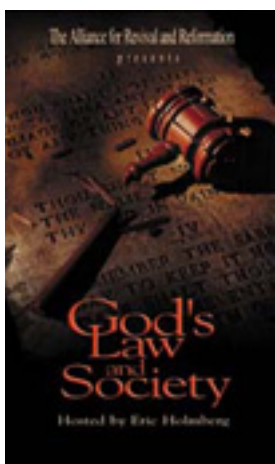
Nineteen-year-old engineering student David Senn watched Muni and evangelist Ken Dew preach boldly in the student union quad area during last summer's outreach. He gave his life to Christ as a result, and now stands in the same spot to preach his own messages. Senn commented: "I want to see us in student government next year to raise God's standard on the campus."

Larry Goodall, 21, a recent mechanical engineering graduate, is working for the government "to be a shining light." Goodall and dozens of other students say the campus was impacted by Maranatha's summer outreach. "When the Maranatha team arrived, it shook the campus," reported Megan Hughes, an

18-year old freshman majoring in science. "I was one of the people who was totally adamant that I would not get 'saved'! But I realized there was more to life than partying and drinking. I realized I had not gone to that meeting by chance. God had drawn me!" Megan says she wants to travel and witness to people all over the world about Jesus Christ. Right now, however, she admits there is much missionary work to be done at Auckland University.

But things are just beginning in New Zealand. Ken Dew and a team of young Maranatha evangelists will hit the Auckland campus once again in July of this year. If you are interested in being part of this venture, plus a 20-day evangelism thrust in Sydney and Melbourne, Australia, write: Maranatha Missions, P.O. Box 1799, Gainesville, FL 32602.

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Australia - Prayer at Capital

7/88

CANBERRA, Australia (EP) - Forty thousand Christians from around Australia held a "National Gathering" for prayer at the capital May 7-8 for the opening of the new Parliament House, making a public statement and praying for the nation and the deliberations which will take place in the new building. The new Parliament House was officially opened on May 9 by Her Majesty, Queen Elizabeth.

The theme for the national gathering was "Reconciliation - Justice - Mercy - Compassion: And they were all gathered together in one place with one accord." Participants carried banners and signs indicating the places from which they had traveled to attend the gathering, and making statements for their cause such as, "Australia, you belong to Jesus" and "Know God, know life: No God, no life." A number of church leaders carried a wooden cross.

After noon on May 7, the people formed a complete circle around the Parliament House, a distance of 3.5 kilometers. After prayer, they faced the building and sang hymns.

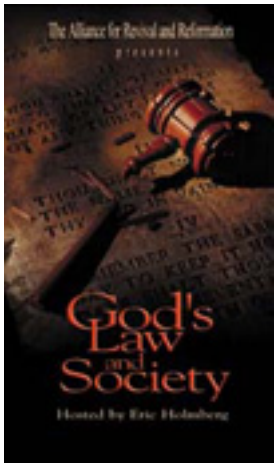
Later that afternoon one of the torches from the "Target 2000: Great Commission Torch Run" was brought to the gathering. David Hodgson, 17, of Canberra, ran the flaming torch to the gathering and used it to light another flame which could be seen all around the area. The torch had been brought from the "Washington for Jesus" prayer rally held in the U.S. on April 29.

The original torch was lit on Easter Sunday (April 3) on the Mount of Ascension in Israel, and was used to light several torches that are now being carried by relay teams across all continents over the next 18 months.

The weekend gathering concluded with a 7 a.m. church service held on the lawns in front of the new Parliament House. The service, led by Lt. Col. Ian Begley, the National Secretary of Australia for the Salvation Army, was attended by about 20,000. "Never in my 30 years of ministry have I ever seen such unity of purpose," declared Begley.

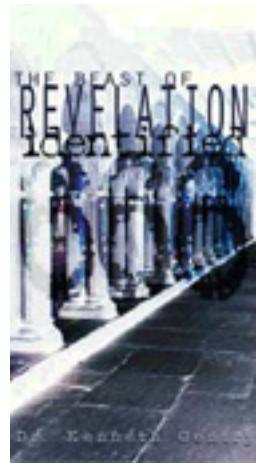
At the end of the gathering, many participants left wearing badges that read: "We opened New Parliament House with Prayer."

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Baguio City, Philippines experiences revival

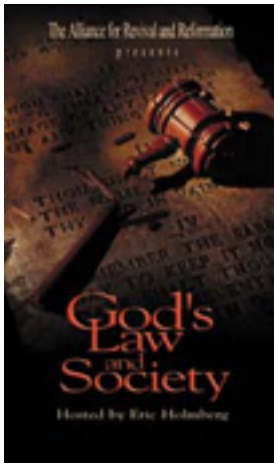
BAGUIO CITY, Philippines (FR) - Baguio City, dubbed the summer capital of the Philippine Islands as well as the psychic center of the nation, is experiencing its first true spiritual revival. "The psychics use snakes for healings," said Alden Manamtam, an evangelist with Maranatha Campus Ministries, "and they have conducted healings that have been documented by medical doctors." The psychics are world-renowned for healing tumors and other miracles.

However, Baguio is now witnessing the supernatural miraculous power of God - rather than a demonic counterfeit. Manamtam led a team of Filipinos and Australians into Baguio in late February to minister to university students. Miraculous healings took place nightly during the outreach meetings which were held in the Lion's Club and the Baguio Community Center, the largest auditorium in the city. "A girl with a deformed neck was healed," said Manamtam. She had never seen a miracle and was overwhelmed that God would do a miracle for her. "She was so touched that she cried for half an hour." Students were also healed of bronchitis, allergies, heart murmurs, and other ailments.

The team held "Campus 89" meetings with Joe Fabergas, a well-known contemporary Filipino musician along with popular Indonesian recording artist Bram Manusama. "A karate fighter who was very violent was saved," Manamtam added. Manamtam led the team for the first two weeks and was followed by Maranatha evangelist Rice Broocks. During one of Broocks' meetings, Jett Bunay, the president of the University of Baguio's student council, was saved. "Rice boldly told him that he was running away from God," said Jojo Henson, pastor of the Baguio fellowship, "and he came forward and gave his life to Jesus."

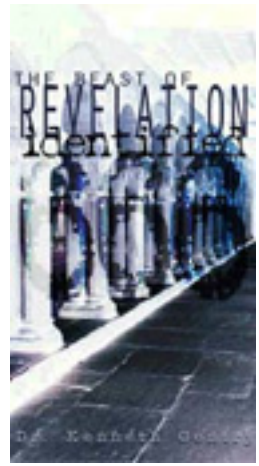
Bunay surprised his political opponents by challenging them to follow Jesus, and several responded and became Christians. About 120 were baptized recently, and are joining the new Maranatha Church in Baguio," said Henson. The church is reaching out to St. Louis University, University of the Philippines, Baguio Colleges Foundation, the University of Baguio and Pines College.

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The Baltic States: United for Independence?

By Jay Rogers
6/90

The Baltic nations of Estonia, Latvia and Lithuania renewed a pre-World War II alliance last month in an attempt to break away from the domination from the Soviet Union.

At a summit, the presidents of the three nations coordinated their separatist policies hoping that a united front would shatter the resistance of the Soviet Union to their attempt of establishing separate nations. Lithuanian President Vytautas Landsbergis cited a Lituanian proverb after the summit - One drop of water cannot break a stone, but many drops can. "This joint drop of water is really important," he said.

The newly formed council called for Soviet President Mikhail Gorbachev and President George Bush to put their case on the agenda of the upcoming arms negotiations in Washington. The three presidents also asked for their republics to have full membership in the United Nations and to join the Helsinki peace process.

The alliance is a revival of a 1934 Baltic Council created under an agreement of "unity and cooperation" when the republics were independent. The Baltic States were occupied by Soviet troops during the confrontation with Nazi Germany. Soviet leader Josef Stalin later forcefully absorbed the three republics. Unlike the nations of the Warsaw pact, Estonia, Lithuania and Latvia have been denied their right to a sovereign government, although no western country has ever recognized their annexation by the Soviet Union.

In the United States, there is a growing dissatisfaction among conservatives with President Bush's reticence to strongly address the Baltic issue by denouncing Soviet domination. This rising discontentment loomed large during a recent meeting of the Heritage Foundation, a Washington based coalition, in which Heritage vice president Burton Yale Pines and other panel members voiced their displeasure with Bush.

It is a widely held belief that Bush is withholding support for the Baltic States in an attempt to lure Gorbachev toward an arms reduction agreement. The inevitable secession of the Baltic States is a grave threat to Gorbachev's proposed intention to revive the failing economy of the Soviet Union through his policy of perestroika.

Gorbachev's reluctance to release the Baltic States is understandable. A secession of the Baltic nations would likely cause a chain reaction within Soviet republics. The Ukraine would be the next nation to declare national sovereignty making it the largest nation in Europe with a population of 50 million

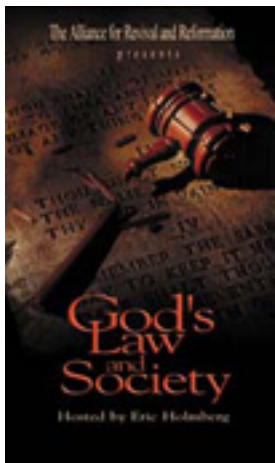
people. The Moslem territories of inner Asia along with Armenia, Azerbaijan and Georgia would likely follow with their own demands for freedom.

Gorbachev would be left with the core of the Soviet Union and the Siberian states in the newly revamped office of president which affords him the power of a dictator. Gorbachev would remain powerful, but not powerful enough to compete with the United States and its Western allies.

Hence the incredulity of American conservatives: it is incomprehensible that Bush is not taking this opportunity to openly denounce the Soviet Union's long oppression of the Baltic people and other ethnic minorities within the Soviet Union. The Baltic States are in the process of seceding and President George Bush stands in a place of perfect safety in verbally attacking Gorbachev's oppression of these freedom loving people.

Freedom loving people everywhere would reap a great advantage from an American President who would courageously stand with them in their noble cause of throwing off the yoke of their oppressors.

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Baltic States Cry for Freedom

10/89

In the Soviet republics of Estonia, Lithuania and Latvia, a nationalistic fervor has been growing so quickly that the Kremlin, vacillating between Gorbachev's perestroika policy and resistance to the perceived threat of the Baltic states' secession, has been unable to keep pace with the demand for reform.

"For years we have gotten used to speaking of the party's monopoly on power," explains Communist Party leader Vaino Valjas, "We have forgotten the principle that the party has power only as long as the people trust it."

The three westernmost Soviet states, which border Poland and the Baltic sea, have been pushing toward reform more strenuously this past year and they appear to be intent on securing national sovereignty. Those within the Communist Party's leadership have seen this trend begin with Gorbachev's reform policies and then accelerate quickly.

There are many, including Valjas, who see this trend moving toward an inevitable conclusion. Valjas states, "Our ideal is an independent, sovereign Estonia within the Soviet Union or within a federation of sovereign republics."

In the two other Baltic republics, there is a similar analysis from political leaders. Ivars Kezbers, the Latvian Ideology Secretary, foresees "a free republic in a free Soviet Union." Vladimir Berezov, the Lithuanian Second Secretary says, "Our common goal is independence, even if the ways of getting there are different."

Political change has been quickly sweeping through Lithuania, Latvia and Estonia. Gorbachev's campaign for revitalizing the Soviet economy has been greeted with enthusiasm in the Baltic states, but the people have taken this notion one step beyond reform. In order to insure autonomy, each Baltic republic has already established political parties which have progressively adopted Gorbachev's policy of perestroika and have then moved beyond, breaking free of communist ideology.

The Christian community has been influential in the establishment of a force which promises to erase communist ideology from party politics and to lead the way in the creation of sovereign states. The Estonian Christian Union, the Latvian National Independence Movement, and the Lithuanian Party of Democrats have espoused the deeply nationalistic feelings of the Baltic people and have promised to work toward complete independence from the Kremlin's influence.

Many Latvians and Estonians are Lutherans; and Roman Catholics make up over half of the Lithuanian population. It is among these and other Christian groups that spiritual revival has been occurring with greater fervency than in any other place in Europe. According to one American missionary, the Soviet

Union is on the verge of an awakening of unprecedented proportion akin to the Great Welsh Revival at the turn of this century.

At the end of the summer, 18,000 people attended a three day "Gospel Youth Festival '89" in Tallinn, Estonia. The three day campaign was led by a team of 75 from the United States, England, Scotland, Finland, and Poland. A gospel music concert featuring Scott Wesley Brown and Sheila Walsh was organized by Youth for Christ International and Outreach for Christ International at the request of Estonian Christian leaders.

"We had complete freedom to sing Christian songs and give invitations for persons to confess their faith," said YFC President Jim Groen. According to the outreach leaders, about 1,800 came forward to make public confessions of faith. The outreach team also organized street meetings, distributed posters and pamphlets, and was covered by the local newspapers and television news. Prior to their arrival in Tallinn, the team held rallies in Warsaw, Helsinki, Leningrad, and Latvia. A similar event is planned for next summer with a special Christmas presentation in December.

The Baltic States have been in the forefront of a move of the Holy Spirit which will transform the make up of the Soviet Union. One of the strongest cries for freedom has come from the churches of the three dispossessed Baltic nations.

In Lithuania, the main support for reform has clearly come from the Christian community. One year ago, Algirdas Brazauskas received a standing ovation as he proclaimed, on the eve of the Lithuanian National Front's founding congress, that the Vilnius Cathedral would be returned to the Roman Catholic Church.

The insistence of the communist government on promoting Marxist atheism has only spawned a greater mistrust among the people of the Kremlin's authority. The restrictions against the Church are viewed by the Baltic people as an attack on freedom. This has made them more sympathetic than ever to the message of liberty found in the gospel and has created a nationalistic uprising which is destined to overthrow the yoke of totalitarianism.

* Last May, the Latvian Popular Front met with leaders of Latvian exile organizations in France to create slogans and programs for December's local elections.

* In early June, members of the Lithuanian delegation walked out of the Kremlin's Palace of Congresses in protest of Gorbachev's plan to create a new Committee for Constitutional Supervision.

* At the end of August, the Kremlin issued a statement which proposed a policy which would grant greater freedom to all 15 Soviet republics and suggested that the 1922 treaty creating the Soviet Union and its government should be severely revised. The written statement openly declared "a need for radical transformation in the Soviet federation."

These political events have been fueled by emotion coming with the 50th anniversary of the Soviet takeover of Estonia, Latvia and Lithuania during World War Two. The existing domination of the Baltic

states by the Soviet government is a leftover condition of post-WWII Europe. "We must solve the Baltic question," urges Estonian Popular Front leader Rein Veidemann, "and recognize the fact that we were first occupied and then annexed."

During the anniversary of the Molotov-Ribbentrop pact, a treaty between Josef Stalin and Nazi Germany which gave the Soviet Union control of the Baltic states after Hitler's take-over of Poland, Lithuanians appeared with posters exposing the still-existing Nazi-Soviet agreement.

In a show of national patriotism, the Latvians, Estonians and Lithuanians once again have been displaying their historic flags in demonstrations for independence. Other banners read: "How Long Will the Red Army Be Master of Our Land?" and "Moscow! Hands Off From Estonia."

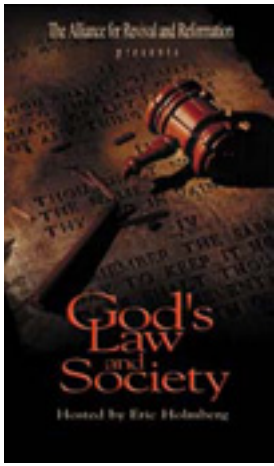
At the end of August, two million people linked hands across the Baltic states from Tallinn to Vilnius, demanding freedom from Soviet rule. In protest of the Soviet-Nazi pact, a document from the Baltic people was issued to the Kremlin which read in part:

"The USSR has infringed on the historical right of the Baltic nations to self-determination, presented ruthless ultimatums to the Baltic republics, occupied them with overwhelming military force, and under conditions of military occupation and heavy political terror carried out their violent annexations."

The social upheaval which has occurred in the Baltic states, Soviet Georgia, and Armenia, has made Soviet officials seriously grapple with the increasing cry for freedom.

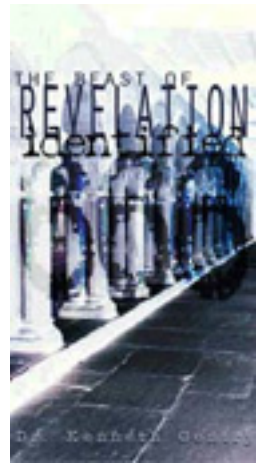
In their push for liberty, the thinking of the people has been moving ahead so fast that newly established political parties have had difficulty keeping abreast. And in the midst of the political activity there are new ideas emerging which are even more radical than Gorbachev's policy of perestroika or the emergence of the Baltic states' splinter parties.

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Billy Graham Draws Record Breaking Crowds in London

9/89

LONDON, England (EP) - Evangelist Billy Graham withdrew his scheduled appearance at the Lausanne Congress on World Evangelization in Manila, on July 11-20, in order to extend his stay in England where he drew record breaking crowds.

Crowds jammed two central London locations each night during the first six meetings Graham held. Attendance records were broken on three consecutive nights. Over 29,000 packed the Crystal Palace National Sports Center for a series of extended meetings. The crowd broke a stadium record set in 1982, when 27,000 came to hear an address given by Pope John Paul II.

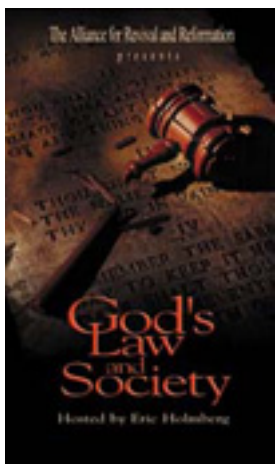
Graham has traditionally allowed last minute opportunities to preach the gospel take precedence over prescheduled appearances before Christians. Graham sent a videotaped address to Lausanne where he was scheduled to be the keynote speaker.

The crusade held in London was the largest crowd ever attracted by Billy Graham. "There's a spirit of renewal throughout this country for which many have been praying," he explained. "I've never seen people respond so earnestly, quietly and reverently as we have here."

"We feel there is great momentum," said the Rev. Richard Bewes, rector of one of London's leading Church of England parishes. "It will not be so much of a celebration or even an au revoir, but will go flat out to evangelize and preach the gospel."

Graham's addresses, reaching thousands in attendance and millions via "Liveline" satellite, have been a rallying point for Christian leaders in Britain and have resulted in over 50,000 responses to Graham's invitations to receive Christ as personal savior.

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Breaking Up the Eastern Bloc

By Jay Rogers

3/90

While the winds of change are sweeping through Eastern Europe, the world has watched in awe at the sudden transformation of the Communist Bloc.

Just a short time ago, few people would have believed that communism would fall so suddenly and drastically without the intervention of U.S. military forces. Yet the Iron Curtain, which for so long seemed to be a permanent fixture, has miraculously begun to dismantle itself.

By July, free local or national elections are scheduled to be held by all six of the Soviet Union's Warsaw Pact allies. A return to Stalinist dictatorships is unlikely. As a result of a waning Soviet threat, the United States is expected to make swift cuts in the military force stationed in Europe.

Most people are yet unaware of the role of the Christian Church in bringing change to the Eastern Bloc. A yearning for religious freedom, a right taken for granted in the West, has been at the heart of the cry for freedom in these nations for many years. Christian dissidents have been the most outspoken opponents of communism in Eastern Europe and some are now being exalted as leaders in newly liberated nations.

Our national press has not reported the role of the Eastern European Church in toppling communist governments; we have missed one of the most exciting stories of the past decade. In every nation, Christians have performed acts of heroism and, in some instances, have directly brought the downfall of communist governments. As the rushing wind of the Holy Spirit has been sweeping through Europe, God's servants have been used mightily to vindicate the oppressed people of the Communist Bloc.

In Eastern Europe, the Church has withstood the onslaught of communism for several decades. As a long standing symbol of resistance, the Church has gained momentum as the people, shaking off their chains of repression, have rallied around the cross of Jesus Christ - the one force they believe has the power to overcome totalitarianism. In nation after nation, we see that Christians have had an integral role in sparking revolution.

"Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty" (2 Corinthians 3:17).

Estonia

In Estonia, the Church is having more of an impact than ever before. Ethnic Estonians look to Church leaders as having a voice of authority that can be trusted. Many evangelical Protestant leaders have been intimately involved in Estonia's independence movement from the very beginning. In fact, Estonia's reformation has become known as "the singing revival" because of the many nationalistic songs that are

sung at independence rallies. One song, "God Save Estonia," has become the theme of the independence movement. As in the other two Baltic States, there is an understanding among the people that only God can bring about freedom.

Latvia

A mixture of Orthodox, Evangelical, Catholic and Lutheran believers have united in an evangelistic thrust to transform their nation. There is more religious freedom in the capital city of Riga than any other place in the Soviet Union. Christian television operates without surveillance and broadcasts to the Russian city of Leningrad. Evangelistic street meetings are now common and there is a great openness among the people to hear the Gospel. As the Christian revival is growing in Latvia, nationalistic fervor is encouraged among the people.

Lithuania

In the most outspoken of the Baltic states in maintaining their right to secede from the Soviet Union, Spirit-filled Catholic believers have been at the forefront of the independence movement. Long repressed and forced to meet in the underground, Lithuanian Catholics have displayed a genuine revivalistic fervor in the midst of persecution for many years. The Lithuanian autonomy movement has boldly stated that they will no longer accept a one-party rule and have rejected the authority of Moscow. Cathedral Square in Vilnius has become the traditional meeting spot for independence rallies as cries for "Freedom!" ascend toward heaven. A prophecy given recently in a Lithuanian church proclaimed that Lithuania was destined by God to become the first of the Soviet republics to become completely independent.

Poland

Poland is one of the most obvious examples of how the Church has been instrumental in toppling communism. Oasis, a charismatic revival movement among young people, has added fuel to the Solidarity movement. In a nation that is 90% Catholic, there has been a vigorous evangelical movement and many Polish people are Spirit-filled believers. Lech Walesa, leader of the Poland's trade union movement, claims to be a believer and has involved many Church leaders in Solidarity. According to American missionary Gordon Wright, Lech Walesa has encouraged a Catholic priest who is prominent in the charismatic renewal movement to involve himself in the Solidarity party in an evangelistic role.

East Germany

The communist government of the East Germany long held a policy of repression toward the Church, especially toward evangelicals. Last November, however, with the dismantling of the communist government and the collapse of the Berlin Wall, four million visas were granted, feeding the hope that the Gospel would be able to freely enter East Germany. Occurring simultaneously with these events, there was a great prayer revival in the East German churches. Last year, thousands met to pray for freedom. Even as Honecker's troops advanced on demonstrating crowds in Leipzig, Christian pastors led

East Germans in prayers of intercession. A volatile situation was held in check as the troops refused to open fire on civilians averting a situation that would have been similar to China's Tiananmen Square massacre last spring.

Czechoslovakia

The Communist Party's fall from power in Czechoslovakia has been accentuated by the appointment of several Christians to the new government. Jan Carnogursky, a Slovak lawyer who played a leading role as a Catholic layman in the Church's resistance to the government, was recently appointed as the new deputy premier. Dr. Josef Hromadka, an evangelical theologian of the Church of Czech Brethren, has been appointed as a Vice President. Last November, Hromadka urged crowds demonstrating in Wenceslas Square not to lose sight of Christian values as they pushed for freedom. Other Christians appointed to the new government include Minister of Health, Pavel Klener, and Vice President Francis Reindell. Authorities have signalled the end of government restrictions on the Church in Czechoslovakia.

Hungary

Hungary stands as the Eastern European nation that has won the most spiritual freedom in the past year. Latin American evangelist, Luis Palau, held a large evangelistic crusade in Budapest last spring, leading 1200 to Christ. Billy Graham followed Palau in the summer speaking to a crowd of 90,000 Hungarians in a soccer stadium. A large number of Hungarians responded to Graham's message; it was the largest evangelistic meeting in Eastern European history. Political changes that have occurred in Hungary have been smooth and without violent repercussions.

Romania

Romania holds the best example a revolution that was sparked through the direct influence of the Church. According to a Time magazine report, "A Revolution's Unlikely Spark" (Jan. 1, 1990), the Rev. Laszlo Tokes, of the Reformed Church, drew the wrath of the communist authorities after his repeated denunciations of Ceausescu's regime. In November, Tokes was beaten and stabbed by government thugs, yet refused to give into church officials who ordered him to transfer to a less volatile part of Romania. When a court order was obtained for his conviction, hundreds of supporters formed a human chain around Toke's building to protect him. This triggered the crackdown that helped to inspire the nationwide demonstrations that toppled Ceausescu. Tokes, a once obscure minister, has joined the ranks of Eastern Europe's foremost fighters for freedom.

Bulgaria

One of the most repressed of all Eastern European nations, Bulgaria has joined the rest of the Warsaw Pact nations as crowds of over 50,000 gather to sing and cheer themselves into a pro-democracy fervor. The great yearning for freedom and more radical democratic reforms has made an impact on the communist government. Petar Beron, a leading spokesman for the Union of Democratic Forces, recently

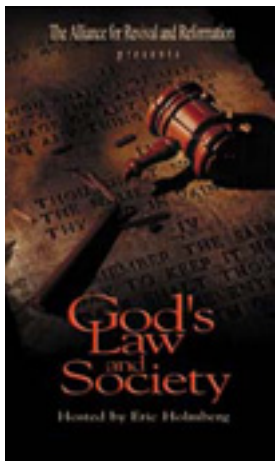
read a list of demands from the steps of Aleksandr Nevski Cathedral calling for free elections. The Communist Party has already voted to abolish its monopoly on power and has adopted a number of reform measures including freedom of religion.

What does the future hold for communism?

Many remaining communist governments are presently viewing the growing democracy movement with shock and amazement. China's Li Peng regime has been reportedly stunned by the news of the Romanian dictator Ceausescu's trial and execution. The similarity between Ceausescu's brutal use of force against the Romanian people and the Chinese government's massacre of students in Tiananmen Square ends only with the demise of the Romanian leader. Political analysts speculate that the Chinese government has only one or two years before a fall from power occurs.

Other nations, long dedicated to the ideals of communism, are seemingly destined to be shaken by the emergence of pro-democracy forces. Other European nations, long dominated by the Soviet Union such as the Ukraine, Moldavia, Yugoslavia, and Albania have also experienced a movement toward democratic reforms. In addition to these European nations, observers of world politics are looking to the nations of Vietnam, North Korea, Cuba, Nicaragua and Libya to experience political transformations in the early 1990s.

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Christian Leader of Uganda Pledges to Restore Justice

4/89

KAMPALA, Uganda (EP) - Yoweri K. Museveni, the leader of Uganda, says he is a born-again Christian, and promises to make every attempt to stop the violence and bloodshed in his African nation. The promise and testimony of faith came during an interview with Dan Wooding, an international Christian journalist.

"The violence will be stopped with justice - by punishing those who commit violence wrongfully," said Museveni, who said he has no doubt that Uganda will again become "the Pearl of Africa."

Wooding has followed the political events of Uganda and their impact on the Christian church there since the days of Idi Amin and Milton Obote, rulers who are credited with the deaths of up to one million of their countrymen.

Just days before the interview, Idi Amin had tried to slip back into Uganda, but had been detected in Zaire and, reports have stated, fled to Saudi Arabia. The government of Saudi Arabia "has not informed us" whether Amin is in that country, said Museveni, who said he is not concerned about what Amin, known as the "black Hitler of Africa," could do once back in the country. Museveni said that, if caught, Amin would face trial in Uganda.

Museveni explained that although now he only occasionally attends church, he was once "actually a fanatic." He told of a commitment he made to Christ at an early age and said he used to preach at Scripture Union meetings in his home town of Mbarara. "My faith is strong," he said.

Museveni said there is now total freedom to practice faith in Uganda. Under Obote and Amin, the Christian church had to meet underground and many Christians were killed for their involvement with the church, which was seen as a subversive organization and a threat to the government. Museveni said that under his rule, the Christians "come and sing all night. They dance a little. We have to tell them to respect the rights of others."

Museveni was interviewed during a trip to the U.S. Other Christians traveled with Museveni, including the Rev. Yona Okoth, the Anglican Archbishop, Emmanuel Cardinal K. Nsubuga, the Roman Catholic Archbishop, and Hope Kivengere, daughter of the late Bishop Festo Kivegere.

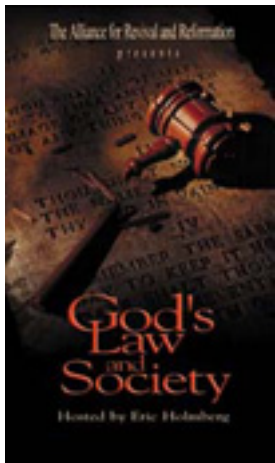
Since Museveni took office, there has been "freedom of speech and freedom of worship," said Okoth. "The churches are completely packed every Sunday. So we do praise God for that." The Archbishop, who fled the country in 1977, said he is grateful to still be alive. "I was supposed to die with the late

Archbishop Luwum," he said, referring to Janani Luwum, who was said to have been shot through the mouth by Amin. Other Christian leaders fled the country during the time Amin pronounced death sentences on religious leaders for allegedly being involved in a plot to bring guns into the country.

The late Kivengere, who died last year of leukemia, wrote a book entitled I Love Idi Amin about the forgiveness and love a Christian must have even for his persecutors.

"I think I love him the same," said Okoth. "It is very difficult thing, but as a Christian, as we follow the footsteps of our Lord Jesus Christ, we remember at the cross that He prayed that the Lord would forgive them because they didn't know what they were doing. So we forgive Amin, because he did not know what he was doing."

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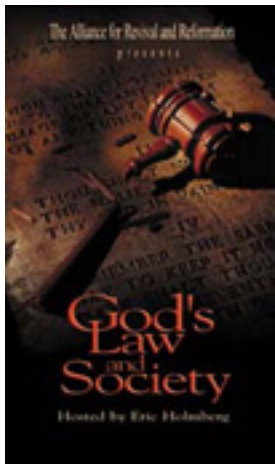
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Christian Unity Triumphs Over Ethnic Hostility in former Yugoslavia

9/92

BUDAPEST, Hungary - In a sign of unity delegates from former Yugoslavia republics Slovenia, Croatia and Macedonia, invited by delegates from Serbia, join them to sing, "We are one in God, let the whole world know that Jesus Christ saves." All were participants in a training conference in Budapest, Hungary, in preparation for evangelist Billy Graham Mission World satellite extension throughout Europe from Essen, Germany, March 17-21, 1993, to more than 1000 locations in over 40 languages.

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Peace Talks Will Spread Christianity in Islamic World

2/92

OXFORD, England (WEIS) - As a result of the Middle East peace talks in Madrid, people in the Middle East could become more open to the Christian gospel, observed the international director of the Lausanne Committee for World Evangelization.

Tom Houston of Oxford, England, said it was a near miracle that peace talks could be held at all, and some Arabs are more open toward Christianity than before. "There is a close identification in the thinking of Muslims between 'what is Christian' and 'what is Western' (particularly American)," said Houston following the peace talks.

"This is because in Islam, the state and religion cannot be separated. Muslims thus imagine it is the same with any country and its religion, including the West and Christianity. So if America or the West is the enemy, then Christianity is also automatically the enemy."

Houston said that during the Madrid peace talks, Americans appeared to be trying not to have double standards in the Israeli/Palestinian conflict by comparison with the Iraq/Kuwait conflict. "This helps to improve the perception of Americans, and consequently Christianity."

Houston, former president of World Vision International, added that relief aid channelled through Christian churches to Iraq and Jordan in recent months emphasizes that Christians care in practical ways about the suffering people of the Middle East.

In an analysis of the current status of world evangelization entitled Scenario Status of World Evangelization, 1991-2000, Houston said that the Persian Gulf war earlier this year changed dramatically the conditions in the Middle East and the Islamic world as a whole.

"There is much greater and somewhat more friendly contact between many of the nations of the Middle East and those in the West," Houston said.

A prime example of that change is the coalition of Middle Eastern nations which came together in 1990/91. "The neutrality of Iran, and the alliance of Turkey, Egypt, Syria, Saudi Arabia and other Gulf and Islamic states with the USA, UK, France, Italy and other countries in Europe brought contact and cooperation in a way that could not have been predicted," Houston said.

A key factor in the openness of Middle Eastern people to Christianity is likely to be the degree in which democratization progresses in the region. "If it goes well, then religious liberty may not be far behind and

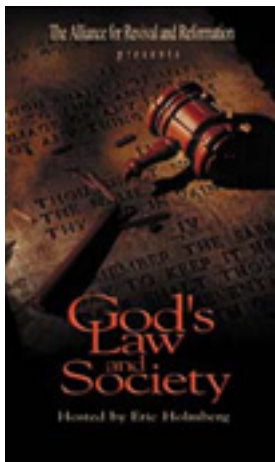
that could lead to a new hearing for the gospel."

Houston said the two forces of growing Muslim Fundamentalism and growing secularization are working in opposite directions for and against democratization. Secularization in the Middle East is placing an emphasis on literacy, education, and material prosperity, and this leads to democratization, Houston observed. The net effect of the war will be to strengthen the forces of secularization in the region and work for democratization.

In contrast, however, Muslim Fundamentalism with its drive to apply Shariah law will continue. The divisions between Shias and Sunni within Islam will be perpetuated, but secularization will take its toll on both.

"There is likely to be some revulsion to what Ayatollah Khomeini and Saddam Hussein have stood for, but it will take time to see how this will be expressed. All this will take place in a very turbulent atmosphere and Christians will need to be very bold and very brave to get in there and share the Good News," Houston said. "Those who do will need a deep understanding of Islam as it is today, sympathy for Muslims, and patience in the process witnessing for Christ."

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First Church Building Opened in Communist North Korea

5/89

HONG KONG (NNI) - For the first time since the founding of the Democratic People's Republic of Korea in 1948, a building specifically for the purpose of Christian worship has been built. It was opened for use in November 1988, and visited for the first time by a foreign group of believers in late January.

The church is located in the center of the capital, Pyongyang, and is run by the Korean Christian Federation (KCF), an organization of obscure origins that boasts 5,000 members and 500 pastors. Believed to have been founded in the early 1980s, the members of the KCF have until now been using private homes for worship.

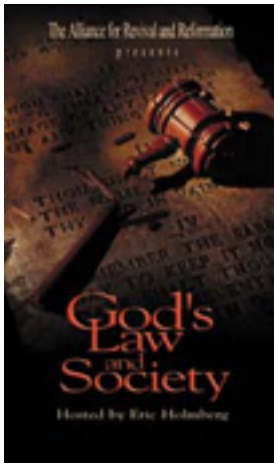
The new church, which seats 200, was full for the service attended by the foreign visitors, although they reported that all those in attendance were very old - ample evidence for tour guides who touted that "only those born prior to the 1948 revolution believe in Christ." The visitors said they were not permitted to mix with the congregation and one reported, "I saw no Bibles there, save the one of the preacher's." Another said, "It was very un-Korean, especially when the prayers from the congregation were invited; the people stood and read their prayers."

Despite the obvious lack of spontaneity, the meaning of the occasion was not lost on the visitors. Said one, "After history's most virulent anti-religious campaign, this church building signifies that authorities are resigned to the long-term presence of Christianity." He added, "After all, if religion is supposed to be nearly extinct, why bother to provide brand new facilities like this for a dying phenomenon?"

Prior to the Communist Revolution in 1948, Pyongyang was Asia's most Christianized city, and was referred to as "Asia's Jerusalem." Out of a population of 400,000, over 50,000 people were believers. In fact, throughout the north there were 1,500 churches open as revival spread rapidly in several waves. After 1948, all churches were closed. Soon after, the civil war destroyed the church buildings and the few that were left intact were bulldozed down as the atheistic campaign under Kim Il Sung intensified in the 1950s.

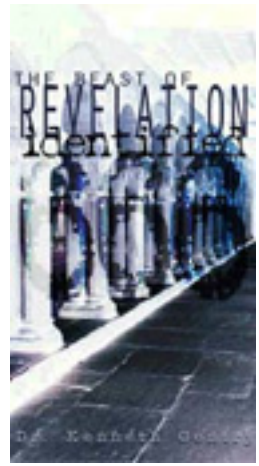
Hong Kong observers are hoping, however, that the building and opening of this church may be the beginning of a more tolerant religious policy in what is still the world's most closed society.

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The Collapse of Communism

What is Behind the Force of Change in World Governments?

By Jay Rogers

4/90

What is the significance of all the changes in Eastern Bloc countries? In just a few months the iron curtain has fallen; free democratic elections are occurring in every communist country; the Soviet Union is on the brink of collapse; the entire communist system is about to self-destruct.

The Bible tells us that every government that exalts itself against the kingdom of God will collapse. As communist governments have vanished, a great spiritual vacuum has been created in Eastern Europe. Communism has been pushed out in the East and, for the time being, the decadence of the West (pornography, materialism, etc.) is being held in check.

Suspensions about the "true intentions" of Soviet leader Mikhail Gorbachev are appearing less worrisome every day as reports of political changes in Europe indicate that socialism is losing ground. Elections in East Germany, Lithuania, Latvia and Estonia scored great victories for more democratic governments. Gorbachev appears to be a man propelled by a force more powerful than himself. As political power is divested to the people, they have chosen to make socialistic communism a thing of the past.

In the midst of the new freedom, many Eastern Europeans are turning to a new faith in Jesus Christ. Ministers who have been prepared by suffering and persecution are being raised up to labor in the newly opened mission fields of their native lands. Every country behind the now fallen iron curtain is wide open to relief from the West, but more importantly a "Christian Renaissance" is occurring in nations long repressed by totalitarianism.

The Rev. Laszlo Tokes, the Hungarian pastor who sparked the Romanian revolution, was in preparation for a show trial and expected to be executed the day that Nicolae Ceausescu was overthrown. The turn of events is viewed by Tokes as "divine intervention."

"Eastern Europe is not just a political revolution but a religious renaissance," said Tokes. Yet while Tokes put God at the head of the freedom revolution, the American media is missing the message. Few members of the American press have chosen to report the spiritual dimensions of the changes in Europe.

Another example of Christian leadership in Eastern Europe is in the nation of Czechoslovakia. One year ago, Vaclav Havel was a leading Czech dissident; today he is their president. In a New Year's day address, Havel referred to "Jesus," the "Christian spirit," and Czechoslovakia as being the "spiritual crossroads of Europe."

In Poland, a revival movement among the churches was associated with the overturn of the communist

government. Lech Walesa, leader of Poland's Solidarity Party, in a recent interview by the Christian Broadcasting Network said, "It would be impossible for Poland to go back to communism."

In East Germany, the push for freedom began in a series of prayer meetings in Gethsemane Church. The anti-communist sentiment grew to such a fervor last fall that the people were able to force the government to relinquish their power. On March 10 - a cold, rainy day - 15,000 West Germans met at the recently opened Brandenburg gate to hear church leaders remind the people that at the core of recent reform developments was the hand of God.

Although Eastern European activists view God as being behind the freedom revolution, the American public has been deemed as unfit by the press to know this.

Central America and Cuba

The demise of Daniel Ortega's regime, which was voted out of power last month, signals the end of communism's foothold in Central America. Nicaragua, which divided Central America and caused controversy in the United States for many years, has been returned to a democratic government supported by the people.

Here again, the press widely misrepresented the sentiments of the Nicaraguan people. The day before the Nicaraguan election virtually every national news service predicted that Ortega would win the election by a wide margin. Yet the overwhelming mandate of the people was to overturn the communist government.

In Guatemala, presidential elections are scheduled to take place at the end of the year. Once again, the American press has missed the role of Christians in politics. In the last 35 years, the number of evangelical Christians in Guatemala has grown from 72,000 to almost 3 million.

The political leadership of Guatemala has also been influenced by the revival. Two of the candidates, Rios Montt and Jorge Serrano Elias are evangelical Christians. General Rios Montt, the first Latin American president to openly declare himself a born-again believer, is running for office again. Despite a 1982 coup which forced him to leave office, Montt is extremely popular among the people.

Montt is generally credited with saving the country from anarchy during his short term in office and is supported by those who are weary of current government corruption. "I am a Christian and the people trust in me as I trust in them," explained Montt. "They know I'm not the one that rules, but He who lives in me - Christ."

Although controversy in the United States over El Salvador is no less heated than it was in the early 1980s, significant changes have occurred which have rarely appeared in the reports of the American press. The new government of President Alfredo Cristiani includes a number of evangelical leaders in key cabinet positions who are often called upon by their president for prayer and counseling.

One of Cristiani's adviser's, Jorge Martinez, Vice-Minister of Agriculture, explains the growing influence of the church in El Salvador, "The evangelical church has kept El Salvador from collapsing. The Church is the yeast which has given form to this country by helping the needy, by respecting authorities and as such making itself very much present in national life. The church has made an impact on every level of this country's social structure. "

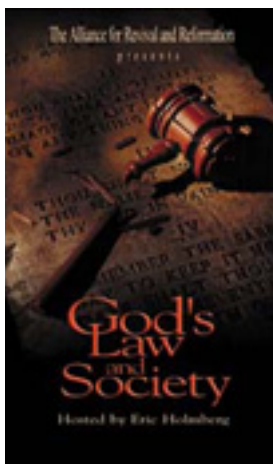
Political analysts are now looking to Cuba's staunch defender of communism, Fidel Castro, for signs of political change. Castro, who is in his seventies, has been the target of attempted assassinations over the years, which he has blamed on the United States. However, if the pattern of events hold true in Cuba, it will be the people of Cuba and not an outside force which will depose Castro.

The Church has been growing in Cuba over the years and there has been a strong evangelical revival which is poised to break onto the political scene. The effect that Cuban Christians will have on government may play a great role in the downfall of communism and help the United States to regain a valuable ally.

What is the force of change that is behind the downfall of tyranny? Without intervention from the United States, many tyrannical world governments are being reformed or are being dramatically crushed by an unseen force.

What does God's word have to say about it? The prophet Daniel foretold of this very hour when he saw the final collapse of tyrannical governments which are opposed to the rule of Christ (see Daniel 2). God Himself is crushing these governments into powder. God is opening the doors, pulling down all the walls and removing the curtain to allow for an outpouring of the Holy Spirit on the whole world.

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Crisis in Iraq

By Jay Rogers
9/90

In the wake of the collapse of Communism, the free world faces a new threat - Islam.

The world, once divided between the Free World, the Communist World and the Third World, now reassesses its geopolitical landscape. Europe has now been at peace longer than any other time in its history. The United States is shifting its strong military spending toward economic competition with Japan and Europe. The Soviet Union seems unlikely to pursue its past course of expansionism in favor of saving its fast failing economy.

While the rest of the world seems less likely to resolve its differences through military force, the focus of regional conflicts now shifts to the Islamic countries of the Middle East.

When Iraq recently invaded the Persian Gulf sheikdom of Kuwait, previously unthought of questions were posed. A trans-national Islamic movement has emerged which, if continued unconstrained, may perplex our State Department during the rest of the 1990s.

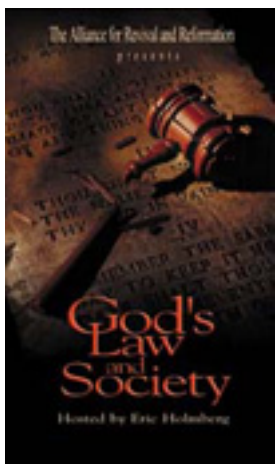
Already, the news media has labeled Saddam Hussein a "strongman." Ironically, Hussein's rule may indeed parallel that of another strongman - King Nebuchadnezzar of Babylon - whose empire was vanquished by the forces of God long ago.

Middle Eastern nations are now repeating a similar course of history as taken by many nations of the world before their culture was inundated by the gospel of Jesus Christ. The Arab world is currently arising from a feudal state reminiscent of Europe during the Middle Ages.

Significantly, an event which paralleled this emergence from feudalism was the spread of biblical Christianity throughout Europe during the Reformation. Nationalistic wars mirror a spiritual struggle hidden beneath the tumultuous history of the political world.

In the next ten years, the world may see a spiritual assault against Islam in the form of a spreading Christian influence in Arabic nations. A spiritual awakening among Arabic people may be the only solution to the crisis in the Middle East.

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East Germany's Church

1/89

BAD BLANKENBURG, East Germany (EHC)- Eighty Christian leaders from 19 communist nations gathered in East Germany last September for an unprecedented conference that could have a far-reaching impact on evangelism in communist nations. Dick Eastman, president of Every Home for Christ (EHC), was among a group of only five Christian leaders from western nations who also attended the historic gathering.

"The purpose of the conference was for Christian leaders from these socialist nations to discuss evangelism in a socialist context," Eastman reported after his return to the United States. "In other words, they addressed the problem of how to carry out the function of the Great Commission under governments that are, for the most part, atheistic." The theme of the conference was "To Follow Jesus in Today's World."

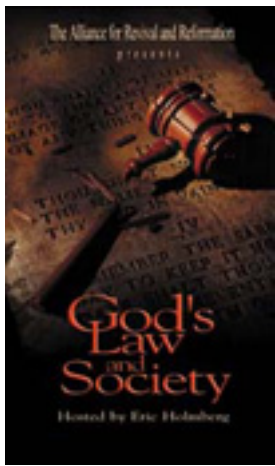
The East German government apparently gave the Evangelical Alliance in East Germany and World Evangelical Fellowship (WEF) permission to organize the conference as an expression of the new Soviet policy of glasnost (openness) that is being promoted by Soviet President Mikhail Gorbachev. Christian leaders, on the other hand, see the conference as a miraculous answer to prayer.

"Two or three years ago a gathering such as this would never have been possible," Eastman continued. "This gave me great hope because it convinced me that the many years of praying for God to open doors into the communist lands of Eastern Europe and beyond are bringing results."

Eastman met with Christian leaders from Soviet-bloc countries including Poland, Czechoslovakia, East Germany and the Soviet Union. Delegations were also present from such diverse nations as Vietnam, Laos, Angola, Ethiopia, Mozambique and Cuba.

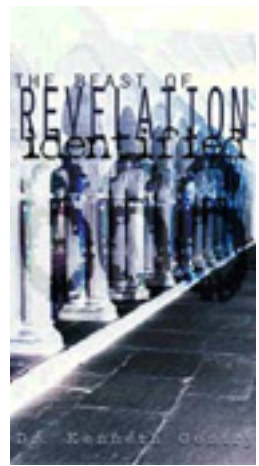
"Very few of these leaders had ever been out of their own countries before," Eastman said. "At the conference they were able to meet with other Christians who experience some of the same difficulties and struggles they face. Many of these brothers had been persecuted in the past and yet they remained faithful to their calling. Everyone was greatly encouraged, and a tremendous spirit of unity resulted from the conference."

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Eastern Europe Opening

5/89

The nations of Eastern Europe, after living in the shadow of Soviet domination for years, are now beginning to experience some of the same openness that the people of the USSR are finding under Mikhail Gorbachev's glasnost policies. And this new freedom is also being paralleled by unprecedented spiritual revival in these Eastern bloc countries.

Christian workers in Eastern Europe believe that 1989 will be a significant year for the spreading of the gospel in the region, according to the information service of the Lausanne Committee for World Evangelization. The optimistic prediction is based on the emergence of new ministries and the increase in political openness.

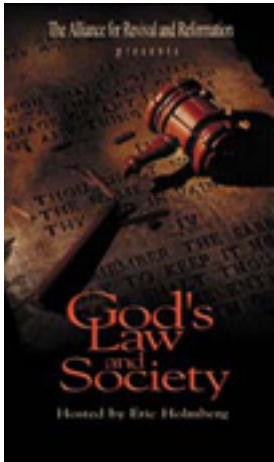
According to Peter Kuzmic of the Biblijsko Teolski Institute in Yugoslavia, one of Eastern Europe's largest evangelical schools, Romania has become "the Korea of Europe" in terms of its spirituality. "Literally hundreds of thousands have come to the Lord [in Romania] in recent years," Kuzmic told Christianity Today, adding that the church's growth has taken place against a backdrop of poverty.

The World Association for Christian Communication says that efforts are now underway to reach Muslims in Yugoslavia and to establish a ministry in Albania - which is one of the most repressive communist regimes in the world. The Albanian government claims to have wiped out religion within its borders, but Bible smuggling and secret church meetings continue.

The political situation in many of the Eastern bloc countries is now in what appears to be uncontrollable transition. Seventy-five thousand marchers snaked through the streets of Budapest, Hungary, in mid-March of this year shouting "Democracy!" It was the first officially-sanctioned street demonstration since political reform measures allowed for such peaceful protest. Meanwhile, in Czechoslovakia, similar demonstrations have occurred to protest the Soviet military presence in the country. In Poland, the Jaruzelski government and the Solidarity-led opposition agreed to hold elections for a second chamber of parliament which will include non-communist candidates. Jaruzelski stated: "Significant progress is being made to construct parliamentary democracy in Poland."

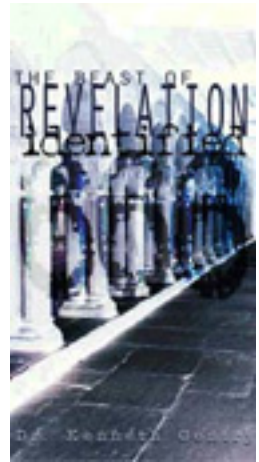
Newsweek reporter Christopher Ogden, commenting on the winds of change blowing across the region, wrote, "Whole segments of the East bloc, once firmly under the thumb of Soviet orthodoxy, are launched in headlong pursuit of a new political and economic order ... Not since Stalin slammed down the Iron Curtain four decades ago has Europe witnessed such ferment east of the Elbe as that unleashed by Gorbachev's campaign to reshape socialist politics and economics."

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The Fallen Star of Islam

By Jay Rogers

2/91

And I saw another angel come down from heaven, having great power, and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, "Babylon the great is fallen, is fallen!"
Revelation 18:1,2

During the past two months, the world has watched as the nations have squared off over a small plot of valuable real estate - Kuwait - the United Nations have declared war on Iraq, a military dictatorship ruled by Saddam Hussein and have boldly demanded: "Get out of Kuwait!"

While some would say that this is a battle for oil, others in the Arab world say that it is a struggle of Islam against "the Great Satan." But from a biblical perspective, this is a struggle of a much wider proportion.

When we speak of Iraq, Kuwait and Iran, nations which have troubled America since the Carter administration, we should understand that these nations encompass lands which once included the ancient kingdoms of the Chaldeans, the Medes and the Persians - known to biblical authors as - Babylon.

The verse in Revelation 18 "Babylon is fallen!" speaks of the ultimate triumph of God's kingdom and gives us an assurance that His glory will one day fill the whole earth. We have seen this process unfold dramatically in our lifetime.

During the past two years, the world has watched as communism - the great enemy of freedom - has fallen. The people of many nations quickly overturned their communist governments in favor of a more democratic representation of their people. Now a confrontation in the Middle East promises to overturn another great power - Islam.

The Muslim people of the world are not the targets of this confrontation. They, too, will be liberated. With communism almost eliminated from the contest for the hearts and minds of the human race, there are only two great remaining forces competing for world dominion - Christianity and Islam.

One ideology teaches that true religion is Christ being formed within the hearts of a community of believers; the other teaches that favor with God is attainable through good conduct, prayers, fasts and pilgrimages.

The essential conflict between these two worldviews is reflected in the view of human nature offered by each. Christianity views man's nature as being essentially wicked; all are weak and unable to please God. We can only continue to cause great evil to happen in the world unless Jesus Christ takes up habitation

within our hearts. Islam, on the other hand, teaches that man is capable of pleasing God. Retaining a willful nature, the Muslim is to enforce the dictates of Allah on the unconverted remnant of creation.

The military conflict in the Middle East is only a reflection of a much greater conflict that is happening in the spiritual realm, or, if you are not inclined to think in such terms, it is a battle of ideas or two conflicting worldviews which cannot exist peaceably in the same universe. Both of these two remaining forces insist on total world dominion.

The outcome of the contest is coming quickly to a close. The result of the struggle will be determined by the fact that one group has been instructed that the battle is not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

The other company has been taught that power comes through domination; that bloodshed is the key to gaining control. Warfare is relegated to earthly struggles of the armies of the nations against each other.

Historically speaking, the kingdom of Babylon has been in a state of perpetual enmity with Israel. In 534 B.C., the nation of Israel was held captive by the kingdom of Babylon. Daniel the prophet realized that the time for his people's emancipation was drawing near. After many days of fasting, the angel Gabriel appeared to him.

Daniel chapter 10 speaks to us of the unseen battle that is even now raging. Gabriel informed Daniel, "From the first day that you set your heart toward prayer, I came in response to your words. But the prince of the kingdom of Persia withstood me for 21 days. But lo! Michael, one of the chief princes, came to help me."

At the center of this modern war with Iraq, there is spiritual battle which has been raging since the beginning of time. We can be certain that the same angelic and demonic princes are involved. This battle is a contest for the hearts and minds of men which is always focused around God's people, natural Israel and the Church of Jesus Christ.

As God's people pray, Michael the archangel, guardian of Israel, and captain of the Lord's angelic hosts is doing battle with the prince of Persia. This is a spiritual reality that will go unreported by ABC's Nightline and CNN.

When we speak of Babylon, the modern nation of Iraq and the religion of Islam, we are also dealing with the prince of Persia. The outcome of this spiritual battle will likely vanquish this ancient principality; and the spiritual power that is behind the resilience of despotic rulers such as Saddam Hussein will be uprooted and overthrown.

But with this spiritual understanding we should not glory in the fact that there is a physical war that is raging. Nations expend the lives of men and billions of dollars to insure that a tyrannical despot be

brought to justice. And there is no doubt that in time - hopefully a short time - he will be. The world will not have to face once again the horrors reminiscent of Nazi Germany, in which millions of Jewish people were tortured and killed.

Understand that the power that is fueling the victorious side of this war is not found in any type of earthly weapon, nuclear or biological. Unseen and unreported by the nightly news, the prayers of millions of God's people, like those of the prophet Daniel, are ascending to heaven and they are breaking the strongholds of demonic princes which have blinded the eyes and captivated the hearts of billions of people.

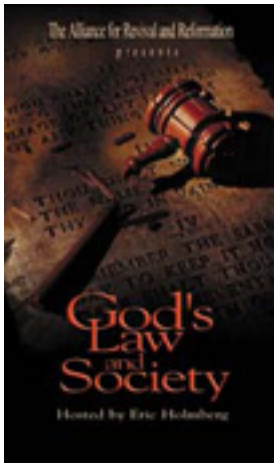
These prayers are even now forming a breach in heavenly places which is allowing the power of God's kingdom to be unleashed on the earth. This power is going to be made known in love, peace and the knowledge of God in every nation of the world. Someday it will be said in every nation: Jesus Christ is Lord - there is no other.

Understanding this, the outcome of this battle can easily be predicted - Islam will be defeated, the back of the world's largest religion will be broken - and its downfall will take place in a shorter period of time than communism.

Natural Israel and the Church will increase. And millions of Muslims the world over will see at once that their concept of the one, true God - Allah - is not the same as the Father who was revealed through Jesus Christ. When a billion Muslims the world over see the great signs and wonders which are now about to take place, they will call on the name of the Living God - the God revealed through Jesus the only Son of God. And millions of Muslims will be saved.

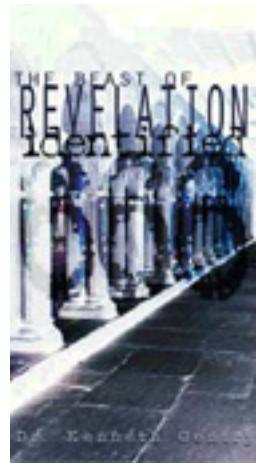
Governments throughout the Middle East, Africa and Asia will dissolve overnight. Democracies will replace dictatorships; and the resulting freedom of religion will allow a great influx of Christianity, the true salt of the earth, to invade these nations and bring peace - not war - because peace can only be realized when Christ is formed within the hearts of the people.

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Unleashing the Force of Freedom: George Bush Addresses Europe

9/89

MAINZ, West Germany (AP) - President Bush spoke on East-West relations in Mainz, West Germany on May 31. His desire was to appeal not just to "matters of the mind, but of the deeper aspirations of the heart." The following is an excerpt from Bush' address:

I said recently that we're at the end of one era and at the beginning of another. And I noted that in regard to the Soviet Union, our policy is to move beyond containment.

For 40 years, the seeds of democracy in Eastern Europe lay dormant, buried under the frozen tundra of the Cold War. And for 40 years the world has waited for the Cold War to end. And decade after decade, time after time, the flowering human spirit withered from the chill of conflict and oppression. And again the world waited. But the passion for freedom cannot be denied forever. The world has waited long enough. The time is right. Let Europe be whole and free.

In the East, brave men and women are showing us the way. Look at Poland, where solidarity and the Catholic Church have won legal status. The forces of freedom are putting the Soviet status quo on the defensive. In the West, we have succeeded because we have been faithful to our values and our vision. And on the other side of the rusting Iron Curtain, their vision has failed. The Cold War began with the division of Europe. It can only end when Europe is whole.

And today, it is this very concept of a divided Europe that is under siege. And that is why our hopes run high, because the division of Europe is under siege, not by armies, but by the spread of ideas that began here, right here. It was a son of Mainz, Johannes Gutenberg, who liberated the mind of man through the power of the printed word. And that same liberating power is unleashed today in a hundred new forms.

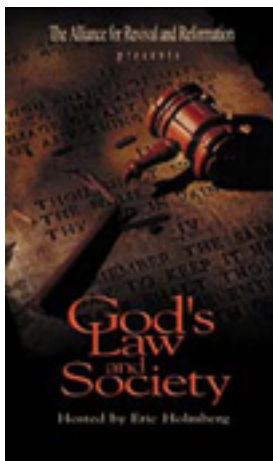
The Voice of America, Deutsche Welle, allow us to enlighten millions deep within Eastern Europe and throughout the world. Television satellites allow us to bear witness from the shipyards of Gdansk to Tiananmen Square. But the momentum for freedom does not just come from the printed word or the television screen. It comes from a single powerful idea - Democracy.

This one idea is sweeping across Eurasia. This one idea is why the Communist world, from Budapest to Beijing, is in ferment. And of course, for the leaders of the East it is not just freedom for freedom's sake. But whatever their motivation, they are unleashing a force they will find difficult to control, the hunger for liberty of oppressed peoples who have tasted freedom.

The nations of Eastern Europe are rediscovering the glories of their national heritage, so let the colors

and hues of national culture return to these gray societies of the East. Let Europe forego a peace of tension for a peace of trust, one in which the peoples of the East and West can rejoice, a continent that is diverse, yet whole. Together we shall answer the call. The world has waited long enough.

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East & West Germany Move Toward Reunification

8/90

The government of East Germany voted last month to dissolve its governing body and unite with West Germany. The measure to reunite was delayed, however, and will probably occur later in the year.

The move caused Soviet President Mikhail Gorbachev to soften his stance on the reunification of Germany. Earlier, the Kremlin had sought membership in Both NATO and the Warsaw pact for the reunification of Germany. Now Gorbachev maintains that East Germany's obligations toward the Warsaw pact be held to only during a transitional period.

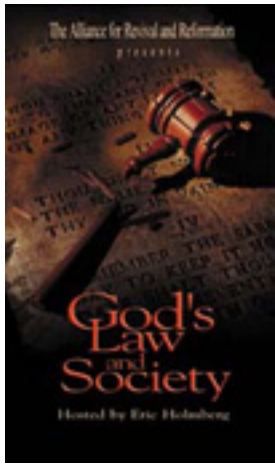
Gorbachev also suggested that a united Germany could be a member of NATO if the western alliance changed its Cold War position against the Soviet Union.

The Soviet leader's comments appeared to be a "positive movement" on the German issue, said an anonymous Western diplomat.

German Chancellor Helmut Kohl said in a recent Time magazine interview, "Some transitional arrangements will be needed. It is possible to allow for the stationing of Soviet troops for a certain time period in what is today the German Democratic Republic.

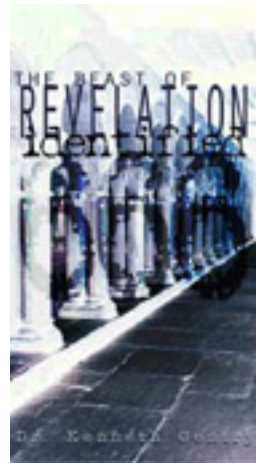
"German unity in the year 2000 cannot be the same as German unity in 1900. The future of free Europe is not the future of the old nation-state. We are talking about a wider opening, and that is the hour of Europe."

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Green Party in Germany

1/88

When reporting on events in West Germany, the American media typically centers its focus on sensational anti-nuclear demonstrations staged in the streets of Bonn by the radical Green Party. But a Christian journalist visiting America from Munich says that reporters are ignoring the most important trend emerging in her country.

Jeanette Huber, editor of Brennpunkt , says that the current leadership in West Germany has begun to take a vocal stand for morality and Christian values - and she views this as an early signal that a major revival of Christianity is about to sweep over the nation.

In the last five to ten years, according to Huber, critical, anti-Christian organizations have arisen to challenge the moral fabric of West Germany. The "Die Gruenen," or Green Party, composed of vocal feminists, environmentalists, and anti-nuclear activists, has on several occasions made bold and challenging remarks about the government's traditional standards. This challenge has caused many of the West German politicians to stand courageously for what they believe. "They have had to recognize that they have neglected to communicate their convictions to the younger generation," explained Huber. "And some politicians have admitted that they have been unable to do so."

But it seems that the harder these attacks have come from the liberal elements of German society, the bolder the leaders have been in their defense of Christianity and conservative values.

"There has been more talk about Christian standards and 'Christian worldview' in the Bundesrepublik in 1987 than ever before," added Huber, who became a Christian 4 years ago.

As an example of the conflict that is emerging, Huber recalled a popular television show in which a liberal politician got very upset while debating with other politicians about moral values. "All I ever hear from you in these last few months is talk about 'das christliche Menschenbild' (the Christian view of mankind). I can't stand it anymore," the politician screamed.

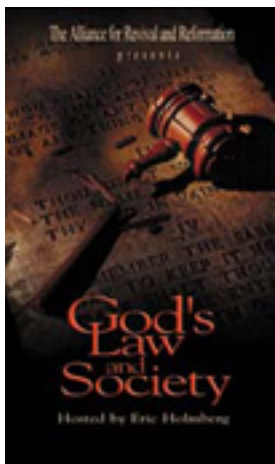
Christoph Boehr, head of West Germany's emerging conservative party, has placed all of his efforts into encouraging governing leaders to take more radical stands for Christian principles and against atheistic and humanistic thought. His party, the Junge Union, has emerged as the nation's most aggressive coalition against abortion.

"The vocal protests from such groups as the Green Party have caused our leaders to take a stand," Huber summarized. She said that Germans are typically reserved and have been silent in regards to their convictions until recently.

Huber also commented that the church in Germany is experiencing unprecedented growth, although this is not being reported by the American news media. "Only 5 or 10 years ago, there were very few Spirit-filled churches in my country," she said. "But prayer groups, Bible schools, and New Testament churches are now springing up all over." A major charismatic conference held in Frankfurt last summer attracted over 14,000 born again, Spirit-filled believers, which seemed to shock the Christian population. "No one knew where all the Christians came from all of a sudden!" she explained.

Although the German people have lost interest in institutionalized religion, and more traditional churches are losing members, Huber says that people are finding a true expression of the faith as these new churches are beginning to flourish. "We are destined for a major revival," Huber says confidently. "I believe that before it is all over the wall that separates our land between East and West will be removed, and God will lead this nation out of the darkness we have experienced for so many years."

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Reports of Revival from Saudi Arabia

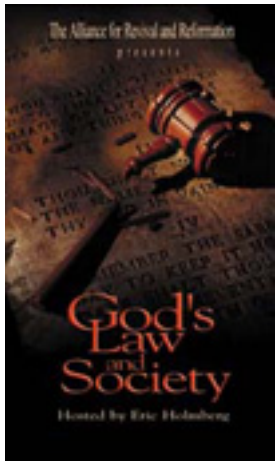
Americans soldiers coming to the Lord in record numbers
2/91

"Last Sunday we had 12 professions of faith; the Sunday before that we had 18," claims Baptist pastor, Jeff Houston serving as a military chaplain in the Middle East.

"We have four services every day; we are averaging over 160 at these services," Houston said in a letter to friends, published in the Los Angeles Times. "The Christians are beginning to stand out like beacons and have become rallying points for soldiers."

Houston's letter concurs with similar reports coming from Christians serving in the Middle East. Many have expressed a belief that in the midst of war a revival has broken out. Some have experienced a renewal of their Christian faith, while others have come to the Lord for the first time as photos of desert baptismal services attest.

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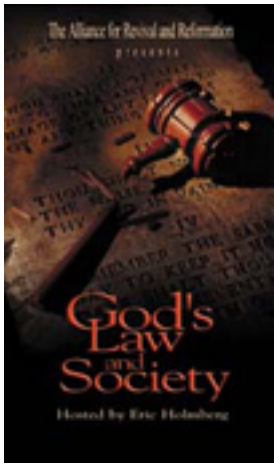
Holy Spirit Moves throughout the World

6/89

Most people in the world today are unaware of what the Holy Spirit is doing throughout the world in terms of global evangelization. But when one looks at the facts and statistics listed below, it is apparent that we are about to see an unprecedented, worldwide expansion of Christianity:

- * There are 16,000 new Christians in Africa every day. Africa was 4% Christian in 1900; today, over 40% is Christian.
- * In Latin America, the evangelical movement is growing 3 times as fast as the population.
- * In the Soviet Union, after 70 years of oppression, the Christian movement is 36% of the population; this is more than 100 million - over 5 times the size of the Communist Party.
- * Many are aware of the miracle of the growth of the church in China - 23,000 new Christians per day!
- * In Indonesia, the percentage of Christians is so high that the government will not print the figure.
- * In India, 25% of the people say they would like to be Christians if they could stay in their families.
- * In the United States, 350 new missions agencies have been established since 1950. Even more significant is the fact that the same number in the same period have come into being in the so-called Third World.
- * Young people in the U.S., Europe, Latin America, Africa, and Asia are more interested in missions today than at any time since the days of the Student Volunteer Movement. The largest meetings of young people interested in missions ever in history are appearing in Europe, Latin America, and in local regions of the United States (1500 at a Midwest meeting).

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Hope for South Africa!

Reprinted from the South African Forerunner

By Bill Bennot

9/93

There is a great need today for the bold and courageous - those who will not succumb to the whirlwind of hopelessness that runs rampant in the nations. South Africa is saturated with the cynics and doubters and doomsday prophets. Anyone can be a critic but it takes faith and determination to set a course of hope. We can't run from or ignore the huge dilemma facing our nation.

While many are paralyzed by the intimidating threats of our national Goliath there are still those among us, who like David, will run to the battle line. David only looked at the problem long enough to take aim. The problem never even overwhelmed him because he measured the problem against the greatness of his God. In fact, it was God alone who added greatness to the formula of David's life.

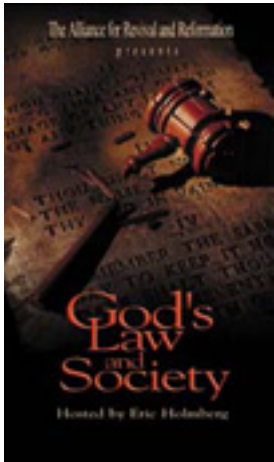
Great acts of love and faith, that this nation so desperately needs, will not flow out of those the world expects as great. True greatness will infiltrate this nation through the yielded hearts of young men and women who will dare to do the will of God anywhere. God will never allow this nation to be healed by the power-hungry bureaucrats that seek glory from men. The healers will be the humble, the peacemaker, the compassionate, the courageous and the selfless. Through men and women of this character God alone will get the glory that is rightfully due Him.

If there was ever a time for Christians to be in tune with what the Holy Spirit is doing, now is the time. "For all who are being led by the Spirit of God, these are the sons of God" (Romans 8:1). Paul went on to say that creation is waiting for the revealing of the sons of God. That revealing has the power to set South Africa free from the corruption that has plagued it in the socio-political and economic arenas. The Church, equipped with the whole gospel and immersed in the Holy Spirit is the salt that preserves a nation.

Christians can no longer present a truncated gospel that prepares people for heaven while leaving them totally unprepared for life in the here and now. It was said of the sons of Issachar that they understood the times with the knowledge of what Israel should do. The Holy Spirit is breathing a fresh understanding of the times into the heart of the Church. It is not a time for retreat but for advance. In the midst of much perplexity, Christians are being equipped with the knowledge of what to do. I encourage you to pray for South Africa, that God may use His Church to bring healing to our nation.

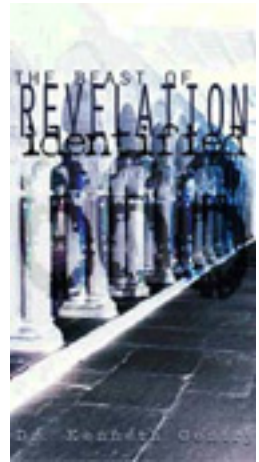
Bill Bennot is the editor of The Forerunner: Preparing the New South African and pastor of His People Church in Johannesburg, South Africa.

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Hungary's Church

6/89

BUDAPEST, Hungary (NNI) - Significant changes in the leadership of the Communist Party in Hungary have given a new impetus to the current demand for political and economic reforms in the nation - and these changes have been fueled by a growing Christian revival.

The new Deputy Prime Minister, Imre Poszgay, is leading the call for the elimination of restrictions of church activity. At the end of 1987, the Hungarian government announced that independent associations, both secular and religious, would be allowed to operate legally without having to submit their constitutions to the government for approval.

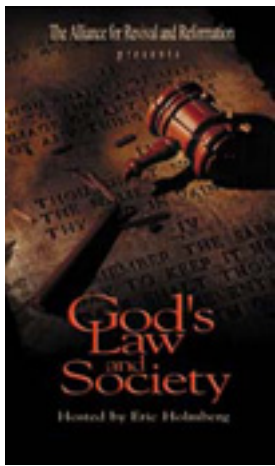
Nearly every segment of the population then began calling for political demands and trying to force the Party to speed up its reform program. Then, quite unexpectedly, the once docile Catholic bishops launched their own offensive in early 1988 - demanding "giant steps" toward reform. The bishops called for a host of changes to be made in state policies regarding the church. This resulted in an announcement by Prime Minister Grosz that new concessions would be made. Hungary's new laws on religious policy are expected to be ratified this year.

Perhaps the most significant concessions in the current context include new laws which allow Protestant social programs to operate among drop-outs, delinquent youth, drug addicts, alcoholics, the elderly, and handicapped children. One church has also been given the freedom to start a telephone counseling service in Budapest which is giving Christians an opportunity to prove their capacity to tackle current social problems within the context of communism.

The Christian gospel is also taking on a much more prominent role in Hungary as the doors are opened to visiting evangelical leaders. Dr. Luis Palau, who holds evangelistic rallies all over the world, addressed a crowd of 12,000 at a youth rally in Budapest in early April. Hungarian television covered the event and extended the ministry to the entire nation. "The dream of a full-blown, unrestricted evangelistic meeting ... became a reality before my eyes," said Gary Cox of EuroEvangelism.

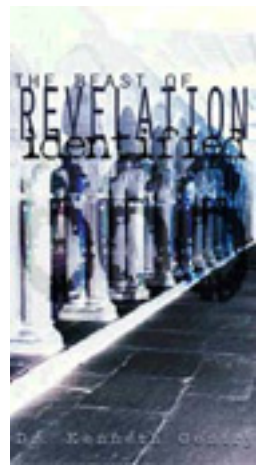
"The Soviet bloc is one of the most exciting areas in the world in which to present the gospel today," said Palau. "There is an openness - 'glasnost' - especially among the young people." There were approximately 1,200 youth who responded to Palau's call to repentance at the April gathering.

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Indonesian Muslim's testimony

6/89

JAKARTA, Indonesia (FR) - When his son became a Christian, Dr. Harris Siregar chased him out of his house with a knife and told him to never return. Disowned, Eriel Siregar moved to another island to finish high school. While in Java, he became a Christian and a member of the Maranatha Christian Church. A few years earlier, his sister Wanti had been similarly disowned by her father when she had become a Christian.

A well-known Muslim medical doctor and physiology professor, Dr. Siregar finally disowned all of his children because of their new-found religious beliefs. Eventually, Wanti married the pastor of the Maranatha Church in the capital city of Jakarta, and Eriel became a leader in the church in Yogyakarta. However, after years of prayer, Dr. Siregar has made a startling turn-around. He recently joined his children in full-time ministry by becoming the pastor of a church in Ujung Pandang, on the island of Sulawesi.

Today, the testimony of a devout Muslim being converted to Christianity is stirring the island. Muslim officials tried to talk the 42-year-old doctor out of his faith, and even contacted an Egyptian scholar in hopes of dissuading him. Instead of responding to the Muslim officials' efforts, Dr. Siregar has been aggressively sharing the gospel with his medical students.

"After he had been saved for two weeks, he had introduced 17 people to Christ and had baptized them," said Eric Dooley, pastor of the Maranatha Church in Jakarta. "When he gave his testimony to the Christian Medical Society, which normally attracts 10 people, 500 showed up to hear it."

Dr. Siregar also organized an outreach in Ujung Pandang and started a church. "Western missionaries have showed up at the meetings to hear his testimony," said Pastor Dooley. "So far this is the closest thing I've seen to a genuine revival. Most of the people in Dr. Siregar's church are medical students."

Revival in Indonesia, a predominantly Muslim nation, is sweeping among the youth. In Bandung, a city three hours east of Jakarta, many full-time ministers have been trained and sent out to the other islands of Indonesia since the Maranatha Church started in 1987. Several Muslim students and professors have been converted to Christianity.

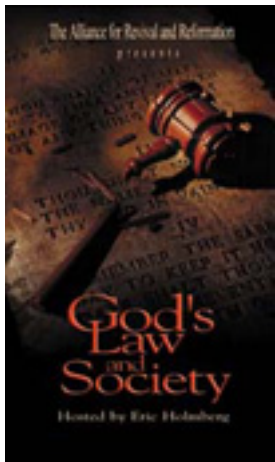
"My religious background was Islam mixed with Kong Hu Cu," said Linda Heryani, a student. "But I came under the Lordship of Jesus Christ after I heard the verse John 3:3 at a meeting. I knew I was a most sinful person, and couldn't enter the kingdom of God. The only way to gain eternal life was to repent and confess my sins and make Jesus Lord of my life forever."

Davy Hermanus, a lecturer with the electronics department at the Bandung Institute of Technology, said

he has realized the importance of having a faith vision for his own life purpose. "That was my weakness as a Christian for so many years: going along without any vision. Now I have a vision, and it is to reach the campus and build a glorious church there, until the second coming of Jesus."

Although Bandung is a small city, it is densely populated with two million people and is the home of many of Indonesia's top universities and private schools. "We believe that God has brought students from all over Indonesia to study here in Bandung for one purpose only, and that is to make Bandung a strategic training center to send out many full-time workers into God's service," said Gerrit Hansen, pastor of the Bandung church.

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Inkatha: The Party of the New South African

By Jay Rogers

Reported by Dawson Lewis in South Africa

BRAAMFONTEIN, South Africa (FR) - Largely ignored by the news media of the western world, there are many organizations in the black community of South Africa, in addition to the African National Congress, currently seeking to abolish the apartheid system.

Apartheid, the system of racial separation granting whites a monopoly of political and economic power, has incurred the hostility of a majority of the nations of the world. Naturally, apartheid has also incurred the greatest hostility among the disenfranchised blacks of South Africa.

Complicating this injustice are the twin social structures of nationalism and tribalism, which are a fact of life in South Africa. National and tribal wars among blacks occur frequently in South Africa and are difficult to stop. The largest tribe in South Africa is the Zulu nation, which has more than 6 million members. The next in size is the Xhosa, which has almost as many.

Seizing the opportunity to rally the blacks of South Africa, a number of organizations have sprung up with the intention of abolishing apartheid. The best known of these is the African National Congress (ANC), and its leader Nelson Mandela, who have been selected by the news media of the western world as the organization of the blacks which is destined to be the government of South Africa after the abolition of apartheid.

The ANC entered into partnership with the South African Communist Party (SACP), and willingly acknowledges that the Communists have prominent and influential roles in its leadership. The SACP and the ANC formed a joint military organization known as Umkhonto we Sizwe (Spear of the Nation) to wage war against the South African government.

Few dispute the right of the ANC to be one of the representatives in the proposed negotiations with the South African government, but it is undemocratic for the ANC to be the sole representative. Furthermore, the majority of the black leaders of the ANC belong to the Xhosa tribe, which would create even more tension among the tribes of South Africa if this party were to provide the sole leadership for South Africa.

It is interesting to note that in a recent poll of South Africans, only 44 percent of the blacks said they would vote for Nelson Mandela as their president. Although this percentage constitutes a plurality of votes, Mandela's popularity is not as overwhelming as portrayed by the western media.

Another party in South Africa, heavily Marxist and even more politically leftist than the ANC is the Pan African Congress (PAC). Although claiming to be more pluralistic than the ANC, the PAC is also even more committed to the violent overthrow of the white South African government.

The PAC's official slogan: 'One settler - one bullet,' speaks of the violent retribution that this group favors to uphold their political power.

Inkatha

An alternative party rarely mentioned by the western press is Inkatha, a party made up mostly of Zulus, which claims over a million dues-paying members, which would make it the largest political party in South Africa. Although this claim is probably inflated, Inkatha represents pro-western, pro-democratic, pro-free enterprise ideals which would create a more pluralistic society.

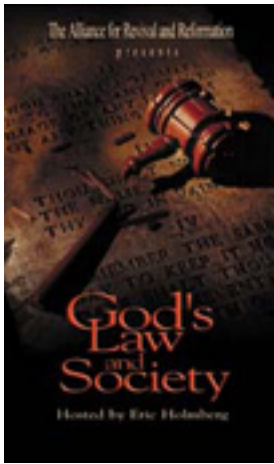
Inkatha's leader Chief Mango Suthu Buthelezi, a member of the Zulu tribe, claims to be a Christian, and recently opened up Inkatha's membership to all races in a landmark resolution. The resolution which carried this transformation was reported in the Inkatha magazine Clarion Call:

"We the members of Inkatha have always striven to establish a race-free South Africa in which there will be an open, multi-party democracy ... We now see the fruits of Black political labour and know that to make them the fruits of the whole of South Africa, we will have to make the final eradication of apartheid and the establishment of a true non-racial, multi-ethnic party democracy the responsibility of all South Africans in an all-race effort."

Inkatha does not seek a monopoly of political power. It does not claim to compete with the ANC for future political power. Its stated objective is to be included with the ANC in negotiations with President de Klerk and representatives of the South African government for future political representation.

However, major groups in the western world continue to pin their hopes on the Marxist ANC, while the evidence is overwhelming that Communism and Tribalism produce poverty, suffering and mountains of corpses. Must South Africa continue to learn this from bitter experience?

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Iranian Church Growing

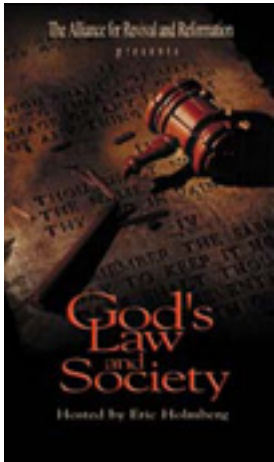
3/89

TEHERAN (FR) - A recent report published in Christianity Today claims that an unprecedented number of Iranians are rejecting Islam and turning to the Christian faith - right in the midst of the Ayatollah Khomeini's stronghold.

During the first two years of the Iranian revolution, there was relative religious freedom in the country. Christian churches distributed literature at the University of Teheran, and on city sidewalks. It is now illegal to share the gospel anywhere in the nation, and Christians have been jailed because of their witness. Pressure is also applied to converts by their families, friends, and employers.

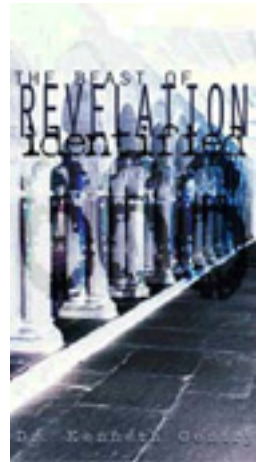
But statistics show that the Iranian church is growing. Since the revolution, several thousand Iranian Muslims became Christians - and the number now totals approximately 12,000. There is also no way to estimate the number of secret believers. "Twelve thousand believers may not sound like very many to American Christians," said the report. "But since the Islamic invasion of Iran in the seventh century, there have never been this many followers of Jesus in this area at one time."

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Jaanus Karner's testimony

By Jay Rogers
5/90

After over 20 years of eluding the KGB, Estonian pastor Jaanus Karner shares the story of his dramatic escape to America, gives his insight into what is happening today in communist countries, and tells about his desire to return to his native land of Estonia.

Jaanus Karner is faced with a choice today. After growing up in one of the most repressive societies in the world, this native Estonian is now considering a return to his homeland.

The sudden and drastic changes that are now occurring in Eastern Europe have been long awaited by Jaanus, who resisted the communist system for over 20 years and now yearns for a free Estonia. Having come to America in 1981 by narrowly eluding the grasp of the KGB - the Soviet Union's repressive secret police force - Jaanus now looks back over his life, which has spanned the Soviet takeover of Estonia during World War Two to the communist regime's fall from power last year.

Born in Estonia in 1944, Jaanus entered the world during a time of tumultuous change in Eastern Europe. Soviet military forces were advancing through Europe driving the Nazis back to Germany and their eventual defeat. A few years after the Soviet occupation, Jaanus was born.

"My mother was a Christian and we were living on an island in the Baltic sea," explained Jaanus. "My father had escaped to the West and we never saw him again."

During the time that the Soviets were establishing the Iron Curtain, Jaanus' mother felt that she had received direction from God to leave the island. At that time every city in Estonia was being compartmentalized by Stalin's secret police and Jaanus and his mother narrowly escaped being deported to Siberia for reeducation.

Jaanus became a Christian when in high school at age 14 and began attending a Pentecostal church. This was a flourishing underground church movement that grew in Estonia despite the methods used by the communists to keep the fervor of Christians in check. Later on, as a young adult, Jaanus started a youth ministry.

"I wanted to be a youth minister," Jaanus remembers, "and I started a music ministry bringing contemporary musical instruments into our church meetings. This worked marvelously because Estonians love to sing. It is not unusual for the Estonians to get 300 thousand to 1.2 million people to come to sing at festivals."

Pioneering the "Jesus Movement" of Estonia, Jaanus tells of youth meetings he organized which were

highlighted by Black American gospel music. "Our Thursday night youth services were packed out. We called them 'catacomb nights' and met in the basement of an old building."

Attracted by the guitar playing, the meetings grew larger until many young people began to attend. "We prayed and we were hungry for God. Soon we began to reach out as an evangelistic team. The presence of God was strong in our meetings and our outreaches became a catalyst for revival."

According to Jaanus, another youth movement began shortly in Lithuania and Latvia, the neighboring Baltic States, and when visitors came to their meetings from Russia, their church became a catalyst for revival in the East as well.

As a port country, Estonia had always been open to influence from the West. "We had our own 'hippy movement' in Estonia," said Jaanus, "and a 'Jesus movement' sprung up as well." But this new spiritual freedom was not gained without a price to be paid.

"There was a bad part too," said Jaanus. "The government found out about our meetings and sent the KGB to investigate us. Communism is an elaborate evil system. They plant informers in every strata of society. They came to us wanting to know what was happening in our church."

"They use direct intimidation by making threats. If you don't cooperate with them, they can make your life miserable by taking away your promotion or education. And worst of all - they try to recruit you as an informer, trying to get you to betray your brothers - all the time they use psychological intimidation and all the evil that has gone on in history."

Bluntly describing the spiritual force behind communism, Jaanus Karner says, "Communism is satanic; it is based on a hatred of God; it is against anything natural, godly, and it hates the human personality."

Around this time, Jaanus came into contact with an American missionary named Jim Gilbert, who would often enter the country through Finland and minister as a musician to the churches in the Baltic States. Gilbert saw Jaanus' plight and wanted to help, so he arranged an opportunity for the Estonian pastor to apply for emigration.

It took over 10 years for the Soviet government to allow Jaanus to leave Estonia. During this time, Jaanus and his family were continually harassed by the KGB. Through searching his house, constant interrogation, and trying to build a case against him, the KGB made his life a torment.

Then unexpectedly, a door opened to the West. Though forced to live a double life for many years - functioning as a pastor yet knowing that someday he would leave his country forever - Jaanus resigned himself to knowing that his faith in God was his only foundation. "I struggled with the idea of leaving," said Jaanus. "I could not get rooted too firmly, yet as Christians, we knew that nothing is eternal on this planet."

Just before Jaanus and his family were able to leave, the KGB began to move against them. "The KGB wanted to use us in a ploy to destroy another ministry. They placed us under house arrest and began to collect evidence against us." The Soviet secret police threatened the Karner family that they would be put in a labor camp for several years and that their son would be sent to fight in Afghanistan.

At that time Jim Gilbert, the American missionary, began to arrange prayer chains for the Estonian pastor and his family. "This was a time of real spiritual warfare," recalls Jaanus. The KGB officer who was investigating their case was suddenly and inexplicably kicked out - "sent to an early retirement" - as Jaanus describes it. "Somehow God had opened a door to the West."

"We were to receive our passports to leave in three weeks, recalls Jaanus. "But even then, they used psychological intimidation. They let us go - but blamed us by saying we gave information about our brothers in this other church in exchange for emigration papers."

"I never believed that they were going to allow us to leave until we were on the jet and in the air," said Jaanus. "They kept us in the boarding room waiting, while three men went through our papers. Ten minutes went by - then twenty. All the time I was waiting for some officer to grab me. Often they will let you get this far and then take away your papers on some technicality. They make you reapply and begin the emigration process all over again. They do this to crush your hope and make your life miserable."

After ten years in America and the recent changes in the Soviet Union, Jaanus is thinking more about returning to his country. "I have a desire to go back. I'm getting over the harassment now - this is something you never totally get rid of. It stays with you after twenty years of running from the KGB."

The move of God which has occurred in Estonia has been called the "Singing Revival." Estonians have always gathered in festivals to sing together even during hard times. According to Jaanus this lifts their spirits, draws them closer together and brings them closer to God.

"When you are singing, you feel free," explains Jaanus speaking like a true Estonian. "All these songs are about 'My homeland and my country' - 'Our forefathers' and 'My fatherland, you are holy to me.' There is a spiritual yearning for something greater than a love for a nation. There is a spiritual experience when we all sing together holding hands - like we have touched God."

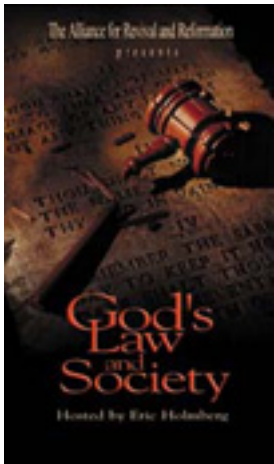
When asked about Christian involvement in the political changes that have occurred in Estonia, Jaanus mentions one movement called the Estonian Preservation Society. "They teach very strong Christian viewpoints and encourage nationalism and independence."

"In addition to this, the people are very open to God. Independence is not coming without a spiritual impact. There is a realization among the people that only a national revival can bring independence. They are getting to the point where they understand that freedom can come only from God. It has got to be supernatural. How can you break the superpower? This power comes from the Lord. And this message is pushing them toward God."

"Christians in Estonia need to hear that message too," explains Jaanus. "Churches in the West can help by sending in apostolic teams. We need 'Sons of Issachar' who understand the signs of the times."

Even with all of the harassment Jaanus received from the KGB, this Estonian pastor still has a love for the Russian people. "As a Christian I cannot feel suppression. The Russian people are victims. I hope for a universal revival in the Soviet Union. I yearn for a day when 280 million people will be touched by God."

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Jaanus Karner - Estonia

In June of 1940, Estonia was invaded and occupied by Russian military forces. The nation was incorporated by force into the Soviet Union under the provisions of the 1939 Hitler-Stalin pact - a plan to conquer all of Europe and divide it under spheres of Nazi and Soviet influence. This criminal annexation has never been recognized by the United States and by most Western countries.

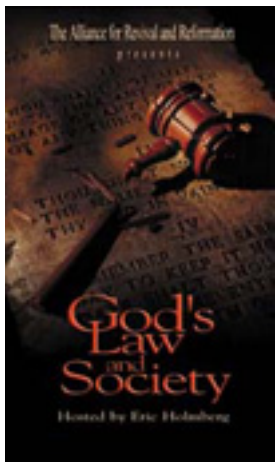
Estonia is located on the eastern shore of the Baltic Sea, south of Finland, east of Sweden, north of Latvia, and very definitely west of Russia - both geographically and ideologically.

Of all European countries, only Estonia, Latvia and Lithuania lost their sovereignty during World War Two. Unlike other countries which had communist governments imposed on them, the Baltic countries were absorbed through the use of brutal force. In 1941, 60,000 Estonians were either killed or sent to Soviet concentration camps where they later perished. In 1949, 80,000 Estonians were deported to Siberia.

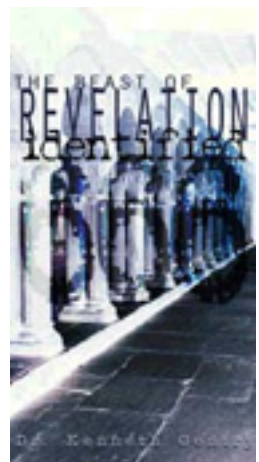
Between 1939 and 1949, a stunning one-third (350,000 people) of Estonia's population was lost. Most western countries have never accorded diplomatic recognition to the Soviet incorporation of Estonia. Estonians from throughout the Free World assemble periodically at festivals held to strengthen cultural ties and call attention to their country's plight.

Freedom loving people everywhere should remember the words of Benjamin Franklin inscribed on Thomas Jefferson's seal: "Rebellion to tyrants is obedience to God." Let there be hope that someday every nation behind the Iron Curtain will be free. Let us all hope that day will arrive soon.

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Jaanus Karner - Prophecy

Jaanus Karner is the Estonian pastor who is responsible for revival in Estonian churches and other parts of the Soviet Union. Jaanus shared some prophetic insights into the rise and fall of communism in the Eastern Bloc.

In the early 1900s, there were warnings to Estonia to repent or a curse was coming - a fire straight from hell that would rise up and consume them. In fact, Estonia was not alone - virtually every Eastern Bloc country from Armenia to Estonia had a vigorous Christian movement associated with the Pentecostal revival before communism swallowed these nations.

In these Eastern Bloc countries, there was a period of revival shortly before judgment fell. During this revival, God sent prophets with a clear message - "If you do not repent, your freedom will be short lived." There was a positive side to this warning as well. God coupled this judgment warning with a message of hope and restoration.

Jaanus Karner believes that communism came on the Soviet Union as a result of a centuries old curse on the Russian people. "The Russian landlords were terrible. They cultivated a hatred of civilization and made the Russian people feel that they were lower than the rest of Europe."

In ancient times, Russians were barbarian tribes that terrorized civilized societies. Their rulers held to the notion that they needed to be ruled with an iron fist or they would become uncontrollable. By the Middle Ages, Christianity had spread through Russia with some pacifying effect, but the society was very anti-semitic.

Uncontrollable, riotous mobs, called pogroms, would often erupt with the sole pupose of trying to kill communities of Jews. Later, the Czars emerged and ruled the Russian people by repressing all of the higher aspects of the human personality.

"There is a parallel between Czarist Russia and what is going on today," explained Jaanus Karner. "By its roots, communism is as evil as it can be. There is an underlying feeling of anti-semitism. Russian nationalism is based on a hatred of the Jews."

The Soviet Union has become a superpower but it is based on repressive force rather than the greatness of the spirit of the people. Rather than seeking the favor of God, Russian rulers have characteristically supressed the worship of God in society, persecuted Jews and ethnic minorities and the nation has been led into darkness.

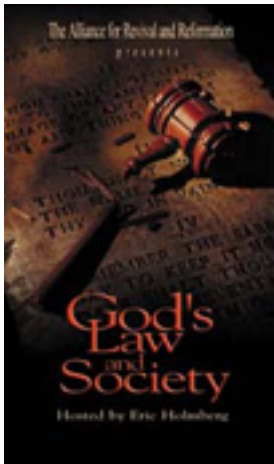
According to Lance Lambert, in The Battle for Israel, the Orthodox Church often became a refuge for Jews fleeing the pogrom. As persecuting mobs tried to kill a group of Jews, the would flee to the churches. On one occassion, there were some spirit-filled monks who prophesied to a group of Jews what

would happen to Russia:

A black, blightish terror would overcome Russia. This would be a fire initiated abruptly from hell. The message also promised that this judgment would disappear just as suddenly as it came and that there would be a universal revival in the nation of Russia.

Viewing the recent events within the Soviet Union, one cannot dismiss the significance of these prophecies. The Soviet Union, along with many other Eastern European nations, is destined for a great move of God in the coming years.

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Kenya Outreach

10/89

This past August, I was able to go to Nairobi, Kenya, along with a team of six powerful men and women of God. For me, this missionary trip was a dream come true. All of my life I had imagined myself standing on the soil of the continent of my forefathers, and finally this dream had become a reality. Nevertheless, the most significant thrill to me was not that I was there to receive some experience "out of the ordinary," but that I was there to share someone very precious to me, Jesus.

When I first came to know the Lord, God gave me an excitement for living. I realized that God had a purpose for my life and that there was nothing I could not do that He had initiated in my life - the sky was the limit. However, though the eye of my understanding was opened and provision had been made for me to know my Creator, I found myself yoked to one burden: the plight of Black America.

In my heart I had made a commitment that I would go anywhere and do anything for Jesus. It wasn't until I began serving as the Missions secretary at the International Office of Maranatha Ministries that my commitment was challenged. One day as I went about my work, the Lord interrupted my thoughts with this question, "Are you willing to go anywhere for My sake?" My response to His prompting was: "Of course, you know I will go anywhere."

The following day, as I was going about my work in the office, the Lord interrupted my thoughts again with this question, "Are you willing to go anywhere for My sake?" I again responded, "Of course, you know I will go anywhere." Little did I know that what I meant by anywhere was very different from what Jesus meant by anywhere. You see, my understanding about how God would use me, and how I desired the Lord to use me, was limited to the black arena. I could not see the Lord calling me to anything outside of reaching my own people - certainly not in the scope of reaching nations. I could not escape from the limits I had placed upon my own life.

I was not wrong in my desire to reach Black America, but I had limited God so much in my life that I felt I could not be used in any other aspect. What I realized later was that I had been carrying a false burden for many years that was not mine to bear.

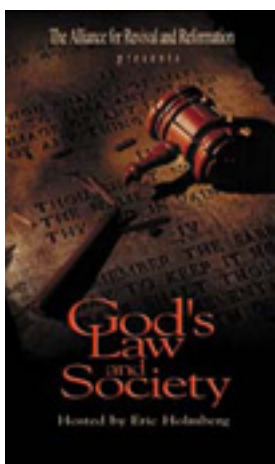
After all, what would my family and friends think if I sold everything and left everything I had worked for in life? - a college degree that would open many doors for me in the business world, success and a great future. I'm black and I had to make something of myself, not only for my benefit but for the benefit of those to come. In Black America, there is a great pressure to succeed and gain great riches in this life. Of course, there's nothing wrong with wanting to be successful, but when success became my aim I closed myself off to the perfect will of God for my life - which is true success.

Not many months later the Lord began to place a desire in my heart for Africa - He rekindled a desire in

my heart that I had had as a child to one day go to Africa. Though my heart yearns to see Black America come forth into all that God has purposed, it's not up to me to bring it to pass. God is more concerned about Black America than I could ever be. Learning to see from the whole to the part set me free and has released me to fulfill God's intentions and plans for my life.

Now that I have had a taste of the mission field, I have a desire for nothing else. I know without a doubt that God has called me to Africa, particularly to Kenya at this time. But that true purpose and fulfillment came as I lost my life in Him and removed the constraints that I had placed upon myself. I have come to understand that God has commissioned me to disciple the nations, not someone else. He can use me and has called me to go beyond myself to reach a nation that is longing to hear the gospel.

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Indonesian Evangelist Predicts Global Awakening

By Jay Rogers

8/91

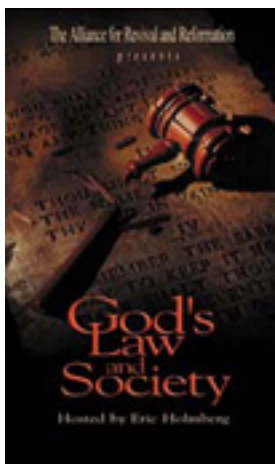
MOSCOW, Russia (FR) - Mel Tari - the author of the popular book *Like A Mighty Rushing Wind*, the chronicle of his experiences at the forefront of the Great Indonesian Revival - was a featured speaker with founder, Bob Weiner, at the Christian Youth International conference in July, at the Izmajilovo Sports Arena in Moscow.

Mel Tari believes that the current awakening in Moscow is just the beginning of a great end time harvest which is about to sweep the globe. Several experiences throughout his life have led him to this belief. Although the July conference was Tari's first visit to the USSR, it has been a lifelong dream of the evangelist to come to the Soviet Union. In *Like A Mighty Rushing Wind*, Tari relates this desire:

"I had just won a scholarship to Russia to prepare myself to be a medical doctor in Moscow. My whole family liked this idea, and I really liked it myself, because in an Asian country when you are a medical doctor, you are a very rich man. And doctors have a pretty good life.... Then God started to speak to me through His Word, and I had the uneasy feeling that He wanted me to be his servant...." (Mel Tari, *Like a Mighty Rushing Wind*, Creation House, Carol Stream, IL, 1971, pp. 157,158.)

Speaking to a crowd of several thousand students, Tari recounted that several times in his life he had had the opportunity to enter the Soviet Union. But each time he had felt that the Lord say, "Not this time; not yet." Tari said that the Lord spoke to his heart instructing him that one day he would be allowed to enter the Soviet Union. On that day, God would begin to pour out His Spirit in that nation. This would be a sign to him that an awakening of global proportion was about to commence. Tari further related that July 3-7, 1991 was the first time that he felt that it was the Lord's will for him to come to the Soviet Union.

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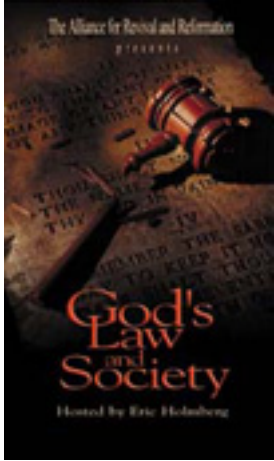
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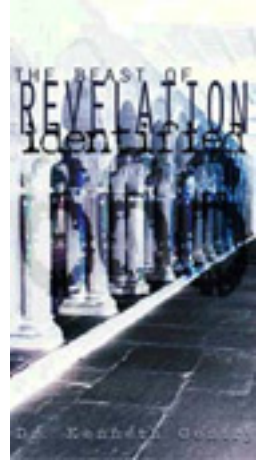
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Go Ye!

Mission to Youth of London, England

By Keith Johnson

12/90

Here I was, a young Christian from Boston, in Congleton, England, on a missions trip for God!

I stood in the middle of Main Street surrounded by six skin-headed punk rockers wearing big, black army boots. I was a nervous wreck. I didn't even know what to say. I knew that these kids needed Jesus. If only I could introduce them to Him in a real way, I knew that they would respond just as I had six years

earlier.

Suddenly, a thought came to me: Ask them a question. Ask them what they think of America. A stupid question I'll admit, but it was all I had. They came back with the answers I expected. They told me - in no uncertain terms - that they hated America. Although they did say that Madonna was the greatest.

They went on to say that they hated their own country. They were all unemployed and on the dole. They had just enough money to survive on and maybe buy drugs on the weekends. These kids told me that they hated life. And I believed them.

The ice was broken; we were talking. This went on for a while until we started to run out of things to say. All that I knew was that I loved these kids and had to tell them about my Jesus. If I left them now, I would never see them again.

At that point, the nervousness came back. How in the world could I ever turn this conversation around to Jesus? How could I share Jesus in a way that they could understand? How could I ever get into the hearts of these radical kids who had totally given up on life?

Wait a minute! Jesus was a radical! He did and said some things people in His day thought crazy. Maybe His life could break through to these kids.

I said: "You know ... I know a man who changed His town. I mean, He really shook it up! This guy was radical! Thousands of people followed Him around and listened to the things He said.

"He hated religion because it was leading people in the wrong direction. He would walk right up to religious leaders and call them snakes and vipers. He told them how good they looked on the outside, but on the inside they were full of dead man's bones! On the inside they were hypocrites."

I could see that they were interested, so I went on ...

"This man had power! He raised people from the dead. He even went into a Church carrying a whip in His hand because there were people selling junk in there. He couldn't stand it so He chased them out like a mad man. He demanded 100% commitment from the people who followed Him. He told them they had to deny themselves.

"You guys think you're radical, but you don't even come close to this man. He didn't sit around complaining and getting high. He did something with his life. He changed His town.

"But finally He went too far. The religious hypocrites, who plotted against Him finally killed Him. None of you would ever be murdered for being too radical. None of you would ever suffer like He did for what you believe in."

At this point they didn't even know who I was talking about. Finally, one of them asked me, "Who was this guy?"

I said, "I'll tell you, but you have to promise to listen to the rest of the story."

They agreed.

I said, "This man was Jesus Christ, the Son of God."

At this they laughed at me and swore, but I was not about to quit. So I told them about how he changed my life and gave me excitement for living. I told them that He was my Hero, my Lord and my King!

"That's why I'm here all the way from America - because He loves you guys a lot and He died for you. He took your place on the cross so you wouldn't have to live in misery. He can change your life. He wants to use you to change your country!"

One interrupted and said, "We can't change anything around here! How can one of us do anything?!"

I asked them if they had ever heard of John Wesley. They said they hadn't. So I told them about how God got ahold of Wesley's life and about how he changed England in the 1700s, "God used a single man to do it. He can do it with you too!"

I invited them to the church service that night and the last thing I said was, "If you want Jesus to change your life, be there at 7:00 P.M."

Well 7:00 P.M. rolled around, but as the service began there was no sign of them. We were singing "To God Be the Glory." I had my hands raised just praising God, when out of the corner of my eye I saw a big, black army boot stepping up the aisle. Tears came to my eyes, as four punkers sat down beside me. All I could do was pray for them.

As they sat there, they were unruly and laughing. One of them even lit up a cigarette and began to smoke until I made him put it out. I wondered how long the pastor would put up with these kids.

Finally, Eric Johnson, the American youth evangelist, stepped up to the pulpit. He began with this scripture, "The thief comes to kill, steal, and to destroy, but I have come that you might have life and that you might have it more abundantly." He read it with power and anointing.

"Satan wants to destroy you, but Jesus Christ wants to save you and make your life count for something!" His message was simple, and he preached it with all his heart as if it would be the last time he would ever see these kids.

He challenged these kids. He called them out, "C'mon, it takes some guts to stand up for Jesus! It's going to mean that your friends will laugh at you and you'll probably lose them. But you don't know anything about friendship until you get saved and join the family of God!"

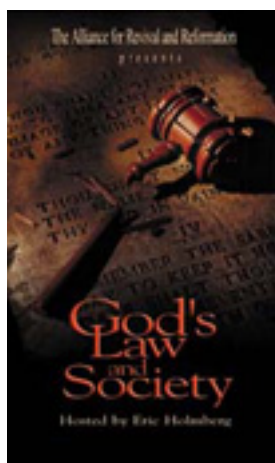
But no one came forward. Then he prayed one of the most powerful prayers I have ever heard. At this point, the leader of the group stood up and walked forward with tears streaming down his face. Then his friend beside him came forward. Two kids came to the Lord that night with broken hearts, repenting of their sins. There is no one too lost that Jesus can't find and save.

I will never be the same after witnessing this. Up until this time I was on the defensive for God. Defense spends all of its time fighting off the assaults of the other team. But I realize now that I don't want to miss out on what God is going to do through His Church in the Last Days.

Will you go on the offensive for God? That means making yourself available to do His will. It means having compassion for people. It means doing exploits for His glory and the advancement of His kingdom. It means being a part of His kingdom here and now.

I pray that God will use this experience of mine to excite you and challenge you to step out and share Jesus with the lost. Go out into the highways and byways and compel them to come in!

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Rate of Conversions Climbing among Muslims in Kenya

Muslim hospital now offers Christian literature ...

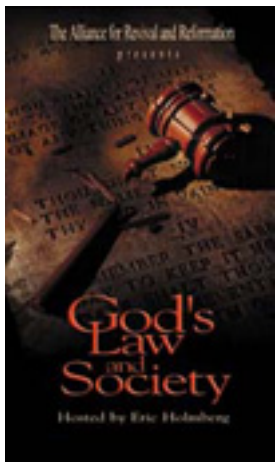
MOMBASA, Kenya (EP) - More than 1,100 Moslems in Kenya and seven neighboring middle-eastern nations have recently rejected the Koran in favor of the Christian Bible. Recent converts have expressed views in sharp contrast to Moslems who have in recent weeks demanded the death of Salman Rushdie, author of the controversial book, *The Satanic Verses*.

"The dispute over Salman Rushdie's novel is viewed very differently by converted Moslems in East Africa," said the Rev. David Stravers, spokesman for World Home Bible League (WHBL), a ministry that has targeted African Moslems for gospel outreach. When these people read the Bible they suddenly discover what they have been missing. They have had the lights turned on. They begin to understand all the harm which Satan has done by keeping them in the dark for so long."

Moslem government officials have been alarmed by the numbers of Moslem converts to the Christian faith, reports WHBL, and have tried to stop the movement by banning outdoor religious meetings. However, the rate of conversions continues to climb, especially as a result of small home Bible study groups, which have not yet been outlawed.

In January, a major Moslem hospital in Mombasa began providing Christian literature to staff and students. Bible studies are regularly conducted on hospital grounds.

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Nagaland Revival

KOHIAMA, India (FR) - News about ground-breaking peace accords or world-shaking political movements probably won't come out of this small, politically insignificant state in far east India. However, Nagaland has distinguished itself by being the only Christian state in the world with a 90 percent Christian population ... with record numbers of youth pledging their lives to missions. Mass prayer meetings are held once a month for the nation as well as for the neighboring countries of Burma, Bhutan, China and Pakistan.

The radical transition from being a Hindu state comprised of loosely organized tribes to a Christian government took place as a result of an unusual revival that swept through the villages and tribes between 1976 and 1978. Miraculous healings were commonplace, said Rev. Joseph Paul of Christ for Nagaland Ministries, which began when "hundreds of people confessed their sins and repented of their old ways." There are proportionately more born-again believers in Nagaland than any other place in the world, according to statistics gathered by Operation World.

Despite the revival, Nagaland is closed to outsiders because of the danger of military insurgency. Since 1947, Indian armed forces were kept in Nagaland, and Naga insurgents against the Hindu police were "put down with a cruel hand," said Rev. Paul. "Until 1972 there was always fighting and killing of innocent Naga tribals. Peace, if one can call it peace, was here only from 1980."

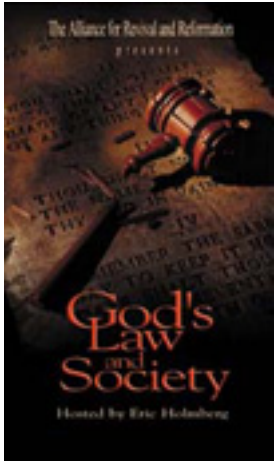
During the 1970s, Nagaland was nearly a police state, with many suffering at the hands of Hindu security forces. "Even as late as 1979 Naga villagers were shot at and killed by the Hindu armed forces of Assam," said Rev. Paul. "This was played down by the Indian government, which always termed any trouble with Nagas as Naga insurgency. During these times the church called the people to fast and pray."

Strategically located next to Burma and surrounded by China, Bangladesh and India, Rev. Paul said he believes that Naga youth are the key to evangelizing these predominantly Hindu and Muslim nations. At Christ for Nagaland Bible College, students are taught sacrificial living, which prepares them to live a life of "barefoot evangelism." They are then sent to the tribes of Arunchal, Sikkim, Bhutan, Burma and across the China border.

Prior to each semester, the students fast and pray for two days. "Students are also taught to fast and pray for their individual and corporate needs." Rev. Paul added that his goal is to train 2,000 leaders. Currently there are 62 missionaries who have been trained and sent into those countries.

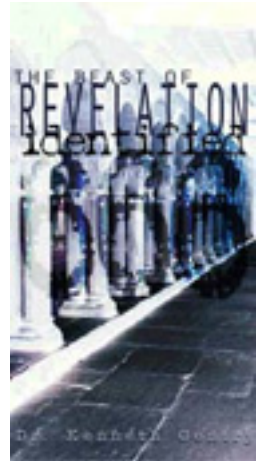
Christianity was planted in Nagaland by American Baptist missionaries in the 1800s. When they came, Nagaland was basically a warrior nation. However, Christianity reversed the tide of tribal warfare. "At great risk to their lives, the American pioneer missionaries brought the gospel to the Nagas," Paul explained.

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New Zealand Revival

By Jay Rogers
10/89

AUCKLAND, New Zealand (FR) - Following a tremendously successful evangelistic outreach in Auckland, New Zealand, Bob Muni, Pastor of Maranatha Christian Church, has reported that a movement of God's spirit has continued among the new believers recently added to his church.

The church doubled in size during the outreach, from 35 to 70, and more are coming to know the Lord each week. "There is a real openness in the Spirit that we have never before experienced," related Muni. "There is a sense of wonderment and an expectation that revival could break out at any moment."

Bob Muni describes the experience as the grace of God operating in two directions. The first main emphasis has been the compassion of God. The second emphasis was an impartation of holiness and purity followed by the outbreking of supernatural manifestations.

Tremendous victory has been won through compassion. In the past, some Christian organizations and campus groups have moved in a confrontational manner against the ungodly elements at the University, such as radical socialism and militant feminism. God's supernatural compassion has proven to be the alternative tack in which healing has come to the University of Auckland.

This approach, says Muni, can only bring negative results. "The Church is to be salt in the world, but salt is for healing ... not poisoning. It doesn't do any good to pour salt in open wounds. It is our job to be prophetic but not injurious."

One student at the University of Auckland, who had been the most antagonistic to Muni's efforts in the past, was won to the Lord through a display of love and compassion. Fiona Stephens attended the outreach meetings and was "polite but confrontational" according to Muni.

As a militant feminist, Fiona had been instrumental in stirring up hostility to the Maranatha church in Auckland. Fiona was also the Chair of the student government and a leader of the homosexuals and lesbians who have dominated school politics. The climate and events of the campus were controlled to a great degree by Fiona.

In the past, Fiona had been openly antagonistic against Christians. This year, however, her demeanor was more subdued and felt comfortable enough to politely talk about the Christian life with members of the church involved in the outreach. Fiona indicated a willingness to receive what God had to offer her if she could observe genuineness among believers. "I'll know the truth when I see it," she said.

By her own admission, Fiona was one of the most unlikely people to become a Christian. In fact, most

Christians were afraid of her and the influence that she held at the school. Fiona said that for some time people she knew had been praying for her and she felt God drawing her as well.

At one of the Maranatha outreach meetings Fiona talked for 3-1/2 hours about God with another student. She spent part of the next day with another woman in the church. After this time, Fiona was convinced of the reality of God and this sense of conviction grew so strong that Fiona felt she had to react in some way.

Fiona made a drastic choice - she decided to wield her power in student government to have Maranatha kicked off campus. Fiona said, "I thought if I did something really rotten that both God and the campus group would leave me alone."

After learning that they had been exiled from campus, Bob Muni instructed his church to "stay in an attitude of love" - that this attack was incisive - but the church should continue to lovingly pray for Fiona.

Three days later Fiona called the woman with whom she had spent time to say that she had totally changed her mind and asked to meet and pray to get her life right with God.

"I couldn't take the conviction anymore," Fiona said, "I had to get my life right with God." Fiona gave her life to the Lord, was filled with the Holy Spirit and was taught in God's love.

"We are so thrilled to see Fiona grow in many ways," Bob Muni related. "She is such a precious sister. She has been adopted into our family and has received much healing just by being part of the family. The devil has ripped off so many people by destroying the family and wreaking havoc on children leaving them with scars and hurts that plague them until they encounter the love of Jesus to heal them and set them free. There is such a need for strong families to minister the loving acceptance that reflects God's love to a hurting generation."

Muni stressed that moving in the spirit of love against the attack of the enemy is the key to revival. How do you confront radicals and militant socialists? How can you deal lovingly with homosexuals without compromising God's truth? The Auckland church found that the answer to these questions were found in responding in God's love rather than striving to win arguments.

As a result of this tactic, God has used this campus church to minister according to His plan. "The doors have become open to minister to some of the hardest cases on campus," said Muni. "Some of the radicals and homosexuals are wanting to talk about God because they saw us move in love. Too often they had been confronted harshly and condemned because of their sin. The message was that God condemned them because of their sin. For the first time they are experiencing the fact that God loves them. As they embrace this reality He will convict them of their sin and change them from the inside out."

Another exciting development is the election of Nite F., a member of the Auckland church, to the Chair

of the student government, the position that Fiona currently holds. Last year there were no Christians in student government. In fact, 12 of the 13 positions were held by homosexual activists. The exciting turnaround included the election of another Christian, Moses F., and a corresponding decrease in the positions held by militant homosexuals.

Fiona Malcolmson, a girl who had been struggling with thoughts of suicide, was also saved during the outreach. Fiona M. was invited to a suicide seminar that the outreach team taught on the Auckland campus. Unknown to the outreach team, Fiona had been struggling with suicidal depression. The night before she was invited to the seminar, Fiona had wrestled with thoughts of killing herself. She and another friend came to the seminar and heard about a new hope. Three days later she gave her heart to Jesus and now boldly states that if God had not intervened, she would most likely be another sad statistic in the epidemic of suicide.

When the semester closed, Bob Muni responded to the need to teach biblical foundations to the many new believers in his church. After the outreach, 45 of them went on a week long camping trip. Muni told us that during this time they experienced "a supernatural move of God that has left us awestruck."

On the first day of the camp, Bob Muni stressed covenant relationships - the teaching he would normally give to new believers on the necessity of commitment to the local church - but this time true bonds of friendship were quickly formed - bonds that usually take many months to develop. "In all my years of ministry," said Muni, "I have never experienced anything like this. It happened in the snap of a finger; hearts were being knit together in love in the twinkling of an eye."

On the second day, Bob Muni felt the need to stand back and let the church members minister to one another. He felt that the prevailing theme of what God trying to accomplish was "the restoring and healing of the holiness, purity and innocence that had been robbed from them in the world." Muni realized that there was no better way to accomplish this than to let the new believers minister to each other.

Muni chose to let God use two people who had been in the church for a while to teach on holiness and purity. "But this time it was different," said Muni. "Instead of just a teaching on holiness, it was more of an impartation. After we prayed that night, the Presence of God came and the teaching never resumed."

As the new believers prayed for one another, the power of God was so strong that they could not stand up. People began falling under the power of God at an astonishing rate. Most of those moving under this anointing were brand new believers not even a month old in the Lord.

For the next four days, all they could do when they met was to pray, sing, and see God manifest His Presence. With only a guitar and a piano available in the camp church building, many were touched, healed and delivered while worshipping God. The experience of being in the actual Presence of God, according to Muni, was like getting six months of healing and counseling done in just four days.

One young man who had separated his shoulder while playing rugby was healed instantly. Justin, the Muni's ten year old son, prophesied over many, demonstrating that age has no bearing when God pours out His gifts. There was spontaneous Holy Ghost laughter and supernatural healing and deliverance. Another young man, who came to visit his sister at the camp, was saved within the first hour and was later filled with the Holy Spirit during the worship time, although he had never heard that there was such a thing!

The most remarkable characteristic of this time, however, was a spirit of prevailing prayer. Groups would gather spontaneously to pray for several hours at a time. Without any prompting or outside teaching, people were fasting, interceding and a few stayed up all night to pray.

Several people reported seeing angelic visitations. One student who was singing at 1 AM reported hearing three and four part harmonies. The next morning, other people commented on this: "Who else was singing? We heard a whole group."

This remarkable experience of the Presence of God has lasted through every meeting since the church arrived back in Auckland and is continuing at the publication of this article. Pastor Muni has had few opportunities to preach or teach, as the church is always swept up into true worship. More people have come to know the Lord every week as visitors to the church are awestruck at the Presence of God. Several others have been spontaneously baptized in the Holy Spirit.

One girl who had previously resisted the baptism in the Holy Spirit was prayed for by the new believers. After a short time of prayer she requested, "Stop praying for me," but every time she tried to talk after this, she spoke in tongues.

There is always deliverance from demonic spirits during the Auckland church's meetings. This also happens spontaneously as demons start fleeing when they encounter the power of God during the worship time. Although demonic manifestations often occur, the focus on praising God is never distracted by people being delivered.

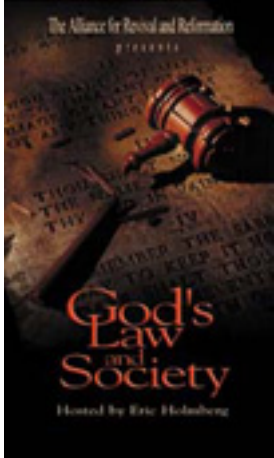
Many other testimonies such as these abound as the Auckland Maranatha Church continues to grow by the sovereign hand of God. Bob and Kathy Muni have been continually astounded at what God has accomplished in so short a period of time.

"The most thrilling part for us as pastors has been the incredible spirit of unity that has transpired among all of us as a church. Everyone was truly knit together as a family. No one would guess that we are only a year old as a church and that most of us are only 5-6 weeks old in the Lord."

Bob Muni predicts that the church could double again by the end of this year at the rate that God is moving. This church has been successful because they desire to focus in on Jesus and do only what He wants to do.

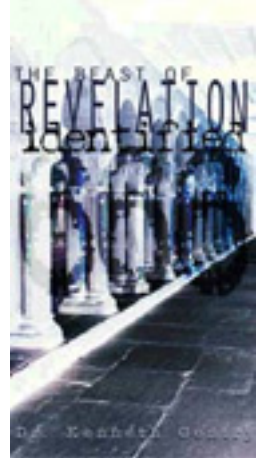
"It has all been wonderful and we strongly sense God wants to do a new thing in our midst," Bob Muni concluded, as he asked Christians in America to pray that God would give their church the wisdom and sensitivity to follow His leading.

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North Korea Evangelization

7/88

SEOUL, Korea (NNI) - Two thousand Korean Christians publicly pledged to "evangelize North Korea," following a three-day missions conference held at the world's largest Presbyterian church in late April.

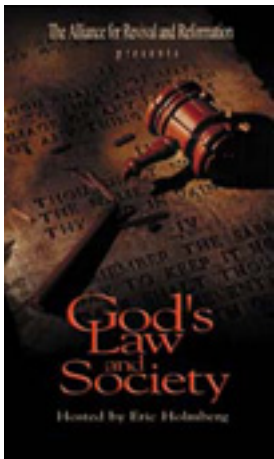
The Young Nak Church, built by Christians fleeing North Korea in the late 1950s, hosted the gathering in conjunction with a relatively new mission organization, Diaspora International, which encourages Korean Christians throughout the world to work on behalf of their persecuted brethren in North Korea and China. The conference was a preliminary event to the upcoming "Love North Korea" symposium scheduled for the week prior to the Summer Olympics beginning September 18.

Conferences like the planned "Love North Korea" have usually met with disapproval by the South Korean government, which has banned them until recently. Yet, skepticism of the Communist North still prevails, as was the case of an employee working in the printing company where the "Love North Korea" brochures were being printed. According to reports, the employee called police and reported that he was being used to "print North Korean propaganda."

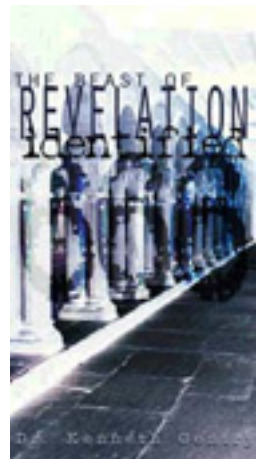
Peter Lee, chairman of the symposium's organizing committee, said the print run was allowed to continue after the senior investigating officer, who happened to be a Christian, "put his job on the line when he recommended that the investigation into the brochure cease."

The "Love North Korea" symposium is the first missionary conference ever to focus entirely on North Korea.

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Report from the Church in North Korea

by Ron MacMillan
Open Doors News Service

HONG KONG (ODNS) - Asian populations under Communist rule are generally referred to as living behind a "bamboo curtain." But never was a metaphor more inappropriate to convey the impenetrable nature of the barrier erected between North Koreans and the outside world in the bloody aftermath of the Korean War in 1953.

A more appropriate metaphor to describe the utter isolation of North Koreans from foreign influence might well have been "concrete curtain." At that time, visits and letters in and out of the country were banned and a self-proclaimed messiah, Kim Il Sung, created a personality cult so vast that it swiftly became a religion which culminated in his claim to bestow "1,000 years of eternal life" upon his followers.

Thirty-five years of total isolation has left its mark on an entire generation. One night, a recent visitor to Pyongyang was sought out by his guide who pleaded, "Please be my friend. I do not have a single friend in the whole wide world outside North Korea." He added tearfully, "We are the loneliest people on earth."

The 20 million inhabitants of the Democratic People's Republic of Korea (DPRK) are also prime candidates for the "most repressed" people on earth. In the latest edition of the World Human Rights Guide, North Korea gains a human rights rating of 17 percent - the second lowest in the world. Ethiopia was lowest.

Yet this may soon change. A desperate shortage of hard currency, plus a desire to stage some events in the 1988 Seoul Olympics, have combined to spark a small but growing tourist industry. Except for South Koreans and some U.S. citizens, ordinary tourists are permitted to visit the country. Even North Korean VIPs are given more freedom to travel abroad now. These are minor changes of course, but major ones are expected when Kim Il Sung - now an ailing 75-year-old dies or relinquishes power.

Expectations of change have Western observers eagerly wondering about the status of the church in the DPRK. The leading question is centered on whether the church has survived. First, because the vast majority of Christians fled from North Korea during the civil war in the early 1950s, and second, because all vestiges of Christianity were annihilated with a ruthlessness unmatched in the history of communism. All churches were closed, known Christians shot, and the Bible banned and burned.

Sources confirm that the church is alive and well in North Korea. The first source is officials of the DPRK government. In 1984, the World Council of Churches (WCC) received an invitation from North Korea to visit with a formerly unknown "Korean Christian Federation." When an official delegation from

the WCC visited Pyongyang in November 1985, they were told that the Federation was modeled after China's Three-Self Patriotic Movement. i.e., state controlled and non-denominational, which had actually been in existence for "at least 15 years" though no one is sure when it originated.

A second source of factual information about Christians in North Korea are the Korean Christians in Manchuria, some of whom have traveled to North Korea and met with fellow believers. Approximately three million ethnic Koreans live in China, mostly spread throughout the three provinces of Liaoning, Jilin (which both border North Korea) and Heilongjiang. They can travel in and out of North Korea to visit relatives and it is known that some North Koreans are allowed into China to pay return visits.

In 1984-1985, representatives of the mission, Diaspora International, a Los Angeles-based ministry founded to mobilize Koreans worldwide in anticipation of the opening of the DPRK - began to contact Korean Christians in China. Although at first reluctant to divulge information, in 1986 China's Korean Christians revealed that individuals among them had traveled to North Korea and worshipped with fellow believers.

These sources claim that there are many small groups of believers meeting in villages throughout the DPRK. They do not know of any meetings larger than twenty. Guards are always posted, windows blanketed and singing hushed. They have few Bibles and those circulated are for the most part hand-copied portions or editions of a 1930s version.

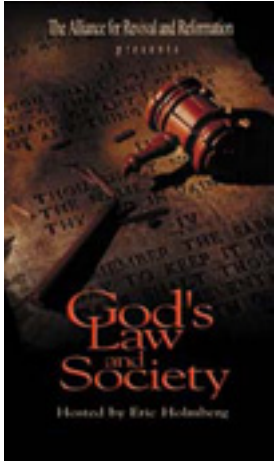
Even for the Chinese Koreans the border crossing is tight. They are searched thoroughly for letters, photographs or gifts, but even so a steady trickle of New Testaments did filter in last year. In September, a letter from a DPRK Christian was smuggled out of the country, stating, "Pray that the government will open the churches ... It is impossible to share our faith. I am severely persecuted now because my neighbors know I am a believer ..."

Visitors to the DPRK are another source of information, some of whom have felt sure they met genuine Christians, but of course were not able to confirm this publicly. In 1987, the numbers of tourists visiting North Korea increased dramatically with over ten travel agencies offering no less than ninety scheduled tours.

One group of Christian visitors reported that they slipped out of their hotel one night in downtown Pyongyang, parked themselves on a street corner and began to sing Christmas carols. "We sang familiar ones like 'Hark, the Herald Angels Sing' and 'O Come, All Ye Faithful.' We didn't bellow, we just sang softly but the still night air seemed to amplify our singing." They reported that many people came up to them smiling as if they knew the hymns, and nodding as if they agreed with the sentiments.

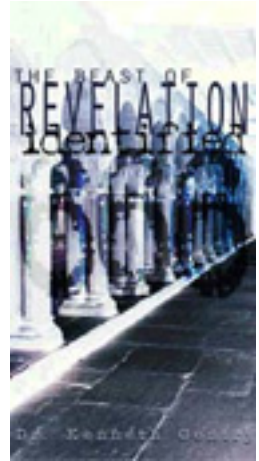
Whether or not the church in North Korea exists today is no longer questionable. In recent years Communist officials, China-based Korean Christians and tourists have all confirmed, in their own peculiar way, the reality of a true church behind the "concrete curtain."

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Philippines 1988

by Larry Pratt
7/88

In the Philippines the gospel is changing the lives of huge numbers of people who in turn are changing the course of their country's history.

This April I had an opportunity to visit the Philippines. Officially, I was there on business to report on the condition of the armed civilian self-defense organizations that have sprung up throughout the islands in the last year or two.

Unofficially, I was there to make contact with Christian leaders and observe the impact of believers in that war-torn country. What I saw gives glory to God.

A new president in February, 1986, replaced the corruption-ridden dictatorship of Ferdinand Marcos as the result of concentrated days of national prayer. A revitalized military is headed by outspoken Christians who are making their mark in that institution. Pastors who had been uninvolved outside of their pulpits are now in the forefront of exposing the deceptions of communism from the light of Scripture.

With all of its poverty, factional political disputes, and problems left over from the Marcos period, the Philippines is a land of hope and opportunity.

I was given a briefing by Brigadier General Honesto Isleta dealing with the armed civilian self-defense organizations. General Isleta is the officer in charge of the counter-insurgency campaign against the communists in the Philippines.

I noticed things in Isleta's office I had not expected to see. On the wall behind his chair is a picture of his classmate, General Fidel Ramos, the current Minister of Defense. Above Ramos' picture is a photograph of President Corazon Aquino. Above both pictures is a sign the General had made up reading: "Jesus is Lord."

In reply to a comment about the sign, Isleta referred to Romans 13 in explaining that sovereignty comes from God, and that the Defense Minister was under the President whose authority in turn was derived from God to Whom they are all accountable.

Near the door into General Isleta's office was a six-foot long table completely covered with Christian tracts and pamphlets explaining, among other things, how to be born again.

Rev. Jun Vencer, President of the Philippine Council of Evangelical Churches (PCEC), told me that

church growth has been strong since 1898 when the Spanish gave up control of the Philippines. This has occurred in the face of persecution, which in recent years has primarily come from guerrilla attacks on churches and pastors, carried out by the communist New People's Army (NPA).

Vencer reports that in 1987, of the 44 member groups in his organization, 164 churches were reported to have been closed and an equal number to have been "taxed" by the NPA. The communist guerrillas have ordered 81 pastors to stop preaching and have told 106 churches to stop holding home Bible studies.

Through March of this year, 34 pastors had been killed and 25 had been kidnapped. The rural areas are the toughest because the presence of the government is the weakest there.

A New Era with Aquino

Many people give nearly identical accounts of the 1986 revolution that deposed Marcos and led to the Aquino presidency. Politics increasingly centered on palace intrigues under the tumultuous days of the waning Marcos dictatorship. These entanglements had spread to the military and had made it increasingly ineffective in the face of a mounting challenge from the NPA.

When the EDSA Revolution (named after the connecting boulevard between the presidential palace and the military headquarters) broke out in February, 1986, the EDSA filled up with as many as two million people. The military was uncertain about what to do.

The people were fraternizing with the soldiers, particularly where the confrontation could be the most direct: all along EDSA. Troops loyal to Marcos were largely thwarted by the spontaneous popular outpouring. For four days this standoff continued during which time people all along EDSA and throughout the country were praying. Not one crime was reported in Manila during those four days.

The tension peaked during a flight of attack helicopters headed toward rebel positions commanded by officers such as Generals Isleta and Ramos. Isleta told me that he had been praying Psalm 91 during this time which promises God's protection, such as: "You shall not be afraid of the terror by night, nor of the arrow that flies by day" (Psalm 91:5).

Five minutes later, the helicopters put down without attacking, effectively ending the last possibility of civil war. Isleta told me that he later learned that Ramos had been praying the same Psalm at the very same time.

There seems to be little challenge to the legitimacy of the Aquino presidency. Corazon Aquino seems to be enormously popular throughout the population. One of the things that has most discredited the NPA with its constant barrage of terrorism has been Aquino's popularity. The NPA had justified its call to arms and its extortion and murder of non-combatants by pointing to the Marcos dictatorship. The NPA, however, has not let up one bit since the installation of the popularly elected Aquino government.

The Gospel Offensive

Davao, on the southern island of Mindanao, is the Philippines' second largest city. Even though the threat of Muslim terrorists has largely subsided, the NPA counted Davao as its most successful urban laboratory until 1987. The NPA's high-water mark of control nationally, to one degree or another, was 69 of the 73 provinces of the Philippines. Davao illustrates why the NPA is in retreat throughout the country.

A spiritual dimension unites the three main elements of successful counter insurgency in Davao (and in all the the Philippines). The military commander of the region is Col. Franco Calida. Calida claims to have a personal relationship with Jesus Christ, a testimony affirmed by Christians living in Davao. Calida is also credited with having provided the military leadership in blunting the NPA assault against Davao.

The Alsa Masa (rising of the people) is the foremost armed civilian self-defense organization. It was organized by the people to provide protection from NPA extortion and attack that the government could not provide, even under the improved conditions of the post-Marcos era. The Philippines has 7,200 islands with 42,000 vil-lages, making 100 percent protection an impossibility.

Christians in Davao reported that formation of the Alsa Masa was preceded by much prayer and fasting. In fact, Christians were active in setting up the Alsa Masa and other similar groups. (Some self-defense groups were not blessed with Christian influence, and as a result, there have been isolated episodes of vigilante activity.)

When the NPA assassinated Pastor Ben Maglinte's second associate pastor, he concluded that he might be next. Maglinte went to the other Bible-believing pastors in the Davao area and told them that he was probably the next one on the NPA hit list, but that they were likely to be targeted soon after because they were also preaching the gospel, not liberation theology.

Liberation theology has permeated much of the Catholic church as well as some protestant denominations and has been a particular problem in the Philippines. In a nut shell it has used Biblical sounding words to give the hatred fostered by Marxism the appearance of Christian love. The result has been to produce a self-righteousness among its adherents that allows them to justify theft and murder in the name of Christ.

Maglinte succeeded in organizing the pastors into a non-doctrinal group for the purpose of preaching the gospel and exposing the lies of communism from the light of Scripture. Sometimes the day-long seminars that these pastors hold can be reached only with a security force provided by the Armed Forces of the Philippines (AFP) to protect them from attack.

The result of Maglinte's work has been awesome. An entire region of Mindanao around the city of Davao has been converted from an area under communist control to one in which life has largely returned to normal.

The pastors continue to preach and teach in an ever-expanding zone throughout the island. In addition to church groups and the general public, the pastors have organized seminars specifically for teachers so they will be equipped to teach the school children the same information.

On the island of Cebu, I met with Jun Alcover. Alcover is an ex-communist who has heard personally the head of the Communist Party of the Philippines (CPP), Josè Sison, give fund-raising speeches in Australia before Catholic church groups. The money so collected is directed to the Philippines through groups that are supposedly dealing with poverty of victims of military abuse, but in fact, the funds end up in the hands of the CPP.

The French magazine, LeFigaro, ran a story on March 12, 1988, on two French researchers who found that the French Catholic Committee against Hunger and for Development has donated funds to organizations in the Philippines which were controlled or strongly influenced by the National Democratic Front (a communist front group), the CPP, or others. The authors were sued by the Catholic Committee for libel, but the suit was defeated in court.

Pastor Maglante told me of the desperate need he and his fellow pastors have for funds to buy paper, mimeograph machines, and literature for their work. Their organization is called CALCOM (Christian Action to Love Communists but hate communism). Contributions can be sent by checks made out to CALCOM c/o Pastor Ben Maglante; Bible Baptist Church; Plan. Rd. Dabio Toril; Davao, Mindanao; Republic of the Philippines.

The situation was much the same elsewhere in the Philippines. In Cebu, in addition to the pastors who are faithfully preaching the gospel, the Colonel in charge of the island for Gen. Isleta, Apolinario Castaño, speaks openly of the need for the peace of Jesus Christ. Castaño, a joyful man whose speech is effortlessly sprinkled with Scripture, is often heard on radio in Cebu exposing the fallacies of liberation theology and of Marxism.

Castaño's adjutant's office is headed by an officer who routinely applies Matthew 18 to conflict resolution among the military as well as among the people of the region. If the adversaries are not Christian, then it is explained to them that Matthew 18 will not be helpful to them unless they know Jesus Christ, and they are shown how they can know Him.

In the island of Negros Occidental where the war still rages in open battle, Pastor Salustiano Cabahug speaks of the church triumphant in history. He is entitled to the view, having been the leader of an embattled church for many years in the city of Bacolod. Cabahug pastors the Community Evangelical Church, formerly associated with the American Baptist Convention.

Cabahug's 1700 member church has sponsored the establishment of 10 daughter churches around the perimeter of Bacolod with another 1000 members. In addition, Cabahug's Bible College has trained the 27 pastors that the Community Church has sponsored up in the mountains. They used to have 28, but one

was killed by the NPA. At the annual conferences Cabahug gets to hear the inspiring accounts of the bravery of these mountain pastors whose sole concern has been to preach the gospel with the confidence of Romans 8:37: "Yet in all these things we are more than conquerors through Him who loved us."

There is a great deal of interest in Christianity on the campus and among young professionals in the Philippines. For example, movie theaters in Makati, the modern business district of Manila, have been taken over as worship centers.

One of the groups in the forefront of this spiritual offensive is Maranatha Christian Fellowship. In a few short years they have built large congregations in the university belt of Manila and in Makati. They are now spreading their work to university centers in other cities of the Philippines.

Maranatha is training the future leaders of the Philippines to have a faithful Christian walk in whatever profession God has called them. And they are not just taking the sheep from other flocks to build up their own. One of Maranatha's active lay evangelists, a student leader in Dagupan, had been a leader in a communist student group before becoming a Christian. He has turned away from his proclamation of bloody revolution to proclaiming the praises of God.

The spiritual awakening occurring in the Philippines is incomprehensible to the communists who assume the spiritual dimension of man to be irrelevant. They may never know why their apparatus, so painstakingly built up over many years, faces what could be a steady, and even rapid, collapse. The next two years are not likely to be good ones for being a communist in the Philippines, but there is no doubt that they will be a great time for the Christians.

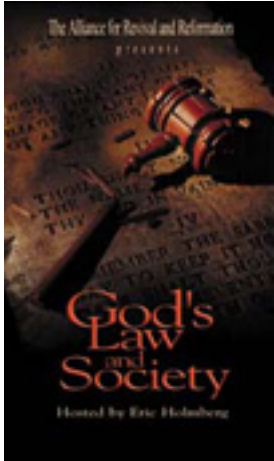
Filipino Bibles

MANILA, Philippines (EP) - The Philippine armed forces have received the first of 300,000 New Testaments to be supplied by the International Bible Society. The Scriptures are being sent in response to a request from General Fidel Ramos, Philippine Secretary for National Defense. Concerned with insurgency and poor morale in the armed forces, the government began a Values Formation Program to help soldiers build stronger moral values, develop spiritually, and regain the respect of the public.

Leaders of the program emphasize God's Word as the way to make military men's and women's hearts right. Army General Honesto Isleta told Christian leaders in the Philippines that "there are too many factions within the military. But before we can reconcile with each other, we must be reconciled within ourself. Only God can change us."

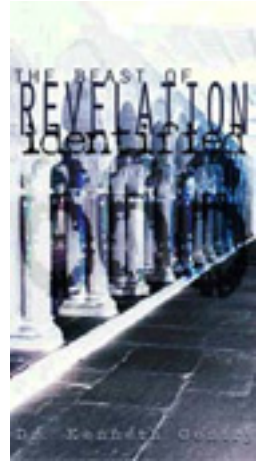
General Ramos asked the International Bible Society to fund the New Testaments since Bibles in the Philippines generally cost more than a soldier's daily wage. Each Bible, translated in either English or one of five leading Philippine dialects, will contain a special page explaining the gospel and how to receive Christ.

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Post-Marxist countries experience spiritual awakening

10/91

BUDAPEST, Hungary - "God has brought the republics of the Soviet Union to a time of evangelistic harvest unparalleled in history, but there are still tremendous obstacles to overcome," according to a Russian-speaking researcher after intensive study in the Soviet Union.

About 50 participants from post-Marxist countries plus about 130 members of the Lausanne Committee attended a six day summit in September in Budapest, Hungary sponsored by the Lausanne Committee on World Evangelism.

The assessments of the speakers from eight post-Marxist countries is that a religious revival is taking place in parts of Romania, Bulgaria and the Soviet Republics, but not in all post-Marxist countries.

Steve Weber, Eastern European regional director of Issachar, a religious research organization, told the Lausanne Committee that people in the Soviet Republics are crying for forgiveness and salvation to fill the spiritual void created by the death of Marxism.

Peter Kuzmic, a seminary president from Yugoslavia, said that civil wars as well as religious revivals could break out in any part of the new republics of the Soviet Union and the countries of Eastern Europe. Kuzmic explained that under communist rule, both nationalism and religion were at best tolerated, and at worst persecuted. "Now, with the collapse of Marxism and with the removal of totalitarianism, whatever has been repressed is now exploding."

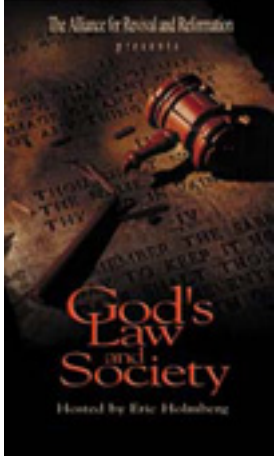
Over and over, participants from post-Marxist countries said that instead of money, they need people who will plant their lives in the Soviet Republics, learn the language, and demonstrate what it means to be a Christian in a post-Marxist society.

Alexander Semchenko, president of a Protestant publishing company in Russia, said one of the greatest needs in the Soviet Republics is literature for Christian education and discipleship training.

Peotr Krauchuk, Baptist superintendent for central Russia, said that during the three days of darkness of the recent coup in the Soviet Union, Christians in Moscow gave out five New Testaments to each of the tank crews guarding the Russian parliament building. Krauchuk said two of the tank crews decided not to drive their tanks any further, and left.

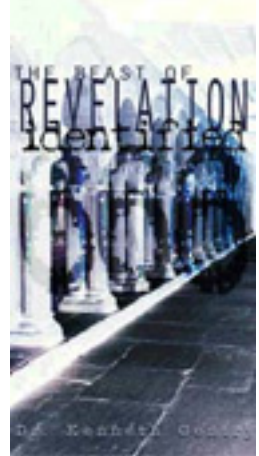
With the removal of totalitarianism, whatever has been repressed is now exploding.

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Reflections After Desert Storm

By Mark Shelby
9/91

Operation Desert Storm, the military name for the Persian Gulf Conflict of 1991, has yielded some unforeseen results. Many of America's young men and women accepted Jesus Christ during the war. Our generation has yet to see the full results of their spiritual transformation.

On the night of January 16, 1991, the night before the start of the Persian Gulf Conflict, I was attending a church prayer meeting called specifically about the Gulf Crisis. Having some knowledge of military tactics and strategy, I had wondered why our government was sending thousands of reserve troops into combat.

During the prayer service, God revealed to me that He had had a hand in sending in the reserve troops because there were very many believers in the reserves. These soldiers were being sent into a situation where the surrounding Muslim countries were completely closed to the Gospel. Now these nations were forced into a situation in which many Christians had come into their societies.

The Gospel was spread through our reserve soldiers to the armies of participating nations, and through those troops to the people of their homelands. This was also the door through which the Gospel went to the Muslim peoples of the world. God used the conflict to start to liberate these countries through the power of His Spirit.

Shortly after that, I had an assurance from God that he would also protect our troops from unnecessary destruction during the impending conflict. He reminded me of 2 Kings 6:16: "Don't be afraid. Those who are with us are more than those who are with them."

In this passage of scripture, the city where Elisha and his servant are staying is surrounded by an Aramean army sent there to capture Elisha. When Elisha's servant woke up the next day to go out, he saw that they were surrounded by this enemy army. In his distress, he cried out to Elisha. This is when Elisha told him not to worry, that there were more with them than there were with the enemy.

Then Elisha prayed to God: "Oh Lord, open his eyes so he may see." When Elisha's servant looked again he "saw the hills full of horses and chariots of fire all around Elisha." This was an angelic army of the Lord surrounding the enemy forces, and protecting Elisha. After that revelation, Elisha went on to win the war.

The evidence accumulated during the Persian Gulf Conflict fully supports the assurance given to many praying believers before the war even started. God's purpose - to "make disciples of all nations" - was brought a little closer to fruition, even in nations that are completely closed to Christian missionaries.

Another evidence of the power of God was the great number of soldiers who became Christians during the conflict. Media reports of troops praying, attending Bible studies and church services abounded. There were even reports of miracles which took place during the action.

In contrast to the tens of thousands of predicted casualties, there were only a few hundred Americans who died and even fewer injuries. The mighty hand of God was at work during the war, no doubt due to the prayers offered for the protection of our troops and for the promotion of the Gospel in that area of the world.

Although war is a horrible thing, God had a purpose which he accomplished through Desert Storm; and those who prayed for our troops were partners in the effectiveness of His purpose.

Onward Christian Pacifists?

A quote concerning the recent Gulf War:

"Blessed are the peacemakers," SOMEONE once said. Who are these peacemakers? They are not, as some might suppose, banner waving marchers and protesters. These only cause disunity, disloyalty, disruption and dispeace. The real peacemakers are our gallant troops and equally gallant Allies fighting to rid the world of evil in the Gulf. Peace comes after victory, victory comes after a battle.

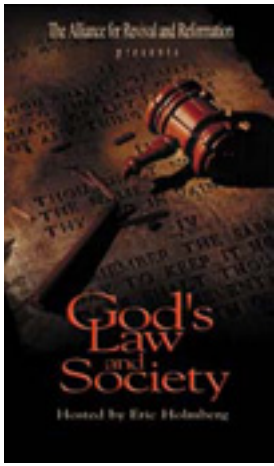
- Rev. Canon Malcolm Widdecombe
Vicar, St. Philip & St. Jacob Anglican Church
Bristol, England

A quote concerning spiritual warfare:

The prayers of holy men appease God's wrath, drive away temptations, resist and overcome the devil, procure the ministry and service of angels, rescind the decrees of God. Prayer cures sickness and obtains pardon; it arrests the sun in its course and stays the wheels in the chariot of the moon; it rules over all the gods and opens and shuts the storehouses of rain, it unlocks the cabinet of the womb and quenches the violence of fire; it stops the mouths of lions and reconciles our suffering and weak faculties with the violence of torment and violence of persecution; it pleases God and supplies all our need.

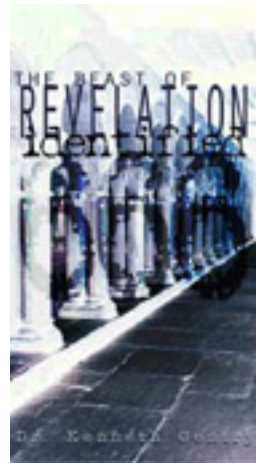
- Jeremy Taylor
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The Humiliation Factor: Beginning the Restoration of Iraq and Kuwait

By Rose Weiner and Jay Rogers

3/91

In the aftermath of the Persian Gulf War, many news sources referred to the "Humiliation of Iraq and Saddam Hussein." As this article goes to print, Hussein is reported to have a limited time left in power, as his own soldiers attempt to overthrow him.

The Muslim world was looking for a hero in Saddam Hussein. Instead they found a cruel man exposed in all of his vicious brutality. The humiliation of Iraq tells the story of the many people groups living in this area. Within Iraq there are Persians, Arabs, Palestinians, Kurdish and many other nationalities. The political boundary lines of Iraq do not speak of one nation, but of the cruel oppression of many.

This is similar to the conquest of Asia by the Japanese, when they surrendered after their defeat in World War II. The Emperor of Japan, Hirohito, surrendered not only his weapons and military forces but also surrendered his gods, believing that they were inadequate and unable to help the Japanese people. Observing the kindness in which the United States soldiers treated the defeated Japanese, he stated that he had never seen an army like the Americans, that did not rape, pillage and brutalize the captured foe.

Because of this, he requested that Christian missionaries be sent to Japan to teach the Japanese about the God of the Christians. General Douglas MacArthur asked for 1000 missionaries to come to the broken and receptive people of Japan. The church yawned and very few responded to the call. Today, Japan has become an economic giant but has a spiritual vacuum for a heart.

Perhaps nothing stands out more in the aftermath of the Gulf War than the contrast of the way the U.S. troops treated Iraqi POW's with the way Iraqis treated not only POW's, but the people of Kuwait as well as its own soldiers. Who could forget the scenes of allied airmen paraded before the camera who had obviously been beaten. Some of the first Iraqi soldiers to defect were poorly clothed, covered with lice. Many had wounds and sores that had not been treated. They were in desperate need of food.

After the ground war was underway, it was evident that many of the Iraqi soldiers were waiting to surrender. One soldier who was bare chested came out of his bunker clutching the piece of paper the allies had air dropped to tell the soldiers how to surrender. He laid down on the ground and his hands were tied behind his back, A U.S. soldier knelt down beside him and began to give him a drink of water.

There were other images of Iraqi soldiers coming out of their bunkers and kissing the hands of the U.S. soldiers to whom they were surrendering. Scenes of American soldiers giving medical aid to the wounded stand out in stark contrast to the gouged out eyes, cut off ears, and the sliced limbs and faces of

the people of Kuwait who were treated so ruthlessly by their Iraqi captors.

Whether every American soldier professes to be a Christian or not, the American forces acted in principle according to the teachings of Jesus, "Love your enemies" and the teachings of Peter, "not returning evil for evil, or insult for insult, but giving a blessing instead." The impact of that Christian witness upon the Iraqi soldiers who received mercy left their imprint.

Christian mercy could be observed being extended through Norman Swartzcoff. As he walked toward the tent where he would take the official surrender from the Iraqi Generals, he instructed his aids, "Don't do anything to publicly humiliate these men. I don't want any of them to be embarrassed." They were searched in a tent privately before the meeting.

Although the American troops were not allowed to publicly display a Bible or cross while in Saudi Arabia, behind the scenes revival fires were burning as young men separated from American comfort and entertainment looked the possibility of death and immortality in the face. Many turned to God. Bible studies were held nightly from tent to tent.

Army Specialist Brad J. White wrote in a letter to his wife, "I've taken advantage of the endless hours of waiting. I've been going to a Bible study a couple of nights a week. It's really enlightening. I can fully understand now why God placed key figures of biblical times into the desert for days, months even years at a time. In some ways it's very cleansing." (Newsweek, "I Don't Want Any Tears", March 4, 1991, pp. 30-31)

In the meantime, some Iraqis began to loose hope in Allah. Iraqi women could be seen going to Orthodox churches to seek the help from the Christian God, as an ABC News video clip attested. "Humiliation" is closely related to the word "humility" which speaks of a humble and contrite heart. This is the heart revealed in these women - the willingness to open up in a new way to God.

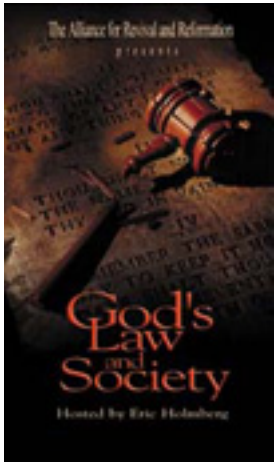
The Christian witness, prayer and worship to God in the heart of Islamic territory did much to break the spiritual powers over the region. The war in the natural was a mirror of the war that was going on in the heavenlies as God moved to break the power of Islam in order to open up Moslem nations for the gospel. The Kuwaiti people are thankful to Americans for their liberty. Something they say that has created a bond between Kuwait and the American people that will always be there.

And now the Resistance Front wants democracy for Kuwait. The Resistance who worked during Iraq's occupation to protect the Iraqi people is demanding democracy, freedom of the speech, and freedom of press. The women are demanding a right to vote. They said the Emir can maintain his title as long as he doesn't stand in the way of liberty. This strikes at the heart of Islam which is dictatorial in nature and is on a collision course with free markets, free voting and free press. As the winds of freedom blow, Islamic nations will begin to open up to the gospel.

God is overturning nations on a massive scale never seen before. When the Lord of All Nations strikes

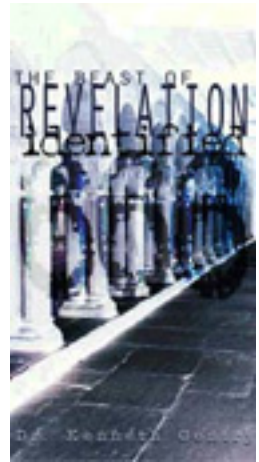
down a great nation, brace yourself for action. Prepare for massive changes! The God of History will not lose the Great War for the Earth! Pray for laborers to be thrust into the harvest!

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Satanic Fury: The Force Behind Islam

Salman Rushdie's novel unleashes death sentence on author

by Margaret Sullivan

3/89

In February of this year the world came face to face with the forces behind the religion of Islam. The literary controversy over author Salman Rushdie's novel *The Satanic Verses*, which occasionally deals with Islam in a fanciful and irreverent way, became front-page news when the Ayatollah Khomeini condemned the author and decreed, "It is incumbent on every Muslim to do everything possible to send him to hell."

The Ayatollah's death sentence and \$5 million reward for Rushdie's head are symptoms of a fast-growing religious movement which is showing its tyrannical tendencies. With an Islamic holy jihad declared upon the author, driving him into hiding, the Ayatollah has revealed the true colors of Islam to the West.

"Salman Rushdie is a dead man," an Iranian exile in Britain told *Newsweek*. "As long as the fatwa (theological ruling) remains, he could be killed at any time. There is no way to protect him. He will be followed for the rest of his life." Although the Indian-born author has reportedly repented for his statements, Khomeini told his followers to "send him to hell" for blaspheming their faith.

A former Muslim, Rushdie is now a British subject who doesn't consider his book blasphemous. Before going into hiding, he complained about the "Islamic thought police." Egyptian writer Naguib Mafouz, who became the first Arab to win the Nobel Prize in literature, agreed by saying that the Ayatollah should be condemned for "intellectual terrorism."

Muslim critics say Khomeini "hopped on the bandwagon" in mobilizing opposition to the book to consolidate his waning power among his followers, especially with Iran's economic crisis brewing discontent at home. Since the advent of his administration in 1979, Iran's economy has slowly descended into its present state of collapse due to high unemployment rates and factory production below half-capacity. The rising number of drug addicts and the high number of executions compounds the problem of a demoralized populace. Amnesty International has reported more than 1,000 executions of political prisoners since July, and Rushdie may be added to this number.¹

Why has a simple novel unleashed such fury from Muslims around the world? Consider one of the most controversial passages in which a character named Salman describes his disenchantment with a new religion called "Submission," which is the English translation of Islam, and its prophet "Mahound." The following passage satirizes the heart of Islam, and scoffs at the idea that the Koran is the holy scripture revealed to Mohammed by the archangel Gabriel:

"Amid the palm-trees of the oasis Gibreel appeared to the Prophet and found himself spouting rules, rules, rules, until the faithful could scarcely bear the prospect of anymore revelation ... It was as if no

aspect of human existence was to be left unregulated, free. The revelation ... told the faithful how much to eat, how deeply they should sleep ..."

The Koran, translated, means "the Reading," or "the Recitation." In Islam, rote memorization is considered more virtuous than comprehending the meaning or the understanding of its passages. In fact, the title "Hafiz," or protector, is given to those who memorize it. The preoccupation with rules for every facet of life - along with unquestioning submission to authority - is a chief characteristic of the Islamic faith. Although *Satanic Verses* is offensive satire, it does unveil the deadly forces behind Islam.

Forced Submission and the Reign of Terror

One out of every five human beings in the world claims to be a Muslim. Once an Islamic government is installed in a nation, it is against the law to claim allegiance to any other belief. For example, one of the citizenship requirements in Saudi Arabia is allegiance to Islam.

Although the United States has been lambasted for supposedly imposing its Christian beliefs on the rest of the world, the Ayatollah and his followers have been viewed as a small, politically insignificant radical faction who should be allowed to exercise their beliefs under the protection of religious freedom - a Western idea - while attempting to export the Islamic revolution into other nations.

The concept of forced submission encompasses relationships between men and women. Muslim men have the sole power to divorce their wives at whim. Scourging wives, polygamy, and concubines are sanctioned by the Koran: "Men are in charge of women because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them" (Surat al-Nisa 4:176).

Women in Islamic countries must completely cover themselves, and can only expose their eyes and hands. Thus, although women are forced to completely cover themselves, they are vulnerable to becoming concubines, or sex-slaves. The Islamic solution to cure the lust problem in a man is to force the woman to submit and completely cover herself; her destiny is also fully placed in his hands.

But Muslim women are not the only victims of this unyielding force. Innocent people around the world have suffered as well. The Ayatollah Khomeini, the most powerful Muslim leader in the world, has brought terror, kidnappings, and murder to the West, while literally controlling the global oil supply. Rushdie's death sentence, as well as Iran's economic crisis, are the fruit of a growing religious movement which has brought a reign of terror upon Middle Eastern nations.

Consider the one million Armenian Christians who were slaughtered by Turkish Muslims at the beginning of the 20th century. The atrocities and kidnappings which are done for the cause of Islam are usually carried out by terrorist groups such as Al Jihad in Lebanon or Al Muhahideen in Iran. Al Muhahideen has provided the largest number of fanatic terrorist fighters in the war with Iraq. More than

1,000 people in the town of Diem in the Sudan were massacred in 1987 because of Islamic law.¹ When the Sudan was officially declared an Islamic republic, dozens of pastors were killed and many churches were destroyed.²

The violent, bloody history of Islam was inaugurated by its founder, Mohammed, who would kill those that refused to be converted during his crusades. When Mohammed's armies attacked cities, they offered their enemies three choices: 1) profess the Islam faith, 2) pay tribute, or 3) die by the sword. Many Christians died by the sword, but many others converted their churches into mosques.

Interestingly, the first victim of this practice was a poetess slain by one of his followers for a poem she composed that ridiculed him. Her verses on the folly of putting faith in a stranger who had slain so many of his own people spread throughout one of the main cities. The murderer was honored by Mohammed for his vile deed, and the poetess's family was converted to Islam after their lives were threatened with death.

This warlike militancy stems from the concept of "Jihad," or "Holy War." Men are required to go to war in order to spread Islam or defend it against infidels. One who dies in Jihad is guaranteed eternal life. The Ayatollah Khomeini has preached this doctrine of Jihad by saying, "The purest joy in Islam is to kill, and be killed for Allah."

According to the Koran: "The only reward of those who make war upon Allah and His messenger and strive after corruption in the land will be that they will be killed or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their degradation in the world, and in the Hereafter theirs will be an awful doom."

The growing menace and threat to freedom in the 1990s is not communism, but rather Islam, "the religion of the sword," which claims 85 million followers in the Middle East and Asia. Islam also claims approximately three million followers in the U.S. Nearly 612 mosques have been built in this country, and the Muslim Student Association wants to get on every major college campus.

The Difference Between Christianity and Islam

Islam, as revealed in the recent actions of the Ayatollah, is a religion of legalistic demands and merciless vengeance. True Christianity, on the opposite side of the spectrum, is characterized by love, forgiveness, and internal obedience to the indwelling Holy Spirit. Christianity will overcome the power of Islam by coming in an opposite spirit of love and forgiveness, rather than hatred, control, and vindictive violence.

In comparing Islam and Christianity, a good beginning is to examine the lives of Jesus and Mohammed. Jesus lived a sinless life, whereas Mohammed prayed earnestly and frequently for forgiveness of his sins. Jesus never conducted any bloody crusades, however, Mohammed fought or led in 66 battles. Jesus never ordered the death of anyone; Mohammed ordered the death of many men and women who refused to be converted to Islam.

Jesus's goal was to establish His kingdom internally in the heart of man first, and then let it affect the world; Mohammed wanted an earthly empire built by external obedience. Christianity is based on mercy and love for its enemies, whereas Islam requires the sword for its enemies. Jesus was crucified for the sins of the world and was resurrected on the third day. Mohammed died from pneumonia at age 62.

The Koran accurately describes the life, ministry, and divinity of Jesus Christ; however, the importance of the Cross is devalued because of the belief that Jesus "cast his likeness onto another man and that another man was crucified instead of Jesus."³ Redemption and the crucifixion of Jesus Christ are irrelevant to most Muslims, whereas for Christians it is a fundamental belief.

Muslims believe salvation is by works and repentance from sin. Therefore the power of atonement resident in the Cross is of no relevance. The Cross is just an empty religious symbol. For Christians, however, the cross is the avenue to becoming a new creature in Christ (II Corinthians 5:17). The sinful nature of man, which can't be changed by good deeds, must be dealt with, and a sinless sacrifice is needed to present to God. Thus the Cross is not only significant for atonement; it is the place of reconciliation between God and man.

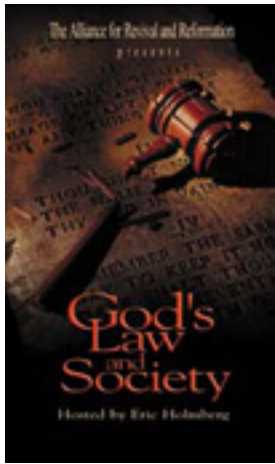
How will the "Satanic fury" of militant Islam be stopped? There is only one force in the world which has the power to deliver man from hatred and violence - and that is the Christian gospel. The message of Jesus Christ's love and atonement has, in past centuries, tamed the barbarians of northern Europe, civilized the West, caused wars to cease, and liberated nations from dictatorship. It will be no different in the Muslim world. One day Christian liberty will blanket the Middle East, and the world will be a much safer place as a result.

1 Pletka, Daniel, "Infighting and a Lack of Cash Hinder Reconstruction Efforts," Insight Magazine, Feb. 27, 1989, pp. 28-30.

2 Shorrosh, Dr. Anis, Islam Revealed (Nashville, Tennessee:Thomas Nelson Publishers), 1988, p. 171

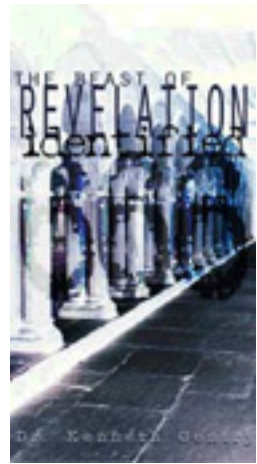
3 Ibid.

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Singaporean student testimony

by Sean Hoo

University of Minnesota/Minneapolis

9/88

I was born and raised in Singapore in a Buddhist family. Naturally, I practiced the Buddhist faith, sincerely believing that I was worshipping God. In 1984, I came to the University of Minnesota to study business.

Within my first month in Minneapolis, I rented a car and drove to Toronto to visit a Singaporean friend who was studying there. I drove 90 miles an hour most of the way in order to get there quickly. Suddenly, I lost control of the car, and it spun around, went off the shoulder, and rolled over about four times. When my face went into the windshield, I remember crying out two words: "Oh, God!" The car was totally destroyed, but I escaped ... needing only eleven stitches.

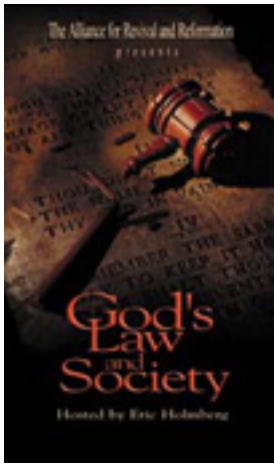
I strongly believe it was God who saved my life, but I was confused because I did not cry out to my Buddhist god as I would have normally. It was at that point that I began searching for the God who saved my life. I went to a church service a few weeks after the accident and heard the gospel of Jesus Christ for the first time.

It was there that I met the God who saved my life! I stopped trying to reach Him through my own efforts, and, instead, trusted in His mercy and grace to save me. I then chose to serve Him as the Lord of my life and turned away from my Buddhist beliefs.

I felt as if I had been raised from the dead. I no longer had the desire to smoke, drink, and curse ... I only wanted to tell the whole world what Jesus had done for me. I contacted my Singaporean friends at Purdue University, the University of Wisconsin, and my friend in Canada. They all transferred to the University of Minnesota.

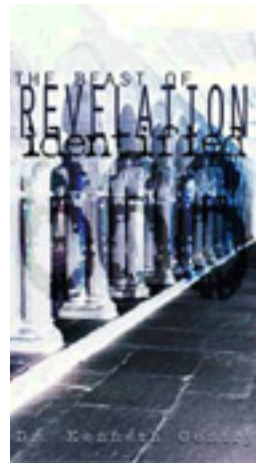
My testimony was evidence of the miracle-working power of Jesus Christ. Within weeks, all of these friends became Christians! I know that God is also going to use me when I return to Singapore and continue to preach the good news of Jesus Christ.

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South African Student Testimony

5/89

JOHANNESBURG, South Africa (FR) - Christopher was a black Sotho chemistry graduate who spoke 14 languages at one of the most liberal and prestigious universities in South Africa. Paul was a white American missionary visiting Johannesburg to help begin a church. Neither of the two had anything in common, yet in the midst of the Afrikaan prejudice ingrained in the institutions of South Africa, these two men found common ground.

It wasn't through a political demonstration against apartheid or at a rally - which are routine at the University of Wits. Instead, the common ground that Christopher, or "Tswana," and Paul found was the Christian faith. "I was on campus sharing with people about Jesus," said Paul Serravalle, who traveled to Johannesburg from Gainesville, Florida. "Christopher just walked up to me and said 'Hi.' Ironically, the name Tswana means 'leave him alone.' "

Paul shared the Gospel with Christopher, and he became a Christian. An hour-and-a-half later, Christopher led a Zulu man in a prayer to become a Christian, while witnessing with Paul in Johannesburg's inner city. Christopher and Paul's relationship is an example of an undercurrent rippling throughout the nation, unifying whites and blacks in a manner that no law could initiate or enact. "When people see white Christians loving black Christians, it blows them away," Serravalle said.

Serravalle didn't realize the extent of institutionalized prejudice in South Africa until he tried to find housing for two black students in the church. "When they found out I was looking for housing for two black guys, and not myself, they refused to rent to them, and the multi-racial residences were always filled up." Johannesburg's inner-city has a large population of street people who come looking for work.

"There has been an improvement, but the civic centers administration, which is responsible for handling complaints, was instructed by the sheriff to not process anymore complaints. They basically have turned their back on implementing integrated housing," he explained.

South Africa has made headlines on everything from apartheid to the price of gold, and international sanctions have become routine foreign policy. No reasonable person could blame the world community for it's revulsion of the legalized institution of racial discrimination. Yet the dilemma of racial prejudice and discrimination is only part of the story of South Africa.

"Where sin abounds, grace abounds even more - that is a proven truth in South Africa," said Bill Bennot, pastor of the Maranatha Campus Ministry in Johannesburg. Maranatha began a church a year-and-a-half ago at the University of Wits, which is considered the "Berkeley" of South Africa. Since then the church has become a model of multi-racial diversity on a campus full of racial unrest.

"The campuses are facing more than just government intervention," said Bennot. "They are facing the intervention of the mercies of God. The predominant voice on campus has mainly been condemnation and confusion. Now the gospel of Jesus Christ is coming to the forefront with a message of redemption and reconciliation. Hundreds of students are shedding the cloak of sin and sharing boldly in their new-found 'robes of righteousness.' "

An example is Carol Visser, an Afrikaan biochemistry student: "I was a typical student - aimless, directionless, rebellious and without hope. But the love of Jesus Christ and the power of His death and resurrection changed my life. Now I am secure in the knowledge that He has a purpose and a destiny for my life and for many others that He will reach through my life."

"Young men and women are not only coming to their new found faith in Jesus, they are also responding to the call for leaders to go to the nations," Bennot explained. "In the first major outreach that Maranatha Ministries had at the Wits campus, 60 percent of those that gave their hearts to Jesus became members of the newly established church."

Debbie Ganesh, a dentistry student, says that God has prepared her to be a missionary. "I praise God for the calling He has put upon my life to go out into the nations and proclaim His glory." Gary Gilchrist, a professional golfer, said, "God reached down to reveal Jesus to me. And when He saved me, He also called me to be a witness to all peoples."

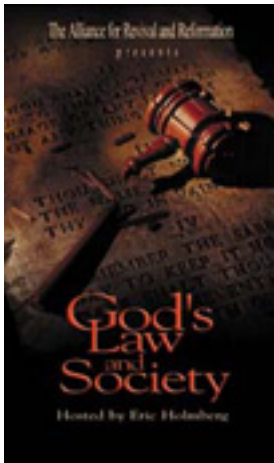
The zeal of the South African students is so great that Maranatha's first training school in Africa had to be established quickly to accommodate their desire to evangelize. Just a few months after the initial outreach, over 60 young people were trained and are a part of the church's evangelism and follow-up program. Even now Maranatha Ministries of Africa is preparing to establish it's second church during the early months of 1990.

Some members of the Maranatha Church in Johannesburg have already relocated to Cape Town, the new target city. A trained member of the Maranatha Church also transferred to the University of Durban on the east coast. She is now gathering information necessary to begin a new ministry.

Many different African nations are represented in the Maranatha Church and these students have a vision to go back and reach their nations. "The Zulu, North Sotho, South Sotho, Tswana, Mathabele, and Shona nations are examples of the diversity that the Lord is putting together to reach Africa for Jesus." said Bennot. "Truly the Lord takes the foolish things to confound the wise. Only Almighty God could take people from a nation known for racial discrimination and build them into a united body anointed to reach all groups of people."

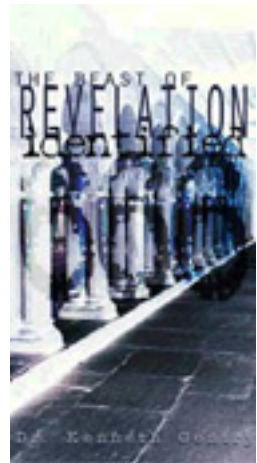
A nine by twelve foot map of the world covers an entire wall in the Maranatha center - a clear indication, according to Bennot, of the seriousness of these students' love for Jesus and His world. "'To God be all the glory,' is their heart cry," he said, "and truly no one can take credit for this precious work except God Almighty."

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Soviet Soldiers in Afghanistan

by Dan Wooding
4/88

WASHINGTON, D.C. (ODNS) - Soviet soldiers sent to Afghanistan as a punishment for their Christian faith are evangelizing Afghans and leading Bible studies there. This surprising news was revealed by an anonymous Open Doors News Service (ODNS) source who once lived in Afghanistan and has just returned from a fact-finding trip to that country.

"A large number of Soviet soldiers who are believers are actively sharing their faith with Afghans," the source said in an exclusive interview. "They are giving out Christian literature, as well as holding Bible studies and prayer meetings in the country."

He said the Soviet soldiers were sent to Afghanistan because of their Christian beliefs. "It's the Soviet government's way of persecuting them, but what they've done instead is send them on an evangelistic mission to one of the toughest mission fields in the world." He added, "Afghans are definitely becoming Christians because of their witness."

The source said his investigations in the country, one of the most difficult Islamic nations in the world to penetrate with the Christian message, revealed that the tiny church there is growing. "However, I'm not talking about hundreds of converts in the country," he said. "I would say that there are no more than one thousand Christians in the whole country."

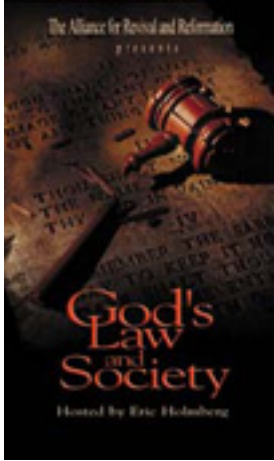
According to church researcher, David Barrett, "Islam is the professed religion of virtually the entire populace." In his book, World Christian Encyclopedia, Barrett states that no missionaries, Catholic or Protestant, have been permitted inside Afghanistan. "Since the penalty for apostasy from Islam is death, the few native Afghans attracted to Christianity have in most cases left the country."

The first permanent Protestant church building in Afghanistan was completed in 1971 but destroyed by government order in 1973. According to Barrett, there were only 9,340 Christian adherents in Afghanistan in the mid-1980s, but some Afghanistan observers believe these numbers are overstated.

In his survey of the Afghan capital, the source said the largest gathering of believers is no more than fifteen. "That's tightly controlled and no Westerners get to attend these meetings. They are very careful because in the past they have been betrayed by 'spies.' Most Afghan Christians usually meet in two's and three's," he said.

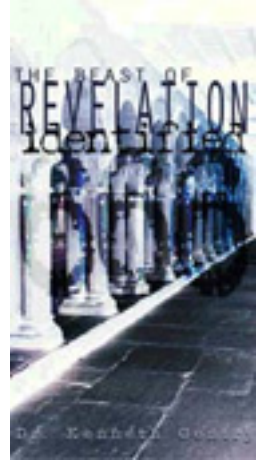
The source said he thought it ironic that Soviet soldiers were at the forefront of evangelism in the country where almost all Western attempts at evangelism have been of little success.

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Spain: Five Hundred Years and Religious Freedom

Pedro C. Moreno

8/92

At the time of commemoration of five hundred years since the Catholic Monarchs issued a decree by which thousands of unconverted Spanish Jews were expelled from Spain, this nation has signed some "Accords" that attempt, at least in part, to rectify old intolerances, especially in religious matters. The "Accords of Cooperation Between the Spanish State and the Federation of Israeli Communities and the Federation of Evangelical Entities" (FEREDE) were signed on February 21, 1990 and are currently in the process of ratification by the Spanish parliament (the Cortes).

Spain has had a pronounced history of religious intolerance. Once the Spanish civil war was over, the Roman Catholic Church contributed to the establishment of Franco's authoritarian rule through a "National Catholicism" that excluded all dissident religious movements (Concordat of 1953, Art. 1). Non-catholic churches were closed, religious publications were confiscated, civil marriages were forbidden, non-catholic religious educational centers were outlawed, and religious proselytism (other than catholic) was strictly prohibited.

José Cardona G., Executive Secretary of FEREDE, who recently was awarded the "Gold Medal" by the Spanish Pro-Human Rights League because of his defense of religious freedom in Spain, said: "Any political or religious dissidence was condemned to be repressed and extinguished ... in order to maintain the spiritual unity of the nation." (Principles of the National Movement, Art. 2).

As time went by the Franco regime began to soften, but very slowly because it was constrained by the concordat, "which really was a 'conformat' of the state to the requirements of the 'religious unity,'" said Cardona. In 1978 a new Constitution was signed, providing in Article 16 for "the freedom of religion, worship, and ideology for the individuals and communities, without other limitations in their manifestation than the necessary to maintain public order protected by law." The third part of the article, state established religion, declares: "No (religious) confession will have official status." Under this constitutional provision, Organic Law 7/1980 was enacted dealing with religious liberty, and the above-mentioned Accords were made possible based on this latter law.

The Accords drawn within the framework of the principle of "aconfessionality" of the state, recognize the "manifest rootage" in Spanish society of the Protestant Christian communities (and Jewish ones) and give them a status and prerogatives formerly enjoyed only by the Catholic church. Provisions in the Accords, divided in 13 articles, deal with issues such as elimination of property taxes for temples and other places of worship; and equals the term "Protestant minister" to "Catholic priest" affording the former the same recognition and privileges that the latter enjoys, making possible for Protestant ministers to serve as

chaplains in the military and to obtain social security. The right to religious assistance by a member of his/her own creed, is also provided for, and can be exercised by any person interned in a military, educational, or health facility.

In the educational realm, public and private schools could be compelled to provide Protestant religious instruction to the students that so required it. With these provisions and considering that the Spanish Protestant population does not even reach one per cent of the population (71,000 people), the status of religious freedom in Spain would be one of the most comprehensive, comparable (at least in theory) to the one in the United States and others countries in Europe.

Enrique Mugica, Spanish Minister of Justice, in his speech given at the signing of these Accords remarked: "When we now speak of Spain, we do not speak of the one which has been for centuries the 'official' Spain, as if that would be the only possible one. There have always been other Spains, unavoidably connected to that which was considered 'heresy' or the resistance to the yoke of hegemonic officialism."

"A Spain," says Mugica referring to the real Spain, "heterodox but infinitely fertile, versatile, agile, creative and dynamic. It is the case of the converted Calvinists, Huguenots, and other forms of 'Protestants' in their original sense, because Protestants were, in the most pristine manner, those who raised their voice against the despotic rule of the officialized dogma, a dogma that has always tried to clothe itself with the prestige of the 'majority' creed."

Speaking about democracy, the Minister of Justice added: "It is necessary to recall sometimes that the history of Spain has not always been extremely good at compatibilizing the public sentiment and the democratic system. On the contrary, public matters have always been easy prey of a patrimonial deviation of the idea of 'the official.' In consequence, we have been slow to understand that democracy implies not only the realization of the will of the majority, but also the awareness of the limits of that majority." And he notes: "What we understand as the right to dissent in the defense of a (religious) belief, has become an essential factor of verification for the democratic system."

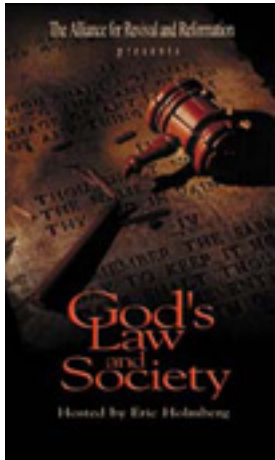
Finally, and in relation to the five hundred years, Mugica affirms: "Taking as a starting point this invitation to the maximum liberty and social integration of all creeds and beliefs, we can overcome the negative reference that for many involves the myth of '92. And I have used the word "myth" intentionally, because '92 is certainly the Fifth Centenary of a date in which it was inaugurated a time of affirmation and conquest, outwardly oriented and externalized with the expelling of the Jews. This time demonstrated the will to exclude from that political project anything that represented a minority, heterodoxy, dissidence, or mere diversity. The decree that provided for the expelling of the Jews meant, in effect, an exclusive and selective reading of the Spanish reality. A reading, that in my opinion could be equated to a 'self-denial.'"

The Minister of Justice sentenced: "For the Spanish democracy, '92 is not the vindication of exclusive epics with a totalitarian vocation, but on the contrary, the symbol of our own historical effort to advance

toward democracy."

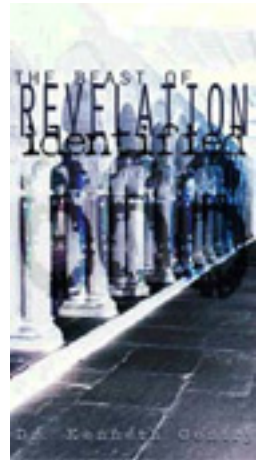
Pedro Moreno San Juan, is an attorney, President of the Rutherford Institute of Bolivia and representative for Spanish speaking countries.

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Testimony of prophetic minister from Singapore

Joy S. Ay Goh

God's mercy saw me through 30 years of ill health, rejection, pain, sorrow, failures, grief so intense that it led me to two suicide attempts, a long string of broken relationships, a constant change of jobs, a life full of rebellion and an intense interest in the occult. I was also constantly disillusioned by the wickedness and the corruption of the world. I looked for answers but found none. In the midst of all that, I had refused to submit my life to the Lord. I was stubborn, worldly and bitter - thinking that I could make it without Him.

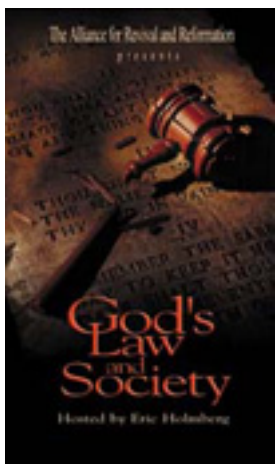
It was prior to two incidents of being hit by bolts of lightning (while speaking on the telephone during heavy thunderstorms) that I was admitted in a hospital with breathing complications. The diagnosis was psychosomatic bronchial asthma. These unusual incidents left me drained of energy, weak, and sick. In His own way, God had given a very obvious call to surrender.

Finally, in the early months of 1986, after many traumatic experiences, I was brought to my knees in utter surrender to Him. The realization that there was absolutely nothing in this world worth living for, I gave myself wholly to seek Him. No longer do I count my life dear unto myself. For months with tears and weeping, I would go alone before the Lord at the back pews of a church. Then one morning the Lord told me to leave for America. I obeyed and sold whatever I had and left.

In America, the Lord put me in a campus ministry of young international students. Then God sent me to attend an international student conference in Seattle, Washington hosted by Maranatha Campus Ministries. I received the baptism of the Holy Spirit there and was miraculously delivered. It was a divine experience when I felt Jesus reach out to me, and comfort me on His shoulders while I wept. I could not open my eyes while the tangible presence of God and His love just overwhelmed me.

My life changed with new hope and direction. I had an intense hunger for the things of God. I surrendered my will and desires to Him and He began to put a new vision in my heart ... a vision to be involved and to be part of His glorious church. At this conference, I made a covenant with God to serve and to share this vision with the nations. That is my desire now - to take His life-changing power to the world!

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Churches in Latin America, India and China to experience explosive growth before 2000

By Jim Newton
2/92

OXFORD, England (WEIS) - A broad analysis of trends in world evangelization by the international director of the Lausanne Committee for World Evangelization predicts the largest response to the Gospel between now and AD 2000 will be in Latin America, India and China.

Tom Houston of Oxford, England, estimates that by AD 2000, there could be 50 million new believers in Latin America, 40 million in India, and 30 million in China.

Houston's forecasts entitled, A Scenario Status of World Evangelization, 1991-2000, are in the final stages of editing for possible publication by Missions Advance Research and Communication Center (MARC) in Monrovia, Calif., USA.

Houston says research by David Barrett, Patrick Johnstone and Frank Kaleb Jansen shows that Christians are only marginally increasing their percentage of the world population by 0.1 percent per annum. Barrett is author of the World Christian Encyclopedia, (1982), Johnstone is author of Operation World, (1986), and Jansen is author of Target Earth, (1989).

The "Scenario Status" is forecast in what Houston describes as "relatively homogeneous regions," with data on the status of world evangelization in various countries within each region. In each section, Houston also summarizes key factors and trends which affect evangelization in that region.

Latin America

The greatest response to the gospel, he says, will be in Latin America where 50 million new believers are anticipated. Currently members of Protestant/Evangelical churches comprise about 11 percent of the population. Houston predicts evangelical churches will continue to grow because of the Biblical message and warm fellowships they provide. About 75 percent of the evangelicals are Pentecostal.

Houston also forecasts fast growth of "mega-churches" like the Jotabeche church in Santiago, Chile, and the Vision of the Future church in Argentina. He says eight Assemblies of God churches in Brazil report memberships of 20,000 to 110,000.

India

Houston projects the possibility of 40 million new Christian believers in India, or five percent of the population, if the Christian churches can respond to the barriers they face. "India has the people resources, the education in its leadership, and a great story of contributing to nation development," Houston observes.

China and the Soviet Union

In China, the phenomenal growth of Christianity will continue, but at a slower pace than in past decades. Houston projects 30 million new believers in China, or three percent in 10 years.

In post-Marxist republics of the Soviet Union and Eastern Europe, Houston cites 18 trends and characteristics which could lead to as many as 20 million people turning to Christ in the next 10 years.

Islamic Nations

In Southern, Eastern and Central Africa, Houston projects a total of 11 million new believers in non-Islamic parts of Africa. "Churches (in East and Central Africa) have struggled and grown incredibly in spite of, or perhaps because of adverse circumstances," Houston says. "The churches will continue to grow ... because they are the only element of hope in a bad situation."

In describing church growth in Indonesia, Malaysia, Comoros, Brunei and Maldives, Houston believes "achieving a 20 percent of population professing faith in Christ should be possible in 10 years. That would mean about 24 million converts."

Other Islamic sections of the world where response to evangelization is 10 percent of the population are in the African countries of Niger, Guinea, Mali, the Gambia, Senegal, Guinea Bissau, Ghana, Ivory Coast, Nigeria, Togo, Benin, Burkina Faso, Ethiopia and South Sudan. Houston forecasts about 23 million new believers there. If there is a major and unexpected favourable shift in the Islamic political scene in Pakistan and Bangladesh, Houston said there could be as many as 20 million people who might come to faith in Christ in those countries.

Challenges that face the Gospel

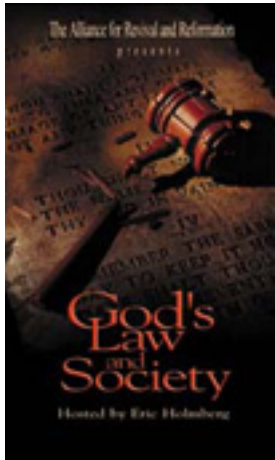
Houston says that poverty and literacy are significant factors indicating where the gospel needs to be preached. Low literacy rates call for a strong focus on the spread of literacy and use of non-print media in Christian communication, he observes.

In response to the scenario, Houston says Christians concerned about world evangelization should focus on the great blocks of resistant peoples, the greater openness to the gospel in light of the changing face of Communism, the challenge of secularism, migration, urbanization, poverty, injustice, corruption, and the

mobilization of laity.

He also urges Christians to focus on "the concept of all the people of God in one place having a total strategy for evangelizing the place where God has placed them that puts the churches and the parachurch organizations in joint harness as different expressions of the one people of God."

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Three Brave Nations: Baltic States

By Michael Bordeaux
10/91

During the past few years, the world has discovered the three small Baltic nations of Estonia, Latvia and Lithuania. Once almost irrelevant to the politics of the late 20th century, the Baltic States have in recent years taken their place almost daily in television news.

The Baltics huddle together at the east end of the Baltic Sea, rendered almost invisible and anonymous on the map by the massive dominance of the Soviet Union, into which they were incorporated over 50 years ago. But then in the late 1980s, Glasnost prised out for the Soviet people the historical truth that the Germans and the Soviets abolished the independent existence of the three countries by the "secret protocol" of the Molotov-Ribbentrop Pact of 1939, which carved up eastern and central Europe into two spheres of influence.

On June 14, 1940 the Red Army marched in and there were elections under the threat of the gun, leading to their formal "incorporation" as Soviet Republics. The Nazis invaded a year later and as the Reds drove them out in 1944, the Baltics were led into an even deeper subjugation.

The bravery, nationalism and religious fervor of these oppressed people have now ignited the flames of freedom throughout the Soviet Union and the world. At first, however, the communists dealt with nationalism through deportation. The cream of two generations, politicians, scholars, clergy, leaders of industry, the armed forces and nationalists were removed to the arid desert of Kazakhstan or the mortal cold of Siberia. Approximately ten percent of the entire Baltic population were deported in cattle trucks. Many died under the deplorable conditions.

These tribulations had the effect of more than ever uniting three nations very different from each other in culture, language and religion, but sharing a similar recent history of brief independence between the World Wars and then subjugation. The only gain from the Molotov-Ribbentrop Pact in the whole of the Baltic States was that Lithuania regained its ancient capital of Vilnius from Poland in 1944.

The Baltic States, with their tradition of hard work, their efficiency and "Western" look, were then infiltrated by Russian immigrants who found life there to be attractive and now make up 20 percent of Lithuania's population; 40 percent of Estonia; and almost 50 percent of Latvia.

The Christian Revival

Lithuania

Lithuania is overtly the most "Christian" of the three nations, with nearly 80 percent of the non-

immigrant population belonging to the Roman Catholic Church, which nurtured the spirit of the nation during times of great suffering. Where massive prison sentences awaited any suspected of independent political activity, attendance at church became a symbol of unspoken protest.

The KGB harassed, deported and imprisoned many Catholics; clergymen who did not fall into line were often physically beaten. Communist authorities responded by interrupting every local Christian activity outside the Church buildings, maintaining a crude campaign in the press against religion, and summoning priests to the State Offices of the Council for Religious Affairs. However, the communists could not keep the Roman Catholic clergy in line with their "progressive" policies against religious activism.

The Popular Fronts

In an era of unprecedented events in the Soviet bloc, the emergence of the popular fronts in the Baltic States forms one of the most astonishing developments: three tiny nations prepared to take on the might of the Soviet system, with its double threat of military intervention and KGB terrorism.

In Lithuania, the church found a way around the ban on political meetings by inaugurating "masses for the fatherland" and over 600 of these (that is one in almost every church) took place in 1988. With fewer ethnic Russians in Lithuania than the other Baltics, nationalistic religious fervor soon blossomed into Sajudis - which means "movement."

Vytautas Landsbergis, Lithuania's gentle and artistic president, a pianist and musicologist by profession, describes the movement as follows: "Sajudis is not a political party, but a movement. It does not seek to seize power, but rather to exert influence over those in power and thereby have a say in the running of the country's affairs."

Almost all the leaders of Sajudis, including Landsbergis, are Catholic. Within the movement are not only Christians and anyone who seeks to preserve the nation's heritage, but even a number of more progressive Communist party members. Full religious freedom was a fundamental point in its founding document and the Communist Party newspaper published the whole text of this on October 12, 1988.

In July of 1988, Lithuanian TV inaugurated a regular weekly series of religious programming on Sundays. For Lithuanian believers, who had lived through two invasions and fifty years of religious oppression, these events were indeed the dawning of a new age.

Estonia

One of the smallest nations in Europe, with only one and a half million population, Estonia is also one of the most remarkable. A close neighbor of Finland and its language descended from ancient Finnic, Estonia has kept apart from the Slavic culture, although its people feel a great solidarity with the two other Baltic States through common history and suffering. One notable exception is that, like the Scandinavian countries, Estonia is a child of the Protestant Reformation.

At the age of 42, Harri Mötsnik abandoned his work as a lawyer to become a Lutheran pastor, thereby incurring the wrath of Soviet authorities. This only sharpened his determination to preach the Gospel, however, in a form pointedly relevant to the oppressed people he was addressing. In the early 1980s, some of his sermons seemed provocative to the point of foolhardiness. He spoke of freedom and peace in these terms:

"Freedom is not understood or sufficiently valued until it is lost and the realization of its absence becomes a personal experience. Freedom is not an illusion, but an experience of reality ... Peace is very precious, because it is necessary for life. To a Christian peace means a good and secure life, clean air and water, health and long life. This includes a democratic, independent homeland, freedom of conscience and religion."

When the Estonians established their Popular Front in October 1988, the founders proclaimed in the press that the fight with religion was a relic of the past, that the obsolete Stalinist legislation must be changed, that Christians should actively promote holiness, patience, care for the old and the sick and inculcate moral values in the young. At its Constituent Congress, the Estonian Popular Front featured a whole section of debate entitled "Church and Society" which promoted legislative changes and greater equality of believers and atheists.

Later in the year, in mid-August, Estonia played host to the largest Christian youth festival ever to be held in the USSR, organized by the local churches. The opening rally took place in Tallinn's vast Oleviste Church. There were services also in the Lenin sports stadium which seats 6000.

Whatever the difficulties which the Estonian churches have faced, it is clear that they are set to be the focus of lively new ideas and rapid action.

Latvia

In 1988-89 the church in Latvia also experienced unprecedented revival and a determination to use every opportunity which the improved political situation offers. The Latvian Popular Front included significant points to guarantee religious freedom in its manifesto, recognizing the role of the church in the moral regeneration of society and in the affirmation of universal values.

Although less reported than similar demonstrations in East Germany and Poland at the same time, an indication of the ferment was the turn-out of over half a million people on the streets of Riga, almost one-fifth of the total population of the country, to celebrate "Independence Day" on November 19th, 1989.

The "Rebirth and Renewal" movement started with a conflict - just the sort which the atheist authorities always used to win. In 1985 a bright young theological student was in trouble with the authorities for his energetic work and strong stances within the Lutheran church. The local Council for Religious Affairs refused to sanction his ordination. The Latvian bishops bent to the intimidation, but a neighboring

Lithuanian bishop granted the ordination.

This touched off a series of events which led to a national revival in the church in Latvia, the reopening of the Riga Cathedral and the deposition of a cowardly archbishop.

The new young pastor, Maris Ludviks, could have been shot under Stalin, imprisoned under Khrushchev or Brezhnev. Instead of caving in to pressure from the communist authorities, the Christian community rallied to Ludviks' aid. The two key players in this drama were: Modris Plate, a young pastor only in his early thirties, and Juris Rubenis, a young seminarian still in his twenties.

When the communist newspaper, Padmju jauntnē, began smear tactics directed against Ludviks, Plate led a group of five clergy in a visit to the editorial offices of the newspaper to protest and demand a retraction. The situation only worsened when the authorities were able to pressure Plate's archbishop to remove his ministry registration papers.

The conflict only snowballed, however, when a group of nineteen clergy signed a petition in Plate's defence. They were able to resist the Council of Religious Affairs. Plate's parishioners supported him and he continued on as their pastor without registration. This occurrence sparked the rapid growth of the "Rebirth and Renewal" movement, the stated purpose of which is to "defend openly the right of Latvians to live a Christian life." Among other things, they were able to print one of the first official Christian youth magazines, Zvaigznīte ("Little Star"), in the Soviet Union.

Now enter the second player, Juris Rubenis, who stepped to the center stage by being one of the original signers of the petition in support of Modris Plate. Rubenis was able to orchestrate the first service in the great Lutheran Cathedral of Riga in over thirty years. He relates:

"I was sitting at my desk one day when the idea came to me that we should ask permission to hold a service there. We could scarcely hope for success, because its conversion in 1959 into a concert hall stood as a symbol of the triumph of communism over religion. However, the Popular Front took up my proposal and, miraculously, we held a service at which Modris Plate and I officiated, but we were told it was just a one-off event.

"People packed out the church and spilled out across the square outside, but there were loudspeakers and those who did not come were able to watch on TV or listen in on radio, the first such transmission since the war. Of course our people now demanded regular services; after protracted arguments the authorities agreed."

Later Pastor Rubenis said that the TV transmission "led to a kind of seismic disturbance in people ... On that day a great many people reconsidered all that they had built up against faith in God."

Then in April of 1989, the Archbishop was voted out of the Lutheran Consistory of Latvia. New elections were held and into the Consistory came the key figures of Rubenis and Plate, together with six

others who had been active in the "Rebirth and Renewal" movement. At its first meeting after their election, the Consistory made a statement which, remarkably, an official secular newspaper published:

"We denounce the arrogant and heartless policies on the ecological, economic and spiritual state of Latvia ... Only in an independent Latvian state, free from the dictates of any imperial center, will our people be able to realize fully either its national values or the universal values given to us by the Christian faith."

Karlis Gailitis, a nationalist Archbishop, age 53, was also consecrated after the elections. Archbishop Gailitis is far different from the previous leader from the Soviet Union who followed the conventional Communist Party line. Gailitis seems destined to play an international role among world Protestant leaders.

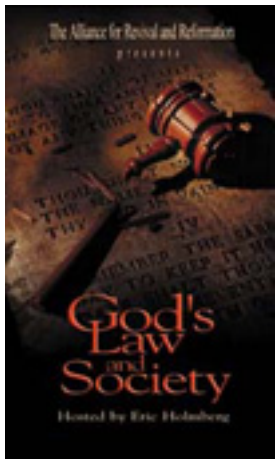
The Future of the Baltic States

In each Baltic State, in a very different way, the church is now playing a vital role. As these countries seek to implement their newfound independence, the church will be called upon to mediate rather than to incite, but it will never again play the subservient role it did under communism.

January 1991 saw the crack Soviet "Black Beret" troops gun down defenceless people on the streets of Vilnius and Riga. Then last summer, Russian tanks rumbled through the Baltic streets again during Genadi Yenayev's failed coup attempt in Moscow. Through all the turmoil, it is clear that it was the church that has increased the determination of the majority to break free from Soviet domination - once and for all.

Compiled from The Gospel's Triumph Over Communism, Bethany House Publishers, Minneapolis, MN.

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The Triumph of Faith and Freedom Over Communism

By K.E. Grubbs, Jr.

4/91

The New York Times Magazine recently alerted us to a "return to religion" among intellectuals. It struck me as odd that this august publication has finally gotten around to noticing this trend. This trend, however, could be reassuring because, if the intellectuals have hopped onto a bandwagon, then a strong chance exists that all the toots and whistles on that particular bandwagon will have been refashioned so that the toots whistle and the whistles toot.

Look at the recent intellectual fashions: it is not two years since serious analysts regarded Central and Eastern Europe as places where the communist system reflected the organic will of the people. About that time it was also fashionable to regard Nicaragua as a font of profound spiritual change; after all, the Sandinistas numbered among their comandantes a couple of priests.

This was also the time when Ronald Reagan was denounced by intellectuals for his alleged clumsiness and bellicosity when he made a moving speech in Berlin urging Mikhail Gorbachev to tear down the Wall.

But in 1989, when those self-same intellectuals least experienced it, the Berlin Wall came tumbling down, and with it began the collapse of the worst tyranny that has ever plagued humanity and all of humanity's enterprises - a tyranny that, not coincidentally, tried to kill off every vestige of religion and spirituality that it could not twist to its own ends.

As we know now, communism could not kill off either. Every faith communism has attacked has prevailed. Surely God Almighty works in history no matter what the intellectuals say.

A Different "Manifesto" Triumphs in Eastern Europe

What a joy it was for me when, last June, clacking along in an old socialist rail car from Prague to Budapest with a group of American journalists, we came to the environs of the Hungarian capital, the scene of so much bravery in the face of repression for this past half-century. There, silhouetted in the distance like a mighty fortress, was a great cathedral - Cardinal Mindszentsy's cathedral - outliving the great Christian leader's tormentors, an eternal reproach to the hubris that produced them.

The next day, I sat with Hungary's new president, Arpad Goncz, once imprisoned for his dissident activity, now a living testament to the biblical assurance that the last will be first, that the enslaved will be free. We did not really talk, the two of us, about the temporal versus the spiritual - the latter was so

overwhelmingly evident that we felt no need to remark upon it. We talked instead about Soviet and American foreign policy.

Make no mistake, President Goncz told me, Hungarians are the beneficiaries of the Gorbachev era. But, like a great sailor, a great "harnesser of the wind," Gorbachev is reacting to history, not directing it. Much more than that, President Goncz added, his countrymen were beneficiaries of the Reagan era. They, along with other "middle Europeans," as he refers to them, were liberated by two Reagan salients in the 1980s.

First, Ronald Reagan made it possible for the West to win in the marketplace; though only minimal, deregulation and tax-cutting gave such a boost to the American economy that communist nations couldn't hope to compete. Second, Reagan made it impossible for the Soviets to keep up militarily by placing Pershing II missiles in West Germany and by his singular persistence in promoting the Strategic Defense initiative.

What? Central and Eastern Europe liberated by a combination of crass capitalism and macho militarism? When I reported back to my American companions what the Hungarian president said, they reacted in disbelief, as if I had teased or even coerced this sort of repugnant Reaganism out of one of Hungary's national heroes. How unlike anything these journalists - themselves candidates for a New York Times Magazine profile - had ever advocated at home.

No Union Between Christianity and Marxism

Indeed, I reflected afterwards, How unlike anything I had heard championed by American church leaders, many of whom for years have toiled, like alchemists of old, trying to meld Christianity with Marxism.

These American churchmen - so pathetically eager to deconstruct their own heritage that now even Christopher Columbus is regarded as an imperialist serpent in a native American Paradise - little resemble the Protestant clergy I had encountered several days before in Berlin, men who now filled the cabinet of the interim East German government.

Some of these officials, whose churches only months before were used as channels of anti-communist revolution, may have participated in the anti-Pershing peace movement of the 1980s, which was partially orchestrated by the Kremlin and the Hoenecker regime, but this merely demonstrates how the anti-authoritarianism of that movement backfired on the communists.

In truth, most of the real anti-war activists in the Soviet bloc were just as opposed to Russian warheads, and, significantly, they were more determined to exorcise Karl Marx than to embrace him.

Anti-Marxism is even more pronounced in the Polish Church. I once spent the day in the village of Lowice, where the anti-communist graffiti - Red Army, go home! - was surpassed only by traditional

religious trappings. In such a climate communism could not hope to endure.

Now, if you're one of those who still imagine that Christianity and Marxism might be united, you could contend that the Red Army by no means represents Marxist philosophy at its purest. If you wish to belabor that point, I urge you to do it with a Polish priest, a Polish villager, a Polish intellectual. Indeed, go to the town square of Lowice blindfolded, spin around, and buttonhole the first Pole you meet. Tell him that Marx was just updating the Gospels; I dare you.

The Solidarity government, largely made up of Catholic intellectuals, has dedicated itself to applying the free market economics of Ludwig von Mises, Friedrich von Hayek, Milton Friedman and Michael Novak with an enthusiasm I also witnessed in Czechoslovakia and Hungary. Nowhere, to the apparent dismay of some of my American companions, was anyone interested in a union between Christianity and Marxism or in some sort of "Third Way," or halfway house between Marxism and capitalism constructed in equal parts by Karl Marx and Adam Smith.

Liberation Theology: The Old vs. the New

So here is a theology that has liberated millions, a perfectly traditional theology that recognizes God, not the state, as the prepolitical source of rights and freedoms. It is, in effect, a new kind of "liberation theology" for the world, based on faith and the free market.

But in pre-1989 Central and Eastern Europe, the regimes of Earl Hoeneker, Janos Kadar and Gustav Husak were actually funding and supplying weapons to Central American guerillas whose dictatorial aims were furthered by believers in the old socialist "liberation theology."

This brand of theology was very much the intellectual fashion in North as well as Latin America in the 1970s and 1980s. In Nicaragua, the communist regime even tried to appropriate Christian symbols, like the crucifix, which in its "new" form became a Sandinista soldier with a gun. It also organized a flimsy movement called "Inglesia Popular," a liberationist clique that fortunately never proved as popular as the traditional church.

Sandinista Interior Minister Tomas Borge, surely one of the most diabolical thugs in this hemisphere, even tried to link Jesus of Nazareth with his guerilla politics in a book of tortured meditations that admirers in upstate New York rushed into print. The Barabas temptation, 20th century style!

When in last year's elections the Sandinistas proved themselves as popular as their rump church, their norteamericano allies flew into paroxysms of hysteria. Yet the humiliated and defeated and defeated Marxist president of Nicaragua, Daniel Ortega, is still welcomed to New York's Riverside Church as a venerated speaker. Does anyone ask him about the mass graves of Sandinista opponents now reportedly being unearthed in his hapless country? No, these leftover "liberationists" flock to touch the hem of his bloody garment.

Am I too hard on the old liberationists? Of course, there are those attracted to the movement who eschew violence and truly minister to the poor and oppressed in Latin America. But it is difficult to imagine a more perfect test case for the old liberation theology than Nicaragua, where the regime imposed what was hailed as a purer form of socialism than had been tried in the Soviet bloc. This was to be the "grand experiment."

Even before it became evident that the experiment had failed miserably, the liberationists found ways to evade the truth. They did so primarily by buying into the socialist critique that holds the developed world, particularly the United States, accountable for the misery of the underdeveloped world.

They also glided over the vast empirical evidence that socialism invariably requires coercion in order to achieve its redistributionist objectives. The history of socialism has amply demonstrated that, when milder forms of coercion fail, then more violent forms follow.

Some of the better liberationists turned their gaze from Sandinista violence and marched off to Central America to set up their "base camps" where they fed and doctored the poor, but they still flagellated themselves for being North Americans and preached a communalism that didn't work in Jamestown or Plymouth Colony.

Faith and Politics

Not long ago, I worked in Washington D.C., where every aspect of one's daily life is shot through with politics. One Sunday, I sought refuge in nearby Alexandria's Christ Church, where you can still see the pews of Robert E Lee and George Washington. It was a special day for this historic church; Virginia's suffragan bishop was visiting.

Can you imagine the desolation I felt when he launched into a sermon on why we need gun control laws? As a journalist, I am tempted to throw up my hands sometimes! But I have been to Central and Eastern Europe, to Russia and to the Baltic States - I have seen a faith that liberates as opposed to a bogus one that enslaves.

One Sunday I found myself in a dingy Warsaw hotel room, trying to make sense of the keys on an old Polish typewriter, and attempting to write about the deep apprehension so many Poles, habituated to the incentiveless society, feel as they step determinedly into the "cold bath" of a free market economy. I switched on the television, and there to my surprise, was Robert Schuller preaching. Just the prescription for poor Poland!

As I remember, he was quoting John Wesley: "Make as much money as you can. Save as much money as you can. Give a way as much money as you can." How foreign these words sound to us in our contemporary culture. All the pundits tell us that we have been living through an era of arrant greed, never mind that in the past few years we were allowed only a marginal drop in our tax rates. But because of the very hegemony of those pundits, ridiculously well paid pundits at that, Schuller's message

Wesleyan message continues to sound foreign.

The Last Refuge of the "Coercive Utopians"

Somewhere along the line, corresponding to the rise of secular faith in the almighty state, politicized churchmen latched onto the notion that people cannot discover for themselves unless coerced by the state. As a result, we have a school system that graduates people who do not know the half century in which the Civil War was fought, or where Mexico is; a school system that is so inadequate that former Education Secretary William Bennet suggested that parents should get their money back; a school system that, according to National Endowment for the Humanities chair Lynne Cheney, may be described as a "tyrannical machine."

As a result, we have also seen a War on Poverty, fought unsuccessfully along socialist lines, which has produced a permanent underclass and done incalculable damage to the black family. We have mobilized for a War on Drugs, already showing more perverse results on our inner city streets ... We have so deputed government at all levels that we have forgotten how to do it ourselves, and we react with astonishment when the legislative and judicial branches fail to show the omniscience and omnipotence we expected.

Globally, what we are seeing is the collapse of the "coercive utopians," much more dramatically, of course, where socialism has been tried. They seemed to be getting this heresy, and it is a heresy, out of their system in Central and Eastern Europe, in Nicaragua and elsewhere. Yet oddly enough, we seem even more keenly interested in it here, where Washington D.C., undeterred by the current Republican administration, has rediscovered the joy of regulating. This is a Washington, mind you, that cannot balance a budget, but wants desperately to regulate the institutions in which you have your checking and savings accounts.

Not long ago, two California professors, one a political scientist and one a "social ecologists," submitted an article to the Orange County Register that actually argued that planet earth could no longer afford to allow development in the poorest regions. What with the hole in the ozone and all that, claimed these professors, we simply cannot allow people facing imminent starvation to benefit from refrigeration.

As editorial and commentary director of the Register, I could not in good conscience accept such an article, but I was tempted to do so in order to publicize a stark confession of an attitude that has been commonly concealed by anti-development intellectuals. Again: it is the attitude that the least among us, the marginalized, the poor, should remain in their desperate condition so that they might be denied any entrepreneurial hopes, because if they succeed they will be too much like us.

It ought to be pointed out that these intellectuals might have a point if their apocalyptic scenarios were realistic. But, although my fellow journalists are eager to assure us that "no respectable scientist" disagrees that the sky is falling, or that the earth is warming, or that the ozone is depleting, it just isn't true. Many respectable scientists do disagree and are eager to debunk such theories.

But more and more Christians, Jews and other religious believers are jumping uncritically on the environmentalist bandwagon. One individual, a professed Christian, recently wrote me with the admonition that neither Godless environmentalism nor Godless economics could save our world. It happens that I agree with that formulation. But my admonisher betrayed a willingness to suspend the natural, God-created laws of economics in order to save creation.

So much for Christian humility, which is reflected by the millions of volitional decisions and voluntary transactions that ordinary, talented people engage in every day in hopes of improving their own and their families' lives.

A Free Market Revolution

Just before the collapse of socialism in the Soviet bloc, Lutheran sociologist Peter Berger wrote a marvelous book about the newly industrializing countries of East Asia. These "little tigers," or "little dragons" as they are sometimes called, are a part of a free market revolution and, as Berger documents, they are defeating poverty at an amazing rate.

Compare them to the Third World nations that have tried socialism for the last three decades and you will find that none of the latter have grown, and indeed, that most of them have moved backward. In Central and Eastern Europe last spring, I heard East Asia described everywhere as a model for post-communist aspirations.

Similarly, in Latin America, Hernando de Soto now an adviser to Peru's President Alberto Fujimori, has discovered the Promethean energy of a vast "informal sector," a kind of underground economy. Who comprises this informal sector? Why, all the poor Indians, handymen, street vendors, campesinos, who have long suffered under the mercantilist system of political permits, red tape and economic regulations. They simply started ignoring the law and doing business with one another. One might say they had no choice but to develop a market based on free choices.

Throughout the southern hemisphere political leaders are finally acknowledging the truth of de Soto's studies and are working to unleash the tremendous energy of the informal sector. Already the Berger/de Soto view of this newly enterprising world bids to change world history more than Marx ever did. And what is the animating spirit behind this development? Doubtless, it is at least an inchoate understanding of a few fundamentals central to our religious traditions.

These newly enterprising people, from Bangkok to Bogota, take the commandment to mean more than merely to procreate, but to engage in profitable business. They take the lovely metaphorical language of "throwing bread upon the water" to mean they should become entrepreneurs, by testing new products and services in their approximate marketplaces.

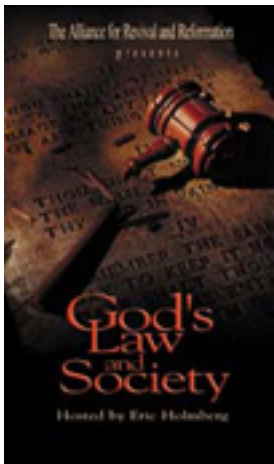
They understand the reference to the "lilies of the field" to embolden them to take risks, never trading

freedom for security. They comprehend that if they are truly "created in the image of God," then they are to create, not redistribute.

This free market revolution, now rapidly causing borders to vanish around the world, can be nothing less than Providential. Let us hope that we will have enough wisdom not to replace the Almighty God with economic theory, nor faith with ideology, and that the New York Times Magazine will have the grace to notice.

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Twilight of Scandinavian Socialism

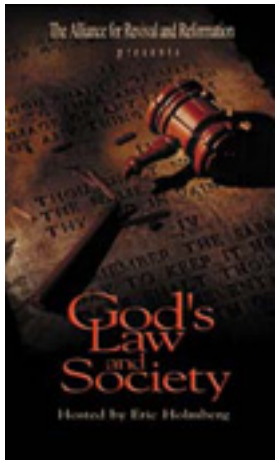
3/89

STOCKHOLM, Sweden (FR) - For years the nations of Scandinavia have been considered the most socialist of all Western democracies. They have the highest levels of taxation in the world - Denmark's highest marginal income tax rate is 68 percent. But the failure of socialist ideas, along with a growing Christian revival, is causing Scandinavian leaders to reconsider their economic philosophy.

The ruling Social Democratic parties of Sweden, Norway, and Denmark recently recommended the adoption of new ideas on the role of the state in the lives of its citizens. As the movement toward privatization of services and publicly owned industries is becoming popular in Margaret Thatcher's Britain, the Social Democrats are suggesting that Scandinavian countries follow suit by lowering taxes, decentralizing government-controlled business and industry, and privatizing state-controlled services.

"The greatest misconception," one Social Democrat told Insight magazine, "is that if only the rich are taxed more heavily, that would solve all problems. That is simply not true." Bringing about such major reforms in these nations will certainly not come without controversy. Opposition to the suggestions of party officials has already been sounded by the powerful Swedish Trade Union Confederation.

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Testimony from Uganda

GAINESVILLE, FL (FR) - "You're just a schoolboy," the army officer told 17-year-old Paul Sandy. "Why are you telling people about things that are too complicated for you?" Uganda was under an iron-fisted military regime at the time, and Sandy and his friend, a pastor, had been arrested for preaching the gospel at an open air meeting. They narrowly escaped execution.

Sandy was the interpreter for the English preacher. During the message, Sandy said soldiers arrived and disrupted the meeting. "They told us to sit on the pavement, and then they cocked their guns to execute us ... but then a jeep with soldiers pulled up. They beat us up with the ends of their guns and then took us to the Malili army barracks for interrogation."

Sandy and his companion were brought into a small room and accused of instigating unrest and bringing confusion to the people. "We continued answering their questions and preaching to the officers. Scriptures flowed from our mouths. Jesus once said that we shouldn't worry about what we were to say when we were delivered up to the authorities - and that scripture was made real to me during that experience."

When asked by the military officers why they were preaching, the brave teenager answered: "We have a commission from our Lord Jesus Christ to preach the Gospel. We can't help but carry out our commission." Eventually they were released, but Sandy was sternly told to not preach the gospel again. "I was ready to die, if that was the time. Imprisonment for Christianity was common in my country," he added. Sandy has a noticeable scar on his right hand from the beatings he endured that day.

Today, 24-year-old Sandy is a student at the University of Florida who is aspiring to be an agriculturist. He became a Christian during the reign of Uganda's fiercest dictator Idi Amin. Uganda has had seven different presidents in power since it was thrown into a state of war 25 years ago. Says Sandy: "I've had to study through political instability; many times it got so bad that they closed the school and people left work."

In 1979, war started while he was in secondary school. "I was very far from God, and my mother was not a Christian. My father died when I was one." Falling shells and soldiers in his hometown, Kampala, the capitol city of Uganda, were a common sight.

"We narrowly survived by God's grace," he said. While sleeping at home one night, Sandy awoke to hear heavy footsteps advancing towards his bedroom. "The person turned the door handle and then came to my room. The glass in my window was broken, and I saw him point his machine gun inside and then there was a heavy blast of fire.

"He fired into my room and most of the shots went a few inches above my brother's bed. If he would have raised his head, he would have died," he said. "I never got to know the person's intentions, but I

survived."

Another incident took place which caused Sandy to think seriously about where his life was going. Around 7 p.m. one evening, one of his brothers and some friends were talking in their home when his oldest brother - a doctor - arrived unexpectedly. Suddenly, they were ambushed by soldiers. "They shot everywhere, and my two sisters were afraid that they were going to be raped ... so they escaped and hid outside the house.

"The soldiers grabbed my mother, held her at gunpoint, and threatened to kill her if she didn't tell them where the two girls were hiding. Then, they turned around and opened fire on all of us. We all went down. When we got back up, none of us were wounded. We all survived. I can't tell you how we survived, only God knows. It shook up my life."

Sandy's two brothers were Christians at that time. His oldest brother gave his heart to Jesus after being healed through prayer while a medical student. "The rest of us thought Christianity was weird," said Sandy. "We teased our brothers, and it was very difficult for them to witness to us."

Sandy remembers the exact date that he became a Christian. It did not happen after hearing an evangelist on one of the many television or radio programs available to American Christians. On the evening of July 29, Sandy said "I found that God was speaking to me. His voice was very real.

"I couldn't push it away or put it aside. The voice asked, 'Who has your life?' and it was like a sword through my heart. I knew my life wasn't in my hands and couldn't give an appropriate answer. If I died at that point, I knew I would go straight to hell because I wasn't forgiven of sin, and hadn't received Jesus into my life. Everything became clear, it was suddenly as if my eyes were opened.

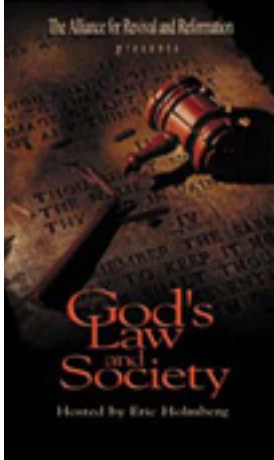
"I realized I was far from God, and needed His forgiveness. When my brother woke up, I told him that I had become a Christian. He thought I was teasing him." His brother was convinced, however, when Sandy asked to go to an evangelistic crusade with him.

Because he had been a troublemaker in school, Sandy's friends gave him two weeks to see if his conversion was genuine. "They couldn't believe me," Sandy related. "I passed out tracts and was nicknamed 'Young Jesus.'" A friend slapped him on the cheek and expected a violent reaction. "In my heart I heard a voice saying, 'He's trying you.' I walked away laughing."

Since then, Paul Sandy has led several youth groups in his church in Uganda, and has traveled through the U.S. with the African Children's Choir as a chaperone. "I feel that God has called me to be His witness and I have a burden to take the gospel to Uganda. I feel indebted to my country, especially to the orphans. I would like to see Uganda become economically self-sufficient."

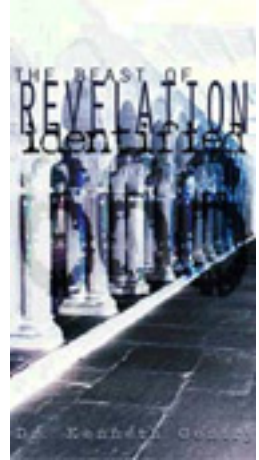
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Uganda's First Lady: AIDS a Moral Problem

2/92

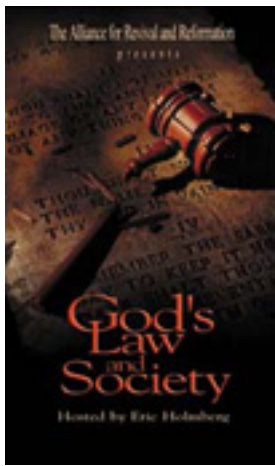
Uganda, one of the nations hardest hit by AIDS, is advocating abstinence above any other prevention measure. The epidemic in Uganda now affects 30 percent of the country's child bearing population. The nation's First Lady, Janet Museveni, recently talked about the AIDS epidemic to reporters in Washington:

"AIDS is a loud and urgent symptom of a malady which has pervaded the whole human condition It is a physical manifestation - like environmental degradation, violence, and corruption in high office - of a deep-seated disorder in the spirit of man ... People have used sex in all sorts of ways that it was not meant for. It has taken AIDS for us to know what we've been doing with our bodies and to learn that we're really responsible for our lives."

"Teaching people to use condoms is, at best, only a short-term solution. What works is a change of behavior. Marriage is being used in all sorts of incorrect ways, and our children are watching us. We have to set an example for the young by instilling the virtues of self-control, faithfulness and honesty in relationships. The young represent our chance to survive. We must not fail them."

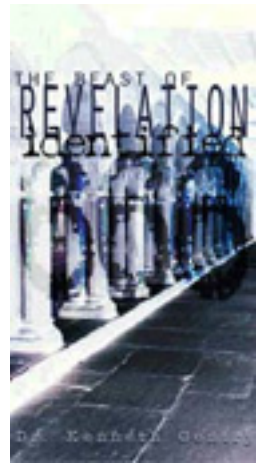
"We never really talk about our ethics, our morals, but I feel very strongly that this is the only answer. Ours is a spiritually illiterate generation. The Whole problem is tied in with the breakdown of morals in the world. AIDS is not the problem of Africa alone. It's a human problem, and we have to treat it as such."

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Vineyard Conference in England

By Jay Rogers
12/90

GAINESVILLE, Florida (FR) - A ministry team from Gainesville, Florida recently returned from a short trip to London, England in October, where they took part in Vineyard Ministries' "Holiness unto the Lord" conference.

The ministry team, which was comprised of husband and wife, Mike and Theresa Williams, and Arty Hart, pastor of the Vineyard Christian Fellowship in Gainesville, were sent with the purpose of ministering to the Church in England and preparing the hearts of the church leaders for revival.

"We didn't really see what you would call a true revival," related Mike Williams, "but more of a preparation with the seeds of an awakening being planted. We saw 8000 people attend the conference. The large majority were church leaders, pastors and elders."

Mike Bickle of Kansas City Fellowship delivered a prophetic message which "broke the ice" during one of the first sessions of the conference. "God wants His Church back," explained Bickle. Some English pastors and leaders had been holding their people from God, Bickle said with powerful conviction.

In response to this message, English church leaders gave a general call for repentance. Over 5000 leaders responded to this call and came forward to the platform to repent.

"There was a tremendous desire on the part of the people to return to God," explained Mike Williams. "This spirit characterized the whole conference. People came together in unity from all kinds of denominations and different church backgrounds."

The conference was followed by a number of "satellite conferences" held in other parts of England. In a country where the people have a reputation for being reserved, especially in the staid, conservative Anglican churches, there has been a growing movement toward renewal for the past several years. The renewal movement seemed to be culminating at the time of the conference.

Supernatural manifestations were one of the characteristics of this renewal. Vineyard leader, John Wimber, called for church leaders who wanted to be filled with the Holy Spirit. Once again, the altars were jam-packed. Physical healings, including people with diabetes and heart problems were reported during the meetings. Vineyard pastor, Arty Hart, described the manifest presence of God as being "awesome."

"Throughout the entire conference, we constantly heard people being delivered from unclean spirits," said Hart. "Demons were screaming out because of the powerful presence of God."

"Even when John Wimber was just delivering a sermon, we had that happen several times," said Mike Williams concerning the demonic manifestations.

Historically speaking, such occurrences are not uncommon. Rather, they are characteristic of a powerful move of God in a geographical area called a visitation or an awakening.

During the time when Jesus Christ walked the earth, demonic manifestations were common even among religious people. (See Matt. 8:28-33; Mark 1:23-26; Luke 8:2.)

At the beginning of the ministries of George Whitefield and John Wesley, accounts of supernatural manifestations were also reported. This marked the beginning of a vast move of the Holy Spirit which has become known as "The First Great Awakening." This visitation ultimately transformed the spiritual life and social structures of England and America in the early 1700s.

In the early 1800s, more outbursts of the Holy Spirit's activity were common on America's sparsely populated frontier. Accounts given by ministers, such as Methodist circuit rider, Peter Cartwright, as well as the unbiased accounts of several unconverted witnesses, corroborate with the pattern of spiritual awakenings being accompanied by divine signs and wonders.

Evan Roberts, the great Welsh revivalist, has given us further accounts of the manifest power of God which occurred at the turn of the 20th century in parts of England and much of Wales.

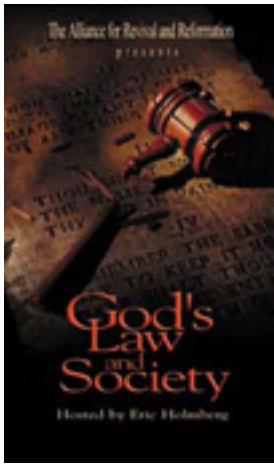
Now in the early 1990s, these signs and wonders are making a comeback among English believers. Remarkably, much of the supernatural activity at the "Holiness unto the Lord" conference occurred among conservative Anglican Christians, who were yet unfamiliar with the practices of the charismatic movement.

This evidence confirms the predictions of many of the ministers who have worked to promote revival among English believers. England is destined to be a focal point of a great revival that will predominate church life in England for the much of the 1990s.

This revival will ultimately result in an awakening that will transform English social life. The economic recovery of England will be heralded as a "miracle" which will become the model for the rest of Europe. England's role as a spiritual leader for the world will be exalted and again, it will be rightfully said: "The sun never sets on the British empire."

And once again, England will send missionaries to the ends of the earth, to preach the Gospel until the whole world is filled with the knowledge of the glory of God.

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Tenth Anniversary!

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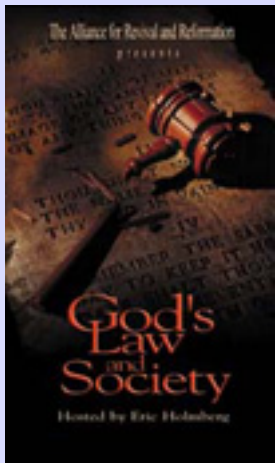
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YWAM Leader Warns of AIDS Threat to Teens

By Brenda A. Poklacki

9/90

"The AIDS epidemic of the 1990s, if no vaccine is found, will strike hardest among teenagers," says Floyd McClung, Jr., Youth With A Mission's (YWAM) Executive Director of International Operations.

"There is no such thing as safe sex apart from sexual abstinence." Experts predict half-a-million active cases of AIDS in the U.S. by 1994.

"Sexual abstinence, as a means of AIDS prevention, has not yet been discussed seriously in this nation - a nation that was built upon Christian values," McClung said.

Despite exhortations to "just say no," the average American teenager loses virginity at age 16. In vain, new approaches to AIDS education are being tried against a backdrop of evidence that sexually active teens still use condoms only sporadically.

A recent analysis of blood samples collected from 40 urban hospitals by the U.S. Center for Disease Control reveals 1 percent of 15 and 16-year-olds are infected with the AIDS virus, and among 21-year-olds the infection rate approaches 3 percent.

Even in cities that researchers defined as medium risk, such as Atlanta, Chicago and Dallas, about 1 percent of the 21-year-olds are infected. At college level, 1 in 500 students, a total of 25,000, may carry the virus, according to a blood-sample survey conducted at 19 campuses in 1988 by the American College Health Association.

Church going youth are very much involved in illicit sex, according to a survey conducted by the Josh McDowell Ministry. Of the 1,400 churchgoing young people queried, 43 percent said they had engaged in sexual intercourse by age 18. "Part of the reason is the Christian community has been reluctant to deal with the issue regardless of the evidence," said McClung.

"In the 'Red Light' district evil is blatant. In contrast, evil in suburbia has another form. I call it 'creeping compromise.' There, comfort dulls the spirit and complacency becomes acceptable."

McClung added, "I see a lot of spiritual blindness today. People have been conned by the enemy and duped by their culture and compromised without knowing it. They have bought into a value system that is not biblical. It's time to get back to a biblical standard of moral purity."

In Amsterdam and other urban centers of the world, YWAM has established ministry teams to reach out to youth in need, particularly those infected by the AIDS virus.

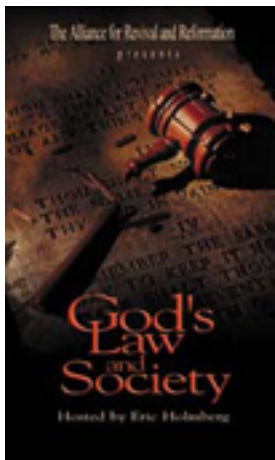
Special teams have also been trained to minister to the spiritual and practical needs of AIDS victims. These team members provide domestic and emotional support to people who are too ill to shop, cook, manage their home, etc.

"We minister to people before the AIDS test, right to death itself," said McClung. "We are basically doing what we have always done, reaching out in friendship to hurting people."

Floyd McClung, a native of Long Beach, California, moved to Amsterdam, Holland, in 1973. McClung founded YWAM-Amsterdam in 1973 and established a missionary training center in the infamous "Red Light" district of Amsterdam, Holland, in 1985. "De Poort" (The Gate), as the center is called, provides training to equip urban missionaries to drug addicts, pimps, prostitutes, and the disenfranchised. One person in three coming to the ministry for help has the AIDS virus.

From Amsterdam, Floyd and his wife, Sally, train urban ministry teams which are then sent to other cities all over the world. Floyd's most recent book, *Living on the Devil's Doorstep*, tells of his family's life in the Red Light District. The McClungs and their two children, Misha and Matthew, now live in the heart of Amsterdam.

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Generation X: What Makes This Generation Different?

By Jay Rogers
11/93

The LORD says to my Lord:
"Sit at my right hand,
Until I make Thine enemies a footstool for Thy feet."
The LORD will stretch forth Thy strong scepter from Zion, saying,
"Rule in the midst of Thine enemies."
Thy people will volunteer freely in the day of Thy power;
In holy array, from the womb of the dawn,
Thy youth are to Thee as the dew.

- Psalms 110:1-3 -

All over the world, young people are coming to know the Lord Jesus Christ in unprecedented numbers. In nations where there is exponential church growth, such as mainland China and the former Soviet Union, the vast majority of the converts to Christ are children, teenagers and young adults.

Throughout the centuries, reformers and revivalists have interpreted Psalm 110 as a prophecy referring to a great end time harvest among the youth of the whole world. Look out to the horizon in the morning as far as you can see - and there will be the dew blanketing the earth. That is how it will be with this generation. Everywhere you look you will see the youth volunteering freely to serve God as part of an end time army of prophets.

Other scriptures confirm God's promise to bring revival among the youth: "And it shall come to pass in the last days, says God, I will pour out My Spirit on all flesh, your sons and daughters shall prophesy ... your young men shall see visions" (Joel 2:28). Moves of the Holy Spirit which characterize revival and spiritual awakening are always most evident among young people. Modern day surveys indicate that up to 85 percent who get saved are converted before age 30, and most people before age 25. Young people are the kindling which helps to set the fires of revival. In every generation, God has been faithful to bring a revival somewhere in the world among young people.

The 'Boomers and the 'Busters

The younger generation of Americans, those under age 30, are different from the generation that preceded them. The popular media have termed these two generations: the Baby-boomers and the Baby-busters. The Baby-boomer generation are the sons and daughters of World War Two veterans born from

1946 to 1962. The Baby-busters are the children of the Baby-boomer generation. Even the secular media have noticed that there is something unique about this generation. They have also been termed "Twenty-somethings" and "Generation X" in popular magazines.

It is no coincidence that this generation has come on the scene at the present time. The whole world is in a state of transition. As we close out the millennium, entire nations are in a state of upheaval. The social, economic and political landscape of the world is fast changing. It is a generation that has come of age "for such a time as this."

Generation X

This new generation is comprised of individuals with different ideas, who are as equally buoyed by promising opportunities as they are weighted down with problems. It is this generation, according to many youth experts, who have the greatest potential to attain greatness.

Studies have shown that there has been an explosion of entrepreneurialism by those 30 and younger. They are taking the entrepreneurial route first rather than going to corporate America. Economic adversity defines this group more than any other factor. Campus hiring is down as well as the median earnings for this age group. Necessity is the main reason why they are striking out on their own.

The computer revolution is the prime factor that makes this possible. While the older generation were the first to be brought up around television, Generation X were the first to be brought up with computers. Computers have so changed our culture, how we obtain information, how we do everything we do, that computer illiteracy in our age is akin to print illiteracy of past generations.

Twenty-somethings tend to be more confident in their abilities to work with and develop new technologies. Baby-busters often act like they know more about everything than the Baby-boomers. This aggravates the older generation to no end, because in many respects it is true. Thus they are often perceived to be arrogant by people just a few years older. This perceived arrogance is an unredeemed gifting that will be transformed by God into a boldness to do great exploits. This is a generation set apart by God to take the gospel to the ends of the earth.

A World-Wide Phenomenon

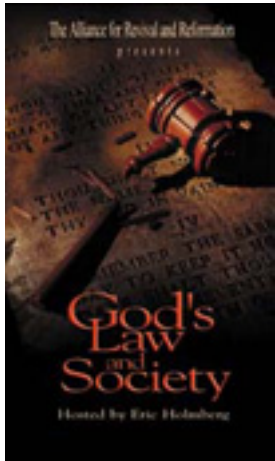
The emergence of Generation X is not something confined to American culture, but is occurring worldwide. There is a global network of young people who have been around computers their entire lives. They are able to begin businesses faster and run them cheaper. An above average 20-year-old, who is literate with video, audio and the written word has more potential to change the world than many corporations.

Coupled with the worldwide revival that God has predestined for this generation, their potential to change the world will explode into reality. The people who are chosen for this time will be

revolutionaries. Those who are destined by God to be a part of this movement will be on the vanguard of a new era of renaissance and reformation.

Among our generation are some of these rare individuals who have a revolutionary message who can solve many of the world's problems and who can also relate to their generation in a relevant way. This new breed of Christians will be pioneers of new media technologies. They will utilize every new medium available to bring their prophetic message to the entire world.

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Invading America's High Schools with the Gospel

5/88

MINNEAPOLIS MN. (EP) - Youth Invasion Ministries has a plan. The organization, which sponsors a "Strategy" youthworker conference each year, presented its "master plan for invading America's 44,000 public schools: most recently at Strategy '88, and at the April 7-9 seminar held in Minneapolis.

That kind of successful invasion sounds like an impossible dream to many who are discouraged by court decisions that limit religious activities in public schools. But Rick Olson, co-director of Youth Invasion Ministries, says the idea that schools are closed to the gospel is a myth. "We are allowed in," he insists. "I work with youth pastors all over the country that are on campus every week, some of them every day of the week. I know of over 50 ways for a youth pastor or other adult to be allowed in a school."

Olson, who also works as a youth specialist for North Central Bible College (an Assemblies of God school in Minneapolis), acknowledges that there are some restrictions. "You can't just come in and set up shop for God," he says. "But you can come in to support the school's programs and in that way greatly influence students."

Olson, who presents the "Strategy" conferences with the help of fellow-worker Wendell Smith, says he works to teach youth workers to be wise as serpents and harmless as doves. "We talk about classroom speaking - how a youth pastor can be invited to speak on whatever topic is being talked about by a class and tie in a Christian perspective. We also see how an adult can teach the Bible as literature, act as chaperone for a high school class activity, or serve as a referee."

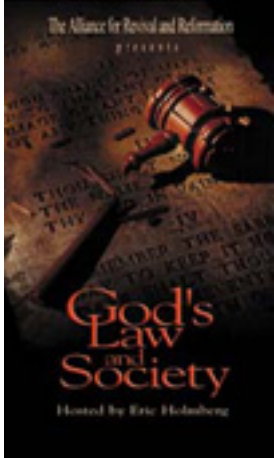
But getting adults on campus isn't the whole answer, says Olson. "As we raise up effective adult leaders, much of their ministry for invading the public schools will be behind the scenes training Christian students. They'll be equipping 'Holy Ghost SWAT Teams' for the campus. If we talk to kids about how to reach their campus, those kids can make a huge difference when they go to school."

Olson says his emphasis is on raising up volunteer workers and lay youth workers, rather than on equipping professional youth workers. "If we're going to affect whole high schools and towns it will take a great team effort, with qualified adults who know how to reach kids," he says. "Our goal is not on showing people how to put on big events in youth ministry, but to raise up big people for youth ministry who will pour their lives into kids so they become big kids for God."

The 1988 conference is the third "Strategy" meeting by Youth Invasion Ministries. What has happened as a result of the first two meetings? "We have a number of ministries that have been birthed, and others that have been charged with life because of the first two," says Olson. "I would say that the name of our

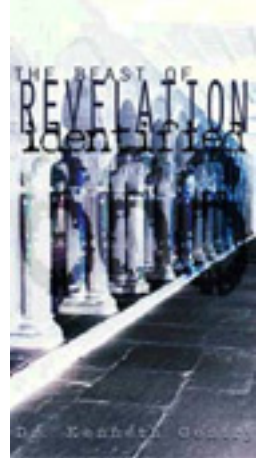
conference really denotes what has happened in many ministries. People who have a burden and passion for kids suddenly have a strategy for their ministry. It's not a philosophy, but a hands-on approach to ministry."

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Jesus Movement - 20 years later

9/90

COSTA MESA, California (FR) - "The Jesus Movement" - the very name conjures up images of the late sixties and early seventies, when long-haired Californian youth were being baptized en masse in the swirling waters of the Pacific beaches.

It has been over 20 years since the phenomenon known as the Jesus movement began - a short lived spiritual awakening which was the spark that lit the fire of many Christian youth movements - and the time when many of the Christian leaders of today got their start.

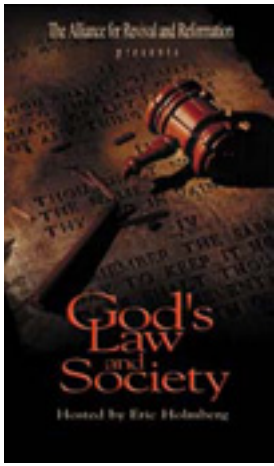
Yet Chuck Smith, founder of Calvary Chapel, the focal point of the Jesus movement, claims that it is not over yet - or perhaps, a new movement is just beginning. An evangelistic rally, held recently at the Pacific Ampitheater in Costa Mesa, California, drew 90,000 people over a five day period. A record 25,000 showed up on the last night.

At the close of each meeting, hundreds of people streamed forward to make public dedications to Christ. Altogether, more than 5000 people - mostly teenagers and young adults - gave their lives to Jesus Christ.

On Friday evening, a public baptism was held at Corona del Mar beach. Chuck Smith baptized over 100 new converts himself, standing in the surf for over three hours. Somewhere in between 500 and 1000 were baptized. Smith claims this exceeds the largest number he and his church have ever baptized at Corona del Mar at any time, even during the early 1970s, when thousands of young people were converted through his ministry.

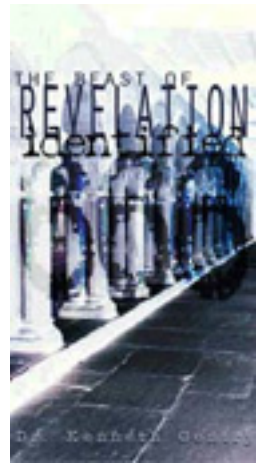
Source: National and International Religion Report, August 27, 1990, Vol.4, No.18

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The 1990s: Decade of a New Generation

By Jay Rogers
9/90

As we enter the 1990s, a new generation is appearing on the horizon - and the whole world is taking notice.

* A Newsweek Special Edition declares: "The New Teens" and attempts to answer these questions: "What makes them different? Who are their heroes? What problems do they face?"

* An Ebony magazine cover heralds: "The New Generation of the '90s" and describes a generation comprised of individuals with different ideas, who are "as equally bouyed by promising opportunities as they are weighted down with problems."

* A Time magazine cover proclaims "Twenty-Something" and examines a generation with unique culture, with their own set of problems, possibilities, situations and circumstances.

What is it that makes this generation so distinct?

It is no coincidence that this generation has come on the scene at the present time. The whole world is in a state of transition. As we close out the millenium, entire nations are in a state of upheaval. The social, economic and political landscape of the world is fast changing. This is a generation that has come of age "for such a time as this."

The most talked about, most written about generation of our time, which is described loosely as the "under 25 generation," has been raised in a new and often bewildering world and has attitudes and ideas which are radically different from those who preceded them.

The "tribal" cultures of the late 60s and early 70s gave way to the self-gratifying "me-generation" of the late 70s and 80s, with the flower children trading in their youthful idealism of peace and love for a more materialistic "yuppie" lifestyle.

And now a new generation emerges. And everyone is asking, "What are they like?"

Author and youth specialist Winkie Pratney, a New Zealander who worked for a teen drug abuse program during the 1960s, now observes, "In my thirty years of ministry, I have never experienced a better time to work with young people."

Rich Wilkerson, another veteran of the 60s era and founder of Mainstream, a youth ministry, comments

on the coming of a new generation:

"What I see happening as I travel around this country is that the children of the so-called 'yuppie generation' are coming of age. The older generation, who were products of the hippie culture of the 1960s, championed themselves as the generation who were opposed to the Viet Nam war and materialism. Now they have become the most materialistic generation this nation has ever produced.

"This new generation," according to Wilkerson, "struggles with trust and has a tendency to disbelieve authority. These offspring are being raised by the most bonifide group of hypocrites in American history. Because authority is so hypocritical, it is viewed by these young people as threatening."

Yet, it is this generation, according to many youth experts, who have the greatest potential to attain greatness. One trend that contradicts all the trends of the past is that this generation has a deep desire to believe and hope and trust. In the midst of a spiritual vacuum that has been left by the selfishness and materialism of our society, young people have been asking questions in a search for meaning, love and purpose.

Historian Vincent Harding comments, "Parents are bankrupt spiritually. We have more technological advancement, more creature comforts, more opportunities than ever before, but no hope."

Consequently, more young people than ever are turning to God in hope of making some sense out of a confusing and often threatening world. Dr. Frederick Price, a Los Angeles area pastor, estimates that that 70% of his Crenshaw Christian Center congregation are young people.

"I've seen this upsurge for several years," claims Price. "As I travel around the country, I see young people coming forward, hungry to know about the things of God. They're coming by the truck loads."

One of the most obvious reasons for the spiritual hunger of this new generation of young people is the many new problems they face. These problems include the rapidly escalating threat of AIDS, the drug problem, and the pressure to succeed.

Threat of AIDS

Even with the threat of AIDS, the number of sexually active teens is significantly higher than ten years ago. According to Newsweek magazine, by March of 1990, the Centers for Disease Control had counted 1,429 cases of AIDS among teenagers, which is fewer than one percent of all AIDS cases.

Yet teenagers fear AIDS more than any other illness. There is, in fact, a need for concern. Although relatively few teens are diagnosed with AIDS, nearly a fifth of the people with AIDS are in their twenties. With a nearly ten year period between infection and the onset of symptoms, this would place many victims who contract the disease in their teenage years.

Drug Use Down

Although sexual activity is up, the use of illegal drugs is down among the "new teens." Use of alcohol, marijuana and cocaine fell significantly in the last ten years. The greater dangers of the modern world are perceived by many of these young people. Drugs are scarier to them than the group who widely experimented with substance abuse in the 60s and 70s.

Part of the reason for this decline is that parents may be as likely, in some cases, to be substance abusers as their children. Among this new generation are many of the offspring of the 1960s psychedelic drug culture. With a dizzying array of frightening options, drug use is less appealing to them than the revolutionaries of 20 years ago. However, many of the new generation who use drugs, do so earlier, especially those who start because of a parent's habit.

Pressure to Succeed

Life in the 1990s has become stressful to young people. As the percentage of the teenage population decreases relative to the adult world, the numbers of teenage pregnancies continue to rise; there are a growing number of minorities living at the poverty level; and there are a growing number of single parent households.

The most serious cause for concern, however, is the rise of suicide. The rate of 18 suicides per 100,000 teens in 1987, places this problem at an epidemic proportion. Social scientists, therefore, are studying teenagers more closely than ever in order to trace the problem to the source.

The pressure to succeed seems to be at the root of all of these problems. Pressure at a younger age to find a job, to choose a career, to do well at school, to have a good marriage and family life, to pay for college, and the fear of contracting AIDS are all concerns that plague the minds of young people.

A Quest for Purpose and Meaning

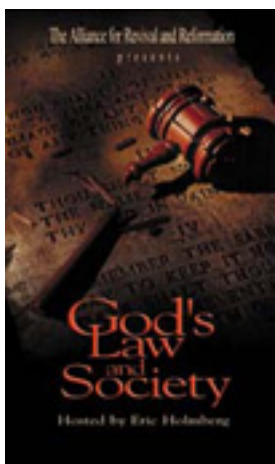
In their quest for finding a purpose and meaning in life, there is more of a thirst to tap into spiritual values than any of the previous generations. They hunger to fill spiritual voids and solve the problems of the world created by the apathy and self-centeredness of their parents.

It should not be surprising, therefore, when the current generation hits the college campuses and there is a social revolution that surpasses that of any generation of the modern times. The campuses will be the center of an outcry for peace of mind and stability that will ascend to the heavens. This will be a generation that calls on the name of God.

The campuses will become the subject of news reports. The growing consensus among the news media will be that a spiritual revival is occurring among university students. Daily reports of unprecedented numbers of students attending prayer rallies on campus will become commonplace.

For a period of time, it will be as if heaven had touched earth. It will become normal among students to talk about the experiences they have had in prayer. As they touch God, the answers to many of the problems that plague our world will be revealed to them. This is a generation of world changers. It is a generation that has come on the scene "for such a time as this."

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The Prophetic Generation

By Jay Rogers
9/90

There is a new generation coming on the horizon. The first fruits of the young people born since Roe vs. Wade was passed in 1973 are coming on the college campuses as freshmen this Fall.

In the very age when abortion, drug abuse, divorce, immorality and violent crime threaten to destroy our nation, God is raising up a new generation of prophets to turn the tide of evil and bring Revival and Awakening to our nation.

In 1973, at about the same time that the first-fruits of these prophets were being conceived, the Supreme Court overturned the national ruling on illegalized abortion in the infamous Rowe vs. Wade decision. Satan, moving through evil men in seats of power, intended to squelch God's prophetic voice. This has always been the devil's strategy throughout history.

* In Moses' day, Pharaoh tried to wipe out the nation of Israel. Satan knew that Moses was going to be the rescuer of God's people and so he tried to wipe out that prophetic voice.

* In the day of Elijah, Satan again, through King Ahab, tried to destroy through infant sacrifice on the altars of Baal the 7000 prophets that God was raising up.

* When Jesus was born, Satan used Herod to try to wipe out the generation that would produce the Messiah.

* And today, in America's gross ignorance and wilfull disobedience, we have seen, since 1973, 20 to 30 million little ones destroyed. The enemy is willing to do this because he knows that this is the generation that will do exploits for the kingdom of God.

God is raising up an army!

There is a new generation coming - holy prophets of God who will speak words of healing and life to a dying world. God is raising up an army of young, radical, uncompromising believers who will lay their lives down to see others come to know God.

These soldiers are even now emerging - God Himself is raising them up! They will be more interested in serving their Lord Jesus Christ than in their own happiness. They will fight battles in the spiritual realms. And they will reap the greatest harvest the world have ever seen!

This generation will seek the face of God. They weep for a dying world. They will hear the heart cry of God. Then they will emerge with a message - "THUS SAITH THE LORD!" And the whole world will know that they have truly heard from God.

God has chosen this generation because they are willing to go up and possess the land. God has chosen them to be the generation that will enter into His rest. This will be a generation of destiny - even now God is birthing through them a prophetic voice that will go to the ends of the earth.

It is a prophetic generation that is coming. It is the witness of Moses and Elijah that Satan yearned to destroy, but could not. This is the hour and this is the generation. They shall be the first fruits of a harvest that has never been experienced before - they shall herald a move of the Spirit that has never been seen in the history of the world.

A Prophetic Psalm For Our Generation

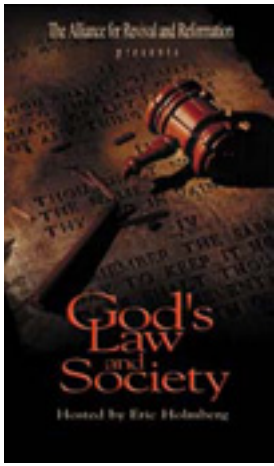
The LORD says to my Lord:
"Sit at my right hand
until I make your enemies
a footstool for your feet."

The LORD will extend your mighty
scepter from Zion;
you will rule in the midst of
your enemies.
Your troops will be willing
on your day of battle.

Arrayed in holy majesty,
from the womb of the dawn
your young men will come to
you like the dew.

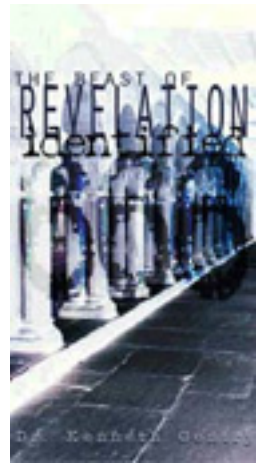
Psalm 110:1-3

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The Return of the 1960s Revolution

by Bob Martin
5/88

You say you want a revolution, well, you know -
we all want to change the world.
You tell me that it's evolution, well, you know -
we all want to change the world.
But when you talk about destruction,
don't you know that you can count me out?
And don't you know it's going to be
all right, all right, all right.

You say you got a real solution, well, you know,
we would all love to see the plan.
You ask me for a contribution, well, you know,
we all do with what we can.
But if you want money for people
with minds that hate, all I can tell you is,
"Brother, you will have to wait."
Don't you know it's going to be
all right, all right, all right.

You say you'll change the Constitution,
well, you know,
we all want to change your head.
You tell me it's the institution, well, you know,
you better free your mind instead.
But if you go carrying pictures of Chairman Mao,
you ain't gonna make it with anyone anyhow.
Don't you know it's going to be
all right, all right, all right ...

"Revolution" by The Beatles
(EMI Records, Ltd.)

The wild and radical 1960s are making a comeback, according to several recent reports on American pop culture. Apparently the youth of the '80s are developing an acute fascination with the music, the clothes, and the values of an earlier era.

"This is the season of 'born-again' hits," according to one music reviewer for The Los Angeles Times. After the sensational 1987 success of Ben E. King's "Stand By Me," a 1950s oldie, and Tiffany's version of "I Think We're Alone Now," a 1967 hit by Tommy James and the Blondells, record company executives are recognizing a new interest in nostalgic tunes. Two weeks after the Tiffany single went to the Number One spot on Billboard's sales charts, Billy Idol took the top spot with "Money Money," another remake of a Tommy James 1960s hit. 1

And the streak of remade oldies has shown no signs of waning. The Bangles' "Hazy Shade of Winter" and Elton John's "Candle in the Wind" have also enjoyed maximum airplay on Top 40 stations around the nation. This increased interest in tunes of the '60s has created a unique market: some radio stations today are devoting their entire programming schedules to oldies, such as KOFY in San Francisco - "The Nifty Ten Fifty" that plays nostalgic tunes 24 hours a day.

The attraction of the 1960s is not isolated to music, either. Fashion commentators are now recognizing that the 18-to-21-year-old customer is spending more time in vintage clothing stores. "It's amazing how many people make their wardrobes out of old clothes," said one store manager at a vintage clothing outfit on the West Coast. "There's been a terrific nostalgic interest in the last five years and it's just getting big in fashion right now," she added. 2

Among teen-agers and college freshmen, there has also been somewhat of a revolt against the materialism of the early 1980s. In a recent installment of "Bloom County," cartoonist Berke Breathed announced that Yuppies are dead, wealth is out, and greed and hedonism are passé. This seems to be the mood among more and more young Americans. But if the values of the '80s are now out, what is in? And why are we becoming so fascinated with the 1960s?

The upcoming generation - those young people who are now in high school and grade school - are the products of the "modern family." Dad is an aspiring corporate executive traveling from meeting to meeting; Mom, meanwhile, is heavily involved in her own career as well, leaving little time for the children. Both Mom and Dad must work, of course, to maintain their materialistic lifestyle. Meanwhile, Junior is assured that he is fortunate to have parents who live together ... even though he spends most of his time at a day-care center, in front of the VCR, or at the shopping mall with his skateboard.

The Lesson of Yesterday

The generation of the 1950s was just as materialistic as the one we live in today. Children were often isolated, alienated, and "turned off" to the next generation ... very similar to what Yuppie parents are doing in the '80s. The next generation - those children who became teen-agers in the 1960s - rejected their parents' materialistic philosophy. Young people began to search for real values ... and this led them to many places: the rock music subculture, Hare Krishna, or experimentation with drugs. They were led by the "prophets" of their day, The Beatles, who appropriately described the era as a time of revolution. The heartcry of young people during the 1960s was simple: "We all want to change the world!"

Great masses of young people went off to serve mankind in the Peace Corps at the bidding of President Kennedy. Today, according to Newsweek (February 8, 1988), a similar trend is developing. A "new volunteerism" has become fashionable among collegiates. "BMW's and the Almighty Buck are out," stated the report. "The new Yuppie rallying cry is volunteerism ..." Nearly 50 percent of the respondents to a recent Gallup Poll said they are involved in charity or volunteer work, up from 31 percent in 1984. According to Business Week's 1988 "Hip Parade" survey, volunteering and social commitment have replaced networking and materialism on the "What's In" list. 3

There is another interesting parallel between the 1960s and the present era ... one that is not likely to be the subject of a secular news documentary. The young people's revolt against the materialism of the 1950s had some positive results, one of them being what we now call The Jesus Movement. Characterized by thousands of long-haired, jean-clad teens who were converted to Christ on the beaches of Southern California, the Jesus Movement was an important social phenomenon of the 1960s.

The Jesus Movement gave birth to countless Christian leaders and ministries which are now leading the Church and pioneering Christian work around the world. It also brought thousands of young people into the churches of America, bringing new life and youthful zeal for the cause of Christ. It fired the Church for action and challenged dead religious traditions.

In my assessment of current trends in America, I believe that we are on the verge of another Jesus Movement on an even larger scale than the one that was spawned in the late '60s. Disillusioned young people today are not finding fulfillment in anything that the '80s have to offer. The Yuppie culture and the Sexual Revolution have both lost their appeal in the wake of the Stock Market Crash and the AIDS epidemic. New Age occultism is offering little spiritual reality. The young people of America are ripe for another wide-scale return to Christianity.

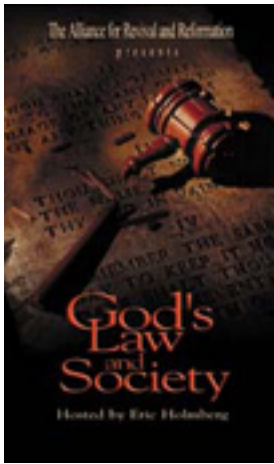
We are at this moment poised in a window of history, facing a generation of young people who are ready to be influenced and led by someone who has a message worth following. Who will lead the young people of the 1990s? Will it be another group of prophets like The Beatles, or will it be Christians who are awakened and ready to serve in this hour of great opportunity?

1 "Old Hits Live Again on New Vinyl," Daily Review, January 13, 1988, page 37.

2 "Vintage Clothing Revival," Daily Review, January 13, 1988, page 27.

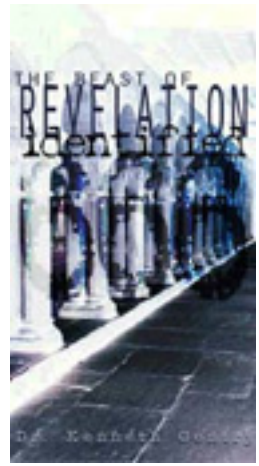
3 "The New Volunteerism," Newsweek, February 8, 1988, page 42.

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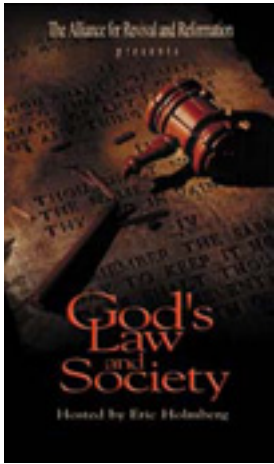
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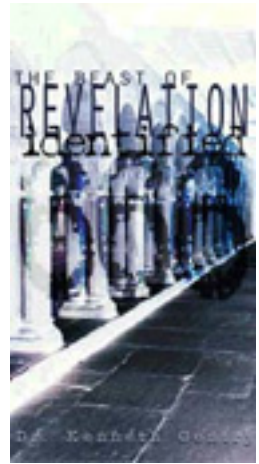
When you think that AIDS could kill you, waiting isn't a bad idea.

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The Animal

By Keith Johnson

I can remember asking myself, "Why do you do this to yourself?"

My best buddy and I had just finished sucking down enough Rumble Mints 100 proof between both of us to kill a man. Somehow that night we made it to a party in a cellar. The stairs were a snap going down, but as the party ended and it was time to go, I suddenly realized I couldn't even climb back up. I was trapped. I had gone too far and lost control again. It made me sick.

"Why do you do this to yourself," I asked ... "You're a fool."

The first time I got drunk I was fifteen. Some older friends I knew bought for me and a couple of friends. We drank vodka and O.J. and got foolish under a street light until we got sick and went home. I really didn't think I would do it again, but I did.

By the time I was 17, I had learned how to party. Getting high and drinking was the thing to do. Sports were the only thing that were keeping me from being a total burn out. Everyone knew me in high school. I did have a few things going for me. Academically, I was the pits, but get me in the art room and I was alright. Weekends would come and it was time to party!

My senior year rolled around and the time came to go for it. I thought of bizarre things to do that people would remember me by. I went wild! I got crazy! Friday night came and I would get smashed. My friends used to say, "If you want a good time, if you really want to party ... call the Animal!"

I loved to get crazy, I loved my booze and dope. Every time I partied, I would try to top myself. I was always searching for that ultimate buzz. I would drink more and more, smoke dope more and more, and do more and more crazy things for kicks. I got more and more out of control every time, "Hey, look at me everybody!"

But each time came that sick feeling of going too far, of losing control of myself. A couple of times, I even prayed to God when I was in deep trouble.

My senior year was half over and I started wearing a silk screened animal on my shirt. My friends liked them so I made them all "Animal" T-shirts. I started a club for animals. We went to all the football games together and partied together.

Then one Friday night my friends gave me some pills and I blacked out. Some of my friends thought it would be a good idea to throw me into a lake to revive me. I'm just lucky to be alive today. I started thinking about my life after that and I really didn't like what I saw.

But the "Animal" wouldn't give up that easy. I continued partying, but something was different. I would feel guilty more and more and started to get angry. A friend's mother told me about Jesus one day. I knew He was real and out there somewhere but I liked being an animal for now.

Shortly after graduation my parents moved and I reluctantly followed. I was an hour and a half away from my friends now. I started drinking regularly at clubs on weekends. Five drinks, then seven, then nine, then ten mixed drinks.

One Friday night I came into my favorite club and walked up to the bar without asking for a drink. A new bartender, whom I had never seen, said, "Hey, you're the Black Russian Kid." I had developed such a reputation for drinking close to a dozen Black Russians a night that this guy already knew about me!

Well I laughed it off at the time, but later that night as I lay in bed thinking about it, I got mad at myself. I felt like a jerk. I didn't want to be a drunk hanging around a meat joint! That Friday night I decided not to drink poison so I just cruised around the city ending up by Boston University's Nickerson Field. I saw hundreds of buses and all kinds of people going in. I didn't think anything of it at the time.

Then Saturday morning I was reading the paper and saw an ad for the Billy Graham Crusade at Boston University that Saturday night. I thought, "What the heck, why not go?" So I called a friend and asked him if he would go with me. To my surprise, he said yes, so we went.

As we sat there, way up in the bleachers, I felt a little uneasy. Deep down, I was tired of life, sick of drinking and empty inside. To be honest I was scared. The future didn't look too good to me and nobody knew it but God and myself.

It was time to hear Graham speak and I was all ears. His message was especially for young people that night. I don't remember the message word for word, but I do remember a few things he said. He started by talking about the great opportunity young people have in America - how they are free to decide who they want to be.

On the surface, everything was alright, but wait a minute! "Why is it," he asked, "that the problem of suicide has reached epidemic proportions among young people. Why have over 3 million teens been treated for alcoholism? Why have so many violent crimes been committed by young people? Why are there so many that are angry, bitter and unfulfilled?"

"There is no question something is wrong with our American society," he went on to say. "I would like to believe that everything is O.K. but the statistics don't lie." He was talking about the various problems our nation faces, especially among the youth. He said that society will have to pay the price for its sinful lifestyle.

Then he read from this portion of the Bible, "For the wages of sin is death, but the gift of God is eternal

life in Christ Jesus, our Lord" (Romans 6:23).

I took a good honest look at myself and my life and I knew I would eventually have to pay the price for my sins. Eventually I would either get killed driving while drunk or become an alcoholic. Furthermore, the penalty for a sinful lifestyle must be paid when we die. We all have to stand before Jesus Christ the Son of God to face judgment.

But there is hope for you! Jesus Christ, the very Son of God, loves you and died for you on a cross and He did it for all sinners. Graham asked, "O.K. You say, 'What do I have to do to be ready to stand before God?'" Then he read this from the Bible, "Repent then and turn to God so that your sins may be wiped out" (Acts 3:19).

I didn't know what it meant to repent until he explained it. He said it this way: "To repent means to change your mind and opinion concerning sin as it is seen in its true perspective - that is through God's eyes. To repent then, means to turn away from sin and turn to God with your whole heart."

So, to sum it up, the first thing that God's Word says you must do is to repent. Secondly, you must receive Christ into your heart by faith.

As I sat there listening, I started understanding for the first time what it meant to be saved. I knew that night that Jesus loved me and that I could trust Him. He was one friend who would never let me down. I knew He died for me to free me from the power of sin.

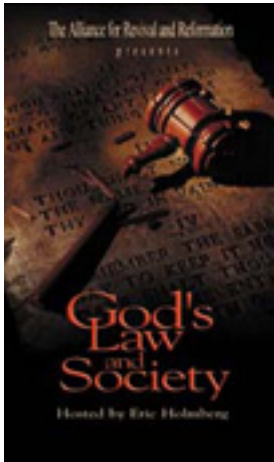
I didn't have to be an animal anymore. Never was I challenged like this before. I had been living in sin my whole life and it was easy - but now to give my heart to Jesus Christ and repent and turn away from my sins - that took some guts!

I can remember the last thing Graham read from the Word of God was this, "I tell you NOW is the time of God's favor, NOW is the day of salvation" (2 Corinthians 6:2). I had heard enough. It was time to decide!

God made mankind with a free will. The Bible says, "You were made in the image of God." He didn't make zombies or robots with a pre-programmed mind to accept Him. No, He never forces you to accept Him. He only loves you and offers you eternal life. But God is holy and with Him there can be no sin so we must repent and turn from sin and give our hearts to Him.

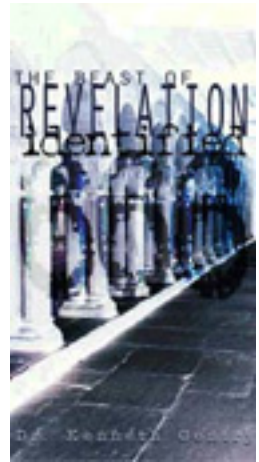
I gave my heart to Him that night and today I'm a new man. He took away hate and violence and gave me love and peace. I have hope now. I have a new type of excitement about life - my life! And I want to introduce people to Jesus. If he could save the "Animal" He can save anyone.

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Torch for Gospel

by Dan Wooding
Open Doors News Service
4/88

Thousands of young Christians from all over the world will be taking part in a marathon that will carry lighted torches to the far corners of the earth. The event, called "Target 2000: Great Commission Torch Run," will see relay teams of young runners carrying hand-held flames - symbolizing the Gospel - across all continents during the next eighteen months.

Christian leaders and teen-agers from all continents will gather on the Mount of Ascension, in Israel, on Easter Sunday (April 3) to see the first torch lit in a special dedication ceremony.

"Once the first flame has been carried down from the mountain and run to Lod Airport, it will be used to light other beacons to be transported by air and sea to other parts of the world," said a spokesman for Youth With A Mission, one of the organizers of the event.

"Then, in Africa, Europe, Australia and the Americas, these torches will in turn be used to light others that will fan out across the countries to take the message of the event to thousands of villagers, towns and cities. Along the way, the run will be used as a special focus for local concerts and rallies - centering on revival in their communities - and as a springboard for missions and outreach projects."

The round-the-world run is being organized by leaders of many Christian organizations, linking up with scores of churches on the route who will take responsibility for carrying a torch part of the way on its journey. Organizers hope that the project will eventually involve upwards of 100,000 young people in the run itself, associated rallies, outreaches and conferences.

The idea was conceived by YWAM founder and mission statesman, Loren Cunningham. He said the event was intended to encourage young Christians to take their part in world evangelism, and to raise expectancy in seeing all countries reached for Christ in this generation.

"Can you imagine the impact as tens of thousands - even hundreds of thousands - of young people are seen running with these torches," he said. Cunningham said the effect will show to the participants that world evangelization by the year 2000 is possible.

"They will say, 'Not only can it be done - but we will do it, Lord Jesus,'" he said. "Young people do the impossible before they find out it's impossible - that's why God uses them so often," he said.

Months of detailed work has gone into the event, planning routes through busy cities and remote territories, even checking that live flames can be carried on aircraft - they have to be placed in a special

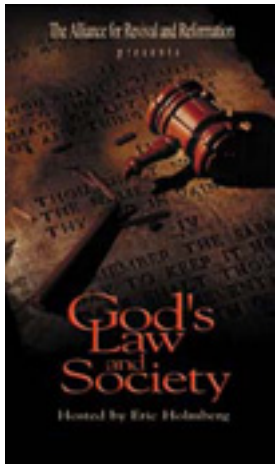
container, and have a seat of their own.

The marathon will be featured next year in Singapore at the conference on World Evangelization called by the Lausanne Committee for World Evangelization. "By bringing attention to next year's conference in Singapore, the organizers also believe that worldwide prayer will bring the delegates a vision from God for the strategies and initiatives needed to fulfill the Great Commission," said the YWAM spokesman.

"The seven-fold aim of Target 2000 includes Bible and Christian literature distribution and building church unity, as well as prayer and proclamation. Organizations and individuals wanting more information about how they can take part in the run in their nation or region should write to:

Target 2000: Great Commission Torch Run
Prins Hendrikkade 50
1012 AC Amsterdam,
The Netherlands

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Virginity in Vogue

By Leilani Corpus

The Sexual Revolution of the 1960s is coming to an abrupt halt and virginity is making a comeback on high school campuses. That's the report from the Princeton Religion Research Center, which recently announced that an increasing proportion of Americans consider premarital sex wrong. The statistics they discovered demonstrate the reversal of an 18-year trend: two years ago, 39 percent said premarital sex was wrong; today 46 percent say it is wrong.

"A key factor in this trend reversal may be growing concern over the risk of disease," such as herpes and AIDS, the Center said in its report, although most respondents (83 percent) cited moral and religious reasons for their opinions. Among those from age 18 to 29, the proportion considering premarital sex wrong had climbed from 18 percent to 27 percent.

The war cry against the establishment in the 1960s was for sexual freedom, but the definition of this rallying cry has now been rewritten after two decades of suffering the disastrous consequences of increasing venereal diseases and the recent AIDS epidemic. Health professionals and educators are proclaiming a new solution: responsible "safe sex" with its virtues of contraceptive usage and sex education.

Safe sex adherents are diligent about carrying their contraceptives and checking their partners' sexual history. Contraceptive manufacturers have painted routine usage as a virtue, like taking your vitamins. In all their advertising, however, they fail to share the startling statistics of increasing teen pregnancies that have resulted from the use of their products.

Although using contraceptives and policing your partner's sexual activity is a laudable attempt at stopping the spread of a disease, one very important element missing from the safe sex solution is values. The real issue is not the clinical advantages of having a clean partner, or whether or not you are using contraceptives. At the bottom of the safe sex promotion is the idea that self-gratification is still OK, as long as it is performed within the confines of medical safety. And that idea, more and more social commentators are saying, is dangerous.

Sociologist George Gilder, in his book *Men and Marraige*, said that men who respond to short term sexual desires are apt to have significantly higher rates of suicide, drug and alcohol addiction, mental disease, accidental death, and arrest. There is a vital difference between "responding to a short term sexual desire" even with the endorsement of health professionals, and being willing to wait until marriage to gratify that desire in its proper context.

The danger of "safe sex theology" is that it is a fearful knee-jerk reaction to the terror of AIDS and other diseases, but not a warning about the dangers of sexual permissiveness. Safe sex, in essence, is the same

permissive sex of the '60s with the 1980s' Good Housekeeping seal of medical approval.

A Revolt Against Permissiveness

Thousands of high-school students in Northern California have discovered a solution which goes a step ahead of safe sex and effectively solves the problem: virginity. "Clean Teens," based in Modesto, California, and directed by 18-year-old Kirk McCall, is the nation's only teen-led group that seeks to advocate sexual abstinence before marriage.

Clean Teens organized a rally which drew 1,000 people last October. "There is a real desire for abstinence among youth," said McCall. "When they hear positive reasons for abstinence, they say, 'Now I know why to say no.'"

"Chastity is important because of the physical repercussions of promiscuity: AIDs, other sexually transmitted diseases, and the rising rate of teen pregnancies. Those who go along with sex before marriage for emotional reasons find emotional problems later in life - guilt, frustration, jealousy," McCall explained.

Virginity, once considered a stigma for unpopular homely girls, is becoming the new anthem for those raised in a decade of routine divorce, relationships built on convenience, and widespread availability of contraceptives.

Virginity has proven to be a sound answer throughout the ages because it builds mutual respect and trust in a relationship. Virginity is a very viable solution, despite the messages from contraceptive manufacturers and health professionals that young people must be involved in permissive sex.

Have you considered the fact that you don't have to be involved in permissive sex? It takes more self-control, of course, to direct and harness the sexual appetite through virginity. But it seems that more and more voices in society are advocating it as the most sensible answer to our current sexual dilemma.

"Sexual freedom includes choosing to say no," says Marie Lee, in the September issue of Young Miss magazine. "I have many friends who admit they wish they had not started having sexual relations in their teens."

Courts in this nation have not had such a favorable response to the new abstinence movement. Plaintiffs in *Bowen vs. Kendrick* are currently seeking to overturn a U.S. district court ruling that struck down the federal Adolescent Family Life Act - which permits government funding of religious organizations that promote teen-age chastity.

In April of 1987, the district court declared the act unconstitutional, claiming it advances religion and fosters an "excessive entanglement between government and religion," in violation of the First Amendment establishment clause. While pregnant teen-agers are being counseled to have abortions

without parental consent, U.S. courts are declaring it unconstitutional to fund organizations that promote chastity.

But despite such resistance, it does appear that the days of the campus stud are drawing to an end in the wake of the 27,000 who have died from AIDS and the quarter million expected to be infected by 1991. He is probably the most dangerous man on campus.

Safe Sex Guidelines

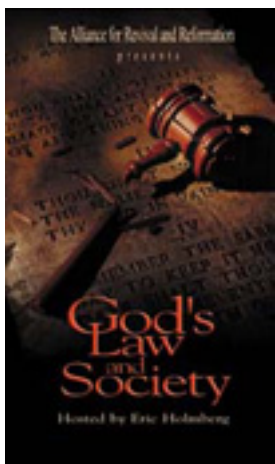
The author and designer of safe sex is God Himself. His laws will not be broken or invalidated by a vogue or chic sexual philosophy. The Bible declares, "Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap" (Galatians 6:7). Those who attempt to break God's laws will find themselves broken instead.

According to the Bible, sexuality is a gift from God which requires certain responsibilities. Because we are a steward of our sexuality, it can either be properly used or gravely abused. We will reap what we sow in either abusing it or using it properly within the safe confines of marriage.

The marriage relationship was instituted by God for the purpose of expressing His gift of sexuality. It's not meant to be an excuse to have sex, but it certainly is worth waiting for in the light of the mounting statistics which demonstrate the side effects of today's "safe sex." When you wait for the right person, and they in turn wait for you, your patience adds the necessary degree of faithfulness and trust that cements a marriage together for a lifetime.

Commitment to a marriage partner doesn't begin when the certificate is signed, or even with the ceremony. Instead, it begins today with your decision to keep yourself sexually pure. Are you really committed to having a lasting marriage? Don't wait until you receive a positive pregnancy test or AIDS test results, but instead make a decision now by saying 'no.'

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YOUTH OF DESTINY

By Mike and Yvette Kell

WHERE LIGHT MEETS DARKNESS THERE YOU WILL FIND THE CHAMPIONS.

Have you ever wondered - "Why am I here?" - "What am I supposed to do with my life?" or even - "Who am I?"

God said that in the last days young men and women would volunteer freely to serve Him.¹

In these last days, God said that the youth will cover the earth like the dew. At dawn, when light meets darkness, the earth is covered with dew. In the same way, there is coming a confrontation of light versus the darkness in the spiritual realm - the kingdom of God versus the kingdom of Satan. When these forces clash, the youth, like the dew, will cover the earth as a mighty army of God.

Will you be one of God's champions in the earth? Will you take your stand as a disciple of the Lord Jesus Christ and fulfill your destiny in Him?

From the beginning of time, God the Father had a dream. He had a dream of a beautiful creation. He also dreamed that one day His Son, the Lord Jesus, would rule over this beautiful creation. This dream has not ended - God continues to speak to the hearts of men through the ages; imparting within them a glimpse of His plan for creation.

God's plan is for the nations of the earth. This plan has been continually unfolding generation after generation. Each generation is unique with its own aspect of fulfilling God's purpose for the earth which He already predetermined.

God still has that dream today. It has not changed and it will come to pass. Just as in times past, God is speaking to the hearts of men and women concerning His purpose for the earth. He is also raising up an entire generation of young men and women who will fulfill His purpose.

You are a part of this generation that will fulfill God's purpose in the earth.

Dreams and Visions

For ages men and women have endured great trials, suffered tremendous hardship and even shed their own blood because of the dreams that God has placed within their hearts. Once a man or woman catches even a glimpse of God's purpose, something deep within them comes to life and they are never the same again.

Before you were even born God knew the purpose for which He created you. You are not on this earth by chance, but rather you are alive for a specific reason. And you are alive during one of the most exciting and strategic times in history - on the brink of the fulfillment of God's dream for the earth.

Deep within you lies a destiny. Part of God's dream already lies within your heart like a seed. God planned a great purpose for your life even before the beginning of time and He has planted that dream deep within your heart.

Hearts Aflame with Destiny

God's dream was carried from generation to generation in the hearts of men and women who had heard His voice call them to a great purpose.

4000 years ago, God spoke to a man named Abraham and promised to make him a father of many nations. This was an exciting promise, yet there was a problem. Abraham and Sarah were very old and they had no children.²

As in the case of Abraham, God's dream for your life will always be bigger than yourself. It will go far beyond what you can do in and of yourself. God's plan for your life is a part of His purpose for the whole world and it will only happen when you put your trust completely in God's ability to bring it to pass.

Abraham did not look to his and Sarah's inability to have a child but with respect for the promise of God, he did not waiver in unbelief, but grew strong in faith, giving glory to God, and being fully assured that what He has promised He was able also to perform.

Abraham dared to believe the impossible. He was willing to stake his whole life on a promise from God. He did not just settle for what was good; he wanted God's best, for in "hope against hope" Abraham believed the promise of God - the God "who gives life to the dead and calls into being that which does not exist."³

3500 years ago, a man named Moses was raised in luxury in the house of Pharaoh, but by faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter; choosing rather to endure ill-treatment with the people of God, than to enjoy the passing pleasures of sin; considering the reproach of Christ greater than the treasures of Egypt; for he was looking for a reward.⁴

The Promise

2000 years ago, God sent His Son, born of a virgin, into the world. Through Jesus Christ's death on the cross, whereby He took upon Himself all the sins of the world, and His resurrection, He made it possible for men and women to be forgiven and cleansed of their sins and to become sons and daughters of their Father in heaven.

Having received all power and authority in heaven and earth by conquering the forces of darkness, Jesus now commissioned His disciples to go and make disciples of all nations. God's dream for the world is still shining brightly. And we are alive at the most exciting time in history. We are on the verge of the completion of God's purposes and the return of our Lord and Savior Jesus Christ.

The Apostle Paul came on the scene following the Ascension of the Lord Jesus into heaven and the outpouring of the Holy Spirit. There was an intense struggle as the first Christian church was being birthed. God's Spirit was moving mightily upon the hearts of many people at the same time there was much persecution unleashed upon these early believers.

One of the leading persecutors of the Church was a man named Saul, but his life was radically changed by a revelation of Jesus Christ. One day Saul was blinded by a sudden flash of light from heaven and he heard Jesus ask him why he was persecuting Him. When Saul realized he was resisting God, he repented and made Jesus the Lord of his life. Jesus told Saul, later to be known as the Apostle Paul, to follow Him and he would be told what he must do.⁵

God had chosen Paul to take the message of salvation through Jesus Christ to the Gentiles. Paul came to a place where he fell on his knees and asked Jesus, "Lord what must I do?"

Paul's life was no longer his own. He knew deep down in his heart that there was a destiny for his life and a purpose he was created for. And he knew it was something he must do.

Each of us, when we ask Jesus to come into our hearts to forgive us and set us free from sin and to be our Lord, are called for a specific purpose. Your salvation and your purpose in life cannot be separated. They were both established by God before He even created the world.

The Nature of the Battle

Today, the battle of light versus darkness is taking place in the nations of the world. It is reported on the news every night; it is in the newspaper everyday. The forces of darkness are spewing out evil directly opposing the kingdom of God.

Though the Gospel message has many enemies, it shall prevail. This message is the word of the cross. Through willingly dying on the cross (the most brutal method of execution known to the Romans) Jesus destroyed all the power of darkness; and all authority in heaven and earth has been given to Him. And every nation on the face of the earth will bow its knee to His lordship and all the peoples of the earth will confess Him to be the ruler of the world.

The battle is raging all around you. For those with ears to hear and eyes to see this glorious triumphant struggle between light and darkness, they will be the champions of God's purpose. Where will you find these young men and women of God? Where light clashes with darkness - there you will find the CHAMPIONS!

What is this great struggle between light and darkness; good and evil? It comes down to one thing ... obedience. Will men and nations obey the Word of God and live, or disobey and die?

The Chosen Generation

In discerning the call of God and the destiny that He has upon your life, the bottom line is - you are not your own. You have been bought with a price. Jesus Christ paid an enormous price for you when He died on the Cross.

You belong to God. Your life is not yours to spend anyway you please.

God has one requirement of you. You must settle once and for all that Jesus Christ is the Lord of every area of your life. "Lord" means ruler or authority. Making Jesus Lord means giving your will, thoughts, feelings and emotions to Him. It means saying, "Jesus is in charge and now I am getting direction for my life directly from Him."

It is the Lord who raises up kingdoms and sets them aside. He has set the boundaries of nations before time even began.

In the beginning, God created men and women in His image to rule over His creation. When man sinned, God did not give up on His plan for men and women to rule over His creation.

God's plan continued as He raised up a man to set His chosen people free from bondage and to bring them into a promised land, a land flowing with milk and honey. He forgave His people and gave an abundant opportunity for every man and woman to fulfill their purpose in God.

This man's name was Moses. The devil, working through Pharaoh, wanted to stop God's plan by attempting to kill Moses. Pharaoh ordered that all the male Hebrew children were to be killed at birth, but Moses' parents hid him so he could live and fulfill his destiny in God.

Moses fulfilled his purpose and brought God's people to the promised land. God's plan continued for many years until the time came that God would send His only Son, Jesus, to deliver all men and women from being slaves to sin and to make us His sons and daughters.

At the time of the birth of Jesus, the King of Judea was named Herod and - like Pharaoh - he commanded his soldiers to kill every male child two years old and younger in the land where Jesus was born. But an angel told Jesus' parents to take Him to a secret place so that He could fulfill His purpose and destiny in God to become the Savior of the world.

After Jesus was raised from the dead, He repeated the command that God had originally given to Adam

and Eve in the garden of Eden. Jesus told His disciples to go and make disciples of all the nations of the earth.

Today, there is an anxious longing in the world for the generation that will fulfill this great commission in the earth. In Joel 2:28-29, the prophet tells us of a generation of young men and women that God will use to fulfill His purpose. The Apostle Peter repeated this prophecy on the day of Pentecost in 33 A.D. about a generation of young men and women that God will raise up in the last days to fulfill his purpose.

This brings us to the day and age in which we now live. You are a part of this prophetic generation of young men and women that is about to explode onto the scene. God said, through the prophet Joel and the Apostle Peter, that in the last days He would pour out His Spirit, they would have dreams and visions and that they would prophesy.

Yet once again, in this generation Satan is trying to stop God's purpose by trying to kill this prophetic generation of young men and women who are chosen of God. Since 1973, in the United States alone, over 25 million babies have been killed through abortion in the devil's attempt to stop this generation from fulfilling God's purpose in the earth.

Thank God that, like Moses and Jesus, your life has been spared so that you can fulfill your purpose and destiny in these last days. You are the ones the prophet Joel and the Apostle Peter spoke of in the Bible. You are a part of the chosen generation. You are the a part of the generation who will fulfill their purpose and destiny in these last days.

Everything about you - your personality, the way you look, the time and place you were born - God was lovingly planned before He even created the world so that you could be a part of His dream for the nations.

God has said: "Before I formed you in the womb I knew you, and before you were born I consecrated you; I have appointed you a prophet to the nations."

A Child of Destiny

You are chosen of God - His hand is upon your life for his purpose. Your value cannot be measured by anything on this earth. The value of something is measured by the price paid for it. You were purchased with the blood of Lord Jesus Christ. God gave the most precious thing in His heart so that He could have you.

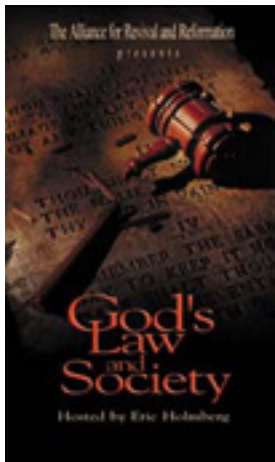
God is speaking to you right now deep down in your heart. God will continue to speak to you in the days to come with dreams and visions for your life. God is always with you no matter where you go or what you do.

If you will give yourself fully to the Lord Jesus Christ, your heart will become a fertile garden for God's

dream to grow in your heart. Give God all that is within you - give Him your whole heart and soul - and He will use you powerfully to be a prophet to your generation. You will have an impact on your world and you will become a part of His growing family - many sons and daughters destined for glory.

1. Psalm 110
2. Gen. 18:11
3. Hebrews 11: 3,9
4. Hebrews 11:24,25
5. Acts 9: 1-6

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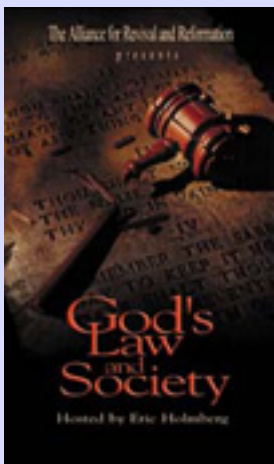
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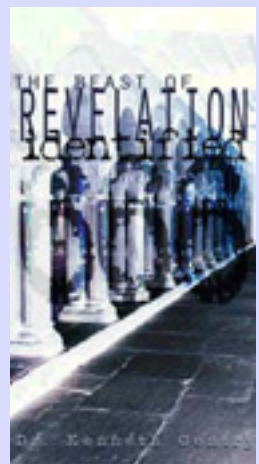
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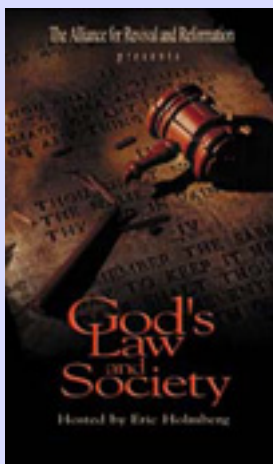
Media House International, P.O. Box 362173, Melbourne, FL 32936-2173.

Yours for King Jesus and His Crown Rights,

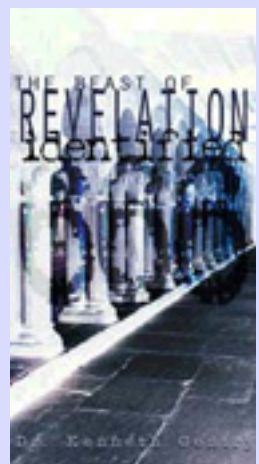
Jay Rogers

Director, Media House International

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About Predvestnik: The Russian language version of The Forerunner

IN AUGUST 1991, COMMUNIST HARDLINERS led an unsuccessful coup in an attempt to seize power and close the doors of the Soviet Union. We think it's fitting that the very next day after the coup failed, the first issue of Predvestnik (which means Forerunner or Herald) was printed in Moscow. It was truly the end of an old order and the dawning of a new day.

Since that time, ten issues of Predvestnik have been produced in the former USSR. After printing the first issue at 100,000 copies, we received many warm responses telling us about its positive effects. The first issue was introductory in character and was mostly used in evangelism rallies throughout the former USSR. We presented the simple Gospel message of Jesus Christ. In the following quarterly issues, which had 16 pages and 20,000 copies each, we covered many deeper topics, including:

- * Occult roots and bankruptcy of Marxism (at that time, when the Soviet Union existed, it was rather relevant);
- * Cults, the occult and false religions;
- * Authority and authenticity of the Bible;
- * Creation vs. evolution;
- * Philosophy of freedom and democracy;
- * Analysis of the Orthodox Church and her positive and negative influences on our culture and society (the Orthodox denomination in Russia and Ukraine has much greater credit with the common people than the yet-weaker Protestant churches);
- * History of Christianity.

Each issue contained inspiring and challenging articles, sermons and testimonies of famous teachers and ordinary Christians. The staff tried to keep readers informed of the latest news in the Christian world from all over the planet.

Our distribution network has been growing steadily and now consists of over 30 distributors in seven post-Soviet republics. Among these are individuals, as well as churches and ministries. From these

centers, copies of Predvestnik are sent to even further reaches of the post-Soviet Union. We are aiming to expand distribution and to produce a bimonthly newspaper.

It is noteworthy that Predvestnik seems to be in favor with the three largest Protestant mainstreams in the former USSR: Baptists, Pentecostals and Charismatics. Although they have some disagreements between each other, churches of each movement are in the number of our distributors. This is possible because we have been trying to place the emphasis on Jesus Christ Himself and historical orthodoxy, rather than on ideas inherent in a single stream or denomination.

At the early stage of our history, we used many materials from foreign ministers for the newspaper, mostly from Americans. While we consider it important to communicate to our readers the rich heritage of Western Christianity, today it has become clear that people in our country are more responsive to a message which is based upon the Word of God and applied to their particular situation. That means we have to answer people's needs through messages born in hearts of local Christians, those who know well about life here and the present conditions of our society. This is our main goal for the future: to be a competent source of meaningful, easy-to-apply information about the relevance of Christianity to daily life, from a sound biblical viewpoint.

We believe it would not be hype or exaggeration to say that Predvestnik is a unique publication. While various denominations in Christianity have their own publications in the former USSR, this newspaper stands out as a publication that tries to consider "global" Christianity, placing an emphasis on similarities, not differences, as many have testified. This makes the newspaper appealing and attractive to more people. Predvestnik has made its mark in its short existence. We are becoming well-known in many regions as a unique ministry. We understand that all this is due to God's grace, to Whom we give all the credit.



Alexei Salapatov

Editor-in-chief

While studying computer science at Kiev Polytechnical Institute, Alexei oversees the printing, production and business transactions of Predvestnik.



Sergei Zavgorodny

Associate editor

An experienced Christian writer who has travelled extensively through the former USSR, Sergei is responsible for editorial content and distribution of Predvestnik.



Roman Medvid

Translation consultant

In addition to serving as a full-time translator for another Christian mission in Kiev, Roman is a translation and production consultant for Predvestnik.

Our Address:

Predvestnik, P.O. Box 22, Kiev-105, 253105, Ukraine.

email: alex@predvestnik.freenet.kiev.ua

or, in the USA:

Media House International, P.O. Box 362173, Melbourne, FL 32936

email: [Media House International](#)



Did You Know?

* Predvestnik has a wide distribution network covering about 100 regions in 11 post-Soviet countries. See if you can find the following cities where we have distribution centers on the map above:

RUSSIA: Moscow, Anapa, Arkhangelsk, Kaliningrad, Kazan, Krasnodar, Murmansk, Naberezhnya Chelny, Nizhny Novgorod, Nizhnikamsk, Saint Petersburg, Samara, Sochi, Stavropol, Vologda

SIBERIAN RUSSIA: Barnaul, Irkutsk, Kemerovo, Khabarovsk, Novosibirsk, Omsk, Vladivostok, Yakutsk

BELOUS: Minsk

UKRAINE: Kiev, Chernigov, Dnieprozherzinsk, Izmail, Lvov, Melitopol, Mukachevo, Rovno, Smela, Sumy

MOLDOVA: Kishinev

LATVIA: Daugavpils

GEORGIA: Tbilisi

ARMENIA: Erevan

KAZAKHSTAN: Alma Ata, Temirtau

UZBEKISTAN: Tashkent

KIRGHISTAN: Bishkek

We have also distributed in all three of the Baltic States, the Far East, Siberia, Moldava and even above the Arctic Circle! Predvestnik has the unique ability to reach many people groups in areas unreached with the Gospel.

* The former USSR has the seventh largest Muslim population in the world. Predvestnik is producing a special newspaper for use in reaching the Muslims in Kazakhstan, Uzbekistan, Kirghistan, Turkmenistan, Tadjikstan and along the Volga river valley.

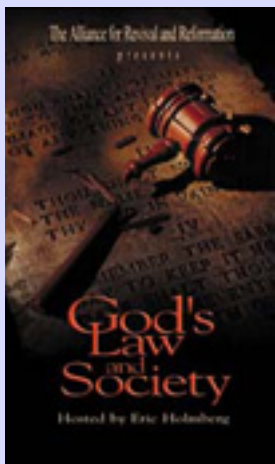
* Russia has the largest Chinese border of any nation. We plan to reach China with a Chinese language version of The Forerunner. We will print this newspaper in Kiev; ship it to Chinese border cities such as Vladivostok; and carry it into China.

* Ukraine is the second largest nation in Europe (besides Russia) and has 53 million people (sixth in population after Russia, Germany, England, France and Italy). We have our widest distribution network in Ukraine covering all regions of the republic.

* There are 280 million people in the former USSR. Most of them are unreached with the Gospel. Predvestnik is expanding into the furthest reaches of the former USSR.

* There are 150 unreached people groups (or nations) in the former USSR - Over 90 percent speak Russian as a primary or secondary language. Predvestnik is having an impact on these unreached peoples.

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