

• the journal



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summit
OXFORD
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“Let love be without hypocrisy. Abhor what is evil. Cling to what is good. Be kindly affectionate to one another with brotherly love, in honor giving preference to one another.”

—Romans 12:9–10

SUMMIT OXFORD UPDATE

a word from Kevin James Bywater, Director

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In a land that sprouts stories of hobbits and dark powers, incites thoughts of magical wardrobes and white witches, and produces the classic conflicts of *Mere Christianity* and *The God Delusion*, resides a vigorous study abroad program for undergraduates and graduates. Summit Oxford exists to propel Christian students forward as scholars and leaders in their respective disciplines and professions. With tutorials ranging from philosophy to politics, from literature to law, from history to the arts, from languages to journalism, our students relish to live out the Lordship of Jesus in academia and across our culture.

As the director of Summit Oxford, it is difficult to find words that fully express the profound honor it is to work with our students. Each one is uniquely gifted, offering insights in our discussions, encouraging faith within our fellowship, and inspiring hope among our common convictions. Despite the economic recession — by God's grace and through the generosity of our donors — we now are in the midst of our fourth term. Perhaps the words of our alumni best illustrate the promising adventure that is Summit Oxford.

Before Summit Oxford, I had interests but not passions, desires but not much purpose. I saw education as a necessity rather than an opportunity. I learned life lessons from my time with the other students, with Kevin, and with his family. Along with other alumni, I express my gratitude for the incredible Summit experience that made the Oxford education so wonderful. I will forever cherish these times!

— Isaac, KS

God taught each of us more about ourselves and the possibilities within our reach. We spent our days under Kevin Bywater's passionate direction, engaging God's Word, considering opposing viewpoints, and conversing with some brilliant philosophers, scientists, and leaders. We saw our faith deepened, our rationality heightened, and our relationships strengthened. Summit's tutelage and Oxford's tutors — what a potent experience. Thank you!

— Andrea, AL

Summit Oxford has been one of the highlights of my life. The opportunity to experience a foreign culture without excessive language barriers, the challenging academic environment, and the stimulating worldview training combine to make this program absolutely spectacular.

— Chris, AZ

Summit Oxford has enabled me to exalt Jesus in the academy. My grasp of the gospel was more informed, and more deeply formed, at Summit Oxford than at any other time or place in my life. I was equipped to bring my best to the Greatest.

— Nikolaus, NJ

I consider my time at Summit Oxford to be the most formative, spiritually nurturing, and intellectually strengthening period of my life. Kevin patiently and passionately modeled Christian scholarship for us. He shared his family, his finances, and his faith with us. He was a catalyst for God's work in my heart. A deeply indebted heart struggles adequately to express its gratitude.

— Daniel, TN

The level of access to world leaders, leading academics, and others on the front lines of culture-shaping was outstanding. In my first week, I had dinner in a pub with the leader of one of Britain's political parties. In our last week, I personally spoke with a former U.S. Supreme Court Justice. If you are looking to engage the world of ideas and consequences, Summit Oxford is the place.

— David, AK

Summit Oxford gave me the opportunity to sharpen my thinking about things academic and spiritual, allowed me to row competitively for my college, gave me a circle of friends, provided a home away from home at Lane House with the Bywater family, and proved to be a door for a new exciting chapter in my life. I am now working with the university's graduate student community as an Associate Chaplain for the Oxford Pastorate.

— Emilie, Oxford

Imagine living and studying in Oxford for a term, with a weekly worldview colloquium, individualized mentoring, tutorials with world class scholars, a three-week Summit worldview intensive, and a fellowship to last a lifetime. Summit Oxford is a place to prayerfully trust God as we ponder the past, press into the present, and pursue the future. It is scholarship for the sake of the church and our culture.

If you know capable and committed university students who would flourish in a term at Summit Oxford, please let us know. If you desire to invest in the futures of devout and dedicated Christian scholars and leaders, please contact us through the reply form found in this journal. Discover more at www.summitoxford.org.

Now receiving applications for fall 2010. Lowered tuition for 2010–11. See www.summitoxford.org for details.

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from the PRESIDENT'S DESK

a word from Dr. Noebel

I suspect that by now most of our Summit family has heard that as of February 26, 2010, Dr. James C. Dobson will no longer be the radio voice of Focus on the Family. In fact, he has resigned completely from that great organization he founded nearly 30 years ago.

What many of you may not know, however, is that Jim Dobson has been one of Summit's most loyal supporters and promoters. Through his radio program heard around the world, he has been responsible for directing thousands of Christian teens to Manitou Springs, CO, Dayton, TN, and Lynchburg, VA, to benefit from Summit's two-week worldview conferences where they have learned how to defend the Christian worldview against the false worldviews of our time (Islam, Secular Humanism, Marxism, New Age, and Postmodernism).

The best news, however, is that Dr. Dobson is not retiring! In fact, he just announced that he plans to return to the airwaves with his son Ryan to continue speaking out for the unborn, the Biblical view of family, and the traditional conservative values that make life worth living.

I believe hundreds, if not thousands, of Summit supporters would be happy to participate with him in his new venture. But before I take up an offering, let me first give you some perspective on Dr. Dobson.

According to Dr. George Nash's latest book, *Reappraising the Right: The Past and Future of American Conservatism*, there are primarily five major segments to the conservative movement in this country: (1) the economic conservative (Hayek, Friedman, Sowell); (2) the traditional conservative (Richard Weaver, Russell Kirk); (3) the anti-Communist conservative (Whittaker Chambers, John Chamberlain); (4) the neo-conservative (Irving Kristol, Norman Podhoretz); and (5) the religious right conservative (Chuck Colson, James C. Dobson).

Nash explains, "Whereas the traditionalists were disproportionately Roman Catholic, the religious right, while including Catholics and Orthodox Jews, has been predomi-

nantly a movement of evangelical Protestants."

I believe I fit into each of the five segments of conservatism that Nash proposes. As our nation continues to abandon the spiritual, social, economic, and political principles that made us great in the first place, conservatives from each segment need to acknowledge the moral leadership provided by people like Chuck Colson and Jim Dobson.

Jim Dobson recognizes the far-reaching implications of these radical moves to the left as well as anyone within the conservative evangelical movement. He also recognizes that Jim Wallis and the evangelical left are moving evangelical young people left into their socialist camp!

This is why I believe it is vitally important to support Jim Dobson in his new mission. I encourage our Summit family to express their appreciation to Dr. Dobson for his many years of service for the cause and body of Christ. Let him know you will be praying for him and his family as he ventures out into this new challenge.

And I encourage you to support him financially. With your help, we can identify hundreds of radio stations willing to carry our message. Send your contribution to James C. Dobson's Family Forum, 7150 Campus Drive, Suite 150, Colorado Springs, CO 80920.

Please remember to pray for Summit's Adult/Educators Conference that begins February 28, 2010, at the Navigator's Glen Eyrie Conference Center. If you're interested in attending, call 800.944.4536 to register.

And please continue to spread the word about Summit's 2010 summer worldview conferences being held in



Colorado, Virginia, Tennessee, and Wisconsin. Visit our web site at Summit.org for the complete 2010 schedule.

Free Worldview Weekend Rallies

Featuring: Brannon Howse, David Noebel, Kay Arthur, Ron Carlson, Dan Hayden, Norm Geisler, Erwin Lutzer and more. Full details at www.WorldviewWeekendRally.com.

Upcoming Rallies Include: Birmingham, AL on Mar 06; Atlanta, GA on Mar 7; Tallahassee, FL on Mar 12; Jacksonville, FL on Mar 13; Gainesville, FL on Mar 14; West Palm Beach, FL on Mar 19; Ft. Meyers, FL on Mar 20; Tampa, FL on Mar 21; Dayton, OH on Mar 27; Indianapolis, IN on Mar 28; Rochester, MN on Apr 09; Waterloo, IA on Apr 10; Lacrosse, WI on Apr 11; Branson, MO on Apr 23-25; Harrisburg, PA on May 14; Allentown, PA on May 15; and Philadelphia, PA on May 16.

REVIVING YOUR CHRISTIAN FAITH

The WORD of GOD



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CHRISTIANITY

† I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.

For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith. For as we have many members in one body, but all the members do not have the same function, so we, being many, are one body in Christ, and individually members of one another. Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; or ministry, let us use it in our ministering; he who teaches, in teaching; he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

Let love be without hypocrisy. Abhor what is evil. Cling to what is good. Be kindly affectionate to one another with brotherly love, in honor giving preference to one another; not lagging in diligence, fervent in spirit, serving the Lord; rejoicing in hope, patient in tribulation, continuing steadfastly in prayer; distributing to the needs of the saints, given to hospitality.

—Romans 12:1–13 (NKJV)



Charity means love. It is called Agape in the New Testament to distinguish it from Eros (sexual love), Storge (family affection) and Philia (friendship). So there are four kinds of love, all good in their proper place, but Agape is the best because it is the kind God has for us and is good in all circumstances.

—C.S. Lewis, *Letters of C.S. Lewis* (1954)



Love, in the Christian sense, does not mean an emotion. It is a state not of the feelings but of the will; that state of the will which we have naturally about ourselves, and must learn to have about other people.

—C.S. Lewis, *Mere Christianity*



“My lord, I should be sorry if I only entertained them; I wish to make them better.”

—George Frideric Handel, *The Weekly Standard*, Dec. 28, 2009, p. 37



But it is of course *Messiah* that remains Handel’s non-*pareil* work. Here the secular and the sacred are joined, as Handel constructs a monument to everlasting truth on a pedestal of familiar, worldly beauty. In Handel’s sound-world, biblical grandeur requires an admixture of joyous levity to portray fully the surpassing love of the God who suffered and died for human salvation. Some of the music is unmistakably churchly, based on the hymn rather than the dance or operatic aria: The bass recitatives and airs have all the majesty of prophetic utterance whose solemnity is amplified as only music can do. But the melody of the alto air *He was despised* could almost be set to a lament for lost love from *Alcina* or *Rodelinda*. Similarly, a chorus such as *For unto us a child is born* has the ebullient lightness of a pastoral dance from an Italian opera, though it will swell into hieratic magnificence. *His yoke is easy* is another brightly tripping chorus, which evokes happiness here, in this life, as all suffering is erased when one takes Christ into his soul.

Messiah is the voice of an earthly ecstasy that has no need of mysticism, but is available to all in their ordinary lives thanks to the sacrifice of Jesus. It is fitting that this oratorio has become the consummate Christmas musical staple: It exemplifies the community at glad-hearted worship, in a world that fulfills its spiritual needs.

And this community of souls extends well beyond the Christian flock. In *Henderson the Rain King*, Saul Bellow’s hero, an American millionaire trying to heal his spiritual desolation with a journey into the African wild, is greeted warmly by the isolated Arnewi tribe. Anticipating revelation and renewal, Henderson is moved to sing to the Arnewi from *Messiah*: *He was despised* and *But who may abide the day of His coming*. Taking in the music, Willatale, the old queen of the tribe, the woman of Bittahness, says to him, “Grun-tu-molani.” Henderson cannot wait to understand what she is saying, and the translator explains, “Say, you want to live. Grun-tu-molani. Man want to live.”

That is what Handel’s music does: It makes you want to live. There is no greater gift an artist can give his audience.

—Algis Valiunas, *The Weekly Standard*, Dec. 28, 2009, p. 40



Evangelicals must reject the therapeutic construct of “sexual orientation” and yet point to a biblical model. I believe that the lack of a mature biblical model for understanding homosexuality has diminished our ability to sustain a consistent moral argument in an adversarial culture.

We must continue to bear faithful witness to the clear biblical injunctions concerning homosexual acts—that such acts are not only inherently sinful, but also an abomination before the Lord. But the evangelical approach must be far more comprehensive, for the Bible is itself more com-

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prehensive in approach. Scripture does not address mere homosexual acts; it communicates God's design for all of human sexuality, and thus provides a basis for understanding the implications of homosexuality for the family, society, and the church.

First, as Romans 1 makes absolutely clear, homosexuality is an act of unbelief. As Paul writes, the wrath of God is revealed against all those "who suppress the truth in unrighteousness" (v. 18). God has implanted all humanity with the knowledge of the Creator, and all are without excuse.

Paul continues: "For they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed forever. Amen. For this reason, God gave them up to degrading passions; for the 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 toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error" (Romans 1:25–27, NASB).

The broader context of Paul's rejection of homosexuality is clear: homosexuality is a rebellion against God's sovereign intention in creation, a gross perversion of God's good and perfect plan for His created order. God created human beings in two distinct and complementary genders.

Here the confessing church runs counter to the spirits of the age. Even to raise the issue of gender is to offend those who wish to eradicate any gender distinctions, arguing that these are merely "socially constructed realities," vestiges of male-dominated past.


Scripture will not allow this attempt to deny the structures of creation. Romans 1 must be read in light of Genesis 1 and 2. As Genesis 1:27 makes apparent, God intended from the beginning to create human beings in two genders—"male and female He created them."

The text does not stop with the mere creation of woman. Rather, God's creative intention is further revealed in the joining of the man to the woman.

This bond between man and woman was marriage (Genesis 2:24–25). This biblical assertion, which no revisionist exegesis can deconstruct, clearly places marriage and sexual relations within God's creative act and design.

—Dr. Al Mohler Jr., *Answers*, Jan-Mar 2010, p. 52

POLITICS

 Private space travel can't come soon enough for THE SCRAPBOOK, as we would like to resign our membership in the "world community"—which disgraced itself at the Copenhagen climate meetings that ended last Friday.

There were many low points at the U.N.'s anti-capitalism propaganda-fest, but the nadir for THE SCRAPBOOK came when Zimbabwean tyrant Robert Mugabe—responsible for the deaths and immiseration of thousands of his

countrymen—took the stage. Really, the man is not morally fit to scrub the tires of the many limousines that shuttled the global-warming VIP delegates around Copenhagen.

According to the State Department's most recent human rights report, Mugabe's rule in 2008 featured many killings by paramilitary forces. . . . For example, on April 5, [Mugabe's ZANU-PF party] youths and war veterans killed Tapiwa Mbwanda, MDC [the opposition party] organizing secretary for Hurungwe East. According to Human Rights Watch (HRW), four people were arrested in connection with the murder but were released without charge after a local ZANU-PF leader demanded their release. . . .

There were killings by party supporters during the year. For example, on June 7, a mob of ZANU-PF supporters killed Dadirai Chipiro, the wife of Patson Chipiro, a MDC local chairman in Mhondoro, by cutting off her hand and both feet, dragging her body into the kitchen of their home, setting it on fire, and burning her alive.

On June 16, ZANU-PF supporters attacked the home of Harare's Deputy Mayor and MDC Councilor for Ward 42, Emmanuel Chiroto, and took away his wife, Abigail. On June 18, her burned body was found on a nearby farm. HRW reported that police refused to take action to investigate the killing. . . .

Despite the nearly 200 killings resulting from political violence, there were no prosecutions or convictions in any of the cases. . . . There were no developments in previously reported killings from 2006 or 2007.

Unsurprisingly, Zimbabwe's GDP per capita of \$200 is among the lowest in the world—not that this destitution impinges on the Big Man's lifestyle. An entourage of 59 accompanied Mugabe to the climate summit, including First Lady Amai Grace, notorious for a reported \$100,000-plus two-hour shopping spree in Paris last year.

While she was no doubt laying waste to the high-end boutiques of Copenhagen, Mugabe was haranguing the delegates:

"Why is the guilty north not showing the same fundamentalist spirit it exhibits in our developing countries on human rights matters on this more menacing question of climate change? Where is its commitment to retributive justice which we see it applying on other issues? Where is sanctions for climate change offenders?"

"When a country spits at Kyoto Protocol, by seeking to retreat from its dictates, or simply by refusing to accede to it, is it not undermining the rule of global law? When countries spew hazardous emissions for selfish consumptionist ends, in the process threatening land masses and atmospheric space of smaller and weaker nations are they not guilty of gross human rights violations?"

"We raise these questions not out of spite or vindictiveness, but out of concern for our very endangered livelihoods. When these capitalist gods of carbon burp and belch their

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dangerous emissions, it is we, the lesser mortals of the developing sphere who gasp, starve, sink, and eventually die.”

When Robert Mugabe talks about “our very endangered livelihoods,” you can be sure he is using the royal “we.” He went on to whine about “illegal sanctions unilaterally imposed on [Zimbabwe] by the west”—because of his many murderous deeds. Thanks to “these undeserved sanctions, we have only been able to draw a mere US \$1 million in the last three years from the Global Environment Fund.”

Frankly, that was \$1 million too much. As we said, include us out of any community that gives such a man a platform—or any money.

—*The Weekly Standard*, Dec. 28, 2009, p. 2–3

Ted Cruz is running for the important position of attorney general of Texas, but his significance nationally may be even greater. Here are excerpts from our interview:

Q: How would you define yourself theologically and politically?

I was raised a Christian and came to Christ at Clay Road Baptist Church in Houston. In terms of political views, I’m a plain and simple conservative: I’m a fiscal conservative, I’m a social conservative. I think there are absolute truths about what is right and about what works.

Q: You went to Princeton and won national and North American debate championships.

I spent a lot of time, pretty much every weekend all four years of college, debating, and it was a wonderful experience. We did parliamentary-style debate: It was extemporaneous—you got your topic 10 minutes before the debate—so you had to learn to debate any proposition effectively and persuasively. That discipline was incredibly helpful in understanding the views of the other side.

Q: Then on to Harvard Law School: What was that like?

Understanding Harvard Law School is very important to understanding our president, Barack Obama. He is very much a creature of Harvard Law. To understand what that means you have to understand that there were more self-declared communists on the Harvard faculty than there were Republicans. Every single idea this president has proposed in the nine months he’s been in office has been orthodox wisdom in the Harvard faculty lounge.

Q: Why are they so far to the left?

The communists on the Harvard faculty are generally not malevolent; they generally were raised in privilege, have never worked very hard in their lives, don’t understand where jobs and opportunity come from. If you asked the Harvard faculty to vote on whether this nation should become a socialist nation, 80 percent of the faculty would vote yes and 10 percent would think that was too conservative.

—Marvin Olasky, *World*, Nov. 7, 2009, p. 25

This is how I see health care reform working: If you are a doctor who has spent a lot of money and time becoming a responsible and caring physician, the government will tell you how much to charge your patients and, in fact, whether you will be allowed to treat them at all.

Bureaucrats, having given themselves the power of God, will decide whether a patient is worth the cost of treatment, thereby deciding who lives and who dies. Despite the Stupak-Pitts amendment, somewhere down the line taxpayers will be forced to underwrite abortions in violation of the consciences and faith of the majority.

This is the triumph of the humanistic, atheistic worldview. We are all to be regarded as products of evolution in which the fit and the powerful will decide our survival and worth.

When Republicans were in the majority, deficits mattered to Democrats. Now we see that expressed concern was a sham, because if deficits meant something when they were relatively small, they ought to mean something more when we are in hock up to the necks of our Chinese-made clothes.

We’ve only just begun with this. The new breast and cervical cancer screening guidelines may soon become mandatory as health care rationing kicks in. The unwanted, the inconvenient, and the “burdensome” could soon be dispatched with a pill, or through neglect.

Great horrors don’t begin in gas chambers, killing fields, or forced famines. They begin when there is a philosophical shift in a nation’s leadership about the value of human life. Novelist Walker Percy examined the underlying philosophy that led to the Holocaust and wrote: “In a word, certain consequences, perhaps unforeseen, follow upon the acceptance of the principle of the destruction of human life for what may appear to be the most admirable social reasons.”

In our day, the consequences of government seizure of one-sixth of our economy and government’s ability to decide how we run our lives (it won’t stop with health care) are foreseen. They are just being ignored in our continued pursuit of personal peace, affluence, and political power.

Opinion polls show a majority of Americans reject this health care “reform” bill. They think haste may waste them in the end. It doesn’t matter. Like members of a cult, whatever the leader says, goes. The facts be damned. The crowd from the ’60s will “seize the time,” in the words of Black Panther radical Bobby Seale, thus sealing our doom as a unique and wonderful nation.

Welcome to the U.S.S.A., the United Socialist States of America.


—Cal Thomas, *The Washington Times*, Nov. 24, 2009, p. A19

There has been an interesting break in a 50-year ro-

mance: that between American black political elites and the Communist dictatorship in Cuba. The dissident movement is filled with blacks, and so, of course, are the Castros' prison cells. But these facts have not disturbed the romance, until now. Sixty American black leaders signed a document titled "Acting on Our Conscience: A Declaration of African-American Support for the Civil Rights Struggle in Cuba." The occasion for this protest was the imprisonment of Dr. Darsi Ferrer. Among the signers were Jeremiah Wright, Cornel West, and Ron Walters. Why now? And why Dr. Ferrer, in particular, instead of Dr. Oscar Biscet or any number of other black political prisoners (or white political prisoners)? The answers are unclear. But the protest was welcome, if late, and it got under the skin of the dictatorship, which can be forgiven its surprise and pique.

—*National Review*, Dec. 31, 2009, p. 12


ETHICS

 Somewhere in the labyrinthine recesses of the Department of Education is an Office of Safe and Drug-Free Schools. This office naturally needs a secretary—a Safe School Czar. Earlier this year, Kevin Jennings was appointed to the post. Jennings's career to date had consisted of founding and expanding the Gay, Lesbian, and Straight Education Network (GLSEN), whose business is to teach school children that gay is just as good as straight. Reporters delving into GLSEN's "recommended reading" lists for K-12 have emerged dazed and horrified. The GLSEN folk seem particularly keen to promote an activity unmentionable in a family magazine, but described in *What Wild Ecstasy*, John Heidenry's 1997 book about the sexual revolution, as "the first original sex practice in centuries." Apparently our schools are to be safe: for aggressive, unrestrained homosexualist propaganda.

—*National Review*, Dec. 31, 2009, p. 4, 6


The fact that President Obama would appoint so many radical czars (including Van Jones who admitted being a Communist) proves that the President himself is either a Fabian Socialist or worse—a committed communist (small "c" for now) in the vein of his Harvard profs as described elsewhere in this issue!

—Your Editor


In 2002, Stephen Boissoin, an Alberta minister, published in a local newspaper a letter disparaging "the militant homosexual agenda" and calling anyone who supported it "immoral." A high-school teacher named Darren Lund sued Boissoin under Alberta's hate-speech law, which forbids statements likely "to expose a person or a class of persons to hatred or contempt." The minister was ordered to apol-

ogize, pay Lund \$5,000, and refrain from making any further anti-gay statements, even in private. Now a federal judge has overturned that decision, saying that while the letter was "jarring, offensive, bewildering, puerile, nonsensical, and insulting," it did not meet the law's standard of being hateful or extreme. That still leaves room for Canadian zealots to punish statements they deem unacceptable, so the ruling is only half a victory; yet in the absence of an American-style right to free speech, it was probably the best that could be done. Afterwards, Lund complained that "the judge's ruling sets such strict standards for hate speech that this section [of the law] is rendered all but unenforceable." That's the point, Mr. Lund—and in the future, if you take exception to some unrestrained talk in a newspaper's letters column, try writing a response instead of calling a lawyer.

—*National Review*, Dec. 31, 2009, p. 12


The left, which invented first "hate speech" (opinions they didn't like) and then "hate crimes" (crimes judged less on the criminal's actions than on what he was presumed to be thinking), has now gone on to its epiphany, which is "hate" defined not by your words or deeds but by what other people have decided you really think. "Hate" is no longer what you do or say, but what a liberal says that you think and projects on to you. You are punished for what someone else claims you were thinking. It hardly makes sense, but it does serve a political purpose. You could call it Secondhand Hate.

—Noemie Emery, *The Weekly Standard*, Jan. 4/11, 2010, p. 27

Alumni Raise over \$380,000 for Summit!

Many thanks to all of our alumni and parents of alum who helped us reach our goal of raising \$366,000 for the Alumni Fund. Over 500 alumni pitched in to help Summit out of a difficult financial time and set us on track for a great year in 2010.

Thanks to your support,

- not a single staff person was laid off,
- over 225 scholarships were given to students in need to attend a summer program,
- and we're starting off 2010 on solid ground financially.

Thanks to your support, the crisis is over! We couldn't continue to provide worldview training without your prayers and financial support. Thanks again for rallying around Summit Ministries in 2009!



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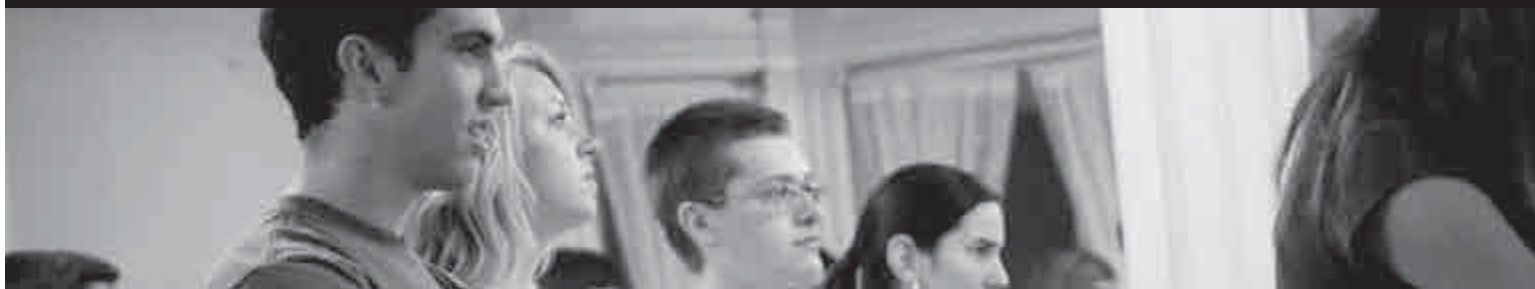
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ORIGINS

When Charles Darwin published *On the Origin of Species* in 1859, he considered the Cambrian Explosion one of the most significant challenges to his entire position. Why?

In Darwin's view, species arise from other species in small steps over long periods of time. The more different two animal species were, the more evolutionary steps and the more time would be required to connect them. He also thought that all animals evolved from a single ancestor along an animal "family tree" —species producing new species, similar to families producing the next generation in a human family tree.

With animals as enormously different as the trilobites and brachiopods (e.g., lamp shells) found in Cambrian rocks, Darwin inferred that an enormous amount of time and many, many generations of species must have come before the Cambrian (roughly "442 million years ago" by secular radiometric dating). So why weren't any ancestors of these animals found as fossils in the Precambrian? Darwin suggested the fossils had been formed, but that they had long since been eroded away. Since in most places rock really was missing between the Cambrian and Precambrian (such as Grand Canyon's "Great Unconformity"), Darwin's idea seemed reasonable.

So the search was on to find the missing fossils. Precambrian rocks were searched for fossils, and the world was searched for a place where Precambrian rocks had not been eroded away. So what has been the result of 150 years of searching? A more explosive Cambrian Explosion!

—Kurt Wise, *Answers*, Jan-Mar 2010, p. 40, 41



The missing rock layers were found in about a dozen sites around the world, and fossils were finally found in Precambrian rocks worldwide. But the fossils were to as expected.

Precambrian fossils included bizarre organisms too different from Cambrian animals to be their ancestors, as well as fossils of bacteria and even microscopic animals embryos (mostly sponge embryos). But the ancestors of the Cambrian animals have never been found. If the rocks were able to preserve single cells, they could have preserved any animals that were really there. So it would seem that the Cambrian ancestors never really existed!

The searchers ran into another problem. They also unearthed more Cambrian fossils. Besides trilobites and brachiopods, they found echinoderms and even vertebrates. In fact, they found fossils of all the animals "crown groups"—those groups most different from each other and thus from the most distant parts (or "crown") of the animal "family tree."

In other words, if all animals did evolve from a com-

mon ancestor, the main branches of the entire evolutionary tree of animals must have evolved before Cambrian. It isn't just the ancestors of trilobites and brachiopods that are missing; it's the ancestors of all 30-40 major animal groups (phyla). This makes the Precambrian rocks even emptier and the Cambrian rocks even fuller than they had originally appeared!

—Kurt Wise, *Answers*, Jan-Mar 2010, p. 42

GLOBAL WARMING

During the Medieval Warm Period (about A.D. 800-1300), temperatures were higher than today; the Vikings colonized then-balmy Greenland and roamed the ice-free waters of the North Atlantic. If allowed to stand, this inconvenient truth would undercut the alarmists' exaggerated claims that burning fossil fuels is causing the warmest temperatures in 1,000 years.

In trying to make the Medieval Warm Period disappear, the Jones/Mann team went too far, and other scientists responded with a robust "smack-down" of this attempt to falsify the historical record. However, before Mann was forced to retract some of this most egregious statistical falsifications, he and his allies had managed to vilify many reputable scientists and keep their sham going for several years. In 1998, astrophysicists Sallie Baliunas and Willie Soon of the Harvard-Smithsonian Center for Astrophysics challenged the Mann-Jones thesis, arguing in the journal *Climate Research* that the evidence supported the existence of the Medieval Warm Period. Drs. Soon and Baliunas were soon subjected to a smear campaign and six editors at *Climate Research* were forced to resign for allowing the Soon-Baliunas article to be published.

Now the Climategate e-mails are showing that the corruption of science in the name of "saving the planet" from the supposed scourge of climate change is far more extensive and egregious than the public or the scientific community realized.

In an e-mail of January 29, 2004 to Michael Mann, Phil Jones refers to the recent death of global warming critic John L. Daly with this churlish comment: "In an odd way this is cheering news!" In the same e-mail, Jones then suggests to Mann that he has obtained legal advice that he does not have to comply with Freedom of Information (FOI) requests from other scientists to release data and codes underlying his research claims.

Some of the e-mails seem to confirm concerns that Jones, Mann, et al., have destroyed data that could expose their fraudulent methods. That appears to be the case in a May 29, 2008 e-mail message, in which Jones writes to Mann about deleting data for IPCC Fourth Assessment Report.

—William F. Jasper, *The New American*, Jan 4, 2010, p. 18

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The U.S. Environmental Protection Agency has officially declared that carbon dioxide and other so-called greenhouse gases are dangerous to public health and welfare, paving the way for much stricter emissions standards.

EPA Administrator Lisa Jackson announced the “endangerment finding” on December 7. This ruling was needed to allow new emissions regulations for automobiles to move forward, and it sets the stage for large-scale emitters of these gases such as factories, power plants, and refineries to be hit with limitations on their output.

“These long overdue findings cement 2009’s place in history as the year when the U.S. government began addressing the challenge of greenhouse-gas pollution and seizing the opportunity of clean-energy reform,” Jackson declared in a statement. The Obama administration had indicated earlier in the year that it would make this controversial decision, but the timing of the announcement is meant to coincide with the opening of the global climate summit in Copenhagen, Denmark.

Global-warming alarmists argue that the release of carbon dioxide into the atmosphere by man is causing runaway global warming, despite the fact that most of the warming that has taken place since the late 1800s occurred before most of the increase in atmospheric carbon dioxide. Moreover, viewing carbon dioxide as a dangerous gas overlooks the fact that it is essential for plant life, which absorbs it through photosynthesis.

—*The New American*, Jan 4, 2010, p. 8



Science is one of the great achievements of the human mind and the biggest reason why we live not only longer but more vigorously in our old age, in addition to all the ways in which it provides us with things that make life easier and more enjoyable.

Like anything valuable, science has been seized upon by politicians and ideologues, and used to forward their own agendas. This started long ago, as far back as the 18th century, when the Marquis de Condorcet coined the term “social science” to describe various theories he favored. In the 19th century, Karl Marx and Friedrich Engels distinguished their own brand of socialism as “scientific socialism.” By the 20th century, all sorts of notions wrapped themselves in the mantle of science.

“Global warming” hysteria is only the latest in this long line of notions, whose main argument is that there is no argument, because it is “science.” The recently revealed destruction of raw data at the bottom of the global warming hysteria, as well as revelations of attempts to prevent critics of this hysteria from being published in leading journals, suggests that the disinterested search for truth—the hallmark of real science—has taken a back seat to a political crusade.

An intercepted e-mail from a professor at the Climate

Research Unit in England to a professor at the University of Pennsylvania warned the latter: “Don’t any of you three tell anybody that the UK has a Freedom of Information Act” and urged the American professor to delete any e-mails he may have sent a colleague regarding the Intergovernmental Panel on Climate Change.

When a business accused of fraud begins shredding its memos and deleting its e-mails, the media are quick to proclaim these actions as signs of guilt. But, after the global warming advocates began a systematic destruction of evidence, the big television networks went for days without even reporting these facts, much less commenting on them.

As for politicians, Senator Barbara Boxer has urged prosecution of the hackers who uncovered and revealed the e-mails! People who have in the past applauded whistleblowers in business, in the military, or in Republican administrations, and who lionized the New York Times for publishing the classified Pentagon papers, are now shocked and outraged that someone dared to expose massive evidence of manipulations, concealment and destruction of data—and deliberate cover-ups of all this—in the global warming establishment. Factual data are crucial in real science.

Einstein himself urged that his own theory of relativity not be accepted until it could be empirically verified. This verification came when scientists around the world observed an eclipse of the sun and discovered that light behaved as Einstein’s theory said it would behave, however implausible that might have seemed beforehand.

Today, politicized “science” has too big a stake in the global warming hysteria to let the facts speak for themselves and let the chips fall where they may. Too many people—in politics and in the media, as well as among those climate scientists who are promoting global warming hysteria—let the raw data on which their calculations have been based fall into the “wrong hands.”

People who talk about the corrupting influence of money seem to automatically assume that it is only private money that is corrupting. But, when governments have billions of dollars invested in the global-warming crusade, massive programs are underway, and whole political careers are at risk if that crusade gets undermined, do not expect the disinterested search for truth.

Among the intelligentsia, there have always been many who are ready to jump on virtually any bandwagon that will take them to the promised land, where the wise and noble few—like themselves—can take the rest of us poor dummies in hand and tell us how we had better change the way we live our lives.

No doubt some climate scientists honestly believe that global warming poses a threat. But other climate scientists honestly believe the opposite. That is why the raw data have had to be destroyed before the latter get their hands on it.

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This is tragically the case as regards many other issues, besides global warming, where data are made available only to the true believers and kept out of the hands of those who think otherwise.

—Thomas Sowell, *The [Colorado Springs] Gazette*, Dec. 27, 2009, p.A14

HISTORY

When Saul of Tarsus set out on his journey to Damascus the whole of the known world lay in bondage. There was one state, and it was Rome. There was one master for it all, and he was Tiberius Caesar.

Everywhere there was civil order, for the arm of the Roman law was long. Everywhere there was stability, in government and in society, for the centurions saw that it was so.

But everywhere there was something else, too. There was oppression—for those who were not the friends of Tiberius Caesar. There was the tax gatherer to take the grain from the fields and the flax from the spindle to feed the legions or to fill the hungry treasury from which divine Caesar gave largess to the people. There was the impressor to find recruits for the circuses. There were executioners to quiet those whom the Emperor proscribed. What was a man for but to serve Caesar?

There was the persecution of men who dared think differently, who heard strange voices or read strange manuscripts. There was enslavement of men whose tribes came not from Rome, disdain for those who did not have the familiar visage. And most of all, there was everywhere a contempt for human life. What, to the strong, was one man more or less in a crowded world?

Then, of a sudden, there was a light in the world, and a man from Galilee saying, Render unto Caesar the things which are Caesar's and unto God the things that are God's.

And the voice from Galilee, which would defy Caesar, offered a new Kingdom in which each man could walk upright and bow to none but his God. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. And he sent this gospel of the Kingdom of Man into the uttermost ends of the earth.

So the light came into the world and the men who lived in darkness were afraid, and they tried to lower a curtain so that man would still believe salvation lay with the leaders.

But it came to pass for a while in divers places that the truth did set man free, although the men of darkness were offended and they tried to put out the light. The voice said, Haste ye. Walk while you have the light, lest darkness come upon you, for he that walketh in darkness knoweth not whither he goeth.

Along the road to Damascus the light shone brightly. But afterward Paul of Tarsus, too, was sore afraid. He feared that other Caesars, other prophets, might one day persuade men that man was nothing save a servant unto them, that

men might yield up their birthright from God for pottage and walk no more in freedom.

Then might it come to pass that darkness would settle again over the lands and there would be a burning of books and men would think only of what they should eat and what they should wear, and would give heed only to new Caesars and to false prophets. Then might it come to pass that men would not look upward to see even a winter's star in the East, and once more, there would be no light at all in the darkness.

And so Paul, the apostle of the Son of Man, spoke to his brethren, the Galatians, the words he would have us remember afterward in each of the years of his Lord:

Stand fast therefore in the liberty wherewith Christ has made us free and be not entangled again with the yoke of bondage.

—Vermont Royster, *Wall Street Journal*, Dec. 24, 2009, p. A18

ECONOMICS

In the Carboniferous Epoch were promised abundance for all;

By robbing selected Peter to pay for collective Paul;

But, though we had plenty of money, there was nothing our money could buy;

And the Gods of the Copybook Headings said: "If you don't work, you die."

—Rudyard Kipling



In a couple of days, the Senate will give its 60 ayes to the largest expansion of government since the Great Society. The Obama administration is proposing a third round of fiscal stimulus, because the first two worked so well. And Ben Bernanke is, without irony, Time's Person of the Year.

All of which is a reminder that, unlike vampires, there's no driving a stake through the heart of a bad idea. Karl Marx will always be with us, at least at the New Yorker. So will Jean-Jacques Rousseau, the patron saint of environmentalists even if they don't know it. And so will John Maynard Keynes, godfather of Obamanomics. History is only repeated as farce to those who either have forgotten it or enjoy the sick humor of a disaster foretold.

Then again, as George Melloan reminds us in "The Great Money Binge: Spending Our Way to Socialism," just as bad ideas never quite go out of fashion, neither do good ones. Readers looking for an antidote to this season's political gloom will find more than the full dose in this splendid book.

Mr. Melloan was, of course, the writer of this column for many years, one of the labors in a career at the Journal that spanned 54 years as a reporter, editor and com-

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mentator. Among the benefits of a long career is a long memory and an imperviousness to intellectual fads. In Kipling's terms, he is one of the Gods of the Copybook Headings—the unfashionable keepers of hard truths about which we must occasionally be reminded.

In today's economy, the hard truth is that we can't spend, consume, manipulate and inflate our way to general prosperity—as opposed merely to the enrichment of Democratic Party interest groups. This was the dominant economic model of the 1970s, with results that were once well known. “The Great Money Binge” makes short work of the theory:

“Demand-side economics holds that the economy derives its momentum from consumption, and it is of little moment if that consumption is financed by credit,” he writes. “But if that were true, everyone could merrily use his credit card to supply his wants and never have to work. Maybe there's a logical flaw there somewhere.”

The great strength of Mr. Melloan's book is to show, in exacting detail, not only how we came to our current crisis—thank you, Barney Frank, Chris Dodd, Alan Greenspan, and Tom DeLay—but where that logical flaw is destined to take us again.

The alternative is supply-side economics, which, for all the invective heaped upon it, boils down to the inescapable fact that “consumption must be paid for with production”—that if you don't work (i.e., produce) you die (i.e., can't consume). The obviousness of this is so manifest that the real wonder is how it has escaped the grasp of otherwise intellectually competent people.

Perhaps more interesting is how it didn't escape the grasp of Mr. Melloan, one of whose principal achievements was his role—along with the Bob Bartley—in turning the Journal's editorial pages into the great disseminator of supply-side thinking. Mr. Melloan chalks it up to his background as the son of an Indiana yeoman farmer for whom there was nothing abstract about the words property, production and market. “We Journal editors were a rather proletarian lot to be promoting capitalism,” he writes. “We were not the voice of big business, as our critics glibly called us at the time, but exponents of free-market capitalism, an economic system that allows any individual to build a business and compete with the big boys. The two things are definitely not the same.”

But what Mr. Melloan doesn't say is that he is also an heir to the antisophistic tradition of the Western philosophy—stretching from Socrates to Paul to William of Ockham to Jean-Baptiste Say to Karl Popper—that insisted that truth was more likely to be found in simplicity than complexity. No surprise, sophists of every age have attacked this tradition (sophistically) as “simplistic,” and people like Mr. Melloan have had to

endure it.

Yesterday, President Obama made the remarkable observation that “we can't continue to spend as if deficits don't have consequences, as if waste doesn't matter, as if the hard earned tax dollars of the American people can be treated like Monopoly money.” Maybe he's finally learned, as Kipling taught,

That after this is accomplished, and the brave new world begins

When all men are paid for existing, and no man must pay for his sins,

As surely as Water will wet us, as surely as Fire will burn,

The Gods of the Copybook Headings with terror and slaughter return!

Then again, maybe the president finally got around to reading George Melloan.

—Bret Stephens, *The Wall Street Journal*, Dec. 22, 2009, p. A21